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### QUOTABLE QUOTE

'At the Tea Dance, we pray. The people want me to talk. Even if I say something to them, they don't believe it. They'll see, they'll wonder why they didn't change. I am taught everything. I know. This drinking business. The people think nobody sees them do bad things to each other. But if they die they will see. They'll wish they had obeyed the pitiful old man. I know it's very hard.'—Dene Tha' Elder Alexis Saniantha

# Wind speaker



February 17, 1992

North America's Leading Native Newspaper

Volume 9 No.23

### INSIDE

#### METIS ELECTED SENATOR WANTED

Metis people want a constitutional deal that includes a Metis elected senator. They also want a guaranteed seat at the constitutional table—please see page 3.

#### 'THE GENERAL' PASSES ON

Micmac Tom Paul who used the code name 'The General' during the 1990 Oka summer of discontent, has passed away. Paul was also known for wearing a Groucho Marx disguise while Mohawks confronted the Canadian Army—please see page 8.

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## LaChance shooting to be reviewed

By Cooper Langford  
*Windspeaker Staff Writer*

PRINCE ALBERT, SASK.

Following a year of demands for a public inquiry, the fatal shooting of Leo LaChance in Prince Albert by white supremacist leader Carney Nerland will be reviewed by a special panel.

"There have been questions raised regarding a number of aspects of this case," Saskatchewan justice minister, Bob Mitchell, said in a media release. "I want to ensure those concerns are addressed so people have faith in the execution of justice."

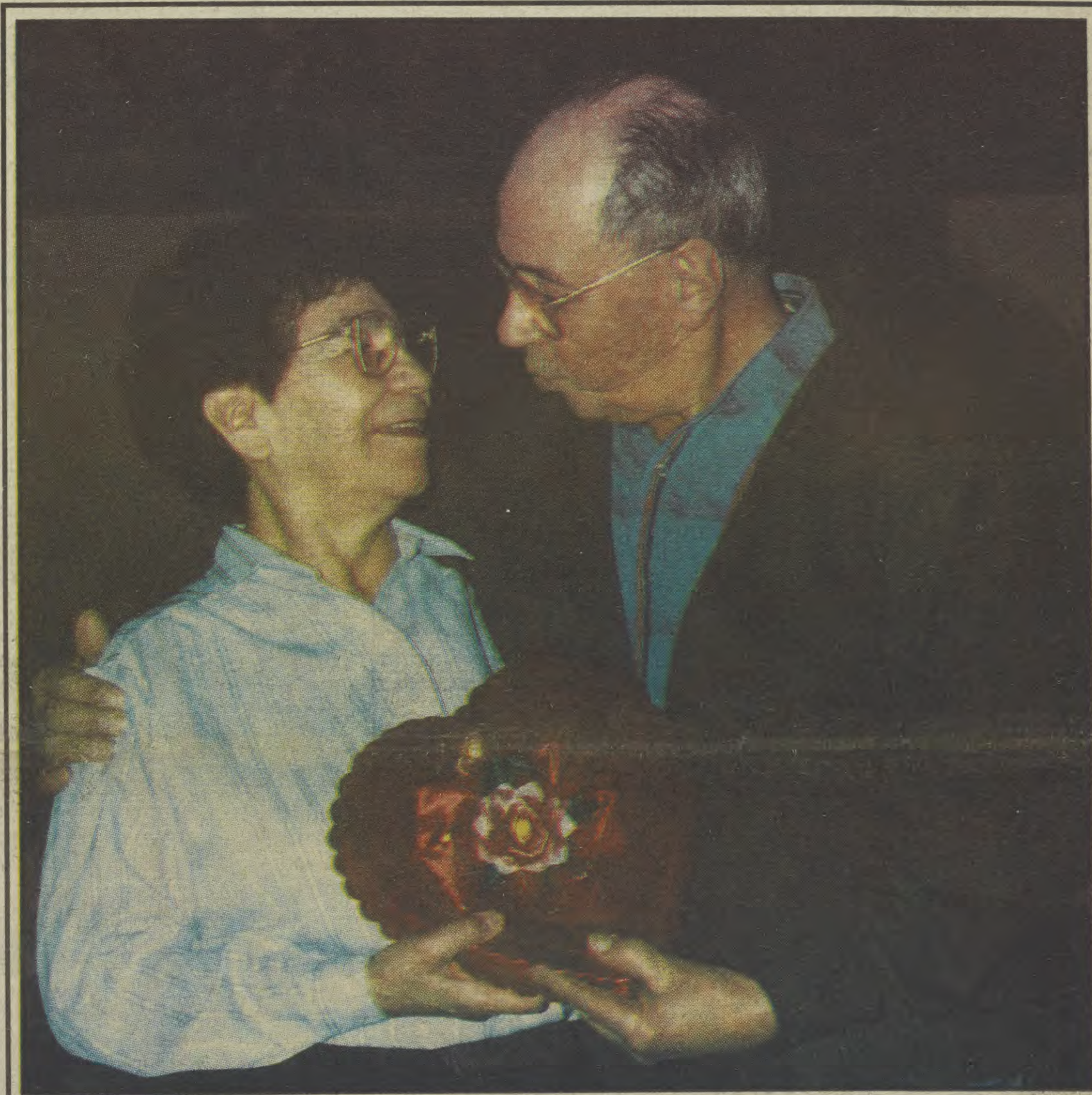
LaChance, a 48-year-old trapper from the Whitefish Lake reserve, was shot outside Nerland's gun shop one year ago. Nerland pleaded guilty to manslaughter and received a four-year sentence. The shooting never went to a full trial.

Native and community groups have since made repeated calls for an inquiry saying the case leaves many questions unanswered.

"A lot of our people are asking how the process worked and what kind of deals were made," said Alphonse Bird, a spokesman for the Prince Albert Tribal Council. "We think there is a double standard out there. One for white people and one for Native people."

Nerland's sentence sparked a wave of protest in Saskatchewan's Native community. Grandmothers demonstrated outside the courthouse on the day of his sentencing outraged against "the senseless death of Leo LaChance and the racial hatred freely expressed by his killer." Bird said people have been "frustrated at the street level" by the case and have spoken of "retaliation" for the crime.

"It has come to the point where something has to be done before somebody else gets hurt," Bird said. "We want to know why this man, who claims to be a white supremacist, kills a minority and yet only gets four years...Nerland's beliefs weren't taken into account when they were doing the sentencing."



Bert Crowfoot

It's Valentine's Day pucker up time! Miles Norris is about to give his wife Rita of 52 years a Valentine's Day kiss, along with a heart-shaped box of chocolates. Rita and Miles continue teaching people the wonderful steps towards becoming a good Red River jigger and square dancing. The happy couple live in Edmonton—please see their story on page 10 and 11.

Bird said people also want to know how Nerland's sentence compares to others handed down in cases of violence between white and Native people. Prince Albert police downplayed the racist angle in the LaChance shooting shortly after Nerland's sentencing. The apparent denial of racial motivations "throws a cloud over the judicial system" and leaves many questions in the public mind, said Gerry Morin, a lawyer and head of the city's Indian-Metis Friendship Centre. "I'm certainly glad they are

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## Mercredi draws fire from Native leaders

OTTAWA

Ovide Mercredi said Natives should be recognized as a distinct society and drew fire from Native leaders who fear resurrecting the controversial phrase will hamper the drive toward self government.

The head of the Assembly of First Nations repeated his latest constitutional demand in several speeches last week bringing the term that in part sunk the Meech Lake accord back into the national spotlight.

"Quebec has the responsibility to promote and preserve its distinctiveness," Mercredi told Parliament's special committee on the constitution in Ottawa.

"The recognition of this responsibility can be used by Quebec to justify, for example, extra funding for language, law and culture. There will be no similar recognition for First Nations, again, pointing to a double standard."

Earlier in the week, Mercredi told a constitutional conference in Toronto special status for Quebec may render Native rights "second-class" in the province unless Natives get similar guarantees.

But other Indian leaders did not pick up Mercredi's call warning constitutional talks should focus on self government and not get bogged down in debates over terminology.

"Our demand is not for a word," said Ron George, president of the Native Council of Canada, an organization representing off-reserve Indians.

"We're not going to get in a big debate about whether the word distinct is going to apply to you and to us or whatever. What makes the difference is what Canadians expect for all citizens. And that's equality."

Indian Association of Alberta president Regena Crowchild said Native people already have a distinct language and culture as well as distinct political and historical right.

"We inherited that from our forefathers. To just classify us as a distinct society, that is very limiting," she said.

Self government has remained a staple in the stump speech Mercredi has been taking around the country in recent weeks. He has also been trying to calm fears that Native control will make Canada a patchwork of sovereign entities.

"Canada will not become one big swiss cheese," he said in Ottawa, echoing comments he made during a recent one-day

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# Killer of Leo LaChance doing hard time in jail

PRINCE ALBERT, SASK.

The Aryan Nation leader convicted in the shooting death of Leo LaChance has had a rough ride behind bars, say two prisoners who spent time in jail with Carney Nerland.

"We didn't let him enjoy himself in there. We wanted to let him know how jail was," said Frank Rabbitskin, who spent several weeks with Nerland in the Prince Albert Correctional Centre.

"Even though most of the guards didn't like Nerland because he was a white supremacist, they made us leave him alone. A lot of inmates would like to give him a shot."

Gary Bear, another inmate, said Nerland was a quiet prisoner who didn't like to leave his cell and feared other prisoners who "would kick or punch his cell door when they walked past."

Nerland is serving a four-year sentence for manslaughter. He shot LaChance, a 48-year-old trapper, last year outside his gun shop in Prince Albert. After his trial, Nerland was reported to have said: "If I killed an Indian. You should give me a medal."

In jail, Nerland denied making the comment. And despite earlier violent and boastful outbursts, the racist leader spent his time watching television and teaching himself German.

"He seemed like a pretty violent man," recalled Bear, who met Nerland in a police van taking them from the courthouse to the jail. "He talked about killing a guard. He asked me if I knew anyone who wanted to start a

riot." "When we got there, all of a sudden he was like a little kid. It only took him a couple of hours to smarten up...There was a lot of hate in him. You could see it in his eyes. But he didn't dare

show it in front of a hundred Indians."

"He is a tough guy until it comes to reality. Then he is a wuss," Rabbitskin said. (Information courtesy Prince Albert Daily Herald)

## LaChance shooting reviewed

From front page

going to look at this case. This has been going on for a year," he said.

The review panel announcement follows months of talks between the provincial government, the Prince Albert Tribal

Council and city leaders. The panel will work in private—possibly with access to police and RCMP records—but will make public recommendations. Mitchell is also open to a full public inquiry if that is what the panel recommends, said Lisa Simpson, a spokesman for the

minister.

The review panel will have three members, one appointed by the tribal council, one from the city and one appointed by the provincial government. The panel's members and mandate will be announced by March 1, Simpson said.

## NCC president disagrees with Ovide Mercredi

By Rocky Woodward  
Windspeaker Staff Writer

OTTAWA

The president of the Native Council of Canada has made it clear that the Assembly of First Nations does not represent them.

In a presentation to the parliamentary constitutional committee in Ottawa, (Feb. 11) Ron George said if anyone wanted to know about off-reserve Native people they would have to talk to him and not Ovide Mercredi.

"I claim to speak for no one else. Ovide Mercredi and the AFN do not speak for us. We do not fit in their system," said George.

The NCC represents all non-status Indians living off reserve.

George also showed disagreement with Mercredi after the AFN leader made a strong plea for aboriginal Canadians to be granted distinct society status, as is proposed to Quebec. Mercredi made the plea during a constitutional conference in Toronto, Feb. 6-8.

But George said the NCC did

not ask to be recognized as a distinct society.

"We didn't make the word distinct an issue. We know that the word distinct will be defined uniquely in relation to Quebec. What we're calling for, quite simply, is the same level of recognition for the same basic reasons," George said.

George said the NCC wants to see an inherent right of self government, but given the same powers as a distinct society.

"As the founding people we deserve, and must have protection and promotion for our societies, language, culture, institution and acceptance that we are partners."

Both Inuit and the AFN saw recognition as a distinct society is important to them.

Besides blasting the AFN for not consulting off-reserve Natives on any position it takes, George also criticized the media and government for ignoring them.

He called it a cruel hoax perpetuated by the media and government.

"The off reserve population are never consulted whenever

anything is talked about in the media. You never hear anything about non-status, Metis or off reserve Indian people. It's who the government wants to recognize, that's what the media recognizes," George said. "It's going to stop and that's a promise."

George said that the NCC supports Quebec's proposal for a distinct society but he said it wasn't easy when nine Micmac bands in Newfoundland are finding it difficult to gain recognition from the federal government.

"Since 1949 federal policy refuses to recognize the Indians on the island. No one knows why or will say why."

"The Federation of Newfoundland Indians proposal for recognition is now suspended because Ottawa has decided it was too political. They won't be recognized short of a court order," he said.

George said there is no big debate whether the word distinct applies to Quebec or aboriginal peoples.

"What makes a difference is what Canadians expect for all citizens, and that's equality."

## 100 Lubicon supporters demonstrate in Austria

VIENNA, AUSTRIA, EUROPE

About 100 people gathered in front of the Canadian and American Embassies in Vienna, Austria, to protest the potential of clearcutting by Daishowa Canada Ltd. on territory claimed by the Lubicon Indian Band.

