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QUOTABLE QUOTE

'There has to be some sort of protection. Even two or three miles on either side of the Clearwater River, if anything. Some of those trees are 175-years-old. The area ought to be handled with silk gloves. There's absolutely no protection like Saskatchewan has.'—Environmental activist, Jerry Paschen

INSIDE THIS WEEK

MOHAWK TERRITORY

Recently, *Windspeaker* reporter, Cooper Langford travelled to Kanesatake in Mohawk Territory. His stories and articles about the Mohawk community take a look at some of the problems Kanesatake is facing today—please see pages 19 - 21

MOTHER EARTH

Mother Earth has her share of problems. *Windspeaker* takes an in-depth look into some of these environmental concerns in 'Walk Softly on Mother Earth'—please see pages 24-26

LOUIS RIEL

A motion passed by Parliament recognizes Louis Riel's unique and historic role as a founder of Manitoba and his contribution to the development of Confederation—please see page 3.

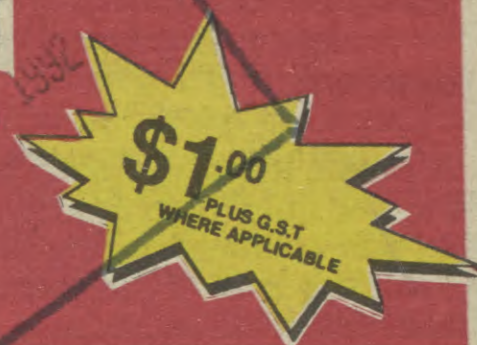
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The advertising deadline for the March 30th issue is Thursday, March 19th at 2:00 p.m.

Windspeaker



March 16, 1992

North America's Leading Native Newspaper

Volume 9 No. 25

Metis nurse fighting to open clinic

By Jeff Morrow
Windspeaker Contributor

FORT MCMURRAY, ALTA.

For the past 10 years Joyce Atcheson practiced medicine in areas most physicians refuse to tread — northern Alberta's remote Native community.

Now she wants to bring her acquired healing talents to the mainstream public, but can't.

"I'm told that I'm not qualified — that if I want to continue working as a nurse I can work in the Native community for the rest of my life. That's it," she says.

Atcheson, a Metis, wants to open her own clinic in Fort McMurray, Alberta where she started working as a casual, "self-employed" nurse four years ago. But she says the governing body for Alberta doctors is now rejecting her qualifications, claiming she has been practicing without a license.

"Surely, if I'm capable to practice in the Native community — doing the same things any doctor would do — I can work anywhere else," she says. "There's clearly a double standard at work here."

Atcheson, 44, recently completed six months of contract work for Health and Welfare Canada in the isolated Native settlement of Garden River, located 800 kilometres north of Edmonton. She says she performed the same tasks a general practitioner would, including pre-natal blood testing, x-rays and pap smears.

She says she's willing to continue similar work which she has been doing since she started treating Native patients in 1968. But Atcheson says she wants in



Bert Crowfoot

How often do you get a chance to watch a chief play sports? Usually they're too busy with administration duties, but not in this case. Chief Strator Crowfoot (with the ball) of the Siksika Nation scored about 20 points at the Blackfoot Invitational Basketball Games, March 5 - 7. Played at Siksika Nation reserve in southern Alberta, the eventual winners of the men's competition was the Oregon Athletics. Please see story on page 29.

Please see page 2

Nepoose walks away a free man

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Lester and Debbie Nepoose emerged from court Room 514 feeling vindicated. Not for themselves but for their brother Wilson, who has spent the last five years in prison for a murder they claim he didn't commit.

The 47-year-old Hobbema man now faces a new trial after a three-judge Appeal Court panel ruled there was not enough evidence presented to the court when Nepoose was convicted in Wetaskiwin in 1987.

"The truth is finally out after all this time," Lester said smiling as he walked through the lobby of the Alberta provincial court building in Edmonton.

"We knew these things all along, but nobody would listen."

Now, one week after closing arguments by council into new evidence surrounding the case, the Nepoose clan believes that Wilson has been vindicated.

They say the public has a right to know why and how Wilson was denied his right to a fair trial.

Wilson, whose grim face indicated uncertainty during a day-and-a-half of final statements, was now aglow with the possibility of starting his life over.

"I'm going to school now at the Samson Band," he told *Windspeaker*. "I'm taking social work, going to help my people."

During a press gathering at the Peace Hills Trust conference room in Edmonton, Wilson told reporters that he was ready to

put the ordeal behind him.

"It feels good. It feels great," he said in a low, almost inaudible whisper.

But Lester, who has never given up hope that his brother would someday be given a chance for justice, indicated that the battle for redemption may just be getting underway.

"It's not closed," he said. "It's been a long, hard battle. But now we'd like the public to support us (in demanding) an inquiry. The public has to understand what happened."

Debbie and Lester, 32, have been the driving force behind Wilson's plea for an acquittal.

Lester, a Samson Band councillor on the Hobbema reserve, 65 km south of Edmonton, says he's had to sacrifice a large portion of his salary and has had to borrow money from the reserve-

based Peace Hills Trust company to hire the defence team and raise bail.

"I knew we could do it," he says. "I don't know how the hell they made a case around (missing evidence) in the first place."

In his closing summation March 2 prosecutor Paul Bourque told the three-member panel that the Crown would have to drop the murder charges if a new trial is called because there is no longer enough evidence to convict.

Debbie said the Crown's case has been discredited. "It's a joke. It's always been a joke," she said.

The appeals tribunal heard the closing statements by the prosecution and defence who presented the case last year be-

Please see page 2

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Natives fall victim to evidence cover-ups

By Jeff Morrow
Windspeaker Contributor

EDMONTON

A public inquiry should be held to find out why crucial evidence was withheld during the 1987 murder trial of Hobbema Native Wilson Nepoose, says a private investigator and former Samson Band business consultant.

Jack Ramsay charged that there are many Natives who have fallen victim to similar "cover-ups" when they've faced the Canadian court system in Alberta. And he said an investigation could correct the problems before another Native is sent to jail without being offered a fair hearing.

"I'm sure it's happening all

the time," said Ramsay, a former RCMP officer.

Nepoose, 47, spent nearly five years in prison, but a recent appeal court panel ruled that he should be given a new trial because the prosecution had insufficient evidence to convict him in Wetaskiwin in 1987.

An Alberta Appeal Court tribunal rendered their decision based on "fresh evidence" presented to a federally-appointed justice during a special inquiry last year.

But Ramsay said the special commission, called by Canada Justice Minister Kim Campbell, heard only that there was missing and retracted evidence, and never dealt specifically about why it was never disclosed or who was responsible for covering it up.

"There's definitely a miscar-

riage of justice going on, and the public should know," he said.

Nova Scotia Micmac Indian Donald Marshall was convicted of murder in 1971 and spent 11 years in prison before being released in 1982 when new evi-

dence proved his innocence.

A subsequent 21/2 year Royal commission revealed that justice officials and police covered up important elements in the case.

Nepoose's defence attorney Robert Sachs said an inquiry is

warranted. And he indicted that a civil suite may also be imminent.

Clearly, evidence was overlooked, he said. "I'm not saying anyone lied one way or the other. The only thing that matters is that the thing happened," he said.

Nepoose walks away free

From front page

fore a special inquiry called to study new evidence.

Wilson, who was convicted in a Wetaskiwin, Alberta court for the 1986 murder of Marie Rose Desjarlais, sat patiently in the prisoner's box while defence attorney Robert Sachs outlined a slate of "fresh evidence" not disclosed at the initial hearing.

He said there are 11 pieces of evidence that were overlooked or not presented by the Crown in Wilson's 1987 trial. He called it a miscarriage of justice.

Pivotal evidence including the recanted testimony by a key crown witness and the wrong date on a cashed social assistance cheque no longer link Wilson to the murder, Sachs said.

