

QUOTABLE QUOTE

'When the Old One told me that being spiritual is living with a moist heart he meant being constantly connected to the process of my own living. To feel. To be genuine. To be free. Connected to the process of my own living past, present and future. When I can do that I can live in balance.'—Richard Wagamese, please see page 4.

INSIDE THIS WEEK

NATIVE JUSTICE

A group of elders in Wabasca-Desmarais have formed the Youth Justice Committee, which metes out the sentences for young offenders who plead guilty. A key component of the program is reconnecting young people with traditional Native practices and values—please see page 7

TAILORED EDUCATION

Saskatchewan's Onion Lake band not only offers its young people schooling up to Grade 12, students can choose whether to go into an academic, occupational or technical-vocational stream. The locally developed programs help to foster a sense of achievement and to provide an education relevant to the students' needs—please see page 19.

WHERE TO TURN

- News...1, 2, 3
- Our Opinion...4
- Richard Wagamese...4
- Your Opinion...5
- Guest Columns...6, 27
- Community Events...6
- Wabasca...7, 8, 29
- Calgary...9
- Enoch...10, 11
- Alexis...13
- Edmonton...14, 15, 23
- Regina...18
- Onion Lake...19, 28
- Regina...20, 21
- Lethbridge...22
- Careers...26
- Sports 30, 31

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Inquiry to examine shooting motives

By Cooper Langford
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

An inquiry into the death of Leo Lachance will examine whether organized racist activities were connected to the shooting of the Saskatchewan trapper by a white supremacist.

And local Native leaders say the scope of the provincial review should settle lingering questions raised by the incident and the four-year manslaughter sentence passed on Carney Nerland.

"The inquiry certainly is wide enough," said Gerry Morin, head of the local friendship centre and the lawyer who will be representing the Lachance family and the Prince Albert tribal council at inquiry hearings.

"The major issue here is was there a racial motivation to the shooting.... Once you get your foot in the door you can ask a lot of questions."

Tribal council Chief A. J. Felix said he is pleased with the broad mandate given to the inquiry and hopes it will put an end to questions raised by Lachance's death.

"My people need to be assured that if there is injustice, it will be corrected," he told reporters at a news conference in Prince Albert. "We want answers for our people. We want answers for our community."

The three-member inquiry panel has been given the go-ahead to examine how police investigated the shooting and whether appropriate charges were laid. It also has the authority to subpoena witnesses, hold public hearings, and - if other racist activities are discovered - recommend further investigations or inquiries.

Nerland shot Lachance, a 48-year-old man from Whitefish Reserve, through the door of his Prince Albert gun shop in January 1991. Because he pleaded guilty, the circumstances surrounding the case were never given a full airing in a public trial.

When Nerland was sentenced to four years for man-

Please see page 2



Bert Crowfoot
Katherine Sage Buffalo White Eyes and her father Tim White Eyes of Pine Ridge, South Dakota, travelled from their current Hobbema home to the annual Saskatchewan Indian Federated College Powwow in Regina. Katherine's mother Sharon was competing in the Women's Traditional Dance.

Lonefighter leader's appeal allowed

By Cooper Langford
and Angela Simmons

CALGARY

The Alberta Court of Appeal will let Milton Born With A Tooth appeal his weapons offence conviction even though the militant leader has missed legal

deadlines for filing court documents.

At a hearing in Calgary, Appeal Court Justice Roger Kerans accepted arguments that delays in the process were caused by Born With A Tooth's inability to raise money.

Kerans commended the leader of the Peigan Lonefighter

Society for trying to pay his own legal bills and suggested that legal aid might help make up the costs.

"It is unfortunate that his friends and supporters have financially let him down," Kerans said.

Outside the Calgary courthouse, a group of about 30 plac-

ard-waving demonstrators celebrated the decision to sounds of traditional drummers. If the appeal had been denied, Born With A Tooth would have had to begin his 18-month jail sentence.

Born With A Tooth was con-

Please see page 2

Usona Learning Centre closes its doors

By Cooper Langford
Windspeaker Staff Writer

USONA, ALTA.

A special school for drop-outs in central Alberta closed its doors after losing a lengthy funding battle to keep up with the rent and pay its teachers.

So far, no one has declared the Learning Centre officially dead. But education workers for the region say there are no teachers, students or other staff at the school building in Usona, about 100 km south of Edmonton.

"As far as we know the Learning Centre is closed," said Fred Joben, Indian Affairs regional education director.

Education staff from Hobbema's Louis Bull band, which had a number of students in the school, said operations have been halted, at least for the time being.

School principal Jody Janzen could not be reached for comment by Windspeaker deadlines.

Joben said many of the students who were enrolled in the

school have returned to their regular schools. He also said Indian Affairs has offered to establish a special needs school at Hobbema that would be run under the Louis Bull band's education department.

The Learning Centre had been serving more than 50 students from Hobbema and the surrounding area who had dropped out of the regular school system since the September opening.

It went public with its financial problems at Christmas when threatened with eviction from its seven-room schoolhouse for not paying rent. Throughout the winter, the school managed to stay one step ahead of its debts by a series of last-minute reprieves and teachers willing to work on a volunteer basis.

At the heart of the centre's financial problems is a debate between school backers and the Indian Affairs department over who should be responsible for financing the operation.

When the school opened in September, it received regular private school funding from Indian Affairs to pay for educat-

ing the 20 students enrolled at that time. But enrolment skyrocketed in the first few months of the school year. Administrators soon found themselves dealing with almost three times as many students as they had funding for.

Appeals to Indian Affairs for additional dollars were unsuccessful because many students were still formally enrolled in

other schools which had already received funding for them.

While some of the issues surrounding enrolment were sorted out in meetings between the department and school administrators, debts continued to pile up because no money was coming in to meet operating costs.

Indian Affairs refused to cover the mounting expenses, citing the department's policy

of paying private schools only for educating students. The department does not cover other costs like rent or running bus services.

Janzen has fought the department's decision, saying education is a treaty right and that Indian Affairs is mandated to provide education for Native students no matter where they go to school.

Province, Ottawa to boost power

WINNIPEG

Nine remote Native communities in Manitoba will get enough electricity to run more than their lights and a small appliance under a new deal.

A \$117-million agreement between Ottawa and the province will upgrade power services for almost 9,000 residents in northern Manitoba's Native communities who now receive a minimal service. Costs will be shared between Ottawa, the province and Manitoba Hydro.

The project is scheduled for a 1997 finish. It will include the construction of more than 500 km of transmission and distribution lines, construction of four transformer stations and the removal and clean-up of old diesel generator plants.

Community leaders praised the agreement, calling it an opportunity to improve hard living conditions and create new jobs.

"This has great potential for our people," said St. Theresa Point Chief Jack Flett, who signed the agreement on behalf of the communities.

"We hope a new era has arrived where (communities, business and government) will join hands in combating the Third World conditions that exist in our communities."

The communities have also formed an umbrella organization, called Wapanuk Corporation, to co-ordinate business activities associated with the project. Manitoba Hydro said it will work closely with communities to develop local training, employment and business opportunities.

Manitoba Native Affairs Minister James Downey also applauded the project, saying the project will "provide considerable employment to our province over the next five years."

The communities involved are God's Lake, God's River, Red Sucker Lake, Garden Hill, Ox-

Grouard settles

The Grouard band in northern Alberta will receive \$3 million and 2,600 acres of land as part of their final land claim settlement.

The deal brings to a close years of negotiations for a full settlements of land entitlements promised to the band under Treaty 8.

"I am pleased with that this outstanding claim has been resolved," said Frank Halcrow, the grand chief of Treaty 8. "The transfer of land will provided our members and their descendant with a secure land base for the future."

The 170-member band, located about 250 km northwest of Edmonton, has voted to put the land claim money into a trust fund "for future generations," said band manager Jim Herbison.

ford House, St. Theresa Point, Wasagamack, Island Lake and God's Lake Narrows.

Manitoba Hydro president

Bob Brennan also said the utility will upgrade electrical services in all Manitoba communities that are not up to current standards.

Shooting inquiry

From front page



Dana Wagg File Photo

Carney Nerland

slaughter later that year, it sparked a wave of protest in the Native community. People took the sentence to mean that Nerland, Saskatchewan head of the neo-Nazi Church of Aryan Nations, was getting an easy ride from the justice system.

Prince Albert police have down-played the racist angle since the shooting. But Morin said the failure of the justice system to publicly address poten-

tial racial motivation for the shooting leaves questions unanswered in the public mind and "throws a cloud" over the legal process.

The inquiry panel is scheduled to hold public hearings on 15 days between the end of May and the first week of July, though additional hearings may be scheduled if required. The panel also has the authority to conduct parts of its investigation behind closed doors if deemed necessary.

The three members are Ted Hughes, who took part in conflict of interest allegations against former British Columbia Premier Bill Vander Zalm; Peter MacKinnon, dean of University of Saskatchewan's law school; and Delia Opekowek, an aboriginal lawyer from Toronto.

In a media release, Saskatchewan Justice Minister Bob Mitchell said the inquiry will not "alleviate the tragedy of Leo Lachance's death." But he said the government supports a "full public examination" of the circumstances surrounding the shooting.

Lonefighter leader's appeal allowed

From front page

victed on seven weapons-related charges stemming from a 1990 attempt by Peigan Lonefighters to divert the Oldman River in protest of a \$350-million dam project.

At one point during the weeks-long protest, shots were fired when Alberta Environment, with RCMP escorts, attempted to inspect damage to an irrigation dike caused by the Lonefighters. Born With A Tooth was charged with eight counts of pointing a firearm following the incident.

His appeal of the charges has come under question because no additional documents have been filed with the court since his original application more than a year ago. Under Canadian law, a document called a factum must be filed within four months of the appeal application.

Born With A Tooth has yet to file his factum. But a tentative date with the appeal court has been scheduled for June 18.

In an interview with *Windspeaker* the day before his court appearance, Born With A Tooth said Lonefighter vows to disrupt dam operations would not be affected if he were sent to jail.

"It's not going to affect anything," he said. "Our plans are stronger than ever before... That dam is going to come down."

Along with allowing the appeal to proceed, Kerans upheld a new set of bail conditions that require Born With A Tooth to live in Calgary and not to go within a mile of the Oldman dam.

Karen Gainer, Born With A Tooth's lawyer, said the new conditions are the result of recent statements he made about plans to prevent the dam from filling during the spring runoff.

The new conditions were first passed on Born With A Tooth more than two weeks ago without his knowledge. RCMP in Pincher Creek, near southern Alberta's Peigan reserve, confirmed that an arrest warrant had been issued for Born With A Tooth for violating the new conditions. But they said they were not acting on the warrant because it was being appealed.

In supporting the new bail conditions for Born With A Tooth, Kerans commended the militant leader for behaving in accordance with his original conditions.

Peigan Lonefighters have been fighting the Oldman River dam development because they fear it will destroy sacred grounds and ruin their traditional lifestyles.

NATION IN BRIEF

B.C. reserve worried over PCB discovery

Parents at the Kamloops Indian Reserve are being warned to wash their children's hands and faces before eating following reports that PCBs were being burned on nearby industrial land. Federal environmental officials are investigating the reports and say environmental charges could be laid within the next several months. Meanwhile, residents of the central B.C. reserve have been warned to limit the amount of time their children spend playing outside and to clean up dust and soot in their homes. "I don't really know what's going on out there," said band councillor Russel Casimir. "We are just waiting to see what happens with the laboratory results (from environmental testing)." The person leasing the site is also under investigation by Environment Canada. Officials have refused to release the individual's name or comment on how the investigation is progressing.

'Women's circle' created after court challenge

The Assembly of First Nations created a "women's circle" following recent criticisms that it cannot represent women's concerns because it is dominated by men. "One could interpret the creation of the women's circle as a direct answer to the Native Women's Association of Canada's recent court challenge," said Phil Fontain, Manitoba vice-chief for the assembly. The women's association tried to block special funding for constitutional work to four Native organizations, saying the groups did not represent women's constitutional concerns. And the association is critical of the new circle. Spokesman Theresa Nahanee said it only creates the illusion of fairness and that the women involved will be under pressure to toe the assembly line. Fontain said the new committee will likely prepare the first draft of an aboriginal charter of rights to replace the Canadian Charter for Native people.

Treaty chiefs meet with governor general

Treaty chiefs from across Canada spent two hours outlining their grievances and concerns to Governor General Ray Hnatyshyn at a national conference in Edmonton. It was the first time since Confederation that the Queen's main representative in Canada sat down to discuss treaty issues with Native leaders. Hnatyshyn heard a full list of complaints running from pollution to money. "We never thought we'd see you sitting at the front table our chiefs," said one woman. Hnatyshyn smoked a peace pipe with chiefs from the four western provinces and said Canada owed its very existence to the cooperation of Native people when European settlers first arrived. "Your people were generous when strangers come from distant shores. You provided advice, the necessities of life, peace and friendship," he said.

Oilpatch signs "historic" deal with Natives

Leaders from Native communities and the oil industry signed a new deal to promote a partnership between bands and resource companies. The deal calls for collaboration on fostering drilling, production and jobs for Native people and will establish regular communications between the two sides for the first time. Joe Dion, head of the Indian Energy Corp., which represents about 100 bands, said the agreement follows a drastic drop in oil and gas revenues, the mainstay of many tribes. He blamed the drop on the slump in the oil and gas industry. Although he estimated the level of drilling activity on Indian land has been reduced by half, Dion said there are still reasons to be optimistic. "There are some real opportunities here," he said. "There's a general feeling now in many Native communities that (oil and gas) is the only way to go."

News

Doctors return to Trout, Peerless Lakes

By Cooper Langford
Windspeaker Staff Writer

PEERLESS LAKE, ALTA.

Weekly medical clinics were restored in two northern Alberta communities after the federal and provincial governments agreed to share the cost of flying in doctors.

Under a new six-month deal, Ottawa and the province agreed to split the cost while they work out a long-term funding ar-

angement for Trout Lake, Peerless Lake and several other northern communities.

"I just got back from Trout Lake and the people are very relieved," said Paul Caffaro, a Slave Lake doctor who had been organizing clinics in Trout, Peerless and Chipewyan Lakes.

"I think what is going to come out of this is a piece of paper that both sides will honor because they negotiated it."

Ottawa unilaterally decided to stop paying for the flights in

March. Medical services, the branch of the health department funding the flights, said they were only responsible for serving status Indians and could not afford to continue general services for mixed communities.

The cancellation of the flights, and an unrelated decision by the regional health unit to remove drugs from the communities, practically stripped Trout Lake and Peerless Lake of medical services. Residents of the twin communities had to make a 300 km trek to Slave

Lake to visit doctors or pick up prescriptions.

Provincial and federal government officials are not releasing details of the current set of negotiations. But medical services spokesman Len Albrecht said he feels "positive and confident" that a permanent agreement will be reached by the time the interim arrangement expires.

Meanwhile, drugs removed from Trout Lake and Peerless Lake have not been returned and it does not appear the region's

health unit is about to change its policy.

In response to questions in the Alberta legislature from the region's MLA, Health Minister Nancy Betkowski said in the future doctors will have to carry prescriptions with them on community visits.

"What we had in the past were public health nurses in the position of prescribing and dispensing pharmaceuticals, which is not an allowable scope of practice for a public health nurse," Betkowski said.

Protesters abandon sit-in but continue fight

By Cooper Langford
Windspeaker Staff Writer

ALEXIS RESERVE

Protesters abandoned their marathon sit-in at the Alexis band council chambers and took their fight against Chief Howard Mustus to the courts and the Indian Affairs department.

Almost two weeks after they began their occupation, members of the self-named Alexis Action Committee stopped the demonstration to force the band council to release its financial records.

A temporary court order is preventing them from resum-

ing the protest, which was called off when committee supporters feared continued occupation might lead to "aggression".

But the group still plans to fight a band council application for a permanent injunction against further sit-ins at the reserve about 70 km northwest of Edmonton.

"We will go back when it is right to go back. Now we are dealing with the legalities," said action committee spokesman Genevieve Jones.

"Our demonstration was a peaceful one. We've had a lot of reaction from the council. So we are going to get something."

Even if the group is successful in blocking further injunctions

they are not sure whether they will resume their demonstration at the council chambers, Jones said. The committee now is considering going to the courts to force the release of band financial statements and has asked Indian Affairs to review Mustus' re-election this spring.

Action committee members began their sit-in during the first

week of April. The protest was prompted by suspicions among some Alexis residents that band spending is motivated by the personal agendas of local politicians.

Mustus has yet to comment publicly on the protest. But supporters of the chief have defended his integrity and his political opponents on the committee admit

he has support of at least half the 800-member band.

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

"There is nothing that would lead us to believe that an investigation into band finances is warranted," he said in a recent interview with *Windspeaker*.

Self-gov't gains momentum

Efforts to have the inherent right to self-government entrenched in the constitution gained new momentum in two separate developments on the constitutional front.

At a first minister's meeting in Halifax, provincial premiers congratulated themselves on a "historic breakthrough" after unanimously agreeing on the principle of self-government.

Meanwhile, treaty chiefs at a national conference in Edmonton backed off concerns they have over the current constitutional process that could have weakened the drive towards entrenchment.

In Halifax, nine provinces (Quebec is boycotting first minister's meetings) and four aboriginal groups agreed that self-government can be achieved within the Canadian framework.

The agreement is sketchy. But delegates to the meeting agreed that self-government will be subject to the Canadian Constitution. There was no decision on whether self-government arrangements will be subject to the Charter of Rights, which has been a thorny issue for the Native community.

Despite the lack of details, provincial, federal and Native leaders were enthusiastic about the new understanding.

"The most difficult stumbling block is the acceptance of the inherent right," said Assembly of First Nations Chief Ovide Mercredi. "We now have that. The next part is easier, which is how we will implement it."

Constitutional Affairs Minister Joe Clark said the new agreement would have been unthinkable one year ago.

Some regional Native leaders in western Canada also expressed optimism over developments at the national level. Roy Bird, president of

the Federation of Saskatchewan Indians, called the agreement a "historic step in the evolution of Canada."

Doris Ronnenberg, president of the Native Council of Canada's Alberta chapter, called the agreement a positive step but noted that it is far from the last word on constitutional issues.

"It's a step forward, but I'm a cautious person," she said. "There are a lot of things that still have to be worked out."

The Halifax agreement says the inherent right should be recognized in the Constitution. After it is entrenched, federal, provincial and Native governments will negotiate the transfer of powers. These negotiations would also include limits on self-government and lead to agreements on taxation and financing.

In Edmonton, at the first ever national treaty conference, treaty chiefs formed a special council to promote their constitutional concerns from within the Assembly of First Nations.

The decision capped four days of meetings, which opened with some chiefs arguing that Native people don't belong in the Canadian constitutional process. Some chiefs, like Beaver Lake's Al Lameman, said treaty nations should be negotiating with Ottawa to fulfil their original agreements instead of worrying about how they fit into the current debate.

The suggestion appeared to worry Mercredi, who had to leave the conference two days early and meet the premiers in Halifax without a unified mandate.

But by the end of the week, the chiefs decided on a strategy that they hope will bring treaty concerns to the constitutional table without splitting the Assembly of First Nations position.

"I certainly felt the chiefs made tremendous progress on how to deal with treaty issues," said Regina Crowchild, president of the Indian Association of Alberta at the end of the conference.

"Everyone has the same goal. How to get there was what was in question."

But other clouds are still looming on the horizon as the constitutional process winds towards its final set of deadlines.

Less than a week after endorsing the inherent right agreement in Halifax, Ron George, president of the Native Council of Canada, was threatening to walk away from the negotiating table. George called the constitutional process "a hoax" if Ottawa is not willing to be responsible for off-reserve and Metis people.

Clark moved quickly to avoid damaging the talks by promising to make off-reserve and Metis issues a "priority" at the next constitutional conference in Edmonton on April 29-30.

Ronnenberg said she didn't know whether George is serious about walking away.

"Some times people take hard lines," she said.



Keith Matthew

Chief Howard Mustus (left) with Councillor Sam Alexis of Alexis band

Native powers should equal gov't's

OTTAWA

The constitution should include the recognition of First Nations as a distinct society, protect Native language and culture and give First Nations power over taxation, the Assembly of First Nations said.

In the final report from the assembly's First Nations Circle on the Constitution, released last week, the assembly said self-governing Native communities should have their own justice system and powers equal to the provincial and federal governments.

To the Source, is the end result of the assembly's parallel constitutional process. The panel that wrote the report visited 80 First Nation communities and based their findings on more than 1,500 written and spoken submissions.

Key recommendations include:

- recognition of the 53 Native languages as official languages equal to English and French.
- the appointment of qualified

Native lawyers as judges, up to and including the Supreme Court level.

- that treaty and self-government rights should apply equally to on-reserve and off-reserve Native people.
- an immediate moratorium on provincial laws that violate or restrict treaty rights.
- implementation of self-government in ways to be determined by individual First Nations.

At a news conference in Ottawa Grand Chief Ovide Mercredi said the report takes some controversial positions but shows that Native leaders are in touch with their communities.

"This report only helps us prove to government that the Native leaders are not out of step with their people," he said. "We know what we are talking about and we do have the support of our own people."

Mercredi also defended some of the controversial positions, saying Ottawa only listens to Native leaders when they take hard lines.



Ovide Mercredi

File Photo

Public inquiry into Lachance shooting should clear confusion

The Saskatchewan government has announced that an inquiry into the shooting death of a Native man in Prince Albert by a white supremacist will have a broad mandate.

This can only be seen as a positive step, even if it has taken more than a year for the investigation to get underway.

When Carney Nerland shot 48-year-old Leo Lachance through the door of his gun shop, it left a lot of unanswered questions. Nerland was the Saskatchewan head of the racist Church of Aryan Nations. Lachance was a trapper from the Whitefish Lake Reserve.

Was the shooting a cold-hearted act of a racist who felt free to take pot-shots at a man because he did not value a Native life? Or was it an accident, a case of careless firearm handling?

Questions like this have never been answered because Nerland never went to trial. He pleaded guilty to manslaughter and received a four-year prison sentence. No witnesses to the incident were ever called to give testimony. The public never had a chance to evaluate evidence against Nerland compared to the sentence he received.