The protesters said they want to see a settlement reached between the Canadian government and the Lubicons before any timber is taken from the unceded Lubicon territory. They said the demonstration was held to increase international pressure on Daishowa and the Canadian governments.

Upon the request of the Blackfeet Nation in Montana, the demonstration also included protest against the opening of an area south of Glacier Park (Badger Two-Medicine area) for oil development. The area is so far, untouched.

The demonstration was organized by the Austrian human rights organization, Association for Endangered Peoples. The protest was part of a Europe-wide Lubicon action week, January 27-31.

Carrying placards with slogans like "Stop Daishowa" and "No Canadian clearcutting of Native human rights" the demonstrators marched from the Viennese offices of a Belgian oil-com-

pany to the embassies.

Organizer, Peter Schwarzbauer, said the protesters are aware that all Canadian embassies in Europe are provided with misleading External Affairs and Department of Indian Affairs (DIAND) information about the Lubicon issue.

Schwarzbauer met with Canadian Embassy officials and presented them with a newly released book, "Last Stand of the Lubicon Cree." The book details the Lubicon plight of over 50 years. The protesters said it was to counteract the propaganda material aimed at the Lubicons, "As proof that we know and always have known what we're talking about," said Schwarzbauer.

Schwarzbauer also presented Canadian Charge D' Affairs Ernest Bergbusch with a petition for the Lubicon Cree signed by 350 Austrians for Prime Minister Brian Mulroney and Indian affairs minister, Tom Siddon.

The request was accepted by Bergbusch.

During the action week similar activities were held in various European cities, Duesseldorf, Germany (headquarters of Daishowa owned companies in Europe) England and Bern, Switzerland. The events were widely supported by environmentalist groups.

The Association for Endangered Peoples, has about 6,000 members in four European countries.

## NATION IN BRIEF

### Lawsuit launched over logging national park

ALBERTA: Two environmental groups hoping to stop logging in Wood Buffalo National Park launched a lawsuit against the federal environment minister, Jean Charest. The Canadian Parks and Wilderness Society and the Sierra Legal Defence Fund say Ottawa is violating the National Parks Act by allowing the logging. "In our 29-year history we have never sued over an issue," said Ray Ramussen, the wilderness society's vice-president. "However, this is such a flagrant contravention of the purpose of a national park, we saw no alternative." Canadian Forest Products holds a timber lease in Wood Buffalo park and sells logs to Daishowa's High Level mill. Ottawa and the forest company are negotiating a buyout of the lease.

### New charges considered in murder case

MANITOBA: New charges could be laid against one of the four men involved in the 1971 slaying of a young Native woman in The Pas. The Manitoba government asked Alberta's Special Prosecutions Branch to review evidence against James Houghton, who was acquitted in the stabbing death of Helen Betty Osborn. Manitoba justice minister, Jim McCrae, said he wants the review done outside the province so it would not be influenced by the local political climate. Manitoba's Aboriginal Justice Inquiry recommended the government consider new charges.

### Native youths oppose separate Quebec

OTTAWA: About 200 Native youths attending a constitutional conference in Ottawa agreed to work together to fight Quebec separatism. And they said traditional territories should not automatically become part of Quebec should the province decide to leave Confederation. "The land has no border and nobody has the right to separate us from our brothers and sisters in the rest of Canada," said Nadir Andre, an Innu from Schefferville, Que. The youths ended their two-day conference strongly supporting treaty rights and the inherent right to self government.

### Centres lose funding in alcohol dispute

N.W.T: Two drug and alcohol treatment centres in the N.W.T. lost their funding because counsellors refused to accept a territorial government no-drinking policy. The centres, in Iqaluit and Pangnirtung in the Eastern Arctic, were 42 to centres that had until the beginning of the month to sign funding agreements with the territorial government. The agreements required counsellors at the centres to take vows of sobriety.

### Inuit announce constitutional demands

Inuit leaders want self-government and distinct society status as part of their constitutional deal with Ottawa. Leaders of the Inuit Tapirisat of Canada also supported the demand for a charter, which would constitutionally enshrine social programs, and said Natives should have a meaningful voice in future constitutional and economic talks. Zebeedee Nungak, chairman of the committee that drafted the Inuit position, said the Inuit are flexible about the language used to protect their demands. But he said any final deal must ensure an Inuit right to their language and culture.

## Mercredi draws fire from Native leaders

From front page

speaking tour in Alberta. "(Self government) must not be encumbered by definitions...It involves an open political process in which the right must be viewed by necessity as dynamic."

Mercredi said self govern-

ment must include Native control over justice, health, child welfare, education and resources. He also said Ottawa must also fund the development of self-governing communities at least to the same levels as it does for non-Native communities and implement the terms of existing treaties.

## News

# Metis want to be dealt with as a Nation

By Jeff Morrow  
Windspeaker Contributor

EDMONTON

Metis people want a constitutional deal that includes a Metis-elected senator, membership on the Supreme Court and special charter of rights, top leaders said.

The list of Metis demands goes on to include a guaranteed seat at the constitutional table, input on Bank of Canada policies and self government rights.

"We are Metis, not treaty or Inuit. And we want to be dealt with as Metis," said Norm Evans a member of the Metis National Council, a coalition of independent Metis organizations based largely in Western Canada.

National council leaders presented their demands during a one-day Edmonton meeting of Ottawa's unity committee, which is now touring the country collecting opinions on constitutional concerns.

The Metis leaders backed their calls for a strong self government

saying they feared they will be "lumped" in with other aboriginal groups in a constitutional deal.

"It seems that the government is shaking it up in one big sack and trying to make it work. It's not going to," said Larry Desmeules, head the Metis Nation of Alberta.

"Our contribution to this country is well known," said Jim Durocher, council spokesman and president of Metis Society of Saskatchewan. "We believe we are a nation within a nation and we seek recognition."

But the Metis position got a cool response from government representatives at the Edmonton meeting.

Western Arctic Liberal MP Ethel Blondin, who sits on a special sub-committee dealing with Native constitutional affairs, called the proposals "interesting." But she said the issue of dividing constitutional rights between Native groups "will have to be worked out among themselves."

Edmonton New Democrat MP Ross Harvey echoed Blondin's concerns saying Ottawa will have

a hard time swallowing Metis proposals for an independent self-governing process. "The solution for the Metis is going to be a solution for the First Nations generally," he said.

Alberta Liberal leader Laurence Decore said a separate governing system for Metis would only increase divisions in the country.

Blondin's committee, which includes Wetaskiwin MP Willie Littlechild, is scheduled to present its findings to parliament in mid-February.

## Headway made for Native justice system

By Cooper Langford  
Windspeaker Staff Writer

MANITOBA

Courts in Manitoba and Saskatchewan will hire more Native judges and show respect

toward traditional practices in an effort to tailor the legal system to the needs of aboriginals.

But both provinces stopped short of embracing a separate justice system as they announced their responses to provincial reports on Natives in conflict with

the law.

"An aboriginal justice system, separate criminal codes, civil codes and charters of rights are not achievable in the current constitutional framework," Manitoba justice minister, Jim McCrae said.

McCrae's comments swept away one of the overriding recommendations from Manitoba's sweeping 1000-page review. He said work on a separate system could not begin at least until the concept is enshrined in a constitutional deal on self government.

In Saskatchewan, justice minister, Bob Mitchell, appeared more open to the idea of a separate system, but remained non-committal.

"If that's what we have to do to make the system work, then that's what we should do...I don't pretend to know what the future holds."

Saskatchewan is taking some steps towards turning parts of the justice over to Native control. The province will implement a two-year pilot program that will allow Native justices of the peace to try lesser crimes like break and enter on nine northern reserves.

Dan Bellgarde, vice-president of the Federation of Saskatchewan Indian Nations, applauded Mitchell's announcement. He said a separate system will likely evolve with the de-

velopment of self government.

"I cannot see an Indian government system without an Indian-controlled justice system," he said. "We are all anxiously awaiting the outcome of negotiations for Indian self-government."

Manitoba leaders, however, were swift to criticize the actions of their government.

"The same government that has accepted the recognition of the inherent right to self government simultaneously refuses to recognize one of the most vital components of inherent jurisdiction—the right to jurisdiction over justice," four Manitoba groups, including the Assembly of Manitoba chiefs said in a joint media release.

Both governments want to improve cross-cultural training for police and court workers. Manitoba plans to increase Native control over policing and wants to reduce the incarceration of non-violent offenders. Saskatchewan wants to get more Natives on police forces and allow judges more flexibility in sentencing.

## School receives short reprieve

By Cooper Langford  
Windspeaker Staff Writer

A near-bankrupt school for Native dropouts in central Alberta will stay open at least until the end of February when the next rent payment comes due.

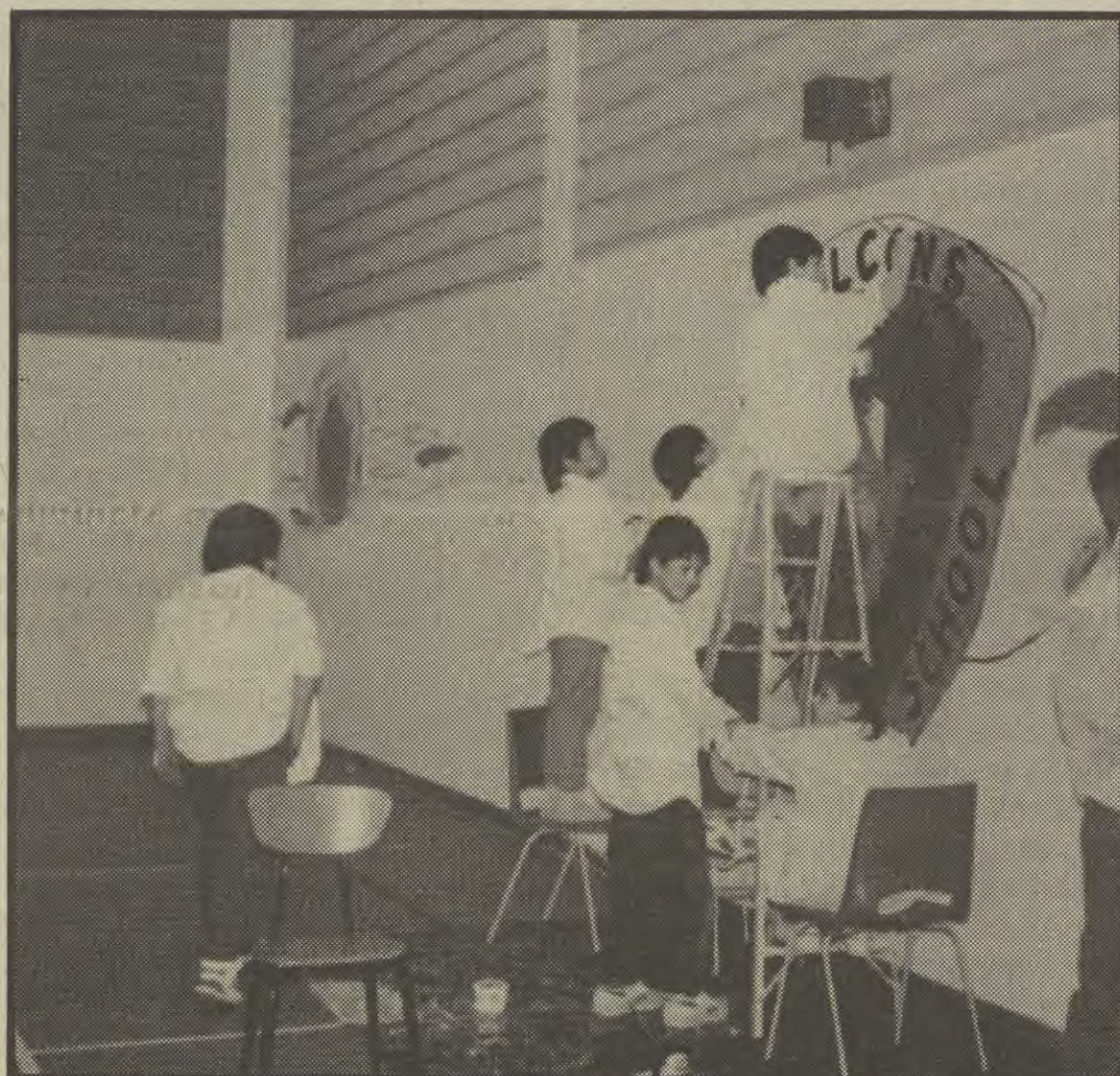
Jody Janzen, principal of the Learning Centre, says she has raised enough money from a "confidential" source to pay back rent on the 7-room school house owing since September.

"I've been able to keep things afloat with a lot of help and support. But I think the fight is a long way from over," she said after winning yet another last-minute reprieve for her troubled school.

The Learning Centre was scheduled to close in mid-Jan. if back rent was not paid. Building owners granted Janzen a last-minute, two-week extension on that deadline, which has now been met.

But financial pressures continue to bear down on the school that serves more than 60 students from the reserves at Hobbema about 100 kilometres south of Edmonton. Janzen said backpay is still owing her staff of 4 teachers and 5 support workers, including a janitor and bus driver.

