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QUOTABLE QUOTE

'An Elder was told he could only make his pipe ceremony last for half an hour. When he started, he had to light his pipe twice. The ceremony before the feast had barely begun when all of a sudden it ended. And yet right after, a Quebec minister of aboriginal affairs got on stage and was allowed a full forty minutes to talk about something half of the people (including myself) didn't even understand.'—Stephan Wuttunee, please see page 6

INSIDE THIS WEEK  
WAGAMESE IS BACK!

Following a brief absence, *Windspeaker* columnist Richard Wagamese returns to his usual spot on page 4. This week the award-winning columnist writes about a lesson learned from a young boy. Nice to see you again, Richard.

NEW TV SERIES

*Millenium: Tribal Wisdom in the Modern World* is a new television series that attempts to teach the modern world about itself by examining personal stories from indigenous cultures. *Windspeaker* interviews Michael Grant and Richard Meech, producers of the 10-part series—please see page 9.

WHERE TO TURN

- News...1, 2, 3
- Our Opinion...4
- Richard Wagamese...4
- Your Opinion...5
- Guest Column...6
- Community Events...6
- Special Report...7
- Arts & Entertainment...8, 9
- Sports...13-15
- Native Business...17
- Facing AIDS...17
- Career Section...19

AD DEADLINES

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# Windspeaker

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April 13, 1992

North America's Leading Native Newspaper

Volume 10 No. 1

## Chiefs wary of self-gov't proposals

By Glenna Hanley  
*Windspeaker Contributor*

EDMONTON

The drums were barely silent, the smells of sweetgrass still lingering, when the debate over entrenching self-government rights arose for delegates at the first ever national treaty conference here in Edmonton.

Despite pleas from Assembly of First Nations Chief Ovide Mercredi for "one voice," treaty chiefs from across Canada expressed doubts that Mercredi's moves for constitutional guarantees of self-government are in their favor.

In a strongly worded speech following Mercredi's remarks, Alberta's Beaver Lake chief Al Lameman warned against the "trap" of entrenching self-government rights.

Entrenching the right, Lameman said, could open negotiations on the existing treaties, a process that could water down the rights treaty Indians now have.

"As a chief of Treaty 6, I would never want to do that," he told the more than 1,000 delegates on the opening day of the conference.

Lameman said instead of sitting down at the constitutional table with Ottawa, Native leaders should be working on process that would force the federal government to fulfil its treaty obligations. He also warned that entrenching self-government rights would "domesticate" the treaties, stripping them of the status in international law.

But Mercredi continued to argue for self-government guarantees in a new constitutional deal. He said the Native community may have to wait years before moving ahead on self-government if the current opportunities are not taken.

"We have the opportunity to be full participants, to be part



As most *Windspeaker* readers know, Rocky Woodward has left us to pursue a new career, but what you didn't know was that Rocky was 'Mr. Windspeaker' right down to his 'news briefs'. He welcomes the new editor and wishes good luck in filling his chair.

Bert Crowfoot

of the decision-making...We never had that before," he said, referring to Ottawa's recent decision to invite Native leaders to the final negotiations.

"This is not a process that will diminish our rights. It is an opportunity to amend the constitution of Canada, ensuring the rights we have are not just rec-

ognized, but guaranteed and implemented."

Mercredi also objected to

Please see page 2

## Alberta asks Ottawa to clear Riel of treason

By Jeff Morrow  
*Windspeaker Contributor*

EDMONTON

For the last two years, the Alberta government has been quietly asking Ottawa to pardon Metis hero Louis Riel, who was hanged for treason more than 100 years ago.

A petition has been sent to the federal justice department and Ottawa is reported to be considering the action.

Larry Desmeules, president of the Metis Nation of Alberta, welcomed Alberta's efforts to exonerate Riel as a step towards clearing up what he called a misinterpretation of history.

"Unfortunately, history has not been read in an appropriate way and we have ample evidence to prove it," he said.

But the government's move has not received a warm welcome in all quarters. At least one history professor at the University of Alberta objected to the petition and accused the government of trying to rewrite history.

"Frankly, I object to trying to rewrite history," said Rod MacLeod. "History is something that people should read about and decide on their own, not something government's should decide for them."

Desmeules called MacLeod's remarks "out to lunch" and blamed the educational system for perpetuating the idea that Riel

was, in part, an outlaw.

"They have to set the record straight. They (educators) are spreading falsehoods," he said. "Teachers often perpetuate false history to their students. It's sort of black eye on the faces of our people."

While objecting to the province's actions on Riel, MacLeod agreed that Metis history has been overlooked in the schools even though the Metis played a significant role in building western Canada.

"In the past—and to some degree in the present—the educational system ignored the history of the Metis people simply because it wasn't written," he said. "History ends up in the text books and the schools when people go

out there and write it.

Riel was recently honored as a founder of Manitoba in a special motion in Parliament brought forward by Constitutional Affairs Minister Joe Clark. The motion recognized the Metis leader's "unique and historic role" in bringing Manitoba into Confederation and noted that Riel "paid with his life" fighting for Metis rights.

Riel was hanged in 1885, six months after Metis forces under his leadership clashed with government troops in a four-day battle at Batoche, Sask., at the climax of the Northwest Rebellion.

Riel was also instrumental in developing the Manitoba Act in the 1870s, which guaranteed land for Metis people.

# NWAC loses bid for seat at constitutional talks

OTTAWA

The Native Women's Association of Canada lost its court challenge to win a seat at the bargaining table for the final rounds of constitutional negotiations.

Federal Court Justice Allison Walsh dismissed the case. He said Ottawa's decision not to invite the association to the final bargaining rounds was not a violation of freedom of speech or a case of sex discrimination.

"To hold that freedom of expression creates a right for everyone to have a voice in these discussions would paralyse the process," he said in his decision. "It certainly cannot be said that they are being deprived of the right of freedom of speech."

The association had asked the court to block \$10 million in funding for four national Native organizations until it received equitable funding and a seat at the table.

It said the four groups - the Assembly of First Nations, the Native Council of Canada, the Metis National Council and the Inuit Tapirisat of Canada - were dominated by men and could not adequately represent the needs of Native women.

The association wants to participate in the talks so it can argue to have future self-government agreement brought under the Charter of Rights and Freedoms. It says charter pro-

tection is the only way to ensure Native women are fairly represented in future self-government arrangements.

The association's court challenge sparked a protest from Native groups across the country, especially from those who will benefit directly from the funds.

"Whatever arguments the association might make against any other organization or the federal government, the Native Council of Canada has always fought for equality between aboriginal men and women," said Native council president Ron George in a media release.

George said the council supports applying the Charter to self-government agreements and has a long history of supporting Native women, especially women affected by Bill C-31.

Assembly of First Nation Chief Ovide Mercredi said his organization is working on a Native charter that would ensure women's rights are protected in Native communities.

"We have also asked the Native Women's Association to be involved in the process," he told reporters in Ottawa. "I'm sure whatever concerns they have can be accommodated in context of a charter that is tailor-made for self-government."

The association wants to appeal the federal court ruling but

is having trouble raising the funds. The original challenge was financed by a federal court-

challenges program that was cancelled in Feb. 25 budget.

The association has mean-

while received \$560,000 from Ottawa to develop its constitutional positions.

## Alexis council target of marathon sit-in

By Cooper Langford  
Windspeaker Staff Writer

### ALEXIS RESERVE

Political opponents of Alexis chief Howard Mustus are staging a sit-in in the band council chambers demanding they have access to band financial records.

By *Windspeaker* publication deadlines, the protesters had occupied the chambers for 10 days and were vowing to continue their action until the records are released.

"We've come up with the agreement that we will stick it out until we get something," said Genevieve Jones, a spokesman for the Alexis Action Committee, the group that called the sit-in.

Protest organizers claim up to 40 people are involved in the

marathon demonstration, occupying the chamber in shifts. They are demanding release of financial statements amid rumors that band spending is motivated by the personal interests of political leaders in the 800-member community.

"I just want to know where the money is going," said Don Kootenay, who has participated in the sit-in.

Mustus was not available for comment. But supporters of the chief say there is no ground for the demonstration and that band accounting has satisfied audits by the Indian Affairs department.

"Howard Mustus is an honest man," said one man in a group of supporters that briefly joined the sit-in on its second day as part of a counter demonstration.

Indian Affairs official Ken Kirby said confidential annual reviews show the band's books are in order.

"There is nothing that would lead us to believe that an investigation of band finances is warranted," he said.

The demonstration has been peaceful, although it has caused some tension in the community. On its second day, band officials closed the office, disrupting the distribution of welfare checks and pay checks for band workers.

Angry residents blamed the protesters for holding back their money. A group arrived at the band office and there were several heated arguments.

Two police officers from nearby Mayerthorpe were called in and the situation calmed down.

## New York bows out of hydro deal; Cree claim victory

MONTREAL

New York state cancelled its \$17-billion contract to buy electricity from Quebec's controversial Great Whale hydro-electric project.

Cree leaders in northern Quebec greeted the news as a major victory. But Hydro-Quebec, the provincial power company, said construction of the mega-project will start on schedule in 1993.

"Don't assume this deal is cancelled forever and don't assume that Great Whale will not be built," said Pierre Bolduc, the Hydro-Quebec official who negotiated the power deal with New York.

New York governor Mario Cuomo said the state decided to back out of the agreement because its needs have changed since the deal was signed in 1989.

Three years ago, the New York Power Authority predicted the state would be facing an electricity crunch over the next decade. Since then, the state has successfully promoted energy conservation, reducing the growth in demand by almost half. State regulations have also been changed to allow small independent power producers to generate electricity using natural gas.

"We do not need new electricity generating capacity until after the turn of the century," Cuomo said in a media statement. "(Hydro-Quebec's prices) are no longer competitive...and won't be for another five to 10 years."

Cree Grand Chief Matthew Coon-Come, who helped mount a massive campaign against Great Whale, described the contract announcement as a "major blow" to the project.

"I doubt very much the project will go ahead," he said. "(Quebec Premier Robert Bourassa) will have a hard time because he needs the American dollars, the American investment and the American contracts to proceed with Great Whale."

Bill Namagoose, executive director of the Grand Council of the Cree called the New York

decision a victory for the little guy.

"I'm beginning to have hope for the power of the grass roots," he said. "It was a long shot, but we hit the target's bullseye."

But Bolduc cautioned the Cree against celebrating too quickly. He said Quebec's energy needs make the project a necessity and that New York may want to buy power again in the future.

"New York Power Authority has told us they still want to buy energy from Quebec and they may very well come back to the bargaining table in a couple of years."

Cuomo said he isn't ruling out purchases from Hydro-Quebec in the future "if the cost is competitive, the need exists and the appropriate environmental reviews for a new facility have been conducted."

## Correction

In the March 16 edition of *Windspeaker* we incorrectly reported that Studio I, the National Film Board's new department for aboriginal filmmakers, operates on a \$3-million annual budget. Studio I operates on a \$250,000 budget. *Windspeaker* regrets the error and we apologize for any confusion or misunderstanding that may have occurred.

## Chiefs wary of self-gov't proposals

From front page

arguments that treaties have international legal force, saying international law is only "persuasive" and that individual countries do not have to obey it.

Delegates to the four-day conference are hoping to develop a common position for Mercredi to take back to the constitutional table. But by press deadlines, as the first day of the conference wound down, reaching a consensus appeared doubtful.

Some chiefs, however, indicated that the conference may swing in Mercredi's favor.

Siksika chief Strator Crowfoot said chiefs from the Treaty 7 area in southern Alberta are evenly split in their support for the assembly. Jerome

Morin, AFN chief for Alberta also said he thought an agreement could be reached by the close of the conference.

Meanwhile, in what appeared to be an overture to the special constitutional concerns, Treaty 3 Chief Robin Green made special note of the presence of women in the opening procession.

"We have to maintain the balance between men and women. It's important for the future," he said.

The Native Women's Association of Canada recently lost a court bid to win a seat at the table during final constitutional negotiations. The organization said existing political groups, like the AFN, are male-dominated and do not reflect their interests.

## NATION IN BRIEF

### Police still seeking suspect in Dejarlais death

Red Deer RCMP are re-investigating the 1986 strangulation death of Marie Rose Dejarlais. "I'm still dedicated to it," said Sgt. Merv Murch. "We're open to anybody that knows anything about her disappearance and death." Wilson Nepoose was originally convicted of the killing, but was recently released from jail after a court found his trial may have been a miscarriage of justice. Murch said the RCMP are now following leads the court said were overlooked in the original investigation. He said some tips have come through but that no major announcements are imminent.

### U.S. Native newspaper ready to go national

The *Lakota Times*, a weekly newspaper based in South Dakota, is opening a full-time news bureau in Washington D.C. in a series of steps that could turn the paper into a national publication. *Times* publisher Tim Giago said he hopes to soon open other bureaus throughout the western states. The expansion is being funded in part by a \$100,000 loan from the Freedom Forum, a charitable organization headed by former *USA Today* publisher Al Neuharth. Giago said major investors are also being sought for the sale of up to \$1 million of stock to finance the expansion. If all goes according to plan, the *Times* will feature a front section with national news and inside sections covering regional news, Giago said. The *Times* currently prints 12,000 papers. Giago said with the expansion that number could grow to 100,000.

### Natives conditions top human rights issue

The situation of Native people is the "single most important human rights issue confronting Canada," the Canadian Human Rights Commission said in its annual report to Parliament. This is the third year in a row that the treatment of aboriginal people topped the list of the commissions' concerns. It also criticized the government saying it had not done enough to end race and sex discrimination in federal hiring and the court system. And the commission's report provided new ammunition in the battle for self-government. "By virtue of their historical precedence...this status entitles them to be self-governing within the Canadian constitutional system," the report said.

### Royal commission on Natives launch hearings

Ottawa's Royal Commission on Aboriginal Peoples will begin its three-year schedule of national hearings in Winnipeg on April 21. "We will visit southern urban centres...where growing aboriginal communities exist," said commission co-chair Rene Dussault. "We also intend to hold hearings in over 100 rural and northern communities, which are often left out of the national dialogue." Commission members recently completed a national tour of preliminary meetings. The Winnipeg meetings will be the first formal public consultations. The city was chosen because of its historical association with the Metis community and because it is at the geographical centre of Canada, the commission said.

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# Off-reserve group draws fire from agencies

By Jeff Morrow  
Windspeaker Contributor

EDMONTON

A new Native group in Edmonton is seeking government backing to secure treaty programs for urban Indians, placing it directly at odds with existing Native agencies designed to provide the same services.

"We're not trying to step on anyone's toes," said Ray Desjardin, president of the three-month-old Edmonton First Nations Council. "But we need to ensure that people respect our culture and our differences...even if we have to do it ourselves."

