

QUOTABLE QUOTE

"The Saskatchewan public still doesn't know all the circumstances surrounding the shooting death of Leo LaChance. There appears to be too many unanswered questions. It now appears those questions won't be answered unless a broad-ranging public inquiry is held." — Barry Nowoselsky, spokesman for the Saskatchewan Government Employees Union. Page 3.



August 30, 1991 North America's Leading Native Newspaper

INSIDE SPIRITUAL DESECRATION

Native people who visit Chief Mountain in Montana for spiritual reasons are having their gifts to the Creator stolen and destroyed by the many tourists who frequent the mountain, says a concerned Montana Blackfeet woman. And names of visitors are etched all over the face of the mountain with fluorescent spray, says Kathy Brewer. Please see page 5.

METIS ASSEMBLY

The 63rd annual assembly of the Metis Nation of Alberta drew about 1,500 people to St. Albert, including special guest Constitutional Affairs Minister Joe Clark. For reports on the assembly, please see page 3 and page 9.

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AD DEADLINES for the Sept. 13th issue is 4 p.m. Sept, 6th

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Mayor welcomes sacred

By Rocky Woodward Windspeaker Staff Writer

EDMONTON, ALTA.

Edmonton Mayor Jan Reimer stood on the steps of the Edmonton Art Gallery in downtown Edmonton waiting to greet a group of runners carrying eagle

staffs who were just completing 1,200 km of their 6,100-km journey. It's dubbed the Sacred Run and Canadian and American

Natives, along with European and Japanese runners left Vancouver Aug. 6. Their goal is to reach the Kahnawake Mohawk reserve in Quebec by Sept. 27.



Rocky Woodward

Sacred Run runners enter Edmonton after travelling 1,200 km of their 6,100 km journey

Delays, contradictions mark Nepoose hearing

By Amy Santoro Windspeaker Staff Writer

EDMONTON

Delays, contradictions and ambiguity plague the special hearing into the murder conviction of Wilson Nepoose. Originally the hearing was anticipated to last only four or five days but it's now into its third week.

The hearing was interrupted Aug. 21 following concerns the line of questioning by Nepoose's lawyer Bob Sachs could jeopardize the RCMP's investigation of the case.

Sachs had been asking about the conduct of investigators, the evidence of key witnesses and about leads pointing to other possible suspects that weren't followed up.

Nepoose was convicted by an all-white jury in Wetaskiwin May 16, 1987 of the second-degree murder of Marie Rose Desjarlais.

Sgt. Merv Murch, in charge of re-investigating the case, said the evidence the defence is looking for could interfere with a sensitive criminal matter he's investigating. No further details on the criminal matter were released.

Calgary lawyer Chris Evans asked for legal standing to represent the RCMP officers involved in

the case. Federal Justice Minister Kim Campbell ordered Justice William Sinclair to hear new evidence about the case.

The hearing began with Nepoose being too drugged up to be able to instruct his lawyer.

The 46-year-old Hobbema man was taking three types of medication to ease his depression and anxiety, Sachs told the court Aug. 7. Sinclair granted Nepoose time to be taken off the drugs slowly by his doctor, beginning one of many delays in the hearing.

Nepoose has been in prison since his conviction for the 1986 strangulation murder. He received a life sentence with no possibility of parole for 15 years. Nepoose has consistently maintained his innocence.

The testimony of Delma Bull, one of two key Crown witnesses during the 1987 trial, was tedious and lengthy at the hearing. Bull's recanting of her damaging testimony in February led to the special hearing. But during the hearing both defence and Crown attorneys had difficulty pulling information out of her.

Bull told the court she felt pressured by RCMP to say she saw Nepoose with the deceased. She said RCMP had threatened to charge her or take her children from

her unless she complied.

Asked why she made up the lies about Nepoose, Bull said "I was scared." Prosecutor Paul Bourque asked Bull why she repeated some parts of her police statement if they were lies and why she would make up conversations with Nepoose.

The only answers the court got from Bull were: "I don't know" and "Some parts I don't remember."

"Why didn't you just say you don't remember rather than lying?" asked Bourque. "I was so confused," said Bull.

Bull admitted to drinking heavily during the month she was being questioned by police. "I'd like to see you retrace your tracks if you'd been drinking," she told Bourque.

Yet Bull denied ever being so drunk she didn't know what she was saying.

Bull told the court she felt she couldn't change her statement. Yet Bourque showed how Bull was able to change some parts of her statements.

The heavyset Native woman denied seeing Nepoose with Desjarlais at the Ponoka dump June 23, the day the Crown claims the murder took place.

She also denied Nepoose threatened her with a knife just before he

Please see page 2

THE NATION IN BRIEF

Compiled by Amy Santoro
Windspeaker Staff Writer

Manitoba band wants Ottawa involved in dam dispute

BRANDON, MAN. — An Indian band wants to force Ottawa to intervene in a dispute over a controversial dam project in Manitoba, even though the federal government may have backed away from a similar situation in Saskatchewan. The Swan Lake band wants work stopped on the Pembina diversion project in southwestern Manitoba until a federal environmental impact study is carried out. The band says Indian Affairs should intervene on its behalf. The project would divert a portion of the Pembina River's heavy spring flow into nearby Pelican Lake, which has been plagued by low water levels. The lake would drain back into the river if water levels became too high. Opponents say that in years of high water that algae and other pollutants could wash back in to the Pembina, which flows into Swan Lake and eventually south into North Dakota. Federal Environment Minister Jean Charest said it might jeopardize public safety downstream of the almost completed dam if he obtained a court order to stop work. The band wants to know the effect on water quality and quantity, wildlife, waterfowl and plant life.

Proposed B.C. dam threatens livelihood, Alberta Crees say

EDMONTON — Northern Cree Natives fear their livelihood could dry up along with one of the world's largest deltas as the B.C. government moves closer to building another dam. The Cree band and officials from Wood Buffalo National Park are calling on the Alberta government to demand B.C. conduct an environmental review of a proposed dam, which they say could be detrimental to the flow of the Peace and Athabasca Rivers. British Columbia's Energy Minister Jack Weisgerber said his province must find new sources of energy and will once again look at building the so-called Site C Dam near Fort St. John. Weisgerber has sent Alberta Environment and the federal government a copy of the prospectus from B.C. Hydro and has asked them to review existing studies of the project in order to speed construction. Wood Buffalo superintendent Doug Stewart said the drying of the delta would be worsened by another dam.

Reborn Michel band elects chief, council

EDMONTON — About 150 Indians from an Edmonton-area band that ceased to exist 33 years ago have elected a new chief and council. "We're a total creation of Bill C-31," said newly-elected chief Gilbert Anderson. "Or maybe I should say we're a re-creation," said Anderson, whose mother lost her Indian status when she married a non-Indian. The last 128 members of the Michel-Callihoo band, 25 km northwest of Edmonton, were coerced into giving up their Indian status in 1958, says Anderson. But now he wants Ottawa to reconstitute the band he says was dissolved under unfair practices carried out on Michel Indians. "Our claim is we were badly done by and they owe us land and money." If the band is re-created, it will ask for the same 10,240 hectares of land in the original Michel reserve, plus compensation for lost farm production, he says. The Michel Indians, descendants of Mohawks who came west with the fur trade, signed a treaty in 1878 in exchange for a reserve west of Edmonton. But in three separate deals with the government, Michel Indians surrendered their Indian status and most of their land, says Anderson.

Native artifacts taken from museum

FORT MACLEOD, ALTA. — RCMP investigators and members of the Fort Macleod Historical Association remain baffled as to why someone broke into the Fort Museum and made off with numerous historical Indian artifacts. Although they are of great historical value, their monetary value is not high, said Fort Museum manager Carla Niers. Stolen were four rattles, six amulets, four necklaces, two pouches, one medicine bundle, one breastplate, one scalp shirt and some pictures.

Witnesses disagree on Munro donation

OTTAWA — A member of the board of directors of a Saskatchewan Native-owned business said he wasn't told the company paid campaign workers and contributed \$50,000 to John Munro's 1984 Liberal leadership bid. The board would not have approved the company's actions, George Peace said at Munro's corruption trial. But a later witness refuted Peace's evidence, saying some board members were informed and approved the contribution. The Crown alleges Munro and six other men — two of whom were senior executives with the Native business — used an elaborate scheme to funnel government money through various Native groups to Munro's leadership campaign. The Crown is trying to prove Munro, then Indian Affairs minister, and others took money and used some of it in a leadership bid.

Little change for Natives since Oka: poll

OTTAWA — Three-quarters of Canadians believe little or no progress has been made in addressing Natives' concerns since last year's Oka crisis, a new poll says. The Angus Reid-Southam News survey shows half of 1,508 adult Canadians polled believed "not much" has happened in addressing the plight of Natives. Another one-quarter of respondents said no progress has been made. The telephone survey, taken July 25-Aug. 1, is considered accurate within 2.5 percentage points, 19 times out of 20. Only five per cent of those polled said substantial progress had been made, while 17 per cent indicated a fair amount of progress was gained in the year since the Oka crisis. Mohawks blockaded a road near Oka March 1990 in a bid to stop the village of Oka from expanding a golf course on land the Natives said belonged to them. The death of a 31-year-old police officer, during an attempt to remove the blockade in July 1990, began a 78-day standoff with police and the army.

News

Delays, contradictions mark Nepoose hearing

From front page

was arrested July 11. In a statement to police Bull said Nepoose told her: "I wasted one woman and it won't be a problem with the second."

At the hearing Bull told the court she couldn't remember telling RCMP the story.

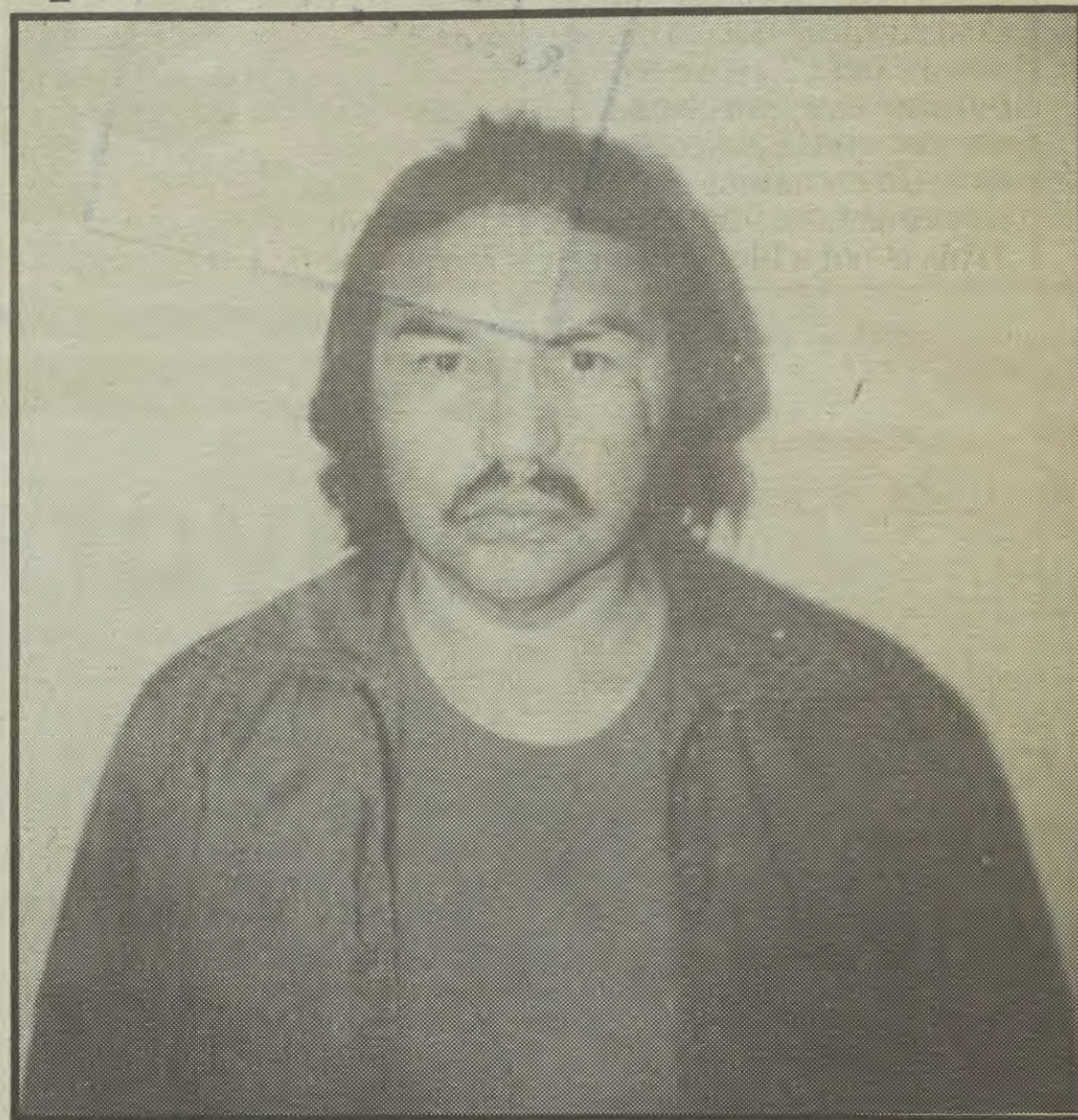
The second key Crown witness, Lillian Mackinaw, told a friend before she died in 1989 her testimony was also a lie. Peggy Okewmow recalled Mackinaw telling her that during the trial Nepoose "was the only one telling the truth. All of us lied."

The principal RCMP investigator for the Nepoose case testified the two key witnesses were never threatened or mistreated. Sgt. Don Zazulak said he instructed officers to treat the women with kindness because they would be more cooperative that way.

Promises by the Crown of a mystery witness who would testify Nepoose confessed to killing Desjarlais amounted to nothing but delaying the hearing even further.

The ex-inmate didn't give Bourque what he was expecting to hear — that Nepoose admitted killing the woman. The witness only interpreted what Nepoose had said to him as a confession.

Zazulak testified he didn't know about the confession evidence in 1987. The ex-inmate passed his in-



Wilson Nepoose

formation on to an undercover RCMP cop who then filed a report.

In his report, Const. Harvey Jones quoted the informant as saying: "Nepoose said he was in jail for killing a woman but they couldn't convict him because he was sorry for doing it." Crown prosecutor

Scott Newark, who handled the Nepoose case, didn't learn of the evidence until 1990.

The hearing was adjourned to Sept. 4 to allow Nepoose's lawyer to examine RCMP files related to the case that have just been made available to him.

Manitoba Natives spend \$5M to buy Pepsi/Arctic Beverages

By Amy Santoro
Windspeaker Staff Writer

WINNIPEG

Pepsi-Cola Canada has made history by approving the sale of Arctic Beverages of Flin Flon, Man. to the Tribal Councils Investment Group of Manitoba (TCIG) and granting the Native organization franchise rights to produce Pepsi-Cola products.

"This award of a Pepsi franchise to a Native Canadian organization is a first and we are proud and delighted to have them as partners in our business," said Pepsi-Cola Canada president Wayne Mailloux.

Seventy per cent of Arctic Beverages customer base are Inuit and Native Canadians making this "a natural acquisition for TCIG," said Tribal Councils chairman of the board Philip Dorion.

The group has purchased 100 per cent of Arctic Beverages — the franchise bottler and distributor for Pepsi, 7-Up, Schweppes, Crush, Dr. Pepper, Hires and Sunrype Juices for northern Manitoba, northeastern Saskatchewan and the central Northwest Territories.

The \$5-million deal is equally financed by the federal government, the council and the Royal Bank.

Dorion said the deal means greater economic independence for Natives.

The Flin Flon plant employs about 30 people and future hiring will create employment opportunities for Natives, said a

news release.

Dorion said no significant changes are anticipated in the operation of Arctic Beverages including the management, sales personnel and staff.

TCIG represents a corporate investment group owned by the

Swampy Cree Tribal Council, the Interlake Reserve Tribal Council, the Island Lake Tribal Council, the West Region Tribal Council, the Dakota Ojibwa Tribal Council, the Keewatin Tribal Council and Southeast Resource Tribal Council.

Ermineskin to take control of three schools

By Amy Santoro
Windspeaker Staff Writer

HOB BEMA, ALTA.

The Ermineskin band will take control of three federal schools on the reserve starting in September.

Indian Affairs Minister Tom Siddon made the announcement at the reserve in early August. Ermineskin will now take over responsibility for the administration and operation of the schools previously operated by the department.

"I am pleased to say Alberta is at the forefront of this process. Of the 37 on-reserve schools in this region, 33 are now band controlled. It is our intention to work together with the remaining bands so they too may take this important step," said Siddon. Chief John Ermineskin said he's pleased band members "through the chief and council have the right and responsibility to make decisions about the education of their children."

Indian Affairs will provide \$2.8 million in funding to operate the schools from September until March 1992. The funding will be renegotiated for the next school year, said Indian Affairs communications officer Wayne Hanna.

The schools are: Ermineskin Kindergarten, Ermineskin Primary School and Ermineskin Elementary/Junior High School.

THE NATION IN BRIEF

Compiled by Amy Santoro
Windspeaker Staff Writer

Supreme Court rejects Temagami claim

OTTAWA — The Supreme Court of Canada has rejected a major land claim by Temagami Indians in northern Ontario, but the ruling is expected to have little impact on other pending claims across the country. Native leaders and government spokesmen agreed the court had rendered a fairly narrow judgement, not the landmark decision both sides expected. "This is not a blockbuster. It is fairly specific to this case and does not say anything, that I know of, to other land claims in court," said Richard Van Loon, assistant deputy minister of Indian Affairs. He said the decision would not alter any current government policies on land claims. The top court agreed with two lower courts any Indian claims to the resource-rich territory had been extinguished either by an 1850 treaty or by acceptance of provisions from the treaty, including a reserve. Van Loon said the government still favors negotiating land claims rather than fighting in court. He said only about 10 per cent of the 1,000 outstanding claims are before the courts. Assembly of First Nations National Chief Ovide Mercredi said the decision was disappointing since it binds the band to a treaty it did not sign or consent to. But he said the decision is not a "total disaster" since the court recognized the band's existing aboriginal right to the land before the signing of an 1850 treaty.

Claim by Hobbema bands boosted by Supreme Court

OTTAWA — Four Alberta Cree Indian bands will be allowed to go to court to press their case the federal government has continuing obligations to them under the Rupert's Land Order signed by Queen Victoria in 1870. The Supreme Court of Canada refused Aug. 22 to hear an appeal by the federal Justice Department, which had sought to overturn a Federal Court of Appeal decision to allow the case to go ahead. Thomas Berger, the former judge who headed the inquiry into the proposed Mackenzie Valley pipeline in the mid-1970s, filed the original statement of claim in 1987 in the Federal Court of Canada for the Montana, Louis Bull, Ermineskin and Samson bands of Hobbema. The bands asked the court for a declaration affirming Ottawa has continuing obligations under the Rupert's Land Order. The order, included now in a schedule attached to the Constitution, admitted the vast area known as Rupert's Land to Canada on July 15, 1870. Rupert's Land, granted by royal charter in 1670 to the Hudson's Bay Co., took in all the land with rivers draining into Hudson Bay. It encompassed most of what became the Prairie provinces, as well as large sections of northern Ontario and northern Quebec. Before Canada took over Rupert's Land in 1870 the government promised "to make adequate provision for the protection of the Indian tribes whose interests and well-being are involved in the transfer. That promise was made in a parliamentary resolution in 1869 and should be considered against the backdrop of history," Berger said when he filed the original statement of claim. "If the suit is successful, it would elevate this long forgotten undertaking by the government of Canada to the status of a constitutional obligation," Berger said in a written summary of his original statement of claim. The Justice Department applied to strike the statement of claim, which would have effectively ended the case.

Preliminary hearings for Lubicon 13 further delayed

PEACE RIVER, ALTA. — Preliminary hearings for 13 Lubicon Lake Nation members have been further delayed while defence lawyers raise procedural points regarding the conduct of an RCMP investigation into the destruction of logging equipment on territory claimed by the Lubicons. The first of 13 Lubicon members was to appear in court in Peace River April 29, charged with possession of explosives, arson, disguise with intent and mischief. The Friends of the Lubicons (Toronto) has condemned "the use of the Canadian judicial system as a weapon against the Lubicon lands and people," demanding all charges be dropped against Lubicon members on the basis Canadian courts and police have no jurisdiction on unceded Lubicon territories.

Micmac Nation's grand chief dies of cancer

SYDNEY, N.S. — Micmac Grand Chief Donald Marshall Sr. has died of cancer at age 66. Marshall, who had been ill since March, was admitted to hospital Friday, Aug. 23. A spokesman said his family was with him when he died Sunday morning. "It's definitely a big blow for the Micmac Nation here in the Maritimes," said Native Chief Leonard Paul of Eskasoni, Nova Scotia. "He was very, very dedicated at the work he was doing. Mr. Marshall was always there to aid and assist in any way he could." Marshall was best known outside the Native community for the wrongful imprisonment of his eldest son, Donald Jr., for the murder of Sandy Seale in 1971.

Native government OK if 'definition' is right — Getty

EDMONTON — Premier Don Getty says he's ready to entrench Native self-government in Canada's Constitution if the country can come up with an adequate definition. "I'm prepared, if we can get some kind of a definition of the self-government requirements of Native groups, to look at it very, very closely and — if it's something we can recommend to our legislature — support it," Getty said Aug. 23.