"An accumulation of all these things would have impacted on the trial," he added.

Sachs also noted that the

prosecuting attorney at the 1987 trial, Scott Newark, did not introduce evidence that would have played an important role in Wilson's defence.

Newark told a special hearing into Wilson's conviction that RCMP investigators never passed on the information to his office.

One key witness Lily Makinaw died in a 1989 house fire. The other, Delma Bull, told a special hearing judge that she was pressured by police when she testified that she was Wilson Nepoose and Desjarlais together at the Ponoka gravel pit two days before the murdered woman's body was discovered there June 25, 1986.

Wilson has spent nearly five years behind bars at Saskatchewan's Prince Albert penitentiary before being brought back to Edmonton last year after Federal Justice Minister Kim

Campbell reopened the case. She appointed Justice William Sinclair to hear the new evidence many hoped would prove Wilson was not offered a fair trial.

In their final report released March 9, the appeal court ruled that Nepoose's first trial was "a miscarriage of justice" and that he be granted a new trial.

"We are of the view... the there was a miscarriage of justice or at least there was a real possibility that a miscarriage of justice occurred during the trial. As a result we would order a new trial," the statement read.

"Now it can be shown (that Wilson was not given a fair trial)," Debbie said.

Wilson expressed optimism and says he hopes that he can put the entire incident behind him.

Sachs said the Crown has one year to retry Wilson or the case will be closed.

Man held in card fraud

LITTLE CURRENT, ONT.

Investigators have confiscated about 18,000 phoney status-Indian cards in an investigation that culminated in a raid by heavily armed police.

Police have charged Perrier Fournier 57, with counterfeiting and weapons offences in the Manitoulin Island case.

Investigators said that they received a tip last week about a shipment of cards resembling those used by status Natives to receive tax exemptions and other government benefits.

"A whole army of GST investigators" are now searching for people who may have bought fake cards to bilk the government from tax revenue, said Sgt. Dennis Blake of the area provincial police detachment.

Police believe some of the counterfeit cards may have been sold earlier for \$50 each. Blake said most of the sales are suspected to have taken place on Manitoulin, the world's largest freshwater island and home to a large Native population.

Fournier had been the subject of an arrest warrant issued earlier by police in Alberta, where he was wanted for theft and weapons offences, Blake said.

NATION IN BRIEF

Lubicon supporters call off Pizza Pizza boycott

Ontario: The Pizza Pizza restaurant chain has stopped buying bags from the Daishowa prompting Lubicon supporters to declare a victory in their fight against the pulp and paper giant. Activists in Ontario had targetted the company as part of national boycott against Daishowa's activities in traditional Lubicon land. They picketed Pizza Pizza restaurants, launched a poster campaign and lobbied advertising outlets against carrying the companies promotions. According to boycott organizers, the chain still doesn't believe Daishowa is wrong by is "joining the boycott (as) the only responsible course of action available."

Oldman dam foes lose court bid to stop project

Alberta: Opponents of the Oldman River dam failed to get the Alberta Court of Appeal to bar the province from filling reservoirs behind the dam. Justice Roger Kerans said it was inappropriate for the courts to tell the province to stop the dam when the federal government has the right to do so. Environmentalist Martha Kostuch said the Friends of the Oldman River will consider taking the decision to the Supreme Court. "It is our position that the dam is illegal and they should not be allowed to proceed with operating the dam as long as it is illegal," she said.

1991 record-breaking year for UI payments

Ottawa: The Canadian government paid out more than \$17 billion last year in unemployment benefits. That marks a 34 per cent rise from 1990 in total payouts. According to Statistics Canada, more than 1.3 million Canadians drew unemployment benefits on average each month in 1991. Ottawa says the cost of UI will continue to rise over the next two years. But the news isn't all gloomy. The proportion of unemployed workers being trained through the unemployment insurance system has more than doubled since the system was reformed in 1990. The reforms made it more difficult for workers to obtain jobless benefits and reduced the time they would receive them.

Mulroney remarks on constitution "dead wrong."

Prime Minister Brian Mulroney drew demands for his resignation from a Native leader after saying the final constitutional talks will be between himself and the 10 premiers. "To hint at our exclusion in 1992 is inflammatory. We demand that he retract or resign," said Phil Fraser, vice-president of the Native Council of Canada. "Brian Mulroney is dead wrong when he says what will happen is up to 11 men in a room." Mulroney was quoted last week as saying that a constitutional agreement will ultimately come from "11 men in a room" referring to himself and the premiers.

Inmate 'bound for Poundmaker's

By Judy Shuttleworth
Windspeaker Contributor

An Edmonton Remand Centre inmate, who complained recently she was being denied access to counselling, will be allowed to go to Poundmaker's Lodge at the end of April.

"Kristy" (not her real name) had been denied a pass to take treatment at Poundmaker's because she was a medium security prisoner. On March 2 — the same day *Windspeaker* published a story on her case — she found out she had been reclassified as a minimum security inmate and could start a 28-day treatment program on April 29.

While she waits to go to Poundmaker's Kristy, 25, is trying to get out of the Edmonton Remand Centre because it offers few programs for inmates. Kristy now hopes she can be paroled

until the Poundmaker's program starts. Officials have denied her request for transfer to the Belmont Correctional Centre citing her history of discipline problems and because she had not been taking counselling at the remand centre. The Fort Saskatchewan institution has refused her in the past for similar reasons.

A letter stating the reasons Kristy was refused by Belmont is an improvement, according to another inmate who is her friend. It is the first time either woman has seen a refusal in writing.

"It's the first time we've ever had anything like that. It lists all the reasons," "Helen", 35, said.

Helen is also trying to win parole. She lost her parole in January when she was removed from Poundmaker's midway through treatment because a urine test she had given before

entering the program showed traces of drugs.

She now has a lawyer working on getting her parole back and on stopping any transfer back to the Prison For Women in Kingston, Ontario.

Marg Freidel, president of the Metis Women of Alberta, has taken an interest in Helen and Kristy's cases. She spoke briefly to federal justice minister Kim Campbell about the women at a conference last week. The minister said she would look into the matter once Freidel sent her more details.

Freidel calls for more programs for Remand Centre inmates. The centre offers one Alcoholics Anonymous meeting a week and an elder visits once a month, she says.

"When they're hurting like that and they want to heal, you've got to come in more than once a month."

Metis nurse fights for clinic

From front page

to the mainstream market as well. "I'm told I'm not qualified in the urban setting," she says.

The College of Physicians and Surgeons of Alberta has instructed its members not to recognize her role, Atcheson claims. And she believes the decision is sadly ironic at a time when proposed medical cutbacks in the province threatened to keep more mainstream doctors from making further commitments to Native health care.

"It's already bad enough. Doctors fly in (to a remote Native community), then fly out, leaving the nurses to do most of the extra work," she says.

Atcheson believes nurses aren't being compensated for their share of the load either.

About 4,500 physicians are budgeted to bill \$868 million to the health care system in 1992. "So when you look at health costs now, nurses have got to stand strong for what we're able to do," she says.

Atcheson, who began work-

ing as a nurse in northern Alberta in 1981, received a university degree in 1988. She then started nursing with a small, five-doctor clinic in Fort McMurray.

"But they (College of Physicians and Surgeons) stopped my practice last May," she says. "They say it's unethical... I say it's unfair."

The president of the United Nurses of Alberta says Atcheson's situation is not unique to the province's nursing field.

Heather Smith says that the overlapping of responsibilities between doctors and nurses has been a contentious issue in Alberta over the last several years. And she adds that the two professional organizations in Alberta should take stronger steps to iron out their differences, suggesting that nurses are starting to take on added medical care responsibilities, particularly in the northern regions.

There are more than 23,000 registered nurses in Alberta, many function in dual roles.