More than 30 people turned up for the group's first general meeting, where Desjardin announced the group will lobby the government for funds to address issues in Edmonton.

Desjardin said urban Indians should be receiving the same benefits as those living on reserve, like housing, education and health services. He was highly critical of existing agencies and service groups for ur-

ban Natives and said they are not following through on their plans.

"The Metis Nation (of Alberta) takes care of the Metis," Desjardin said. "Who takes care of the Indian? Everybody says they speak on our behalf, but nobody does anything for us."

But leaders of other organizations representing off-reserve Natives are equally critical of Desjardin and the council. And they claim there are already enough Native service groups operating in the city.

"It seems there are a lot of groups coming out of the woodwork trying to duplicate existing services," said Lloyd Sutton, director of the Canadian Native Friendship Centre. "Bashing existing agencies is not the proper answer."

Sutton agreed that the city's programs are not keeping pace with the growing demands of Edmonton's Native population.

But he insisted that Native service agencies in the city are struggling to keep their heads above water.

"Times are tough," he said. "I admit that we're not operating like we should be. But that's

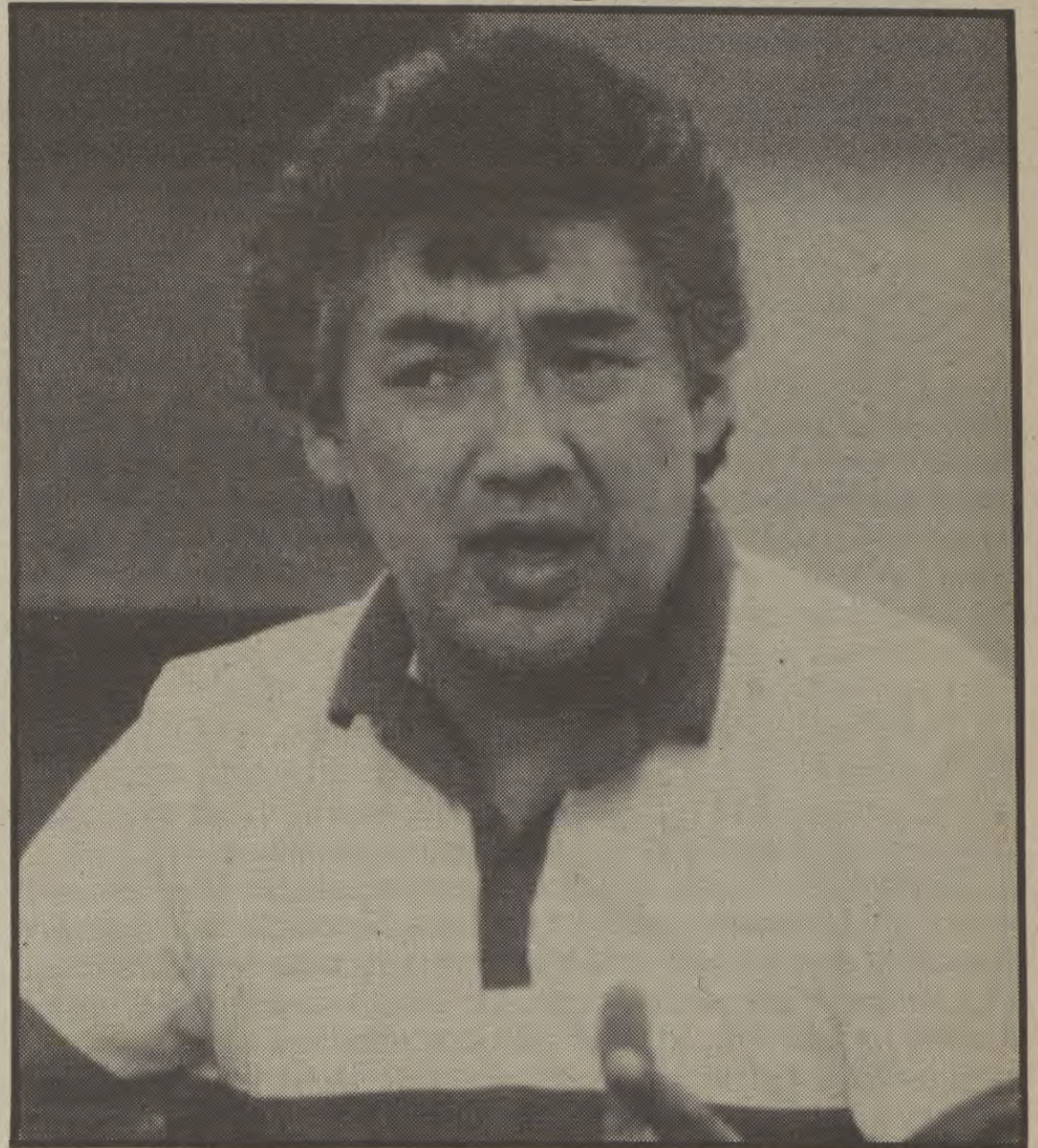
going to change."

Laurent Roy, the director of Edmonton's Aboriginal Representative Committee, said the concerns of the urban Indian are being dealt with by his municipal organization. And although his year-old program isn't designed to focus exclusively on Indian issues, Roy said the city is attempting to treat the same problems which concern the council. "We're broad based," he said. "Things take time."

Doris Ronnenberg, president of the Native Council of Canada's Alberta wing said her organization already has a group in place to deal with Edmonton issues.

She said that the Native council's Edmonton affiliate has been slow off the mark to get government to recognize Indian rights. But she added urban Natives have to do some pushing of their own—not, however, against the interests of other Native groups.

"We've done a lot of hard work to get this thing going," Ronnenberg said. "But the (real) work has got to come from the people themselves."



Ray Desjardin, president of the newly formed Edmonton First Nations Council  
Jeff Morrow

## Council wants to solve off-reserve problems

By Jeff Morrow  
Windspeaker Contributor

EDMONTON

Ray Desjardin, president of the newly formed Edmonton First Nations Council, says the city's existing Native organizations aren't filling the bill as far as off-reserve Indians are concerned.

That's why the former Sucker Creek resident, who has lived in Edmonton for the past 14 years,

formed the council, along with a group other dissatisfied Native people.

Desjardin estimates there are 30,000 Native people living in Edmonton, many of whom are not represented by any political organization. He hopes his new group will be able to secure treaty and social benefits for the city's Native population that are comparable to benefits available on the reserves.

"No one is doing it for us," he said at the council's first general

meeting. "There's got to be some kind of deal between the federal and provincial government (to make sure Indians get these programs and services)."

The Edmonton First Nations Council was struck late last year to address social and rights issues facing Indians living in Edmonton. Many of the contentious issues—lack of employment, poor education, poor housing and increased alcohol and drug addiction—are not being dealt with in Edmonton, Desjardin said.

The goals of the council, he explained, include establishing a network of programs and services for Indians and to promote Indian culture.

The council's formation received a critical response from many Edmonton-based Native leaders. And concerns have been raised about Desjardin's brash political style and frequent criticism of existing agencies.

But Desjardin said the Edmonton First Nations Council is not out to take power away from the

city's political organizations. He said the group wants to work through existing organizations to make sure off-reserve concerns are dealt with in the city.

"Hopefully we could leave politics out of it. But our main goal is to work through our politicians," he said.

Desjardin said the group will be seeking financial support from the three levels of government as well as through private donations and fundraising events.

## Metis leader, teacher killed in car crash near Calling Lake

By Jeff Morrow  
Windspeaker Contributor

EDMONTON

A small group of Native students gathered at a University of Alberta meeting room April 1 to pay tribute to close companion and mentor Lorraine Courtrille, a young Metis leader who died in a car accident while on a student goodwill mission to Native communities in northern Alberta.

But for those who attended the traditional talking circle that marked her passing, the occasion was more to celebrate her life than mourn her death.

"She was an inspiration to practically everyone who knew her," said U of A fine arts student Rachel Starr. "This isn't to dwell on her death."

Courtrille, 35, was killed March 27 when the car she was travelling in skidded off a gravel road and crashed near Calling Lake, 200 km north of Edmonton. The driver of the car was not injured.

Courtrille, a former vice-president of the Women of the Metis Nation, graduated last April with a bachelor's degree in anthropology and had started working for the university's Native Student Services two months ago.

She helped spearhead the student ambassador and school visitation programs for Native schools in the remote northern region. Courtrille was returning from a visit to the Bigstone reserve at Wabasca-Desmarais, Alberta when the crash occurred.

"She was really a hard worker," Starr said.

"She pushed other people to work hard, and she pushed herself. She will be missed."

Starr said she knew Courtrille for nearly two years while at the U of A. They both helped organize the university's Native Awareness Days and other projects aimed at promoting Native culture.

"Lorraine was the motivator behind these things. She was dedicated to helping her people," Starr said.

Courtrille was a single mother of two young boys, aged two and eleven. She helped set up Edmonton's first Native day care called N'GaWee, Cree for guardian or parent.

Courtrille was also organizing a shelter for battered women in the city and had recently completed a research paper on the same subject, Starr said.

Courtrille was buried next to her father at the Lac Ste. Anne cemetery while more than 200 friends and family members paid their last respects to the woman that they revered as a leader.

Shawna Cunningham, president of the U of A's Aboriginal Student Council, said two ceremonies had been held at the university to remember Courtrille and the contributions she had made.

"Everybody knew her, and nobody is going to forget her," she said. "She provided a lot of guidance."

The director of the Native Student Services said Courtrille's contributions were invaluable to promoting Native education.

"Lorraine was totally committed to her work," said Reinhilb Boehm, director of Native Student Services. "It seemed that the more trouble somebody appeared to be in, the more she wanted to help."

# REWARD

## \$8,500.00

In the matter of the MURDER OF:  
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The Edmonton Police Commission has authorized payment of a reward to a maximum of \$8,500.00 (Eight Thousand, Five Hundred Dollars) for information leading to arrest of the person or persons responsible for the murder of Mrs. Lillian Martha BERUBE. The previously advertised maximum reward of \$5,000.00 has been recently supplemented by the generous contribution of an anonymous donor.

The home of Mrs. BERUBE was unlawfully entered between 27 - 28 August 1987 and the victim was severely assaulted. A quantity of cash and jewelry was stolen during the break-in. On 2 September 1987, Mrs. BERUBE died as a consequence of the injuries she sustained.

Payment of all or any portion of the reward money will be at the sole discretion of the Edmonton Police Commission, and this reward offer expires 31 December 1992 subject to review.

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Chief of Police  
Edmonton Police Service

Windspeaker is...Edmonton

# Self-government does not have to work against the treaties

Self-government is a complicated issue. And the swirl of debate it has generated in the current constitutional negotiations hasn't made it any easier to understand.

Part of the problem, perhaps, is that self-government is not one single thing. It doesn't come in a simple package that you can open and say "Look here, this is self-government."

Rather, the concept of self-government represents a myriad of big and small agreements, arrangements and programs that allow people to manage their own lives. Self-government is about consent; consent to how you will be governed, consent to how your healthcare and education will be managed, consent to what powers your government may exercise.

This may be why people are confused and concerned about the term self-government. They are expecting one big package instead of many smaller, simpler ones.

There are no strong reasons for their concerns. With self-government, the Native community is really only asking the country recognize rights that most Canadians already exercise in their daily lives in lots of small packages.

Treaty chiefs met in Edmonton recently at the first-ever national conference on treaty issues. Some chiefs expressed fears that entrenching self-government could lead to a violation of the treaties they uphold. They questioned whether Native people should be at the constitutional table at all and suggested a better route for meeting their needs and demands might be forcing Ottawa to live up to its original agreements.

The chiefs raised a good point. Some Native people already live under special—some will even say sacred—agreements. Any constitutional deal should not violate these agreements or create an opportunity to water down the rights they guarantee.

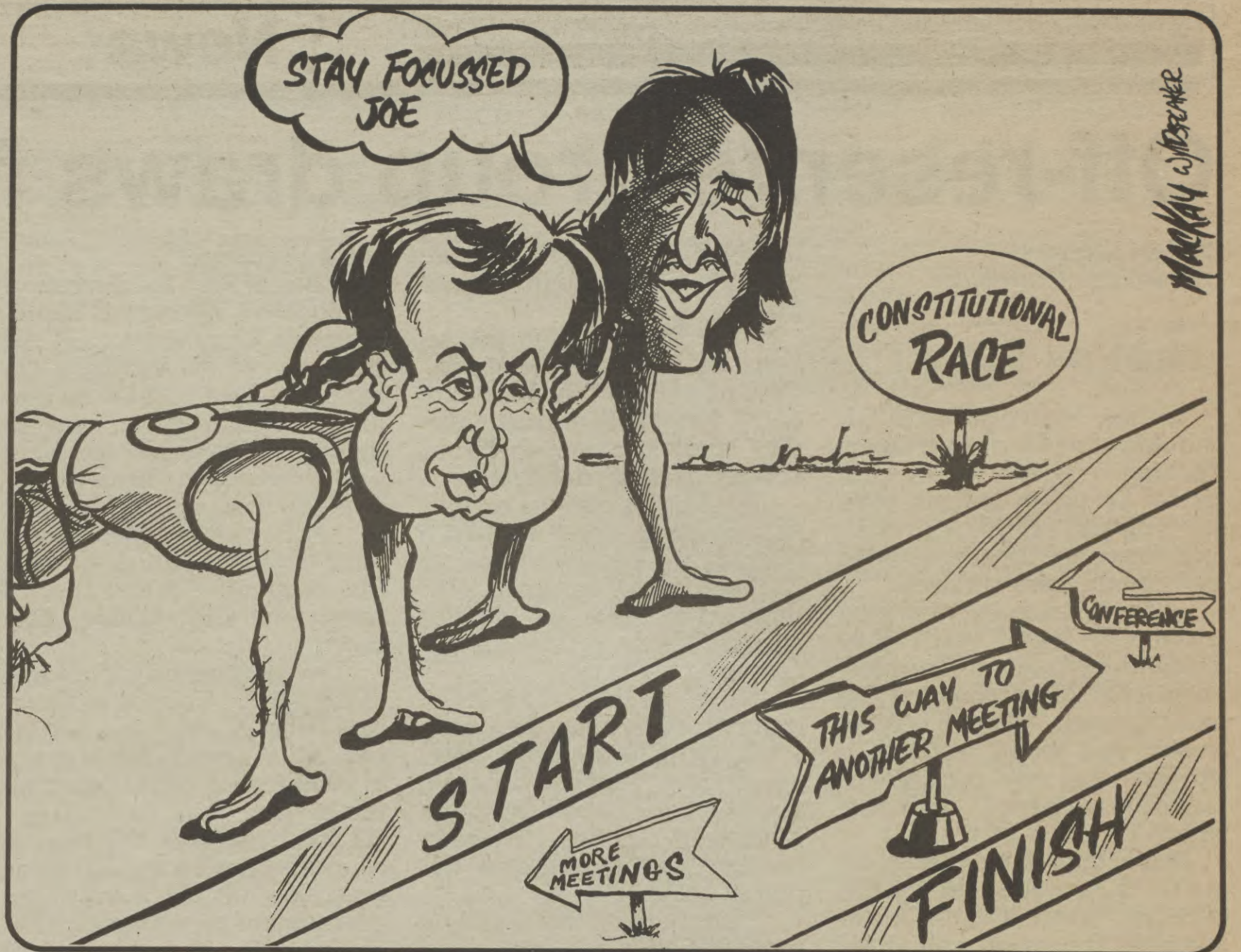
But there are many Native people living in Canada who don't enjoy the benefits of the treaties. They need protection too, like entrenching the inherent right to self-government in the constitution.