News

Union demands inquiry into LaChance shooting

By Amy Santoro
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

The Saskatchewan Government Employees Union is demanding an inquiry into the shooting death of a Native man by a white supremacist.

Union spokesman Barry Nowoselsky said the need for a full-scale independent inquiry is urgent. "The Saskatchewan public still doesn't know all the circumstances surrounding the shooting death of Leo LaChance. There appears to be too many unanswered questions. It now appears those questions won't be answered unless a broad-ranging public inquiry is held."

LaChance was gunned down by Carney Milton Nerland, Saskatchewan head of the Church of Jesus Christ-Aryan Nations, in front of a gun shop owned by Nerland in January. He pleaded guilty to manslaughter and was sentenced to four years in jail.

Natives are furious Nerland was not charged with murder and possible racial motives in the slaying weren't investigated.

Prince Albert police maintain there were no racial overtones

in the case. Questions surrounding Nerland's connection with corrections officers and other justice officials have not been probed.

Saskatchewan Justice Minister Gary Lane is expected to announce some sort of review of the case soon.

The union, said Nowoselsky, "is concerned over the growing incidences of racial violence and discrimination in this province and particularly the increased tensions in Prince Albert as a result of Leo LaChance's death."

Nowoselsky said both levels of government are responsible for the racial tensions by failing to deal with economic and social problems.

"There is no question that during these tough economic times, the lack of progressive government policies has allowed white supremacist groups to spread their racial hatred among us."

Meanwhile, the Prince Albert Tribal Council is taking its fight against the Aryan Nations to Alberta. Vice-chief Alphonse Bird approached a board of inquiry in Edmonton looking into complaints against the Aryan Nations.

Seven people filed complaints with the Alberta Human Rights

Commission following an Aryan Nations rally Sept. 8 in Provost. Nerland was present at the gathering.

The panel has agreed to issue a subpoena for Nerland to testify at the hearing. White supremacist leader Terry Long, his church and supporter Ray Bradley were named in the complaints.

Bird will be allowed to speak at the inquiry, said Fil Fraser, head of the human rights body. Bird told *Windspeaker* he wants to show support towards the complainants by attending the inquiry.

The Prince Albert Tribal Council is also calling for an independent inquiry into LaChance's death. Bird said he wants to know "why the justice system failed Leo LaChance with Nerland's lenient sentencing. It had racial overtones."

Ovide Mercredi, grand chief of the Assembly of First Nations, joins the ranks of those calling for an inquiry into the Nerland case. "It is in our best interests. We can't sweep problems under the table. We solve them by facing them. We can only do that if we know what they are and we won't know that if there is not full disclosure," said Mercredi.

Clark takes unity message to annual Metis assembly

By Rocky Woodward
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Speaking to about 400 Metis at the Metis Nation of Alberta's 63rd annual assembly, Constitutional Affairs Minister Joe Clark urged Metis to take part in public hearings regarding constitutional proposals he and the unity cabinet will put together sometime in September.

He said although the hearings, which will be held across Canada, will be of little interest to the Metis he urged them to make their case known to Canadian leaders and the public.

Clark said there is "a body of mistrust" between aboriginal peoples and the rest of Canada. He said Metis leaders must work in a pragmatic spirit to be sure it does not create fears in the non-Native communities.

"During the Louis Riel era and now yours, the contribution made by the Metis is not enough. Reach out to Canadians, look at Canadians who are leaders to help them realize there are Metis who are also leaders. It will help the case for changes," Clark said.

Clark also heralded the "parallel process" in which Metis and other aboriginal people will be able to bring their concerns forward to aboriginal leaders.

"Metis leaders suggest a consultation process in your own ranks. It's a helpful process and one we encourage," said Clark.

But the president of the Metis Nation of Alberta, Larry Desmeules, told reporters after Clark's presentation the Metis wanted to sit with the premiers and prime minister at the constitutional table when reforms are

being debated.

Desmeules' remarks came after Clark said the constitutional table is saved for elected leaders of the federal, provincial and territorial governments.

Desmeules admitted some headway has been made with Clark for more Metis input into constitutional reform, but he warned the Metis are tired of taking a back seat and will never do that again.

Clark acknowledged a way must be found whereby progress can be made for self-government and status for the Metis in the Canadian Constitution.

He said it can be done but the road towards those goals would not be easy.

"There are difficult questions that must be answered but it's a challenge I'm prepared to face," said Clark.

He added the key to Metis success is pragmatism. "The people of Alberta are willing to work with you. I hope you find the same at the national level," he said.

Clark said no job he ever held has been as tough and important as the one he holds now. He said the only way to succeed is if Metis across the country are determined to work together.

He said a big problem facing the country is Canadians do not know one another well enough.

"We are lucky to live in this extraordinary country and there is a danger we can lose the country. There are lot's of things to get mad at, it's a big country. One problem is we have no understanding of one another.

"We must get to know each other better across the country instead of letting the country slip away," Clark said.

Clark used a young man from



Rocky Woodward

Joe Clark

Quebec as an example.

"He said at one time he was a separatist. But that was before he met anyone from the rest of Canada. Today he's not a separatist," he said.

He said the Metis have had decades of resistance to the whole country and "the tough part now is to find ways to move forward in a constitutional and a practical sense for progress of the Metis nation.

Regarding the Constitution Clark said the Metis are recognized as aboriginals but he agreed there is no clarity in the Constitution for the Metis.

"We've come to the agreement aboriginal status of Metis as written in the Constitution is a problem. There is no clarity and it does not transfer through to programs for the Metis.

"It's a problem we'd like to see some achievement on. You have my promise," said Clark.

What's Happening?

Annual Metis Nation of Alberta assembly splendid

Hi! Boy was it a great time at the Metis Nation of Alberta's 63rd annual assembly held in St. Albert.

The first thing I must say is a congratulations to my friend and co-ordinator of the assembly, Lyle Donald.

Lyle was hired by the MNA to make sure everything was in place for the assembly's workshops, booths, business meetings and cultural events. He did a tremendous job.

It was a success and it was nice to see MNA president Larry Desmeules participate in the

cultural events held at Lions Park, aside from his busy work schedule at Perron Arena.

Larry did a jig anyone would be envious of. He stood there while the music played. Well, at least Larry had the jam to get on stage, not like my co-host friend, Marlene Potrais, who had to be carried on stage to do her dance!

And what about Kikino's Jim White!

Asked by Lyle to do a jig, Jim did a belly dance instead! How do your legs feel Jim?

Remember folks, I'm getting Jim back for the time he wrote a

small article with a picture of me literally falling off a wagon at Edmonton's Heritage Park.

He wrote, "Rocky fell off the wagon again."

And when I was introducing the Red River Reelers individually before their dance number, I said "Introduce yourself Allen Boucher."

He said, "Hi, I'm Mario Lemieux..."

And a wonderful surprise was when the judges for the jigging contests, Delia Grey, Mel Bedard and Florance Boucher, did the Red River jig.

Oh the shame of it all, Jim White! They were so-o-o-o good.

I must give credit to Jim for his gift at making a great pancake breakfast. I know, he cooked me one.

Yes, it was a great time. Dancing, good friends, food, music and business meetings that ran quickly. It was splendid!

And Laurent Roy. It was great to see you and your wife out enjoying yourself. By the way the remarks you made to the honorable Joe Clark were true and to the point. Where are the Metis programs in the Constitution? No wonder you received a round of applause.

"I want to go to school Joe...but I've got no money!"

EDMONTON: Give yourself a hug Kathy Shirt.

Kathy had models on stage at Lions Park modelling her own



Droppin' In By Rocky Woodward

Cree-ations. A tent dress, a dress with a buffalo and an eagle design, men's shirts with fringes and a sun dress.

Kathy also had paintings that carried a message about saving the environment.

"The greed of man is to take and give nothing back to the earth. It's killing us all and in the future will our children have clean air?"

Her paintings were wonderful. (So were the models).

ST. ALBERT: President of the Metis Nation of Alberta, Larry Desmeules, told a large gathering of Metis at Lions Park he is impressed with St. Albert MLA and Alberta's Native Affairs Minister Dick Fowler.

"I'm delighted Fowler is our minister. We will make headway with his help and his sincerity," said Desmeules.

Desmeules added the Metis nation is in a rebuilding process. "The future of the Metis nation is in your hands in the commu-

nities. The challenge is yours," he said.

DROPPIN' IN: I love the song approved by the Metis Nation of Alberta as the Alberta Metis anthem, but I really wish a competition had been held before any song was accepted.

We have so many gifted Metis songwriters and singers in Alberta, who were bypassed. They should have been given the opportunity to show what they can do.

In my view the song, although well produced, was made for the airwaves and record stores. The words are strong but the music composition is too easily forgotten. There are no catchy phrases that would make you want to hum along.

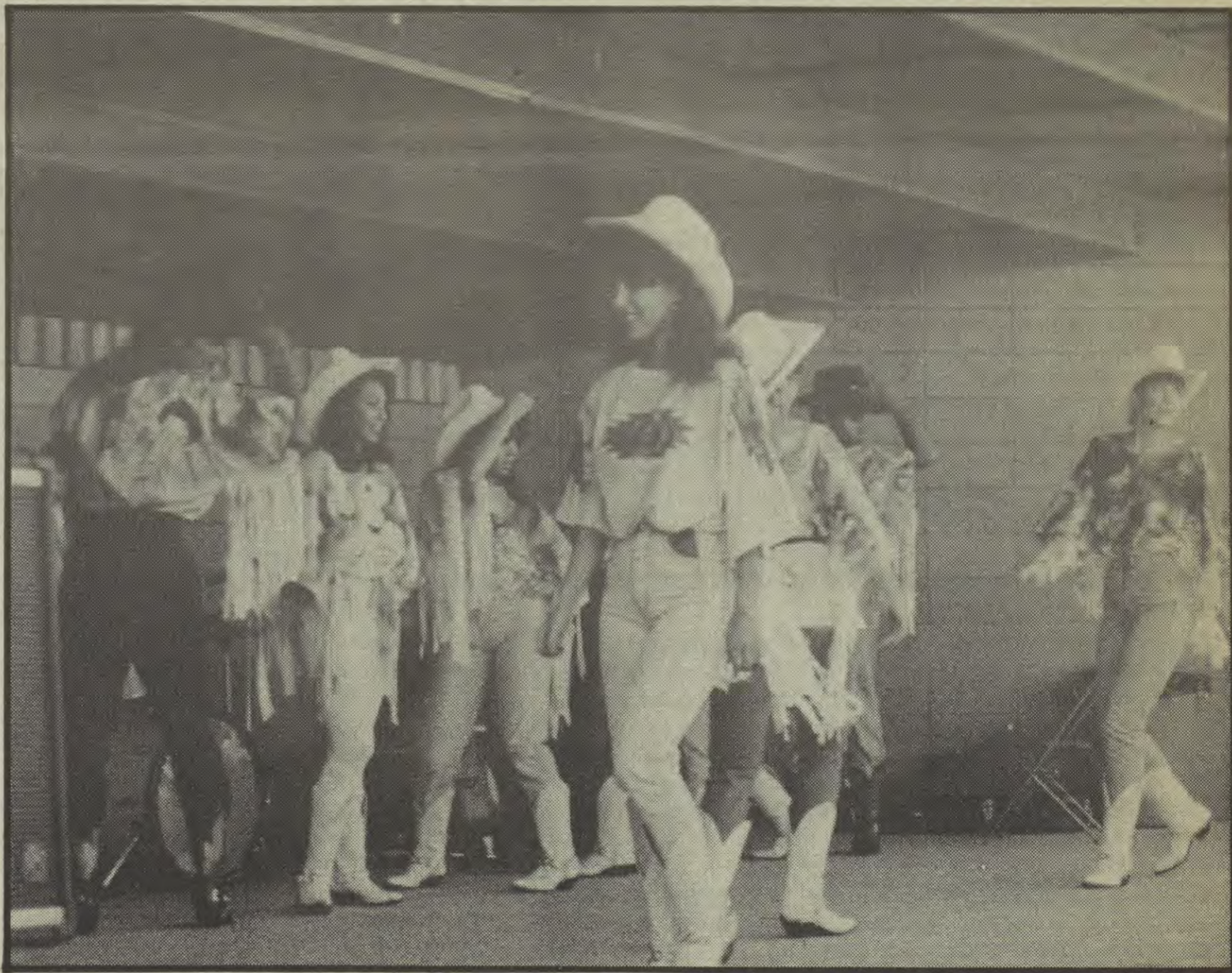
But most of all, Alberta's Metis should have been given a chance to compete for such a prestigious compliment as producing the Metis anthem.

Have a nice day, we love you, Rita and Miles Norris.



Rocky Woodward

MNA president Larry Desmeules



Rocky Woodward

Sun Works models show off Kathy Shirt's Cree-ations. In the forefront is Rose Mercredi

Slave Lake Native Friendship Centre Cultural Days

Friday, September 13

- Stew & Bannock Supper \$1.50 (under age 5 free) 5:30 - 6:30 pm
- Princess Pageants Kookum and Mooshum Contest (6:45 pm - 8:45 pm),
- Family Dance 9:00 pm - 11:30 pm

Saturday, September 14

- Pancake Breakfast - 10:00 am - 11:30 am
- Jam Session - open to public noon - 1:00 pm
- Fiddling Contest - 1 pm - Trophies & cash prizes
- Jigging Contest - all ages - Trophies & cash prizes
- Tall Tales Contest - all ages - Trophies
- Moose Calling Contest - 3:30 pm, Trophies & Cash
- Native Dancers - Demonstration
- Nevadas on sale during events
- Cabaret - 9:00 pm - 2:00 am

Sunday, September 15

- Team Challenge Contests - Prizes and Plaques Noon - 1:30 pm
- Bull and Queen of the Woods Contest - 1:30 - 5:00 pm
- Horse Shoe Tournament - 3 pm

Slave Lake Native Friendship Centre
416 - 6th Avenue NE
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Sacred mountain being destroyed: Blackfeet

By Rocky Woodward
Windspeaker Staff Writer

MONTANA, U.S.A.

Native people who visit Chief Mountain in Montana for spiritual reasons are having their gifts to the Creator stolen and destroyed by the many tourists who frequent the mountain, says a concerned Montana Blackfeet woman.

Kathy Brewer said sacred prints and offerings are being taken apart and in one case Indian offerings were brought to Browning, Montana for sale.

"It's being done out of ignorance and greed. Names of visitors are etched all over the face of the mountain with fluorescent spray," she said.

Brewer has met with Blackfeet Chief Earl Person and the Blackfeet council, along with a planning committee in Browning, in hopes of finding a way to stop people from destroying the sacred mountain.

They discussed posting signs restricting the mountain to Native American Indians or constructing a locked metal gate. Brewer said it's sad such drastic measures may have to be taken.

In 1906 a resolution was passed stating Chief Mountain formed part of a federally-owned and controlled Indian reservation. The resolution specified any persons who damaged, destroyed, excavated or appropriated any historic ruin, monument, cave object of antiquity or other historic or scientific interest would be subject to

arrest and punishment under the provisions of the act for the preservation of American antiquities.

"All these laws are in place but to no avail. People are still destroying the mountain," said Brewer.

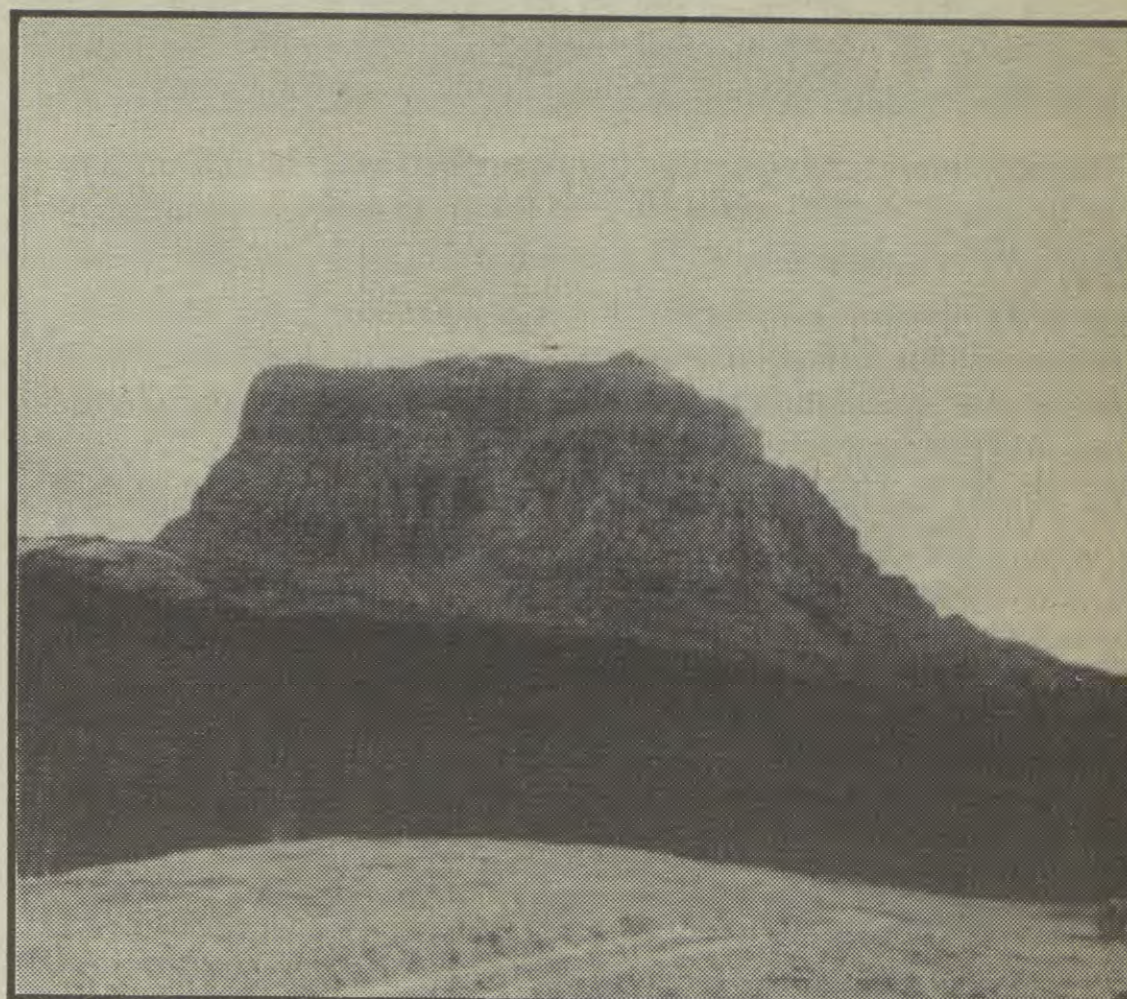
Chief Mountain is located just across the Canada/Montana border at the foot of the Rocky Mountains near Waterton. Better known to southern Alberta Indians as Ninastako King Mountain, Native people have used this site for spiritual ceremonies for centuries.

"This mountain stands as a symbol of holiness, a place of sacredness and unity and where one draws strength for physical and spiritual purposes," Brewer explained.

Brewer added the mountain has been held in trust by members of the Blackfoot Confederacy for many years.

It was proclaimed a historic and picturesque site by both the Alberta and Montana boards of tourism but still the rape of the mountain continues, said Brewer.

"Tribes from other parts of the world and from North America who visit the mountain to seek visions are being forced out by the daily intrusion from people climbing and picnicking on the mountain," she said angrily.



Kathy Brewer

Chief Mountain

Recently, Curly Bear Wagoner, a cultural director for the Blackfeet community college at Browning, made a submission to the State of Historic Preservation office in Helena, Montana, for the preservation of Chief Mountain and surrounding area.

Wagoner said it will take about a year for the preservation office to look into the matter "Perhaps then the Montana

board of national trust and preservation will pass a resolution to save the mountain," he said.

Brewer said all over the world the cry is to save the environment from the destruction of mankind.

"We of the Blackfoot Confederacy cry this same cry for Chief Mountain. We hope our cries do not fall on deaf ears.

"The lifetime of one tree on the mountain goes back to the time of our grandfathers. Many visions were given to Indian people from the spirits that still roam the mountain.

"Chief Mountain is a symbol to our people. It offers direction for our future as Native people of North America," Brewer said.

Brewer said concerned Indians are forced to stand and watch the destruction of Chief Mountain "unless some drastic measures are taken to preserve the mountain immediately."

how we have been driven toward oblivion as a people," he said.

Wilson issued a challenge to the Alberta government "to push for constitutional and legal change so First Nations can end the conditions which drive our people to seeking refuge in addiction."

Tackle alcohol abuse at the root says AFN

By Amy Santoro
Windspeaker Staff Writer

OTTAWA

The Alberta government isn't doing all it can to end substance abuse among Natives, says Bill Wilson, regional chief of the Assembly of First Nations.

"Opening a liquor store at 8:00 a.m. is a humanitarian attempt to ease a social problem, but the Alberta government is very far off the mark," said Wilson.

In late July the Alberta Liquor Control Board began a three-month experiment by opening a 96th Street liquor store at 8:00 a.m. instead of 10:30 a.m.