Even the legal process that led to Nerland's conviction left the impression with some people that he got an easy ride from the justice system. Prince Albert police have also said they don't believe Nerland and his organization pose any co-ordinated threat to the community.

The shooting and the subsequent investigation and court process has left people "frustrated at the street level," says Alphonse Bird, a spokesman for the Prince Albert Tribal council. In a recent interview with *Windspeaker*, Bird said some people have talked about retaliation for the crime, while others have been left feeling the justice system treats Native people one way and whites another.

It's easy to understand this frustration, considering the lack of public information and the historic tendency of the courts to deal harshly with Native offenders.

An inquiry into the Lachance shooting likely won't have much impact on Native concerns about the court system. But with any luck, it will clear up many of the questions surrounding Lachance's tragic death. It will give the people of Prince Albert a chance to learn the facts of the case and understand how the courts dealt with Carney Nerland.

The key here is to keep the inquiry process in full view of the public. An investigation that works behind closed doors and then issues a report at some point down the road is bound to leave some people with the impression that the government or the courts have something to hide.

And no matter what the inquiry panel finally concludes, there are bound to be some people left unsatisfied. But at least all the relevant information about the case will be out in open where it belongs.

The Saskatchewan government has acted fairly in calling this inquiry into the shooting of Leo Lachance and has shown itself willing to deal with the concerns of the Native community.

Some might complain that it took more than a year to get the ball rolling. But governments and courts move slowly and deliberately. We should at least be grateful that the death of Leo Lachance is not being allowed to dawdle in bureaucratic limbo for years like those of Helen Betty Osborne or J.J. Harper.



Being connected to past, present means living balanced spiritual life

Tansi, ahnee and hello. It was three years ago on a spring morning exactly like this when the Old One gave me some very important words.

Being spiritual is living with a moist heart, he said. A moist heart. These days as creation gives a collective shrug and springs back into life again, I find myself drawn more and more into that level of being.

It's because of baseball really. That and a lumpy old teddy bear named Bart who rides shotgun in my car. Bart's the world's second biggest Boston Red Sox fan and he wears a T-shirt and hat that proclaim his loyalty to his team. He never says much, but died-in-the-wool fans like Bart never really have to.

The world's biggest Boston Red Sox fan is me. That's been the case ever since I discovered baseball back in 1965. I was nine and the magic of the game grabbed me and held me with the electric thrill of that first home run or grabbing that long high seemingly uncatchable fly ball.

I had a friend just like Bart back then. He wasn't a teddy bear though, he was a tousle-headed country boy named Ricky Lark who loved the game as much as I did. We'd spend hours trading cards, statistics, rehashing the Game of the Week, batting flies out to each other and leafing through baseball magazines. We were friends.

Ricky Lark was fast. He won every single footrace I ever saw him run and he did it so effortlessly you could almost believe he wasn't even trying.

He had these big sparkly blue eyes that even now, I remember as being the clearest and deepest of any man I've ever known.

He'd look at you and you'd know exactly where he was coming from. I remember how you could see those eyes flash when a ball came his way or someone did something magical on that Game Of The Week.

There wasn't anything else in the world that I wanted more than to beat Ricky Lark in a footrace. But every challenge

stories to each other, fishing in a stream, teasing girls, reading books and playing baseball. Ricky Lark was the first real friend I ever had and a big part of my boyhood shrank away quickly at the sight of him through the back window of the car, waving, waving and waving as we pulled away that day.

I never did beat him in a race. The years and circumstance have kept us apart and I have no idea where he is today or what his life is like, but if I could I'd pray that the Creator blessed him with as much success and love and contentment as I have found in mine.

And what, you may ask, does all of this have to do with living with a moist heart? Nothing really, but everything as well. Because when Bart the Bear and I sit down to cheer on our Red Sox, Ricky Lark is right there with us because of the gift of memory.

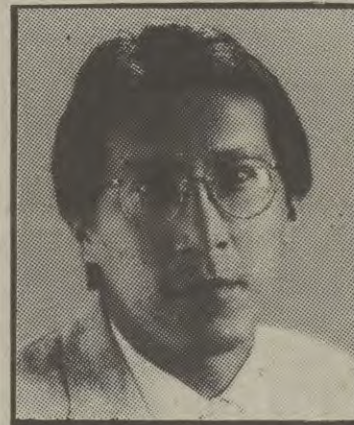
I've come to discover and believe these last three years that there is much strength in tenderness. That looking back and remembering and loving the glittery, shiny parts of my life are as necessary as investigating the grittier, seamier more painful sides.

When the Old One told me that being spiritual is living with a moist heart, he meant being constantly connected to the process of my own living. To feel. To be genuine. To be free. Connected to the process of my own living past, present and future.

When I can do that, I can live in balance. My mind, body, spirit and emotions are unified in a circle of life and living that's healing and nurturing. In this season when creation gives its collective shrug and springs back into life, this is good to remember.

Being spiritual is living with a moist heart. I believe that by the process of doing that on a day-by-day basis all along this path of years, I will be rewarded when it all comes to a close.

Rewarded by the voice of a tousle-headed country boy with sparkly blue eyes cheering me on from heaven saying, "Come on Wagamese, it's the bottom of the ninth and we need you home!"



RICHARD WAGAMESE

came to the same second-place conclusion. He'd be standing at the finish line, blue eyes flashing in fun, love and friendship, laughing and saying, "Come on Wagamese, it's the bottom of the ninth and we need you home!"

That always made me mad. Back then I thought he was taunting me and so I'd find myself in the evenings running back and forth along the country lane leading to our house as fast as I could. Sprinting. Chasing the elusive phantom of Ricky Lark across the purple landscape of boys.

For three summers before we moved away I chased him. Sometimes I came close, other times he'd win in a walk and be there at the finish yelling, "Come on Wagamese . . ."

We cried when I moved. We were friends and we shared the passionate exuberance of our youth in everything. Summer nights in a tent telling horror

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Bert Crowfoot, Publisher

Your Opinion

Education system failing Natives, says father

Dear Editor:

I removed my children from the present education system.

What I am hoping to accomplish is to get off-reserve aboriginal citizens in Saskatchewan to take a long hard look at the present system of learning.

We must ask ourselves if it is working. Are any significant numbers of First Nations people finding employment? Are we visible in the workplace after all these years where thousands of dollars have been spent on our training and education?

If we are simply obtaining an education so that we can draw welfare or do degrading jobs like cutting brush or hauling garbage, then I would say the system hasn't worked for my people.

When First Nations youth enter the education system, they are brainwashed into believing that if they do well they will obtain the Canadian dream. When they end up in the Third World of the welfare line they are hurt and confused. Others who drop out of school do so because they believe that the majority of off-reserve aboriginal people are gaining no ground by getting an education.

If we as First Nations people

want to succeed in attracting our youth to education, it must mean something to them other than food banks. It must mean something other than racism in the workplace.

I am just one individual who isn't going to sit back and accept what is happening. I am not going to wait for the government to move their butts.

I have watched my leaders struggle for some form of economic development for many years. In those years there have been suicides and violent deaths among our youth.

The present system is contributing to the deaths of young aboriginal people. That is why I have taken my children out of that system.

I have been told by some of my political leaders that this may not be a good idea. They say if economic development for my people ever becomes reality, my children will be far behind in their education.

This may be so. But if any of my children end up being casualties of the present education system, if I end up burying one of my children . . . how far behind will I be then?

Economic development is not in sight! Equality in this country is not yet a reality!

I will not put my children back in a system that does more harm than good until these vital instruments are within reach. In fact, we must all ask ourselves how many aboriginal teenagers will become casualties before we say no.

I think it is now time for all off-reserve First Nation people to get solid and pull their children out of the present education system.

Only then will we create an opportunity to reform that system. Only by this action will the realization that the system isn't working sink into the heads of the province's school boards.

Aboriginal people are not mean spirited. WE are a generous people and we deserve a better system. In many cases our youth have paid the price with their lives.

If we as First Nations people continue to pussyfoot around the issue and if non-aboriginal people continue to treat us like we have nothing to offer their system, we will be walking backwards and those children who have died over the years will have died for nothing.

Aboriginal government and non-aboriginal governments have failed. We as the aboriginal people cannot fail because we

are all that is left.

The statements I have made are my own opinions and I'm not claiming to represent anyone else.

I speak only from the heart. I guarantee that I will never again accept the Catch-22 of our system that says to get ahead we must get an education in the very system that is hurting us.

I would rather live back in the bush with my brothers, the wolves. They have a far better system.

Lyle Lee
Carragana, Sask.

Blood must have reserve land reform, reader claims

Dear Editor:

Chief and council of the Blood tribe talk a lot about self-government. If we were to do away with federal government control of our people, we must first have land reform here on our own reserve, like the Siksika Nation is doing.

Out of the 8,000 Blood people, less than 20 per cent of the people on our reserve possess land. Some have more than they need.

We hear a lot about the problems resulting from being at the boarding schools in regard to

child abuse and the loss of our language and culture. This is another effect of that same time.

Most of the people who won land are people who attended the boarding schools, where they learned the white man's way of land ownership. Those who didn't go to the boarding schools still believe land can't be really owned and should be shared amongst all the peoples. But this is not possible in society today.

The most important thing is to settle our internal land disputes and land claims with the government. Realistically and traditionally, the Blood reserve

is contiguous with the Blackfoot Nation in Montana. But government boundaries have divided us. We must deal with this issue and with our land problems, especially from Cardston to the U.S. border.

I ask the Blood people, landed or landless, to voice their concerns for the future and generations to come. We must talk about these problems between us, not pretend they don't exist. All our peoples must get involved in self-government, not just a small minority.

Robert Blood, Cardston

Woman seeks her lost brother

Dear Editor,

My name is Jeannie Paulette Gladue, daughter of Evelyn Edna Gladue, who passed away in 1979. I have two brothers, Loyde John (Gladue) Petrin and Perry Lucien (Gladue). We were all split up when we were young to different homes.

I am the oldest at 22 in June. I've found Loyde Petrin. I have yet to find Perry. He also was adopted around 1976-77. He would have been four or five years old.

Loyde and Perry were together for most of their early lives, then it ended up they were both adopted by different families. Loyde seemed to remember he had a brother named Perry. So maybe Perry is out there somewhere looking for his brother Loyde. I'm not sure if Perry knows he has a sister (me).

I would sincerely appreciate it if you would print my letter in your newspaper.

Perry Lucien (Gladue) was born July 13, 1973. Loyde J. Petrin was born May 1, 1972.

Anyone with any information please call Jeannie at 477-8226.

Sincerely,
Jeannie Gladue

Natives must maintain independence to survive

Dear Editor:

I'm a student at McGill University in Montreal sharing an apartment with a Mohawk room-mate. It is through my room-mate that I started reading your newspaper.

Being of Chinese descent, I never considered myself a Canadian and do not plan to ever consider myself Canadian. Rather, I consider myself as a guest in Mohawk territory.

My room-mate and I have extreme pride in our individual cultures and we never acknowledge ourselves as Canadians. When I visited Kahnawake, I was extremely impressed with their consistency in being a true nation. They have their own traditional Longhouse government and their own defence force, the Warrior Society. They are not financed by a foreign government and are backed by the majority of the community. Even the band council of Kahnawake are trying to eliminate their own jobs.

I have a question that arose when I started reading your paper. In your paper I saw examples of the different Native groups in the west claiming to be nations. Yet I see these different nations joining foreign police forces. Their chiefs are leaders of nations, yet they receive checks from the Canadian government.

Is there a lack of consistency here, or am I missing something? If Chinese officials were to be paid by a white government, they would be shot. We have kept them from destroying our country. You should as well.

Thunder
Montreal, Quebec

Including Metis Nation insures descendants' rights

Dear Editor:

Tansi my brothers and sisters.

I am Metis. Although only 10 per cent full-blooded Native (not 10 per cent status), I accept my individual status as equal member in the Assembly of First Nations. No foreign government or Department of Indian Affairs can remove this right from me.

In blood and through the courage to exist, my ancestors occupied land common to the Plains and Woodland people of the United States and Canada. They established peace, co-habitation and co-hunting treaties with the Sioux, Cree, Assiniboine, Salteaux, Blackfoot and other nations. We were acknowledged as separate and distinct tribes of people.

After many years, the nations have woken up from a long period of sleep. It is time now to repair the damage caused by the disease of racism and greed. It is time to acknowledge the inherent right of the Metis to exist as a free people and as a nation to

which all of you may belong.

You must understand by now that the Department of Indian Affairs will continue to starve and subdue each of you until you are prepared to sell out the birthright of your great-great-grandchildren. They want you to declare, contrary to most of your traditions, that you do not possess rights because you are of mixed blood.

I feel that when you choose to disinherit your descendants, you choose to live outside the laws and traditions from which your own status originates. As a result you no longer may claim to possess the rights to which the Metis have become equal heirs.

It is also my belief that most of you who are of Native status today qualify also as Metis (or children of mixed blood) and within the next few generations, as the last 300 years have shown, there will be no descendants of today's status Indians who could claim to be full-blooded Native. Probably the only sure thing for the future of every status holder

today is that all of your descendants will be Metis.

By accepting the Metis Nation as an equal and full member in the Assembly of First Nations, you will protect the inherent rights of yourselves and your descendants. You will ensure that there is a place in the nation to belong to.

One of the first glimmers of hope for the future of the Nations in the last 100 years was when Chief Morin called the first open assembly of chiefs in 1990. At the time I felt that it really must have been an oversight to have almost forgotten to include the free Metis people as part of the open assembly. So that the honor and reputations of the nations did not I chose to attend on my family's behalf. I am happy that the nations still have their honor and continue to live in peace.

The Metis have always been a strong, numerous and talented ally.

Great White Eagle
Oakville, Ont.

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.

What's Happening?

Look to the past for truths to live by

I wonder sometimes where all this progress and modern technology is taking us.

It seems to me that people are always trying to find ways to escape the truth. They do not want to get at the root of the problem. They do not learn from the mistakes they make every day.

Maybe if they would look to the past, they could learn some valuable principles as to the way

people are supposed to live.

I always maintain that the Creator gave a way to live to every nation in every country. The trouble is people have stayed away from what our Creator taught many years ago.

People think that science will take care of everything. If you look at all the problems we have now, science must be a wonderful thing.

We have so much complica-

tion that no one knows where to start.

The powers that be have legislated all kinds of laws so that the people will know what to do. You will soon have to phone a lawyer before you phone the house.

These gods that are in our government must think that they are to change people. They are trying to do this using all kinds of drugs, experimenting on animals and people.

They seem to forget that people will always have human feelings, emotions, anger, depression, loneliness, happiness and everything that goes into being a human. It is only our Creator that can change people. It bothers me to see our people suffering from all this.



I Have Spoken by Stan Gladstone


Parents these days depend on the teachers, babysitters, day-care centres, and now we are starting to have nannies.

Children need to be with their parents as much as possible.

Parents will tell you that as long as their children are learning that is all that matters. These neglected children are going to feel that their mother and father do not love them. This will lead

to a deep-seated resentment within these children. The feeling of rejection, we all know what that is like. It is an awful feeling. That is what our children have to go through these days.

The parents that are doing this are going to suffer in later years. The children are not going to forget what they went through. They will make sure that parents suffer like they did.



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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.

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.

GARDENING AS A SPIRITUAL PRACTICE WORKSHOP; May 2, all day; 9523 Jasper Ave. (Eco-City Rumpus Room); Edmonton, AB.

TALK WITH AUTHOR ("THOSE WHO KNOW—PROFILES OF ALBERTA NATIVE ELDERS") DIANNE MEILI; Sunday, May 3, 10:30 a.m.; everyone welcome; Unitarian Church of Edmonton (12530 - 110 Ave.); Edmonton, AB.

SAN DIEGO AMERICAN INDIAN CULTURAL DAYS; May 14 - 18; Balboa Park; San Diego, California.

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 CAEE 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 23, noon to midnight; Ben Calf Robe School (11833 - 64 St.); Edmonton, AB.

ALEXIS ANNUAL COMPETITION POWWOW & BASKETBALL TOURNAMENT; July 10 - 12; Alexis, AB.

BEARDY'S & OKEMASIS ANNUAL POWWOW; Aug. 25, 26 & 27; Duck Lake, SK.

Nature is my university

I have been studying our natural habitat for a long time. I have been able to understand more about life as a result.

Nature is my university. I can learn all I need to know from our wildlife and the environment that they live in.

I believe that much of our knowledge comes from observ-

ing nature. That is why we live in harmony with Mother Earth.

It is getting to be hard these days to find a place where a person be alone with nature. Living in harmony with nature is real and honest. There is nothing superficial about it. It took me a long to learn and understand that.

There is one example I would like to bring to your attention.

The example comes from the ants we see in summer. These little creatures usually live in anthills or on rotting logs. They always live together although at times you will see a lone ant wandering. I think this ant may have been banished from his nation because he was no good.

Ants are hard workers. You can see this by the size of the anthill. Some of them are hunters. At times you will see an ant dragging a caterpillar or fly. He is taking it home to feed the young ones and the other ants that are busy doing something.

All ants seem to have a job. Some are builders, always working on their home. Then there are the females taking care of the young ones.

I suspect the ants also have a well-trained army. These ants are always around the anthill ready to defend their home.

Many people live in cities or big colonies. Others prefer to live in smaller bunches. The differences between people and the ants is that ants do not have to fight or sit around. They have too much to do.

The ants are more organized than people.

What I learned from watching the ants is that different forms of life can live together, in either cities or towns.

To be able to live together would be a good thing if people minded their own business and went about their work. We all have to do something useful as our creator intended.

If we do things to help others, then we are helping ourselves. If we can be busy, then maybe we can stay out of trouble.

I have spoken.

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Wabasca-Desmarais

Elders' sentences help keep youth in line

By Joe McWilliams
Windspeaker Contributor

When the youth of Wabasca-Desmarais break the law, they get charged and appear in court just like anywhere else.

And just like anywhere else, if they plead guilty, they get what's coming to them. But for the past 15 months, it hasn't been a judge who metes out the punishment.

Five leaders of the largely Native community northeast of Slave Lake have been handling that job. And according to all reports, whatever they're doing is working.

"Everyone concerned believes that it's because of the Youth Justice Committee," said Raymond Yellowknee, an adviser to the elders' group.

The way for this type of community-based system of justice was paved by Provincial Court Judge Clayton Spence. Spence is committed to accepting the committee's sentencing recommendations, because he knows what came before wasn't working.

There was a serious lack of respect for the decisions of the court among young offenders, much as there is in many communities. That trend seems to have been reversed with the elders now playing the role of judge.

Yellowknee said a key

component of the program is reconnecting the youth with traditional Native practices and values. Respect for elders, especially grandparents, was a cornerstone of traditional aboriginal society, he said. And he sees that dynamic coming into play in the relationship between the elders and offenders.

"My feeling is the youth never considered what they were doing was wrong. When they have to speak up to the elders and justify their reasons, they can't do it."

Each youth and at least one of his or her parents attends an interview with the committee. The elders question the offender's motivation and also probe the relationship with his or her father and grandfather. The reason, said Yellowknee, is that many youths don't have one and the lack of connection to paternal authority is one of the main causes of bad behavior.

So they may sentence a youth to work for or with a grandparent chopping wood, hunting or repairing fences. Orders to apologize to the victims of assaults or property offences are also often handed down, said Yellowknee.

One youth was given an order to apologize and do so many hours of work for the same man.

"I saw him later and he came running up to me and told me, 'I apologized to that guy yesterday!' It seemed like one of the few positive things that had happened in his life."

Sentences to spend time with an older relative hunting or trapping are also popular.

"They're trying to give them a look at what life was like years ago. I believe we'll see more of that," said Yellowknee.

That may sound soft, but the committee is not afraid to recommend a youth be sent away for alcohol treatment, if they think other measures won't work. Judge Spence thinks the committee's recommendations are appropriate. And as he points out, crime is down, and that's what counts.

The success of the program has not gone unnoticed. So far, five delegations from other Alberta communities have come to Wabasca for first-hand information. Two members of the Alexander reserve west of Edmonton came and sat in on one of the elders' offender interviews, "a big plus for them," Yellowknee said.

Groups from Morley, Hobbema, High Level and Lac La Biche are also considering following Wabasca's

example. Spence has heard from judges in other communities, asking how the program works. Crime in Fort Chipewyan is "down across the board" in the year-and-a-half since a community group took over sentencing young offenders there. In Anzac, near Fr. McMurray, a community-based sentencing group has been up and running for about four months

now.

Yellowknee sees a trend developing in Native communities across the country, hand-in-hand with the movement toward Native self-government. Justice by elders' committee is the answer, he believes, not having more Native judges.

"I think if we keep going like this, the next step will be to handle all cases," he said.

We encourage all young people to pursue their education and the many opportunities available to them. Continuing your education is a rewarding experience for yourself and for your future.



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One vote, one win, one chief

By Everett Lambert
Windspeaker Contributor

JANVIER, ALTA.

It took not one but two elections for Fred Black to officially become the new chief of the Janvier Band.

And in each election, Black won by only one vote over rival candidate Walter Janvier.

Janvier, who for five years was chief of the Chipewyan band 120 km east of Fort McMurray, filed an appeal in late January, saying some of the people at the polls were not eligible to vote. At least eight people who voted did not meet the band's customary voting regulations.

"People allowed to vote must have lived on the reserve for at least six months prior to the election," Janvier said. "Those voters did not meet those requirements."

An appeal board made up of prominent people selected by band members was organized and after hearing both sides of the argument the board decided on a second election.

At the first election a total of 95 people turned out to vote. The second election saw fewer people. An appeal board ruling scratched five names from the voting list, lowering it to 90. Eighty-five people turned out to vote and Black won again by one vote, 43-42.

"As far as I know there was nothing wrong (with the first election)," said Black.

One of the major election issues was how the band will handle an upcoming \$5 million land claim settlement.

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Wabasca-Desmarais

Sentencing system may extend to youth

By Joe Mc Williams
Windspeaker Contributor

The verdict is in on Wabasca's new system of sentencing young offenders by elders' committee, rather than by the court. And according to the judge, police and others, it is successful on all counts.

Judge Clayton Spence, who every two weeks visits the Wabasca-Desmarais communities and the Bigstone Reserve, is pleased with the results.