Does this mean that the treaty and non-treaty points of view must be at odds? Probably not. Remember, self-government is not one big package. It is a lot of packages.

And the treaties can become one of these packages if the final deal-making goes well. They can become the basis of self-government in the regions they affect, a vehicle to force Ottawa to live up to commitments it makes regionally as well as nationally.

There will be other packages for people who do not live under the treaties. The one big issue here—and this is for everybody—is to ensure that there is a fundamental legal basis for self-government that applies to all Native people.

Once that guarantee is enshrined, all the packages that make up self-government can be developed. The treaties should be one of these packages.



# Putting the man and the world back together

Tansi, ahnee and hello. It's been a long time since we have shared this morning coffee at the start of a new day. As a writer my career has taken me to astounding heights these last few years. The price to be paid for that sometimes is the loss of the simple and uncomplicated things like sharing this space with you.

However, it's nice to be back. Because despite any mainstream or professional success in the outside world I still believe that my duty in this reality is that of the storyteller. So what better way to start again than with a story.

It seems there was a young Native man who had left his reserve for the promise of the city. He entered university, graduated, met a young woman, married, had a son, got a promising job with a big future and big salary and settled down into a comfortable enough big city lifestyle.

But he always felt as though there was something missing. Try as he might he was unable to get much satisfaction out of all the fancy things in his life.

Soon he began to drink more often than he normally did. The small arguments with his wife became more common and he found himself becoming extremely frustrated with his little son. The boy was a very curious, energetic child with a question for everything.

The man's frustrations and anger mounted. He tried working harder, tried to earn more money, tried changing friends, changing routines but nothing seemed to relieve his dissatisfaction with his life and the world.

Finally, one morning his son was bouncing around the kitchen

table as his dad tried to read his newspaper. He peppered his father with questions about anything and everything while the man grew more and more angry and frustrated.

The man came upon a big picture of the globe in the colored comics. He began to tear it into a

thought about what his son had said. I put the man together first and the world came together just fine.

And that is what he did. He returned to the ceremony and ritual of his people, he focused on reconnecting to the will of the Creator, he worked at solving his anger and frustration, spent more real time with his family, and soon, in the space of a few short months, his world had settled into a place he was happy to be again.

He put the man together first and the world came together just fine.

There's a big lesson for me in this short story. So many times through the years I have abandoned myself in pursuit of those things which I thought were important. The worldly things like money, prestige, fame and honors. The funny thing is that when I got there I never really felt all that thrilled with my world.

By going back inside myself and finding the true nature of my wants and desires and reconnecting to the spiritual I was able to put myself back together. And I, like the man in this story, was able to find that the world around me came together just fine once I'd put me back together first.

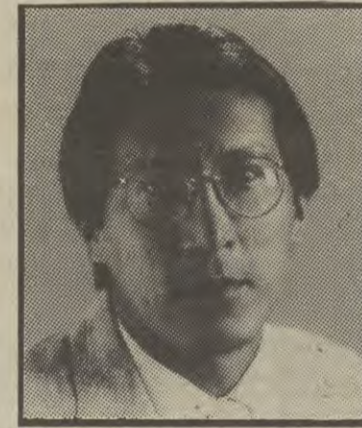
So it's good to be back where it all started four short years ago. There was a casualness and simplicity to my world back then before the world interfered. The returning has been a very rewarding and entertaining journey.

I found parts of myself along the way. And I found parts of myself that no longer fit or worked and I had to let them go.

It's a stunning world this morning. There's a huge yellow sun rising in the east as the birds and squirrels begin their noisy greetings to it. There's people around me who love and cherish me. There's the magic of possibility in everything I choose to do this day and there's the release of responsibility that comes with an earnest prayer to the Creator for his guidance, strength and direction.

That's putting the man together first today. Walking out into that world now, I'll find it a happy place to inhabit.

Nice to be home. Meegwetch.



**RICHARD WAGAMESE**

thousand tiny pieces which he finally offered to the small boy.

"Here. It's a puzzle," he told him. "If you can put this thing back together again, I will take you anywhere you want to go this weekend."

The little boy was thrilled and raced off into the living room to tackle the new game. His father settled back on his chair feeling certain that he would have at least an hour of uninterrupted peace. He was surprised when his son returned five short minutes later with the puzzle completed.

"How in the world did you ever manage to do that so fast?" he asked the boy.

"Well, daddy, it was easy," the boy said. "There was a picture of a man on the other side and I recognized that better than I did this picture. So I put the man together first and the world came together just fine."

Later that day, the man

# Wind speaker

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## Your Opinion

## Why is health care different in the North?

Dear Editor:

As the nurse involved, I would like to clarify some points in the article written by Jeff Morrow ("Metis nurse fighting to open clinic," March 16, 1992).

I am a registered nurse who has practised nursing in northern Native communities. Nursing in northern communities across Canada is different than in the South. Northern nurses often do things that doctors usually do in the south. Nurses in the southern communities have never been allowed to do the same things as I do in the North!

Nurses in southern communities cannot look at someone's ears and give the person an antibiotic. That has been seen to be a doctor's and a druggist's job in any city or rural community. If a nurse tried to do this in any southern community such as

Athabasca or Fort McMurray, it would not be permitted. She would be taken to court for doing something illegal.

Native people and people living in the North have been given a type of health care which is different than in the southern areas.

I believe I do a good job. I also believe I am very able and do it well. I am able because I studied, I learned and I know what to do. No one can take away this knowledge or ability. However, in the South I am not allowed to do the same things. Why not? Am I less able than someone else? If I am not able to do it in the South with "white people," why is it allowed by the government in the North? Am I not the same person no matter where I live?

For years the health care of Native people has been offered by nurses, some more capable

than others. However, in the South, these same things would be done only by doctors. The nurses in the North have given their hearts, minds, hands and spirit (if able) to working in isolated areas where doctors are not available. Why are they "good enough" in the North, but not in the South?

As a Metis nurse, I offer my services to the people I meet, those who come to see me in a time of need. I can only humbly give them what I believe may help, the rest is in the Creator's hands. It is time that the spirit of what we do is helped along—not only in Native communities, but also to those who stop our people from growing. By showing non-Native society a different way I can help to build a future which has more hope. I need your help. Please offer your prayers, your guidance and your

words to mine.

Thank you for carrying my message of hope for our people.

Joyce Atcheson R.N., N.P., MHSc.  
Independent Nurse Practitioner  
Athabasca, Alta.

## Reader objects to statements

Dear Editor:

I am concerned about statements being made by a man called David Tattrie. In an article published by *Windspeaker* on Feb. 17. ("Mohawk warrior 'The General' passes away), David Tattrie stated that he knew my husband, Tom Paul (Spotted Eagle), also known as The General. He said that he had known him since childhood and that they had been very good friends.

These statements are totally untrue because we never really knew Tattrie. It was five years ago that he showed up at the Native friendship centre in Halifax saying he was from the Bear River reservation. We have not been able to confirm this information.

Any and all statements made by the man called David Tattrie concerning my husband, and any friendship he may have claimed to have had with The General are untrue and unfounded.

In the spirit of friendship and independence for the aboriginal people.

Barbara Paul  
Geronimo Paul  
Nova Scotia

Self-government?  
Just do it, reader says

Dear Editor:

I am writing this letter to express my views on how the government of Canada is treating our people on the constitution.

First of all, I don't think our elected leaders should be negotiating self-government or any other matters. They should be informing the government that we as First Nations are not asking for anything but respect and honor for who we are.

They should be telling the government that we have an inherent right to self-government and sovereignty within our borders. And we will exercise our inherent rights to the fullest, whether the government recognizes them or not.

The only thing that should be negotiated nation to nation is the land claim issue. With these funds it will be easier to conduct all our programs and systems on our own.

We are First Nations citizens and not Canadians. We are our own nations, with our own sacred ways, systems and customs. These must be respected and honored to the fullest if our people will ever live together in peace, if our children can play together, if our people can make decisions together.

This can only be achieved if respect and honor is finally given to our people. Until this time comes, we as a people, will continue to speak of peace because we are peaceful people.

But we as Warriors also have traditional responsibilities to defend our borders from invasion and to protect our people and ways from harm. We must always be prepared to the fullest because of the continued genocide that still is among us, as we saw last year when the Canadian government sent the military in against our Warriors and the Mohawk Nation. We must never forget this action and always be prepared for such actions even though we want only peace.

In the Spirit of Crazy Horse,

Hawk  
Lakota/Sioux Warrior

## Looking for kids

Dear Editor:

1972).

This letter is concerning my two kids that I lost for adoption in Calgary in 1975.

I last heard they were living around Edmonton and Stony Plain. Their names are Margaret-Ann Agecutay (born November 8, 1970) and Kevin Roy Agecutay (born February 18,

The reason I'm writing is because I am worried about these kids. I don't know if they are alive or not.

Could you print this letter. I'd like to see these kids before it is too late.

Robert Alexson,  
Prince Albert, Sask.

## Letters Welcome

*Windspeaker* welcomes your letters. However, we reserve the right to edit for brevity, clarity, legality, personal abuse, accuracy, good taste, and topicality. Please include your name, address and day-time telephone number in case we need to reach you. Letters must be typed or printed and unsigned letters will not be published.

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

Drumheller inmate thanks  
elder, support group

Here it is Garry...good luck to all of you

Dear Editor:

I would like it if you could put this picture in the paper for our people out there, especially our families. I've been a leader for this group since I've been in jail.

I would like to thank the group for finishing the life skills program. From my own personal experiences, of growth and using these approaches in my work with others, I would definitely agree that we carry a great deal of shared pain with us.

Since childhood, everyone has to know that abuse is a very touchy and sometimes scary subject that can bring out resentment. We try not to handle too much at once. The key is to open up, to begin talking about our abuse.

I have approached the Elder inside here (Drumheller Institution) and he has given me moral support, especially spiritual support and lessons in how to nurture myself and how to teach my brothers inside here to look within themselves.

As far as I can remember my

Grandpa had told me the wisdom of life is learned from the greatest teacher, Mother Earth. A special saying asserts that self-understanding is a desire, self-discipline is a key, self-control is a way and self-realization is the goal.

Our group has had the Elder talk to us about our culture. His sparkling eyes were pools of wisdom, transmitting his innate love. His face beamed with a smile. He radiated spiritual ways. He could be likened to a big tree, the greatest compliment of our ancestors.

He stood proud and erect, looking deep in the essence of Mother Earth, always affirming thanksgiving for her gifts. I would like to thank Harvey Crowchild for helping me out and helping me to follow my path of happiness.

I would also like to say something about the group. When we first started, the members felt like lost souls without a sense of belonging. We did not know who we were. Our minds played tricks on us. This could be an apt description of confusion. We

felt confused, disconnected from ourselves, others and life.

I've experienced isolation like we have never known. Feelings of abandonment are common. I constantly asked myself, who am I? What are my needs, what is my purpose in life?

In the end, I guess I have to look after myself. My future goal is to become a counsellor.

I would also like to print this prayer for my daughter in High Level.

*Oh Great Spirit, I awake to  
another sun,  
Grateful for the greatest gift, the  
precious health of life  
Grateful for abilities to guide me  
day and night  
As I walk my chosen path of  
lessons I must learn  
Thank you for your infinite love  
that guides me through the day*

I would like to thank you for all for sharing this. May the Great Spirit guide you all, my brothers, and help you follow the trail the Elder has shown us.

Garry Cardinal, Drumheller, Alta.

What's Happening?

Slow down, youth want time to listen to the elders

As youth, it is sometimes difficult to remain indifferent to what happens in the world and in our communities. Our minds are highly impressionable, and we often feel helpless during times of crisis. To us, it always seems as though adults (by this I mean the ones in power) are too busy trying to find solutions to take the time to listen to a less cluttered, more innocent point of view.

These are exciting times. Even for myself, I honestly cannot remember any single moment in my lifetime where so many worldwide changes were happening all at once. But I'm not sure if all these changes are beneficial.

At 23, I'm way past the age where I can rely on a gentle hug and whisper in my ear to tell me everything's going to be all right. And yet, I am still quite young and realize that life will likely teach me a lot more in years to come. There are however, many things I continuously question. In my opinion, they are issues others just blindly accept or refuse to do anything about. I'm revealing them.

For one thing, I decided last year to watch a minimum amount of television. It seems as though nothing is sacred anymore. People are only inter-

ested in money—or so it seems. On sit-coms, topics like childbirth, rape and other emotional subjects are presented in such a way that makes you wonder whether human decency is still intact. Nowadays, it is likely that right after watching a documentary on environmental degradation a commercial on some oil and gas company will come on. One contradiction after another.

A long time ago, we buried our dead in sacred areas. And when we visited with those who passed away, our thoughts and actions in these places were carefully monitored. We did this in respect for our Elders. Burial grounds were sacred places and a good source of guidance. The love and compassion that emanated from both sides filled our hearts with joy and pureness of spirit. I believe my Elders. They tell me it was a beautiful time to live.

Nowadays, it is not the same. Calgary's southbound C-Train system travels at a rapid speed. As a matter of fact, it travels so quickly that I wonder if people have ever pondered over the fact that when they are going into one of the tunnels, for roughly a minute, they are directly underneath the city's main cemetery.

I ask myself, did these engi-

neers even think twice before building a tunnel right below their ancestor's graves? Was even an eyebrow raised amongst the people when the first heap of dirt was removed? Perhaps so. Yes. Perhaps.

But where else would we dig? We had no choice. To not go through with it was to stop improvement of city thoroughfare. We had to do it!

We live in a totally disconnected way from the earth. Kids in cities can't tell you where the food on grocery store shelves comes from. To them, a picture of a pig and a neatly wrapped package of bacon are two entirely different things. And don't even talk to them about hunting or fishing, it's cruel.

Certain brands of music have become so explicit that to insert subliminal messages to reach young generations is unnecessary. Just come right out and say it. Don't worry, nobody will say anything. Everyone's too busy trying to earn a living to fight these issues.