The move, recommended by a committee of inner-city agencies, is aimed at preventing alcoholics from drinking Lysol and hair spray in the early morning.

But for Wilson the "real solution is not making safer alcohol easily available to alcoholics, but by embarking on programs which get to the root of the problem."

Wilson suggested the extra revenue generated from liquor taxes go directly to funding drug and alcohol programs "for the inner-city poor."

He said "suffering addicts are a product of a system of mistreatment carried out for generations."

Wilson, in a news release, blamed Ottawa for many of the problems aboriginal people face. The Canadian government has forced Indians to abuse substances to ease the pain of inadequacy, he said.

"The Indian Act, with its callousness and state-sponsored brutality toward Indian people, has devastated much of our self-worth. Our people have been subjected to educational systems that overtly or implicitly denied the value of our heritage and never prepared our people to function in non-Native society. The people who seek oblivion in substance abuse are just mirrors of

THE NATION IN BRIEF

Compiled by Amy Santoro
Windspeaker Staff Writer

Reserve like "another country" to rookie cop

CALGARY — Police officer Tony Mahon's first experience as a rookie cop on an Indian reserve some two decades ago was extremely uncomfortable. "I didn't feel welcome at all. I felt like I was in another country, another world," Mahon, a non-Native RCMP inspector, told a Calgary justice conference. "The perception on the reserve was we showed up with an empty van and left with a full one." Now head of aboriginal policing with RCMP in British Columbia, Mahon called his first policing job — in northern Alberta near a reserve — an eye-opening experience for which he was in many ways unprepared. Mahon said he has come to learn that Native offenders police regularly deal with only represent a small segment of the aboriginal community. Police work generally involves dealing with people who are at their worst, so Natives who officers deal with often reinforce the stereotypes which society has about them, Mahon told judges, lawyers and other members of the Canadian Institute for the Administration of Justice. Mahon, and other speakers on aboriginal policing and justice, said times have changed for the better with improved cross-cultural training for police and other professionals who work with Natives. But justice authorities must still make more of an effort to learn about Native people and customs before passing judgement on them, the conference was told.

Long-awaited school ready to open on The Pas reserve

THE PAS, MAN. — Students on The Pas reserve, 713 km northwest of Winnipeg, will start the next school year in the band's recently completed school. The Joe A. Ross School is named in memory of a former director of the band's education program, who worked for nearly a decade planning and negotiating for the facility. The \$13-million school is operated by the Opasquik Education Authority. The facility has a capacity to accommodate 600 students from kindergarten to Grade 12.

20 new homes for Siksika Nation

CALGARY — Ottawa has approved funding for 20 new houses for Siksika Nation families, announced Macleod MP Ken Hughes on behalf of Elmer MacKay, minister responsible for Canada Mortgage and Housing Corporation (CMHC). "Providing funding to assist with housing construction is an excellent example of the government of Canada's commitment to improving social and economic conditions on reserves," said Indian Affairs Minister Tom Siddon. The new homes will be built under CMHC's On-Reserve Housing Program, which is targeted towards low or moderate-income households or to people with special needs. To make rents more affordable to tenants or sponsors of on-reserve rental housing, Ottawa subsidizes the monthly rent. The total project cost is about \$1.5 million — CMHC is loaning \$1.1 million.

Canada Council announces internship program

OTTAWA — The Canada Council announced the creation of an internship program to respond to the needs of Canadian artists of aboriginal, African, Asian and immigrant backgrounds. With the financial assistance of Employment and Immigration Canada, up to six interns will spend two years at the council. The program has three objectives: to improve training opportunities at a national level for Canadian artists and administrators of aboriginal, African, Asian and immigrant backgrounds; to assist in developing qualified candidates for future positions in arts institutions; and to provide the council with expertise and contacts to help in its outreach to artists from these communities, said a news release.

COMING UP

Wellness and Spirituality Conference

TUCSON, ARIZONA — Tucson will be the site of the *Wellness and Spirituality* conference Nov. 3-6. Topics include women and spirituality, self-esteem and spirituality, holistic healing and much more. The conference will bring together people who see spirituality as central to a healthy lifestyle. The cost is \$150 if you register by Oct. 11. Participants registering after the deadline will be charged \$250. For more details call (405) 325-1790.

Justice seminar

BANFF, ALTA. — The Banff Centre for Management will host *The Administration of Justice for Native Canadians* Nov. 17-22. The five-day seminar will provide a forum for participants to examine the administration of justice as it relates to Natives. Participants will gain an understanding of past and present issues and alternative approaches. Ten partial scholarships are available for the seminar. Apply to Felicity Edwards, Program Manager, The Banff Centre for Management. For more information call (403) 762-6327.

Aboriginal artists wanted

EDMONTON — If you're an aboriginal Alberta artist interested in illustrating a soon-to-be-on-the-market book on the province, Arnold Publishing of Edmonton is looking for you. The company is looking for 20 Native artists with new works only. If you're interested in this challenging opportunity, bring yourself and your portfolio to 10301-104th St., Suite 101 (southside of building), Edmonton from 9:00 a.m. to 4:00 p.m. Sept. 4.

U of A to host environmental conference

EDMONTON — The Canadian Institute for Nordic Studies at the University of Alberta is hosting the *No Borders: Northern Aboriginal and Environmental Issues Conference* Oct. 18. Nordic and North American experts will participate in the conference to compare common problems and possible solutions. The conference fee is \$75 before Sept. 20. Late registration fee is \$90. Lunch and dinner are extra. For more information call Bente Roed at (403) 492-2826.

Wind speaker

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

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Phone: (403)455-2700 Fax: (403)455-7639
Bert Crowfoot, Publisher

A baffling case

The Canadian criminal justice system can chalk up the Wilson Nepoose case as another one of its failures.

Nepoose's life sentence for the second-degree murder of Marie Rose Desjarlais was based on evidence from two key Crown witnesses.

One witness has since died. The other recanted her damning testimony which led the federal justice minister to order a review of the case.

Given Delma Bull's testimony at the Nepoose special hearing, it would really be stretching the truth to call her credible. Her testimony was difficult to follow even though the only words she could seem to muster were "I don't know," "I don't remember" and "I don't understand."

How could a jury find her testimony credible at Nepoose's 1987 trial? There was no physical evidence linking the Hobbema man to the murder. The conviction was won solely on the evidence of two key witnesses whose testimonies were rife with contradictions. But nonetheless, an all-white jury, not a jury of his peers, found Nepoose guilty. It's astounding enough the RCMP was able to charge Nepoose with such flimsy evidence and questionable witnesses.

More questions than answers are coming out of the special hearing. It may no longer be an issue of Nepoose's guilt or innocence.

Rather it could be seen as an issue of whether he has been given due process, whether the rule of law was followed in the investigation of the case and in the 1987 trial.

Bull charged at the hearing she was unduly pressured by RCMP officers during her questioning sessions. She said she wasn't given anything to eat during the seven or eight-hour marathons and since she's a diabetic this lack of food caused her to be confused and dizzy.

Yet Bull managed to repeat the same "lies" in her four police statements and eventually at the preliminary hearing and trial. Why not, as prosecutor Paul Bourque recommended to her, tell the RCMP she didn't remember or didn't understand rather than repeat her statements?

Why go to all the trouble of making up conversations with Nepoose? Why not just keep quiet?

And questions remain about the role of the RCMP in the investigation. Did they apply too much pressure to their witnesses? Did they hear only what they wanted to hear? Would a Native police department have conducted a more thorough investigation?

Other troubling questions linger. Would a jury, which included at least some Native people, have convicted Nepoose on the basis of the evidence provided at his 1987 trial? Would Nepoose more likely have received a fairer trial in his home of Hobbema than nearby Wetaskiwin where some non-Natives cling to the stereotypes of Native people.

And what about the remark apparently made by key Crown witness Lillian Mackinaw that Nepoose "was the only one telling the truth" at his 1987 trial? "All of us lied."

Even RCMP officers are contradicting each other. One officer said he obtained a statement from an ex-inmate saying Nepoose had confessed to him. He said he filed his report and passed it on. The officer who was supposed to get the confession evidence testified he never laid eyes on it.

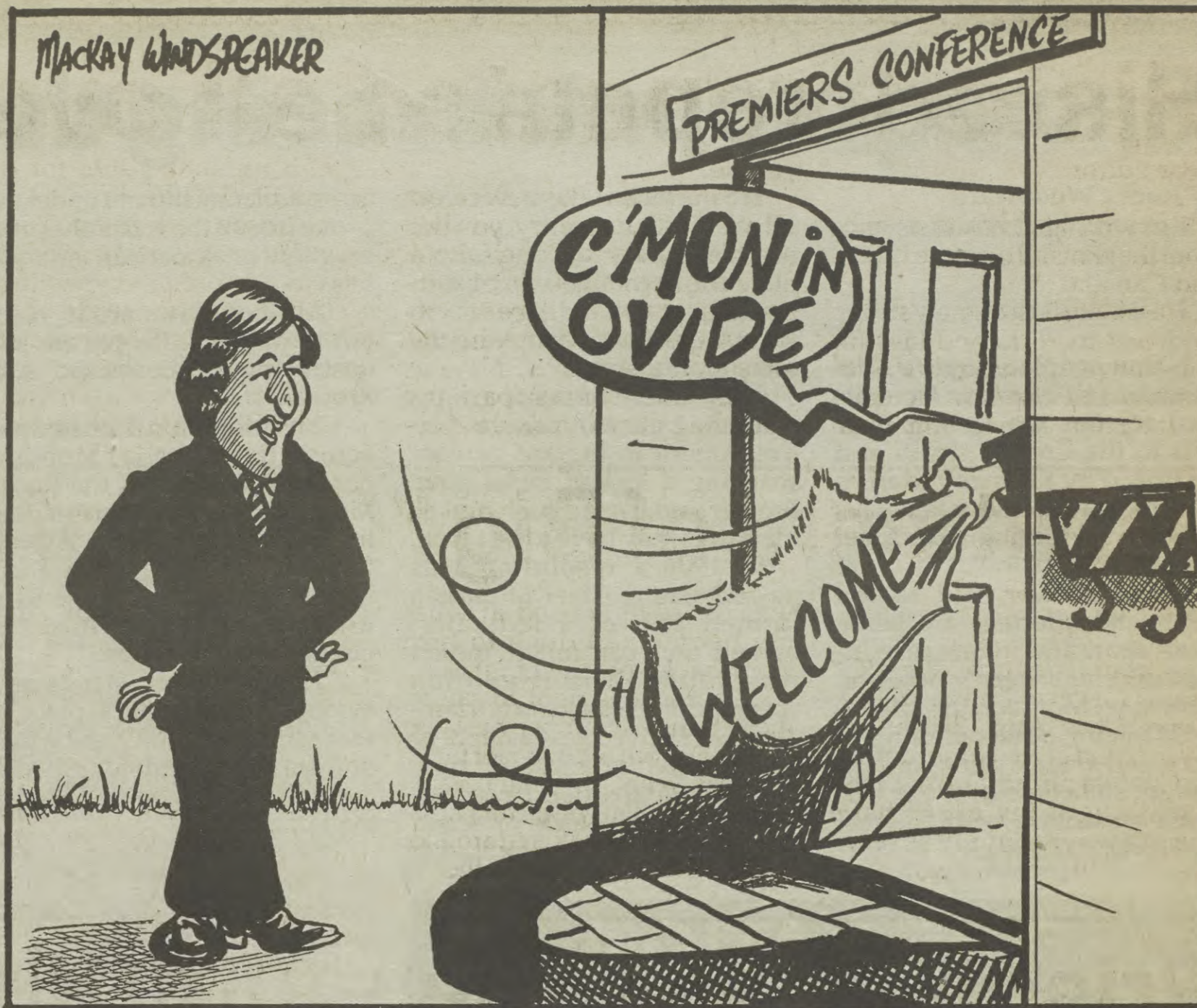
Regardless, the ex-inmate didn't give the court the confession evidence it expected to hear.

Exactly who killed Marie Rose Desjarlais remains a mystery. There's certainly strong reasons to believe Nepoose is innocent, although there is some damning testimony to the contrary.

The truth surrounding this case is as clear as mud.

What needs to be probed further is how a man could be sent to prison for four years in such circumstances.

It's a baffling case. The Alberta Court of Appeal will have a great deal to sift through in making a decision about whether to hold a re-trial, free Nepoose or uphold the conviction.



Native boy's braids lead to school yard bullying

It's amazing how it works. The Old One had told me a few years back when I was visiting almost weekly, reintroducing myself to the traditional ways of my people, there would be times when I would be asked to give it back. I had no idea what he meant, but these days it's displayed to me regularly.

Walking past a schoolyard recently a group of boys were roughhousing. The victim of their bullying was a Native boy with long braids. They were laughing, pushing and teasing in the way all kids do once the pack instinct sets in.

When he started crying they threw a few more jibes his way and left, laughing at some kind of victory. He was still sniffing when I approached him.

After making sure he was uninjured and after polishing off a Coke at the nearby 7-Eleven, he started telling me about the ruckus. The kids were roughing him up over his hair. They called him a little girl, squaw, sissy and told him he wasn't really an Indian since he and his mother were living in town.

His mother had made him wear his hair braided since he was a toddler and he'd gotten used to it being that way. The only explanation given him was "that's the way Indian men wear

their hair." He was crying because he felt his hair was the root of his troubles in the playground and he didn't understand why he had to wear it that way.

So I explained to him what the Old One had told me.

The process of braiding hair is like a prayer, he said. Each of the three strands in a single braid represents many things. They might represent faith, honesty and kindness. Or they might be mind, body and spirit or love, respect and tolerance. The important thing, he explained, was that each strand be taken as representative of one essential human quality.

As the man, or the woman, braided their hair they meditated on those three qualities. Once the braid was completed, the process was repeated on the other side. Then as they walked through their day they had visible daily reminders of the human qualities they needed to carry through life with them.

The Old One said they had at least 20 minutes each day when they focused themselves entirely on spiritual principles. In this way the people they came in contact with were the direct beneficiaries of that inward process.

So braids, he said, reflected the true nature of aboriginal people. They reflected a people who were humble enough to ask the Creator for help and guidance on a daily basis. They reflected human qualities within the people themselves: ideals they sought to live by. And they reflected a deep and abiding concern for the planet, for life, their people and themselves.

Each time you braid your hair, he told me, you become another in a long line of spiritually-based people and your prayer joins the countless others offered up to the

Creator since time began. You become a part of a rich and vibrant tradition.

As the boy listened I could see the same things going on in his face that must have gone on in my own. Suddenly, a braid became so much more than a hairstyle or a cultural signature. It became a connection to something internal as well as external—a signpost to identity, tradition and self-esteem. The words Indian, Native and aboriginal took on new meaning and new impact.

As he walked away smiling, I knew from my own experience he would handle the future jibes and insults in new, stronger ways, just as I had in the adult world.

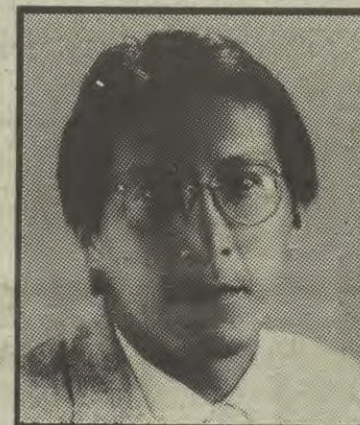
And that's the thing of it. When the Old One told me there would come a time when I would have to give it all back, he meant the process of sharing what I had learned and gained. The boy in the playground was just one example.

When aboriginal people talk about the necessity for healing in order to build stronger communities and better relations with outsiders and governments, it implies a responsibility. That responsibility is sharing. An open, fearless sharing of things that define us.

Just as that boy became bigger through the passing on of knowledge, so too can Canadian society become wider through an intimate understanding of aboriginal reality. As the Old Ones knew, healing has to come from inside.

By bringing politics down to the people, by explaining aboriginal issues in the language of the living room by way of personal experience, bridges can be built between people.

In this way, the Old One said, life itself becomes a prayer.



RICHARD WAGAMESE

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Your Opinion

History repeated all over Indian Country

Dear Editor:

I'm writing to ask assistance from the skins all over the U.S.A. and Canada.

I feel there is extremely strong evidence there is one law for non-Native Americans (the newcomers) and one law (actually no law) for Native American

people.

If you follow the news from all over Indian country, you will see history repeats itself. Look at the Mohawks, you Cree brothers and sisters in Alberta, my own Ahnishinabe people in Wisconsin, the Apaches, Navajos Hopis, the Havasupai, the Lakota/Dakota/Nakota peo-

ples' continuing battle for the sacred Black Hills, etc.

In prisons all across Turtle Island, the same deal comes into play again. Today's hypocritical society's empty words about equality, love and freedom seem to only stand for the newcomers! All of us skins, us original people of Turtle Island, can only

rely upon ourselves for help.

I'm a staff writer for a Native American newsletter, written by skins for skins in the dominant society's prisons in Canada and the U.S.A.

It's called *The Iron House Drum* and it's printed quarterly by the Native American Rehabilitation Research Project, a non-profit

organization, which also offers legal advice/assistance to Native prisoners in Canada and the States.

Readership is about a couple thousand people in the States, Canada and overseas and is growing quickly.

The Drum is sent free to Native American prisoners and their families and costs \$10 for four issues to non-prisoners.

We're compiling lists for our readers' assistance. One list of Native American organizations like bookstores (books by skins about skins/history/culture/spirituality), arts and crafts shops (for hobbycraft material), organizations willing to purchase Native prisoners' artwork, legal organizations/lawyers (Native American), colleges and universities that offer correspondence courses and/or regular colleges and universities that offer Native studies courses (correspondence) and especially Native American newspapers/newsletters and tribal and band papers.

We're also compiling a list of non-prisoners who would like to write to Native American prisoner pen pals and a list of Native American prisoners who'd like non-prisoner pen pals.

We're also looking for a medicine person/elder, who would be willing to write a regular column for *The Iron House Drum* on spirituality (Native American) and the old ways.

If any of you brothers and sisters out there can help or want to be put on the pen pal list write to Little Rock Reed (Editor), Claudia Aylor (Assistant Editor), c/o Claudia Aylor, 2848 Paddock Lane, Villa Hills, Kentucky, U.S.A., 41017 or call (606) 341-4080. *The Iron House Drum* and NAPRRP can be reached at the same address.

Ho! Us skins gotta stick together and help each other!

All you brothers and sisters out there, stay strong, walk tall and with pride, honor and grace! Stay true to the people and walk the good walk! Aho!

Don (Stow) George
Ojibwa Nation
P.O. Box B-61480
Florence, AZ
U.S.A., 85232

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Alberta Family and Social Services,
(city): St. Paul
Telephone: (403) 726-3829,
extension number 180

Treatment of Big "C" chief shocking

Dear Editor:

I am from the Big "C" Band reserve. I have just received the Aug. 2 issue of *Windspeaker*. I came across an article about Frank Piche that caught my eye. I have been away from my reserve for a couple of years and

was deeply shocked at what my people had done to turn their backs on the chief.

Mrs. Piche is right to say all those things about her husband Frank. Frank has done a lot for us over the years, since he became chief in 1976. If it wasn't for Frank, we could still be scattered around. But Frank pulled us together to

get us a better life plus jobs for the young and old. Why can't my people see this?

They are blind to not notice what he has done for us over the years. To me he has done a lot because I was there to see it. I wish the people could see this too. But they have turned their backs on

him and his family.

Therefore, I will stand with Frank and hold the flak for my chief, Frank Piche. I would like to thank my chief for what he has done for us.

David Fontaine
Big "C" Band
La Loche, Sask.

Prisoners were helpful at difficult time

Dear Editor:

One can read all about the hatred and disasters happening. Good things are happening too, which we need to be aware of. The example I have happened the evening of Aug. 14 at the Vietnamese Buddhist Temple. A group of Buddhist friends got together to learn about the Native sweatlodge from Noweta, a holy woman. Being a Shin Buddhist, more and more I'm realizing how Native and Buddhist

spirituality have much in common, from remembering all our relatives to the closeness with Mother Earth.

I'd also like to mention some things that are important to me in connection with prisons. When I was writing Phil Bearshirt, he adopted me as his mother in spirit. This is very special to me. Phil helped me a lot by doing this. I'll remember him always with loving kind thoughts. I would like to express gratitude to others involved, in-

cluding all those who wrote me and gave me support and strength to help me through a difficult time—Claire Culhane, Burke Barker, Chuck Reasons, my sensei Fred Ulrich, Doug Gee and Gordon Dumont.

A big hurrah for Native prisoners for the perseverance they showed as now they can practise their Native spirituality in prisons.

Thoughts of loving kindness to prisoners who are mentally ill and caged and to all prisoners being placed in the hole for

speaking up about their mistreatment, trying to have their human needs and rights met.

Thoughts of loving kindness go to all prisoners who have been exploited, beaten and given mind-altering drugs to try and take away their strength and spirit. Stay strong! We should have pity for the prison officials and the system as they don't realize what they're doing.

Alice Baker
Edmonton

Nerland case must be retried

Dear Editor:

I would like to mention a couple things. It was your incomparable coverage of the Leo LaChance murder that first brought *Windspeaker* to my attention. The mainstream Saskatchewan media's reporting was at best regrettable, at worst incompetent. Pressure must be kept on the Saskatchewan Justice Department to retry Carney Nerland. The plea bargain denied Leo LaChance, his family and friends and Saskatchewan's citizens the right to see public justice done.