Since January 1991, youths who have pleaded guilty in court no longer appear before Spence for sentencing. Instead, they are interviewed along with their parents by a group of community elders. After the interview, the elders suggest a punishment. Incidents of repeat offences, especially probation violations, have dropped significantly since then.

There are other factors involved, Spence admits, "but the end line is - is there less crime?"

Native Counselling Supervisor Raymond Yellowknee, who advises the committee, firmly believes the system is working.

"There's a considerable slow-down in crime by young offenders lately," he said. "Everyone concerned believes that's because of the Youth Justice

Committee."

Yellowknee and Spence share the credit for getting the committee off the ground in late 1990. Spence had a hand in

setting up the province's first such system in Fort Chipewyan that fall. Yellowknee said when Spence approached him with the idea, it was exactly what he was looking for.

"Prior to that I had a circle of elders talking to me about doing something about the youth problem in this community," said Yellowknee. "But we weren't really sure what to do or how to get started."

According to Spence, the responsibility for sentencing is now right where it should be. And in his view, the punishment chosen by the elders always fits the crime.

"I don't think we've ever gone outside their recommendations," he said. "They're much more based on consultation with parents. That gets much better sentences than the court could ever provide."

Any tactic that keeps kids from getting in trouble again is bound to get police support. This is no exception. Corporal Rod Clarke of the Desmarais RCMP detachment is fully behind the program.

"I'm surprised it wasn't thought about 20 years ago," said Clarke.

The role of the police with the elders' committee is quite simple. After the youth pleads guilty, an RCMP member meets with the committee, explains the circumstances of the case and answers any related legal questions. The RCMP offers no advice as to what the sentences should be - that's left up to the elders. Their choice of punishment often is very different from what a judge might give.

But it appears to be working, Clarke said.

Spence thinks it works for several reasons. The main one, though, is that the kids simply have more respect for a group of Native elders than they will ever have for the court. When punishment comes from within the community, youth are "less inclined to do it (commit crimes) if they feel people are watching," he said.

With the program's success, a new step may be in the works. Judge Spence will meet the committee later this month to discuss increasing its workload. The idea is to let them handle sentencing for 18- to 25-year-olds, as well.

"I think it's important we let them have a hand in sentencing up to 25, and gradually extending it to all ages," said Spence.

That's bold thinking, but the success so far tells Spence he's on the right track.

There would be restrictions on some offences, of course.

"But for the vast majority of criminal offences, it would work."

It will also greatly increase the workload and weight of responsibility on the elders. Spence said that is a concern, but if the community feels it's ready, he is, too.

Committee member Rita Auger figures the elders can handle the challenge.

"I don't think it's a big problem," she said.

All parties agree the program only works because the five elders on the committee care about what they are doing, and because youth in the community are able to respect them.

On that foundation, they believe there is no reason why it can't work on a larger scale.



Rita Auger

Joe McWilliams

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Calgary

Youth give teacher hope for the future

By Paul Kuster
Windspeaker Contributor

CALGARY

As a Native educator, I am used to working on a day-to-day basis with our Native youth. Every morning when I wake up, there outside my window lies the challenge of educating young minds. Not only is it the challenge of teaching these cherubs how to read, write and solve polynomial equations (of which I am sure there is no use), it is the challenge of helping our young ones develop skills that will help them to one day face the "real world".

This job of educating has plenty of ups and downs. I see and feel them every day. Yet for the ups I experience, there are a hundred downs that seem sometimes to crush the balance. Some days this is a hard reality to accept, especially when the "downs" are the high drop-out rates, the high number of teen suicides, the sad face of a child when home problems tear at his insides, and the injured self-esteem with another failing grade. These negatives are almost inherent in such an occupation. "It comes with the territory," so I've been told.

You are probably thinking right now, "Then why doesn't this guy get out of it if it's that bad?" Well, sometimes as with any job, I find myself asking this question inside of my head. Then as I stand there contemplating a future as a clown in the circus, I remember the sisters.

The sisters are Michelle and Vanessa Bellegarde who happen to be two of my students who currently attend Bishop Carroll High in Calgary. Michelle is 19 years old and Vanessa is 16. Both are of Cree and Sioux descent and come from the Little Black Bear Reserve in Saskatchewan. Vanessa is a Grade 10 student and Michelle is upgrading after she received her diploma the previous year at Father Lacombe High School.

The impressive and pleasing characteristics that these two sisters share is the importance that education plays in their lives. They want to complete their high school education and take it beyond. At the same time, their pride in their heritage and culture is as important to them,

if not more so, than education. These two factors alone make the "ups" of my job higher than any mountain I'll ever see.

When the issue of education came up in a recent discussion I had with them, they spoke openly, honestly and with a strong sense of conviction on the subject. Michelle feels that education "is very important... without an education you won't succeed. You need it for a career. More education means more

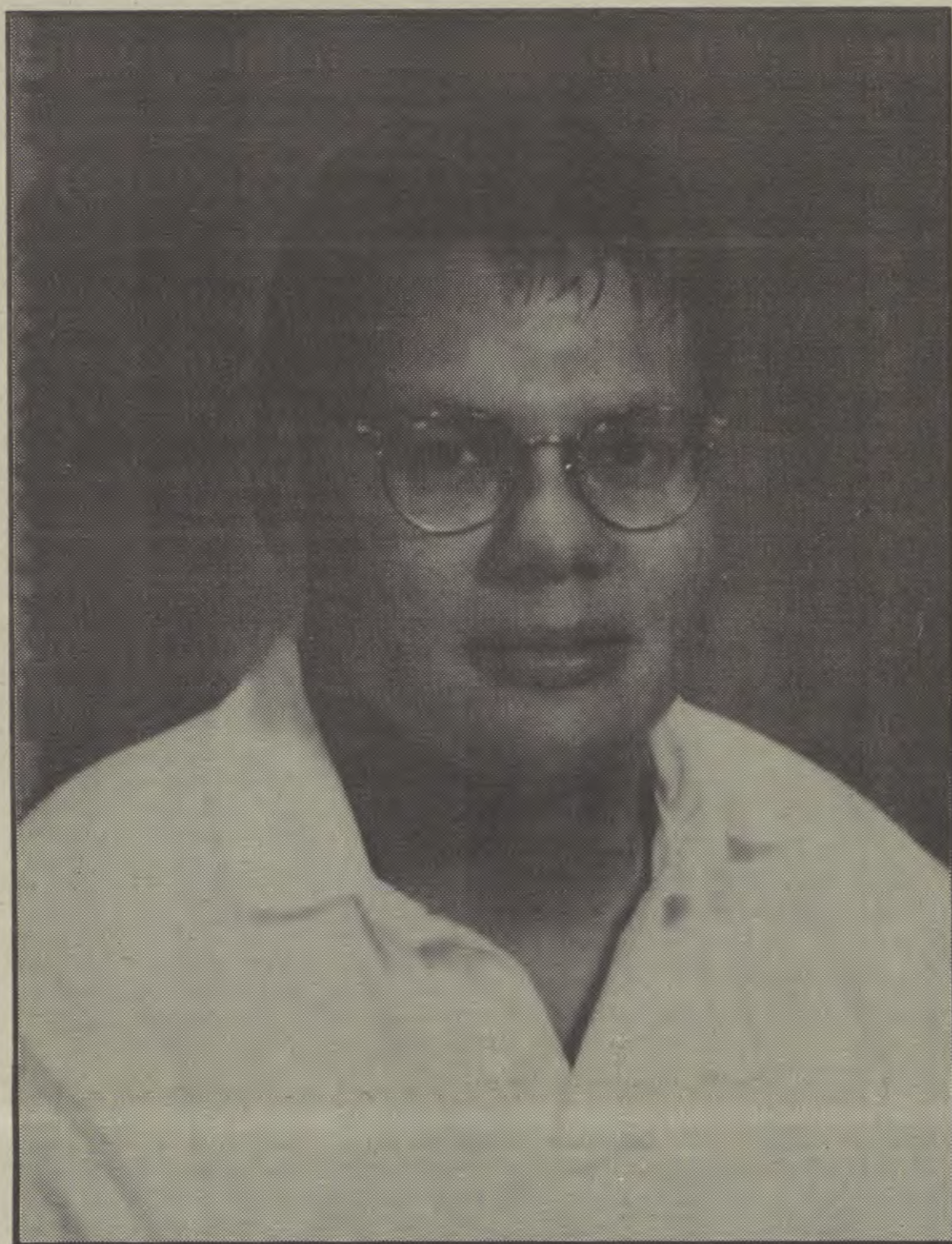
opportunities... you can set goals and do more things."

Vanessa, the younger sister, supported her sister's claim, adding that as her academic career progresses, she senses that "I accomplish something... it makes me feel good about myself". Above all, they want to realize their potential and not stop short of their goals. As Michelle put it: "I don't want to be another statistic. I want to make a difference."

The driving force behind their determination is their pride in their heritage. For Michelle, it was important for her that "we know who we are and where we come from. It's important to know your culture. I want to learn it to get to know my heritage. Our culture is dying and I want to learn it so I can preserve it for my children. I don't want it to die." Vanessa too feels as strongly as her sister and it is good to see. The two siblings feel that all Native youth should get to know their culture and to take education seriously as they believe that the Native young people are the future. They do not know how true their words are.

I am pleased and feel grateful that I have been able to meet and work with two young people such as these. It makes the down-side of this job (indeed of life) seem not so monumental. In fact it's our Native youth like this that give all of us cause to be proud that we are Indian. I know that I am. And for that I can thank those two. And so in the morning when I wake and I gaze out my window toward the mountains, I know deep down in my heart the sisters have conquered each and every one of those peaks and will live to conquer many more.

Paul Kuster is an Itinerant Teacher with Native Education in the Calgary Catholic School System. He travels from school to school tutoring and counselling Native students from elementary grades to high school. He is of Cree descent, born in Saskatoon, Saskatchewan and then was adopted by a family in Regina, where he spent most of his life. He attended the University of Regina and obtained his Bachelor of Arts Degree in Political Science and his Bachelor of Education Degree in Secondary Social Studies. He writes that through the people he has met and worked with in his travels, he has grown in his love for his culture and its people.



Paul Kuster

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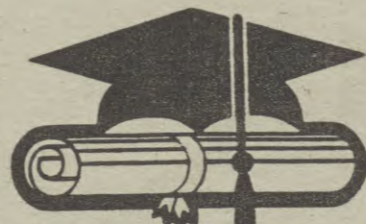
Within the mandate of the Program is Native Business Development and the employment of Native people. This means, that in supporting this mandate the Educational Awards Program is tailored to assist Native people in achieving greater

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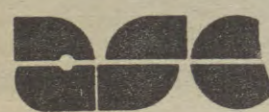
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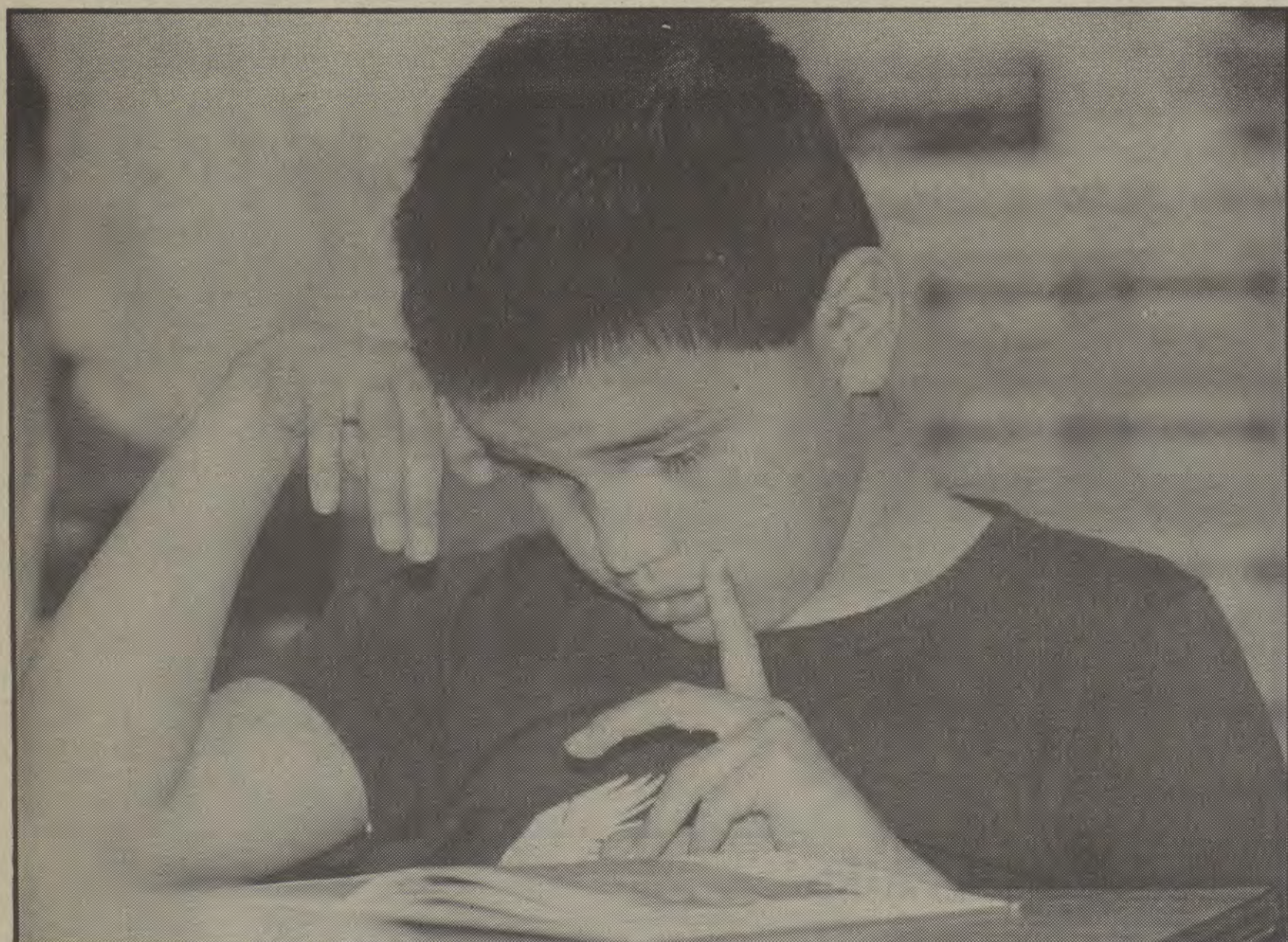


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A day in the life of Kitaskinaw School...



Grade 9 student Sheldon Ward does some wood working with a drill press in Kitaskinaw's industrial education

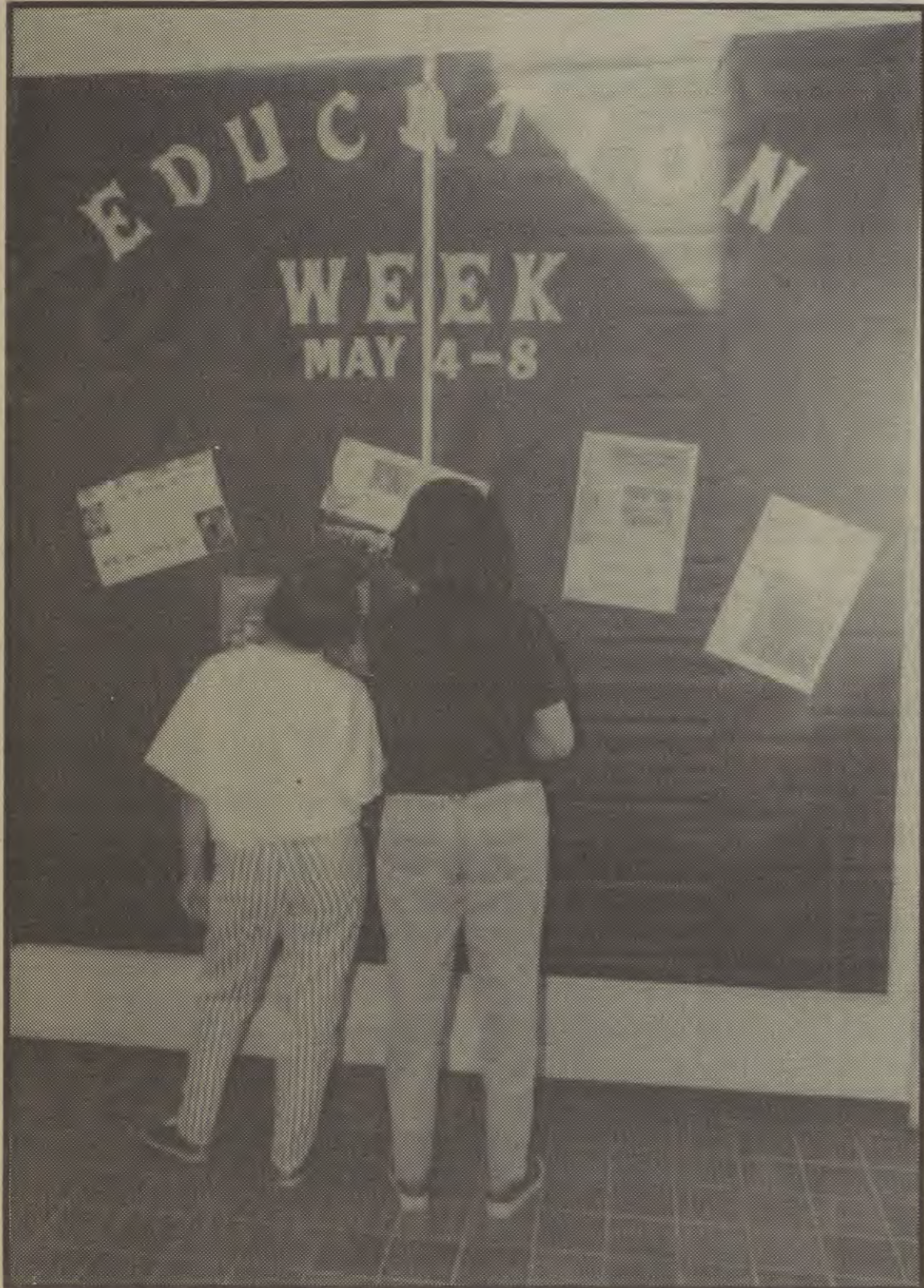


Marcel Ward, a Grade 4 student checks out a story in the library



Miranda Callingbull adjusts her chef's hat in the mirror, before helping out with the hot lunch program

Learning takes place both in and out of class



A couple of students check out the display in the foyer at the school



A couple of youngsters in the playground show that boys will be boys



Lisa Sharphead, 12, a Grade 7 student heads to school

Photos by Dave Smith



School principal Neil McDowel jumps into a skipping break during recess. Helping turn the rope is Grade 2 teacher, Ms. Harvey



PROMOTING QUALITY SERVICE TO FIRST NATION'S CLIENTS THROUGH THE PERSONAL AND PROFESSIONAL DEVELOPMENT OF ADDICTION WORKERS

Under the mandate of the National Native Association of Treatment Directors' goal of quality training and consistent personal and professional development of First Nation's people, the following workshops are designed to provide SUPPORT AND MAINTENANCE of frontline workers and managers of First Nation's addictions services. The workshops also facilitate local and regional networking among workers.

The Association offers both "closed" workshops (contracts made with specific organizations to train their staff) and "open" workshops (advertisement of a regional workshop by a local organization, set number of participants, registration, fee, first come-first serve basis). The open workshops can accommodate between 30 - 50 people, depending upon which program is being delivered.

When open workshops are offered, a partnership understanding is entered into with the local hosting organization. The tasks for the local organization are to send the flyers for the workshop out; secure a workshop facility; provide refreshments, and necessary workshop items (usually a flipchart stand with paper, photocopying of materials, etc.). In return for these tasks, the hosting organization will receive three free seats in the program and access to Association resources as relevant. The Association takes responsibility for providing the trainer (s), preparation of all workshop materials, travel accommodation and meals for the trainers, flipchart preparation work, and other items required for the program.

Requests from groups, agencies and/or organizations for workshops designed to meet their specific needs can be made through the NNATD office (403) 253-6232 or FAX (403) 252-9210.

IN THE SPIRIT OF FAMILY - Basic

A 5-day intensive family development and counselling program for all frontline caregivers serving First Nation's families. The workshop introduces concepts of First Nation's family systems, application of these concepts to client groups and one's own experience as a therapeutic tool. The training will introduce the skills necessary to carry out interventions on dysfunctional family systems. (Manual accompanies training)

STRESS MANAGEMENT AND RECOVERY

The ability to manage stress effectively is fundamental to recovery. How effectively one manages the stressors in his/her life is a learned skill. This workshop will focus on developing effective means of managing stress, identifying stressors in one's life and charting one's own wellness program. This 3-day workshop is designed for managers and employees.

NO ONE DESERVES TO BE KICKED OUT OF TREATMENT...

This workshop is designed to assist management and treatment staff understand and effectively intervene with clients who face the possibility of being dismissed from the treatment setting. A re-examination of the defense mechanisms, and personal wellness will be undertaken with participants. Case studies, will facilitate planning effective strategies to ensure everyone in treatment never faces the 'kicked out' stigma.

ME...PERFECT?

This 5-day workshop is designed to assist managers and employees develop their own wellness plan. First Nation's addictions workers are frequently in the uncomfortable position of being just a little bit better than their client group. This places their own recovery in danger (pedestal effect), and affects the quality of service provided to clients (fear of being found out). This workshop focuses on the concept of how can we get better and better (without fear) and bring our client along.

ADDICTIVE BEHAVIORS IN THE WORKPLACE

This 3-day workshop is designed for employees and managers and examines the havoc compulsive/obsessive behaviors create at work. Strategies for managing these behaviors in self and others will be developed. The necessity of a wellness plan for the workplace will be highlighted, and where workshop participants are from one agency, draft wellness plans will be made.

SO YOU'RE THE BOSS

This 5-day workshop is for managers or would be managers who want to know the fundamentals of managing a treatment centre particularly if there has been no previous management experience. This workshop is designed to facilitate the movement of more experienced counsellors to positions of management. What are the skills necessary to effectively manage a project, which ones do I possess now and how do I get the rest, are questions which will be addressed in this workshop.