Despite repeated pleas from Janzen, Hobbema's Louis Bull band and the Native Council of



File Photo

### Are students losing out because of government ignorance?

Canada, Indian Affairs has refused to bail out the school. Student registration continues to be a major stumbling block in attempts to inject new government money.

The school has been scraping by on an \$80,000 funding deal with Indian Affairs for its original 20 students. Although enrollment has exploded, department officials say they can-

not increase the grant because some students are not fully registered at the school. They say others may be still be registered at other schools.

Even if enrolment problems are straightened out, the school still faces many financial hurdles. The government does not fund building or operating costs for private schools. The money must be raised privately

## Natives must have right to evolve

EDMONTON

Native self government is an evolutionary idea that should not be constrained by early definitions the Grand Chief of the Assembly of First Nations said during a one-day speaking tour of Alberta.

In speeches to business and church groups, Ovide Mercredi offered rough definitions of and warning about what Native people want out of the constitutional process.

"You have collective rights. It's called Parliament and the provinces...When we talk about collective rights we are talking about the same thing," Mercredi told a largely white audience at the Robertson-Wesley United Church in Edmonton.

"Where does the Parliament have the moral right and the legal right to tell Natives what rights they have. Self government for our people cannot be predetermined. We must be given the right to evolve."

Mercredi said most Canadians have had 125 years since Confederation to define their form of self government and that Natives should be given

the same opportunity.

Under Ottawa's current set of constitutional proposals Native leaders will have 10 years to define self-government. If no agreement is reached the definition will be left up to the courts.

In Calgary, Mercredi warned business leaders a constitutional deal that does not include an inherent self government right could raise tensions in the Native community.

"While the chiefs want harmony and peace with Canada we do not always control the politics in our society," said Mercredi, who represents at least 600,000 treaty Indians across the country. "People's patience isn't infinite and many have already decided that the only way to create change is through confrontation."

He later criticized top government officials for pre-emptive attacks on the demand for inherent self government rights.

"The last time I met with (Constitutional Affairs Minister) Joe Clark he told me Canadians don't support the inherent right to self government...Your politicians are telling me Canadians aren't behind the demand."

## Samson band steps closer to \$400 million

EDMONTON

Ottawa agreed to hand over \$400 million it has been holding in trust for the Samson Cree Nation, marking a step forward in the band's fight to win control of oil and gas revenues from its land.

James Jerome, associate chief justice of the Federal Court, ordered Ottawa and the Samson band to work out an agreement transferring funds to band control by Feb. 21.

If a deal acceptable to the courts cannot be reached, a federal judge may appoint a receiver to hold the money until the band concludes its multi-million lawsuit against Ottawa.

"A lot of hard work is paying off," said Terry Munro, an adviser to the Samson band. "If the transfer occurs, it would reflect a substantial change in (government policy)."

The Samson band is currently embroiled in a \$575-million lawsuit that claims Ottawa has mismanaged money held in trust under the Indian Oil and Gas program. The band wants to recover money it says it could have earned if it were allowed to invest its oil and gas revenues elsewhere.

While it looks as though the band will recover its oil-and-gas nest egg, Samson leaders were not overly excited by the latest developments in their case.

"I am wondering why we had to go to court to get what was rightfully ours in the first place," said Samson Chief Victor Buffalo.

"We talk about self-government and we can't even handle our own money."

The Samson band began proceedings against Ottawa in 1989. Band consultants say Samson earnings could be worth \$100 million more if their revenues had been invested privately.

# Is Mercredi going in the right direction?

Distinct society. Oh boy. Now there's a can of worms. Ovide Mercredi, the head of the Assembly of First Nations, really stirred things up last week when he said Natives should be recognized as a "distinct society" in keeping with Quebec's demands for special status.

The timing is impeccable. The clock is winding down on Ottawa's deadline to present a new constitutional package. The AFN's Circle on the Constitution is nearing the end of its cross-country consultations.

Why did Mercredi pick this time to open an emotional debate that could color the rest of the self government negotiations?

Aboriginals in Quebec may want "distinct" recognition to protect them from special powers that may be given to the province.

But for the rest of Canada's Native communities the right to preserve and promote culture should fall comfortably within a self-government deal.

In Alberta, Native leaders, including the minister of Native affairs, Dick Fowler, are upset with Mercredi's distinct society stand.

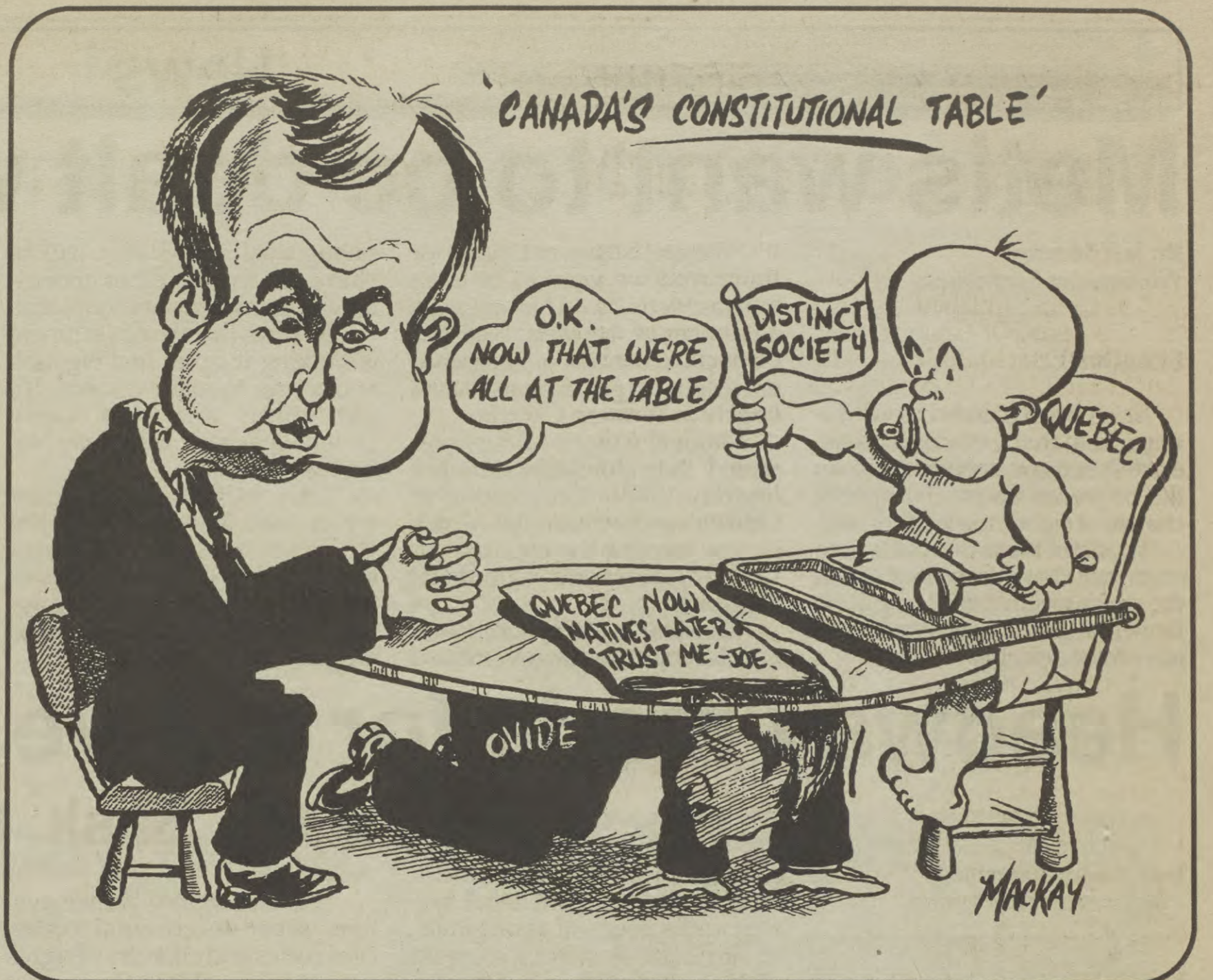
Fowler says "it comes a little late in the game." He says it's the first time he's even heard of a Native distinct society—up to now self government has been the number one issue.

IAA president Regena Crowchild says she has no idea why distinct society is being proposed now because Alberta Natives actually expect more.

"To just classify us as a distinct society, that is very limited," she said.

In recent speeches Mercredi has gone a long way in defining what people want from a self government. He has said self government is a process that will be defined as the needs and talents of Native communities evolve. He has said, at a minimum, self government should include power over child care, health, education and justice.

These are the kinds of things the rest of Canada wants and needs to hear. They are simple demands that most people will understand and likely support. Resurrecting loaded phrases like "distinct society" may only muddy the already difficult debate on self government. It's something Mercredi might want to consider.



## Has AFN forgotten grassroots people?

We were having coffee in the Calgary Indian Friendship Centre last week when the big news was passed around. It seems that national chief, Ovide Mercredi, of the Assembly of First Nations has agreed to visit the centre during his one-day dash through town at the end of the month.

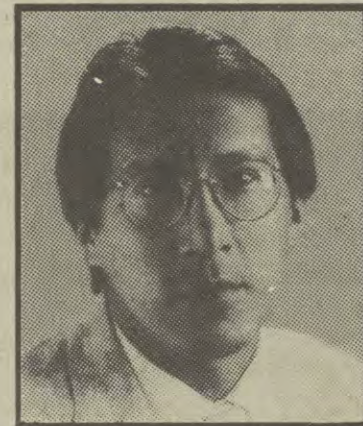
Murray, 42, and Ferlin, 59, are two long-time residents of what the experts call 'skid row'. They drop by the centre now and then to warm up, have a coffee and talk to anyone willing to cross those immense, invisible barriers that separate people like them from people like us.

We've talked a lot through the years. As a recovering addict/alcoholic, I've graced a few skid rows myself. Even though it's been a number of years, I still find therapeutic value in sharing part of my new life with street people. It's a reciprocal thing, really. As much as I represent the possibility of change, they represent the reality I face should I ever choose to imbibe again.

We reacted to the news in much the same way.

"Ahh, he won't even wanna talk to us," Murray said.

"Only wants to hear from people with money, that one," Ferlin muttered when told that the chief initially was scheduled to visit only with the Calgary Chamber of Commerce. Only a special request to visit the centre resulted in the chief's 90-minute informal forum with the Indi-



**RICHARD WAGAMESE**

ans. Without that specially arranged visit, urban aboriginal people like Murray and Ferlin never would get close enough to even shout at the man who purportedly represents their interests. The Chamber of Commerce luncheon is a \$30 tab for non-members—that might as well be a million when you generally dine at single men's hostels and soup kitchens, are a single mother, unemployed, in school or somewhere between plans or direction.

"We don't exist for any of them once we leave the reserve. No AFN office here, no Native Council of Canada office. Nothin'. We're lucky we got a friendship centre," Murray, a Blackfoot, explained.

"Yeah. And the chief at home don't do nothin' either 'cause we live in town. All the talk about self government ain't helpin' me get a place to live or a job here," Ferlin, a Cree named after country singer Ferlin Husky, muttered.

When I mentioned that they would get a chance to talk with him at the centre that day, they still were less than enthused.

"Big deal. He won't do nothin' anyway. Only reason he's comin' is 'cause someone made a big pitch for it. He didn't set it up himself. Had to be talked into it," Murray said.

"I wonder why he never came any other time. Just 'cause he's gotta get our input into this constitution stuff he decides he'll listen to us. Where was he when there wasn't no deadline?" Ferlin added.

We parted soon after: I, to jump in my car and drive back to my job in a mainstream institution, and they to prowl the street looking for something they've lost the ability to define any more.

But they were right. A recent Statistics Canada report called Canada's Off-Reserve Aboriginal Population, drawn from 1986 census, shows that 50 per cent of Canada's Indians live in off-re-

serve centres. Most of that urban aboriginal population exists in the lower reaches of the income scale, unemployment lines, welfare rolls and, like Murray and Ferlin, in hostels for the homeless.

The assembly and Native council are out of reach. Although they purport to represent hundreds of thousands of Native people, those of us in the cities never see them. In Calgary, for instance, there are an estimated 14,000 Native people. Despite that figure, there is neither an assembly nor a council office here. And although the reserve-based political issues of self government, land claims and treaty rights are supported by urban Indians, their own political issues go unresolved.

As Murray and Ferlin see it, self government or no self government, an empty belly is still an empty belly and a cot in a hostel is still a cot in a hostel.

Urban advocacy groups are springing up in virtually every major centre, especially Western Canada, and the time is coming when the national organizations will be pressed to action.

Despite the assembly's urban self government forums slated for the coming months, many Native people see it as simply a move to comply with the constitutional deadline and not a bonafide concern. Indeed, there hasn't been anything like an urban forum before now and urban aboriginal people have quietly slipped between the cracks within their own systems as well as the mainstream's.

As urban aboriginal groups become more aware of the political power they wield in terms of sheer numbers and their push becomes more focused and pronounced, as it will over the course of the year, Mr. Mercredi and his counterparts will find regular visits a political necessity.