I don't know. My senses don't know where to turn with all this. I'd like to feel as if I'm playing a vital role in helping to change things for the better, but when I open my spiritual being to the realities of everyday life and compare them to the way it was long ago, my heart gets dragged down. Reading this, you may find it hard to believe I'm an optimist, and I don't blame you. I think too much and don't just let things be.

But I have questions for you. Answer them if you can.

Times change. You can't expect life to be the same way forever. Be a realist, not a dreamer. Conform instead of rebel. Yeah? Then answer this.

Comparing how things were in days past to how they are



Guest Column by Stephane Wuttunee

now, what will it be like in 10 or 20 years? I support post-secondary education. But eventually, if getting one means attending years of post-secondary institutions and spending vast amounts of money, what traits of humanity will we be left with? Will our Elders be able to teach us what they know? Will we consider it even relevant? And hunting—how much more sophisticated will it get? Lasers? Will the hunt fulfil a spiritual purpose in us? Music? Homes? Cities? Drug and alcohol problems? Will people see purpose in their lives? Hey—wait a minute! I was getting carried away.

But in my opinion, no matter what anyone says on this I know I am right. I am right because it is what my Elders tell me.

From March 27th to the 30th, I flew to Ottawa to attend the First People's Constitutional Congress. There, I met up with scores of other youths. I made new friends, laughed, listened, and generally had the time of my life. Plus an insight and some input into the workings of politics.

And I got ticked off.

An Elder was told he could only make his pipe ceremony last for half an hour. When he started, he had to light his pipe twice. The ceremony before the feast had barely begun when all

of a sudden it ended. And yet right after, a Quebec minister of aboriginal affairs got on stage and was allowed a full forty minutes to talk about something half of the people (including myself) didn't even understand.

Elders, we, the Native youth are with you. Our minds and spirits are beginning to see the light. It isn't right to place the blame on an older generation than ourselves, but now we are beginning believe the time has come for major radical change. We won't be militant, but the time has come for political leaders worldwide to listen to us.

The proceedings bored us. We watched blank, expressionless faces at the podium recite their speeches. Too planned. Too organized.

A little room was reserved. Youth poured in. One Elder. Sweetgrass. An eagle feather. For five hours, feelings were openly revealed. No one took notes. A healing circle was formed. Funny, one of the main points that came forth was that we all wanted, if not to go back to the land, to at least make the connections a little more obvious. A sense of sincere spirituality (and not just for show) had to come back.

Outside this dark little room, in the grand hall, the adults began applauding. Where the youths were, in silence, an Indian girl cried...

INDIAN COUNTRY Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE APR. 27TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., APR. 15TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001-112 AVE., EDMONTON, AB, T5M 2V6.

- BINGO; Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.; Slave Lake Native Friendship Centre, AB.
- BEING METIS MAKES YOU SPECIAL; every second Wednesday, 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.
- NATIVE ELDERS SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.
- ANNUAL ALL-CHIEFS' OIL AND GAS CONFERENCE; April 14 & 15; The Delta Bow Valley Hotel, Calgary, AB.
- ALBERT & JESSE LIGHTNING MEMORIAL ROUND DANCE; Apr. 18 & 19; Ermineskin Agriplex; Hobbema, AB.
- SASKATCHEWAN INDIAN WINTER GAMES 1992; Apr. 20-24; hosted by Peepeekisis Band #81 & F.S.I.N.; Fort Qu'appelle Arena, Lebret Residential School, Balcarres Arena, Peepeekisis Gymnasium; SK.
- ELK POINT TRADE FAIR; April 24 - 26; Elk Point, AB.
- 8TH ANNUAL NATIVE AMERICAN JOURNALISTS ASSOCIATION (NAJA) CONFERENCE; Apr. 29-May 2; Oneida Nation's Conference Centre; Green Bay, Wisconsin, USA.
- FIRST ABORIGINAL YOUTH CONFERENCE "CHALLENGE OF THE CENTURY"; Apr. 30-May 2; Yellowhead Tribal Council (307 Wesgrove Bldg., 131 - 1st Ave.), Spruce Grove, AB.
- TALK WITH AUTHOR ("THOSE WHO KNOW—PROFILES OF ALBERTA NATIVE ELDERS") DIANNE MEILL; Sunday, May 3, 10:30 a.m.; everyone welcome; Unitarian Church of Edmonton (12530 - 110 Ave.); Edmonton, AB.
- INDIAN NATIONS RENDEZVOUS AND TRADE FAIR "A TRIBUTE TO OUR PEOPLE"; May 14-17; Denver, Colorado.
- METIS NATION OF ALBERTA ASSOC. (MNA) ECONOMIC DEVELOPMENT CONFERENCE; May 26 - 29; Edmonton Inn; Edmonton, Alberta.
- INDIGENOUS PEOPLES WRITERS FESTIVAL; June 8-12; St. Michael's Residential School; Duck Lake, SK.
- 2ND ANNUAL N.W.T. ABORIGINAL GOLF TOURNAMENT; June 13 & 14; Hay River, N.W.T.
- 'BREAKING THE BARRIERS' EQUITY AND ACCESS IN ADULT EDUCATION 1992 CAAE CONFERENCE; June 17 - 20; speaker: Elijah Harper; University of Regina; Regina, SK.
- 1992 CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP TOURNAMENT; July 3 - 6; Ohsweken Ball Park; Six Nations Reserve, Ontario.
- 1992 NORTH AMERICAN INDIAN ECUMENICAL CONFERENCE; July 27-30; Stoney Indian Park; Morley, AB.

▲▲▲▲▲THE POWWOW CIRCUIT▲▲▲▲▲  
 1992 ONCHAMINAHOS SCHOOL 4TH ANNUAL POWWOW; May 1 & 2; Saddle Lake Arena, Saddle Lake, AB.  
 BEN CALF ROBE 11TH ANNUAL POWWOW; Saturday, May 28, noon to midnight; Ben Calf Robe School (11833 - 64 St.); Edmonton, AB.  
 ALEXIS ANNUAL COMPETITION POWWOW & BASKETBALL TOURNAMENT; July 10 - 12; Alexis, AB.

Easter is a time for shedding of the old and birth of the new. We would like to remind everyone that Easter is because of one man who has given his life for the salvation for the people of the world. Easter Greetings to you and your family from...

Chief Alex Sewepagaham,  
 Council, Staff & Band Members  
 of



Little Red River Cree Nation

- Kayas Cultural College
- Community Boards of Education

Box 1165, High Level, Alberta, T0H 1Z0

Band Office: 759-3912 or 759-3950

FOX LAKE BAND OFFICE: 659-3855 or 659-3963

JOHN D'OR BAND: 759-3912

GARDEN RIVER BAND OFFICE: 659-3677

## Special Report

## Self-government: looking at the big picture

By Glenna Hanley  
Windspeaker Contributor

There is a famous painting of the Fathers of Confederation, the drafters of the 1867 British North America Act that created an independent Canada. Grouped around a red-clothed table, in long-tailed black coats, are 32 men with mutton-chop sideburns, some bearded, some not. All are white.

Missing from that historical painting were the representatives of the original inhabitants of these lands, the aboriginal peoples.

In 1990 ten white men and one of Lebanese descent (Premier Joe Ghiz of Prince Edward Island) sat down to the table to draft a new Canadian constitution, the doomed Meech Lake accord. Even as recently as two years ago, no one spoke for the first caretakers of this country.

On March 12, a historic event took place in Ottawa. For the first time aboriginal people sat down at the table with white government leaders to discuss a new Canadian constitution.

Many Indians, Metis and Inuit are elated that, after being ignored by both federal and provincial Canadian governments for most of Canada's history, their people have finally taken a place in these constitutional talks.

But others greet this new status with cautious optimism. And some are uncertain if aboriginal people should even be at the table.

The priority of all the aboriginal groups in Canada today is recognition of their rights to self-government, recognizing that they have autonomy over their own affairs. Spearheading the effort at the national level to entrench that right in the Canadian constitution are four major players, the Assembly of First Nations, the Native Council of Canada and representatives of the Metis and Inuit people.

Across Alberta, band chiefs, Metis leaders and aboriginal organizations are meeting and trying to hammer out their own positions of self-government. In the last weeks *Windspeaker* spoke to a number of leaders in an effort to find out what their visions are for a new order for aboriginals within Canada.

Because aboriginal people are a diverse collection of many nations, with different cultures and traditions, not surprisingly, the dream of self-government varies, from reserve to reserve, band council to band council, and among off reserve and urban Indians and Metis.

The Assembly of First Nations has put forth the view that aboriginal self-government is an inherent right—a right to which Natives are entitled as the original occupants of Canada. Alberta's aboriginal leaders concur.

"The indigenous people have an inherent right to self-government," says Regena Crowchild, president of the Indian Association of Alberta, which represents about 50,000 people from Treaties 6, 7 and 8.

"Prior to their contact with the European settlers, Natives had their own government structures, societies and entered into treaties with other (aboriginal) peoples. There is no dispute we occupied the land as sovereign nations in the fullest sense."

Many Native leaders also say the inherent right of self-government is already acknowledged in several pieces of Canadian law. The recognition, they

say, begins with the Royal Proclamation of 1763, which made Canada a British colony. It continues up to the constitution which was repatriated from the United Kingdom in 1982. And self-government has international status through United Nations agreements which were signed by Canada.

While she too has some doubts, Crowchild says there may be some value in having self-government entrenched "so they (the federal government) will be reminded and confirm they have an obligation to the treaty people."

"Canada inherited those obligations (to protect and preserve

the constitutional debate.

The council wants to ensure that whatever evolves from the constitutional process it will not just apply to the land based aboriginals.

While she acknowledges the concerns of treaty Indians that a new constitution might diminish their existing treaties,

ment may no longer suit modern aboriginals living in modern times.

Doris Ronnenberg points out that over the past 300 years many aboriginals have been converted to Christian and other religions and no longer have the same spiritual beliefs traditional governments were based on.

Politically "like any other group of people, they go from left to right wing. We have a wide spectrum of people and we have to look at that aspect."

Most Native leaders feel it is too early to put forth their views on what structures or style of governments they might want to choose.

But Ronnenberg reveals a form of tribal council, with representation from the various aboriginal groups, is already being considered for urban aboriginals in Edmonton.

Larry Desmeules doesn't see the self-government structure for his widely dispersed Metis people as a difficult concept. He envisages a central provincial office for the Metis government, similar to the provincial government system, with services administered from there to various branches and settlements.

He says Metis people would not have to start from square one. They already have governing experience through a number of programs they administer, such as housing programs, grant programs, and their contracts with forestry industries. These could serve as models for self-government but, under self-government, his people would gradually take over additional services.

Ronnenberg also feels there is already a wealth of expertise and experience among aboriginal peoples, such as those who now work for Indian Affairs.

The Royal Commission on Aboriginal Peoples suggested a model in which sovereign aboriginal would have law making powers in certain areas that would take precedence over both federal and provincial laws. And, similar to the current federal-provincial arrangements, certain areas of power would be shared with federal and provincial governments.

Most leaders here were reluctant to be specific about powers of jurisdiction. They say they need more time to make up their own minds about this complex issue.

But "they will want to make their own laws, determine their own citizenship, economic, social and cultural development," explains Crowchild.

Prime Minister Brian Mulroney has asked for a definition of "inherent rights" and Constitutional Affairs Minister Joe Clark and other non-aboriginal leaders have called for a definition and some parameters set for self-government before it is entrenched in the Constitution.

Ovide Mercredi, Grand Chief of the Assembly of First Nations, wants self-government entrenched without definition. He has said there isn't enough time to define the term to meet the federal government's deadline. It has promised to have a constitutional offer to Quebec by the end of May.

Most Alberta aboriginals would seem to agree with Mercredi. Most, at least, do not want to be pushed into a hurried deal.

"They will have to move at the pace our people move at," says Metis leader Larry Desmeules.



The Fathers of Confederation. Painting combines the delegates to the Charlottetown and Quebec conferences

If self-government is already acknowledged in the Canadian constitution and other laws, why the current push to have it entrenched in a renewed constitution?

Chief Al Lameman of the Beaver Lake First Nations is one who questions if aboriginal people—as separate nations—should be taking part in the constitutional negotiations of another sovereign nation.

"If we get to be part of the Canadian constitution we will be domesticated, not international," says the Lac la Biche area chief.

the way of life of aboriginals) from the British Crown," says Crowchild. But, she adds, there has been a lack of political will to recognize those obligations.

But the Indian association president is also uncomfortable with sitting down to negotiate with the provincial premiers, major players in drafting the new constitutional reforms. The provinces have never had a role in Indian treaties. Negotiations have always been with the federal government.

The Metis people support entrenchment of self-government, says Larry Desmeules,

Ronnenberg says the various aboriginal groups must come together and work out a common national treaty for all aboriginals.

She believes it will be necessary in order to bypass the new powers that the constitution will give to the provinces. Of particular concern are new powers being considered for Quebec which could be detrimental to the Cree and other aboriginals in that province.

Another point on which all Alberta's aboriginal peoples agree is that this time around, there will be no unilateral ac-

*"Prior to their contact with the European settlers, Natives had their own government structures, societies and entered into treaties with other (aboriginal) peoples. There is no dispute we occupied the land as sovereign nations in the fullest sense."*

He, like many treaty Indians, fears entrenchment may lead to re-opening the treaty agreements, some of which are 100-years-old.

He also doesn't like the idea of all aboriginals, status and non-status Indians, Metis and Inuit, being lumped together in the constitutional process. He refers to it as the "melting pot" and sees it as an federal government plot to bring about assimilation so that aboriginals would lose their distinctiveness.

"Treaty people are the only ones that can talk about these treaties, no other aboriginal people can talk about these treaties. I have no business talking about the Metis, I am not Metis."

Chief Dale Horseman of the Horseman Lake band says he too fears the federal government is trying to lump all aboriginals together.

"There can't be one set of rules for every band across Canada. It can't be the same for everybody," said Chief Horseman, in a telephone interview. "Even within Alberta there are great differences between north and south bands."

Lameman says entrenchment is more for the benefit of the Canadian government than the aboriginal peoples. "It is for them to give their people, they need to explain it to their people," he said.

president of the Metis Nation of Alberta.

"Self-government would really make a difference to us because we have no federal legislation." Like the non-status Indians, the Metis do not share in the same level of benefits afforded to status and treaty Indians by the federal government.

Doris Ronnenberg, president of the Alberta wing of the Native Council of Canada, believes that self-government should be entrenched in the Canadian constitution.

"It enhances self-government to have the government affirm it," said Ronnenberg. But Ronnenberg shares Chief Lameman's concerns about assimilation. She says government policy has always been made with the view that aboriginal people would assimilate and eventually become extinct.