PARENTS TEACHING VIRTUES

Based on the principle that children are spiritual beings who come into this world to grow in body, mind and spirit, this program addresses in a broad way how parents can meet the spiritual needs of their children. This program supports parents as the first educators; those best able to impart spiritual values and virtues to their children. This series of two 5-day workshops does not promote one religion, but draws on values common to all denominations. This workshop will be of benefit to all community members concerned with the spiritual development of their children and parenting. (Manual accompanies training.)

SEXUAL ABUSE DISCLOSURE

This series of three 5-day workshops has been developed specifically to help First Nation's alcohol and drug treatment centre counsellors deal with sexual abuse disclosures in the treatment setting. The accompanying manual is designed as a tool to guide counsellors with their own treatment centre circumstances. This training will also be useful to community workers associated with local treatment centres.

SELF-IMAGE AND WORK

This 3-day workshop, for managers and employees, is designed to acquaint participants with the impact self-image has on one's ability to do their job effectively. Strategies for managing one's self-image and developing and strengthening the self-image of others at work will be introduced with accompanying skill development.

STRAIGHT TALK - ASSERTIVE MESSAGES

Designed for managers and employees, this three-day workshop is focused on enhancing relationships between employees and managers by developing the skills of asking for what you want, clarifying to self and others what you want, and overcoming barriers to straight talk. Facilitating straight talk with client groups will be addressed.

CONFLICT AND CRISIS - OPPORTUNITIES FOR PERSONAL AND PROFESSIONAL GROWTH

This three-day workshop will introduce the principles of turning unpleasant conflict into opportunities to gain greater self awareness and methods to channel the energy conflict generates to changing one's life at home, work and community. This workshop will assist participants to sort out for themselves, what is crisis, what decisions they make during periods of crisis, and the impact those decisions have at work and home. How to facilitate this process with client groups will also be addressed.

MANSPEAK/WOMANSPEAK

This 3-day workshop is designed to facilitate harmony and understanding between the genders. Speaking clearly, and saying what one means frequently miss the mark when talking to a person of the opposite gender. This workshop examines the communication patterns of men and women to discover commonalities and differences with a view to overcoming the gap which exists. A portion of the workshop will be given to how to share this information with the client group.

GRIEVING

Traditionally, most First Nation's had ways of dealing with significant losses, particularly those suffered through death. This three-day workshop will explore the grief of First Nation's people; the influence of European culture on the grieving process; and facilitating the grieving process for clients.

SUICIDE

Most material on suicide today tends to covertly blame the survivors of suicide. Individuals and communities are lead to believe that suicide is the result of some underlying unresolved conflict and given the opportunity to talk it out and be heard, the person would not kill themselves. This three-day session examines this myth and others which inhibit the effectiveness of First Nation's paraprofessionals while examining what steps can be taken to facilitate healing from suicide.

Full workshop descriptions are available on request.

The objectives of the National Native Association of Treatment Directors are:

- to promote and enhance a high level of preventative services with respect to alcohol and drug abuse;
- to encourage and promote the development of alcohol and drug abuse treatment programs for Native Indians;
- to encourage and promote the development of suitable training standards and programs for professionals and others involved in the treatment of Native Indians suffering from alcohol and drug addiction or abuse.

National Native Association of Treatment Directors
410, 8989 MacLeod Trail S.W.

Calgary, Alberta T2H 0M2

EXECUTIVE DIRECTOR: Deanna J. Greyeyes

Phone: (403) 253-6232

Fax: (403) 252-9210

Alexis Reserve

Alexis takes over school, doubles attendance

By Glenna Hanley
Windspeaker Contributor

ALEXIS RESERVE

A long white clapboard building sits empty and silent on the Alexis Reserve. Its boarded-up windows and neglected playground make it a sad site, but no tears are shed on the reserve for what was once their federal school.

A short distance up the road in another building, the hubbub and chatter of young voices spill out into the art deco-colored hallways. The children are breaking for lunch at the reserve's new \$3 million school.

The two-year-old sandy brick building, with a stylized red tipi incorporated into its design, stands as a tribute to the Alexis band's long struggle to wrestle control of education on the reserve from Indian Affairs. Alexis was one of the first Alberta bands to assume responsibility for its school. Now more than 30 of the province's 43 reserves have schools run by their local band council.

"It took us eight years to get the school approved. We went through four federal (Indian Affairs) ministers," said Ernie Schwarzat, the reserve's director of education.

Schwarzat first came here 12 years ago as community health director. The 35-year-old federal school, which only went to Grade 5, had outdated textbooks. Although they followed the Alberta provincial curriculum, the kids were behind, he

said.

"When our kids went to the white system (in Grade 6) they were two years behind."

The new kindergarten to Grade 9 school opened in September, 1990.

There were only 50 reserve children attending the federal school. The new school has an enrolment of 172, including 110

km northwest of Edmonton, they are more closely supervised.

At first, says the education director, the kids were not overly impressed with their new school "in the middle of nowhere". There was no video arcade or coffee shop where they could hang out over the lunch hour.

But the students now know

and reserve history, traditional singing and drumming, arts and crafts. The Stoney lessons are taught by a Native speaker and the school is developing a Stoney language program which it hopes to have accredited by the provincial education department.

But as important as the Native language and culture components are, the band council and parents have other objectives, in common with any non-Native community.

They want to see their children perform on a par with other Alberta children—"or even better," says Schwarzat. And they want to reverse the trend of drop-outs among Native students. They want more of their children to complete their education.

Towards that end they hire the best teachers their budget from the federal government—\$4,775 per student last year—can buy. Under the old federal system they had no say in the hiring of teachers. They are keeping classes small - average student/teacher ratio is 14 to one - and they have added remedial classes, tutoring, counselling and special education, all services they didn't have before.

For students 16 to 19 who have dropped out of school, there is a new alternative program.

The school has many unique features such as its novel approach to discipline, also aimed at keeping kids in school. When a child is a serious discipline problem, instead of sending the child home, the parents come to

school. Parents work with the teachers and counsellors to solve the problem. Often parents will be invited to come and sit in the classroom with the child.

"Usually after two days the parents understand the problem and the child sees the parent is concerned," explained Schwarzat.

Student Howard Mustus likes the new school.

"My mom and dad wanted me to give it a try," said Howard, a Grade 8 student. "Most of the friends you know are here."

School principal Don Tessler thinks the reserve school will give the children the self-esteem and confidence they need before facing the white world beyond their reserve.

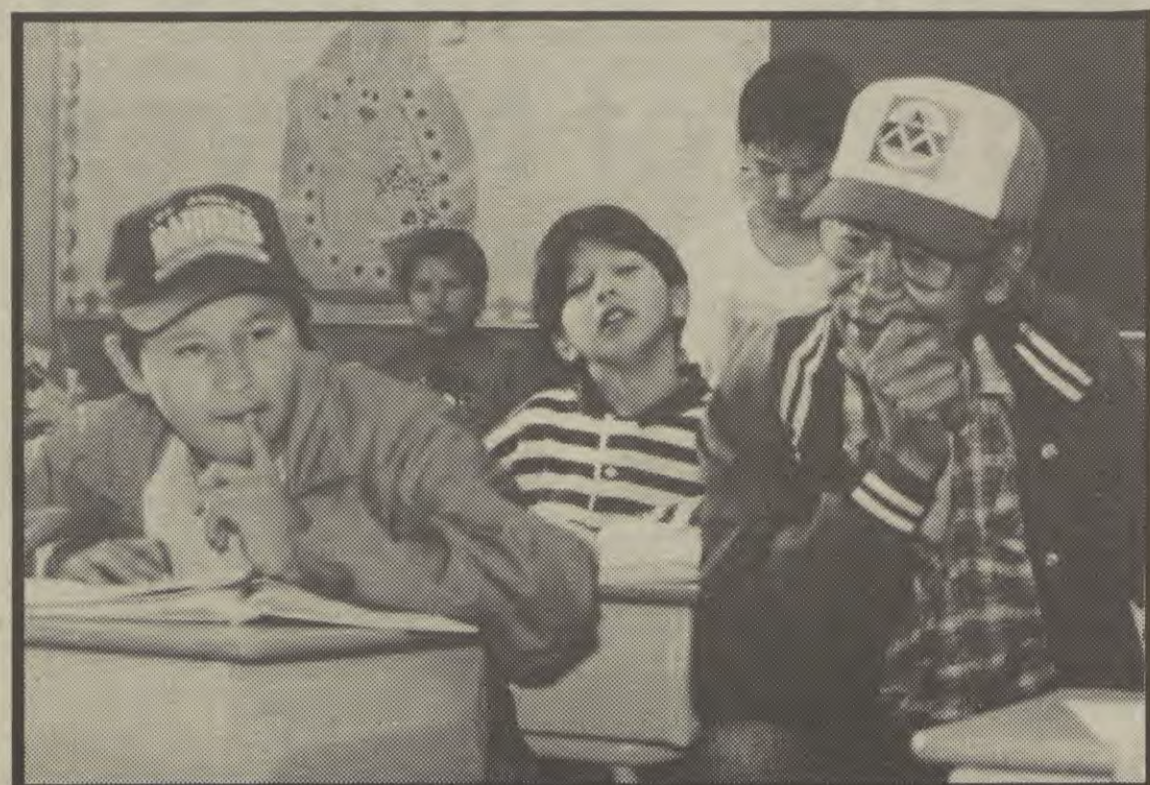
He thinks the new school has already gone a long way towards achieving that goal.

"There is a growing sense of pride - a sense that my mom and dad built this school. It belongs to them."

The school has brought additional benefits to the Alexis band. Although only one of the 13 teachers is Native, 12 support staff positions, the librarian, teachers aides and counsellors are held by reserve residents.

For next year the band is planning on bringing industrial arts and home economics courses to the school and extending the classes to Grade 10.

"Eventually I'd like to see myself out of a job," said Tessler. The white principal says he'd like to see a day when the school's staff is totally Native. And he'd be proud if those teachers were future graduates of the Alexis reserve school.



Elder Stanley Aginas visits a Grade 5 class

Glenna Hanley

reserve children who returned from the county of Lac St. Anne school in nearby Onoway or other off-reserve schools to try out the new school.

So far the results are positive.

"The attendance record has gone from 45 to 90 per cent," boasted Schwarzat. In Onoway it was too easy for kids to hop off the bus and never show up at school. On the reserve, about 80

how to greet visitors with "Abahwastat", in their Native Stoney. And a morning computer class may be followed by an afternoon listening to an elder tell an old legend, one that was told to young Stoney children like themselves many years ago.

The band council chose to integrate their Stoney language and culture with the provincial curriculum.

The children learn Native



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Program

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Introduction to Cultural Anthropology

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Education Practicum

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Deadline for application: June 1, 1992.

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Sunrise Project
P.O. Box 1280
Slave Lake, AB
T0G 2A0
Phone: 849-8642

Students will be assisted with finding housing and daycare. Please inquire when registering.



Edmonton

Native post-secondary enrolment on the rise

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Three years after Native groups across Canada protested a federal government plan to freeze funding for post-secondary education, studies show more Native students are attending school and staying there.

A 1991 Indian Affairs basic status report shows post-secondary enrolment by Native students jumped to 21,000 in 1991 from 16,000 in 1989.

In similar studies, departmental records show post-secondary enrolment for Native students in Alberta has jumped to 2,417 from 1,478 five years ago.

"It's encouraging," said University of Alberta Native Services Program co-ordinator June Kaida. "I hope that this trend continues."

Kaida directs the U of A's Native transition year program, which helps students cope with the university environment before entering their initial field of study.

University is becoming more accessible to Native students, she said. And Native youth are striving to become more involved in helping their people by gaining a better education.

"They are starting to realize how important it really is, and they're no longer afraid. Native students are realizing that without an education, they're limiting their potential."

The Native transition program, first launched in 1984, played a part in convincing stu-

dents to stay in school, Kaida said. Now the program is drawing larger numbers. There is a backlog of 250 applications but only space for 80 students.

"There is tremendous peer support. It helped remove fears they may have had about going to university."

There are currently 300 aboriginal students enrolled at the U of A, more than double the 1989 enrolment.

This year, the U of A's Native transition program has been extended to include a variety of faculties from agriculture to nursing. Previously the program was only open to arts students.

"This program will encourage even more to attend," Kaida said.

While more Native students are opting for a higher education, many are showing determination to succeed despite facing serious obstacles, she added.

"Funding remains a problem for all of us," she said. "Budgets haven't changed, but the will (among Native students) has."

In the spring of 1989, Native students and organizations staged protests and demonstrations across Canada after the federal government announced sweeping changes to its policies for Native post-secondary education programs.

The government proposed a money-saving initiative known as the E-12 policy, which would put a ceiling on the amount of money paid out for Native post-secondary studies and would have reduced the number of years a student is eligible to receive the grant.

Native peoples feared the

move would discourage or exclude Natives altogether from seeking a higher education. Native students protested the cutbacks, claiming the right to education was entrenched in their aboriginal treaties.

"But I never had any trouble obtaining the funding," explains first-year arts student Mitch

Minde, 30.

He applied late last year for the treaty Indian education funding for his studies in criminology. "I've had a lot of support. This is how I'm going to help my people - by getting an education," he said.

In response to E-12 protests, the federal government last year

announced plans to offer Canadian Indian bands \$242 million for post-secondary education, to be in place by 1996.

The federal grants are to be distributed jointly by Indian organizations and regional Indian Affairs offices, and will include payments for tuition, books, travel and living allowances.

Public schools to do head count of Natives

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Native parents in Edmonton will be asked to identify their heritage when they register their children in the city's public school system next fall as part of a plan to help measure the success rate of Native students.

"We don't really know how Native students do versus non-Natives because we've never asked people to identify themselves by their ethnic background," said public school board program consultant Gloria Chalmers.

"If they did, we would be able to look at the progress of the student... but it would be completely voluntary."

The board is conducting studies to help determine what curriculum and programs would be best suited for the city's growing Native student population, and which ones would entice students to stay in school.

But Chalmers said her de-

partment needs to know how many Native students there are in the public schools before adapting the programs throughout the system.

The Edmonton Public School Board made its decision last year, which would permit Native parents to identify their cultural background so it could effectively introduce these programs.

There are public schools in Edmonton that have already adapted Native programs for their students, but their success rates for teaching Native students can't be considered for the general school population.

"There just isn't any comparative data," she said. "We have to know for sure."

Prince Charles Elementary School currently operates the Awasis program for its 254 students, 95 per cent of them Native. And Edmonton's Ben Calf Robe School has also developed courses which help Native students.

But public school board consultant Kevin McGinley said Native parents and children

need greater assurances they're receiving the educational programming that meets their needs.

But the new plan to identify the cultural background of Native students in Edmonton beginning in September has not convinced inner-city Native parent Barb Budesheim, who said Native children have enough to worry about without added pressure.

She fears Native children will face increased discrimination if their Native heritage is identified.

"They already have to go through a lot when they go to school," she said. "This will just open up a whole new can of worms."

The education spokesman for the Indian Association of Alberta also questions the merits of the new plan to identify Native students.

"Who are they trying to kid?" said Francis Weaslefat. "They know who is Native and who's not. They should be more concerned with the students' achievements."

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Edmonton

Bands take control of educating children

By Glenna Hanley
Windspeaker Contributor

Only four Alberta bands have federally run schools on their reserves. And in the next two to three years those bands too are expected to assume control of education.

The impetus for Native control of Native schools came from a 1969 federal government white paper on Native education. That report recommended the integration of Indian children into the provincial school systems.

The report sparked a wave of protest among Natives. They feared the special needs of Indian children, different from non-Native students, would not be addressed. The National Indian Brotherhood was moved to produce its own 'red paper', recommending Natives take control of education.

Within two months the federal government had adopted the Brotherhood's 1972 report as its own policy on Indian education.

In 1974 the Ermineskin band near Hinton took over the running of its school from Indian Affairs. It was the first Alberta band to take over control of education on its reserve.

They were followed by Kehewin band in 1975, the Peace Point Cree band in 1978 and by Bigstone, Enoch and Sturgeon Lake in 1979.

Over a 20-year period more and more bands have set up education committees and band councils have also become school boards. Today there are 7,251 Alberta Native students attending Native-run reserve schools. And the numbers are increasing steadily.

Seven bands also have schools operated by the province, under tuition agreements with local school jurisdictions.

The federal schools, and in particular the much-maligned

residential boarding schools, have not had a sterling record in the education of Native children.

Charlie Green, education analyst for Indian Affairs in Alberta, said he doesn't think that was the major reason for bands assuming control of their schools.

"It was just that more and more (Native) people became interested in the education of their own people," said Green.

And while Indian Affairs was now actively encouraging local control, some bands were suspicious.

"They interpreted it to mean the department was dumping their responsibility."

Indian Affairs continues to have an obligation under the treaties to provide education. Its major responsibility now is financing. Reserve schools are funded under a formula based on student population. Currently it is \$4,850 per student and half that rate for kindergarten students. Bands receive additional money for operation and maintenance costs, equipment and special programs such as special education.

The department continues to provide funding under a tuition agreement with the local school boards for students who attend off-reserve schools.

However, Green said the department requires band councils to ensure there is an adequate level of enrolment to make a local reserve school worthwhile.

"One way we encourage them to stay (at the reserve school) is that if they went to another school they would have to pay their own way. . . . We wouldn't provide funding."

The band councils are in full control of the school's operations, including staffing. Green said the department requires the bands to follow the provincial curriculum and hire teachers with comparable qualifications and maintain similar standards

to the provincial systems.

The department also requires a complete evaluation of all aspects of a school, from operations to academics, every five years.

Only a few Alberta bands, the Siksika, Bloods and Alexander bands, have high schools. Most schools are kindergarten to Grade 9. In the future, if student enrolments warrant it, additional bands could acquire high schools, Green said.

Few could argue that the past record in the education of Native children, first by European missionaries and then the federal government, has fallen far short of success. The dramatic horror stories of the residential schools is only one side of it. The poor performance of Native students and record high drop-out rates are well documented.

It is not surprising that when the federal bureaucracy wanted to move from total segregation to integration, Native parents and leaders did not trust their judgment.

A former president of the Indian-Eskimo Association of Canada, Walter Currie, offered an explanation in a 1972 report, Education of Yukon Indians.

"Education of Indians has been characterized by a policy of cultural replacement under which the textbooks, the schools, the philosophy of education has been designed to make white men out of Indians. Little attention has been paid to Indian culture, history and language. The result has been a tremendous disillusionment among Indian people with the process of education which is creating conflict between parents and children and severe psychological disorders for the children involved. . . . Indian parents feel the educational system threatens the integrity of their way of life and

causes children to become lazy, disobedient and disrespectful of the past. The educational system produces children who are in conflict because they cannot cope with a new way of life."

As more and more Native bands are looking toward self-government and more control over their own affairs, education is seen as a major step in that direction. It is also seen as the link to preserving Native languages and traditions.

As a civil servant, Green is non-committal on the relationship between self-government and education. It is a political question, he said.

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Education is a priority for the Native community. And recent government studies have shown that Native enrolment in schools of all kinds is way up.

But there are still some road blocks to higher education. One of those hurdles is accessibility, especially for people living in Alberta's northern communities.

It can be tough trying to get professional training or academic upgrading when you live off the beaten path.

That's where schools like the Alberta Vocational College Lesser Slave Lake come into play. With two main campuses and 18 community-based facilities, the college has been successfully serving northern Alberta for more than two decades.

For the last 21 years, the Alberta Vocational College Lesser Slave Lake has been offering a strong mix of academic and career training to people living in northern Alberta.

Whether students are looking for programs to upgrade basic skills or start new careers, the college always has something interesting to offer - and usually close to home.

A recent survey of students and graduates found that 96 per cent would recommend the college to their friends.

"Each year we have an increase in our enrolment," says Rhonda Delorme, the college's communications co-ordinator. "And having community campuses in remote areas helps people get the qualifications they need to go on to other programs."

Some of the more popular courses available to students include social work, practical nursing, beauty culture and Native clothing design.

Students have also been flocking to courses that prepare them for careers in the forestry industry like forestry technician, logging equipment operator and survey technician. The equipment operator program, which is offered three times a year, has been particularly successful.

"When it was first advertised we received hundreds of applications," Delorme says. "There is a lot of forestry in this area and other locations."

Besides career training, the college also offers a variety of programs like literacy, adult basic education, high school and high school equivalency.

For people who have set high education goals for themselves, there are programs to prepare students for entering universities. One of these is the Sunrise Project, in which students can take university transfer courses and then transfer to universities in the province to complete their degrees.

Accessibility is one of the prime goals at the Alberta Vocational College. Whether you are a young student just starting a new career or someone with an established family looking to get ahead, the college makes every effort to ensure you can get an education with a minimum disruption of daily life.

"It is hard to go back to school if you have a family. We try to make it as easy as possible," says DeLorme.

To help students balance the demands of getting an education and raising a family, the college offers a variety of services.

At Grouard, the college operates 18 three- and four-bedroom fully furnished town houses for students with families. And each unit rents for the modest rate of \$55 per week, removing a lot of financial strain by keeping expenses low while studying.

At Slave Lake, students with families can access housing provided through the Slave Lake Housing Authority.

And for the kids? Day-care centres at Grouard and Slave Lake campuses provide caring, home-like atmospheres that promote mental and physical growth of children. The centres are licensed to provide service for children aged three months to six years old. They also provide after-school programs.

For single students, the Grouard campus operates the Moosehorn Lodge. The lodge accommodates up to 110 students, providing furnished rooms, study areas and an interesting program of social and recreational activities.

The Lodge also features a lounge where students can relax with a game of billiards, table tennis or just settle back for some reading or television. A student laundry is located in the lodge as well as a dining room and cafeteria. Rooms at the Moosehorn Lodge rent for \$17 a week.

And daily transportation to the college is available in some areas for students who don't live close to a campus. The college offers transportation services from pick-up points in surrounding communities to campuses in Grouard, Slave Lake, Wabasca and McLennan.

The Alberta Vocational College is committed to keeping education useful and accessible to the communities it serves. It also tries to respond to the needs of the changing job market.

To keep up with the needs of students as well as potential employers, the college works with advisory boards from both industry and the communities.