"Some of it's already hap-

pening, it's just not legitimated by some employers, and by the profession," Smith says. "And it's not recognized in terms of curriculum or billing and reimbursement."

Alberta Health Minister Nancy Betkowski announced recently that nurses and midwives should take more responsibility in Alberta's health care system. She says a new, cooperative health system would help cut costs and improve efficiency.

College of Physicians and Surgeons chief registrar Larry Ohlhauser admits his group has entered into discussions with the Alberta Association of Registered Nurses about offering nurses more credit for their comprehensive work in the remote, rural areas. He wouldn't say if the talks are a direct response to Atcheson's licensing troubles. And he refused to discuss with Labour Times, Atcheson's claims that the doctors' group is rejecting her medical qualifications.

"What she is doing is in the context of nursing, not as a doctor," he said.

Inherent rights report draws caution

By Cooper Langford
Windspeaker Staff Writer

OTTAWA

The inherent right to self government got a boost with the release of the long-awaited findings of Ottawa's Special Committee on a Renewed Canada—the so-called constitutional unity panel.

In its 130-page report, the committee that was charged with drafting the proposals for the final round constitutional deal-making backed off Ottawa's original limits on self government.

It recommended instead a broad recognition of the inherent right that would be administered under a series of agreements with individual organizations and communities.

"The old colonial, paternalistic ways and institutions must be swept away, replaced by new institutions based on inherent rights," the report said in its introduction to the chapter on Native issues.

Following months of cross-country hearings on the full range of constitutional issues, the committee also recommended that:

- self government be subject to the charter of rights, which would guarantee equality between men and women in Native governments.
- Ottawa respond to Metis demands for a land base and resource rights.
- self government not override existing responsibilities including treaty rights and fiduciary obligations.
- a guaranteed spot at the negotiating table on any constitu-

tional proposal affecting Native people and guaranteed representation in a reformed senate.

Native were guarded in their response to the report, which was released amidst the confusion and internal bickering that characterized the committee's work from the outset.

Some welcomed the simple recognition of inherent rights without the delays first recommended by Ottawa. But they also warned the recommended division of powers between Ottawa

and the provinces could make self-government negotiations even more complex. They said it could even lead to unequal self-government agreements across the provinces.

"We want to move forward in negotiating self-government agreements," Assembly of First Nations Chief Ovide Mercredi said in a media release. "But I am afraid that so many powers may be transferred to the provinces that Canada may...find itself without the ability to deal

with issues, including ours, on a comprehensive basis.

Marty Dunn, co-chair of the Native Council of Canada's constitutional committee, said the report advances Native issues. But he also cautioned that it could cause a host of new problems.

"It's two steps forward. But it could be two steps forward into a minefield," he said. "There's a lot of slippery slopes...It remains to be seen what the government picks up."

Inherent right should be immediate—Commission

By Cooper Langford
Windspeaker Staff Writer

OTTAWA

In an unusual move, the Royal Commission on Aboriginal People came out with a public statement on the Native constitutional debate and called for the immediate recognition of inherent self-government rights.

"We think (Canadian legal history) is strong enough to support an inherent right," said Georges Erasmus, who co-chairs the commission that will make broad recommendations on the future of national Indian policy. "If the government recognizes the inherent right they are making a strong statement to the world."

The statement, which commission members call a "commentary," was released in the midst of the storm created by Assembly of First Nations Chief Ovide Mercredi's call for recognition of Natives as a "distinct society." The timing is unusual because the commission is at the early stages of its three-year mandate and has not yet held public consultations.

Commissioners said they issued the statement to clear up some of the concepts now under negotiation. They also said they aren't trying to become major players in the current debate.

"We are trying to explain the meaning of the

right (to inherent self-government) and allay some of the fears and ghosts that might be there," said Quebec Justice Rene Dussault, the commission's other co-chairman.

The commission said a new constitutional deal should include an immediate recognition of inherent self-government rights. That would be backed up by a national treaty defining the general requirements of self-governments. Self government itself would be implemented through a series of smaller agreements and treaties with individual Native groups.

Erasmus said this approach would create self-government within Canada and could lead to a Native government system similar to Ottawa's relationship with the provinces.

"Self-government should just be a simple statement in the constitution. It would be implemented in different ways across the country," said Erasmus, who is a former chief of the AFN.

Mercredi, who has been in the spotlight of debate in recent weeks, took a soft line on the commission statement. He called the commentary "a set of illustrations" and "another example of Canadian opinion."

The royal commission was established by Prime Minister Brian Mulroney last summer to take a sweeping look at problems facing the Native community. It has been holding preliminary meetings with Native leaders and government officials across the country over the last few months.

Finally! Louis Riel is recognized

OTTAWA

The federal government formally honored Metis leader Louis Riel, who was hanged for treason more than 100 years ago, for his role in bringing Manitoba into confederation in 1870.

A motion passed by Parliament recognizes Riel's "unique and historic role as a founder of Manitoba and his contribution in the development of Confederation."

The motion goes on to note Riel "paid with his life" fighting for Metis rights after leading the 1885 rebellion.

"Recognizing Louis Riel's major role in Canadian history is gesture of tremendous symbolic significance for Canada's Metis people," said Constitutional Affairs Minister Joe Clark, who introduced the motion. "In presenting this motion, the Government of Canada wishes to acknowledge the important place the Metis occupy in Canadian history."

"I think this is the greatest thing I've ever heard," said elder Dr. Anne Anderson, who founded the Native Heritage and Cultural Centre in Edmonton. "It has been a long time coming. Many said Riel was like this or like that. But he was a great hero."

"When I heard the news, I turned to my husband and said. At last. Things are turning for us."

Metis National Council spokesman Yvon Dumont said Metis people have honored Riel's memory since his death. He said the motion will force Canadians to examine the history of the "forgotten people."

"To the Metis Riel is the greatest kind of hero," Dumont said. "He was a martyr who died for a cause which he believed in. And that is more than any other father of confederation."



Louis Riel

File Photo

AIDS activist, Ken Ward won't be touring this year

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Two years after Ken Ward stepped from the shadows to announce that he had contracted the deadly HIV virus, becoming the first Native Canadian to go public with such news, he finds himself at another crossroads in his young life.

His decision now could mean the difference between living and dying.

"I'm at a point where I have to decide if I'm going to go on AZT...because without it, I'll die sooner," he said in a telephone interview from a group home in Edmonton where he is now staying.

"The stages in my life that I recognize (as the most crucial) are first being diagnosed and then having to decide on AZT.

AZT is the anti-viral drug that prolongs the onset of AIDS. But Ward says that the medicine has paralyzing side effects which often leave the user nauseated and weak. "It slows down the process, but it still does damage to the body. I could even be-

come anaemic and have to go for blood transfusions twice a week. That's no way for me to be," said Ward.

In an exclusive interview with *Windspeaker* March 1990, Ward, now 35, revealed that he had tested positive for the HIV virus, and that he was going to dedicate the rest of his life helping educate people about the effects AIDS can have in the Native community.

He helped establish the Feather of Hope AIDS Prevention Society, which now operates offices in Edmonton, Calgary and North Battleford, Saskatchewan.

Ward has travelled across Canada, lecturing young Native people about the tragedies they face by refusing to chance their destructive lifestyles.

"You have to look death square in the face and help people understand it can happen to them too," he said two years ago.

Today, Ward says he is too tired to tour. "It's taking its toll," he said. "There are a lot of things that I'm going through right now. It's really confusing."

Except for a small poster hanging on the band office wall

on the Enoch reserve where he was raised, Ward said he didn't know anything about AIDS before he received the news in 1989 that his freewheeling, drug-binge days would likely result in his death.

Ward said Native people are still lacking the vital information necessary to make rational judgements about how they live. "There's a lot of work to do," he said.

Because AIDS (acquired immune deficiency syndrome) destroys the body's immune system needed to fight off common ailments, Ward is cautious about venturing too far from Alberta, and even his own home, fearing that he will contract a "bug" that might result in pneumonia.