Whatever the objectives of government policies, aboriginal people have survived. And they have not all stayed put on their reserves as the British government of 200 years ago may have expected. Aboriginals are currently the fastest growing segment of the populations of many major Canadian cities.

The Native Council of Canada represents many of these urban and off-reserve aboriginals, about 750,000 non-status and status Indians and Metis, in

tions. Self-government will proceed only with the consent of the aboriginal peoples. It was the message clearly delivered to Canadians by Manitoba Indian MLA Elijah Harper when he halted passage of the Meech Lake accord.

"Anything that is going to affect our political relationships with the governments, the aboriginal peoples will have to give their consent," says Crowchild.

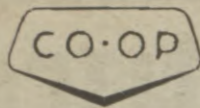
If self-government initiatives, be they new or renewed, go ahead, what new forms of government might emerge?

The band councils and reserve systems are creatures of the Indian Act and are not the traditional forms of aboriginal tribes. They make the band leaders' first responsibilities to Tom Siddon, the current minister of Indian Affairs, instead of to their own people, and act only through the authority of the Indian Act.

Crowchild suggests traditional forms of government could be restored. However, the band councils might continue to function until the traditional government could be strengthened. However, Crowchild adds it would be the prerogative of the First Nations to decide if band councils should continue to function under a new order of self-government.

Traditional forms of govern-

## Coppermine Eskimo

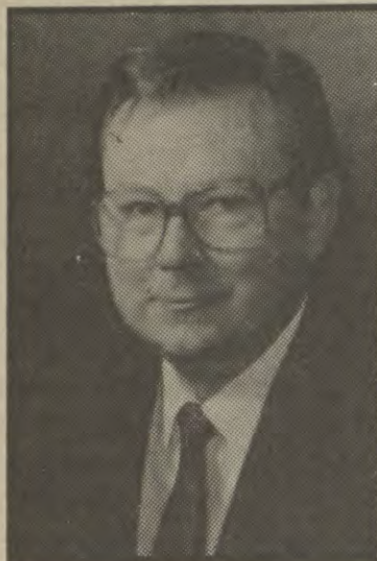


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## Arts & Entertainment

# Native policy book a tough but worthy read

By Peter Cole  
Windspeaker Contributor

"...And the First Shall Be Last," (NC Press Ltd.), by Ontario author Murray Angus, is a new series of essays dealing with federal and provincial Native policies since Confederation.

At less than 100 pages, this book is a solid examination of government track records on Native issues.

But it is also a dense read. And because it is written in an essay style, but presented as a book with chapters and sub-headings, there is a lot of jumping around from one Native issue to another.

There is such a volume and scope of material that the reader feels inundated. The reader will need a good memory for figures and names and an ability to draw conclusions as easily as the author does.

If you fit this profile, you will find this book interesting and informative. If your memory and ability to synthesize ideas is not the best, you might become overwhelmed and confused. I found myself somewhere in between.

The subtitle of this book is "Native Policy in an Era of Cut-backs." Angus, a researcher and policy analyst, deals principally with the last decades of Liberal and Conservative action, reaction and inaction on Native policy. He discusses the political and economic reasons why the federal government wants to shake its responsibility for

Native people.

Angus shows the reader how bureaucrats and politicians think. He talks about how language works in legal documents such as treaties and agreements in principle and how courtroom decisions will likely always favor the government if too much political or economic power is at stake.

He goes into detail on how governments manipulate words and numbers to fend off negative publicity, which could affect public opinion if the truth behind the figures were known.

But one problem faced by the Native community, Angus writes, is the small net gain governments earn by meeting aboriginal demands. Although public opinion highly rates Native issues, the number of concessions the government would have to make to meet the demands would not be worth the small pay-off at the polls.

Angus also reveals the degree of government inaction by following court decisions which have favored Native claims. The government is constantly breaking its own laws.

According to Angus, it seems Ottawa is not willing to deal with its legal commitments. And after reading this book it doesn't seem the government adheres to its own obligations, duties and philosophies.

Throughout the book, especially at the end, Angus discusses the role of the middle class in Canada. He says the government is driving wedges between members of the middle class,

Native people and other groups who receive subsidies and welfare. The federal government, he says, favors the rich and corporations:

"Because the middle class, too, is being squeezed in the same way, and if it realized why it is being squeezed economically—to facilitate an increase in the concentration of wealth at the top—it may recognize how it, too, is being victimized by a long-term process destined to benefit others. In the process of recognizing this, the middle class might find new reasons for identifying with other victims of the same process: marginalized groups, including Native people."

The tax system is set up so that the middle class bears an unfairly large percentage of the burden. By cutting or eliminating social spending, the federal government hopes to get on the good side of the middle class. By divesting itself of its fiscal and fiduciary responsibilities and passing them onto the private sector, the government hopes to shift the tax burden from the already over-taxed middle class.

Angus seems to know his material well. But since he structured the book along policy issues rather than chronologically, a reader can feel too much information is being presented without taking into account what else is going on at the same time.

This book would be appropriate text for use in Native Studies courses which deal with contemporary issues. There is some awkwardness in style and sometimes difficulty in determining what is the subject of a particular paragraph. But overall, this text is a comprehensive document, written in an academic and personal style.

## Happy Easter!



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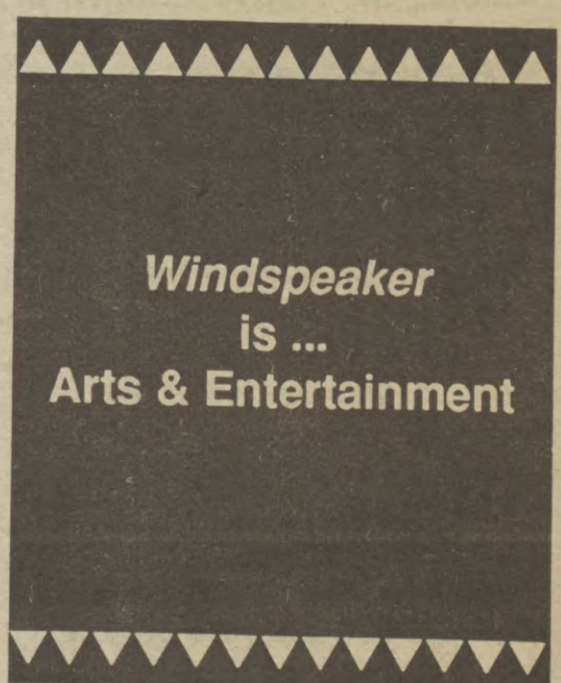
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Arts & Entertainment

# TV series rethinks modern world

By Cooper Langford  
Windspeaker Staff Writer

TORONTO

It took a few weeks of negotiations with the local shaman, but the jungle spirits finally agreed and the filming was allowed to proceed.

The filming in this case was a 36-hour ritual, celebrated annually by Brazil's Makuna tribe, in which local spirits are invited to the community for a marathon dance of regeneration.

And the story comes from Richard Meech and Michael Grant, producers of a new 10-part television series exploring the beliefs and values of indigenous cultures around the world.

*Millennium: Tribal Wisdom and the Modern World* (premiering May 11 on PBS) is a colorful myriad of ideas, reflecting different cultures approaches to human issues like individuality, spirituality, wealth and death.

The objective, say producers Meech and Grant, is to shake the complacency of the industrialized world and its value system by drawing contrasts with the indigenous cultures.

"Modern thinking seems to be a one-way street. Either the industrial way or no way," said Meech, a researcher who has travelled extensively in tribal cultures, in a telephone interview.

"One of the primary motivations is to have the modern world look at itself in a new way."

Meech and Grant, a Toronto-based filmmaker, have spent the last 10 years researching and producing the series with a team of anthropologists. The result is ambitious television reaching for what they call "emotional truths" through highly personalized stories and experiences.

For example, episode on love contrasts the customs and expectations of a Canadian couple starting their second marriage with marriages in Nepal and Niger, where some tribes practice polygamy. A look at the meaning of wealth covers the stories of a garbage man in New York and the decision of a boy from Kenya's Gabra tribe to give his camel to a poor stranger.

"This is not an information series. This is an experiential series," Meech said. "What we're hoping is that people will feel a lot of things when they see this."

As a series that delves into wholistic tribal cultures, *Millennium* takes a couple of difficult twists. For example, the episodes, while focusing on cultures quite different from the developed world's, are organized around concepts and themes that are only separated in European thinking.

"That is the paradox of the series. Indigenous societies don't separate these things," said Meech. "But when you deal with a mass TV audience, you have to draw them in from their own preconceptions. If we had taken a wholistic approach, we have only addressed those who understand the perspective."

Added Grant: "We had to make this as accessible as possible. We are trying to reach people who have never thought about these things before."

Another difficulty faced by series producers is the history of contact between industrialized societies and indigenous cultures. *Millennium* deals with this one in its opening episode.

The scene opens in Peru, with the series' host, a well-known anthropologist and a camera crew in a troublesome search for members of the Mashco Piro tribe.

The tribe has avoided contact with outside world for most of the century. Harvard professor David Maybury-Lewis is caught in an ethical dilemma.

He longs for contact, to learn of ways of understanding the world that are unaffected by western culture. But he also knows the tragic history of contact between tribal and western culture.

After a brief sighting of three Mascho Piro women, Maybury-Lewis decides the time is not right. A meeting will have to wait until he and the Mascho Piro are better prepared, he concludes.

During research many tribal communities were approached to participate in the series through connections in the field of anthropology. Not all wanted to take part. Some feared what the filming might do to their way of life. In other cases, people were concerned about what the television technology actually does, including uneasy feelings that a camera might steal souls.

In the end, some tribes that had been approached by Meech and Grant had to be dropped from their plans out of respect for their wishes. But the technological concerns proved easier to deal with.

The producers brought video cameras along on many shooting trips so communities could get a hands-on understanding of what was going around them. Grant said after people understood what the cameras did, many "slipped on director's caps" to advise producers on how best to film their communities.

"They were eager to participate in a series that would carry their ideas to the outside world."

One episode that will be of special interest to Canadian viewers deals with Native politics in this country. *The Tightrope of Power* examines the Mohawk standoff at Oka in 1990, Manitoba MLA Elijah Harper's opposition to the Meech Lake accord and profiles Assembly of First Nations Chief Ovide Mercredi.

The program hopes to raise questions about the way developed societies govern themselves and how societies based on varieties, cultural groups manage their differences.

*Millennium* airs for two hours every Monday between May 11 and June 8. A hardcover book has been published as a companion to the series.



Thomas Kelly  
This man is from Xavante tribe in central Brazil who have been trying to keep settlers and miners off their land for 200 years

## ATTENTION ABORIGINAL MUSICIANS

The Creeways program originating out of CFWE Lac La Biche, Alberta weekday mornings is looking for material from Native artists. This morning program features contemporary and traditional music performed by Native artists. If you have any music that would qualify, we would be happy to put it on the airwaves. If you would like further information on the Creeways program, or have music to air please direct inquiries to:

**THE CREEWAYS PROGRAM**  
c/o CFWE / The Native  
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*Grouard Campus  
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The Native Clothing Design program will provide you with instruction in sewing and clothing design. You will learn basic and advanced sewing techniques and decorative arts such as beading, moosehair tufting, embroidery and ribbon applique. Traditional and contemporary native design elements and native cultural history are emphasized.

Graduates will be trained to work in cottage craft industries, teach native arts and crafts or work as native clothing designers or production workers.

**Entrance Requirements:** To apply for this program, you should be at least 17 years of age, have a minimum Grade 10 academic standing and have a strong interest in native clothing design. Acceptance into the program is also based on an academic skills test and personal interview. If you do not have Grade 10, you may be accepted based on the test and interview.

**For more information and/or registration, please contact:**

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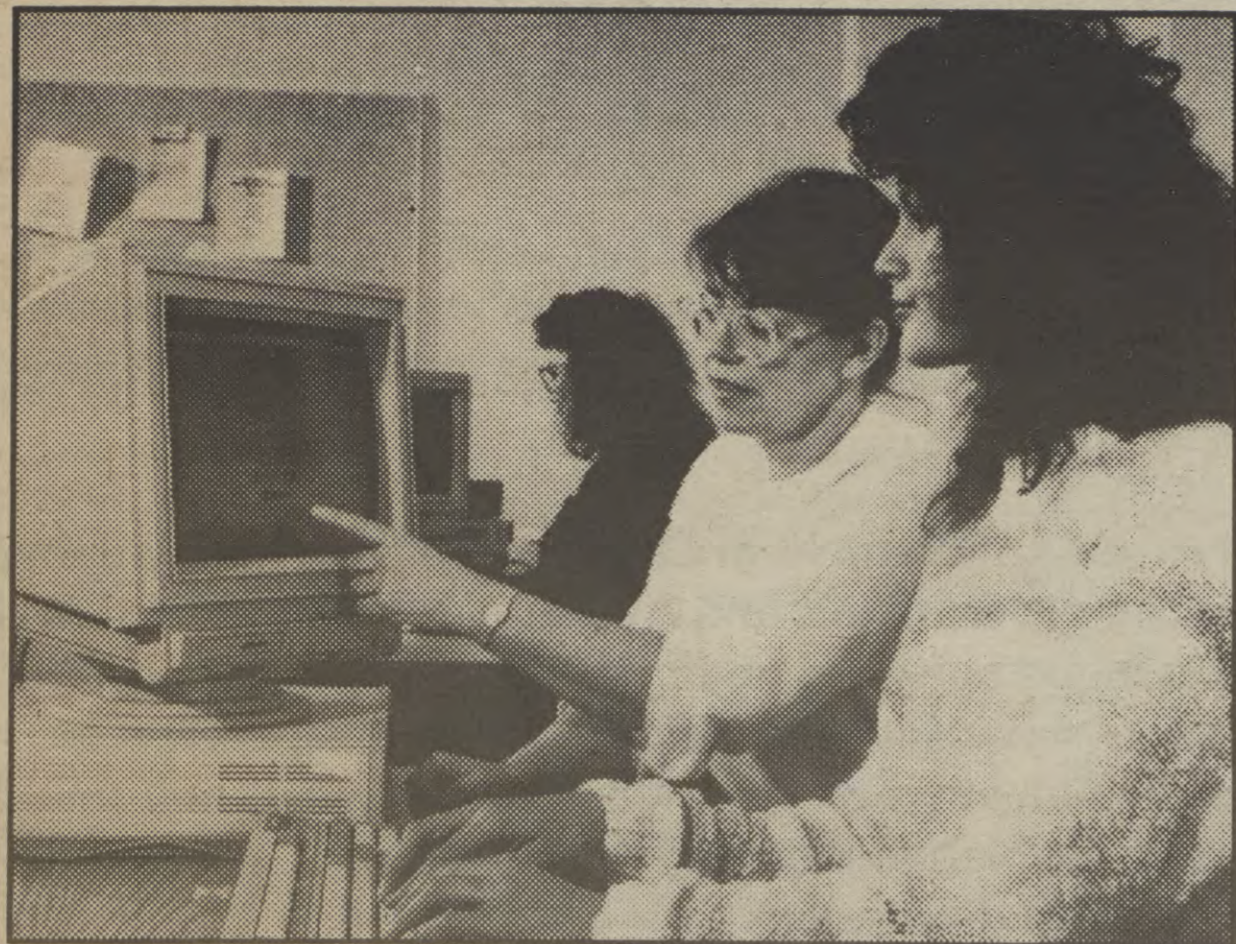
- . 90% agreed that the College prepared them for future advancement in their career
- . 96% would recommend the College to a friend
- . 97% agreed that the instructors were capable and helpful

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Career opportunities for graduates are virtually unlimited. The variety of jobs for Secretarial Arts graduates range from secretaries, executive assistants, stenographers, receptionists or word processing operators.