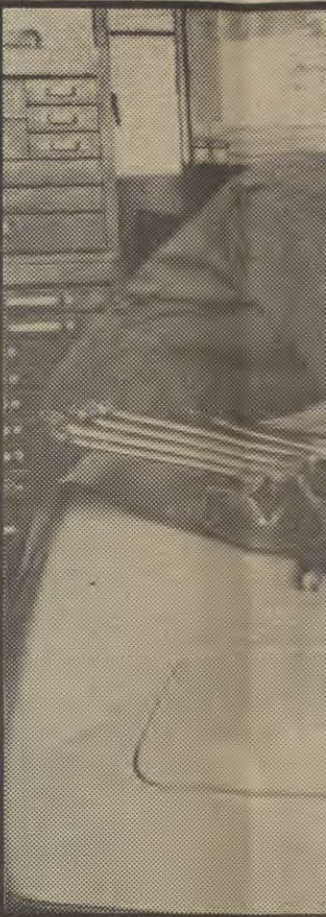
So if you're thinking about heading back to school or looking for somewhere to finish your education, take a good look at the Alberta Vocational College Lesser Slave Lake and see what the future has in store.



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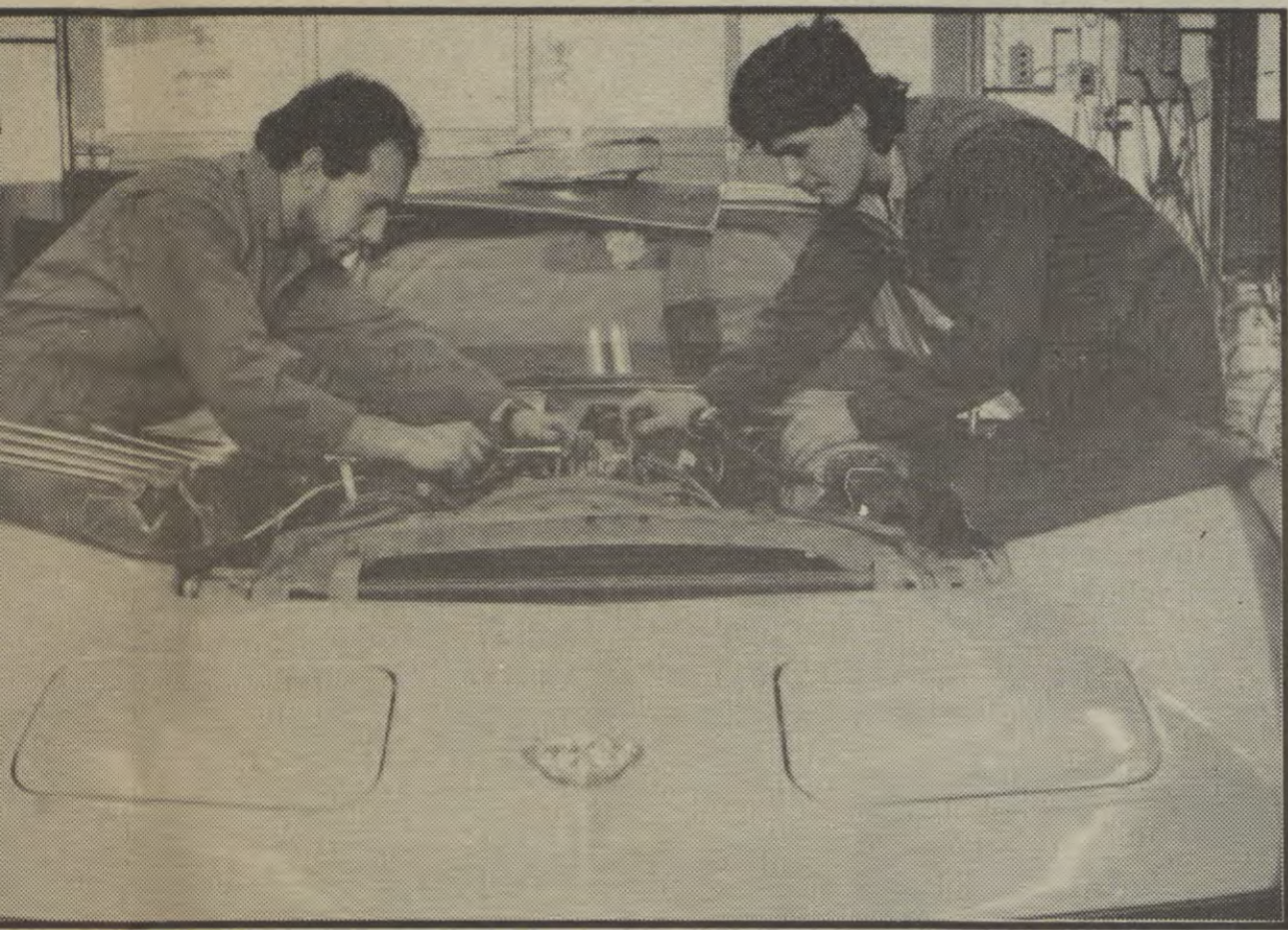
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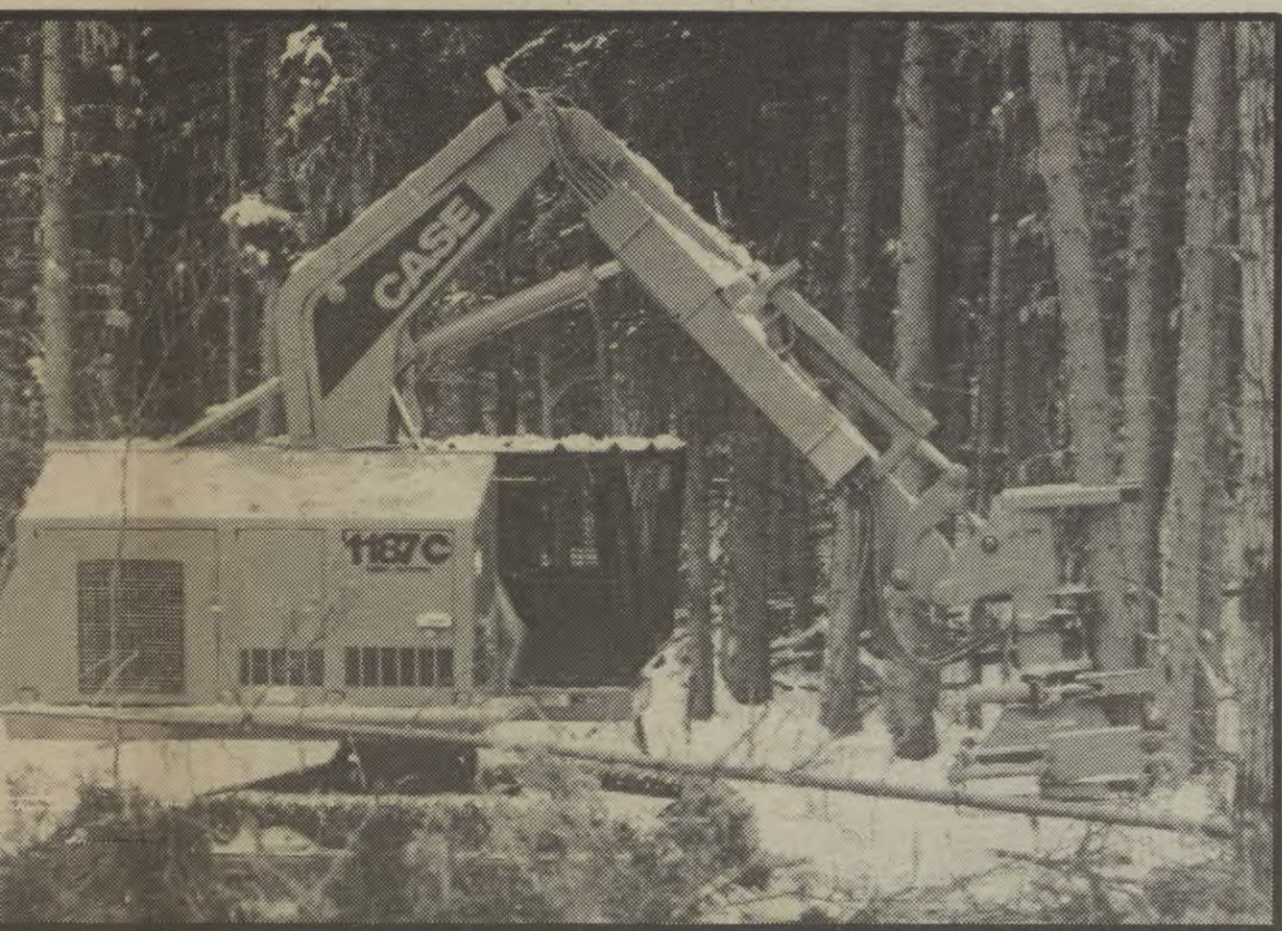


Dana Johns
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"The training I received in the Secretarial Arts program was very good. Our classroom was set-up like an actual office which made learning more realistic. I would definitely recommend this program."



Brenda Allen
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 Graduate, Secretarial Arts Program



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Bernie Auger
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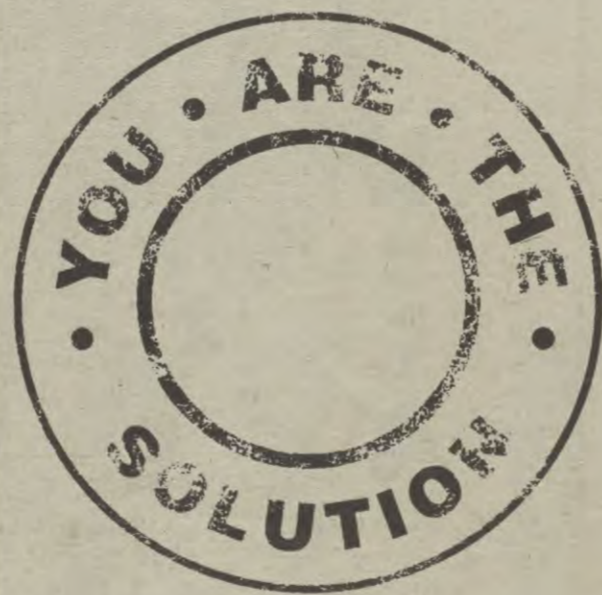
"This was an absolutely excellent program! The instructors were very patient and gave us a lot of support. The 1-month practicum at the end of the program really gave us a feel for what it's like to work as a LPN."



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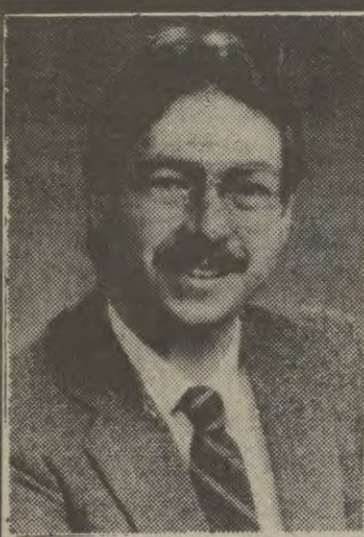
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Regina

Program undergoing update

REGINA, SASK.

The Saskatchewan Indian Federated College faculty of Indian Education's on-campus program, which was established in 1988, placed its third group of third-year students in band schools in the fall of 1991.

Six students were placed in schools (including Moosomin School and Saulteaux School at Cochin, Standing Buffalo School and Kaniswapit School at Fort Qu'Appelle, the Gordon Student Residence at Punnichy and the Kawacatoose Education Complex at Quinton) for a three-week experience working with certified teachers. Their placements were supervised by members of the faculty of Indian Education.

The Indian Education program has been redeveloped in recent months and the new program is scheduled to be put in

place in 1993.

According to Department Head Linda Goulet, the Indian Education faculty has been working to integrate Indian content and processes into all of their classes.

Education classes from the University of Regina have been revised using Indian examples and methodology relevant to Indian students.

For example, classroom

management techniques are taught using the values associated with tipi poles, physical education classes include examples of traditional Indian games and science is taught with both Indian and non-Indian world views.

The new program was developed in consultation with elders and students and has been approved by the elders and the University of Regina.

Indian Studies for broadcast

REGINA, SASK.

The Saskatchewan Indian Federated College Department of Indian Studies has prepared a distance education version of introductory Indian Studies for broadcast.

The SIFC department worked with the Department of

Native Studies at the University of Saskatchewan to prepare the course for broadcast on the Saskatchewan Communications Network, the new public broadcasting network. It provides distance education programming through satellite receivers located throughout the province.

The television course, which is produced by the U of S Extension division, covers material from the first year Indian/Native Studies programs for both universities and will include six hours credit.

The one-year pilot program was started in September 1991.

The SIFC Indian Studies department is producing a reader to be used as part of the text material for the course, including historical, political, cultural and contemporary material related to Native people and issues.

Anyone interested in enrolling in the course should contact the University of Regina or the University of Saskatchewan (Saskatoon) Extension departments.

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Onion Lake

Control of schools producing more graduates

By Dawn Blaus
Windspeaker Contributor

ONION LAKE, SASK.

The Onion Lake Band has taken a firm hold on education in its community, and it's paying off in more students staying in school longer.

A three-stream high school program, a brand-new comprehensive secondary school and an enviable slate of locally developed curriculum components are a big drawing card for students. Joe Carter, Director of Education for the Onion Lake Education System, said increasing numbers of students are entering - and completing - Division IV.

"Our Grade 12 graduating class has 16 students this year," he said. "Next year, there will be 70 kids entering Grade 10."

While most Saskatchewan bands have locally controlled education systems, few go all the way to Grade 12, and even fewer have a program as wide-ranging as Onion Lake's, according to Carter.

"The system is a very comprehensive system and it, as far as I'm concerned, meets the requirements and the expectations (of band members) in terms of the objectives set out," he said.

In the 1990-91 school year, Grade 10 students were the first to access the system's three-stream program. This year, it's offered in Grades 10 and 11, and next year, it will follow the original students into Grade 12.

Superintendent of Education Syd Pauls said students are placed into either an academic, technical-vocational or occupational stream. All students receive Grade 12 diplomas, but only those considering going on to university or college will take the courses required by those institutions.

Students planning to attend technical institutions like the Saskatchewan Institute of Applied Science and Technology or the Northern or Southern Alberta Institutes of Technology take locally developed courses, which are approved by Saskatchewan Education.

The occupational stream is for those students planning to enter the work force without any further training.

Pauls said most provincial high schools have had separate streams for a long time. Carter added that they were long overdue in the Native community.

"Historically, Native people have been put into positions where they were given only academic programs and there were a lot of miserable failures," he

said.

"They didn't belong (in an academic program) but that was the only avenue open to them. Now they can feel good about something and know they can achieve."

Locally developed programming also helps foster that sense of achievement by providing an education that's more relevant to the students' needs than the mainstream Saskatchewan Education curriculum, according to Carter and Pauls.

This programming could involve anything from bringing in local resource people like the Chief and Band Council or an elder to studying the Riel Rebellion in social studies instead of something that's foreign to the kids, Carter said.

The school system now boasts locally developed components in many of its courses from Grade 1 to 12. Some of them, such as Grade 11 Science, are recommended by Saskatchewan Education to other school districts considering locally developed courses.

While local content and program streaming have improved the systems educational offerings, the new 3,900-square-metre Onion Lake Eagleview Comprehensive High School has boosted morale, too.

Previously, students in nursery program to Grade 3 were located in two small schools, while Grades 4-12 students went to the larger Chief Taylor School. Now, nursery to Grade 6 is in the Chief Taylor building, while Grade 7-12 students attend classes in the new location.

Eagleview principal Terry Clarke has taught at Onion Lake for 10 years. The new school is like a new beginning for the 350 students, as well as the staff, he said.

"It's a chance to start over. You're not stuck in a school culture that preceded you. You can start fresh with new goals and new ideas," he said.

The concept of band-controlled education also gives the school a "distinct flavor", according to Clarke.

"It gives the community the chance to exercise their knowledge, their freedoms and their cultures within the school. It bonds the community and the school," he said.

"We find out what the community values and place these values at the top of the list (of school priorities)."

"If the school's education is



Joe Carter, Onion Lake School

Dawn Blaus



Dawn Blaus

Students in the technical vocational stream learn to work on small motors

relevant to the community, the kids will see that and they'll stay," he said.

Making it relevant is exactly what Carter, Pauls and Clarke strive for.

"It's a matter of giving par-

ents in the community a sense of ownership over the education," Pauls said.

"The people in the community have been meticulous about putting the program together," Carter concluded.

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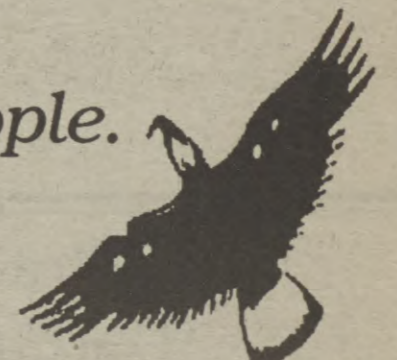
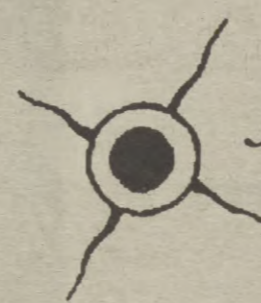
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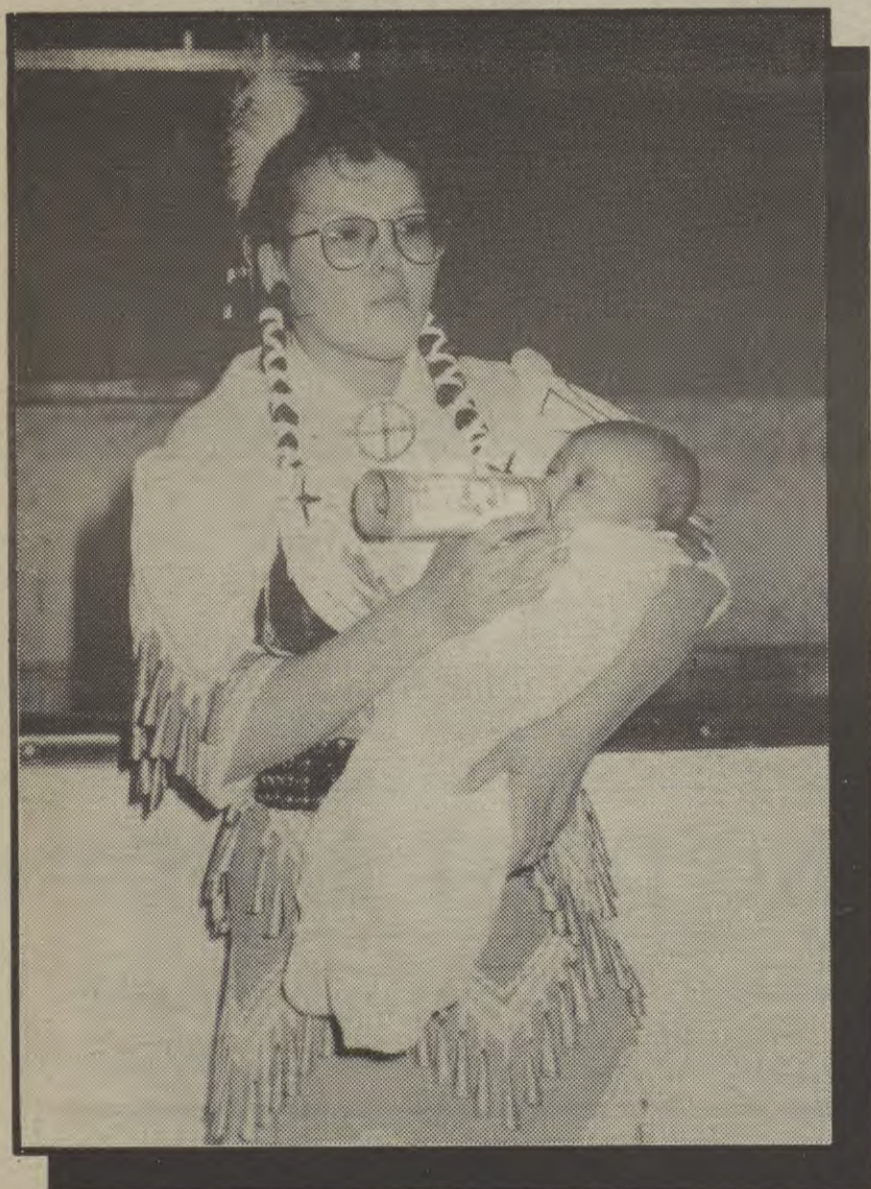
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Powwow a time to celebrate culture, traditions



Sportsmanship and the joy of competing is what it's all about in the Men's Over 50 Years Traditional competition. After the contest, the competitors wished each other good luck.



Young Sedrick James enjoys his bottle with mom Alanna Tootosis Baker.



Misty Mintuck of Broadview visits with Lena Tapequon of Regina during the grand entry.



Michael Gordon of Brandon, Manitoba, sports shades that match the symmetrical design of his costume.



Robin Brass of Regina tries to coax Arlo Okemaysim, 20 months, of the Beardy's and Okemasis Band, to join the Tiny Tots competition.