Please continue to address Leonard Peltier's continued incarceration as publicity is probably his best chance for future freedom. It might be helpful if you could interview the author who has written the book about Peltier's case or if you could arrange to run some selections from the book.

Since I work in the system I would be interested in *Windspeaker* doing an analysis of the impact of the Young Offenders Act on aboriginal youth and whether we were better off before or after its passage.

I am also a member of the Saskatchewan Government Employees Union which is grappling with racism in the workplace and the union. We have struck a committee of aboriginal members to investigate, publicize and recommend ways for us to begin to resolve this situation. We believe we are the only union in the province — if not the country — to take this course of action (although the National Union of Provincial Government Employees is working on some projects with the Assembly of First Nations.

Martin d'Entremont
Saskatoon, Sask.

Remembrance

By M. B. Storey

*Bequeathed by nations in liberty,
The names of then are with us yet!
Some, an epitaph; each, a haunting messenger,*

*whence airs the sound and the tang
Of that which has past, and once was fair.*

*Allegheny - Susquehanna - Niobrara -
The enchantment and the eloquence
Of creed and custom -*

*The spoken relics of beckoning legend -
The national colors, born of
Bygone wilderness:*

*Here they abide; as do the rocks
And the seasons, for they know
Of no other place to rest.*

*Here they belong; as much as the
Sparkles upon the river, and the
Blushes of the setting sun.*

*For the beautiful and the vanished,
they are proud afar;
Bearing in speech and in spirit,
As bright as the blossoming beads.*

Niagara - Kootenay - Mindemoya -

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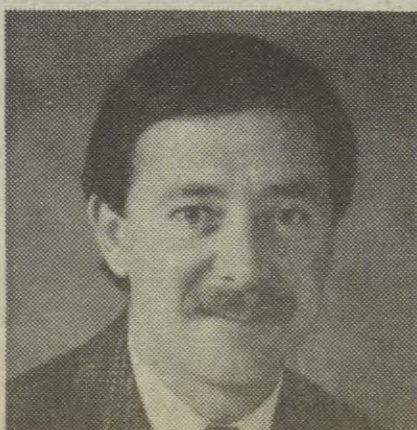
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Driftpile

Powwow billed as an avenue for sobriety

By Jerry Ward
Contributing Writer

DRIFTPILE RESERVE, ALTA.

An avenue for sobriety. That's what the 1991 Driftpile powwow was billed as by coordinator Fred Campiou.

"The whole community was involved in the celebration. It's a good working tool to alleviate some of those (domestic) problems," he said.

Campiou hopes the celebration can have a lasting effect on the younger generation.

"It teaches the young people about heritage and culture and that they're distinct," he said.

About 1,000 people from across North America flocked to the Indian reserve, about 50 kilometres east of High Prairie over the Aug. 9-11 weekend to take in or take part in the third

annual celebration.

"It was a success, we're happy with the crowd and the people who came," said Driftpile Powwow Society president Florence Willier.

"A good percentage of the people invited showed up," said Campiou.

Around 300 dancers, drummers and singers from such places as New Mexico in the U.S.A and Ontario in eastern Canada were involved in the event, which received great daytime weather and rainy nights.

"We had a really good turnout," said Campiou. "There were other powwows going on and we had a good quality of singers and dancers."

"The competitors from New Mexico and Montana indicated they will be back next year," said Willier.

Some of the notables in attendance included Lesser Slave

Lake MLA Pearl Calahasen and Alberta Senator Walter Twinn, who lives in Slave Lake.

Manitoba New Democrat MLA Elijah Harper, who gained national prominence last year for refusing to approve the Meech Lake accord, also took in the Aug. 11 powwow.

Campiou says when he asked the dignitaries to come, he wanted youths to see the leaders in society and learn.

"Let people see Native people can have positions in gov-

ernment and be responsible for not only Natives, but for everybody," he stated.

"It's important to bring these types of people in (for the example they set)," said Willier.

The event was staged under a 1,000-foot parachute which caught a lot of gusty winds Friday evening.

"We're looking at something a little different for next year, something a bit more secure," said Willier.

Three days of competition in different categories and age groups were held with thousands of dollars in prize money.

Willier said the only thing she would like to do differently next year is to include additional competition.

"Put in a couple more events," she said.

"The team dancing was successful, so we'll be adding it again next year," noted Willier.

(Ward is a reporter with the South Peace News in High Prairie.)



Jerry Ward

This Youth's pride in participating in the powwow tells on his face



Jerry Ward

Powwows attract young and old alike



Jerry Ward

A young lady gets some help as she prepares to dance

Nayo-Skan Human Resources

requires an Executive Secretary and Receptionist

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4. Insure all confidential files are securely locked.
5. Perform other related duties as assigned by the Executive Director.
6. Provide secretarial service for staff including minutes of all meetings (when required).
7. To type correspondence and reports as required.
8. Working hours 8 am - 4 pm — Salary negotiable.

Qualifications:

Successful applicant must have typing skills, word processing and office work experience. Possession of a vehicle and valid drivers license, and non-drinker would be an asset.

Closing date:

September 13, 1991

Send resumes to:

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Att: Joanne Buffalo or Wilson Okeymaw
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Metis Assembly

Louis Riel 'a hero to all': Clark

By Rocky Woodward
Windspeaker Staff Writer

ST. ALBERT, ALTA.

St. Albert's Mayor Anita Ratchinsky declared it Metis Week in St. Albert as Metis delegates from across the province converged on the city Aug. 16-18 for the 63rd annual Metis Nation of Alberta assembly.

Over 1,500 Metis attended the assembly to participate in Metis Nation business meetings, workshops and cultural events.

At the opening ceremonies Ratchinsky told a packed Perron arena, it was the Metis who started this city.

"Streets are named after Metis people who once lived here. We welcome you and enjoy your stay," Ratchinsky said.

Federal Constitutional Affairs Minister Joe Clark also attended the assembly.

In a statement which brought Clark a huge round of applause from about 400 Metis he said he had read a draft copy asking him to support a resolution to make Louis Riel a Father of Confederation.

Riel was hung for treason after leading the Metis in Saskatchewan in armed conflict against the Canadian government in 1885.

"I said that part of the resolution might not carry. We drafted a new resolution. Louis Riel is not just a hero to the Metis. He is a hero to all of us and must be recognized by all of us," Clark said to round after round of applause.

The resolution was adopted by the national political party



Rocky Woodward

Metis princesses from the six Metis zones in Alberta lined up on stage at Perron arena for pictures. They were escorted by Edmonton City Police officers in dress uniform. Miss Metis Alberta, Lori-Ann Larocque, is at the far right

by an 80 per cent margin. "It was extraordinary," said Clark.

Clark was presented with moccasins, deerhide gloves and a Metis sash to take back to Ottawa with him.

Alberta Solicitor General Dick Fowler, who is also the minister responsible for Native affairs, said his office recognizes and has responded to the needs of the Metis in Alberta.

He also gave praise to two

Native politicians.

"Alberta has recognized the right of Metis regarding their land holdings. And it's people like Pearl Calahasen and Mike Cardinal who Indian and Metis people can take pride in. They do an outstanding job for the Natives of this province," said Fowler of the two Native Alberta MLAs.

During the activities an elders' banquet was held.

Metis Nation president Larry Desmeules said the most important thing done during his four years as president was the implementation of an elders' senate.

"The Metis Nation of Alberta is moving into a new era and our organization needs the guidance of our elders. They are part of our future," Desmeules said.

The formation of a Metis Elders Senate of Alberta was

passed as a special resolution during the 60th annual Metis assembly.

Cultural events were held at Lions Park and a Miss Metis Princess Pageant saw Zone 1 beauty Lori-Ann Larocque from Lac la Biche win over five other contestants.

Larocque, a fourth-year student at the Saskatchewan Indian Federated College, will reign as Miss Metis Alberta for one year, until the next assembly slated for the Lesser Slave Lake area, Zone 5.

The pageant was co-hosted by Miss Canada Leslie McLaren.

A fiddle and jigging contest was held at Lions Park and concession stands, pancake breakfasts, buffalo and bannock burgers and children's activities were available for the many people attending the events.

The activities included Native modeling, fiddle music from Selkirk Manitoba's Mel Bedard, B.C.'s Larry Laboucane and country band Hi-way 97 and Batoche fiddle champion, the Rod Sutherland band.

St. Albert residents, who attended activities at Lions Park, were treated to some Native culture. Entertained by Metis and Indian children dance groups from Wabasca and Edmonton, round after round of applause followed each of their performances.

The CNFC Jr. dancers, the Wabasca Northernlites and the Keweenaw groups, dressed in colorful costumes, put on a show that will stay in the memories of many for years to come.

In fact, many in attendance admitted the dances were the main attraction at the fair.

Assembly co-ordinator Lyle Donald was congratulated publicly by Desmeules for his tireless effort in making sure the three-day event was a success.

It was a success and the Metis Nation of Alberta as a whole can take pride in bringing back a gathering many people attending said "is very much needed to keep the Metis as a nation strong and together."

Metis dancers stole the show

By Rocky Woodward
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Aside from business meetings

and workshops, Native cultural events held at Lions Park were the main attraction for many spectators during the Metis Nation of Alberta's 63rd annual Metis assembly at St. Albert.

Despite a record-setting

heat wave, which settled over central Alberta, Metis and non-Natives alike came out in droves to be entertained by Metis and Indian square dance groups, a fiddle and Red River jigging contest and country bands from Alberta and British Columbia.

The Wabasca Northernlites, Edmonton's Canadian Native Friendship Centre Jr. dancers and the Keweenaw dancers from Wabasca were the hit of the three-day event.

These children and teenagers, dressed in colorful Metis garments, won the hearts of everyone watching as they expertly went through dance routines like the duck dance, reel of four and the Red River jig.

About 1,500 Metis attended the assembly and after a visit to Lions Park none went home disappointed.

Throughout the park, concession stands filled with bannock and buffalo burgers and a pancake breakfast cooked by Jim White, Edmonton City Police Department Native recruitment officer, served the hungry each morning.

Children's activities were plentiful and clowns delivered balloons to everyone while roaming through the grounds.

Fiddle great Mel Bedard, a special guest from Selkirk, Manitoba, played fiddle tunes everyone could enjoy and a surprise visit by comic George Tuccaro

from the Northwest Territories had everyone forgetting the heat during his performance.

Late in the afternoon each day, a fiddle and jigging contest was held.

The winners were fiddle contest, Riel Aubichon; senior female jigging, Genevieve Benoit; female jigging, Jennifer Kootenay; junior female jigging, Crystal Shaw; male junior, Wilbur Brule; male senior, Bob Doroucher and male open, Allen Boucher.

At one point the judges, Delia Grey, Florance Boucher and Mel Bedard, coaxed on by Max L'Hirondelle and the crowd, were forced to dance the Red River jig to applause from the crowd.

And elders Rita and Miles Norris got together dancers from the Red River Reelers for a square dance. "Just for old-times sake," smiled Rita.

Sun Works Modelling had most men a little hot under the collar when beautiful models showed off some of Kathy Shirt's exquisite contemporary Native garments.

Shirt also had on show paintings most people would be envious to own.

The three-day event at Lions Park was a real down-to-earth gathering of Metis and Indian people. At the park it was many people's hopes next year's Metis Nation annual assembly would offer the same.



Rocky Woodward

Riel Aubichon of Meadow Lake, Saskatchewan took first place in the fiddle competition

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Assessor/Appraiser II: A diploma or degree in assessment or an assessment-related field from a recognized post-secondary educational institute is required or equivalent academic and technical training. Applicants must have two years' valuation experience as an assessor or appraiser and must possess the Certificate in Real Property Assessment and Taxation through the Alberta Assessors Association. The Canadian Residential Appraiser (CRA) designation from the Appraisal Institute of Canada or equivalent is also acceptable. Candidates will be a member of or be eligible for candidacy with the Alberta Assessors' Association or the Appraisal Institute of Canada. Possession of a valid Alberta Class 5 driver's license is required and the incumbent must have a vehicle for business use.

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Interested applicants should submit a resume for these permanent and limited term positions, quoting Competition #OA91-0421, no later than September 5, 1991.

City employees are eligible to apply for these positions.

The City will contact applicants whom it wishes to consider within four weeks of the competition closing date. Applicants not contacted within this period are thanked for their interest. Proof of qualifications will be required.

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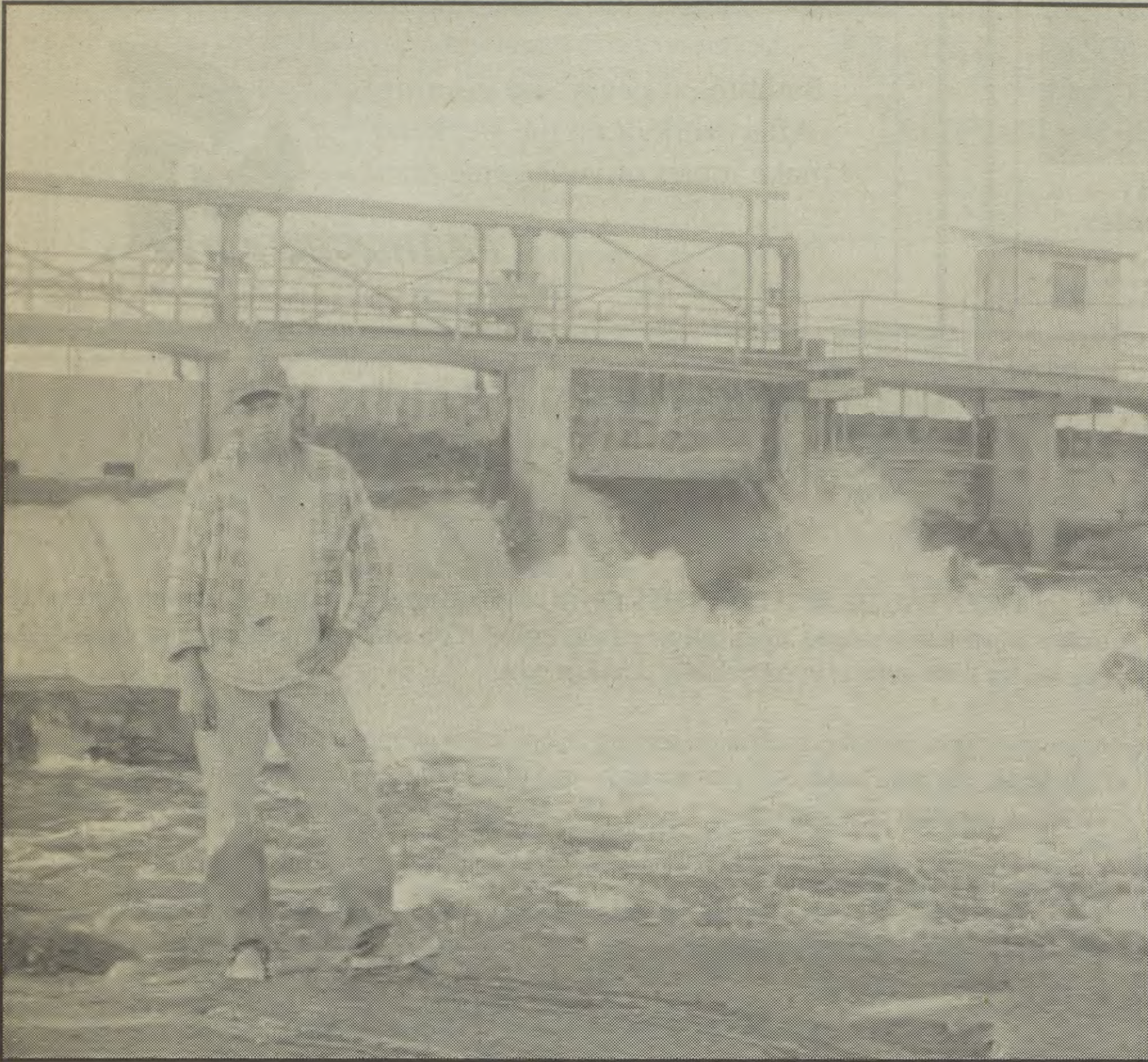
September 9, 1991

There is a mandatory site visit on August 27, 1991 at 11:00 a.m.

Any companies interested in being subcontractors on the above project should contact the Listed Contractors

Native Achievers

Infected knees knock canoeist off river



Leslie Wuttunee with the Slave Falls dam in the background

Editor's note: Modern day voyageur and Calgarian Stephane Wuttunee, a 22 year old of Cree descent, left Edmonton June 9 on a four-and-a-half month canoe trip to Quebec City. He's filing biweekly accounts of his adventure with Windspeaker. This is his fourth segment. His brother Leslie joined him in North Battleford.

By Stephane Wuttunee
Contributing Writer

SIoux LOOKOUT, ONT.

They say one way to fight the blues is to keep your mind occupied. Seems I've doing an awful lot these past few days.

With not one, but two infected knees, the trip has come to a temporary halt. I've been staying at my father's place here in Sioux Lookout, Ontario since Aug. 13. Oh well, at least I'm having a good time visiting family.

The portion between Pointe-Du-Bois, Manitoba and Kenora, Ontario wasn't as difficult as Les and I thought. Had it not been for the tremendously good fishing, we would have made it in five days instead of a week and a half. Well, perhaps not a bite on every cast, but close!

One nice addition to our voyage was encountering a group of four South Dakotans on holidays. We'd met them barely 15 miles out of Pointe-Du-Bois on a small wooded island smack dab in the middle of the river. Conversations were kept brief since it was already close to 10:30 p.m. by the time Les and I pulled in (everyone was tired). We spent the next day fishing, snorkeling and exchanging dialogue with our newfound friends for the better part of the day. When the time came to leave, I made double sure we had their home addresses.

Yet not everything goes so smoothly. For example, even

with all this mileage behind us, I still haven't found a way to prevent fire-cooked foods from burning and turning into crumbs. The other day while relaxing on shore Les joked, "Bro, your cooking is so bad, you can't even burn food the same way twice!"

We try not to waste anything though. What we couldn't eat — or rather refused to eat — was used for fire tinder.

A little bit of voyageur humor!


People were everywhere along the Winnipeg River and finding secluded camping and fishing sites often proved difficult. Still, more than once, while discussing our exact whereabouts on the topographical maps, fishermen just passing through would kindly redirect and put us back on track. I guess not finding privacy couldn't have been that bad.

Common species of wildlife seen daily include loons, mergansers, otters, various songbirds and an occasional bald eagle or turkey vulture. Though many tracks were present, moose and bear showed themselves infrequently. Heavy boat traffic probably made them nervous.

It may be hard to believe, but when we landed in Kenora Les and I were still wearing the same clothes since we began (washed of course). This is astounding because of the awesome tangles of brush and willows we had to push through whenever we'd come to a town. Some offers came from people who were willing to haul our gear, but for the short amount of time we planned on camping anywhere, the banks were fine.

So that's it. Continuing the route with healing knees is out of the question, so I may as well enjoy my stay. Les and I had pre-arranged for him to be off the trip by Aug. 14. I'll admit the rest of the way won't be the same without his company. Looks like I'm right back to paddling alone again.

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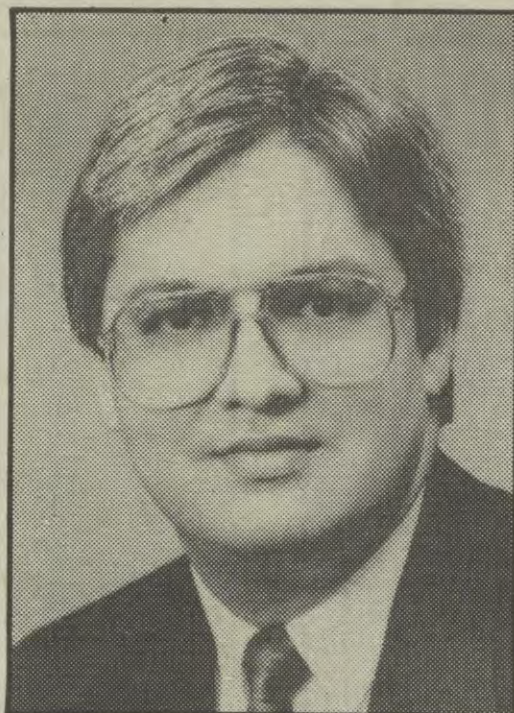


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The awards are open to Native students who are Canadian citizens or permanent residents of Canada. These awards are made possible by a contribution from the Native Economic Development Program, Government of Canada.

For information and application material, write to:

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Applications are to be received by November 1st, 1991

Facing AIDS

Latex condoms essential for safer sex

This is the last article in a 13-part series on AIDS in Alberta. The campaign is intended to provide Albertans with information and models for changing behaviors which put them at risk of HIV infection. Since AIDS was first reported in 1981, 323 Albertans have been diagnosed with the illness. Of these 176 (54 per cent) have died. Over 1,000 Albertans have tested positive for HIV, the virus that causes AIDS, and it's estimated as many as 6,000 may actually be infected.

These days people are concerned with their overall health. That includes their sexual health. We work hard to stay in shape, protect our health and protect the health of our families. In the '90s we can go one step further by practising safer sex. The proper use of a latex condom with a new sexual partner or a partner who may have come in contact with HIV, the AIDS virus, is an essential step on the road to healthy sexuality.