He said it was a difficult choice giving up the Aboriginal AIDS awareness campaign, which he helped set in motion, adding that many Native communities throughout the country remain in the dark about AIDS.

"I have to make some decisions right now. I realize that my life is going to be shorter than I expect so I have to let some one else take over," Ward said.

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Sweet victory, bitter taste...but Willie's free

"I feel good. I feel great."

With these words and a rare smile, Wilson Nepoose publicly ended his five-year journey to clear himself of a second-degree murder charge. And with Alberta's Court of Appeal ordering a new trial and the Crown's office unwilling to retry the case, it appears the 47-year-old Hobbema man is finally out of the woods.

Free at last.

But in many respects, the case of Wilson Nepoose is not over yet. It is time for a full public inquiry to answer many of the questions raised about the RCMP's handling of the investigation.

The judicial report that sent Nepoose back to the courts last fall was critical of the RCMP, suggesting they bungled their work.

Evidence that might have helped Nepoose's original defence before the Wetaskiwin courts in 1987 was not made available to lawyers. In other areas, the report criticized police for not following up potential leads.

Debbie Nepoose, sister to Wilson, said police may have been under pressure to nab a suspect when they made their arrest and a "drunk with a prison record" made a perfect candidate. Jack Ramsay, private investigator and ex-Mountie, said RCMP errors in the case were too difficult to put down to honest mistakes or incompetence.

We don't want to judge the police without hearing their side of the story. But the bitter feelings left by the Nepoose conviction are real and must be answered truthfully.

The Native community is at a crossroad in its political development. Self-government on the bargaining table and justice issues slowly being returned to the people. In this era of change and negotiation we should not want bitter opinions hanging around that may or may not be based in fact.

In the case of Wilson Nepoose, a full public inquiry is the only way to clear the air. It should be ordered without delay for the sake of the police, the justice system, the Nepoose family and the community at large.



Back to the land...not a bad idea

It wasn't very long ago that one of our well known elders said we're living in an artificial world. No truer words have ever been spoken.

I've been saying we must get back to the land—back to our Native beliefs—if we're to live in a sensible way. We have taken so much from Mother Earth, she is screaming for (us) to stop!

I know you have heard these words, time and time again, but one more time may help them to sink in... "It's time for us to work in harmony with Mother Nature."

Think about this. Wouldn't it be nice if a couple of acres of land was given for each family? The people who worked the land would be there to make a living and nothing else. Sure it's being done, but it's not being done for our (Native) people.

Too many of our people are on welfare. So many urban Natives are being kept care of by government simply because there is no work available. The lines are deep when it comes time to receive



I Have Spoken by Stan Gladstone

a welfare cheque. But these people, including non-Natives, could be in a farming program.

Many of our people are confused. They want security in an economy that doesn't offer any. If small parcels of land were offered to welfare recipients they would have security. Planting a garden, a few chickens, pigs, a cow—offers security.

Of course the transaction from urban to rural life would not be easy, but think how positive it would be for the younger generation. Right now many youth are in serious trouble in the cities across the country. They have nothing to do, anything they want to do costs parents money—money many families don't have.

Our jails are being filled

with young offenders, young souls that could be reached with such a program—living in harmony with the land, working with farm animals, and most importantly, living in a secure family environment.

The idea is not so crazy when all you have to do is look at the morning paper and see where our youth are going, to read about the many people on welfare, the shortage of housing in the cities, the lack of work opportunities.

We try to look at programs in the cities that will help people but is it working? I think the old saying "everything takes time" is not working. How much time are you considering? Help is on its way—but when? It's been on its way for years now and society is still trying to look for solutions they were looking for twenty years ago!

I believe if some of the young people wanted to try this kind of farm acreage living our elders would be there to help them. I know they would.

Reach out to the elders. Listen to them when they talk. Don't try to become one...just listen.

And one more thing. Don't wait too long to listen, to learn and seek help from the elders...because the "old ones" will not be here forever.

I have spoken.

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Bert Crowfoot, Publisher

Your Opinion

Families needed to host international students



Smiling faces: group of AFS Students hosted in Canada

Enoch member protests Quebec's treatment of First Nations

Dear Editor:

It has become evidently clear that we as aboriginal peoples of Canada are side-stepped once more. The constitutional talks are focussed on a distinct society for Quebec. It's a priority, yet aboriginal people have been claiming recognition for many years, which is ignored.

Since Oka, and the Peigan cries for recognition, I felt at that time change was on course. Unfortunately, by watching the bureaucratic opposition of the

entry of the sacred drum (members of the Quebec Legislature refused AFN leader Ovide Mercredi to lead a procession with drums into the legislature building) has initiated fear of the politicians.

Since Oka, I have always felt a sense of solidarity for our Brothers and Sisters, including the James Bay Cree and their opposition against the Hydro Quebec project.

We are taught to respect other races, colors and religions. But it is difficult when it isn't

happening. As the brothers at Drumheller pen stated: "How can we respect society when society does not respect us?"

Therefore, I choose to protest by not attending the Quebec Native AIDS Conference, April 7-9.

My gesture is to demonstrate my alliance with the AFN, Ovide Mercredi and the First Nations in Quebec.

Ken Ward
Enoch Nation

Mulroney called a goose-stepper

Dear Editor:

A recent Angus Reid — Southam News poll revealed that only eight per cent of Canadians believe Natives should not have ownership or royalties from natural resources on their lands.

But of the 92 per cent of people who support the idea, 17 per cent think Natives should have complete ownership and the right to all proceeds from resource development; 43 per cent favor ownership with royalties paid to Ottawa; and 29 per cent believe Natives should not own the natural resources, but should at least get some royalties from any development on their land.

In the case of the Lubicon Cree Nation, from whose land more than \$7 million in oil has been extracted, it means that 17 per cent of Canadians think the Lubicons are owed \$7 million, 43 per cent think they are owed \$7 million minus royalties to Ottawa, and 29 per cent believe the Lubicons are

owed only a portion of the \$7 million, while a scant eight per cent think the Lubicons should get nothing.

Recent polls also show that 16 per cent of Canadians support the Mulroney government. This means that half the people who still support our Prime Minister want to give at least some of the profits from resource development to the Natives from whose land the resources come from. It means that half the people that support Mulroney do not support his refusal to give the Lubicons, at the very least, a share of their own resources.

In round figures, the Lubicons want \$200 million. This works out to be less than three cents for every dollar worth of oil that's been taken from their land. The only reason that I can think that Mulroney hasn't jumped at such a bargain is because he is a (goose-stepper).

Gordon Dumont
Prince Albert, Sask.

Exploratory study student needs assistance

Dear Editor:

I am a graduate student at the School of Library and Information Science at the University of Western Ontario. I am currently engaged in an exploratory study examining the provision of library services to Native Canadians living on reserve.

As part of my research, I am attempting to make contact with any individuals, and organizations which may have knowledge of these library services, current or historical.

If your organization holds any information, or references to any relevant information, I would appreciate any assist-

ance you could provide that would allow access to this data. Thank you very much.

Yours truly,
Donna Bright

253 Taylor Street, Unit 20
London, Ontario. N5Y 2J6

Dear Editor:

AFS Interculture Canada's current search for families in your region, to host students from every corner of the world, is asking for your help.

AFS Interculture Canada is the leading exchange organization in the country, and is looking for families to host foreign students during the coming school year.

These young students come from some thirty different countries, such as Australia, Japan, Switzerland, Brazil and Spain. They have all passed a careful selection process in their own country before becoming participants in the AFS program. They range in age from 15 to 18, and they are very eager to discover our culture and learn English, all while living with a family in the region.

According to Anne Hetherington, the Program Co-ordinator for Western Canada, "It is very important that we find families as quickly as possible, since 280 young peo-

ple from all over the world are waiting impatiently to know what family they will be paired with."