**Entrance Requirements:** Applicants are accepted into the program based on a personal interview, level of education and an academic skills test. To apply for this program, you should be at least 18 years of age and should provide a transcript showing credit for

English 30 or 33, or obtain credits in either of these courses before you complete the Secretarial Arts program.

The Secretarial Arts program is offered at the following campuses:

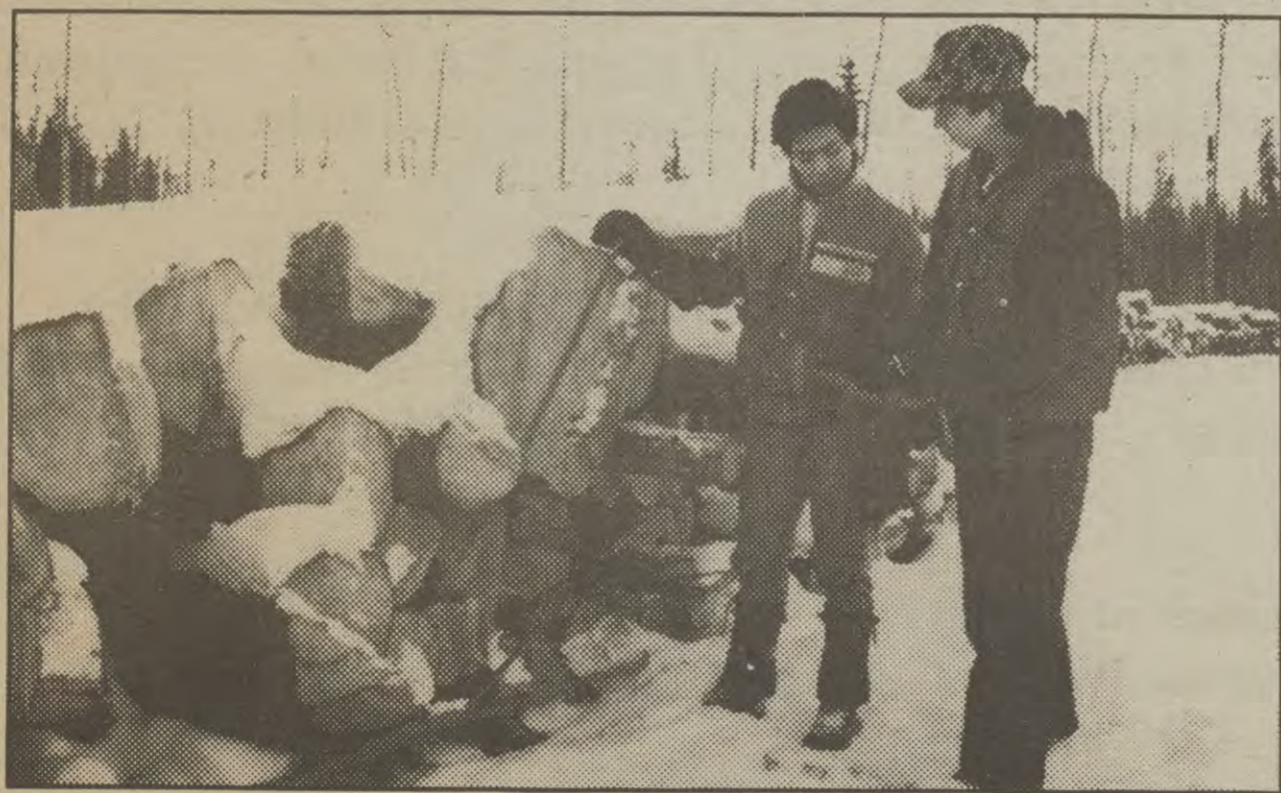
- Grouard
- Slave Lake
- Swan Hills
- Valleyview

Program begins September 8, 1992. Apply now! Application deadlines vary. For more information and/or registration, please contact the campus nearest you:

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Grouard Campus  
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**Entrance Requirements for the Forestry and Survey Technician Programs:** Applicants should be at least 17 years of age with a Grade 11 academic standing and be physically healthy. Acceptance into the program is also based on a personal interview and academic skills test. Applicants without Grade 11 may be accepted based on the interview and test.

For more information and/or registration, please contact:

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Grouard Campus,  
Grouard, AB T0G 1C0  
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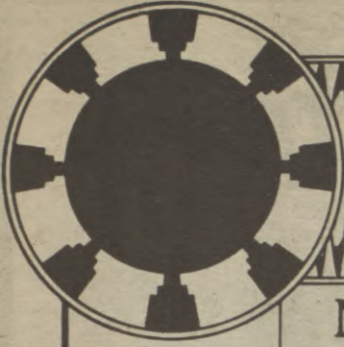


### Survey Technician Program

The 35-week Survey Technician program provides training in surveying and the use of surveying equipment. Students learn specific job-related skills that are required by survey companies and government departments. Employment prospects for qualified survey technicians are excellent.

Programs begin September 8, 1992.  
Apply now!





NATIVE WOMEN'S ASSOCIATION OF CANADA

## ABORIGINAL WOMEN AND THE CONSTITUTIONAL DEBATE

Today, Aboriginal peoples are being asked to consider and present their ideas on the meaning of self-government, and how this should be included in Canada's Constitution. As women, we must consider these issues and the role we want the Canadian Charter of Rights and Freedoms to play in any Aboriginal government.

Deciding how to include the inherent right to self-government in Canada's Constitution will involve many discussions between the federal and provincial governments and Aboriginal organizations. At this point, the federal government has only recognized four Aboriginal organizations as representatives of Aboriginal people. Aboriginal women's organizations have not been included. This is not acceptable. Aboriginal women must establish their own place within any new Aboriginal governments and this can only be done if national women's organizations, like the Native Women's Association of Canada (NWAC), are recognized and included in the current constitutional discussions.

Governments must realize that the male dominated Aboriginal organizations do not represent the interests of most Aboriginal women, and should not be seen as acting on women's behalf. For example, most male-run Aboriginal organizations have taken the position that the Charter should not apply to self-government. Without the Charter, our rights to life, liberty and security of the person, and our rights to be treated equally to men will not be protected. Because Aboriginal women's rights are already violated in their communities today, women are afraid that if the Charter does not apply in any new governments they will have no rights at all.

NWAC is a national representative of thirteen provincial and territorial women's organizations. It is devoted to promoting and fostering the social, economic, cultural and political well-being of Aboriginal women. NWAC's objective has always been to provide a national voice for Aboriginal women and NWAC is doing all it can to voice your concerns and ideas in the current constitutional discussions.

If NWAC is not allowed to participate fully in the constitutional discussions, Aboriginal governments could be formed which continue to exclude the active participation of women. NWAC also believes that if the Charter is not applied to Aboriginal governments, the discrimination that occurs in most communities today will not be eliminated.

The Canadian Constitution is the supreme law of the land and affects the lives of all Aboriginal people. Any changes made to the Constitution must be made with the input and consent of Aboriginal women. To ensure that issues of importance to Aboriginal women are addressed, we must be allowed to represent ourselves in all future constitutional meetings. NWAC wants to represent you at these talks, and we need your support.

It is NWAC's position that the Charter must apply to all Aboriginal governments, without governments having the power to deliberately violate our rights. It is only with the help of the Charter that Aboriginal governments will respect each person's fundamental human, civil and political rights. If you agree that our rights must be respected, please complete the attached form and return it to:

**Native Women's Association of Canada**  
600 - 251 Laurier Avenue West  
Ottawa, Ontario K1P 5J6

I believe that the Charter must apply to Aboriginal governments to protect fundamental human, civil and political rights. I also believe that Aboriginal women must be allowed to represent themselves in all future constitutional negotiations.

(Name) \_\_\_\_\_

(Address) \_\_\_\_\_

*Please send me a copy of your materials on:*

- Native Women and the Charter
- Native Women and Self Government
- Native Women and the Canada Package
- Statement on the Canada Package
- A Plain Language Version of the Charter
- Native Women and Aboriginal and Treaty Rights
- Matriarchy and the Charter

Yes: \_\_\_\_\_

No: \_\_\_\_\_

## Sports

## Get ready Slave Lake for the '94 Arctic Winter Games

Okay. We know it's spring time out there. But in the North, the cold likes to hang around a little longer. So there is still a lot of winter in the Arctic Winter Games, even though they only finished a couple of weeks ago.

This set of photos comes from the 1992 games, held in Whitehorse, Yukon. Northern Alberta fielded its largest team ever, sending about 200 athletes to compete in traditional and modern sports.

The games have been growing since starting in 1970 and they have become a truly international event. In recent years teams have been coming from as far away as Greenland and Siberia.

In 1994, the games are coming to Slave Lake. It will be the first time they have moved out of their traditional circuit of Whitehorse, Yellowknife, N.W.T. and Anchorage, Alaska.

Slave Lake representatives were on hand at the Whitehorse games, picking up organizing tips and getting an idea of the preparations they will have to make. Town officials and games organizers are trying to get a second arena built to accommodate the event.

In the meantime, here are some pictures of what Albertans can expect when roughly 1,500 athletes will converge on Slave Lake two years down the road.



Cultural events are one of the highlights of the games

*Photos courtesy of the Press Independent in Yellowknife and the Yukon News in Whitehorse.*



C. Archbould

Up, up and...many athletes at the Arctic Winter Games got a chance to try the blanket toss first hand



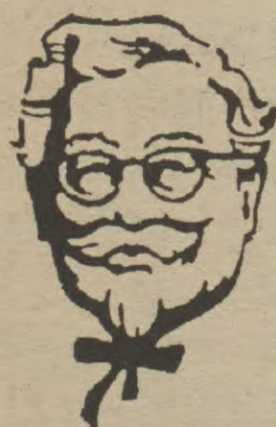
C. Archbould

The Head Pull. This is a traditional game among the Inuit. It is a test of strength and endurance.

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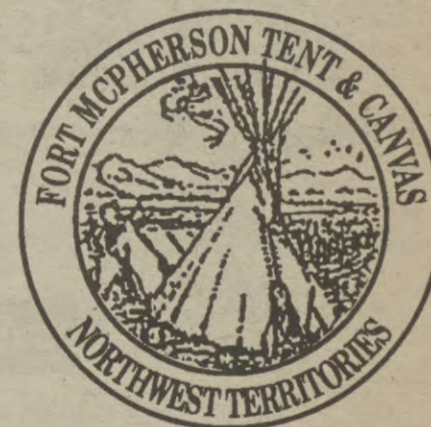


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# Siksika takes 15th annual Oki tournament

By Jim Goodstriker  
Windspeaker Contributor

PINCHER CREEK, ALTA.

Siksika Nation won another basketball tournament, so what else is new? They have yet to lose in tourney play in Alberta this season.

Siksika captured the 15th Annual Oki Tournament here at the Matthew Halton High School with a 104-94 victory over Calgary's Mr. D's.

The three-day tourney attracted eight top-calibre teams from Alberta and Montana in a double knockout format.

As usual, Siksika was fresh for the final. They won their first three games to gain a place in the championship round. Calgary had to come back from the losers bracket and just ran out of gas.

In the first encounter between the two teams in the opening draw, Siksika won a 113-103 squeaker in overtime. The win was based largely on the 37-point performance of Brian Maskauch, a star in the Canadian University league who was named MVOP for the tournament.

In the championship final, Siksika took a 52-34 halftime lead and never looked back. Maskauch again led the team with 31 points, steady shooting Lyle Bruno added 20. Replaying

for Calgary were Chris Mclean with 21 and Geo Jackson with 12.

Siksika also defeated Peigan Nation 125-104, and Chief Mountain Grizzlies 136-88.

Calgary won over the Blood Golden Eagles 100-86, and Browning twice by scores of 101-93 and 96-84.

Browning took third place winning 124-72 over Can-Am Crow Agency.

Pete Wright of Calgary received two individual trophies, Mr. Hustle and an all-star award. Other all-stars included Marlin Yarlott from Crow Agency, Geo Jackson from Calgary, Pat Schuldt from Browning and Lyle Bruno of Siksika. All received jackets.

The team trophy went Crow Agency.

**Loose Rebounds ...** Tournament director Quinton Crow Hoe and his committee put on one tremendous show for the fans... "One of the best tourneys we've been to, good ball players, and the awards were the tops" commented one of the Calgary Mr. D's players. This team includes Geo "Ice" Jackson who plays for the pro Calgary 88's...it was the 15th Oki Tournament and was dedicated to the memory of the late brothers, Randy and John Yellow Horn who both played for the Peigan Nation team. Their jerseys, numbers 11 and 44 were retired...half brother John Fletcher of Edmon-

ton, made a special trip to help with the tourney and served as the MC for the three days...Napi

Princess Ivy Scott helped with the trophy presentations...the Yellow Horn family invited all

teams to a feast Saturday and Sunday at noon at the Napi Friendship Centre.