Having sex without careful protection can be compared to crossing a busy street against the light without checking for traffic. Learning to watch for oncoming traffic taught you how to stay alive as a pedestrian. Learning safer sexual practices will also help you stay alive. And safer sex practices are even more important now and in the future.

A person infected with HIV, the virus that leads to AIDS, usually looks perfectly well and feels fine. However, HIV can be present in the person's blood, semen or vaginal fluid for about 10 years before they are aware of it.

A person, who doesn't know he's infected, may spread the virus through unprotected sexual intercourse. Fortunately, a properly used latex condom acts as a barrier that helps prevent the spread of HIV and other sexually transmitted diseases.

Part of learning safer sex is becoming more comfortable buying condoms and using them with greater confidence. Learning how to use them properly is an important skill for both partners. A condom is put on the

erect penis before sexual intercourse begins. Condoms are held by the reservoir or tip — to allow for the collection of the semen and to make sure there are no air pockets in the tip — and then rolled onto the penis.

Most condoms are lubricated before packaging. If not, or you want to add more, it is important to use only water-based lubricants with a latex condom. Oil-based lubricants like vaseline or baby oil will quickly weaken the latex making the condom useless. Once intercourse is finished, the condom is held by the rim around the base of the penis to keep the condom from slipping off during withdrawal and to prevent semen from spilling. After you dispose of the condom in the garbage, wash your hands.

Latex condoms, a necessary part of healthy sexuality, help protect both partners. Recently, due to the spread of HIV, condoms have become easier to purchase in stores or from vending machines. Now with more people knowing about and practising safer sex, they are easier to use.

People in the '90s are making informed decisions about their behavior and taking personal responsibility for protecting themselves and their partners. They are following other safer sexual practices, using condoms during sexual intercourse or finding other ways to express their sexuality.

Knowing what to do is only first step on the road towards preventing the spread of HIV. Practising safer behaviors will help us complete the journey.

If you care for one another, take care of one another.

For more information about safer sex, contact your health unit, sexually transmitted disease clinic in Calgary (297-6562), Edmonton (427-2834) or Fort McMurray (743-3232) or call your community AIDS organization: Calgary (228-0155), Edmonton (429-2437), Grande Prairie (538-3388), Red Deer (346-8858), Lethbridge (328-8186), High River (938-4911) and Jasper (852-5274).

Having sex without careful protection is like crossing a busy street against the light without checking for traffic



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ENTRY DEADLINE: OCTOBER 1st, 1991

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Profile of the High Level area

Wind speaker

Ghostkeepers closing shop at Paddle Prairie

By Heather Andrews
Windspeaker Staff Writer

Metis couple turning page, moving on

PADDLE PRAIRIE, ALTA.

Kim Ghostkeeper laughs as she settles into her chair for an interview with *Windspeaker*.

"Rocky Woodward was here and did an interview with us when we opened this little store five years ago. I guess it's only fitting we do another one as we close the doors," she says.

Kim and her husband Elmer have mixed emotions as they move on to another chapter of their lives. Although the couple had the support of the residents of the Paddle Prairie Metis settlement where the store is situated, as well as frequent customers travelling the Mackenzie Highway which runs past their door, they are shutting down the operation.

"A lot of things have changed since we began the venture. Our eight-year-old twin sons and our daughter, aged three, are ready for some new challenges, too," says Elmer.

The Ghostkeepers lived in Edmonton for many years while Elmer was attending NAIT and the University of Alberta. They decided to move back home to Paddle Prairie to get away from the city and often meaningless job opportunities.

The Ghostkeepers will never regret leaving city life behind. Once established at Paddle, they became involved in community life. Between them, they have been involved in the northern development council, local school boards and the Paddle Prairie gas co-op.

At first they lived in living quarters attached to the store, but eventually they moved into a beautiful home nearby.

Elmer built the store with the help of a contractor. "I remember August 1986. It was hot, just like this warm spell we are getting right now, when we were up there doing the shingling," he laughs, sweating in the 29-degree heat.

As the store's acceptance grew and the grocery items increased to 150 staple items, the clientele grew too. "We have met people from all over the world and our guest book has signatures from Australia, Germany, Sweden, the Northwest Territories, the United States and Brazil," Kim reminisces.

But by far their biggest support came from the local people of Paddle Prairie. Many of them did all their shopping at the store and felt they saved money. "After all it is 73 kilometres into High Level," says Elmer. The Ghostkeepers tried to keep one or two brands of all the major grocery items on the shelves.

The store circulated shop-

ping dollars back into the community and employed three staff members as well. "We also operated a quasi-banking service, cashing cheques for local people," says Kim.

Attempts to find someone to carry on the business are ongoing and it is hoped the store will be kept open.

"It has become part of the community, a meeting place and a landmark as well as a

convenience," says Kim. She remembers once when a city family was frightened when a relative was hunting in the area and his return was overdue. Hearing about the family's concern, local residents converged on the store, forming a search party.

The couple is looking forward to their new 26-acre location near Alberta Beach where they will work with their 30 registered Morgan

horses. And there are other family interests they would like to investigate which are not possible at their present location.

The Ghostkeepers especially enjoyed being back in touch with their Metis culture which the move in 1986 to Paddle Prairie made possible. They are glad the upcoming move will not hinder that. "Our new home is also in an area very much a part of our Metis history, Lac Ste.

Anne, Calahoo, St. Albert and all through there," Elmer says.

He has even started another small business on the side in keeping with his heritage. "I build tipis out of unbleached eight-ounce canvas," he says.

While the decision to move was not an easy one, the couple is anxious to move on to the next stage in their life.

"After all that's what life is all about. Taking risks and trying new opportunities," says Elmer.



Kim and Elmer Ghostkeeper ... they hope to find someone to carry on the store, which has become a community meeting place and landmark

Heather Andrews

High Level profile

School bus keeps director on the go

Community support strong

By Heather Andrews
Windspeaker Staff Writer

FORT VERMILION, ALTA.

Brian Fletcher has found himself on the go ever since the Fort Vermilion School Division supplied him with a school bus.

The director at the Family and Community Social Services (FCSS) office in the village, located 80 km southeast of High Level in northern Alberta, has anywhere from four to 38 young people participating in programs. The average is 12 to 14 young people at any one time.

During summer while school is out, the local youth enjoy trips to High Level for swimming and other field trips around the area. Mornings are spent with older kids, while six to nine year olds gather at the centre in the afternoon.

"Now that we have the bus we hope to take in more activities during the winter months, too," says Fletcher. Last year the group travelled to nearby La Crete for bowling and went on tobogganing parties out of town.

As the local FCSS worker, Fletcher is the only full-time employee. "I am ably assisted by Caroline Zuk on a part-time basis, and Judy Ducharme has been a big help this summer," he says.

Even though a lot of local families are away on holidays during the summer and many youngsters stay with relatives outside the area, the office is busy with those still in town.

"We are doing more than just providing wholesome activities to fill up their hours, though. The young people assist in planning the events, arranging for

transportation, purchasing food, etc.," he says.

Fletcher says the mandate of the provincially-sponsored FCSS office is only partly directed towards working with youth. With the centre open in the evenings, both Native and non-Native people drop in for coffee and visiting. Sometimes he's called on to provide troubled residents in conflict with family violence or parenting issues.

"We help where ever we can, although we are not a counselling agency. We can usually refer them to someone though," he says.

Although he has only been in his position for a year, he has worked with youth through his church in the past as well. He and his family have lived in Fort Vermilion since 1976. Fletcher and his wife Gerry have two children, Gretchen and Ivan.

While the hours the FCSS office are open often keep him away from his family during the evening, he feels his work is rewarding. "Not long ago I saw a former member of our youth group who reminisced about what she called good times in our program," he says.

He hopes the young people learn basic moral principles, how to get along with others and how to plan and organize, all the while remembering to have fun.

There aren't many job opportunities for the 800 residents in the town, located on a scenic bend of the historic Peace River. But the local hospital, school and small business section do provide some work. "Many travel to jobs in the trucking (industry), the oil patch or millwork industries. And of course many



Heather Andrews

Durwin Moberly, Rodney Lanctot, Gavin Charles, Lyndon Moberly, Jamie Randle and Darren Randle anxiously await Brian Fletcher's arrival in the school bus which will take them swimming in High Level

are employed in agriculture," he says.

One very worthwhile service the centre offers is a clothing store. Used clothing can be purchased for pennies and those in need appreciate the opportunity to clothe their families inexpensively.

"The community really supports us. When we are getting low on anything, we just let it be known and within a few days donations are pouring in," he says.

Good luck this school year



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Profile continued on page 18

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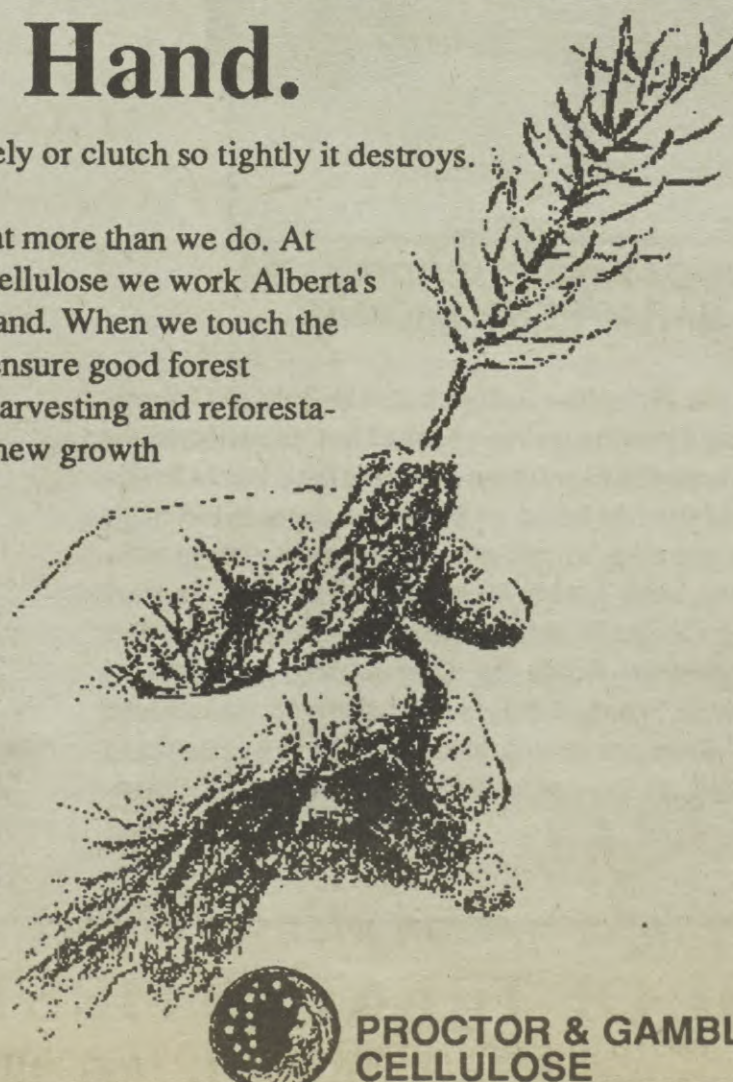
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Advertising Feature

Grand Council of Treaty 8 First Nations, Executive Board



CHIEF BERNARD OMINAYAK

For years Lubicon chief, Bernard Ominayak has been negotiating with provincial and federal officials for a land base for his Cree people near Little Buffalo in northern Alberta. Ominayak's years of political debates and struggles with the governments of Alberta and Canada, along with his grassroots upbringing has gained him the experience and knowledge which will be beneficial to the Grand Council. Respected the world over as a leader, Ominayak brings to the Grand Council his understanding of grassroots people, and his belief for social, economic and environmental change—so desperately needed in the communities.



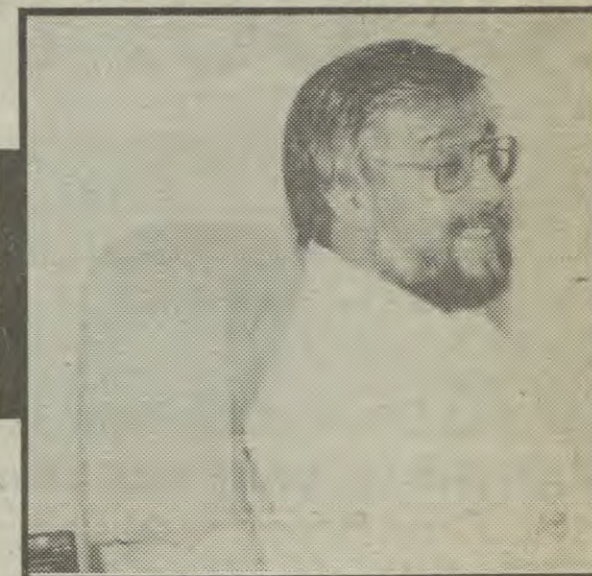
CHIEF ERIC ALOOK

After six years as a band councillor for the Bigstone Cree Band at Wabasca, Alberta, Eric Alook is now the chief of the close to 3,000 member band. Married with three children and a grandfather to five, Alook once worked as a heavy equipment contractor in the oil field business—and he still runs the school bus operation at Bigstone. His main concern for band members he represents is to get people off welfare. Alook was converted to Christianity 14 years ago and preaches the gospel on occasion at summer camp meetings in Wabasca. Alook said he is not overly religious but he gives the Lord the glory He deserves for changing his life. Alook brings to the Grand Council his leadership and business expertise.



CHIEF STEWART CAMERON

Two years ago, Stewart Cameron was elected chief of the Saulteau Band at Moberly Lake, British Columbia. The election was done through tribal custom that saw Cameron elected by the band's Elders Council for a four year term. The Camerons have four children and they are expecting another child sometime this November. He is a firm believer in Native culture and education. As tribal chief of the Treaty 8 Association of B.C. for seven Indian bands, Cameron also believes in unity among the Treaty 8 people of B.C., Alberta, Saskatchewan and the Northwest Territories. "To be able to use our energy together, outwards instead of inwards," said Cameron.



CHIEF ARCHIE WAQUAN

Born and raised in Fort Chipewyan, Alberta, Chief Archie Waquan has been elected chief of the Fort Chipewyan Cree Band on two separate occasions. As a leader his philosophy is to strongly encourage his people to become self-sufficient through education, proper training and employment opportunities. Presently as chief, he is striving to develop an economic base for the Cree band and the generations that follow. Waquan speaks Cree fluently, and he's an excellent trapper and fisherman. Married for 10 years the Waquans have one child, Trish, age 7. Currently he is chairman for the Athabasca Tribal Corporation, Athabasca Native Development Corp., Neegan Corp., Fort Chipewyan Lodge and the local Chamber of Commerce.



CHIEF BERNARD MENEEN

Tall Cree Chief Bernard Meneen has always said the welfare of his people must come first. It's the reason Meneen was honoured at a economic development conference in Edmonton in May 1991. In a spiritual ceremony led by southern Alberta Peigan Nation elder Joe Crowshoe Sr. Meneen was bestowed with an eagle chieftan war bonnet for his many contributions to his people. Meneen brings to the Grand Council many years of negotiation experience and a mind for capitalizing on business ventures.



CHIEF RON SUNSHINE

Ron Sunshine has been the chief of the Sturgeon Lake Cree band near Valleyview, Alberta, for about 10 years. Always the diplomat, Sunshine has always worked towards economic growth for Sturgeon Lake. He is a firm believer that education for his people and more employment opportunities on the reserve make for a strong community. His business sense will lend to the strength of the Grand Council.



CHIEF HENRY BEAVER

Addressing the concerns of his people has always been a number one priority for Fort Smith, NWT Band Chief, Henry Beaver. Beaver is a grassroots chief and has led the Fort Smith band for about four years. His main concerns have always been the protection of the environment and a better living for his people. He brings to the Grand Council, leadership qualities and an understanding of community-minded people.

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of Treaty 8
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Grand Council of Treaty 8 First Nations, Staff



**ENVIRONMENT WORKER
GREGORY J. ROSE**

Gregory Rose was contracted by the Treaty 8 Grand Council last May to do an informational package on the Grand Council, the treaty 8 area and its people for access to all government, Native and media organizations. The package offers an understanding of the history and size of Treaty 8 and the recently formed Grand Council. He has a Masters of Business Administration degree from the University of Alberta, Bachelor of Arts (Economics) from McGill University which included two years of finance at Southwest Texas State University. Rose speaks French and English fluently and in 1990 he worked at the U of A as a business consultant. This fall he intends to study law at a university in Ontario.



**EDUCATION COORDINATOR
SARAPHENE THOMAS**

A member of the Nanaimo Indian band in British Columbia, Saraphene Thomas gained a lot of her experience as an education coordinator by working for four years in the education field for her band—after she completed high school. After moving to Alberta, more experience was gained working with Treaty 8 chiefs since 1983. As part of the Grand Council staff, Thomas coordinates the Treaty 8 Education Advisory Committee, working in cooperation with Treaty 8 chiefs regarding concerns and interests pertaining to education. Thomas is available to assist and support the communities of the Grand Council members.



**OFFICE MANAGER/ACCOUNTANT
IRMA WILLIER**

Born in Manitoba, Irma Willier is a member of the Driftpile Indian band, through marriage to husband Allen Willier. The mother of two has been married for 21 years and loves skiing, camping and travel when her busy schedule permits. Presently, Willier has one year left to complete her 5th level program of Certified Management Accounting Degree. With 18 years experience in the accounting field, Willier is the financial advisor for the Grand Council and actively participates on all selected boards structured under the Grand Council and with government departments. Willier also ensures all standards and objectives are carefully met to address the goals of the Grand Council.

For more information please contact:

GRAND COUNCIL OF TREATY 8 FIRST NATIONS

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Advertising Feature



Grand Council of Treaty 8 First Nations

GRAND CHIEF FRANK HALCROW

Grand Chief of the Treaty 8 First Nation's Grand Council, Frank Halcrow has been chief of the Grouard, Alberta, Cree Band for 21 years. It's a position he will hold for his lifetime after being elected through Tribal customs and not through the Indian Act. All through his life Halcrow has made a name for himself as a "go getter." He was involved in the founding and formation of the Lesser Slave lake Regional Council, and in 1979, he helped form the Alberta Indian and Health Care Commission. He served on the Indian Association of Alberta board of directors and in the mid and late 1970s, he served as the IAA president. Halcrow once had his own private construction business but the lure of politics drew him back into the political arena. Halcrow says now that the Grand Council is in place — "It will work for the betterment of Indian people."



The Objects of the Grand Council

- a. To provide a unified Treaty 8 organization to promote, advance and represent the concerns and interests of the Indian First Nations within Treaty 8 ("Grand Council Members").
- b. To provide a unified, collective organization to secure, preserve and ensure the protection of the spirit and intent of Treaty 8, 1899.
- c. To promote, develop and enhance representation of the Grand Council members by providing a unified organization to effectively address the concerns and interests of the Grand Council members.
- d. To monitor, evaluate and respond to the actions and policies of all levels of government, their departments, agencies and corporations which affect the interests and concerns of the Grand Council members.
- e. To encourage, foster and facilitate the delivery of programs and services from all levels of government, their departments, agencies and corporations and with other organizations which will benefit, assist, and support the communities of the Grand Council members.
- f. To initiate, co-ordinate and administer the research, study and reporting on issues that impact upon the Grand Council members and their communities.
- g. To work, function and operate in conjunction and co-operation with all possible Indian resources including Indian First Nations, Tribal Councils, Indian Institutions, Indian Corporations, Indian Agencies, Indian Political Organizations and all other Indian Organizations.
- h. To organize and conduct or participate in conferences, meetings and exhibitions for the promotion and discussion of issues and matters relating to the concerns and interests of the Grand Council members.
- i. To facilitate the exchange of information among Grand Council members and between the Grand Council and the public with respect to the aims, objects and activities of the Grand Council.
- j. To do all other things as are incidental or conducive to the attainment of the above objects.

Treaty 8 Grand Council represents 37 bands

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

It was a historical day for Treaty 8 chiefs in March 1990 when at an all chiefs conference in Edmonton, chiefs from treaty 8 structured the organization of the Grand Council of treaty 8 First Nations.

The newly formed Grand Council represents 37 Indian bands located in northern Alberta, Saskatchewan, the Northwest Territories and British Columbia.

Three months later, chiefs from Treaty 8 elected Grouard Chief Frank Halcrow as their Grand Chief of the federally-registered corporation at a meeting in Fort McMurray.

Halcrow said it was a long time coming but it had to happen.

"The concept has been discussed for 12 years. Now it's a

reality," he said.

The mandate of the Grand Council is to provide a unified Treaty 8 organization to promote, enhance and represent the concerns and interests of aboriginal people at a Treaty 8 level.

Halcrow said the Grand Council was formed out of concern how Treaty 8 bands were being served by the Department of Indian Affairs and the Indian Association of Alberta.

He said the chiefs decided they wanted more administration responsibilities for their reserves.

"Take policy changes for instance. They're carried out at a higher level in consultation with the federal government. Many times a change in policy did not reach the reserve level until after it was made," Halcrow said.

He said prior to the Grand Council being formed his involvement with the IAA was strictly as a member and not as a chief.

"With the Grand Council I'm

involved in policy changes as a chief. It makes a big difference knowing what's on the agenda and being able to deal with it as a chief," he said.