All kinds of families can participate. You must simply be open, understanding, and willing to establish a special contact with a young person whose culture is very different from your own. The families who wish to host don't need to change their way of life; indeed, they should be sharing it with their adopted son or daughter. This is a truly unique experience; the bonds that are created between the students and their families last a lifetime.

AFS Interculture Canada is a non-profit organization that fosters understanding and friendship between different nations. As a member of AFS Interculture Programs, it is part of the world's largest student exchange organization.

Any family who is interested in finding out more about the hosting program should contact Anne Hetherington, toll free, at 1-800-361-1879.

Lifer continues to learn his culture

Dear Editor:

I am an inmate at the Saskatchewan penitentiary and the only Dakota in the institution.

I was going through an old copy of the *Windspeaker* (May 1991) and read about a book—*Those Who Know—Profiles of Alberta's Native Elders*. It was written by former *Windspeaker* editor Dianne Meili and published by NeWest Press, in Edmonton. But only 2,500 copies were to be made.

I would like to know where I can get a copy of this book. Any help would be greatly appreciated.

I am serving a life sentence and this is my 12th year. Four years ago I became very interested in Native spirituality, and

I've been attending sweat lodge ceremonies ever since. We've had Lakota, Saulteaux and Cree Elders here. I like listening to, and reading about, *Those Who Know*.

Thank you, and keep up the good work.

Dennis Burn
Box 160 - 513582 A
Prince Alberta Sask.
S6V 5R6

Editor's Note: Dianne Meili's book "Those Who Know" is available in book stores across the country. However, in your case, Windspeaker is sending you a copy of the book, because of your genuine interest in knowing more about your culture. Enjoy.

Sentence not good enough for LaChance killer

Dear Editor:

I read your article on the LaChance shooting and think he (Carney Nerland) should be hung up by the "balls."

Excuse the expression but people like him really bother me, they make me feel angry. If he is such a supremacist leader, he should try his own beliefs on himself. I am sure he would not survive.

If he needs a chest to put his medal on he should first try and get a heart. And for his hassles in jail, it's his own fault. How can any human being just kill another for no reason. That is not right. He should get life. Even life is not enough because you cannot bring the life of Leo LaChance back.

My deepest sympathy goes to Leo's family.

Margaret Jimmy
British Columbia

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.

Windspeaker is...Ontario

What's Happening?

Oops! Sorry Tom Siddon. I blundered!

Hi! Do you know what I felt like the day our March 2 edition was handed to me? I felt about as stupid as four ugly dogs caught helping a cat cross a street. Worse. I felt like leaving *Windspeaker* at the end of the month—and I am.

Well, I am so embarrassed, and for days I have felt like the prince of fools, but I must take the bull by the horns and apologize to the Honorable Tom Siddon, Federal Minister of Indian Affairs for my atrocious and inexcusable blunder on a headline (we) did in our last

Windspeaker.

I called Mr. Siddon the new Minister of Municipal Affairs! Congratulations on your appointment Mr. Siddon. So what does that make Dick Fowler?

Actually, Mr. Fowler was appointed to his new position as Minister of Municipal Affairs about the same time Mr. Tom Siddon arrived in Edmonton and visited our *Windspeaker* office. That's where I blundered. For some reason I referred to Mr. Siddon as Minister of Municipal Affairs and Indian Affairs. I had both Ministers on my mind.

And so...it is with blushing face, standing three feet tall, and the loss of 10 years of confidence that I turn to you Mr. Siddon and apologize from the bottom of my heart. I now sit here, counting each letter in each word systematically, in hopes I do not make one unforgettable mistake. A lesson has been learned Mr. Siddon. (PS) Please notice I was



Droppin' In

By Rocky Woodward

INDIAN COUNTRY

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE MAR. 30TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., MAR. 18TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001-112 AVE., EDMONTON, AB, T5M 2V6.

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

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

NATIVE ELDER'S SOUP & BANNOCK; noon Wed.; 11821-78 St.; Edmonton, AB.

KEHIWIN RECREATIONAL HOCKEY TOURNAMENT; Mar. 20-22; Saddle Lake Arena; Saddle Lake, AB.

6TH ANNUAL OPEN MEN'S HOCKEY TOURNAMENT; Mar. 21 & 22; Six Nations Sports & Cultural Memorial Centre; Ohsweken, Ontario.

DISTRICT WORKSHOP FOR AIDS AWARENESS; Mar. 23 & 24; North Battleford, SK.

ROUND DANCE; Mar. 28, 2 p.m. to 11 p.m.; Grant MacEwan College (10045 - 156 St., North Building, West Entrance); Edmonton, AB.

WESTERN CANADIAN NATIVE CURLING CHAMPIONSHIPS; Mar. 28 - 30; Wetaskiwin Curling Club, AB.

ALBERT & JESSE LIGHTNING MEMORIAL ROUND DANCE; Apr. 18 & 19; Ermineskin Agriplex; Hobbema, AB.

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

2ND ANNUAL N.W.T. ABORIGINAL GOLF TOURNAMENT; June 13 & 14; Hay River, N.W.T.

'BREAKING THE BARRIERS' EQUITY AND ACCESS IN ADULT EDUCATION 1992 CAAE CONFERENCE; June 17-20; keynote speaker: Elijah Harper; University of Regina; Regina, SK.



'Tarzan' and Lori-Lee whooping it up at her stagette

Tina Wood

heavy on the Mr.

WINDSPEAKER: It is with sad heart and tear stained pen that I now say goodbye to the many wonderful readers I had the opportunity to serve.

My role as a writer for *Windspeaker* ends in our next, and my last edition March 27.

And so...the pen has run dry, and I say goodbye, to some of the best times of my years. I know I'm going to miss all the good conversations and downhearted laughter we shared, the great community stories I covered, and most of all, the many people who are now my friends, that I met over the years.

My one wish, as my ugly dogs and I move it down the road, is to see the Native community become stronger in togetherness, to help each other overcome obstacles instead of pulling each other down, to quit petty angers and resentments of each other, and instead work towards a common goal—of friendship and understanding so we can have that proud and wonderful community that all of us want.

I will never forget the com-

munities and those wonderful, wonderful people who never look for publicity, personal gain or five stars each time they accomplish something in their community.

I salute these people because the only thanks they'll ever receive is from Jesus—the Great Spirit, God. That's what makes them so special, so unique—is that they claim no victories, no knighthood, for those silent but important tasks they accomplish.

I salute, Henry Bedard, Ed Louie, Georgina Donald, Eva Cardinal, Peerless Lake's John A. Cardinal, Loon Lake's Mable Chomniak, Chipewyan Lake's Alec Noskiye, Lee Morin, Lucienne Meek, and all the wonderful people I met in Saskatchewan, who care.

EDMONTON: Guess What! Tarzan showed up at a stagette party for new bride of the month of February Lori-Lee (Mowbray) Rikley.

This picture was taken during a whoop-up party where Lori-Lee's new hubby Joel Rikley (in the traditional way) was not present. But *Windspeaker*

went under-cover to capture this photograph to get the goods on what really happens at a stagette.

On February 29th, Lori-Lee and Joel were married at Griesbach St. John's Chapel in Edmonton. I guess that means no more monkeying around, Lori-Lee!

ASSUMPTION: Notice the children at Our Lady of Assumption Church are playing traditional drums. The children are, Rocky Tally, Tammy Nora and Crystal Ahkimmachie. Father Camille Piche is in the background during mass service, while Rosemary Dickinson leads children on. I love it!