Photos by
Bert Crowfoot

Regina

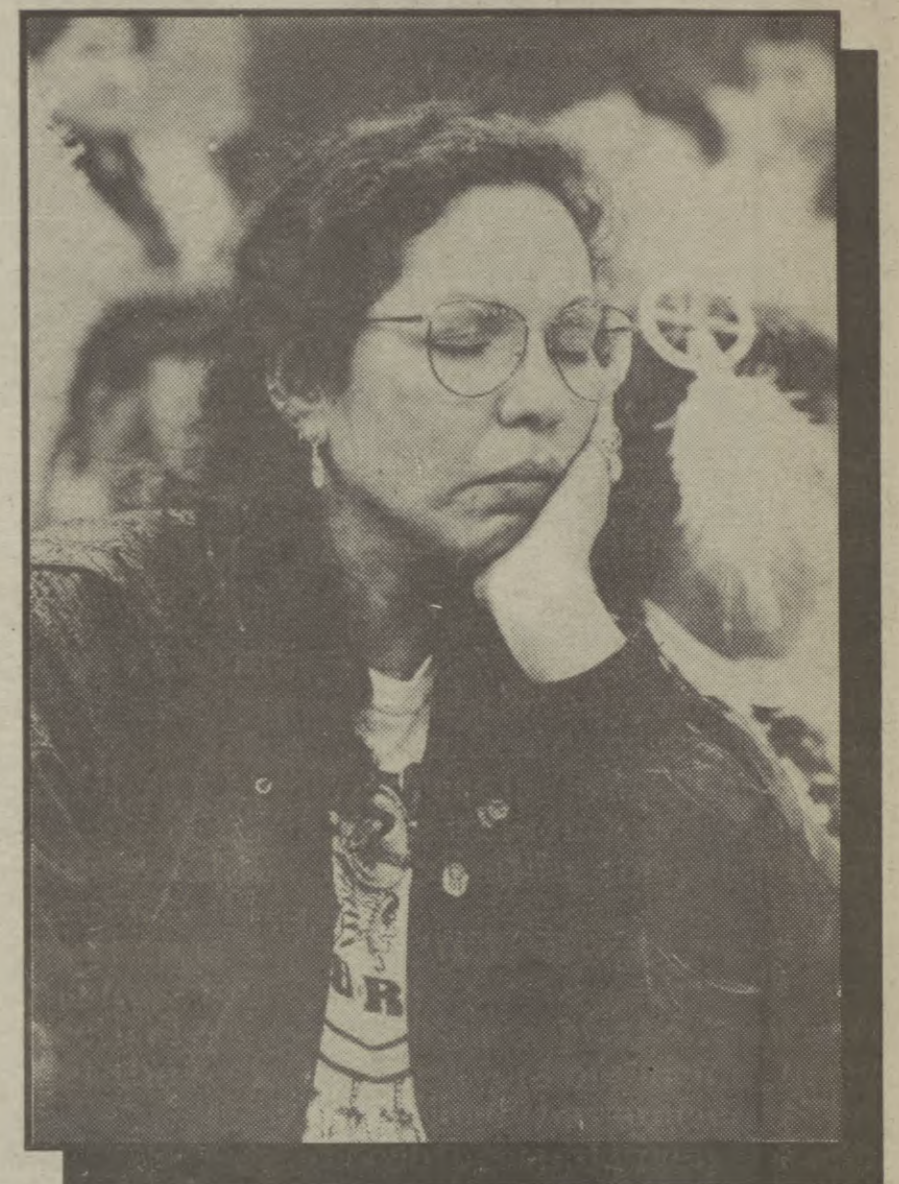
All ages take part in powwow competitions



At 84, George Ceepeekous of the Kawacatoose Reserve was the oldest competitor in the Men's Over 50 category.



The Tiny Tots division of the powwow is always the crowd's favorite.



Sharon Acoose relaxes after a hectic day at the registration table. Some 462 dancers and 22 drum groups registered for the competitions.



J.J. Red Star of the White Bear Reserve checks out the camera.



The Stony Park drum group was one of the crowd favorites and was "whistled" on numerous occasions. A dancer whistles a drum four times and must make an offering to the drum for fulfilling his request.

Lethbridge

Program provides funding to train Native curators

LETHBRIDGE, ALTA.

The University of Lethbridge Centre for Aboriginal Management has been authorized to proceed with a program to train students as senior administrators and museum curators.

The Peigan Nation intends to fund up to 24 students in the next year.

Reg Crowshoe, general project manager for the Peigan Nation Red Book Project, said the Peigan Nation is still seeking portions of the funding from various government departments.

"The training component is a vital part of the program, which must commence immediately," said Crowshoe.

Courses and workshops will be offered on campus by the Peigan Nation, the University of Lethbridge and Edmonton's Grant MacEwan Community College.

The program will pay tuition, books, fees, living expenses and transportation costs for the students.

It will consist of three phases and includes courses on accounting, museology and Blackfoot history and culture. The third

phase includes a five-week internship at the Glenbow Museum in Calgary, five weeks at Head Smashed-In Buffalo Jump and two weeks at a smaller museum.

"The training program is designed for students who understand the Blackfoot heritage and culture," said Rick Hinton, Director of the U of L Centre for

Aboriginal Management.

"This unique program is a joint venture with the Peigan Nation following their expressed needs. We hope to follow this with a similar program which has a Cree orientation.

"It will be a benefit to aboriginal people as a whole as they seek to develop further their cultural base, their economies

and repatriate artifacts currently housed in museums."

Graduating students will be able to work immediately with the Medicine Lodge centre and Cultural Renewal Program as curators of the Living Museum and tourism program planned for 1994 on the Peigan Reserve.

"It is being developed as part of their tourism action plan

which in turn will be the engine of economic growth for the Peigan Nation," Hinton said.

The program doesn't start until May 4 but it is already receiving requests for graduates from Parks Canada for Native Interpretive guides, from a culture centre in Saskatoon and from a number of other Native-oriented cultural positions.



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FACING AIDS

"Fooling around" or one-night stands have taken on a frightening aspect with the arrival of HIV, the virus that leads to AIDS. More Albertans are learning to protect themselves. They use latex condoms properly to prevent the spread of sexually transmitted diseases (STDs), including AIDS. The same wise choice can't be said for everyone.

Many people do not pay attention to their own risk even though they practise unsafe behaviors. Unprotected one-night stands or short-term relationships somehow "don't count". Others assume that as long as they only inject drugs once in a while they are "safe".

The fact is that passing blood, semen or vaginal fluid from one person to another can be fatal, no matter how seldom it happens. Why? Because these are the fluids through which HIV is spread.

Unprotected sex with a casual acquaintance or sharing drug injection equipment is like roulette. There is no way of knowing if they carry HIV. And there is no warning when a person will become infected - just a good chance it will happen eventually.

HIV is different from most other STDs. A person can have HIV for up to 10 years before becoming ill with AIDS. People with HIV infection may look and feel well. Unless they have been tested, they may not even know they are infected. There is a good chance of getting HIV from them during any unprotected sex or sharing of drug equipment.

If you think there is any chance you may have sex, carry a condom or know where you can get one. Learn how to use it correctly. If you inject drugs, use only your own needles and syringes. If you must share equipment, clean it properly with bleach and water. Help is available through street programs in Edmonton and Calgary or through AADAC.

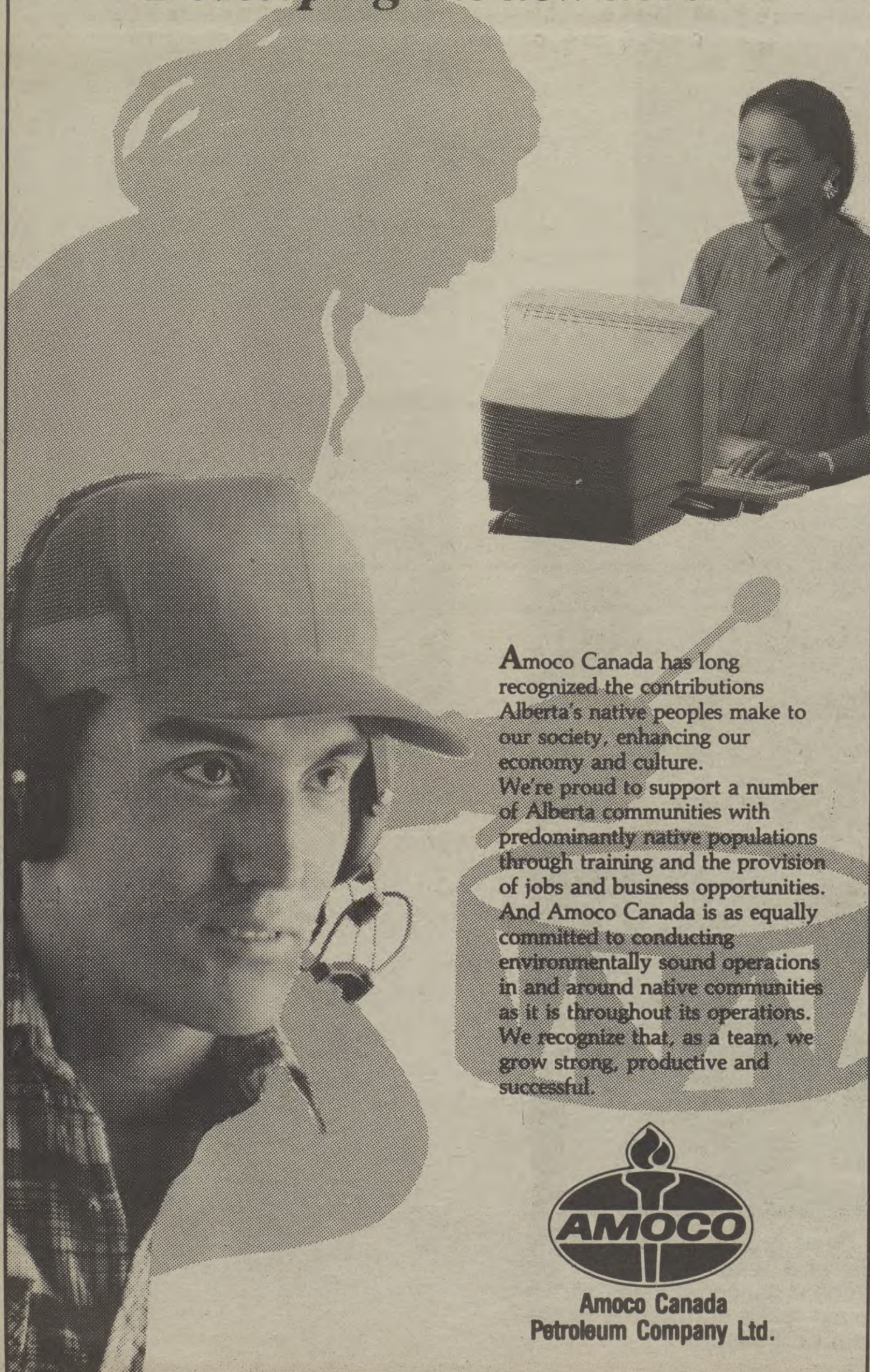
Take care to prevent the spread of HIV and protect yourself from AIDS. Don't play roulette with your health. The stakes are too high.

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 at 228-0155, Edmonton at 429-2437, at Grande Prairie at 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.

Native Pride

Developing the new north



Amoco Canada has long recognized the contributions Alberta's native peoples make to our society, enhancing our economy and culture. We're proud to support a number of Alberta communities with predominantly native populations through training and the provision of jobs and business opportunities. And Amoco Canada is as equally committed to conducting environmentally sound operations in and around native communities as it is throughout its operations. We recognize that, as a team, we grow strong, productive and successful.

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Edmonton

Syllabic users may soon talk via computer

By Ron Thompson
Windspeaker Contributor

EDMONTON

If Dirk Vermeulen has his way, syllabic language users may soon be able to communicate via computer, no matter what language they're using.

He's chairman of the Canadian Aboriginal Syllabics Encoding Committee. He began working to standardize syllabic languages in 1985 when he realized there was a need for different aboriginal cultures to communicate electronically.

"It is an attempt to standardize the use of syllabic script within computer technology, so each technology handles the syllabic characters in a similar way. Not necessarily on the software side, but how the final data files are encoded," Vermeulen explained.

"If you take a text file from one person's equipment and shipped it to another computer 1,000 miles away and tried to run the program, there is no way the text characters would make sense as both computers are configured to their own specific syllabic characters," said Vermeulen. What might be perceived as an A in one culture could be interpreted as a G in another.

It is this very lack of uniformity which has caused difficulties in electronic communications between different syllabic users.

But all that is going to change dramatically over the next few years, according to Louise Campbell, project leader for the federal government's Department of Communications.

She envisions a time when two distinct cultures can send disks to each other, pop them into the computer and immediately utilize the information.

"Computer-assisted learning, transliteration, desktop publishing, you can exchange educational materials. The computer, in the long term, could even do translations," Campbell said.

Vermeulen said after the 11

user groups of syllabics were identified and approximately 400 characters were put forth, the task of combining this into a large set started.

The next step will be to take the standardized codes to the Canadian Standards Association for approval.

"If they feel that it's been handled properly, they will take it to the International Standards Organization for acceptance," Vermeulen said.

When the syllabics becomes universally accepted, it will become part of the next generation of computers. Makers of IBM and Macintosh will have to recognize the codes and incorporate the new standard into their systems.

At that point, any computer purchased off the shelf will have the codes. Any syllabic group which took part in the development process can purchase a computer and it will have syllabics as part of its internal workings.

But there are pitfalls in the way.

"One is developing different sort standards for each language group and getting people within that group to accept the sort standard," said Vermeulen.

In Inuktitut, for example, in Quebec, A, O, E is said and in Baffin it is E, O, A. Setting up sort standards is one thing, but it will require a little more work to get the different groups to accept that standard.

The other major obstacle is keyboard assignments and getting an agreement as to where a character should be located on the keyboard.

Vermeulen hopes to share the super set with the Canadian Standards Association and International Standards Organization this fall or the following year.

"We could, within two and a half years, see equipment on the shelf that is capable of handling the syllabic codes," he said.

The federal government's Department of Communications got involved in the project in 1989 by researching and developing an initiative to identify

all the Native languages that were using syllabics. The next step was to bring them into a forum where they could take advantage of this opportunity and have syllabics build on new technology.

Campbell said the research also indicated syllabic computer users were a high-growth industry.

"There was a lot of money spent through various language agencies, schools in aboriginal communities and businesses."

Since the growth has been recognized, standardizing syllabics will speed that growth and bring aboriginal cultures right up to the leading edge of technology. Any new applications brought into the mainstream will be immediately accessible by syllabic users.

To standardize the characters, one character equals one code. Campbell points out the attempt is to standardize the characters, not the writing system.

For example, in the Roman alphabet from A-Z putting in a formula 1,2,3 for each letter. Every computer in Canada would acknowledge the number 1 as being the letter A.

"We're trying to do the same thing with syllabics and we have identified some 400 characters across the country that are being used by 11 Native languages," said Campbell.

Each character has to have an assigned number that every computer in Canada and then the world will have to accept in bits and bytes for this character.

"Right now there are a lot of languages in the world that have computer codes so they can transmit, over telecommunications, their characters. Right now syllabics can't do that easily - that's why this is going on," added Campbell.

The national syllabics coding committee is composed of language experts from Inuktitut, Cree, Ojibway, Oji-Cree, Naskapi, Gwichin, North Slavey, South Slavey, Chipewyan, Dogrib and Carrier Dene.

Once the process is complete it wouldn't matter if the language was Cree or Inuktitut. It would be a simple process to load the right keyboard driver to get the appropriate key response and the right syllabics on the computer screen.



Maskwachees Cultural College at Hobbema will be offering the following full-time Post-Secondary programs in the fall of 1992.

Prospective students should apply now.

- 1. University/College Entrance Preparation Program (UCEP)**
This program prepares non-matriculated adults for entrance to post-secondary studies at the College and University levels. College and University level credit courses are included. There is an emphasis on the development of skills necessary for success in post-secondary studies.
- 2. University General Studies Program**
This program allows students to complete the first two years of their university degrees. Courses in the Program carry university credits and are taught by university approved instructors. Tutorial assistance is provided.
- 3. Certificate in Band Administration**
This new two year program is designed to introduce Indian people to the principles and practices of Band Management while developing their base knowledge and skills required for successful participation in post-secondary College/University studies in Management. College and University level courses are included.
- 4. Indian Social Work diploma**
Students in this two year diploma program will be entering their second year in September.
- 5. Cree Language Instructor Training Program (CLITP)**
This program, offered over three summers, prepares people to work in schools and other institutions as Cree Language Instructors.

The above programs are approved by INAC as eligible for Post-Secondary funding.

The deadlines for applications are:

CLITP:	June 19th
All other College Applications:	May 30th
Applications to INAC for financial assistance:	June 15th

Enquires, requests for application forms and completed application forms should be sent to:

Josephine Thompson — Registrar
Maskwachees Cultural College
Box 360

Phone: (403) 585-3925

HOBHEMA, ALBERTA T0C1N0

Fax: (403) 585-2080

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Council, Band Members
The Education Counsellor
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of

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Fax: (403) 697-3826

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Duck Lake, Saskatchewan
S0K 1J0



Phone: (306) 467-2102
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Powwows

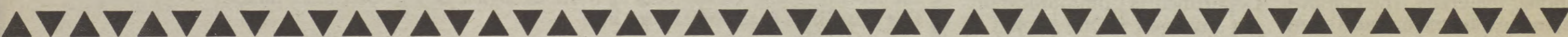
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St. Michael's offers a school program for Grades 5-12 inclusive. All staff are well qualified, have a genuine appreciation for the Indian culture and heritage, and follow the provincially required school programs.

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Duck lake is a 45 minute drive North of Saskatoon on Highway 11 or a 1/2 hour drive South of Prince Albert.

A.H.L. and Major Jr. players wil conduct on ice sessions.



Advertising Feature

Lakeland parents: get involved in education

If you are an aboriginal parent or guardian with school-age children in Lakeland Area Schools, here's a great way to get more involved in your child's education: Become a regular member of the Native Parents Education Committee.

All aspects of education are discussed as they affect our children. Action decisions are made where necessary. As concerned parents, you will have a voice in the many topics of discussion: program funding; student bursaries and awards; out-of-town trips to enhance cultural understanding; educational conferences for aboriginal students; truancy and discipline and policy development. Everything from lunch programs to subjects too hot to handle in school come under scrutiny at NPEC meetings.

As a caring and involved parent, you probably know about the programs approved by Alberta Education and made available to schools that define

and explain the many facets of aboriginal history and modern life. You come into schools as a helper to assist a class in making fried bannock and blueberries or beaded earrings and chokers. Or you may teach students the Round Dance or Red River Jig. Most importantly, you participate in your children's education. Both the in-class work and out-of-school attitudes are your concern. As a parent, you are interested in being a part of the team that helps your children develop as wholesome citizens and as proud representatives of their cultural group.

The five-year Native Education Project was launched after Native parents lobbied Alberta Education for changes in the Public and Separate School Systems to better serve the needs of the 24,000 aboriginal students in Alberta. In the Lakeland communities of Bonnyville, Grand Centre, Cold Lake and area, the program is a joint effort between the Public and Catholic

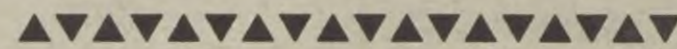
school districts. Program services are offered to approximately 530 Cree, Chipewyan and Metis students in 17 schools. A blend of cultural programming and academic assistance is provided by four liaison workers.

NPEC members thank you for your continued participation and encourage you to enter into a wider dimension and a deeper role in your child's education by getting involved in the NPEC. All monthly meetings are open to parents and guardians. Out-of-town members receive a travel allocation. Meetings begin at 9:30 a.m. and are generally adjourned by noon. Meetings alternate between the school district offices, the Metis Nation of Alberta Zone II office and the Bonnyville Canadian Native Friendship Centre.

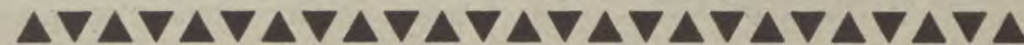
Anyone wishing more information on the Lakeland Schools Native Education Program or upcoming events may call 826-3235 in Bonnyville.



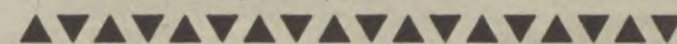
LAKELAND SCHOOLS NATIVE EDUCATION PROGRAM



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The Board of Directors of Qu'Appelle Indian Residential School has eight principal commitments which, in the development of its policies, must both be respected and, if necessary, be reconciled.

As a trustee entrusted with the responsibility by the Band Councils and the parents, the Board is committed to:

- providing the best possible educational opportunities consistent with the available resources and facilities;
- providing opportunities for excellence in academics, sports and other fields of endeavour;
- exposing students attending Q.I.R.S. to the rich Indian culture and values;
- eliminating the practice of dropping out especially in the higher grades;
- following the curriculum prescribed by the Department of Education, Province of Saskatchewan;
- incorporating Native content in the courses of studies especially in social studies, literature, art and music;
- providing comprehensive vocational education to the students to enable them to enter the work force;
- preparing students academically to be able to enter University for further education.

PEGUIS BAND MEMBERS

Regular and Bill C-31

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

JUNE 1, 1992* — For September Entry
OCTOBER 1, 1992* — For January Entry

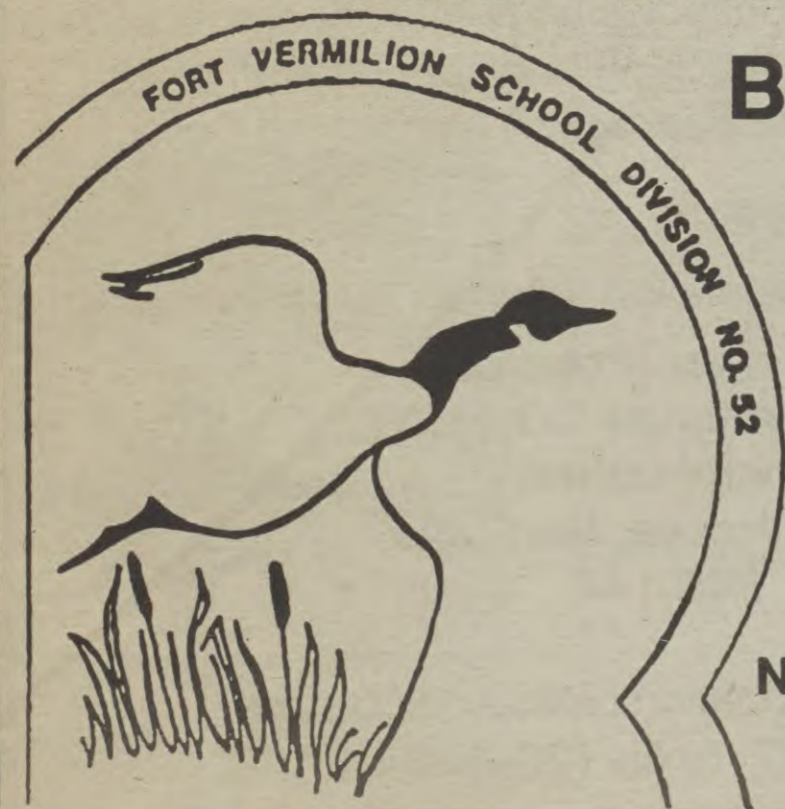
* Require an earlier date due to interviews being held on the fourth week of June 1992.