**Eagle Feathers:** To the National Association of Friendship Centres for being there when no one else was.

# Wind speaker

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

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## Your Opinion

## Gov'ts abuse Natives both sides of Medicine Line

Dear Editor:

I have just finished reading 'In The Spirit Of Crazy Horse' by author Peter Matthiessen and determined it to be one of the best historical novels I have ever read. It details with shocking examples how successive United States governments have mistreated and abused the North American Indian people.

The shabby, abusive mistreatment of Indian people by both Canadian and U.S. governments on either side of the Medicine Line is well documented. They have systematically stripped the Indian people of their inner pride and their spiritual belief in the mighty Manitou. For the most part, turning a proud race of people into humble human beings with little or no guidance in

life, they attempted to obliterate thousands of years of history and culture.

Driven by a feeling of superiority and greed the white majority has for generations empowered all levels of government and police to do this. This must stop. It is up to each individual to protest the continued mistreatment of the North American people in whatever manner they choose. Write letters to newspapers, to your government representatives and special interest groups to express your feelings. If you don't get involved you are as guilty as those who actively campaign to undermine the legal and moral rights of the Indian people. The guilty ones know who they are and, hopefully, they don't sleep too well at night.

Leonard Peltier is a courageous individual, loyal to the North American Indian cause, who is a victim of the white man's justice system. His extradition from Canada was wrong because it was based on lies and not on physical evidence that would link him to the deaths of two FBI agents. If Peltier had been a white man, I don't believe, none of this would have happened to him.

If the Canadian legal system can allow a mass-murderer like Charles Ng to stall for years his extradition when all physical evidence clearly shows him to be guilty—I cannot understand why they (Canadian authorities) so willingly handed Peltier over to U.S. authorities, when there was no physical evidence to tie him to the two agents' deaths. Ng was kept here (in Canada) at the tax-payers expense. I would

rather have seen that amount of money go towards freeing Peltier.

Please write your member of parliament, your member of the Legislative Assembly and your ombudsman to encourage them to look into the possibilities of either freeing Peltier or to at least take another look at the evidence.

F. Wilton  
Grande Prairie, Alta.

## Early French immersion called child abuse

Dear Editor:

Early French Immersion child abuse is committed by English speaking parents. The following is factual proof.

About 77 per cent of Early French Immersion students drop out of high school (Carleton Board of Education research, Dr. N. Halsall). Many Early French Immersion students develop psychiatric problems. (They are thrust into a foreign language from English-speaking homes, Royal Psychiatric Hospital, Trite Report sponsored by the government, and also the Sheila Morrison School.

Future careers are jeopard-

ized by Early French Immersion because English suffers. (French has one-third of the English vocabulary and is 12th in spoken languages of the world, Board of Education study, Simcoe County and Research of Sam Elliston, teacher and author).

Self-esteem suffers when a child loses a year in early grades returning to English programs—they have a sense of failure at a young age. (From the Ottawa-Carleton Board of Education study, second largest in Canada).

Early French Immersion students are learning scrambled

English. Some students will retain the JARGON the rest of their lives. (Professor Hector Hammerly, Linguistics, Simon Fraser University, B.C. He calls it FRENGLISH).

Recommendations are as follows: promote better English, eliminate Early French Immersion programs and return to 40 minute per day core French in later grades, and stop government funding of Canadian Parents for French to save our children from child abuse.

Yours for the Rights of the Child,  
Vona Mallory and Associates,  
Barrie, Ontario

## Calgary groups support Lubicon

Dear Editor:

This letter is to inform Mr. Hamaoka, Vice President of Daishowa Canada, that several groups in Calgary have joined forces to support the Lubicon Lake Indian Nation, and help protect the fragile northern eco-system. These groups are the Calgary Labour Council, Calgary Rainforest Action Group, the Committee Against Racism, Northern Light and the Plains Indian Cultural Survival School.

We are both well aware that your (Mr. Hamaoka) refusal to honor your commitment of March 7, 1988, may result in a likely disastrous showdown with the Lubicon people.

We are also both well aware that you are able to turn this situation around by honoring the commitment of March 7, 1988.

And we are both well aware that if Daishowa does not honor its commitment, Daishowa will be an active participant in government-sponsored and government-encouraged genocide to once and for all get rid of the Lubicon Lake Indian society.

We therefore ask you to make a clear, firm and public commitment to not cut and not purchase any wood cut on unceded Lubicon territory until AFTER A SETTLEMENT of Lubicon land rights and negotiation of a harvesting agreement with the Lubicon that takes into account Lubicon wildlife and environment concerns is met.

We are also calling on Daishowa to immediately cease all of its clearcutting and purchasing of trees from the Wood Buffalo National Park, and to implement sustainable forestry practices in all of its FMA areas.

Roland Leitner  
Committee Against Racism

## Minister has valid message for Canada

Dear Editor:

The past year has seen enormous changes and progress throughout the world.

## Gr. 5 student needs help quick!

Dear Editor:

We are doing a project on Alberta. We are in grade five and I need information about Alberta, like postcards and posters and stuff like that.

It would be a big help if you could put an ad in your paper, asking people to send me information on your beautiful province.

Thank you very much.

Sincerely, Jared Sarlit  
NEW ERA  
527-Louise Avenue,  
Brandon, Manitoba, R7A-0X1

For the first time millions of people have had a taste of democracy, freedom, and basic human rights.

We, in Canada, may take many of our own rights and privileges for granted, but we must not become complacent.

We have built a unique country—one that is a model for the entire world.

At this special time of year, let us make an extra effort to recognize what is good in our lives, what is good in Canada.

It is those special values and traditions that unite us as a nation—and they will be the basis for our future together.

Best wishes for the new year!

Sincerely  
Barbara McDougall  
Minister of External Affairs



## Timber flows to Daishowa's pulpmill

Dear Editor:

Jim Morrison's letter regarding Wood Buffalo logging does a disservice to your readers and his Japanese employer, Daishowa Canada Co. Ltd.

When Daishowa acquired Canfor's High Level operations in 1990 the company sought to avoid a public review of the logging permits in Wood Buffalo National Park. They managed to achieve this by keeping the permits in the name of High Level Forest Products, a Canfor subsidiary.

Big deal! The logging continues under disgraceful circumstances. The timber flows to

Daishowa's sawmill. The sawmill residue flows to Daishowa's bank account.

These commercial arrangements are beneficially the same as ownership. The \$15 million federal offer is a matter of public record.

Morrison denies none of this in this letter. But he does try to establish a false impression that Daishowa has nothing to do with the Wood Buffalo logging.

Albertans have a right to better information from a foreign multinational operating in Alberta.

Sincerely  
John McInnis MLA, Edmonton Jasper Place

## Quebec Equality Party thanks Alberta citizens

Dear Editor:

On January 12, an Alberta citizen's organization called "Together for Canada Committee" paid for an advertisement to run in several Quebec newspapers. Its message was simple and clear: Albertans want Quebec to remain within a strong and united Canada.

As a member of the Quebec National Assembly representing the Equality Party of Quebec, I would like to thank all of Alberta for the kind gestures of the Together for Canada Commit-

tee.

This was a much needed and thoughtful statement from community groups who truly represent Canada. They have touched many Quebecers. It is gestures such as this that we need more

of. They go a long way towards keeping this country of ours together.

Robert M. Libman  
Leader for the Quebec Equality Party

## 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. Unsigned letters will not be printed.

**DID YOU KNOW...**  
that you can recycle  
by cleaning out your  
garage, basement or  
storage area and find  
other uses for empty  
non-toxic containers,  
e.g. plant pots.  
—Participation

## What's Happening?

# Valentine cards made from paper won blonde's heart

**Happy Valentine's Day!** Which reminds me...do you remember your school days, let's say, grade five, six and seven on Valentine's Day.

Remember how we had to buy a Valentine card for each student in our class? Well, we were so poor I used to draw my Valentine cards on school paper.

Wasn't it embarrassing, because kids would count how many cards they received? And it was always the cute little blond girl and boy who got the most! I was no hit.

In grade five, Henry Berard would ask me, "How many cards did you get Rocky?" Henry would ask this very loud as I fondled my five cards from a classroom of 30 kids.

"I've got 25," I'd whisper a lie.

"What? I can't hear you!" Henry would laugh—like, har har har.

Henry always had everything. I remember on his birthday I gave him a shiny quarter because (we were so poor my family would draw straws to see who would eat on Monday, Tuesday, Wednesday...). Anyway, Henry returned the favor one year later on my birthday. He gave me a quarter and it wasn't even shiny. And he had everything!

Still, I liked Valentine's Day, because I would draw a big purple heart and sent it to the blond girl, with "I like you" written on it. Obviously she knew it was mine. She'd look at it, smile, and say to the class, "It's very nice Rocky Poo." And Henry would get madder than a bunch of dogs fighting over a rabbit, because his shipload of Valentine cards couldn't win the blond girl's heart. And I would skip all the way home, holding the five Valentine cards close to my little heart...all from the BLONDE.

So you see, Valentine's Day had its moments back in school. And later as I grew up, my drawings of Valentine cards just simply got better...and better.

**EDMONTON:** Have a great Valentine's Day, Ed Louie!

Yes, this is my bestest friend Ed. He was over at the Elders' Feast recently held at the Sacred Heart Church. Now, look real close at his hands. He has two plates! And he was trying to nudge that little girl out of the way to get at the food! Look at

his eyes...they're full of food thoughts!

Actually, Ed is a great friend to have on your side, and since I don't have many friends on my side...well, Ed, eat! Eat! EAT! **SLAVE LAKE:** The Slave Lake Friendship Centre will be holding its annual Talent Show on January 21.

And Peggy Roberts has invited Droppin' In to "drop in and enjoy the show." But Peggy, I have to decline the centre's kind invitation—and with deep regret because I love watching and writing about the tremendous talent we have in the Lesser Slave Lake area.

You see, the Boston Bruins are in town on the 21st and I promised my son I would take him to see his favorite team and hopefully to meet his favorite player, Ray Bourque.

And we have front row tickets! Eat your heart out Henry Berard! Har har har. Anyway, I promised and it would break my son's little heart if I didn't go to the GAME with him. What us parents have to sacrifice for the children...poor me.

**HIGH LEVEL:** The friendship centre in this northern town 800 km from Edmonton is holding

its talent show on January 22.

The centre is up to a lot of great things and the talent show is just one of them. Hopefully, we'll have coverage at both High Level and the Slave Lake talent shows.

**DROPPIN' IN:** Our news reporter, Cooper Langford, was hauled off to jail, January 7. He was given a number, jailed and fined \$200 for soliciting. And try as they might, Cooper's court room defence couldn't get by the harsh ruling handed down by Court Judge Lloyd (Noose) Auger. They even tried a cash bribe, to no avail.

"It was fun," says Cooper who was taken from the *Windspeaker* office and jailed during the University of Alberta Aboriginal Students Association's fund raising for their upcoming Native Awareness Days, scheduled for March 4-6.

Head of the Aboriginal Law Students Association, Troy Chalifoux, was ecstatic that five cases in a row were all convictions. No one could pull the wool over the eyes of Judge Lloyd Noose Auger.

"They tried...but I'll be hanged I was going to let them," the judge was heard to say.



## Droppin' In By Rocky Woodward



Alias: Rocky Woodward, Bert Crowfoot, Cooper Wyn-Wing, Langford; jailed & fined for SOLICITING during the University of Alberta Aboriginal Students Association fund raiser for upcoming Native awareness days.



Rocky Woodward

Ed Louie—Droppin' In's bestest friend

## Indian Country Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE MAR. 2ND ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., FEB. 26TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

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

**BEING METIS MAKES YOU SPECIAL;** every 2nd Wednesday, 7 p.m.; 7903 - 73 Ave.; Edmonton, AB.

**10TH ANNUAL AMATEUR TALENT SHOW;** February 21;

North Peace Catholic Education & Convention Centre Auditorium, Peace River, AB.

**FASHION AUCTION & MODELLING SHOW;** Feb. 22, 7-9 p.m.; Alexander Education Centre; Alexander Reserve, AB.

**BROWN BOMBER BANQUET;** Feb. 24, 6 p.m.; proceeds go to Adrian Hope Youth Centre; Norwood Legion Hall (11150 - 82 St.), Edmonton, AB.