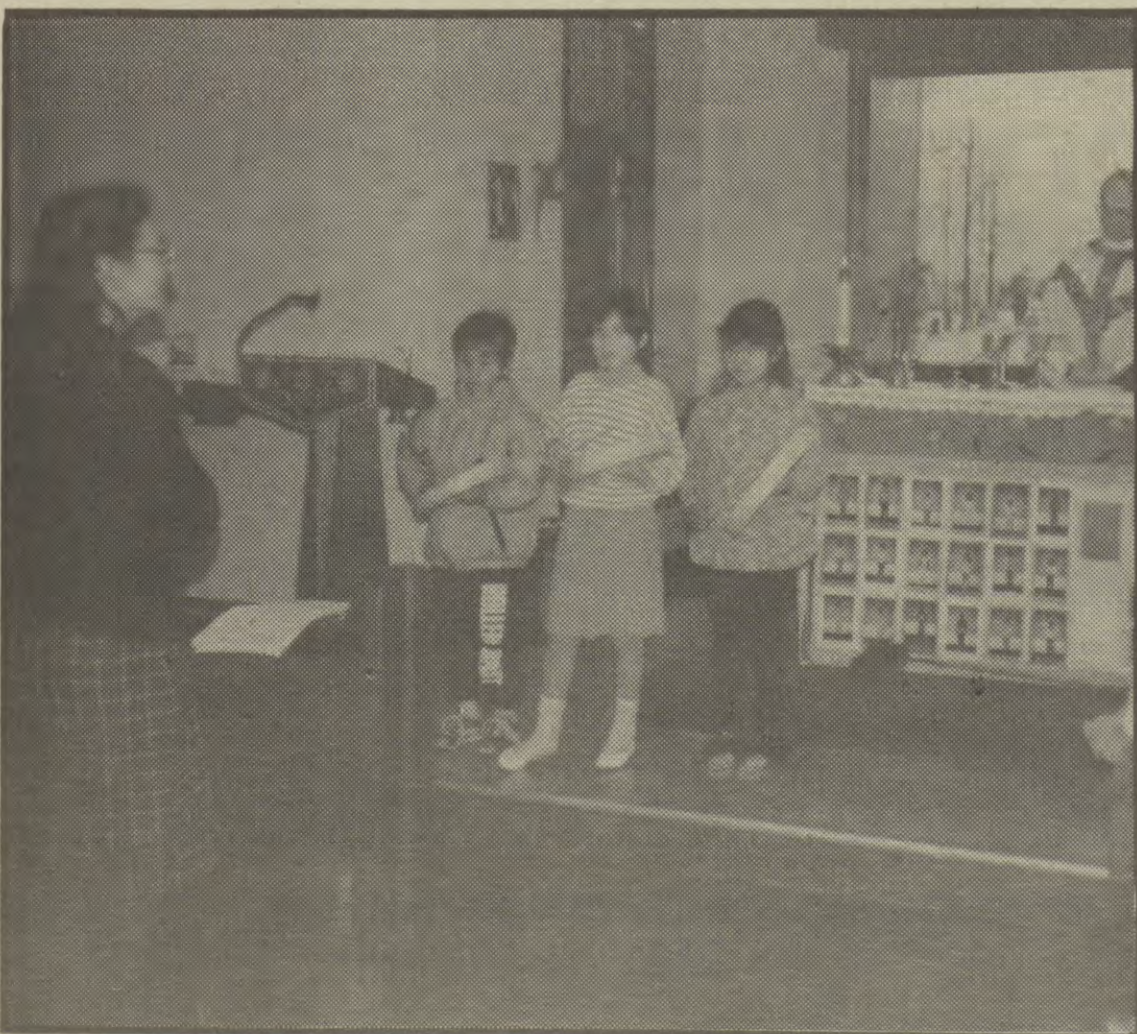
DENVER COLORADO: And from our people on the other side of the border, a large Indian Nations Rendezvous and Trade Fair is expected to attract Native people from across the United States and Canada, May 14-17.

The theme of the event is being called "A Tribute To Our People" and it's anchored by a tremendous Indian art exhibition and sale. Guest speakers will include, John Mohawk, Dave Archambault and other Native leaders. Entertainment is headlined by Joanne Shenandoah, an All-Day Indian Forum, Art Competition and many other events are planned.

Tickets are now on sale and if you're interested call Theresa Burns Gutierrez (Oglala Lakota) at (303) 556-2860 for more details. She has all the info you need to attend.

DROPPIN' IN: Many events are being planned for this summer. Don't forget, if people don't know about it, they won't be there. And that's what *Windspeaker* is here for—to get your message out to the public. Try us...we won't let you down.

See ya all!



Church service at Assumption

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about events in your
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NATIVE AMERICAN JOURNALISTS ASSOCIATION
GREEN BAY, WISCONSIN—APRIL 29 TO MAY 2, 1992
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U of A aboriginal students host awareness days

By Everett Lambert
Windspeaker Contributor

The University of Alberta Aboriginal Student Council can take a bow for hosting a splendid week of events on campus during their 'Uniting in Harmony' Native Awareness Days.

Guest speakers included Lonerider leader Milton Born With A Tooth, and Fort MacKay Band Chief Dorothy MacDonald who spoke on environmental issues. Other speakers included: Rufus Goodstriker from southern Alberta who spoke about spiritual healing; and Mag McGree, Native women and traditional healing.

A real treat was the third annual Round Dance held at the University Butterdome. Over 1,500 people attended and many that danced the evening away, say it is the "most popular" of the awareness days events.

"It went real well. The crowd really enjoyed it," said U of A student and key organizer of the powwow, Raphel Starr.

"This year's round dance focuses on individuals who have contributed to the well being of their communities," said co-ordinator, Dianne Quinney. Quinney added they couldn't have done it without the help of "Lloyd Auger, Lyle Trotter and previous co-ordinators."

Elders Joe P. Cardinal from Saddle Lake and Isabel Auger opened the traditional round dance, with prayers. A feast, a ceremonial give-away and presentations were made to all the volunteers who helped make Native Awareness Days a success.

Starr said the round dance is held to bring Native culture into an institutional setting. "It gives people from other cultures an opportunity to see Native culture first hand," said Starr.

Metis and Indian art was on display and aboriginal artists responded to five hundred years of discovery through poetry reading, visual art display, and theatrical presentations.

Notable artists such as writer Peter Cole, painter Jane Ash Poitras, sculptor Cliff Superneault and playwright Floyd Favel offered their artistic expertise to the many people attending events.

The theme for this year's celebration is "mama womiyowihech towin" which basically means in Cree, uniting in harmony.

"It is our hope that all participants will gain knowledge from the carefully chosen events and that this knowledge is followed by understanding," said the president of the Aboriginal Student Council, Shawna Cunningham.

Letters of approval came from Alberta's Premier Don Getty and the Mayor of Edmonton, Jan Reimer.



Ralph Leckie

Elders drum during U of A Native Awareness Days round dance

Windspeaker delivers to a multi-million dollar Native market



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ATTENTION: BANDS AND TRIBAL COUNCILS INFORMATION ON THE GST FOR INDIAN BUSINESSES AND ORGANIZATIONS

Revenue Canada - Excise has designed an information seminar especially for Indian bands, tribal councils and business people. We have specially trained staff available to provide you with information and to answer your questions on how the GST applies to Indian businesses and organizations.

If you are interested in attending or having a seminar organized in your area, please call Wendy Houston at:

1-800-661-3498 or (403) 221-3001

or Donna Macpherson at:

1-800-661-0005 or (403) 497-6300

ALBERTA AND NORTHWEST TERRITORIES

(Collect calls accepted)

and ask about the GST Indian Seminar Program.

À L'ATTENTION DES CONSEILS DE BANDES RENSEIGNEMENTS SUR LA TPS À L'INTENTION DES ENTREPRISES ET ORGANISMES INDIENS

Revenu Canada - Accise a spécialement préparé un séminaire d'information à l'intention de la collectivité indienne (conseils de bandes et gens d'affaires). Nous disposons d'un personnel spécialement formé pour vous fournir les renseignements dont vous pourriez avoir besoin et pour répondre à vos questions en ce qui concerne l'application de la TPS aux entreprises et organismes indiens.