For more information call:

Student Services
Peguis School Board
P.O. Box 280
Hodgson, Manitoba
R0C 1N0

1-204-645-2307

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from the

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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
Perspective
Box 2250
Lac La Biche, AB
T0A 2C0
(403)623-3333

CAREER SECTION

To advertise your career opportunity in this section, please call Cliff Stebbings or Vince Webber at (403)455-2700 or fax (403)455-7639



A progressive community resource centre
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PROGRAM MANAGER

Responsibilities include: developing and supervising service and project teams; planning, co-ordinating and evaluating community support interventions; providing leadership to collaborative and advocacy initiatives in program and policy development; and active membership in the centre management team.

The successful candidate will have: flexibility and desire to work in a client driven, inner city environment; demonstrated team supervision and management skills; ability to innovate and produce program outcomes that stress health promotion; an understanding of aboriginal cultures and their implications in service delivery; a keen interest in equity issues; and superior communication skills. Post secondary education or equivalent and a minimum of three-years experience in a related field is required. Ability to speak an aboriginal language is an asset. Car is essential.

Salary range starts at \$29,500 P. A. The Co-op provides a comprehensive benefits package.

Please submit resume and covering letter by May 5, 1992 to:
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or phone: (403) 424-4106 • or fax: (403) 425-2205

EMPLOYMENT OPPORTUNITY

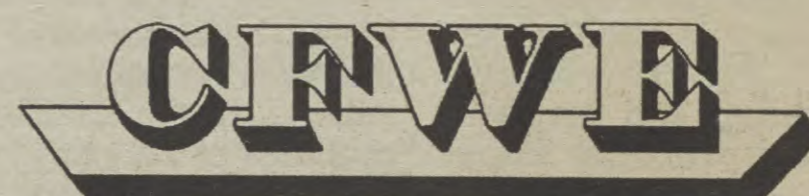
ADVERTISING CONSULTANT

CFWE, Alberta's only aboriginal radio station, requires an Advertising Consultant. To work as part of our award winning team, you must have the ability to work independently and adhere to deadlines.

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



Employment Opportunity

Advertising Sales Consultant

Windspeaker, North America's leading bi-weekly Native newspaper, requires a Sales Representative. To work as part of our award winning team you must have the ability to work independently, adhere to

deadlines and have some knowledge of Macintosh computers.

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

Please submit resume to:

Bert Crowfoot, General Manager
Windspeaker Newspaper
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Edmonton, Alberta
T5M 2V6

(403)455-2700

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Board of Commissioners

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Salary: \$40,301 - \$51,435 per annum.

Salary will be prorated according to the hours worked.

Interested applicants should submit a resume, quoting Competition #MD92-0138, no later than May 7, 1992.

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

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TEACHER OPPORTUNITIES

There will be a few openings for teachers at the Dene Tha' Community School in Assumption, Alberta for the 1992/93 school year. The school has 301 students from K4-11 and will be adding a Grade 12 class this year, increasing the certified staff to nineteen teachers. The school also has eleven full time support staff along with five part-time custodians.

The teachers enjoy salubrious working conditions and a salary and benefits package among the best in the province. Good roads, good fishing and hunting, a good teaching atmosphere, and cost-free housing top up the many advantages of living and working with the Dene Tha' First Nation.

Teacher opportunities include, but may not be limited to:

- Elementary classroom teacher,
- Certified school counsellor, with some training and experience in addictions counselling, and ability to teach at least one high school subject,
- High school Social Studies and English teacher.

Requirements will include:

- A B. Ed degree or equivalent,
- eligibility for Alberta certification
- a suitable background in one of the teacher openings, and
- desire to excel as a teacher.

Applications should include a cover letter, resume, and at least three references, and should be directed to:

Mr. Russell Lahti
Director of Education
Dene Tha' Education Authority
Box 120
CHATEH, Alberta T0H 0S0

The FAX number is (403) 321-3886, and Mr. Lahti may be reached by phone at (403) 321-3775 or at his home at (403) 321-3809.

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NELSON HOUSE SCHOOL BOARD**

The Nelson House School Board anticipates openings for outstanding teachers for the fall term September, 1992.

Join our growing team of caring, excellent teachers.

Teachers must possess or qualify for Manitoba Teacher Certification, and knowledge of Cree language and culture will be a definite asset. Roland Lauze School is an N-12 school with 660 students and a teaching and support staff of 62. Excellent benefit package. A Negotiated Collective Agreement.

Please forward detailed resumes by fax or mail to:

Rob Fisher (Principal)
Roland Lauze School
General Delivery
Nelson House, Manitoba
R0B 1A0



For further information please call collect:
(204)484-2242 or fax:(204)484-2002

Old Crow

Life in Old Crow a mix of old ways, modern frills

By Stephane Wuttunee
Windspeaker Contributor

On Jan. 13, 1992, I got off a large, orange DC-3 aircraft and set foot in Old Crow, Yukon Territory. Friends thought I was nuts wanting to spend my vacation in a place where normal food consists of dried Caribou meat and bannock instead of icy drinks and coconuts, but I had another purpose in mind.

With populations in more temperate regions undecided in how the economy and environment should be run, I thought it could be interesting to delve into the basic beliefs and culture of a people who, for the most part, still depend on the land for sustenance.

More and more, I'm beginning to believe the answers dominant societies are searching for will arrive from very unexpected places. . .

Nearly 350 miles to the south lies Dawson City. Eighty kilometres straight west is the Alaskan border. And if you're adventurous (or crazy) enough to venture that far on your own, the Arctic coastline 100 miles to the north will greet you with open arms.

Old Crow, Yukon Territory. The nearest one can get to paradise in this part of the country.

If there is one thing that never changes up north, it is the hospitality. In three-and-a-half weeks, I was treated to scores of meals consisting of dried caribou meat, salmon, mountain sheep, whitefish, caribou head and, of course, tea and bannock. Genuine smiles and happy faces were everywhere I cared to walk. It was a good time.

Unfortunately, I arrived there with expectations. They got left behind quickly though. A few surprises were in store.

For one thing, no one lived in plywood shacks as I had always thought, but in nicely built log homes and "kit" houses. Also, though it surely wasn't necessarily the case for everybody, most of the people I came in contact with spoke perfect English. Some Elders could only speak in their own tongue. Heavy influence from early missionaries in the 1800s no doubt.

In that sense, Old Crow isn't what it used to be. Still, some things have not changed.

For instance, the Gwich-in rely heavily on wild meats (as they always have). Undoubtedly, the caribou are the very essence of this proud nation and it becomes clear to any outsider that they are willing to pay virtually any price to safeguard what falls under their cultural jurisdiction; the porcupine herd. Good thing too, because foreigners are viewing the calving grounds in the Alaskan Arctic National Wildlife Refuge on the Alaskan side with the dollar signs in their eyes. Why? Oil and gas underneath. Approximately

six months worth. If development does eventually go through, I say two things could go up in smoke: spent fuel . . . and a beautiful culture.

Randy Tetlich is a good friend of my father's, and through his generosity, allowed me to stay with him and his family. Just from getting to know the man, it was easy to see why in many ways he is considered the spiritual leader of the community and why he was chosen as drug and alcohol counsellor for the town. Compared to what there is to know in nature, he said in a hushed tone of voice, I know nothing. Nothing at all.

Perhaps Randy, but that tiny fraction of knowledge you shared has helped solve a lot of burning questions I held in my head for some time!

For a remote community harboring only about 400 people, 90 per cent of that being Native, Old Crow was surprisingly modern. Instead of dog-teams and sleds racing down the streets, snowmobiles were the main source of transportation. There were trucks too, mostly service vehicles that arrived via Hercules planes.

With no roads around for



Guest Column by Stephane Wuttunee

hundreds of miles, shipping freight from Whitehorse costs an arm and a leg. Super Mario on the Nintendo system, the latest video movies, laser compact disc players, microwaves and VCRs — what an eye opener!

One would think that amidst all this "southern comfort", traditional values and teachings from Elders would take second place. Not so.

Though making a living from it is much harder than it used to be, trapping is still a well practised cultural activity there. The kids regularly got to accompany kind uncles and older cousins on the traplines, sometimes for day-trips as part of their

schooling.

I tell you, I learned a lot from that place!

Old Crow Flats, a low-level geographic area consisting of hundreds of small lakes and interconnecting marshlands 50 miles northeast of town, is home to the world's richest concentration of muskrats and some of the best waterfowl breeding grounds in North America. The hunts elders used to enjoy in the "old" days haven't changed much. Even today, one hundred "rats" a day is still considered an average catch. Incredible.

On a down-to-earth, concrete level, being there was good simply because the type of conver-

sation that went on between people contained little of the ambiguities of the big city. No discussions on the rise and fall of stocks, no concerns about fashion, money or frilly food, just basic living.

I had trouble adjusting the first week. Aside from the fact that daylight generally lasted only four hours and my sleeping patterns were really thrown off, the pace was a little too slow and settled for my tastes. Gradually however, as worries about collecting sufficient writing material dissipated and I began enjoying visiting and just having a good time, Old Crow began feeling like home.

Actually, a lot like home.

When Feb. 8 rolled around and I had to catch the plane south, a gnawing feeling inside that said I'd be coming back to visit someday told me to look behind.

A Gwich-in man named Randall Tetlich, not even 40 years old, half-stood on his snowmobile, straight faced and looking directly at me. During that silent moment, there was no doubt in my mind that we both knew.

This wasn't goodbye.



"You cannot discover an inhabited land. Otherwise I would cross the Atlantic and 'discover' England." Chief Debatkadons of the Onondaga Iroquois

While the world celebrates the 500th anniversary of Columbus's "discovery" of the Americas, Native Canadians reflect on the outcome of this historic meeting.

Within decades, millions of Aboriginal people were dead - victims of imported epidemics and violence.

Native artists from across Canada portray their views of the 500 years since Columbus in INDIGENA, a provocative multi-media arts project featuring an exhibition,

special events and a publication.

This passionate collection of paintings, videos, installations, performances and essays examines the tangled complex of history, language and identity that defines Aboriginal cultures today.

Created by members of the Native artistic community and organized by the Museum, INDIGENA is a compelling voice of hope at this momentous time in history.

Don't miss this powerful presentation. The answers to a more promising future may lie waiting in the past.

"INDIGENA: Perspectives of Indigenous Peoples on 500 Years," was organized by the Canadian Museum of Civilization with the cooperation of the Society of Canadian Artists of Native Ancestry, and the generous support of the Visual Arts Section of the Canada Council, the Indian Art Centre and the Inuit Art Section of Indian and Northern Affairs Canada, the Canadian Native Arts Foundation, and Douglas & McIntyre Ltd.

This arts project includes the publication "INDIGENA: Contemporary Native Perspectives," co-published by the Canadian Museum of Civilization and Douglas & McIntyre Ltd., and available at the Museum Bookstore or by calling the Museum Publishing Division at 776-8387.

Indian and Inuit Art Gallery

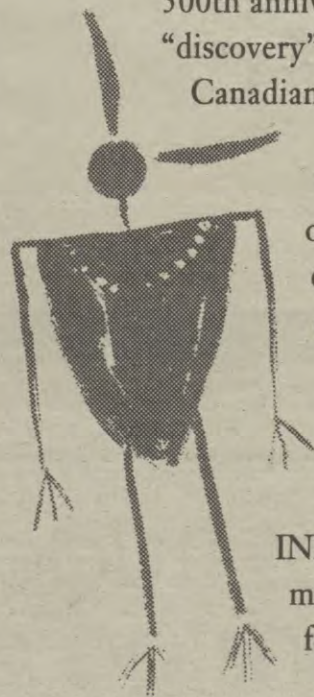
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Onion Lake

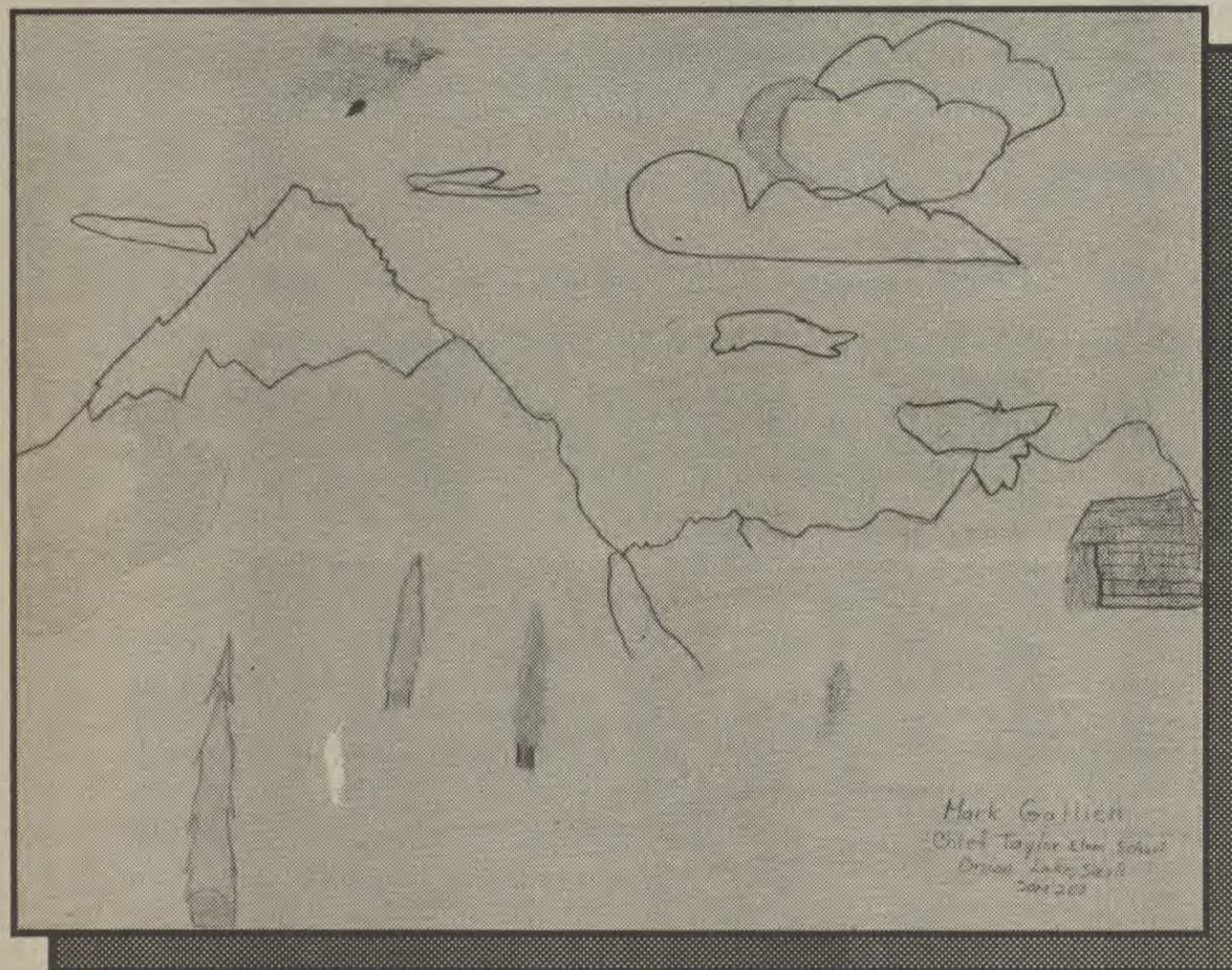
Saskatchewan elementary school students draw their dreams



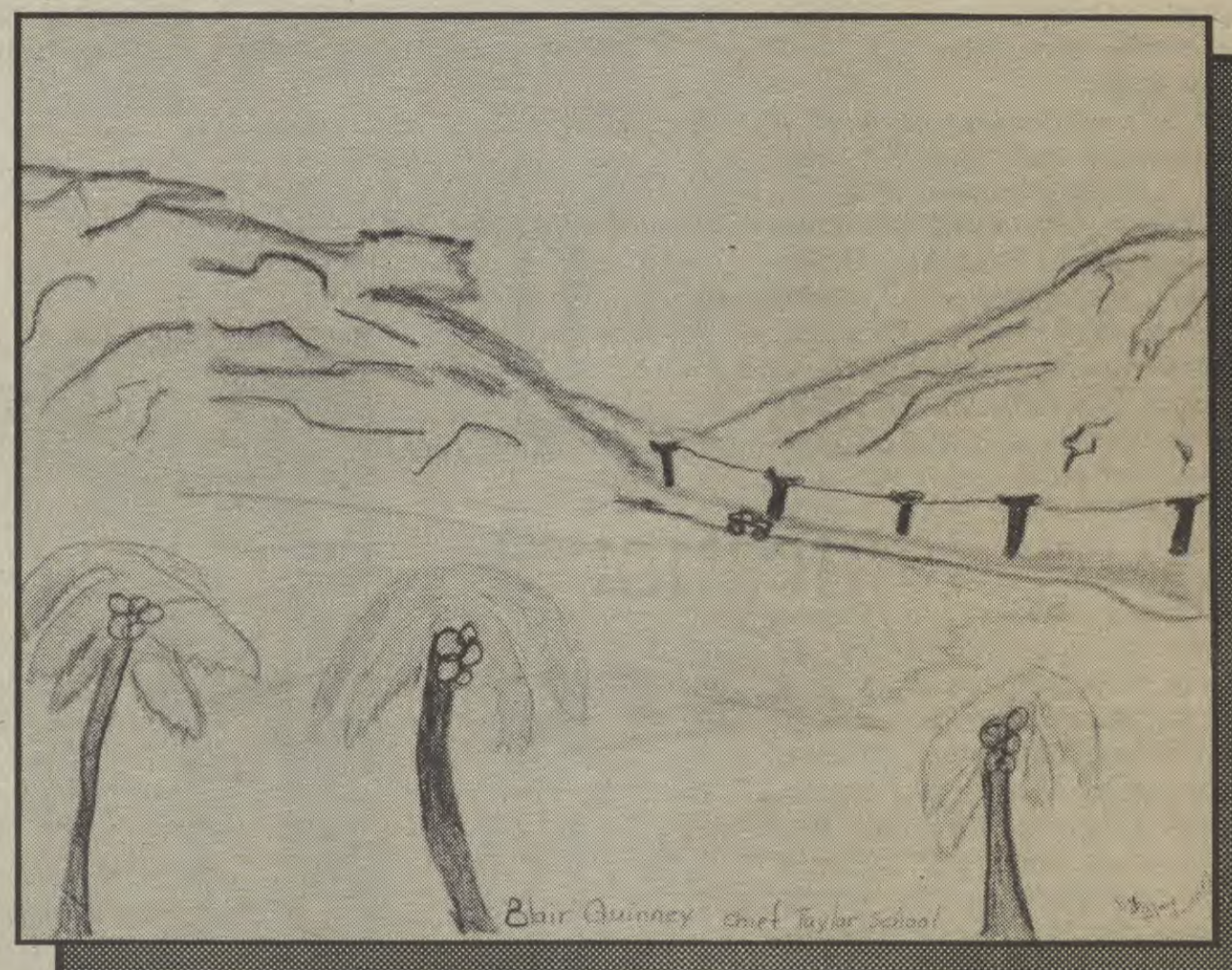
Joshua Wolfe



Dan Muskeg



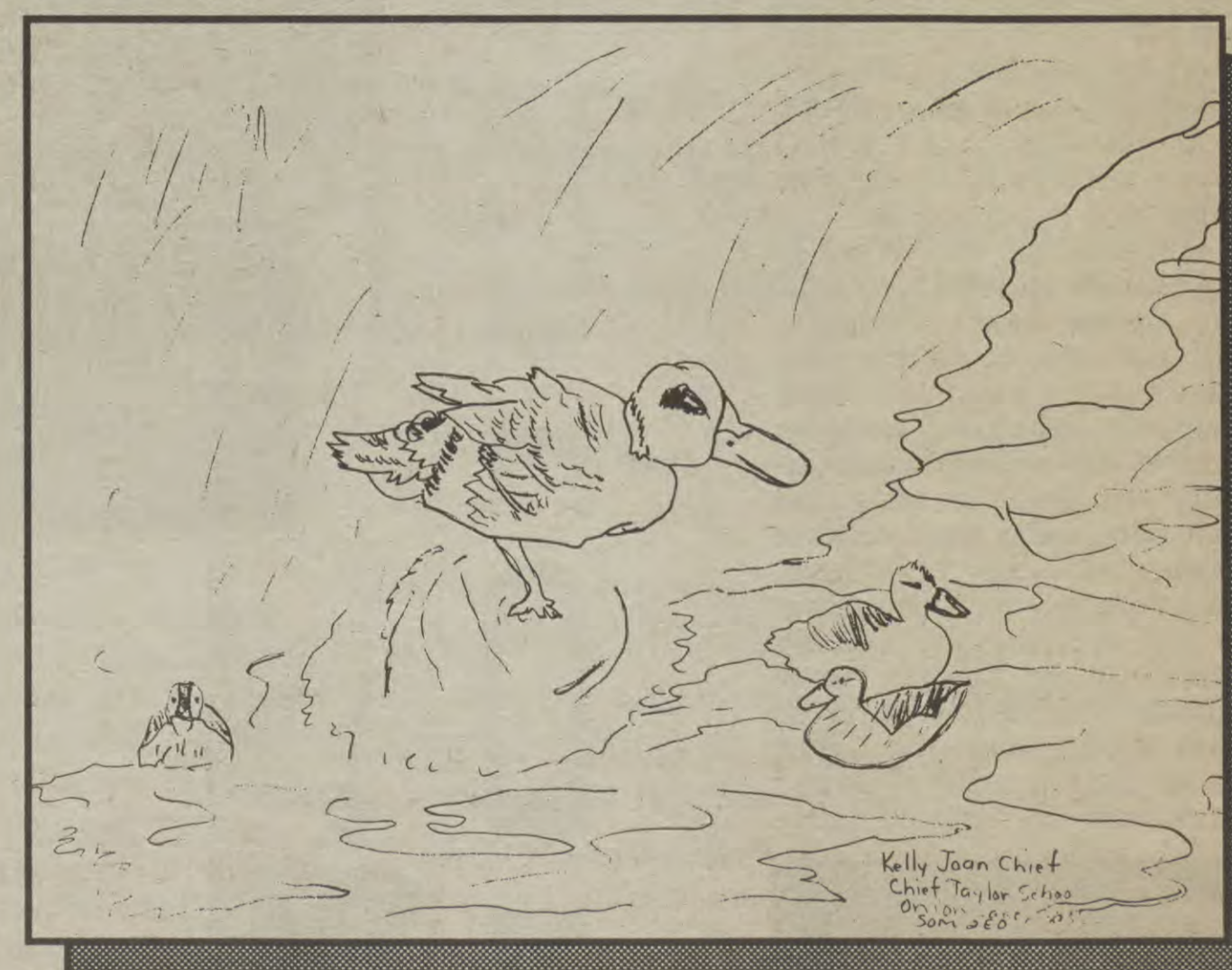
Mark Gallien



Blair Quinney



Sharon Iron



Kelly Joan Chief

Chief Taylor Elementary School students in Onion Lake, Sask. let their imaginations go and put their dreams down on paper. The young artists are in Grade 5 in Room 501.