**2ND ANNUAL YOUTH & ELDER TRADITIONAL PEOPLES CONFERENCE;** Feb. 28-Mar. 1; Ottawa University, Ottawa, Ontario.

**ROUND DANCE AND FEAST;** February 29, 6-12:30 a.m.; Universiade Butterdome, Edmonton, AB.

**SNO-PITCH TOURNAMENT;** February 29-March 1; Rundle Park, Edmonton, AB.

**NATIVE AWARENESS DAYS—U OF A;** March 4-6; Lister Hall, U of A Campus; Edmonton, AB.

**COMPETITION POWWOW;** March 6, 6 p.m.; Plains Indian Cultural Survival School (1723-33 Street SW), Calgary, AB.

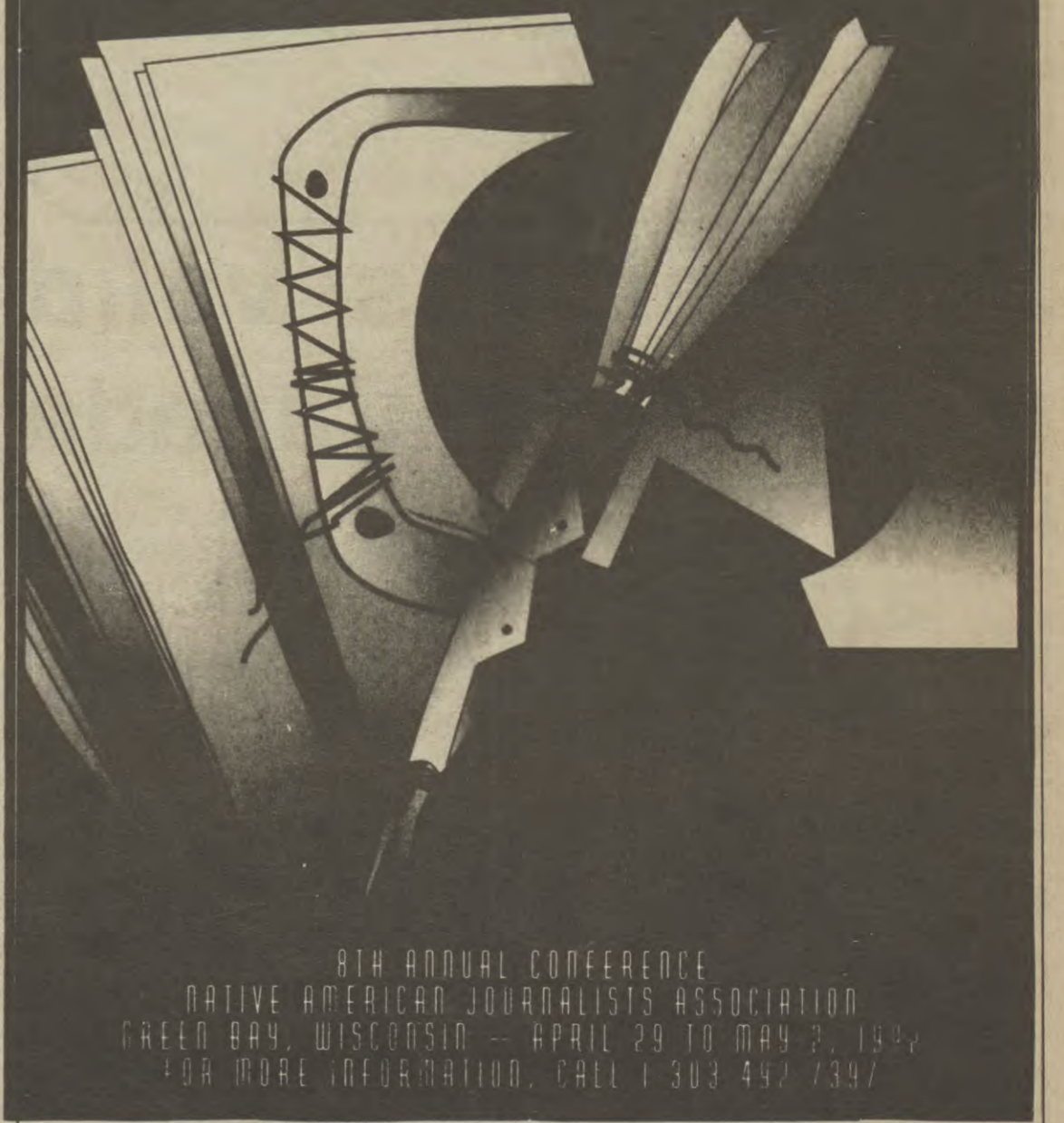
**CRAFT SELECT - SPRING CRAFT SALE;** April 11, 12; 2002 Arlington Ave.; Saskatoon, SK.

**14TH ANNUAL S.I.F.C. POWWOW;** Apr. 18 & 19; Agridome, Exhibition Park, Regina, SK.

**8TH ANNUAL NATIVE AMERICAN JOURNALISTS ASSOCIATION CONFERENCE;** April 29 - May 2, 1992; Oneida Nation's Conference Centre; Green Bay, Wisconsin.

**FESTIVAL OF AMERICAN NATIVE WRITERS;** June 1992, presented by The Greenfield Review Literary Centre (New York), Oklahoma.

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## Windspeaker is... High Level

Arts & Entertainment

# Montreal art exhibit depicts Mohawk culture

By Lois Cape  
Windspeaker Contributor

MONTREAL, QUE.

Stand in front of an art work which shows three hawk feathers surrounded by razor wire, and let it speak to you. Listen to the truth coming from a window in a box frame containing a few ears of dried corn. See the beauty of Mother Earth painted on a set of moose antlers.

These are just a few of the items displayed in the latest Native art exhibition at 'Art Mohawk 92' which opened in Montreal on January 10.

Art Mohawk exhibition groups the works of over 50 Mohawk artists from the three main Mohawk reserves of

Kanesatake, Kahnawake and Awkesasne.

Various types of work were on display. As well as the usual paintings and drawings, photographs, installations, quilting, carving, antler painting, window, doll art, jewelry, and basket weaving were highlighted.

Through it all, one could feel the expression of the Native culture—the assertion: "We are who we are. You can bend and twist and cheat and pollute us but you can never change who we are. We remain strong and pure and proud."

One particularly arresting painting depicts a Native man standing beside his small fire. All around him are cities and factories and the atmosphere is grey. Only the smoke of his fire do the true colors of the land-

scapeshow as they should. Food for thought.

Joe David of Kanesatake's presentation of feathers and razor wire is not the only work which reflects the summer of 1990 (the armed Mohawk/Canadian army standoff). In other paintings there is evidence of bad memories, encroaching guns and soldiers, strong people standing up for their rights at all odds. A large painting by John Thomas of Awkesasne has defenders and warriors grouped in silhouette against a back-

ground of harsh yellow and orange which could be the sunset over the Lake of Two Mountains, but gives the impression of the glowing fires of hell surrounding a peaceful quiet group...yes, peaceful, despite the weapons in their hands.

In glass cases throughout the maze of paintings stand the basketry, carving, jewelry, and doll art. The dolls are a particularly interesting feature. Cornhusk dolls in traditional dress are arranged to depict legends or ceremonies of the Mohawk culture.

Mother Earth is seen throughout, the link with her being obviously still respectful and strong. The message is there, the plea is strong: we must all respect our Mother and take the utmost care of her or soon the destruction that the White Man has begun will be complete and there will be nothing left for anyone. As guardians of Turtle Island the Native people once again through this exhibition get the opportunity to speak out and touch the general public with their message.



Lois Cape

Mohawk Ellen Gabriel's painting 'Spirit with a Shield'



Lois Cape

Paintings by Angel Deer depicting Mohawk culture

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## Micmac Nation

# Mohawk warrior, 'The General' has passed away

By Gordon Atkinson  
Windspeaker Contributor

Tom Paul would have wanted it this way.

The 49-year-old Micmac from Eskasoni, Nova Scotia died from a heart attack while he was awaiting trial for his part in the Oka standoff, almost two years ago.

Known as "The General" during the 78-day Mohawk crisis, Paul always wanted to be recognized as a spiritual elder. On February 10, he was buried at Eskasoni, Nova Scotia, where he was given a traditional funeral and honored as the spiritual elder he always wanted to be.

"He was young, but we called him an elder because of his knowledge," a sombre David Tattrie told *Windspeaker* in a telephone interview from Oka, Quebec.

Tattrie was a childhood friend of Paul, is himself a spiritual elder for the Micmac Nation. He described Paul as a very resourceful person. "He was always there to help," said Tattrie. "He would often arrive without money just to help."

Paul, a veteran of Indian protests, proved his commitment to Native causes by showing up to help at such conflicts as Wounded Knee in South Dakota and Restigouche, Quebec. And the activist, singer, poet and traditional drummer and spiritual leader, was at Oka during the clashes between the Canadian Armed Forces and Mohawk Warriors.

With his code-name 'The Gen-

eral', Paul would occasionally exchange his camouflage scarf and mask with a Groucho Marx nose and glasses. He also gave reporters his Micmac name Mestaghuptaasit Kitpu or Spotted Eagle.

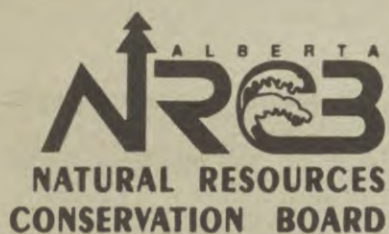
When Paul was young he was taken from his Nova Scotia reserve and sent to a religious boarding school. Like many other Native children of his era, he felt the pain of residential school life.

In the mid-1970s Paul lectured on Native spirituality in Canada, the U.S. and Europe. And he made a contribution to the literature world as the author of *Where the Eagle Flies*, a book of his short stories and poetry. A second book was to be released this year.

"Although we will miss The General he is not far from us. His spirit lives in each of us whose lives he touched," said an editorial broadcast on CKHQ Mohawk radio the day after his death.



49-year-old Tom Paul, recognized as a young spiritual elder (holding the staff) was buried February 10.



### NOTICE OF PRE-HEARING MEETING

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

WHEREAS the applicant for the project, Three Sisters Golf Resorts Inc., has filed an application with the Natural Resources Conservation Board to obtain an approval for a 970 hectare (2,400 acre) recreational and tourism development consisting of golf courses, hotels, residential housing and commercial buildings for the Bow/Canmore corridor, and

WHEREAS the Board has directed that such an application be considered at a public hearing and that a pre-hearing meeting be held to hear representations respecting certain aspects of the public hearing of the application.

THEREFORE TAKE NOTICE that the Natural Resources Conservation Board will hold a pre-hearing meeting at the Canmore Lions Hall, 7th Street and 7th Avenue, Canmore, Alberta, on Monday, 9 March 1992, at the hour of 9:00 a.m., to hear representations respecting a public hearing of the application, including

- (a) the appropriate timing of a hearing and deadlines for filing submissions,
- (b) the location for a hearing,
- (c) specific requests from individuals or groups of individuals who believe they are eligible to apply for funding, including the presentation of evidence and argument which would allow the Board to make a determination as to whether such individuals or groups of individuals are or may be directly affected by the project and therefore eligible to apply for funding or advance funding,
- (d) specific applications for advance funding by parties who believe they are eligible interveners, including the information required by the funding regulations and guidelines, copies of which may be obtained by contacting the undersigned, and
- (e) information from other potential applicants proposing projects for the Bow/Canmore corridor as to the likelihood and timing of their proceeding.

In addition to the above matters the following items will be on the agenda for the pre-hearing meeting

- (i) the Natural Resources Conservation Board application review process, and
- (ii) the sources and availability of baseline data for the Bow/Canmore corridor.

The pre-hearing meeting will not deal with matters related to the merits of the proposal that are properly the subject of the application hearing. Participants are requested to limit the content of their submission to those items outlined in this notice or other administrative matters related to the Natural Resources Conservation Board or its hearing of the subject application.

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

Any person intending to participate in the pre-hearing meeting and make a request or application respecting items (c) and (d) above, is requested to file, on or before Wednesday, 4 March 1992, a letter including any submission respecting the pre-hearing meeting at the address set out below, as well as one copy with the applicant's solicitor at the above address. Any other person intending to participate in the pre-hearing meeting is requested to so advise the undersigned by telephone on or before Friday, 6 March 1992.

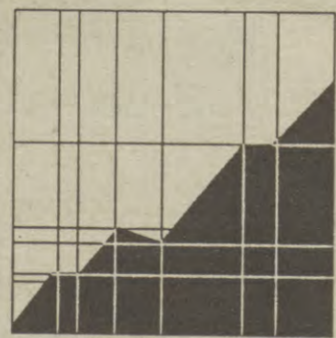
DATED at Calgary, Alberta on 30 January 1992.  
William Y. Kennedy - Board Solicitor, Natural Resources Conservation Board, 10th Floor, 640 - Fifth Avenue SW, Calgary, Alberta T2P 3G4, Telephone: (403) 297-8303.



## Bury me Indian

By Chuck Lamouche

Bury me Indian,  
In the traditional style,  
And not underneath a six foot pile,  
Bury me close to the sky,  
So I can watch the birds fly by,  
I'll listen to their songs,  
But not for long,  
I'll sit with the Great One,  
Under his sun,  
I'll feel at home,  
And be free to roam,  
No more concrete under my feet,  
It'll all be grass,  
Ah, free at last,  
So bury me Indian,  
In the traditional style,  
And not underneath a six foot pile.



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Ottawa

# Odawa Friendship Centre hosts first powwow



Jingle Dancer Joyce Titawanikwat

Denis Okanee

By Denis Okanee  
Windspeaker Contributor

OTTAWA, ONT.

On Capital Hill politicians sometimes dance to the beat of too many different drums. At other times their voices carry loud messages of no significances, and their footwork along the beaten political trail is too often—very wobbly.

So what makes a good dancer? What makes a good singer, worth listening to?

Well, just recently another sort of drum beat was heard in Ottawa. Singers sang around the drums while traditional dancers, their footwork right in time with the drums, danced splendidly. It made people smile and applaud each performance. It was during the Odawa Friendship Centre's first powwow, held at the Hintonburg Community Centre, and many would agree it was better than some of the performances held on Capital Hill.

The turnout was great. And for the first time ever,

youth from the centre's Li'l Beavers Program performed. With feathers flying they danced into the hearts of everyone watching. The group also played the drums and sang for the "older" dancers.