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For further information, contact:

Telephone: (403)645-3301 or Fax: 645-3104  
and/or

Mrs. Pat Makokis, Principal  
Poundmaker's Adolescent Treatment Centre, at:  
Telephone: (403)645-1855  
Fax: (403)645-1883

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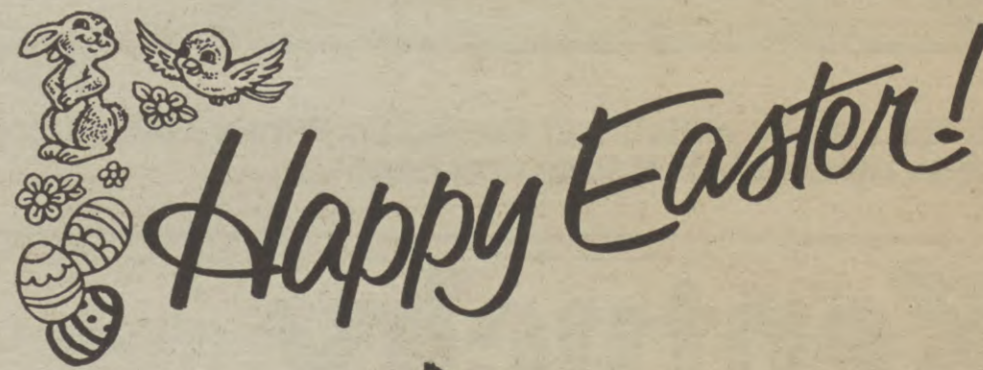
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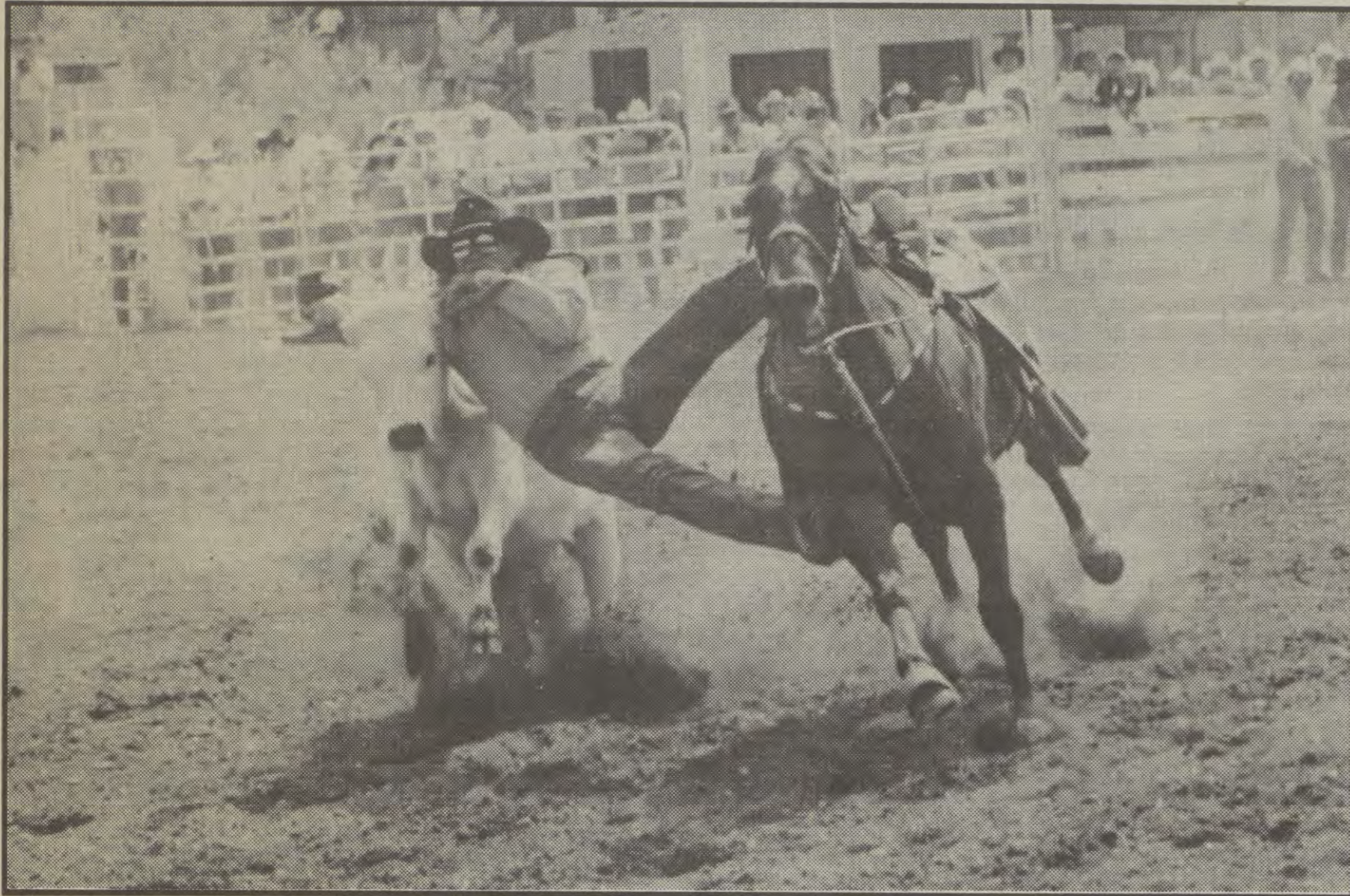
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## Sports

# Young Pine closes in on title in silver cup rodeo



Blood reserve veteran cowboy, Dallas Young Pine

Jim Goodstriker

By Jim Goodstriker  
Windspeaker Contributor

STANDOFF, ALTA.

Blood Reserve veteran cowboy Dallas Young Pine made a big move towards his second Indian Rodeo Cowboy Association (IRCA) all-around title. He also moved ahead of the pack for all-around honors in the Silver Cup Series No. 2 here at the Agriplex on March 14-15, 1992. The Silver Cup was the second of four to be held here in the month of May.

Young Pine won a total of \$502 and added 80 points to the all-around in both the IRCA and Silver Cup Series.

Young Pine, who usually enters all riding events plus the steer wrestling and team roping, won the steer wrestling with a run of 6.3 seconds. He placed second in the bareback riding with 61 points aboard "Larado" and then rode "Clyde" for 61 points, good for a fourth place finish in the bronc riding.

Byron Bruised Head won the Saddle Bronc riding with a solid 69 point effort on Sundance's "Junior", good for \$243 at the pay window. Richard Bish was a second at 68 and a return of \$182.

Kelvin Fox raked a bronc by the name of "Highlinger" for 67 points to win the bareback and a \$175 payoff. Only three of 12 contestants

made qualifying rides.

Derrick Martineau of Paddle Prairie was one of them, placing third. But the northern Native came back to win in his speciality, the bull riding, where he tamed "Excalibar" for 68 points and \$243 at the pay window.

Spike Guardipee of Browning, Montana was the top money man at the rodeo with \$676 in total winnings.

He teamed up with uncle Sam Bird to win the team roping, facing each other at 5.8 seconds and sharing first place money of \$900.

Guardipee, the 1990 calf roping and all-around champion of Indian National Rodeo Finals in Albuquerque, came up with a second place finish in the calf roping winning \$226 with a 10.4 second run.

Local cowboy Robert Bruised Head won the event stopping the clocks at 9.8 seconds to pocket \$300.

The senior barrel racing saw Dodi Strongman of Hobbema win with a fast run of 14.297 seconds and \$252. Jackie Little Bear was second at 14.409 and a return of \$189.

The junior events saw Brent Dodging Horse of Sarcee win the boys' steer riding with a 69 point ride and \$109 added to his Wrangler Jeans.

The junior barrel racing was won by Standoff's Janie Day Chief at 14.481 seconds. She won \$108. Jenny Monroe of Browning was second at 14.833 going home with \$81.

## Chute Chatter

The rodeo drew 267 entries with a total payout of \$7,455...Wilton Goodstriker was the announcer...judges were Floyd Smith and Joe Bruised Head, while Mary Ann Smith and Olivia White Quills handled the stop watches...Sundance and Kesler Rodeo Co. supplied the stock...Adrian Bruce and

Darrel Many Grey Horses were the bullfighters. They were kept busy with the wild and mean Kesler bulls. One by the name of "Bottoms Up" broke out of the chutes twice on Saturday. It took over half an hour to get him out of the arena...Eugene Creighton won the team roping saddle raffle, sponsored by the Blood

Oldtimers Rodeo Association...Byron Bruised Head suffered a broken finger on his riding hand in the bareback event. He went to the Fort MacLeod hospital to have it taped up then came back to win the bronc riding, using his free hand...a tough pen of bulls saw only two qualified rides out of 19 entries.

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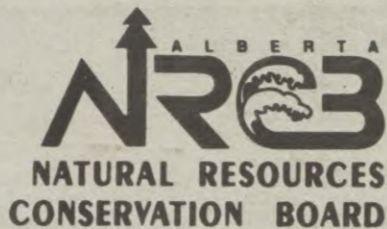
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### NOTICE OF HEARING

APPLICATION NO. 9103  
THREE SISTERS GOLF RESORTS  
INC., RECREATIONAL AND  
TOURISM DEVELOPMENT,  
CANMORE

TAKE NOTICE that the Natural Resources Conservation Board will hold a public hearing at the Canmore Community Hall in the Canmore Recreation Centre, 1900 - 8th Avenue, Canmore, Alberta on Monday, 15 June 1992, at the hour of 9:00 A.M., to hear representations respecting an application by Three Sisters Golf Resorts Inc. (Three Sisters) for an approval to commence a recreational and tourism development in Bow/Canmore corridor as required by section 5(1) of the Natural Resources Conservation Board Act.

Three Sisters has applied for a 970 hectare (2,400 acre) recreational and tourism development consisting of golf courses, hotels, residential housing and commercial buildings for the Bow/Canmore corridor.

Copies of the application including information and particulars filed in support thereof are available for viewing during regular business hours at the Town of Canmore offices and at municipal libraries in Banff, Canmore, Calgary, Edmonton, Exshaw, Red Deer and Lethbridge and by appointment at the Natural Resources Conservation Board offices in Calgary and Edmonton. Copies of the application may be obtained by persons with an established interest in the matter from the applicant's solicitor, Cook Duke Cox, Barristers and Solicitors, 2700, 645 - 7th Avenue S.W., Calgary, Alberta T2P 4G8 (Attention: William A. Tillemann II).

Any person intending to make a submission with respect to this application shall file, on or before 8 June 1992, seven copies of the submission with the undersigned at the address set out below and one copy with the applicant at the above address, in accordance with the Board's Rules of Practice, copies of which may be obtained from the Board's Calgary office.

Persons who are or may be directly affected by the proposed project may apply to the Board for funding to assist in the preparation and presentation of a submission. Copies of regulations and guidelines dealing with funding for eligible interveners may be obtained from the undersigned at the address set out below.

DATED at Calgary, Alberta on 19 March 1992.  
William Y. Kennedy - Board Solicitor, Natural Resources Conservation Board, 10th Floor, 640 - Fifth Avenue SW, Calgary, Alberta T2P 3G4, Telephone: (403) 297-8303.

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from  
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new but it also reminds the old, life is precious. Easter  
is a celebration of life because of one man who gave his  
life for the lives of others.*

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## Native Business

# Oil field job project carries on

By Ron Thompson  
Windspeaker Contributor

EDMONTON

The Peace Arch Project, a five-year-old program that helps Native people in northern Alberta find work in the oil industry, has been renewed for two more years.

And although the recession and downturn in the oil patch have taken their toll on local job prospects, the project's renewal has sparked new interest in the participating communities, a spokesman said.

"The extension has driven up the requests from the communities," said Peter Verity, chairman of the project's management committee.

"From their standpoint, there is a realization that to take advantage of commercial opportunities, they need the skills and training that will enable them to compete. They are not looking for hand-outs, but they realize they are at a disadvantage, because for so long they have been overlooked."

The Peace Arch Project was created in 1988 to build better communications between major oil companies and Native communities north of Slave Lake.

The idea was borrowed from a committee set up in Fort McKay in the mid-80s to build relations with Syncrude Canada and Suncor, the region's two major employers.

The companies wanted to work with Fort McKay to create employment and economic benefits. Eventually, other neighboring communities gained benefits as well.

At that time, however, the Peace Arch area was not seeing

the same kind of opportunities arising from local resource development. The oil companies had no way of communicating with the communities.

Hence the model working in Fort McKay was transplanted to Peace Arch.

The Peace Arch Project's goal is to train Natives for jobs in the local oil business. To date it successfully placed 90 people in full-time and part-time positions.

Some of the communities involved are Atikameg, Cadotte Lake, Little Buffalo, Loon Lake, Peerless Lake, and Trout Lake. The oil companies include Gulf Canada, Amoco and Petro Canada.

A major part of the project's funding comes from the Canada-Alberta Northern Development Agreement. It involves three major stakeholders: the provincial and federal government, oil companies, and the communities.

"We are trying to improve the communications and relations between the three stakeholders, by increasing the long-term employment and business opportunity between these people," said Verity.

With a better understanding of the working of industry and government, the communities feel they can become more independent of the project as communication increases.

And because the project has a finite life span, one goal is to encourage local oil companies to look to the communities first, before hiring people from other areas.

But despite a measure of success in the past, the project is facing one major hardship—the downturn in the oil business. The ravage have greatly reduced the chance of getting full-time

permanent jobs. But Verity said there are still a lot of opportunities for temporary contract work.

Paddy Noskey, the program's community chairman, said while communities are satisfied with the project, there are lingering feelings more people could have been hired. But there is potentially a bright spot on the horizon.

"We have a project going right now, a joint project by the Alberta Vocational College and Fairview College. There are 20 students right now training for oil and gas."

Upon completion Noskey said hopefully some of the students will be able to secure work in the industry. But he couldn't put a finger on how many would actually find jobs.

"On-the-job training is done by the local companies. Depending how well the students do, those companies may keep them on," Noskey said.

Peace Arch co-ordinator Pete Ladouceur understood where Noskey was coming from, but painted a broader picture.

"The 20 people taking the oil and gas maintenance program will be qualified to bid on any type of job that comes up in Canada," Ladouceur said.

"We're not necessarily going to focus on the Peace Arch area anymore. If these young individuals are interested in moving out of this area into other provinces, we have connections through the oil companies to do that for these young guys."

He added that aspect may not be fully comprehended or appreciated.

"I don't have tunnel vision. I have to look broad to see how we could best facilitate these young people in finding employment."

Ladouceur feels the major oil companies have done well in their efforts to hire local people.

"I don't see a problem there at all, they have come a long way. Where I see difficulties is the new players, the independent oil companies that come into this area don't know how to deal with Native people. They are beginning to revert to how oil companies used to deal with Native people 20 years ago, which was to ignore them."

But we're just starting to tap these guys and there is a way to go yet."

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## NADC Public Forum

Memorial Hall  
Valleyview  
7:30 p.m., Tuesday, April 21, 1992

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Marlin Sexauer in Whitecourt at 778-5559 or 778-4396, or the Northern Development Branch in Peace River at 624-6274 for assistance.



## FACING AIDS

### "No": One Short Answer to Preventing AIDS

Following the sexual revolution in the 1960s, saying 'no' to sex was often a forgotten option. Some people still find it easier to have sex than to talk about it. Pressure from friends to conform can make it difficult to make a wise personal choice. But the choice remains. No one needs to enter into a sexual relationship unless it's one which is desired by both partners.