Wabasca-Desmarais

Wabasca Bigstone opening women's shelter

By Joe McWilliams
Windspeaker Contributor

Battered women seeking shelter often have to go far from home to find it. For women in the Wabasca area, that means being sent as far away as Edmonton, Grande Prairie or Peace River.

But this summer, Wabasca's Bigstone Band, about 150 km north of Slave Lake, is due to open an emergency shelter for women. The second of its kind in the province, it will offer an on-reserve haven for women who have nowhere else to turn.

"We face a lot of crisis situations on the reserve," said Bigstone Social Services Manager Gordon Auger.

"So we grabbed the bull by the horns."

Sending women away for a few days or a few weeks has not done much to solve the individual's or the community's problems, Auger said. The band recognized the need for a local shelter and started planning for it about a year ago.

Auger hopes this latest step will lead to an integrated approach to family violence on the reserve. Dealing only with the victims

and not the perpetrators won't work, he said.

Planning is in the works with various agencies to address both sides of family violence.

"We don't want to provide a band-aid solution, like now when we ship our people out and they come (back) into the same environment," Auger said.

"Our goal is to have families reunited."

Auger isn't worried that news of the shelter might make the reserve look like a place with a big violence problem. What's important, he said, is that the band is willing to recognize the problem exists and is doing something about it.

"It's a resource centre for the

people," he said.

Although the facility will not be exclusively for band members, Auger says they will get first priority. Otherwise, referrals from off the reserve will be accepted.

The building will have four family units and will be run by a staff of seven. Staff will also be responsible for developing social activities for their clients.

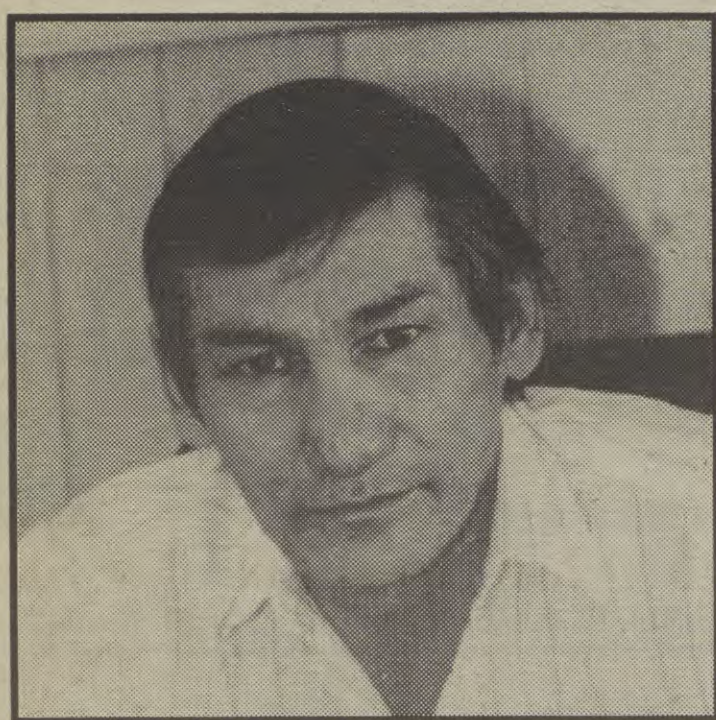
The band will soon launch a hunt for a director with appropriate experience, Auger said.

The shelter, which stands near the band office, is nearly completed with only some interior work and landscaping still to be done, Auger said. He expects it to be open by June or July at the latest. By then it should also have an official name. Local residents will prob-

ably be canvassed for suggestions.

The \$250,000 funding for shelter construction came from Canada

Mortgage and Housing Corporation. Indian Affairs will spend a similar amount each year for maintenance and operating costs, Auger said.



Gordon Auger

Joe McWilliams



Canadian Indian/Inuit Teacher Education Program

CITEP

1992



The CITEP Conference will be held in Montreal, July 25, 26, 27 1992, hosted by McGill University's Native and Northern Education Program and by the Mohawk community of Kahnawake. The conference is designed for people interested in First Nations education, and will be of particular value to graduates of aboriginal teacher education programs or those currently enrolled in such programs.

Those wishing to make an individual or group presentation at the conference should contact the CITEP secretariat immediately. Possible topics include culturally sensitive curricula and instructional materials, the roles of language and community involvement.

A pre-conference colloquium will be held July 23 and 24 on the evaluation of Teacher Education Programs as seen through the eyes of trainees, graduates and administrators.

Anyone interested in attending the conference or the colloquium should contact:

CITEP Secretariat

Conference Office
McGill University
550 Sherbrooke Street West
Suite 490, West Tower

Montreal, Quebec
H3A 1B9
Telephone: (514) 398-3770
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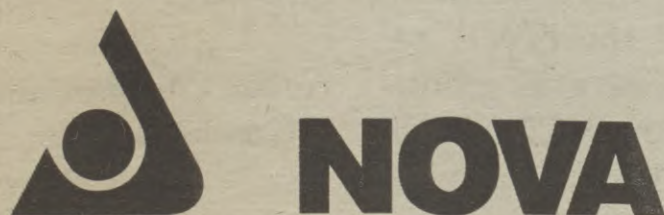
To be eligible for an Award, a Native must be enrolled in one of the Corporation-approved TWO-YEAR BUSINESS OR TECHNICAL programs offered by one of the following:

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Further information and application forms may be obtained by contacting the institutes listed above or:

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Sports

Hobbema champ first for Samson Cree Nation Boxing Club

By Linda Caldwell
Windspeaker Staff Writer

Fifteen-year-old Junior Louis was the first to win a national title for the Samson Cree Nation Boxing Club at Hobbema.

He came home from the Canadian Junior Boxing Nationals with the Canadian title in the Junior C level, a first for the four-year-old club.

"Junior's got a great future in boxing," said Stan Crane, the club's general manager and coach. "He used to be a slugger to start with but he realizes now he has to acquire those boxing skills to get to the top."

Junior started boxing three years ago, but after some really tough fights and six straight losses, he took 18 months off. When he went back in the ring, it was with a more serious attitude. He had five straight wins and now boasts a national championship.

About half of the club's 54 registered youngsters are active right now, said Crane. Kids can take part from about age eight up, but they can't compete until they're 11.

"Our main objective is to get some of the kids off the street - they don't have to compete," Crane added.

Louis is the club's first national champ, but Keith Baptiste was the Alberta Golden Gloves champion in 1989, another first for Hobbema. Crane is particularly proud of the fact the club is churning out champs using local Native people as coaches and trainers.

"We've proved it can be done," said the former boxer. "As long as you know the basics, you can pick up from there. You don't need expensive outside help to start."

The club's two trainers, Stan Cardinal and John Martinez, came up through the Hobbema ranks.

"There's no barrier there at all - they can communicate with them. They know how they feel," Crane explained.

The Hobbema club is hosting an international tournament on May 2 at the Howard Buffalo Memorial Centre. The United States Golden Gloves team will fight the Alberta team and eight other clubs from the U.S., along with a number of Alberta teams, are also taking part. Bouts begin at 1 p.m.

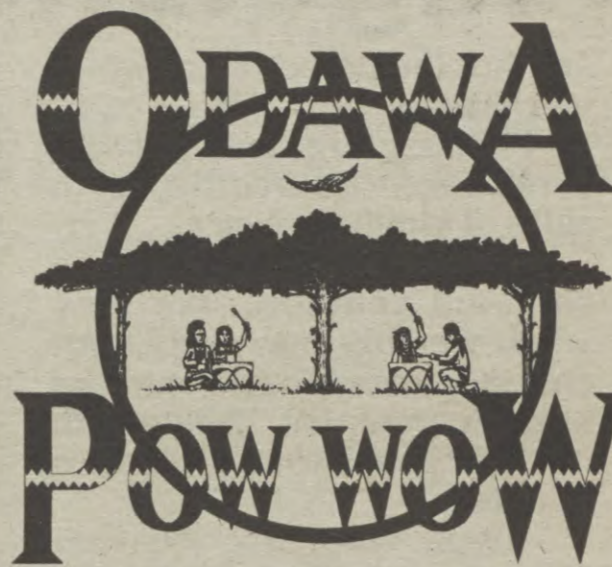
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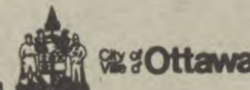
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Advertising Feature

Native communications program is growing

"From Smoke Signals to Satellites" accurately describes the rapid evolution of aboriginal communications in Alberta. Since its early beginnings in 1968 with one man, a tape recorder and a powerful dream, the communications field has produced many skilled professionals who continue to bring honor to themselves and their communities for their public and personal contributions.

Grant MacEwan Community College is proud to have been part of aboriginal communications history since 1974 through the Native Communications Program (NCP). One hundred and forty-seven talented and creative aboriginal communicators have already graduated from this unique program and a further 15 will join those ranks this year. In the weeks to come, this series will feature some of these graduates and their accomplishments.

The Native Communications program has done its share of growing and evolving while attempting to meet the training needs of aboriginal communities. Today, with self-government becoming a reality, there is an ever-increasing need for skilled media practitioners. With the help of its advisory committee, NCP will continue to provide an entry point for aboriginal students who want to be part of this exciting and grow-

ing field.

Journalism, television, photography, radio, and microcomputers are the program's focus but for many students the real attraction has always been in the cultural aspect.

The first week of the first trimester of NCP begins with a

impact on the direction their personal and professional lives have taken.

Many NCP graduates have achieved national and international prominence. Tantoo Cardinal (1974 graduate) appeared along with Jimmy Herman (1980) in the Hollywood pro-

duction Dances with Wolves. Lorraine Sinclair (1978), founder of the Mother Earth Healing Society, has spoken on environmental issues at an international level. Molly Chisaakay (1992), has touched countless hearts through her words in a high school poetry text and in Writing the Circle.

Other NCP grads have had varied media-related careers. Dorothy Schreiber (1979) has worked in the print medium, radio at the national level, and in the high pressure world of television news before going on to become a partner in a film company. A 1981 grad combined his media skills with his musical talents to produce and host a popular television program. Rocky Woodward applied his writing talents to educational radio dramas and working as a reporter before becoming Windspeaker editor.

Unlike other GMCC programs, Native Communications attracts most of its students from outside metropolitan Edmonton. Examples are two recent graduates who call Inuvik, NWT, home. Bertha Allen, founder of the Native Women's

Association of the NWT, returned to the north after graduating in 1991 from NCP. Angus Cockney, well-known Inuit artist, continued in Audiovisual Communications but took some time off to ski to the north pole

before returning to graduate in 1989. These are the names of just a few graduates of the Native Communications Program in its 18-year existence. Space doesn't permit mention of all those who returned home to work with their people in various capacities, those who entered the world of politics, radio and television broadcasting or those who decided to further their education and entered post-secondary institutions.

Native communications has changed in many ways since 1968 when the man with the tape recorder, Eugene Steinhauer of Saddle Lake, founded the Alberta Native Communications Society but the need for highly skilled and trained media specialists remains. The Native Communications Program continues to do its part in providing an introduction to the media so prospective journalists, writers, researchers, producers, and audio-visual technicians can make more informed career choices.

For more information on the Native Communications Program call Jane Sager at 483-2348 or write:

Native Communications Program
Grant MacEwan Community
College
P.O. Box 1796
Edmonton, Alberta
T5J 2P2

Grant MacEwan Community College

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one-week retreat to the mountains with an elder-wife team where students are introduced, often for the first time, to aboriginal spirituality and teachings of the elders. Graduates say this experience has had a significant

duction Dances with Wolves. Lorraine Sinclair (1978), founder of the Mother Earth Healing Society, has spoken on environmental issues at an international level. Molly Chisaakay (1992), has touched countless hearts

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Sports

Alberta junior team national ring kings

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Alberta's junior provincial boxing team cleaned up at the national finals in Ontario, bringing home a heavy cluster of medals and the overall team trophy.

"I thought I was going to have to hire a Brink's guard to bring those precious medals back from the tournament," said Dennis Belair Jr., the Alberta Boxing Association's technical director.

Out of 15 medal fights, the 13-member team picked up a total of 11 medals: six gold, three silver and two bronze. It is the first time that an Alberta team has made such a strong showing at the national level, traditionally dominated by Quebec and Ontario.

"This team is going to be the Olympic team in 1996 if these kids keep at it," Belair said. "Quebec and Ontario are strong because of their numbers. Now they're shaking their heads and saying 'What's going on in Alberta?'"

Belair and a handful of excited parents greeted the predominantly Native team at Edmonton International Airport on their return from Sarnia, Ont., the site of this year's tournament.

The small crowd erupted in hoots and cheers as the team appeared, decked out in blue gym suits and waving their group trophy.

"We went down there to kick ass and the boys went right to work," said team manager Lew Seely, adding that this year's team was the biggest ever fielded by Alberta.

Despite the cheers and popping flashes from the cameras of family photographers, the team members appeared almost low-key about their victories.

"I was thinking about family," said 15-year-old Slave Lake resident Chris Ladouceur of his gold-medal match. "I was thinking about how I might be the first to win the national. I wanted to get recognition for my family because my dad was a boxer."

Willard Lewis, a 17-year-old from Lac la Biche, said the Alberta fighters were confident they would lead the medal count at the tournament.

"We were down there two days before the tournament boasting we would win the team trophy," said Lewis, who earned a spot on Canadian national intermediate boxing team for the world finals in Montreal next September.

Team coaches and managers attribute the success of the Alberta team in part to a rigorous pre-tournament training camp at Lodgepole, about 40 km west of Drayton Valley. The boxing association has a 1,500-square-foot facility at Lodgepole, where provincial teams spend at least a week before major events.

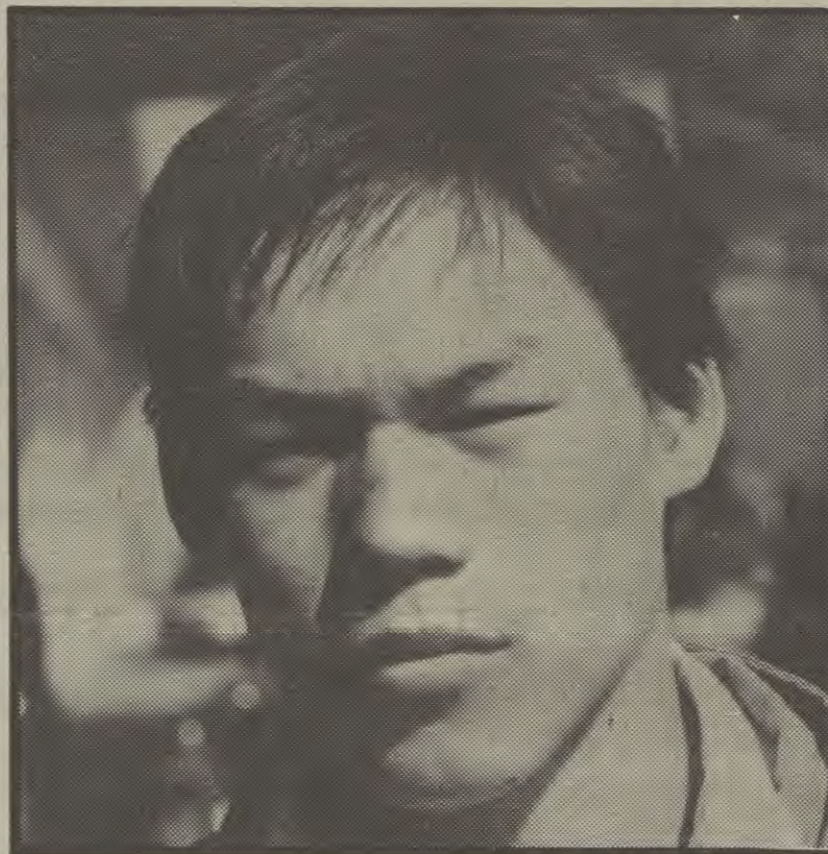
"They eat, drink and sleep boxing there. They come out really focused," Belair said. "Everybody gets along, as well. We can see the light at the end of the tunnel."

There were 58 athletes from across Canada competing in this year's junior tournament. Twenty intermediate level boxers (the 17- and 18-year-old category) also fought for spots on the national team. There is no national team at the junior level.



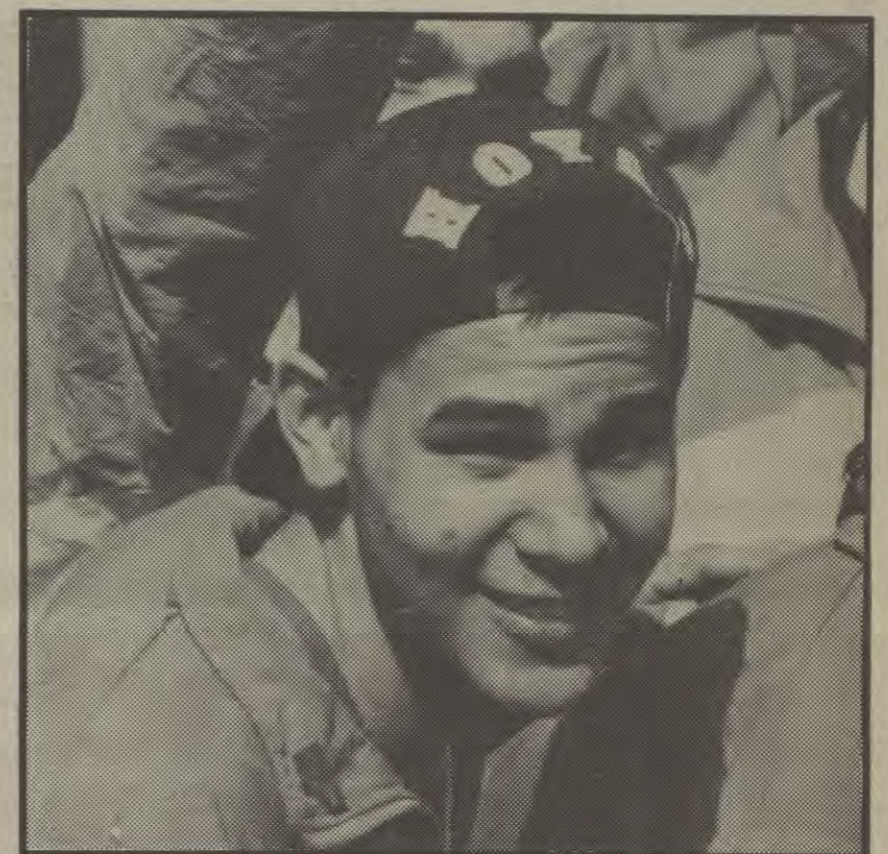
Cooper Langford

The Alberta Junior Boxing Team stops for a photo on their way home after cleaning up at the Canadian nationals



Cooper Langford

Willard Lewis will be fighting at the intermediate world finals in Montreal



Cooper Langford

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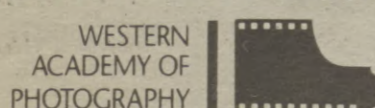


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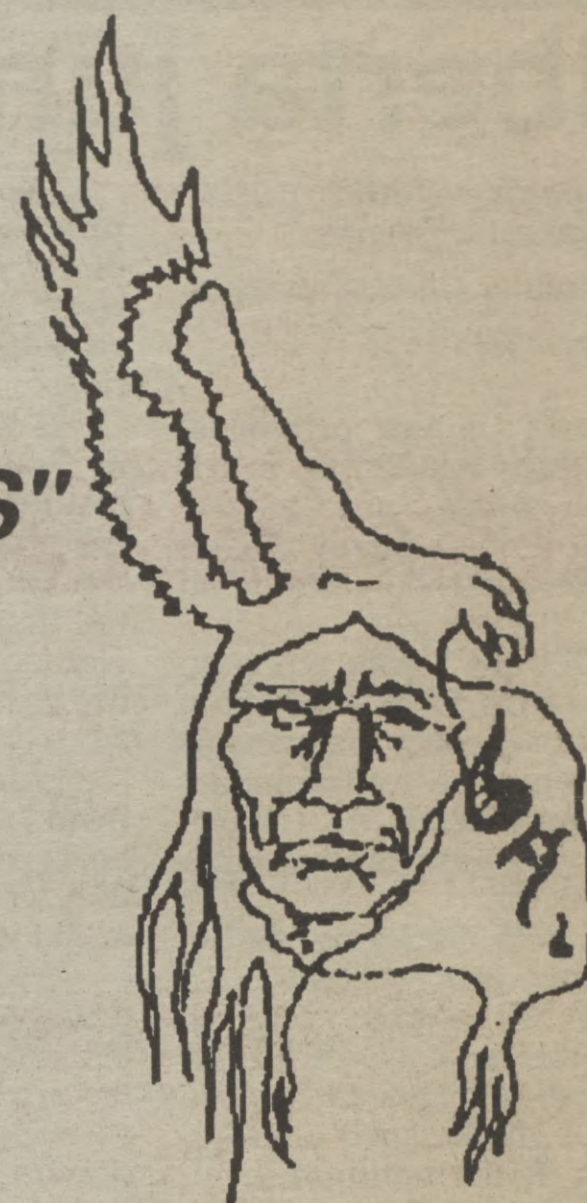
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