Halcrow said the Grand Council must now be consulted when a legislative policy change affecting Treaty 8 is made.

"And Treaty 8 chiefs participate in the policy change. We should have never been left out in the dark when changes were being discussed that affected Treaty 8 band members. It's one reason why all matters regarding Treaty 8 are now discussed through this office," he said.

When the Grand Council concept was born last March, it was only a title with no staff, he said.

"Then Treaty 8 bands and the tribal councils each gave cash donations to start the process.

"We are presently negotiating a revised agreement with the federal government from one year to a three-year agreement.

"There are objectives and

goals attached to the new agreement," Halcrow said.

He added the new agreement will probably come into effect within the next two months.

The Grand Council is now mandated to act on behalf of Treaty 8 Indian bands as a whole, under their jurisdiction with all levels of government departments, agencies and corporations which affect the interests of Treaty 8 First Nations.

The Grand Council's long-range plan is to encourage, foster and facilitate delivery programs and services from all levels of government departments and other organizations which support the Grand Council members.

The Grand Council will also review treaty land entitlement and specific claims, social development legislation, housing policy development and policing

"A commendable structure of this nature has never been formed in the history of the De-

partment of Indian Affairs. It's the first organization of this kind in Canada, in respect to a specific number of treaty areas," said Halcrow.

He said the Grand Council will work in conjunction and in co-operation with all Indian organizations.

"I want to make it clear we still support all Native organizations," Halcrow said.

Only chiefs are allowed to hold positions on the Grand Council. The Grand Council's current directors are Chiefs Frank Halcrow, Eric Alook, Bernard Meneen, Ron Sunshine, Archie Waquqan and Bernard Ominayak of Alberta, Stewart Cameron of B.C. and Henry Beaver of the N.W.T.

"The Grand Council will work for the betterment of Indian people," Halcrow said.

The Grand Council plans to hold its first annual all-chiefs conference on the Sawridge reserve at Slave Lake, Alberta Sept. 24-25.

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High Level Profile

Substance abuse centre gets lots of respect

By Heather Andrews
Windspeaker Staff Writer

HIGH LEVEL, ALTA.

A High Level alcohol and drug abuse centre is getting lots of respect across Canada for its successful treatment program.

"We have people from the Northwest Territories and almost every province in Canada. For instance we just had some clients here from James Bay, Ontario," says executive director John Loftus.

The Action North Treatment Centre has 30 clients attending 28-day sessions for substance abuse. The centre credits part of its success to St. Albert's Nechi Institute. "We even have a Nechi wall," laughs Loftus, referring to the many certificates mounted on a wall in the reception area which have been presented to staff members.

Loftus feels it is important most of the 14 staff have been through a stage of recovery too. "Then they can truly say to our participants they have also experienced what our clients are going through," he says.

A strong cultural component is necessary, although clients can choose to refrain from participating. Sweatlodge and sweetgrass ceremonies and tea dances are held frequently.

Action North offers "a hands-on type of experience with a Native perspective," he says.

One reason for Action North's success is the roundups held fre-



Action North treatment centre

Heather Andrews

quently when members who have graduated return to again hear the lessons which helped them quit their addiction while they attended Action North. "This kind of follow-up is vital to the success of the program," says Loftus, who spent six years with the Crowfoot Sunrise Treatment Centre in Calgary before coming to High Level.

With referrals coming from local detox centres or social serv-

ice agencies, the centre expects its clients to get out in the community and attend Alcoholics Anonymous meetings or other functions in Assumption or Meander, for example. "We don't expect them to stay around here all the time," says the director.

Staff encourage clients to have fun with wholesome and sober activities during their stay. A volleyball court was recently

completed on the grounds and a campfire can be enjoyed on summer evenings.

But it's not all fun and games. "We have a 'where are we' meeting every morning which is a sharing time," says Loftus. "We talk about what is happening with each participant, how she or he feels that particular day of their treatment."

Alcoholism is a symptom of a further problem, he says. "We

have to face up to it first, get it out of the way and then address the underlying problems."

Action North has a high proportion of women attending. He feels it's partly because the centre addresses the women's issues of the day. "We deal with family violence and sexual abuse, often a part of the overall picture in a lot of families," he says.

Loftus notices the age of clients is decreasing all the time, signifying young people are realizing it is OK to seek assistance to overcome an addiction. "They are asking for help a lot earlier than the previous generation did," he says.

Surprisingly, over 25 percent of the clients are 25-29-year-old. A possible explanation is the Native culture recognizes if the women are healed, they can help nurture communities back to health.

Action North is funded by AADAC and has been in existence since the 1970s. Over 81 percent of clients complete the program, an enviable statistic.

"But even those who don't stay with us till the end have taken a very first important step towards healing. Next time they try, they will likely make it," says Loftus.

The centre has been setting up mobile treatment centres in nearby communities as requested. Sessions are held at the location for two weeks, then the participants join the bigger group in High Level for a week.

Little Red River shaping its future

By Heather Andrews
Windspeaker Staff Writer

JOHN D'OR PRAIRIE, ALTA.

John D'or Prairie residents are excited about great new plans for their future. The 563 Indian people living 130 km east of High Level in northern Alberta are one of three communities which make up the Little Red River Cree Nation.

"Garden River with a population of 276 and Fox Lake with 977 residents are also part of our nation," explains assistant band manager Richard Dumaine.

The three communities don't miss a chance to improve the chances for a bright future for their residents. "For instance, any new building ventures we undertake where we need an outside contractor, we ensure at least one of our people trains in an apprentice position during the construction or installation," he says. An adult education centre being built where high school upgrading courses will be available will produce an apprentice carpenter.

Recently the band took over building its yearly quota of six new houses. "It was a big step for us. The only outside services we need now is electrical, or a similar specialized field, and even then we make sure one of our men works alongside learning the trade," he says.

The money, which comes from building the houses, goes back into the band. "Right now our priority for any extra money is installing plumbing in some of the existing structures. And our current quota of six new homes is never enough." The plans are to use the increased

profits to build more of the 100 houses for which the band receives applications every year from band members.

Conditions are similar at Garden River and Fox Lake. While the head offices for all three communities are at John D'or, they work together on common goals. "Our chief Johnson Sewepagaham has just been elected for another term. He has been our chief for 10 years. And of our nine councillors, several have had lots of experience on council in the past too." Garden River is represented by one councillor, with the larger communities of Fox Lake and John D'or each having four.

The administrative staff is housed in mobile offices. A site is being prepared just across the road from the present structures which will see the five departments all under one roof in a new building. "It will be great to have education, band administration, social development, our NNADAP department and capital projects' staff all together in more pleasant quarters," says Dumaine.

The administration offices supply work for many local residents. Other members are training for heavy duty and airplane mechanic certificates. And an upcoming training project for Keewatin Enterprises, an outside firm, will see 100 members ready to work in the pipeline business.

As well there are many members who still make all or part of their living off the land, trapping and living traditional lifestyles. Women tan hides using time-honored methods and fashion beautiful crafts, which sell in the Kayas cultural centre at Fox Lake or one of its outlets.

Living far off the main highways of the province doesn't keep residents from enjoying the same pleasures as their fellow Albertans to the south. "We don't have to travel to experience civilization, it has come to us in the form of satellite dishes, video machines and facsimile communication," laughs Dumaine. While Highway 58 leads to John D'or, Garden River and Fox Lake are accessible only by winter road or air.

"But we can get around the area by four-by-four vehicle or ATV most of the time. Or we drive down to the river and someone comes across with a boat and retrieves us," he says. As each community hosts its winter carnival or treaty days celebration, the others support the efforts by attending.

Dumaine is a local person, having gone to school at John D'or. As with all the older students he had to leave home to finish high school. "But it's good to be back here, raising my family away from the city life," he says. Residents are encouraged to return home after receiving training at one of the regional colleges or the university.

"Our principal and kindergarten teachers are local people and we are lucky to have them," he says.

The social issues, which plague many communities, are also present, but steps are being taken to overcome them with a good success rate. "We are licking our problems, forming self-help and support groups such as AADAC," says Dumaine.

By far one of the band's greatest achievements has been the building of their St. Joseph's Catholic Church. Member Johnny

Walker remembers the years of worship in Father Paul Hernoux's basement before the beautiful tipi-shaped structure was completed. "The whole community got behind fundraising to make the church possible," he says. While they did have an outside contractor building the church, the band was able to donate equipment and labor.

Walker says all the Little Red River Cree people have strong religious beliefs and are close to their church. Most attend functions in the church regularly. "As well, we have a committee which co-ordinates confirmation


classes for our youth and other special activities," he says. As Father Hernoux travels to other parishes a lot, he is only available for services once a month and for special occasions but Sisters Jeanette and Bernadette live on the reserve and are active in the community.

All in all the future is bright for the Little Red River Cree Nation. "We are positive in our planning for the next few years as we take over more of our own services. We have lots of projects planned which we are confident will be good for our communities," says Dumaine.



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Heather Andrews



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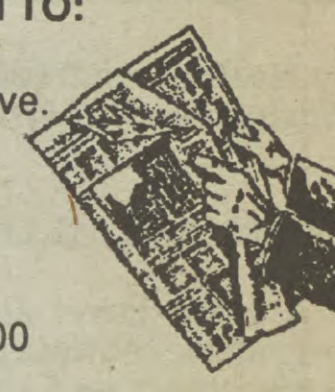


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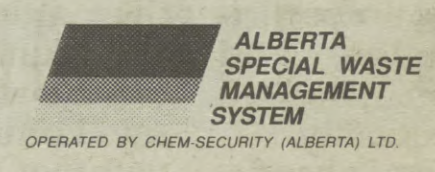
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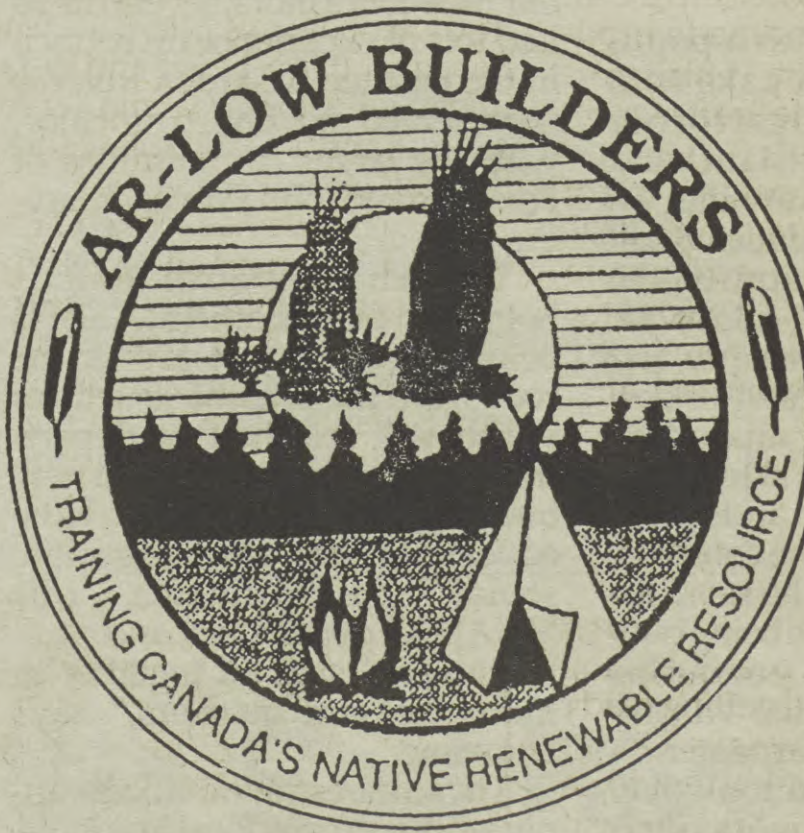
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High Level Profile



Tom and Muriel Eagle visit with Elijah Harper at High Level. Tom is executive director of the Tree of Peace Friendship Centre in Yellowknife, N.W.T. and sits on the senate for the national friendship centre association as well

Friendship centre has full lineup for fall

By Heather Andrews
Windspeaker Staff Writer

HIGH LEVEL, ALTA.

The new fall programs at the High Level Native Friendship Centre are about to begin and this year promises to be the best ever.

"We have been asked to try several new ventures so this fall we will be offering cultural as well as contemporary dancing, boxing, basketball to name just a few," says Elmer Cardinal, executive director at the centre. As well karate, musical jam sessions, teen dances, the annual elders' Christmas party, bazaars, bake sales and bingo will supply many evenings of entertainment for High Level and area residents.

Local craftspeople can find an outlet for their handmade products here too as the centre purchases locally-made crafts for resale.

The centre has operated out of beautiful new quarters since 1988. In its present location across from High Level's schools it enjoys the participation of many young people, both at lunchtime and after school.

Youth culture co-ordinator Margaret Sherback is looking forward to the new programs, too. "I just started in this position at the end of the school year. These past two months I have been planning youth activities and getting ready for September," she says. One of her first projects was arranging a youth camp which will be held Aug. 21-23. Fifteen young people, aged eight to 13, will camp out near Hay River in the Northwest Territories.

"Many of these kids have never been away to any kind of camp before and we are really excited about it," says Sherback, who plans on being one of four adults who will camp with the children.

Sherback says the object of the centre's youth programs is to provide a wholesome environment for local young people. "Some of the kids have already had experiences in their lives which caused

them to grow up pretty fast. We want them to let down the walls they have built up when it comes to trusting adults and to have fun. If they can do that, we are doing our job."

The friendship centre works with other agencies in town to plan programs too. "I've just come from a planning meeting with the principal of one of the schools. We agreed to use their gym for a co-ed night of basketball this winter," Sherback explains.

Many young students from nearby communities attend school in High Level. "Schools at some of the reserves and smaller communities don't always have high school and kids come from such areas as Zama, Meander, Assumption, Rainbow Lake and Fort Vermilion and are boarded in town," she says. Sherback was raised in High Level and is familiar with the area and its resources and is a valuable asset to the staff at the centre.

Lucy Smale has looked after the bookkeeping and secretarial duties at the centre for two years. "Selling Nevada tickets and sweatshirts, having bingo and other events all go a long way towards paying the mortgage," she says. With a total of five staff members and an additional tem-

porary summer placement, the staff willingly volunteer many additional hours to operate the programs offered.

The centre enjoys participation from non-Native members of the community too. "Many are members and a lot attend events here too, especially bingo," she says. The town has a permanent population of 3,000 plus an additional 3,000 coming and going as projects in the logging, pipeline and construction industries are completed.

"High Level is a great place to live and I am going to miss it when my husband and I retire in a few years," says Smale. Although the winters can be severe, the community is progressive and Native and non-Native people work together, she says.

"We have most of the services we need and few of the problems of the big city," she laughs.

Cardinal agrees. "High Level is a clean little town with a bright future." Cardinal is also a local man, having spent many of his younger years in nearby Fort Vermilion.

Although he only took over his present position last December, he already has established youth programs as one of his priorities. "It would be nice to have the next Danny Stonewalker as a member of our High Level boxing club," he says.



Elmer and Jenny Cardinal

Heather Andrews

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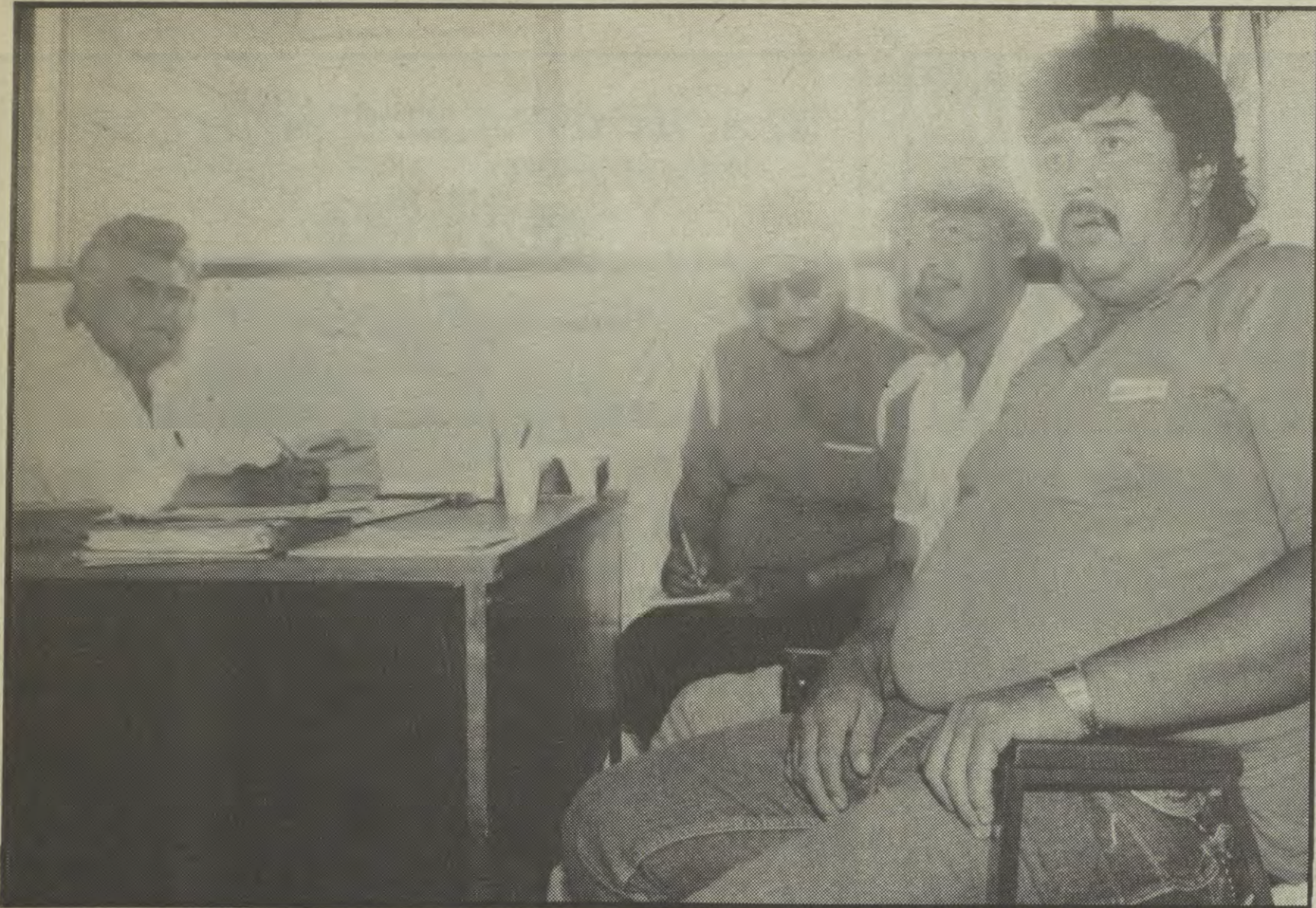


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High Level Profile



Heather Andrews

Ralph Richard discusses employment opportunities with local residents Frank Wanotch, Billy Mitchell and Ernest Fournier

NESA manager matches employees and employers

By Heather Andrews
Windspeaker Staff Writer

HIGH LEVEL, ALTA.

Ralph Richard has been on the job for over 13 years and he has loved every minute of the varied and interesting position.

"Secretary Michelle Dumont and myself do a lot more than keep track of employment opportunities for High Level area residents," he says. As regional manager for the Native Employment Services Association he matches employees and employers from a vast area bounded from south to north by the town of Peace River and the Northwest Territories and from west to east by the communities of Rainbow Lake and Red Earth.

Part of Richard's weekly schedule includes travelling to prospective employment sites. "A lot of corporations are really good about using our services when they are looking for workers at various locations. Nova, Al-Pac and Ledor from the city as well as local contractors are very co-operative," he says.

But he's disappointed he can't find enough jobs for people close to their home. "Unfortunately the Al-Pac jobs we just finished recruiting are all in Athabasca, which is quite a ways from home," he says. However most are at least within driving distance for weekend visits home.

People from La Crete, Assumption, Fort Vermilion and other nearby communities are frequent visitors to his office, located in the upper storey of the High Level Native Friendship Centre.

"If we could get more industry on the reserves, a lot more people could stay home and work," he says.

Richard is constantly being asked by young people for advice on career choices. "They want to know where the need is so they can train to fill the vacancies and have good jobs." He emphasizes to young people the importance of completing high school and then going on to train for occupations.

Often he refers workers to

He's disappointed he can't find enough jobs for people close to their home

courses at Fairview and Grande Prairie colleges or to Keyano College at Fort McMurray. "And right here in High Level we have a satellite campus of Fairview College where they can go for high school upgrading," he says.

Positions needed are varied. "It's not always jobs as laborers. We are often asked to fill office positions too," he says.

Right now the economy is strong in the High Level area and he gets lots of calls from the Rainbow Lake area for jobs with pipeline and other oil and gas related projects. "And the logging and road construction contractors in Paddle Prairie and Fort Vermilion are keeping a lot of people busy right now too," he says.

In his 13 years in his position, he has placed hundreds of work-

ers. That he can help relieve the stress of unemployment for many men and their families pleases him. "It makes me feel good I can help," he says. Sometimes he finds out later the job posting he helped secure actually turned the lives around of the people involved. It made a big difference to them, he says.

He has placed many non-Native clients, too. "We don't turn anybody away," he says simply.