"It was the first time they sang for anyone. They were great," said Odawa language coordinator and powwow coordinator, Irvin Hill.

Since 1968, the Odawa friendship centre has been the focal point for Native people in the Ottawa area. It was founded by Edith Wheting, Father James Whelan and Francis Bachartytz.

"They saw a need to provide assistance to the Native people migrating to, and residing in the Ottawa area."

Then in 1975, the centre was officially opened to the public by the former minister of secretary of state, Hugh Faulkner.

Since then, the centre has expanded its goals. They offer counselling, social and recreational programs and community interaction programs.

The Li'l Beavers Program offers cultural, recreational and educational activities to children age six to 12-years-old. The program includes traditional teachings with elders, traditional drum sessions, dancing, outfit making, cultural awareness and contemporary programs.

"The beavers started drum and dance lessons last year. An elder from out West came and made a drum for them," said Hill.

The mid-winter powwow will become an annual event. The centre also holds a powwow on the long weekend in May.

Jim Eagle is the executive director for Odawa.



Denis Okanee

Little Beaver drum group performed for Ottawa crowd

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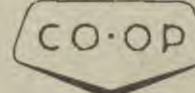
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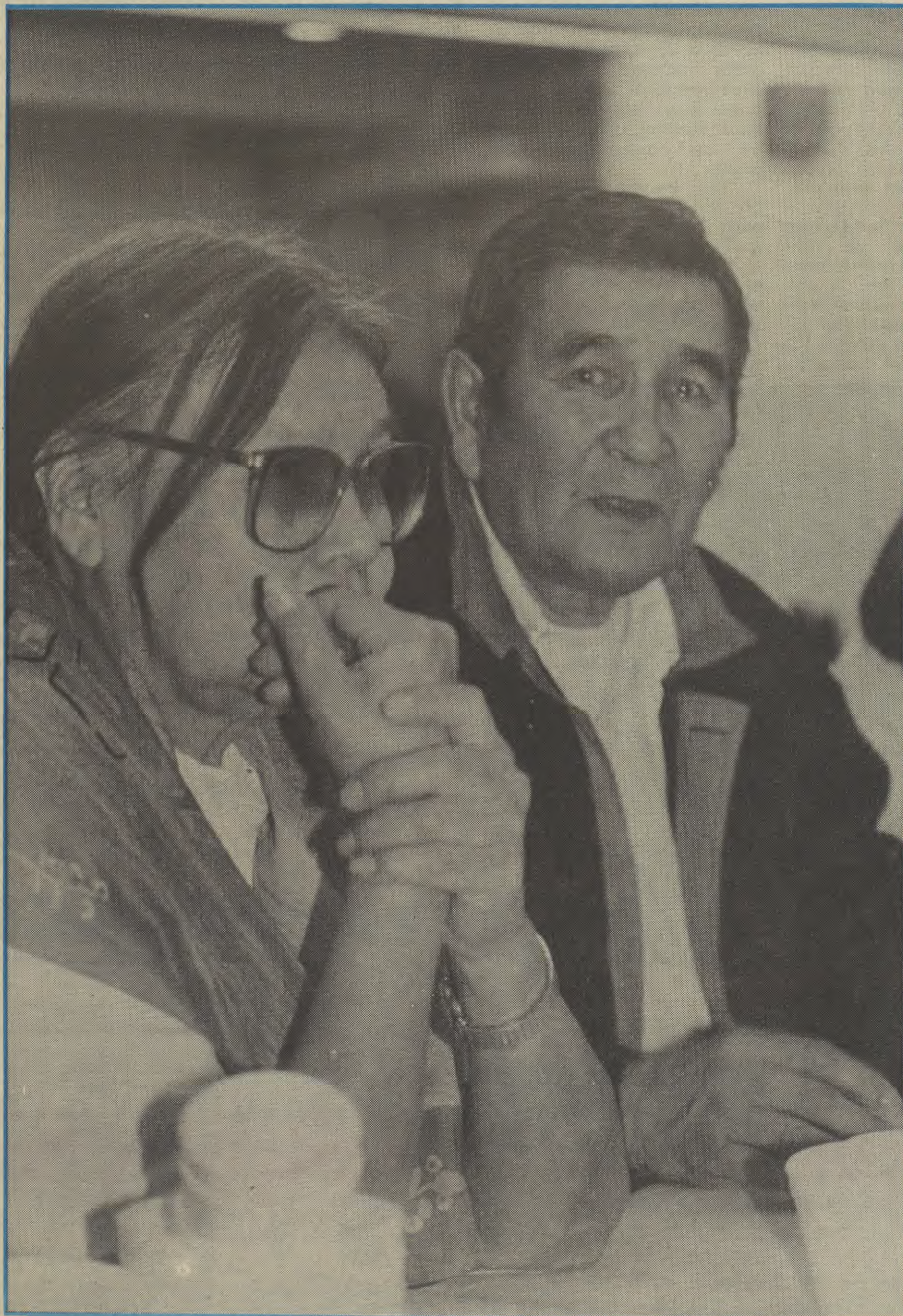


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Wilfred Jacobs

# Where the streets are sometimes cold



Francis Bad Eagle (centre) leads his drum group in song during Sacred Heart Elders' feast



Elders Alice and Edward Bernard enjoyed Elders' feast

The people over at Sacred Heart Parish Church people together. And, in a way, the large church on is helping to fill a void left by the old Native friend forced to close its doors a few years ago.

When the past friendship centre was open, Native to go. Everyone met there over tea, soup and bannock shows, important meetings and sports activities, "longing" in the Native community.

The new centre still fulfils its mandate, it has great working in their offices, but it lacks a place for congregate, to meet and share every-day experiences kids.

Over at Sacred Heart Church I felt that spirit (bel as I watched our elders singing in the choir, backed by Johnny Waniandy. I relaxed, listening to par LaBoucane deliver a special mass for our elders.

Below in the basement of the church, ladies from busy preparing a feast for the elders, while spiritual and his group of drummers tuned up their vocal c round-dance.

Little powwow dancers dressed to the hilt in trad hit of the evening, and laughter filled the hall as you spirit of togetherness.

"We hold an elders' feast once a year to thank the are a gift to us, they inspire our faith and so we h Heart Pastoral Associate, Lucienne Meek.

Since moving the Native Pastoral Centre to S years ago, the congregation has tripled. At last year 500 people attended, and at the elders' feast, every ta

"Many people are now finding out the church i wonderful programs that everyone can benefit fro

Some of their programs are aimed at communio "We're starting a youth program, age 11 to 17, to the physical part of growing up, AIDS and drugs an street-wise. Of course there is always the spiritual

Meek said they have a Living Skills Program fo

"It's run by our people, for our people. Who problems we face than our own people," she said. but also a cultural place. The biggest part to our We're getting to know each other all over the city,

Long-time square dancers and caller, Rita an starting up dance lessons, and the church is th powwow dances. "They could happen at any time

It's truly reminiscent of the "old" friendship ce years I was given the opportunity to visit with atmosphere. Lucienne, Ed Louie, Caroline Vong Bernard, Maggie Kewatin (who said she always th dogs because of their cartoon images) not true, than reassured me that the Native community is alive a



Johnny Waniandy plays the church organ while the mass

# ...cold a ray of sunshine has occurred

... Parish Church sure know how to bring  
... large church on 96th street in Edmonton,  
... old Native friendship centre, when it was  
... 's ago.  
... was open, Native people had a cozy place  
... soup and bannock, for banquets and talent  
... sports activities, there was a sense of "be-  
...  
... ndate, it has great programs, good people  
... acks a place for our Native people to  
... ery-day experiences, a place to bring the

... felt that spirit (belonging) rekindled in me  
... the choir, backed up on the pipes (organ)  
... listening to parish priest, Father Garry  
... for our elders.

... church, ladies from the community were  
... s, while spiritual leader, Francis Bad Eagle  
... up their vocal cords in preparation for a

... to the hilt in traditional costumes were the  
... d the hall as young and old mingled in the

... year to thank them for their wisdom. They  
... ith and so we honor them," said Sacred  
... e Meek.

... oral Centre to Sacred Heart almost two  
... oled. At last year's Christmas dinner over  
... ers' feast, every table was filled to capacity.  
... out the church is for them. And we have  
... e can benefit from," Meek said.

... ed at community work.

... n, age 11 to 17, to address such concerns as  
... DS and drugs and alcohol, and how to be  
... ays the spiritual tie."

... kills Program for adults.

... ur people. Who better understands the  
... ople," she said. "This is a spiritual place,  
... ggest part to our work is the community.  
... all over the city," Meek said.

... l caller, Rita and Miles Norris, will be  
... he church is the centre of on-the-spot  
... open at any time," laughs Meek.

... d" friendship centre. For the first time in  
... y to visit with old friends in a friendly  
... Caroline Vongrad, Alice and Edward  
... id she always thinks I'm cruel to my ugly  
... es) not true, thanks for a great time. It has  
... munity is alive and doing well.



Little traditional dancers were the hit of the evening

*Centrespread photos and story by Rocky Woodward*



Shy but cute Waniya Cardinal put on a good dance for the Elders



...h organ while the choir sings at special Elders'



## Calgary

# Church Centennial opens with Sweetgrass ceremony

By Angela Simmons  
Windspeaker Contributor

CALGARY, ALTA.

A Sweetgrass Ceremony opened the Anglican Church Centennial celebrations at the Cathedral Church of the Redeemer in Calgary, January 25.

Calgary Bishop Barry Curtis explained to the many people gathered for the opening sermon, that the centennial celebration church service was both a point of arrival and a point of departure.

It's an opportunity to depart together into a future to work towards an "authentic cultivation of the Christian faith within the aboriginal community which both respects Native culture and spirituality," Curtis said.

Curtis recognized that the church between 1892 (when it was founded in the Calgary diocese) and 1992, had too often been unconscious and insensitive to the mistreatment of Native people.

"The dignity and culture and spirituality of our Native brothers and sisters has often been diminished and devalued."

Curtis said as people set out together into the future to work towards a common goal, "It is essentially and primarily a missionary task. One of bringing people together in the Christian faith."

He added to be Christian is not a contradiction, nor a conflict, "it is not a dividing of loyalties. To be Native, to be Anglican, is congruent and authentic."

Blackfoot Siksika Nation Elder, Mark Wolfleg Sr. opened the ceremony with prayers to the Creator in this Native language. He was joined by Clarence Wolfleg Sr., Mervin Wolfleg and Bishop Curtis.

"I ask for continued awareness of the strength of our Creator," Wolfleg said, while warning his audience to always be "cautious of our weaknesses."

In conjunction with the An-



Angela Simmons

Calgary diocese Bishop, Barry Curtis recognizes church's mistreatment of Canada's First People

glican Church 1992 Centennial celebrations, an eight foot high cross will be passed from parish to parish accompanied by the Centennial Covenant Book and a historic photographic display of the past 100 years of the Calgary diocese.

## Emergency Medical Technician—Ambulance (EMT-A) Program

Grouard Campus—Sept. 8, 1992 - Jan. 15, 1993

Are you interested in a challenging career as an ambulance attendant? The Alberta Vocational College—Lesser Slave Lake will be offering an **Emergency Medical Technician—Ambulance (EMT-A) Program** at the Grouard Campus beginning September 8, 1992.

The EMT-A program is brokered through the Southern Alberta Institute of Technology (SAIT). The program covers all aspects of prehospital emergency care and includes driver training, patient assessment and care, professional communication with hospital staff, and charting/recording procedures.

Graduates of the 16-week program are eligible to become registered as EMT-As and may find positions in both hospital and private sector ambulance services.

**Entrance Requirements:** Applicants must be at least 18 years of age, in good health & physical condition and have certification in Standard First Aid (St. John Ambulance, Red Cross or equivalent) and CPR certification at the Basic Rescuer level (taken within the past year). Applicants are required to produce a medical statement indicating that they have no infectious diseases, no history of back problems, no uncontrolled epilepsy or other convulsive disorder and must provide proof that their immunization record is up to date.

Applications are being accepted for each of the following 16-week programs:

• Sept. 8, 1992 to Jan. 15, 1993 • Feb. 1, 1993 to May 28, 1993

**Application Deadline:** The application deadline for both programs is **March 31, 1992**. Late applications will be considered subject to availability of space in the program.

**Tuition Fees:** \$365 (payable to SAIT)

**Textbooks:** \$225

For more information, please contact:

The Registrar

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## Happy St. Valentine's Day

# St. Valentine's Day is 52 years of love

By Rocky Woodward  
Windspeaker Staff Writer

Rita and Miles Norris are the true meaning of what St. Valentine's Day is all about. This lovely couple have spent 52 years of marital bliss together.

Can you imagine 52 years of picking up after a man who leaves dirty socks on the floor, or washing his shorts, year after year. Can you imagine, curlers in bed (when you're in the mood) or the first thing that greets you some mornings—a pair of pantyhose dangling from a dresser drawer?

It's what marriage is all about and Rita and Miles are living proof that a marriage can be a good marriage.

Just recently, I found the two of them at the Sacred Heart Church. They were there for the annual Elders feast. I looked at them sitting during a special mass by Father Garry LaBoucane.