Si vous envisagez de participer à un séminaire organisé dans votre région ou souhaitez qu'un séminaire soit organisé dans votre région, veuillez appeler Wendy Houston à :

1-800-661-3498 ou (403) 221-3001

ou Donna Macpherson à :

1-800-661-0005 ou (403) 497-6300

ALBERTA ET TERRITOIRES DU NORD-OUEST

(Les appels à frais virés sont acceptés)

et demander des renseignements sur le Programme de séminaires sur la TPS à l'intention de la collectivité indienne.



Canada

Edmonton

Imaginary line between Native groups causes strife

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Off-reserve Natives want the same rights as treaty and status Indians in a new constitution and are prepared to take their case to the courts, a weekend conference in Edmonton was told.

"We speak of equality and unity," said Brent McIver a delegate from Manitoba to the Native Council of Canada's First People's Constitutional Forum western regional meeting. "But I don't think we can have that without full equality for all members of our aboriginal society."

A lawsuit was the overriding resolution to come out of the two-day meeting for off-reserve prairie Natives. Despite cautions from legal experts, it focused the frustrations of the 90 delegates who spoke of problems with housing, education and what many felt was the "divide and conquer" tactics of the Canadian government.

Alberta delegate Lloyd Verreault accused Ottawa of trying to control Native people with money. The University of Alberta student said the federal government has too much control over opportunities in the Native community with its power to decide who is eligible for various benefits. He said it was only two years ago, when

he regained status under Bill C-31, that he was able to fulfil an ambition to go to university.

"When I got C-31, it was like winning Lotto 649. Then I could afford to go to university. I don't think a government should have that kind of control over people's lives."

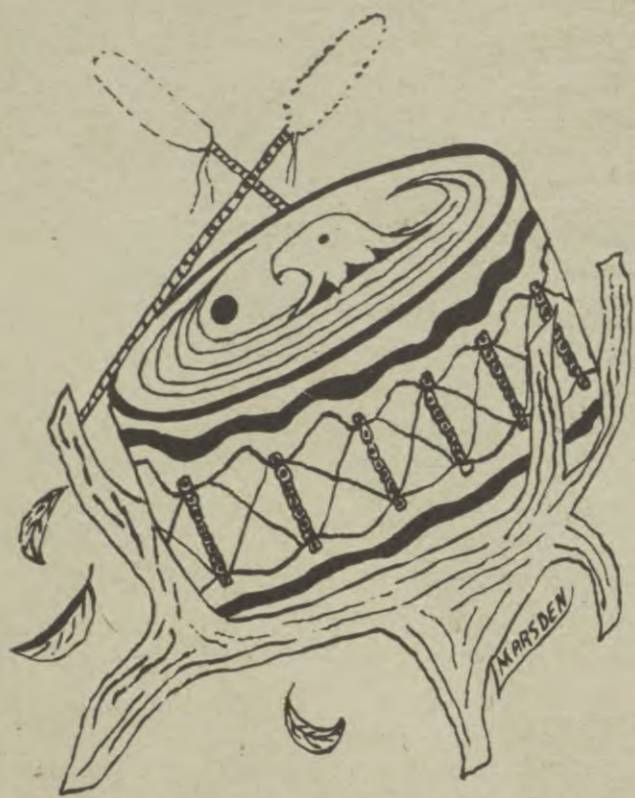
Other delegates called for developing single Native position on constitutional affairs amid warnings from constitutional experts that the timetable for getting proposals to the table is dangerously short.

"Why not come together from all over Canada and make a constitution that the government will recognize," said Manitoba delegate Dan McLeod. He said Native people should take the lead in defining their own role in the constitution rather than follow Ottawa's agenda.

Echoing that sentiment, another delegate called for a single Native constitution that would do away with the "imaginary boundaries" between status, non-status, Metis and Inuit people.

"If we put away that imaginary line for once...and dealt with a First Nations constitution, then maybe the government would deal seriously for Native people."

The weekend conference was the last of a series of six cross-country forums sponsored by the NCC to gather grassroots input. The findings will be hammered into a national position later this month at a constitutional congress meeting in Ottawa.



Graphic by L. Marsden

To help you fill out your income tax return



Extended hours

From February 24 to April 30, we offer an "after hours" phone service from 5 p.m. to 9 p.m., Monday through Thursday.

You can also call T.I.P.S. Info-Tax, our automated phone service, 24 hours a day, 7 days a week, for recorded information on selected topics.

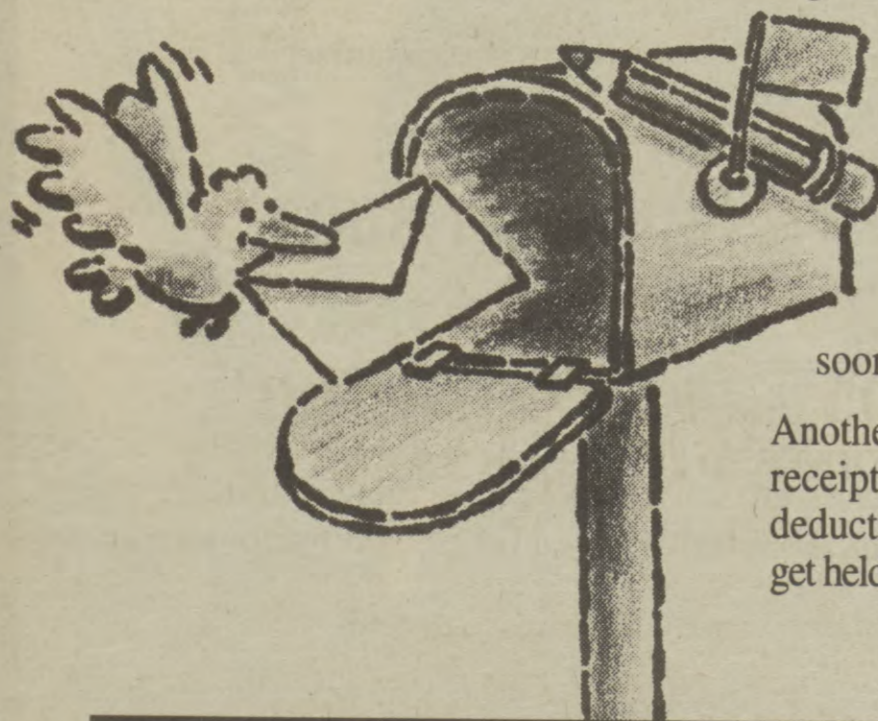
No-calculation returns

To make things easier, we've designed two simpler tax returns that don't have any calculations.

These optional returns are great for people with straightforward tax situations. If you're under 65, you can use the "Short." If you're 65 or over, the "65 Plus" is for you. Whatever return you use, you should fill out only one.



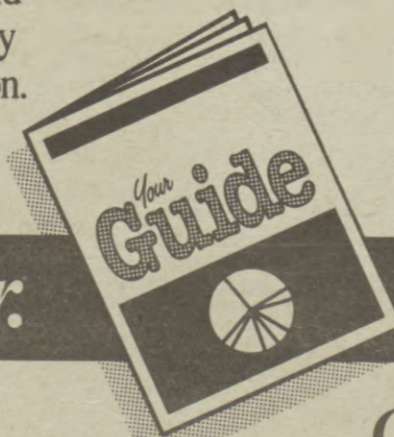
Make sure your return is not delayed



Lots of people fill out their tax return with great care, only to miss details that can make all the difference. For example, if your address is incomplete or incorrect, your refund could be delayed or sent to the wrong place.

If you will be moving, write the new address on your return, or if you don't know it yet, please call us to let us know as soon as you can so we can update your file.

Another important detail is attaching all the slips and receipts that support your claims for credits and deductions. If any are missing, your return may get held up while we contact you for the information.