His bulging files are often asked to store more than his many contacts and sources of information gained from many years at the job. "We are often asked to suggest suitable living accommodations too and we try to keep track of rentals and other affordable housing for our clients too," he says.

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Saskatchewan

Windspeaker



Rocky Woodward on the road



Rocky Woodward

Scott Bear and son Evan pose for Windspeaker

BORDER CROSSING BY ROCKY WOODWARD



Rocky Woodward

Andrew Bigsmoke of Canoe Lake, Sask. holds an eagle staff at Poundmaker's Lodge prior to sacred run into Edmonton

Friendship centre director will be missed by many

Howdy! And welcome to the Saskatchewan run. Although I haven't been in our cousin province to the east for awhile, rest assured, I will be.

We had a lot of people from Saskatchewan at the recent Metis Nation of Alberta's 63rd annual assembly, held near Edmonton, and it was fun, fun, fun in the hot, hot sun!

People from all over congregated at Lions Park in St. Albert for Metis square dancing, fiddle music and jigging events.

Even our friend Mel Bedard, all the way from Selkirk, Manitoba, graced the stage with his presence and his wonderful fiddle music.

And another fantastic fiddler, Riel Aubichon, originally from Meadow Lake, Sask., gave the audience a taste of good old country fiddle music.

As a matter of fact Riel won the fiddle competition against eight other fantastic fiddlers.

Riel lives in British Columbia but he and his family are having thoughts about moving to Alberta.

"I'm a welder and I'm checking out employment opportunities right now," Riel said.

And yes...even Jim Sinclair honored Alberta with a visit.

BATOCHÉ: A friend of mine, Terry Lusty, was at the Batoche celebrations and he says although a beer garden was the cause for some silliness, the three-day event was a success.

Well, don't feel bad Batoche. The Metis assembly had its problem because of alcohol intake also. Which leaves me to wonder. When Native people everywhere are fighting a disease that has plagued our people for so many years, I can't for the life of me figure out why liquor is even considered at any Native event. Money? Good God — I hope not.

Batoche held chuckwagon races, children's activities, cultural events, a slowpitch tournament, fireworks and a memorial mass.

The mass is always in commemoration of the men, who died at Batoche, Fish Creek and Duck Lake, during the Metis resistance of 1885.

CANOELAKE: When our Native people hear of any sort of event, you usually can find them entered in it and that's what one Native person

did when he heard about the Sacred Run.

Andrew Bigsmoke travelled to Vancouver to join up with Sacred Run runners in their quest to bring a message to the people of Canada about the importance of protecting and saving the environment.

Andrew and about 75 other runners are running from Vancouver, B.C. to Kahnawake, Quebec delivering their message to communities along their route.

Way to go Andrew and we wish you and the rest of the runners, the best of luck.

MOOSE WOODS: Is about 30 km south of Saskatoon and that's where little Evan Cardinal hails from. His dad, Scott Bear, originates from there.

Evan is in kindergarten at the Prince Charles school here in Edmonton and when asked who he was by some of his little friends his reply was "I'm an Indian boy."

Evan was part of the White Braid Society dancers when they danced for an audience at a media reception for the newly-formed Edmonton Country Rodeo Association.

His mother says he is very proud of his culture and the five year old has been exposed to his culture all his life.

PRINCE ALBERT: Whichever path you have decided to take, Border Crossing wishes you and your family the best of everything for years to come Eugene Arcand.

Eugene resigned as executive director of the Indian and Metis friendship centre in Prince Albert.

He will be definitely missed by the many who came to depend on his skill, knowledge of Native people and experience as a businessman and community leader.

But I have a feeling we'll be hearing more of Eugene, possibly on a grander scale, in years to come.

BORDER CROSSING: OK. So I haven't been around Saskatchewan for awhile. However, it looks like I'll be in your neck of the woods in September.

Don't forget to call Border Crossing if you have any special events happening. Our readers want to hear about it.

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"Best of luck to all our Native students in the new school year"

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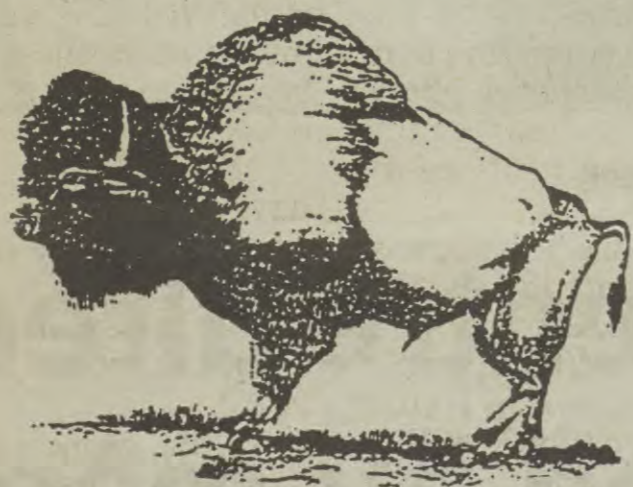
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Saskatchewan

Insurance company key in economic development

The pension and benefit program was designed to meet the unique financial needs of Indians — needs Indian officials say were previously unanswered

By Virginia Alderman
Contributing Writer

PRINCE ALBERT, SASK.

In a small office in Prince Albert, the staff of First Nations Insurance Services (FNIS) is making plans for the next two months. The wall calendar reads like a Canadian geography lesson: Regina, Prince Albert, Toronto, Edmonton.

The late summer and early fall are already booked with meetings on Indian reservations from one end of Saskatchewan to the other. Since the fall of 1990, FNIS has been marketing pension and group benefits tailored to the needs of Indians throughout Saskatchewan. Interest in the program has been growing steadily. "I put about 5,000 kilometres on my car every month," admits Joan Barmby-Halcro, director of pension and insurance benefits.

Pension plans and group benefits packages aren't new to Indian bands but the benefits offered through FNIS are different from any package available before. FNIS, an arm of the National Indian Financial Corporation (NIFC), is co-owned by the Federation of Saskatchewan Indian Nations (FSIN) and the Lac la Ronge Indian Band. The program was designed to meet the unique financial needs of Indians — needs Indian officials say have previously been unanswered.

The expansive network that is the National Indian Financial Corporation can be confusing at first glance. NIFC is the economic development arm of the Federation of Saskatchewan Indian Nations. First Nations Insurance and First Nations General fall under NIFC's umbrella which also provides funds for program and venture development.

One simple concept forms the mandate for this economic initia-

tive: a commitment to offer products and services that can meet the needs of Indians because Indians are involved in the design, marketing and administration of those products and services.

First Nations Insurance is a profit driven, private venture that grew from an enterprise founded by the Lac la Ronge band. In 1987 Chief Harry Cook and his council established a small insurance brokerage to assist bands in acquiring employee benefit programs at a reasonable cost. This led to a joint venture with a general insurance firm from Regina after band members had difficulty purchasing fire insurance for their homes. Rural homes on remote reservations were not viewed as a sterling risk by many insurers and any coverage that could be had came with very high premiums.

Both ventures proved effective and cost efficient. For the La Ronge band, it was one more success in a long line of enterprising ventures including a meat packing operation, a hotel, a trucking business and an operation that produces and markets wild rice.

"This was my favourite venture," says NIFC president Bill Hatton, who worked for the La Ronge Band when the insurance ventures were established.

The firm began with a \$30,000 line of credit and prospered through "sweat equity," says Hatton. "It (FNIS) always earned its own money and there was never one cent of government money invested. This was the most effective use of development dollars I have ever seen."

Steady growth, coupled with increasing interest in First Nations Insurance, made it more than the La Ronge band could handle alone so the band sold 80 per cent of the company to the FSIN. That transaction gave First Nations Insurance a provincial Indian government mandate.

Why sell the controlling inter-

est in such a profitable venture? "It is our culture to share," Chief Cook explains clearly. Now in his third term Cook spent many years working away from the reservation. He came back to La Ronge convinced of the need to introduce benefits for band members and employees and guided the First Nations initiative in its formative stages. In his view the more Native people who benefit because of this enterprise the better.

FNIS offers a package that provides uniformity in employee benefits throughout the province. The Saskatoon office of Alexander Consulting Group assists with administration for group life and health. Sun Life Assurance of Canada serves as the carrier for pension and group benefits.

Acquiring FNIS was the first step in the process of bringing equality into the consumption of pension and insurance products throughout the province. According to Vice-Chief Roy Bird, who manages economic development for the federation, Indian economic development is a top priority for the 1990s and FNIS is a key element in the development strategy. First Nations Insurance allows pension and group benefits for federation staff, Indian institutions, member bands, tribal councils and Native enterprises to be written through a common company.

"There are significant benefits to be derived from our status as a large group," says Bird. "Low premiums and enhanced coverage are two goals we're already realizing for member bands."

FNIS and Sun Life have been working to address the need for reciprocal transfer agreements, which allow employees, particularly teachers, to move freely from the service of government organizations to Indian organizations without any loss of benefits.

Sun Life has incorporated the language suggested by the federal Treasury Board into the First Nations' plans to enable transfer agreements to be put into place. Tailoring plan language for First Nations also ensured the plans would meet funding requirements established by Indian Affairs.

Meeting language requirements represents the first step in establishing transfer agreements. FNIS and the federation hope to negotiate an agreement with the Saskatchewan Teachers Federation and the Teachers Superannuation Commission in the near future.

FNIS also provides the mechanism for Native employees to preserve their tax-free status. Although treaty Indians are exempt from paying income tax, taxes have been deducted from some Native's pensions and individuals, who sought the return of these funds have had to negotiate with Revenue Canada after the fact. The pension administration centre for FNIS is located in Saskatoon, on reserve land, allowing FNIS to maintain the non-taxable status of their treaty status plan members.

Treaty Indians working for bands that provide pension plans are entitled to matching contributions from Indian Affairs. The organization of FNIS facilitates easy



Dianne Lafond

transfer of these federal monies and safeguards the tax-free status of contributions made on behalf of treaty members. Bands who employ non-treaty staff match contributions for those employees who don't qualify for federal matching programs.

In addition to supplying benefits and services for First Nations members, FNIS is committed to hiring and training treaty members in its offices.

Dianne Lafond, who hails from Muskeg Lake band, is the office manager in Prince Albert. Lafond, a business administration graduate of the Saskatchewan Indian Institute of Technology (SIIT), helps market the program.

FNIS plans to hire SIIT graduates to serve as administrators. Plans are in place for Alexander Consulting to train the administrative employees to ensure new staff are well versed in all aspects of benefits' administration.

The operation has already attracted wider attention. FNIS recently served as a consultant/facilitator for Alberta's Samson band when it installed a benefits' plan. Although requests have come from bands in other provinces and the Northwest Territories, FNIS has chosen to focus its products and services on the Saskatchewan market first.

"We intend to offer our services nationally in the future," says Barmby-Halcro. "But at this time our priority is meeting the needs of our Saskatchewan clients."

FSIN Chief Roland Crowe is enthusiastic about the potential

of First Nations Insurance to meet the needs of Indian people. "Benefits that have been offered to Indian people before have missed the target," he says. "People were in the wrong plans and the issue of tax status created terrible problems. We know we needed to get into this business and provide benefits to our people that could offer proper treaty protection."

"For too long Indian people have been kept out of boardrooms where economic decisions took place. Now we have that access and we can use training dollars to teach our graduates to do these jobs."

While economic difficulties dog some Canadian industries, First Nations Insurance continues to gain momentum by offering popular services tailored to a well targeted group. With a proven track record, the support of the well organized political federation and growing interest on a national level, FNIS has the potential to realize tremendous growth. But FNIS' gain may come at the expense of some big competitors who would never have thought a northern, rural Indian band would produce a financial initiative with this potential.

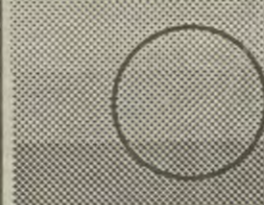
For further information please contact Joan Barmby-Halcro at (306) 763-4712 or 1-800-667-4712 (Saskatchewan, Alberta and Manitoba.)

(The above article by Virginia Alderman was provided to Windspeaker by the executive office of the Federation of Saskatchewan Indian Nations.)



Joan Barmby-Halcro

All the best of luck in the new school year



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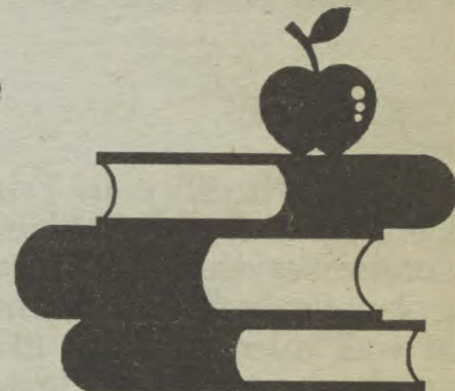



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A vote respecting settlement of a land claim will be held in September at the following times and places:

CITY	ADDRESS	DATE & TIME OF INFORMATION MEETING	DATE & TIME OF RATIFICATION VOTE
Vancouver, B.C.	Indian & Metis Friendship Centre 1607 East Hastings Vancouver, B.C. V5L 1S7	September 16, 1991 7 pm - 10 pm	September 17, 1991 9 am - 2 pm
Calgary, Alberta	Calgary Native Friendship Centre 140 2nd Avenue S.W. Calgary, Alberta T2P 0B9	September 17, 1991 7 pm - 10 pm	September 18, 1991 9 am - 2 pm
Edmonton, Alberta	Edmonton Public Library 7 Sir Winston Churchill Square Edmonton, Alberta T5J 2V4	September 18, 1991 7 pm - 10 pm	September 19, 1991 9 am - 2 pm
Regina, Saskatchewan	Regina Friendship Centre 1440 Scarth Street Regina, Saskatchewan S4R 2E9	September 19, 1991 7 pm - 10 pm	September 20, 1991 9 am - 2 pm
Saskatoon, Saskatchewan	Saskatoon Friendship Centre 168 Wall Street Saskatoon, Saskatchewan S7K 1N4	September 20, 1991 7 pm - 10 pm	September 21, 1991 9 am - 2 pm
Winnipeg, Manitoba	Indian and Metis Friendship Centre 2nd Floor - 239 Magnus Avenue Winnipeg, Manitoba R2W 2B6	September 23, 1991 7 pm - 10 pm	September 24, 1991 9 am - 2 pm

For further information call the Kahkewistahaw Band toll free at 1-800-667-3470

Saskatchewan

School the only one of its kind in province

By Heather Andrews
Windspeaker Staff Writer

SASKATOON, SASK.

Fay Rae Bluecloud loves Native cultural dancing. "I only recently started dancing, but now it's an important part of my life," she says.

Bluecloud was introduced to dancing after she began attending the Joe Duquette High School. "I like the music because it makes me feel like a real Indian," she says.

Another student Alex Halkett says attending the school has also given him a new perspective on his heritage. "You can't dwell on the past because it's over and done with. You have to look to the future because we're the next generation," he says.

The Saskatoon school is operated under the Saskatoon Catholic system and has a long and impressive history. Begun in 1980, it is the only school of its kind in Saskatchewan.

The need for such a school was recognized by parents and other concerned people, who were shocked and saddened by the numbers of Indian children not completing high school. The school is an alternative to the mainstream school system. Instruction in traditional culture and language is combined with the regular academic curriculum.

"We have two focuses — our usual classes, where students take high school subjects for the first time or for upgrading purposes, and a healing component running closely alongside. Native spirituality is emphasized and feasts, sweats and sweetgrass ceremonies are regular occurrences," says chaplain Andre Poilivere.

The school founders worked long and hard for many years to get government funding to begin the school. It opened under the name Saskatoon Native Survival School and the limit of 45 students was reached before the first month ended.

Two teachers and two classrooms constituted the entire school, while a waiting list began to grow.

Ten years later the school, which employs 15 people, boasts of an enrolment of 130 students. The success of the novel approach to learning was evident immediately.

"It's the first time I ever did well in school. My marks were good and I attended regularly. I changed in a good way after I began going there," says Bluecloud.

The participation of elders was also a necessary part of the school's program. Joe Duquette from the Mistawasis reserve was the first official elder in the school and in 1989 the name was changed to honor him.

"At our school the elders come to visit. It gives you such a good strong feeling when they speak. When they have the prayers and sweats, you have that feeling of the spirits," says student Carrie Lafromboise.

A cultural camp, which focuses on the needs of Native youth, is held every spring. It allows students to live in tents, chop wood, haul water and cook their own meals.

And the school offers a Native theatre where participants reenact life experiences from a chosen theme. Students experience healing and have fun at the same time as they work through situations. Often the group is asked to perform the completed story in the community.

Another regular activity is the meeting of a support circle which offers mutual support to students, who have suffered from abuse.

In 1989 artist Becky Mackie James visited the school. Born in Regina, James studied photographic arts at the Emily Carr College of Art and Design in Vancouver following several years of study at the University of Alberta in Edmonton.

It was during a personal search for understanding Native culture and affairs James first became involved in the school.

At first she visited and got to know the people at the school. Soon she began taking pictures. "After about two years she felt the images alone could not say everything and she began interviewing the students, inviting them to tell their own stories," explains Poilivere, who worked with James at some length.

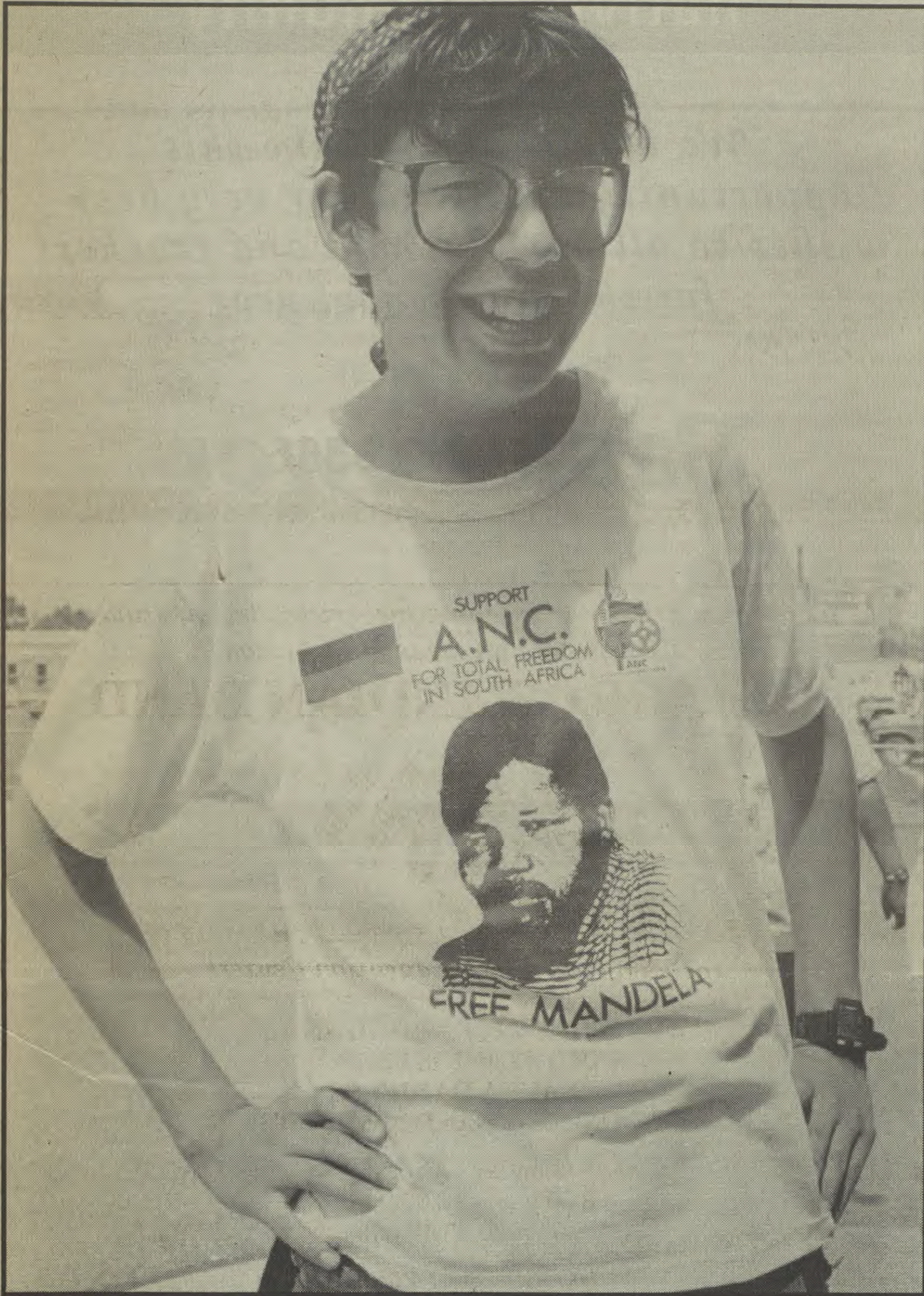
Eventually the combined pictures and comments were made into a book, *Something to Live For, Something to Reach For*, which was published by Fifth House Publishers. The photographs formed an exhibit which was featured at the Edmonton Art Gallery this spring.

James felt the students were a captivating group of young people. "Most of them have had much to overcome in their lives, but they have spirit. Although they have little in material wealth, they frequently show a generosity that is admirable."