Looking at them, I started to reminisce about all the times I had bumped into Rita and Miles. It was always at country fairs or a Native event. Once when I was covering stories at Ille a La Cross, Saskatchewan, a long way from home, who should I see but Rita and Miles, followed by their group of dancers—the Red River Reelers.

Rita and Miles are known for their community work, but especially for teaching people how to square dance. The Red River Reelers, a group they put together, were unbeatable for a long time at dance competitions across Western Canada. It was all because of the hard work the couple did on behalf of the group. Driving for long distances, preparing dance costumes, booking dance gigs, dance lessons, and spending much of their own personal money, Rita and Miles did it all.

Miles shares a story to show their love for each other.

During the 1985 Metis Centennial at Batoche, Saskatchewan, the Red River Reelers were part of a huge 10-day performance.

"One day Rita came to me and said we have to go back to Edmonton. I asked her why and she explained the dancers costumes had to be washed—her way. So we drove to Edmonton, washed the cloths, and got back the next day," laughs Miles.

During that 24 hour trip, the two of them also found time to spend at the annual Lac Ste. Anne pilgrimage. It goes to show where their hearts are at.

They've been married for 52 years! That's a lot of love. To live that long together Rita and Miles also had to be friends—best friends, and I guess you could say, that's what St. Valentine's Day is all about.

St. Valentine's Day is Rita and Miles Norris. We wish you a very happy St. Valentine's Day.



Photos by  
Bert Crowfoot



### Social Work Program

Program begins September 8, 1992  
Grouard Campus

The Social Work program is brokered through Grant MacEwan Community College. It is a 2-year diploma program offering education and training that will prepare graduates for a profession in the social work field.

Students gain knowledge of problem-solving techniques, supportive counselling methods, community development and the interactions of people and their environment.

Graduates will be qualified for a wide variety of positions working with federal and provincial social service departments and community agencies. Graduates may also choose careers in rehabilitation, corrections, addictions, child care, community, educational and medical settings.

**Entrance Requirements:** Applicants must be at least 19 years of age, and out of school for one year. All applicants will be required to participate in a pre-selection and orientation process, at which time a study skills appraisal will be administered.

The academic year will be from September to June for two consecutive years.

**Certification:** Graduates of the 2-year program will earn a Social Work Diploma from Grant MacEwan Community College. Graduates are eligible for registration with the Alberta Association of Social Workers. Some courses in the program are transferable to Bachelor of Social Work programs in most Canadian universities.

**Application Deadline:** April 3, 1992

For more information, please contact:

The Registrar Phone: (403)751-3915  
AVC Lesser Slave Lake  
Grouard Campus, Grouard, AB T0G 1C0



### Needs Assessment Early Childhood Development Program

Program begins September, 1992

The Alberta Vocational College - Lesser Slave Lake is conducting a needs assessment to determine the possibility of offering a 1-year Early Childhood Development program at the Grouard Campus beginning in September, 1992.

If you are interested in working with small children, the first year of the 2-year Diploma program in Early Childhood Development would provide you with more employment opportunities in day cares, day homes, playschools and kindergartens. In addition, by the year 1995, the Department of Social Services will require 1 out of every 4 staff in day cares to have at least one year of training in Early Childhood Development from an accredited college.

**Entrance Requirements:** Applicants must be at least 18 years of age and have sufficient reading and writing skills to meet program requirements. Grade 12 English would be an asset. Applicants must write an academic skills test and attend a personal interview.

If you are interested in attending a full-time or part-time Early Childhood Development program at the Grouard Campus, please contact:

Gayle Dlugosz  
Alberta Vocational College - Lesser Slave Lake  
Grouard Campus  
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T0G 1C0  
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Note: Program interest does not guarantee program delivery.



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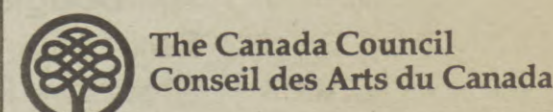
For writers who have published at least one work of nonfiction (biographies, studies, essays and criticism). Scholarly books are not eligible.

**Deadlines:** 15 May and 15 November.

For the Grants to Artists brochure, write to:

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## New York City

## 1993 American Native exhibit will be huge

The one point of view that has been missing from most museum exhibits about American Indians is that of the American Indian. For a landmark exhibition opening in 1993 at the Smithsonian's new National Museum of the American Indian facility in New York City, 32 Native Americans were asked to select museum objects that tell the story of their people.

Among the selectors was Gerald McMaster, a Plains Cree from Quebec, who visited the museum last summer to review objects for the "Points of View"

exhibition.

Native individuals from more than 20 tribes in North, Central and South America were granted access to the museum's vast collection storage areas to find objects for the exhibition. No restrictions were placed on the subject matter of the exhibition and selectors were encouraged to pick objects that had special meaning for them. Their choices became the theme for the Points of View exhibition.

Tribes involved as selectors include Apache, Inuit, Seneca, Ojibway, Mohawk, Navajo,

Crow, Haida, Cahuilla, Cherokee, Aymara, Shuar, Maya, Zapotec and Pomo.

"This exhibit differs from traditional museum exhibitions in that it doesn't rely solely on university-trained experts for the selection of artifacts," project manager Jim Volkert says.

"In a sense, the 'Points of View' exhibit redefines who is the expert. We are looking to weavers, tribal Indian leaders, musicians, photographers, fishermen, storytellers and shamans to tell us what is important in their cultures."

For many of the selectors, looking through objects such as blankets, games, leggings, toys, woven fiber bags, beadwork, pipes, drums and religious artifacts that were acquired from their tribes by the museum, was an intensely personal experience. The selectors' feelings for these objects and their knowledge about them are expected to provide a common thread throughout the exhibition.

Points of View will be the largest of four inaugural exhibitions in the museum's George Gustav Heye Centre located in the historic Alexander Hamilton Custom House in lower Manhattan. Many of the artifacts shown in this 5,000-square-foot exhibit will be in display for the first time.

"This exhibit goes to the heart of what the National Museum of the American Indian is all about," Director W. Richard West Jr. says. "It allows Indians to speak for themselves about what is historically important to their cultures and brings a much needed Native perspective to a museum."

Objects in the National Museum of the American Indian

collection of more than one million items represents a wide geographical area—from Point Barrow, Alaska, to Tierra del Fuego at the tip of South America.

Points of View is being coordinated by Comanche Fred Nahwooksy and Jim Volkert, project manager for the inaugural exhibits in the Custom House. The exhibits advisers are Cherokee Lloyd Kiva New and Oglala Sioux, Arthur Amiotte.

Each of the 32 selectors were in New York for a one week tour of the entire collection before their selection of the objects.

The other three planned inaugural exhibits at the Custom House are an orientation exhibit; "Shared Visions," organized by the Heard Museum in Phoenix, Arizona and featuring paintings, prints and drawings of Native American artists; and "Celebrations," a series of installations that will portray the thriving cultures of today's Native American communities.

The headquarters and main facility of the National Museum of the American Indian will open in Washington, D.C. at the end of the decade.



Smithsonian Institution

Bering Sea Eskimo Hunting Hat (Norton Sound, Alaska) and many other Native objects will be on display

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## Calgary

# Wolf and Fox aim their sights at broadcasting

By Ralph Leckie  
Windspeaker Contributor

CALGARY, ALTA.

Johnathan Fox has a vision. It's to face all obstacles head on to attain his goals. His friend, Dennis Wolf also has a vision, to equal or better CFWE radio broadcaster Ray Fox, someday.

So watch your back Ray Fox, Wolf and the other Fox are on a vision quest.

Presently, the two are attending the Columbia Academy of Radio and Television Arts in Calgary. It's a 10 month course that introduces students into the working world of radio and television.

Fox, a Blood Indian from Cardston in southern Alberta, has always had the "yearning" to be a broadcaster. He knows it's not an easy quest but he's never been known as a quitter.

"A lot of Native youth want to just lay back and not look for opportunities that are out there. There's a lot of potential for Native people, they just have to take advantage of it," said Fox. "My father worked hard all of his life and he taught me it's the only way to get ahead."

Fox lives by a simple rule: "it doesn't matter what path a person chooses. Live for the present and plan for the future."

Fox says his ambition after he graduates from the academy is to work for a Native radio station. He has set his sights on Terrace, B.C. where a possible opportunity is waiting for him.

Wolf wants to work for a Native radio station also, and CFWE in Lac La Biche looks good for the "Wolfman."

"I want to be the first real Native Wolfman," Wolf said, while adding he has nothing but admiration for Ray Fox.

Wolf got bit by the D.J. bug, when people started to comment on how good he was as a speaker, "My family always asked me to speak at funerals and weddings. I guess it was then that I decided to work towards being a broadcaster," smiles the father of two, who gives his wife all the credit for turning his life around. Wolf's home is at Heinsburg, Alberta.

"I used to have an alcohol problem. My wife comes from a very spiritual family from the Thunderchild Reserve in Saskatchewan. She is a good influ-

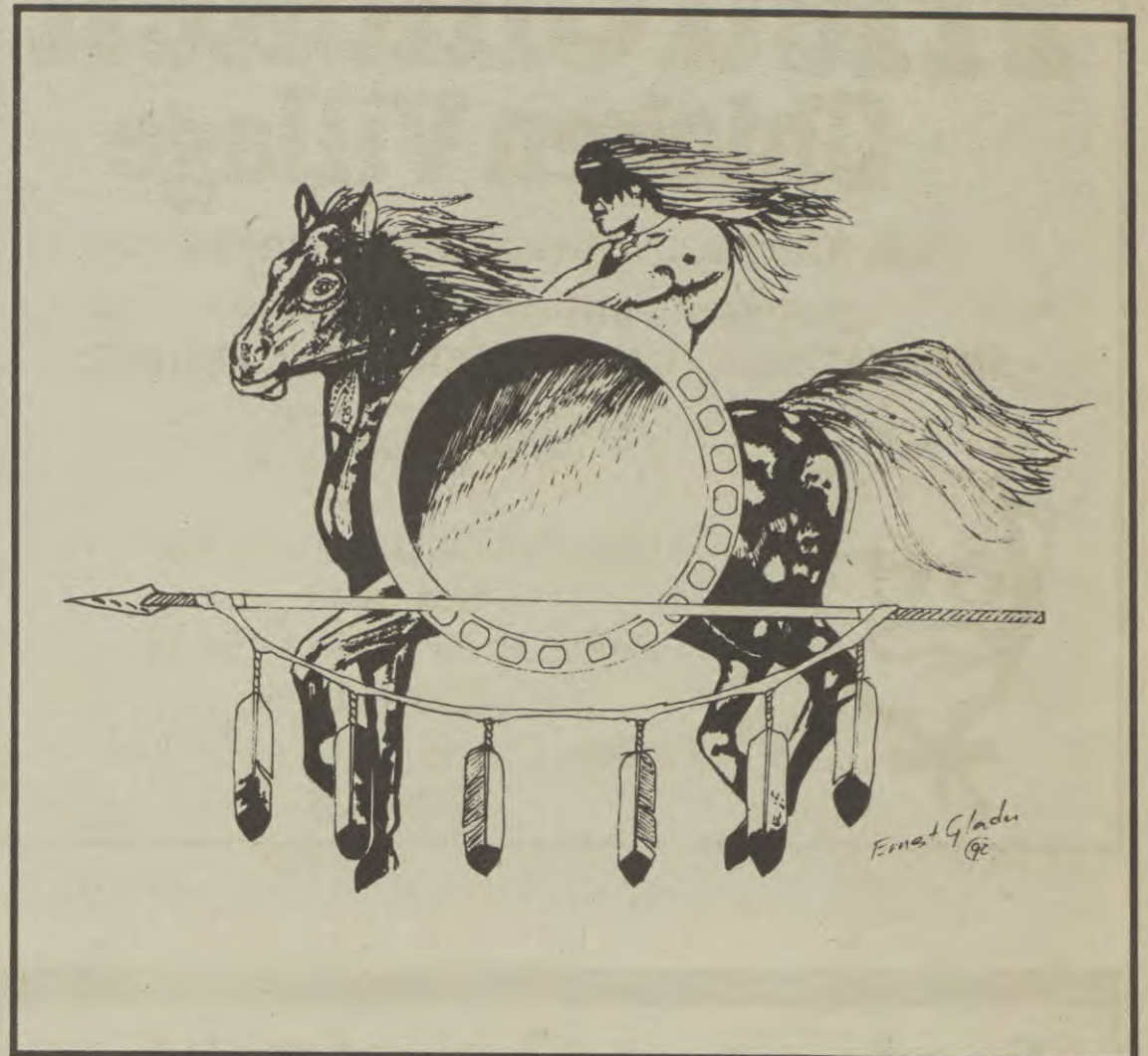
ence on my life," Wolf said.

Both Wolf and Fox will graduate from the academy this spring. After that, and depending on how good their marks are, they'll either be located at a radio station through a job placement program, or they'll sell themselves as D.J.'s

Finding a job in the radio or television world is difficult at the best of times. But Wolf and Fox believe in themselves enough to know they can do it. And they have strong words for those who sit idle and don't chase their visions.

"You can't sit at home because you think the government owes you something. You've got to get off your butt and do something," said Wolf.

"If I can do it, anyone can do it," adds Fox.