The threat of an unplanned pregnancy or one of the sexually transmitted diseases (STDs) has always caused people concern when they entered a sexual relationship. In the 1990s, people who decide to be sexually active must consider more than these. There is now the threat of HIV infection, the virus which leads to AIDS. The virus is passed from person to person through unprotected sex or through sharing needles and syringes.

As with some other STDs, HIV is not easy to recognize. Those who have HIV may appear healthy and may not even know they carry the virus. There are no warts, pains or other obvious symptoms, but they can pass the virus on to others. Their partner might become infected after having unprotected sex with them only once.

People who choose to say 'no' to anything they do not want are taking personal responsibility. If you choose to say 'no' to unprotected intercourse, you are protecting your sexual health. By saying 'no' to drugs or steroids, you are protecting your physical health.

With so many conflicting messages in the public eye, we often forget that the word 'no' is an option. You have the right to say 'no' to sexual intercourse. If you choose to have sex, you have the right to say 'no' unless a condom is used. You have the right to say 'no' to using drugs. If you do use drugs, you have the right to refuse to share needles and syringes.

If you respect yourself and others, you will recognize your right to say 'no'. The choice is yours.

For more information about HIV/AIDS you can call:

- the health unit or your doctor in your community
- the STD/AIDS Information line, toll-free, at 1-800-772-2437
- community AIDS organizations in Calgary 228-0155, Edmonton 429-2437, Grande Prairie 538-3388, High River 938-4911, Jasper 852-5274, Lethbridge 328-8186, and Red Deer 346-8858.
- Sexually Transmitted Disease clinics for free information, and HIV testing in Calgary 297-6562, Edmonton 427-2834, and Fort McMurray 743-3232.

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The Scattered Warrior Society is sponsoring a logo contest. They are looking for a new logo for their organization. The winner will receive a prize of \$200.

Entries will have to be at least 8" X 10" and have to relate to Scattered Warrior Society. Please include a short story along with your entry. Your logo will not be returned unless postage is included.

### DEFINITION

- 1) **SCATTERED:** to spread abroad  
We are from all over the country.
- 2) **WARRIOR:** a person engaged or experienced in perserving our rights.  
WE ARE FIGHTING WITH PENS AND PAPER!
- 3) **SOCIETY:** a part of a community bound together by common interests or standards.

**DEADLINE:** end of business day of July 10, 1992.  
Winner will be announced July 12, 1992.

*Entries to be forwarded to:*  
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Box 1296  
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or contact Rose Marie Baptiste at (306) 446-4265 or Sam Child at (306) 446-2189.

Royal Commission on  
Aboriginal Peoples



Commission royale sur  
les peuples autochtones

CANADA

## PUBLIC NOTICE

### Request for Presentations

The Royal Commission on Aboriginal Peoples was established by the Government of Canada on August 26, 1991. The Commission's mandate is to investigate the evolution of the relationship among Aboriginal peoples, the Canadian government, and Canadian society as a whole. The Commission will propose specific solutions to the problems which have plagued that relationship and which confront Aboriginal peoples today. Our terms of reference require that we examine a number of issues, including: Aboriginal self-government; questions of land and economy; social and cultural issues; and the particular concerns of Aboriginal peoples in the North.

The Commission will take a fresh approach to those challenges. We are looking for a path of reconciliation, and for solutions that bring people together.

Starting at the end of April, 1992 and extending into the middle of 1993, the Commission will hold hearings across the country. The Commission wants to hear the views and experiences of Aboriginal people, and of Canadians in general. You do not have to be a political leader or affiliated with any organization.

We invite any interested person or group to make a presentation to the Commission, with respect to any of the matters within its mandate. The presentations can be oral or written.

For oral or written presentations, please advise the Commission as soon as possible of your intent to appear. Written briefs will be welcomed beginning now and should be received before December 31, 1992.

Further notice will be published closer to the public hearing dates to let everyone know when the Commission will visit your area. To find out more about the Royal Commission on Aboriginal Peoples and how you can participate, call our toll-free information lines:

1-800-387-2148 (Cree, Inuktitut, Ojibway)  
1-800-363-8235 (English, French, Chipewyan)

or write:

Royal Commission on Aboriginal Peoples  
P.O. Box 1993, Station "B"  
Ottawa, Ontario K1P 1B2  
Fax: (613) 943-0304

## Blood Nation

# Bloods reserve planning major tourism project

By Barb Grinder  
Windspeaker Contributor

### BLOOD NATION

Plans to build a major tourism-recreation facility on southern Alberta's Blood reserve are about to become a reality.

A \$1,000 deposit on a major land deal that will give a home to the proposed Niitsitapi Cultural World is expected to be paid next week, as soon as offi-

cial approval for the project is given. The payment is part of \$60,000 land purchase on the Blood reserve, between the Niitsitapi (Real People) Society and Blood resident Frank Good Rider.

The proposed tourist facility is the dream of a group of local farmers and business people, who established the Niitsitapi Society to create employment and business opportunities on the reserve. Organizers have estimated the cultural centre could

provide several hundred new positions for the job-starved band.

The cultural centre is designed to be an educational and recreational stop for tourists, built along the lines of the Polynesian Cultural Centre on the island of Oahu, in Hawaii. It will feature historical displays and cultural exhibits from North American Plains Indians as well as 11 other aboriginal cultures, including some from South America, the Pacific islands, Australia and New Zealand.

"The three major things that bring tourists to Alberta are dinosaurs, the mountains and Indians," says Louis Dardon, Niitsitapi's operations manager. "People don't really know anything about Native culture except what they see in the movies."

Initial plans call for each culture to be represented as a mini-village, demonstrating lifestyles, legends and language. Visitors will be able to participate in Native sports, purchase Native handicrafts and eat Native foods. Longer range plans will see the addition of an amusement park, swimming pool and mini-golf course, as well as other recreational facilities.

Though formal approval from Blood Tribe officials hasn't been given, Alataise Atoa, Niitsitapi's administration manager, says they have been "receptive and encouraging." So have officials and residents in the adjacent town of Cardston.

"It's exciting to see the heaven open to pour out gifts and donations to us, all made possible through the generosity of both the Cardston community and the local Natives," she said.

## PEGUIS BAND MEMBERS

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If you plan on pursuing a College or University program, requiring a Grade Twelve prerequisite, the deadline dates for application are as follows:

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\* Require an earlier date due to interviews being held on the fourth week of June 1992.

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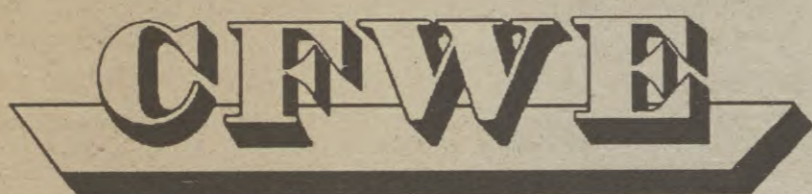
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Knowledge of the Native community, language and culture would be a definite asset.

Please call:

**Ray Fox or Nancy Thompson**  
at (403)623-3333 or  
423-2800  
for more information

**CAREER SECTION**

Please call (403)455-2700 to advertise your employment opportunity

**REQUEST FOR EVALUATION PROJECT PROPOSAL SUBMISSIONS**

A challenging opportunity exists for you to conduct an external evaluation of Aboriginal University and College Entrance Program (UCEP) at Alberta Vocational College - Calgary. The Aboriginal UCEP program is a nine-month, on-site, university/college preparation upgrading program designed for 40 native students.

You will be required to provide an appropriate evaluation model and conduct a thorough, objective evaluation. Input is required from all stakeholder groups: students, steering committee, delivery institutions and the funding agency. Also required is a complete final report with findings and recommendations.

The evaluation will need to be conducted between the periods of April 24 - June 26, 1992. The final report will be due by July 15, 1992.

**QUALIFICATIONS:** Previous demonstrable success in program evaluation, especially Aboriginal Education Program Evaluation. A related post-secondary degree (graduate degree preferred). Equivalencies will be considered. Previous experience in First Nations education/evaluation is a very strong asset.

Send your evaluation project proposal with suggested timelines, fees and personnel by **April 15, 1992** to:

Bob Coulter, Chair  
UCEP Steering Committee  
c/o A. Chugh  
Executive Offices  
Alberta Vocational College - Calgary  
332 - 6th Avenue S.E.  
Calgary, Alberta  
T2G 4S6

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**Vaughn Lewis**  
Manager, Employment Equity - Prairies  
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6th floor, 335 - 8 Avenue S.W.  
Calgary, Alberta T2P 1C9 (403) 292-3109 (TTY)

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**Don't delay - the deadline for applications is June 1, 1992.**  
Application forms and additional information are available from:

Synchrude Special Education Awards Program  
Synchrude P.O. Bag 4023  
Mail Drop 7080  
Fort McMurray, Alberta  
T9H 3H5  
Phone: (403) 790-6515

**Synchrude Canada Ltd.**

## TSUU T'INA NATION BAND – STONEY CORRECTIONS SOCIETY

Tsuu T'ina Nation Band – Stoney Corrections Society addresses 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 Tsuu T'ina, Chiniki, Goodstoney and Bears paw Reserves of 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. Aboriginal culture and traditional values are included in all programs. Ability to speak/understand local native language is desired. Good interpersonal skills and an ability to work as part of a professional community corrections team is required. Successful candidates must be able to attend a 3 1/2 week full-time training session in Edmonton and a 1/2 week training session in Calgary during June 1 - 26, 1992. Tsuu T'ina Nation Citizens and Stoney Band Membership is preferred.

### CRIME PREVENTION COORDINATOR/ PROJECT REPRESENTATIVE

Responsibility of this position include overall supervision, coordination, monitoring, and management of new Reserve based community corrections programs. Supervising a Courtworker, Probation Officer, and Secretary, this position also supervises the delivery of Courtwork Services. This position develops and implements local, innovative, crime prevention programs. Working with local and regionally based police agencies, consulting and liaising with Elders, this position conducts workshops and co-ordinates the Volunteer Programs.

#### Qualifications

- University degree or diploma in Social Sciences and related work experience or
- Equivalent combinations of education and related experience considered.
- Valid drivers license and own vehicle required.

Deadline for application is April 24, 1992.

Please submit up-to-date resume, references, and a contact phone number in a sealed envelope to:

Tsuu T'ina Nation Band - Stoney Corrections Society  
c/o Alvin Big Crow  
Employment Counsellor  
Tsuu T'ina Nation  
3700 - Anderson Road S.W.  
Calgary, Alberta  
T2W 3C4

### PROBATION OFFICER

Responsibilities of this position include supervision to offenders to ensure compliance with supervision orders issued by the Courts and the Temporary Absence program, counselling, and compiling investigative reports for the Criminal Justice system, maintaining current documentation on clients and participating in a variety of innovative programs such as Fine Option and Community Service Order.

#### Qualifications

Related diploma or degree or equivalent combination of education and related experience.

### COURTWORKER

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

#### Qualifications

- Related university degree in Social Sciences or
- Equivalent combination of education and related experience considered.
- Valid drivers license and own vehicle required

### SECRETARY

A highly motivated, well organized individual is required to perform duties including switchboard operation and general reception, accurate typing of correspondence and reports, opening of incoming mail, maintaining a filing system, liaising with other agencies. Providing clerical services to all professional staff, this position is required to use the computer to extract information and generate reports.

#### Qualifications

High school education and related courses plus some related experience. Word processing experience would be a definite asset. Equivalencies considered.

or

Linda Bradley  
Executive Director  
Stoney Tribal Administration  
P.O. Box 40  
Morley, Alberta  
T0L 1N0

If you have any questions call Irene Milton at (403) 427-3416 (Edmonton).

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- Cardston Shell Food Store  
(64 - 1st Ave. W.)
- Foodland

#### CASLAN

- Caslan Mohawk  
Henson Service

#### COLD LAKE

- D&B Convenience Store

#### EDMONTON

- Windspeaker  
(15001-112 Ave.)
- U of A Bookstore

#### ENILDA

- Carrie's Diner & Catering

#### FAUST

- Lakeside Coffee Shop

#### FORT MACLEOD

- Mac's Convenience Store
- Circle C
- Hodnett's IDA Pharmacy

#### FORT VERMILION

- Northwest Food Co.

#### FOX LAKE

- Fox Lake General Store

#### GLEICHEN

- Siksika Pharmacy
- Thrifty Market

#### GRANDE PRAIRIE

- Grande Prairie F/C
- Cool Aid Society

#### GRANDE PRAIRIE

- Grande Prairie F/C

#### HIGH LEVEL

- High Level Friendship Ctr
- High Level Super 'A'

#### HOBBEWA

- Big Way Foods
- Hobbema Pharmacy
- Lucky Dollar Foods
- Maskwachees College
- Maskwachees Mall

#### LAC LA BICHE

- Crescent Drugs
- Choi's Tags
- The Native Perspective  
(CFWE 89.9 FM)

#### LETHBRIDGE

- Club Cigar Store
- Marketplace Shell  
(1818 Mayor Macgrath Dr.)

#### MORINVILLE

- Morinville IGA

#### MOUNTAINVIEW

- Barn Store

#### PEACE RIVER

- Little Buffalo Health Centre
- Odd Spot - Q Mart
- West Hill Shell  
(7401-100 Ave.)

#### PINCHER CREEK

- Hanson Foods -IGA
- IDA Drug Store

#### ROCKY MOUNTAIN HOUSE

- Red Basket Food Store
- Shopper's Drug mart

#### SADDLE LAKE

- Saddle Lake Store

#### SLAVE LAKE

- Harold's Speedee Mart
- Sawridge Truck Stop

#### STANDOFF

- Beebe Mart
- Blood Tribe Pharmacy

#### STRATHMORE

- J. Thiessen Services
- Strathmore Esso & Store
- Strathmore Value Drug Mart

#### VALLEYVIEW

- Valleyview Co-op

#### WABASCA

- Metis Association
- Wapahoo Inn

#### WETASKIWIN

- Mohawk Crossroads Service
- Wetskiwin Co-op Cafeteria

#### WINTERBURN

- Payless Gas

### BRITISH COLUMBIA

#### CHETWYND

- Sauteau Indian Band

#### FORT NELSON

- Fort Nelson Indian Band

#### PRINCE GEORGE

- Native Friendship Centre

#### SARDIS

- Sto:Lo Nation Canada

#### VANCOUVER

- Toody-Ni Grill Catering

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#### BALLCARRES

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#### BUFFALO NARROWS

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#### CANOE NARROWS

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- Cochin Convenience Store

#### CUTKNIFE

- Cutknife IGA

#### FT. QU'APPELLE

- Valley Drug Mart

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- Makao Mall Store

#### PRINCE ALBERT

- Crown Confectionary

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- Book Nook
- Night Owl Grocery

#### WOLSELEY

- Wolseley Tomboy Store