James is proud of her book and exhibit. "Native people have had too few opportunities to speak out. They spoke out with eloquence, honesty and courage beyond the photography," she says.

She spent four years working on the project, completing it in 1989.

"It is important to take note of these young people and listen to what they say about their lives, hopes and concerns," says James.



Becky Mackie James

Steven Paul

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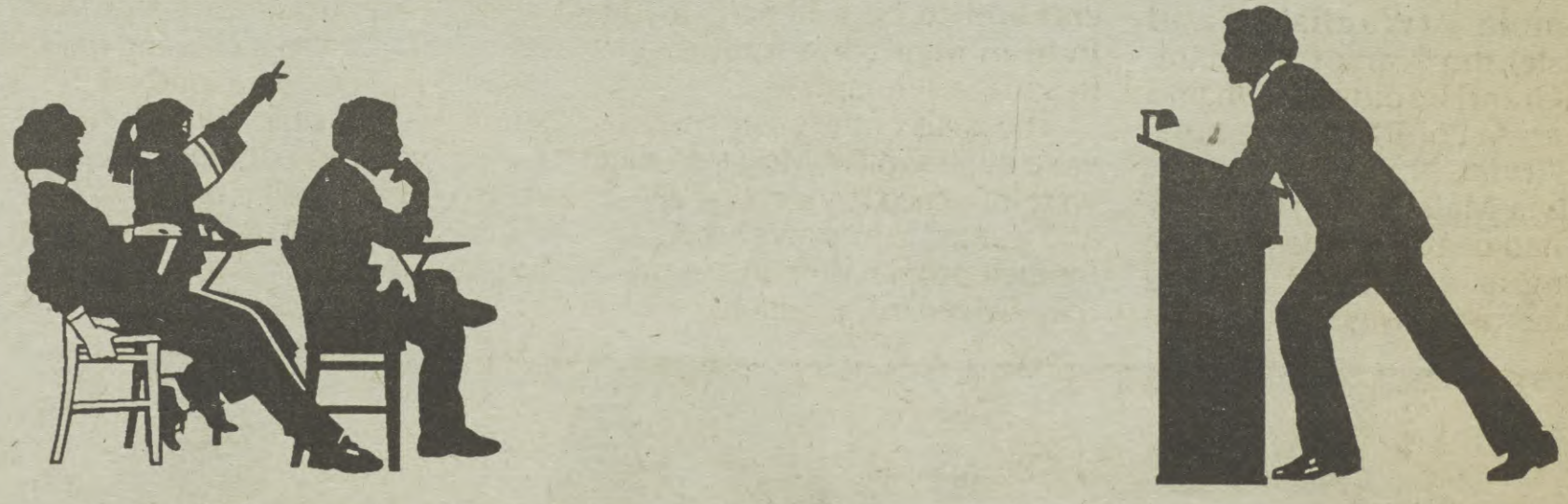


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The National Native Access Program to Nursing, NNAPN, is a nine-week spring program that assists students of Native ancestry to gain entrance to university degree nursing programs across Canada. Applicants are eligible if they have the high school courses that are the requirement of the university they wish to attend.

For further information, please contact:

The Co-ordinator, NNAPN
 College of Nursing
 University of Saskatchewan
 Saskatoon, SK S7N 0W0

or phone collect to (306) 966-6224



Saskatchewan

Pre-nursing program draws students from all over

Class of '91 may be program's turning point

SASKATOON, SASK.

Students attending this year's class of the National Native Access Program to Nursing (NNAPN) came from all across Canada.

There were 25 in attendance as classes began April 29. And they were all eager to begin working toward a nursing career.

Fourteen of the students came from communities throughout Saskatchewan: Muskoday reserve, Muskeg Lake, Little Pine, Montreal Lake, English River, Pelican Narrows, Pelican Lake, Big River, Love and Saskatoon. Of the remaining candidates, two were from Big Cove, New Brunswick; one came from Goose Bay, Labrador; one came from Membertou, Nova Scotia; one came from Watson Lake, Yukon; two came from British Columbia (Waglisla and Granisle); three came from Manitoba (Grand Rapids, Baden and St. Theresa Point) and one came from Arviat, N.W.T.

Sylvia Mala, the Arviat resident, had begun her health-care training as a certified nursing assistant and was anxious to

move on to her registration in nursing and her degree.

Mala said she was greatly influenced in her career choice by the nurse role models she saw when she was a child. Nurses came into her community and her school to provide disease protection and education and she felt their sense of joy in their work. She said she often thought how rewarding it would be to assist people back to health.

Mala also recognized she could have something to offer to her people as a Native nurse non-Native nurses couldn't. That was a shared culture and language. Her first language is Inuktitut although she copes well in English. Her ultimate goal is to "help people in general and to be a benefit to the Inuit in their communities and in southern hospitals."

The goals of the other students were quite similar. Most said they were influenced by some caregiver and wanted to improve conditions for their people. With this in mind they arrived in Saskatoon.

For many final acceptance in to the program was difficult and confirmation was only given in the last days before classes began. It was a great leap of faith for them to board a plane, bus, or car and venture to Saskatoon with uncertain accommodation, day care or funding, but come they did. By the end of the first week they were all settled in.

This was the program's sixth year in operation and class sizes had been quite small. A class of 25 may well represent a turning point for the program and certainly means awareness is increasing across Canada.

For each student who makes it to the program, there are dozens more who inquire but are not yet qualified to attend.

Schools of nursing across Canada are obviously also increasing their interest and co-operation because students are unable to attend until they have been conditionally accepted into a nursing program. Final acceptance into their respective program depends on their success in the nine-week access program.

Mala and her classmates came from a variety of backgrounds. They ranged in age from 17 to 33 years old, with the average being 23. The majority of the students were treaty Indians, with full sponsorship from Indian Affairs or their band. There were five non-status or Metis students and funding for them was more difficult to acquire. The Indian and Native Affairs Secretariat of the government of Saskatchewan entered into a training grant with NNAPN covering the tuition and book costs for unsponsored students.

The nine-week program was the first real exposure for the 25 women to the study and practice of nursing at a university level. Like Mala most students felt they left the program stronger and more determined than ever to reach their goal to become a nurse.

To qualify the students needed a conditional acceptance from a Canadian school of nursing, which secured them a place of nursing study based on successful completion of the nine-week access program. To receive an early conditional acceptance students had to meet the minimum entrance requirements of the school they wished to attend and, for the majority of nursing schools, this required most Grade 12 sciences and maths.

Many people, who enquire about the nursing program, don't meet the entry requirements for nursing. The greatest

barrier is the lack of science and math preparation at a Grade 12 level. They are advised about the availability of high school completion classes and are encouraged to stay in contact. For some it may mean one or two years of general upgrading before they are at university entrance level. This may seem a bit overwhelming, especially when coupled with a four or five year nursing program, but for those with a strong commitment to their nursing goal it seems within reach and they begin taking one step at a time.

Mala clearly demonstrated commitment. But she was not unique in her degree of interest, ability or determination. Any one of the 25 students' profiles would tell a tale of commitment, hard work and an overwhelming desire to improve themselves and their communities.

The access program to nursing assists such students to gain entrance to established nursing schools. The overall goal is to contribute to the improved health status of Native communities by increasing the number of Native health-care professionals.

For further information write the National Native Access Program to Nursing, Room A102, Health Sciences Building, University of Saskatchewan, Saskatoon, Sask., S7N 0W0 or call 306-966-6224.

(The above article was supplied by the College of Nursing at the University of Saskatchewan.)



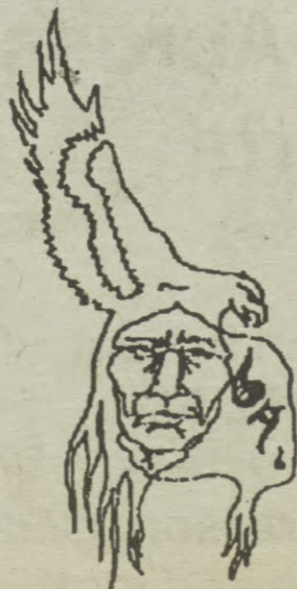
The spring class of '91: students, faculty and staff



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Saskatchewan



Grand entry at the 1990 Prince Albert powwow

File Photo

P.A. powwow draws 3,500

By Rocky Woodward
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

While the city of Prince Albert declared the week of Aug. 13-15 First Nations and Aboriginal People's Week, Assembly of First Nations Grand Chief Ovide Mercredi had his eagle bonnet blessed by Native elders in recognition of his position as a national leader.

It was big news in Saskatchewan as hundreds of aboriginal people from across North America gathered at the city's exhibition grounds following a colorful parade of powwow dancers along downtown's Central Avenue.

About 3,500 people attended this year's Fourth Annual Prince Albert Powwow, which saw over 400 tipis, tents and trailers camped near the powwow grounds.

On Aug. 12 Prince Albert Mayor Gordon Kirkby made the proclamation in a spiritual ceremony at the powwow.

In his speech Kirkby said First Nations and Aboriginal People's Week is in recognition of the founding of Prince Albert by white and aboriginal people. He

also said it is in recognition of aboriginal peoples' contribution to the fabric of Prince Albert.

Intertribal dances, cultural events and other activities were held over the three-day event.

The Prince Albert Tribal Council joined the Prince Albert Indian and Metis Friendship Centre this year in co-hosting the event.

Council Chief A.J. Felix said the proclamation by the city of Prince Albert was a historic event.

He said it was probably the first time a city ever dedicated a week to aboriginal people.

As many agreed, powwows are a time to renew old friendships, to visit and make new friends. Not all came to enter the dance competitions. "Some people just came to dance and enjoy themselves," said one avid fan of powwows.

The powwow began with a pipe ceremony and an address to the crowds was made by Mercredi the following day.

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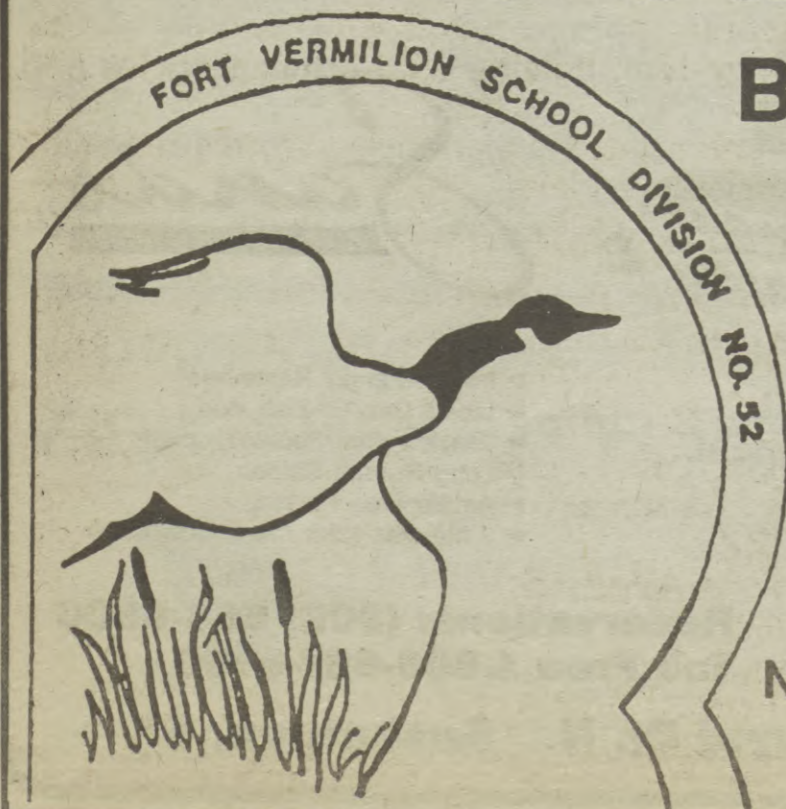
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Sports

Native youths learn hockey from the pros

By Don Anderson
Contributing Writer

BANFF, ALTA.

Native children from across Alberta went to Banff recently to learn hockey skills from the pros.

"This is just one aspect of the program," said organizer and former NHL star Wayne Babych. "We are trying to get these kids into hockey and teach the mental aspects such as self-esteem and a positive attitude."

Babych, 33, was in town at the Banff Recreation Centre for two weeks as part of the Babych Brothers Hockey Clinic, which runs with help from his brother Dave, a 12-year veteran of the NHL and a defenceman with the Vancouver Canucks.

A portion of the non-hockey part of the clinic was sponsored by Alberta Medical Services.

"It's being recognized some of these young kids have nowhere to go and so they just get into trouble," he said. "Last year we had a hockey school combined with a drug and alcohol abuse program in Manitoba. It was very successful so we're trying to get the same type of program going here."

The children ranged from eight to 18 years of age. They were divided on the basis of age and talent, into groups of 30 and went through two-hour training sessions on the ice and in the classroom beginning as early as 8 a.m.

Babych said over 250 kids came on the first Saturday of the program.

"This is absolutely fantastic. We're booked solid."

The kids received tips from both Babych brothers and

well-known power skating coach Audrey Bakewell of Edmonton.

In addition to the NHLers, the kids received instruction from other Native Canadians.

"We have junior Native instructors who play throughout Alberta," said Babych. "What we're trying to do is to make them good role models so they can go back and teach hockey themselves."

Babych's younger brother, Dave, said the inspiration to hold their own hockey clinic for Native kids came through friends and representatives of Native organizations in Manitoba.

"In Manitoba Wayne and I would go on fishing trips and stop at certain (Native) reservations and give talks or just visit," said the younger Babych. "The kids up in northern Manitoba had never played organized hockey, so we put one (a clinic) on in Winnipeg."

"We try and teach them the basics, that's all we can do. If they learn one thing through hockey school, that's all that counts," he said.

In organizing the event with the help of Native organizations, both brothers recognized the need for substance abuse awareness sessions.

"Compared to the problems some people have with alcohol and drugs, hockey is secondary," said Dave. The program "is pretty rewarding when you get going. Most of these kids have never even been off the reservations."

"There's a lot of talent out there. They've just got to be steered in the right direction," he said.

Wayne played in the NHL for 10 years as a forward with the St. Louis Blues and the Pittsburgh Penguins. He scored a club record 54 goals for the Blues in

the 1980-81 season.

Wayne retired from the NHL three years ago because of a knee injury and now runs over 20 hockey clinics a year while participating in over 12 three-day clinics all over

Canada. He set up his first hockey clinic 15 years ago.

"It's kind of early to see (if the Native program is working)," he said. "It's going to take years before we ever find out. The attitude toward it

from the kids is great. What they've got to do is continue that positive attitude."

The clinic ran from Aug. 16-28. (Anderson is a reporter for the Banff Crag and Canyon.)

YELLOWHEAD TRIBAL COMMUNITY CORRECTIONS SOCIETY

Yellowhead Tribal Community Corrections Society addressed the special needs of Native offenders by providing cultural and community based programs and services to adult and young offenders living in the areas of Alexis, Alexander, Enoch, O'Chiese and Sunchild Reserves of central Alberta. These programs are offered by Native staff and focus on the aspect of community corrections and crime prevention, utilizing local Elders as counsellors and spiritual advisors to communicate relative values and install a sense of pride. Reporting to the YTCCS Project Representative you will be part of a professional community corrections team. Knowledge of local Native language is desired. Good interpersonal skills and ability to work in a team environment is required. Positions (exception - secretary) must be able to attend a 4 week full-time training session in Edmonton during October. YTC Band membership an asset.

CRIME PREVENTION COORDINATOR (STONY PLAIN)

Responsibilities of this position include the development and implementation of innovative local crime prevention programs. Duties will also include program responsibility for teenagers against Crime, developing community based preventative programs, working with local and regional police agencies in a unified approach, consulting and liaising to Elders, conducting workshops, and coordinative the volunteer programs. Other related duties will include being informed of current programs in other areas and identifying criminal activity trends.

Qualifications: University degree in Social Sciences or equivalent combination of education and experience considered. Valid drivers license and own vehicle required. Some related experience an asset.

COURTWORKER (STONY PLAIN)

Responsibilities of this position include attending Provincial Court and providing or obtaining appropriate legal assistance or counselling for a varied clientele. Duties also include referring clients to Legal Aid or Private Lawyers, and ensuring that clients understand court procedures and charges.

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Qualifications: Related diploma or an equivalent combination of education and experience. Related experience in counselling, casework or corrections is preferred.

CRIMINAL JUSTICE WORKER (ROCKY MOUNTAIN HOUSE)

This position will supervise programs including probation, fine option, community release, pre-trial release, alternative measures, and community service orders. These duties normally involved conducting investigations, preparing reports, supervising and counselling offenders, and attending court.

This position will also work in the Provincial Court system and in the local community as a Courtworker. You will ensure that Native people understand their rights and obligations to the justice system and if necessary, refer the clients to other Departments or agencies in order to best meet their needs. While preparing and completing oral and written reports and statistics required for presentation in a court setting, you may also have to do interpretation for the Native clientele.

Qualifications: Related Diploma or an equivalent combination of education and experience. Valid drivers license and own vehicle required. Some related experience in casework, counselling or corrections is preferred.

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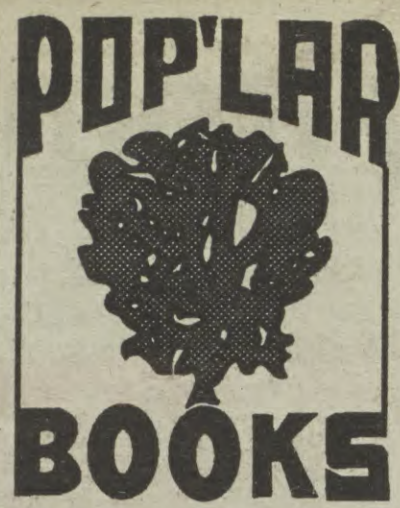
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Balloon Delivery Service
Beauty Supply Store
Bed and Breakfast Inn
Burglar Alarm Sales / Installation
Business Brokerage
Buying Foreclosures
Car Wash
Carpet Cleaning Service
Catering Service
Cellular Phone Service
Cheque Cashing Service
Child Care Services
Child Services
Children's Bookstore
Children's Clothing Store
Clipping Service
Coffee and Tea Store
Collection Agency
Compact Disc-Only Store
Computer Consulting and Temporary Help Service
Computer Repair Service
Construction Cleanup
Construction Interior Cleaning, New
Consulting Businesses
Convenience Food Store
Coupon Mailer Service
Craft Businesses
Credit Consulting
Custom Home Entertainment

Dating Service
Desktop Publishing
Donut Shop
Dry Cleaning Shop
Employment Agency
Event Planning Service
Executive Recruiting Service
Family Hair Salon
Financial Broker
Flower Shop
Food Delivery Service
Freelance Writing
Frozen Yogurt Shop
Gift Basket Service
Gift Specialty Store
Hamburger / Hot Dog Stand
Health Food / Vitamin Store
Herb Farming
Hobby Shop
Home Computer, Making Money With
Home Inspection Service
Ice Cream Store
Image Consulting
Import and Export
Information Broker
Instant Print / Copy Shop
Instant Sign Store
Interior Designer
Janitorial Service
Kiosks & Cart Business Opportunities
Laundromat
Lawn Care Service
Limousine Service
Lingerie Shop
Liquidator Selling Distressed Merchandise

Maid Service
Mail Order Business
Mini-Blind Cleaning / Installation
Mini-Storage Facility
Mobile Bookkeeping Service
Mobile Disc Jockey
Mobile Surface Cleaning
Money Broker
Movie & TV Production
Nail Salon
Nanny Placement Service
Newsletter Publishing
No-Alcohol Bar
Oil Change, 10-Minute
One-Hour Photo Processing lab
Packaging & Shipping Service
Painting, House
Parking Lot Striping & Maintenance Service
Parts Store, Auto
Party Goods / Gift Store
Personal Development Center
Personal Shopping, Service
Pet Hotel and Grooming Service
Pet Shop
Pet Sitting
Physical Fitness Centre
Pinball & Electronic Game Arcade
Pizzeria
Pool Cleaning & Repair
Private Investigator
Private Mailbox Service
Promotional Gimmicks
Public Relations Agency
PVC Furniture Manufacturing
Real Estate Company, Flat-Fee
Referral Services

Religious Gift Bookstore
Restaurant Start-Up
Resume Writing Service
Sandwich Shop / Deli
Secretarial / Word Processing Service
Self/Improvement / Insight Awareness Seminars
Seminar Promoting
Senior Day Care
Silk Plants Shop
Sock Shops
Software Store
Spin Art Clothing Store
Sporting Goods Store
Sports Memorabilia Shop
Sweats Only Retailing
T-Shirt Shop
Telephone Answering Service
Temporary Help Service
Travel Agency
TV & Movie Production
Used Car Rental Agency
Used Car Sales
Used Book store
Used / Consignment Clothing
Used / Consignment Furniture Store
Vehicle Leasing
Vending businesses
Videocassette Rental Store
Videotaping Service
Wedding Planning Service
Wedding Shop
Window Washing Service
Women's Accessories Store
Women's Apparel Shop

**If you are interested in starting any of these businesses,
or if you have your own idea...WE CAN HELP!**

Call or write to:

Treaty Seven Business Development Centre

Suite 110 - 276 Midpark Way S.E.
Calgary, Alberta
T2X 1J6

Telephone
(403) 256-0900

Fax (403) 254-0436