Graphic by Ernest Gladu



Vision Quest: Dennis Wolf (standing) and Johnathan Fox

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Study subjects include hydraulics/hydrology, water quality, fish and fish habitat and use of aquatic resources.

The Study Board will consider submissions from all parties with experience in these areas to participate in future projects.

Qualified parties may register by forwarding their credentials to:

**Douglas W. Ferrier, P. Eng.,  
Study Director  
Northern River Basins Study  
#690, Standard Life Centre  
10405 Jasper Avenue  
Edmonton, Alberta  
T5J 3N4**

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## Employment Opportunities

The University of Alberta is a large teaching and research organization employing both Academic and Support Staff in a variety of occupations including teaching, research, professional, administrative, clerical, technical and trades.

The University of Alberta is committed to the principle of equity in employment. The University encourages applications from aboriginal persons, disabled persons, members of visible minorities and women.

Interested applicants are invited to apply for currently posted vacancies. Information regarding the availability of Support Staff positions and specific position requirements may be obtained by calling 492-5201 from 8:30 a.m. to 4:30 p.m. Information on Academic positions may be obtained by calling 492-4588.

Personnel Services & Staff Relations  
2-40 Assiniboia Hall  
University of Alberta  
Edmonton, Alberta  
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University of Alberta  
Edmonton



Saskatchewan  
Public Service  
Commission

## Saskatchewan Careers

### Aboriginal Health Promotion Consultant (Education and Extension Coordinator)

This new position will challenge individuals who have a strong desire to help establish priorities and goals which meet the health promotion needs of Saskatchewan's aboriginal community. Your strong working relationship with existing formal and informal networks of aboriginal people will provide a basis for developing and implementing health promotion programs for people of native ancestry. You will join a team of health promotion specialists where your special skills will be welcomed.

To qualify, you will have a university degree in a health discipline, considerable experience in community health and knowledge of current trends in developing and implementing health promotion programs. You will have superior skills to write and edit resource material, strong interpersonal skills and the ability to develop and deliver cultural awareness workshops. A demonstrated knowledge and strong understanding of the needs of the aboriginal community as well as the ability to develop promotional strategies that are sensitive and meaningful to people of native ancestry is essential. Some travel is required.

Salary: \$37,140 - \$45,180 (under review)  
Comp. No.: 108190-2-CC21  
Location: Regina  
Saskatchewan Health

Closing date: February 21, 1992

Forward application forms and/or resumes to the Saskatchewan Public Service Commission, 2103 - 11th Avenue, Regina, Saskatchewan, S4P 3V7, (306) 787-7575. Hearing and Speech Impaired TDD: (306) 787-7576. Visually Impaired Info: (306) 933-7077. Please quote position, department and competition number on all applications and/or enquiries.

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## Consider Your Career Opportunities in CRIMINAL JUSTICE

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criminal justice agencies, or they may continue their education toward a Criminal Justice diploma.

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Applications are now being accepted for September admission. For more information about your career opportunities in **Criminal Justice**, contact **Ian Hepher, Instructor and Academic Advisor, at 329-7299.**



### •EMPLOYMENT OPPORTUNITY•

## EXECUTIVE DIRECTOR INDIAN METIS FRIENDSHIP CENTRE OF PRINCE ALBERT



### SUMMARY:

Under the direction of the Board of Directors, the Executive Director administers the business of the Indian Metis Friendship Centre of Prince Albert services and facility. He/she supervises/co-ordinates the work of the various voluntary committees who work in support of the centre.

### DUTIES:

Ensures that Aboriginal people receive the full attention of the other service centres to whom they are referred. Holds formal and informal meetings and discussions with other citizen organizations that are concerned with the social well-being of Aboriginal people.

### EDUCATION, KNOWLEDGE, EXPERIENCE:

The work requires a thorough knowledge of Aboriginal culture, lifestyles of people on and off the rural areas, and an understanding of the functions and the programs of other Aboriginal associations, band councils, and other government programs. The work also requires knowledge of community development concepts and a working knowledge of the role played by a catalyst agent within an urban setting. The ability to speak and understand an Aboriginal language is preferred. The incumbent must have good judgement and maturity when recommending actions that affects the lives of other people. Post-secondary and/or extensive related experience is required.

**SALARY:** Negotiable

**DEADLINE:** 5:00 p.m. Friday, February 28, 1992

Please forward resumes to:  
Personnel Committee  
Indian Metis Friendship Centre of Prince Albert  
P. O. Box 2197  
or 1409 - 1st Avenue East  
Prince Albert, Sask. S6V 6Z1

Phone: (306) 764-3431

Fax: (306) 763-3205

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decisions about their financial situation and provide personal counselling. You will also need to take an active interest in the community.

This position will be of interest to individuals who have a strong administrative, personal finance, accounting or banking background with a hands-on management style. You possess excellent interpersonal and communication skills, are flexible, open-minded, and demonstrate high integrity. Computer literacy is necessary to ensure the consumer loans accounting system is maintained.

Please forward your resume in complete confidence to A. Raposo at 2610, 10104 - 103 Avenue, Edmonton, Alberta T5J 0H8 or call (403) 429-1700.



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## Sports

## Winter games boxer is 'tops' win or lose

By Joe McWilliams  
Windspeaker Contributor

SLAVE LAKE, ALTA.

Win or lose Francis Beaver is always a top role model to the kids around Slave Lake. Beaver

is 17 and a boxer.

At the Northwest Alberta Winter Games held in Slave Lake, February 8-9, the reigning national Junior C 112 lb. champion lost his fight to 119 lb. Intermediate (16, 17 and 18 year-olds) Canadian champ, Leighton King of Wetaskiwin.

But win or lose, Beaver has already gained a great deal from boxing. So far he's been as far away as Nova Scotia and California. And he's looking forward to seeing new parts of the world as his amateur career progresses.

Beaver won his Junior C title last April in Sarnia, Ontario. In the past year he's had to get used to a lot of attention in his home town, and in the boxing world. Getting to meet last year's reigning Miss Canada, Leslie McLaren, is just one of the many new experiences that have come with the boxer's success.

And if not for a twist of fate, it might never have happened.

Beaver is the oldest son of Felix and Margaret Beaver. Like most boys, hockey was Beaver's first love.

"He used to do pretty good at it" says his father.

In the spring of 1988, one of Beaver's cousins introduced him to boxing. Then in July a huge flood struck Slave Lake, filling up half the basements in town and ruining thousands of dollars worth of property, including Beaver's hockey equipment.

"I couldn't afford new equipment," says Felix, who was already two years on the Zeidlers sawmill picket line at the time. So he encouraged his son to take up boxing. The rest is history.

Beaver credits his boxing skills to his coach Lee Tanghe. He recalls the first time he was at a national championship fight card—he lost.

"Then Lee came and got me all pumped up and told me I could go back and win," says Beaver, adding he did win.

Tanghe's coaching in fact, is



David Zuberbier

Boxer Francis Beaver

one of the three keys Beaver says have contributed to his success.

"Lee is a good coach, he works you hard, but he's a nice guy."

Beaver's love for boxing is number two on his list. But most important is his dedication to good old fashioned hard work. His coach agrees with that.

"He eats, sleeps and drinks boxing. He's always working out at home," says Tanghe.

His love for boxing and the determination to improve himself are what set the young boxer apart from many other fighters, says Tanghe.

When Beaver comes home after workouts he has about an hour to himself. But what does he do, "I go downstairs and listen to music and hit the bag." Rap is good music to punch to,

he says.

The boxer, who wants to be a policeman someday, has quite a following in his home town. The boxing card was one of the best attended events during the Northwest Winter Games, and dozens of family, friends and supporters packed the hall to cheer him and other local boxers on.

Three of his fans are his brothers who are trying to follow in his footsteps.

Norman, Kevin and Randy Beaver have a tough act to follow, but they have a good role model in their older brother.

And whether he sticks with boxing or follows other paths, Beaver has his priorities figured out.

"I'll finish school first," Beaver says.

# Alberta

## COORDINATOR, NATIVE HEALTH LIAISON PROJECT

Competition No: HL92EM141-002-WDSP

**EDMONTON** - You will be responsible for planning and implementing a consultation process with Native groups and communities across Alberta. This process is to assist Native communities and Alberta Health to develop an open exchange of information about the health status and health needs of Native people. You must possess knowledge of Native communities and culture in Alberta and have strong interpersonal skills. Knowledge of a Native language indigenous to Alberta would be a definite asset, as would knowledge of health issues. **QUALIFICATIONS:** Post secondary education desirable. Considerable related experience in working with Native communities from a community development perspective is essential. Valid driver's license required. **NOTE:** This is a temporary salaried position expiring March 31, 1993 with a possibility of extension.

Salary: \$ 36,396 - \$ 52,704

Closing Date: March 06, 1992

Alberta Health

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office  
4th Floor, Kensington Place  
10011 - 109 Street  
Edmonton, Alberta  
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Bonanza Pre-call	9:35 p.m.
Early Birds	10:00 p.m.
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1 Odd/Even Game	11:15 p.m.
1 Bonanza Game	11:20 p.m.

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# CANDO

The Council for the Advancement of Native Development Officers (CANDO) is a new, non-profit organization designed to assist Native Economic Development Officers and their Communities nationwide through the promotion of communications and education.

CANDO is currently looking for an Executive Director to lead this exciting new organization.

#### RESPONSIBILITIES:

- Budgetary control
- Staff Management
- Proposal writing
- Promotion
- Administration
- Program Management
- Workplan development
- Communications

#### RECOMMENDED QUALITIES:

- Interpersonal skills
- Management skills
- Supervisory skills
- Organizational skills
- Presentation skills
- Computer literate

#### PREFERRED QUALIFICATIONS/EXPERIENCE:

Applicants will have appropriate post secondary education combined with experience or knowledge in Economic Development and Aboriginal Affairs. In addition, experience with non-profit organizations, sourcing of funds and dealings with the public and private sector would be an asset. Preference will be given to Native applicants or persons sensitive to Native culture.

#### REMUNERATION:

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Please Send Resumes To:

**CANDO**

#502, 10036 Jasper Avenue  
Edmonton, Alberta T5J 2W2 Fax: (403) 420-9030

Deadline for submissions is February 24, 1992



# COMMUNITY PANEL

## PROTECTING OUR CHILDREN Issues and Action

**P**rotecting children is one of the most important responsibilities of a society. It must be done in a way that supports families – and deciding how best to support families while protecting children involves looking at many of our most fundamental values.

**W**e need your views and ideas and invite you to participate in a review of British Columbia's child protection legislation.

**T**he Honourable Joan Smallwood, Minister of Social Services, has appointed a 10-person panel to consult with British Columbians and to prepare a public report on its findings. The report will provide a framework for new child protection legislation that will respond directly to the needs of today's children and families.

**T**he Community Panel will be visiting all parts of the province, and holding public and private meetings in many communities. Panel members are interested in meeting with special interest groups, Aboriginal communities, professionals and anyone else who wishes to be heard.

If you would like to make a written submission and speak about it at one of the public meetings, please send a copy of your submission to:

Community Panel  
Child Protection Legislation Review  
Parliament Buildings  
Victoria, B.C. V8V 1X4

If you do not have a written submission but would like to speak at a public meeting, please book a time by calling toll-free:

# 1-800-663-1251

(8:30 a.m. – 4:30 p.m. Monday to Friday)

A discussion paper, *Protecting Our Children, Supporting Our Families*, is available free to anyone who wishes to participate in the review process. Get your copy by calling toll-free: 1-800-663-1251.

### WE NEED YOUR VIEWS

Two members of the Community Panel, Lavina White and Eva Jacobs, will be talking and consulting with Aboriginal communities. They will be holding meetings in the following locations:

Prince George	February 17	Fort Ware	April 10
Williams Lake	February 19	Cranbrook	April 23
Lillooet	February 20	Prince Rupert	May 7
Merritt	March 2	Terrace	May 8
Kamloops	March 4	Hazelton	May 10
Penticton	March 5	Massett	May 20
Chilliwack	March 17	Skidegate	May 21
Hope	March 18	Bella Bella	June 2
Dawson Creek	April 6	Bella Coola	June 3
Chetwynd	April 8	Alert Bay	June 4
Fort Nelson	April 9	Campbell River	June 5



Eva Jacobs



Lavina White

Port Alberni	June 22	Sechelt	July 7
Nanaimo	June 23	Vancouver	July 8
Victoria	June 25	Surrey	July 9
Powell River	July 6		

Aboriginal people are also welcome to make submissions to the general panel, which will hold public meetings in the following communities:

Kelowna	February 12	Victoria	March 31	Williams Lake	April 30
Maple Ridge	February 25	Nanaimo	April 2	Prince Rupert	May 5
Surrey	February 27	Dawson Creek	April 7	Hazelton	May 7
Nelson	March 3	Fort Nelson	April 9	Prince George	May 13
Cranbrook	March 5	Vancouver	April 15	Queen Charlotte City	May 20
Chilliwack	March 17	Vancouver	April 16	Port Alberni	June 23
North Shore	March 24	Kamloops	April 28	Powell River	June 25

For further information about the Community Panel or about child protection, call toll-free:

# 1-800-663-1251

(8:30 a.m. – 4:30 p.m. Monday to Friday)

Watch for more information about meetings in your area.



Province of British Columbia  
Child Protection Legislation Review