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ATTENTION ABORIGINAL MUSICIANS

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

THE CREEWAYS PROGRAM
c/o CFWE
The Native Perspective
Box 2250
Lac La Biche, AB
T0A 2C0
Attn: David Smith
(403)623-3333

Edmonton

Upcoming conference to discuss child welfare

By Ron Thompson
Windspeaker Contributor

EDMONTON

The Yellowhead Tribal Services Agency is hosting a Western Canada First Nations Child and Family Services Conference, April 21-23.

The three-day event will focus on opportunities for First Nations people to acquire information on current child welfare agencies across the country.

The agency's director, Dave Regehr said the philosophy behind the conference is to examine models for child welfare agencies for Indian communities.

"What we're doing is bringing representatives from various child welfare programs across the nation who have established successful models for delivering child welfare services," Regehr said.

The workshops will fall under two categories: Child Welfare Administration Development and Program Development. A number of topics included, range from how child welfare programs should be set, to the implementation of child welfare bylaws. Others include, a Life Skills Parenting course and the Yellowhead Tribal Council and Assembly of First Nations Health programs.

Conference co-ordinator, Harvey Burnstick said a number of prominent people in the Indian child welfare network will attend. And he hopes the grand chief of the Assembly of First Nations, Ovide Mercredi will also be there.

"He has been contacted," commented Burnstick.

The conference will be held at the Coast Terrace Inn in Edmonton and many activities, including a daily pipe ceremony, a skipping demonstration and sober dance are planned.



Graphic by L. Marsden

Gardiner Karbani Audy & Partners

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Northland School Division #61 of Peace River, is offering the following items For Sale By Tender on an *As Where Is* basis.

ONE (1) ASSET # 7095, UNIT #T-120
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This mobile home is located in the community of Ft. McKay Alberta, and may be viewed by contacting Mr. Alan Gagne, Maintenance Supervisor, Northland School Division # 61 in Fort McMurray, Alberta; Phone 943-9224.

ONE (1) ASSET # 7953
TOOL SERVICE BODY FOR PICKUP TRUCK
This unit is located at the Fort McMurray office of Northland School Division # 61., at 225B MacKay Crescent, and may be viewed by contacting Mr. Alan Gagne, Maintenance Supervisor; Phone # 743-9224.

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DUAL FUEL. Unit # 565. Asset # 9298.

This unit is stored at the Northland School Division Service Centre located in the West Hill Industrial Subdivision in Peace River, Alberta, and may be viewed by contacting Bob Lefebvre at 624-2060

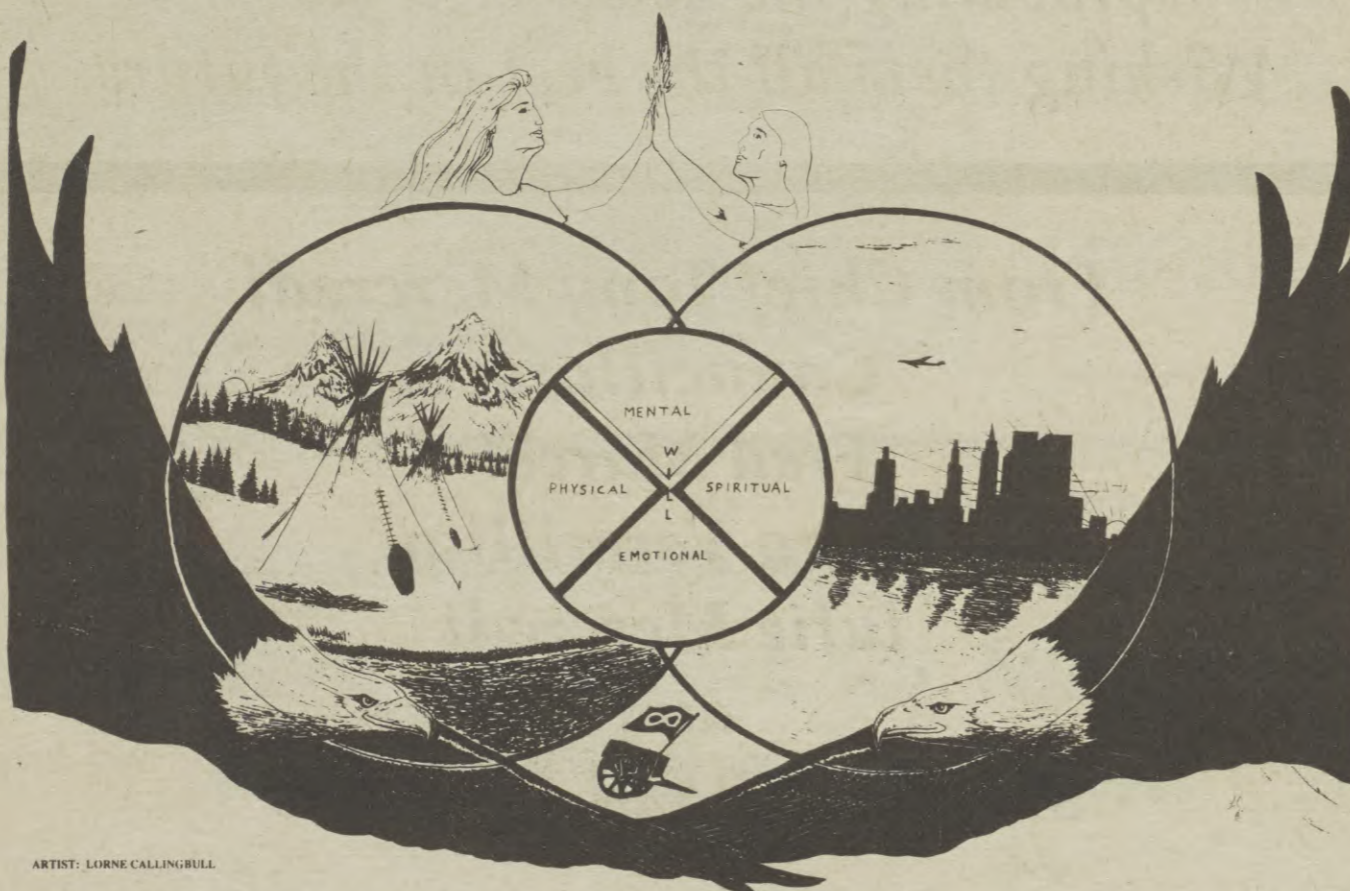
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*Highest or any tender not necessarily accepted.
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APRIL 30, MAY 1-2 1992
EDMONTON, ALBERTA



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CONFERENCE COORDINATOR: DENNIS ARCAND
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Native Communications

Windspeaker is riding a nine-year-high

By Rocky Woodward
Windspeaker Staff Writer

It will be 10 years next March that *Windspeaker* has been on the market as the leading Native newspaper in Western Canada, if not the country.

Windspeaker says this with pride. The many weekly and bi-weekly Native American Journalist Association awards attest to *Windspeaker's* desire to always strive for the "top" in the field of print journalism.

But as *Windspeaker* moves assuringly into the nineties, it never forgets its roots—nor the people who made *Windspeaker* what it is today.

The paper had its beginning from people of vision, desire and drive.

When the Alberta Native Communications Society (ANCS) closed down in 1982, it was the relentless drive and desire from such notables as Bert Crowfoot, Laurent Roy and Joe Couture, who never lost their vision that Native communications is needed. Those beliefs led *Windspeaker* to rise from the ashes of the old ANCS, and to take on the responsibilities as "the *Windspeaker*—the link between Native communities."

During those early and sometimes turbulent years, *Windspeaker* faced many obstacles. It had to overcome prejudices of many forms, staff came and went, some moving on to better things, while others left under resentments. *Windspeaker* faced political angers, and like some papers that strive to bring the truth to the public, we faced lawsuits, unhappy clients, and letters asking for individual staff to be fired. Just recently *Windspeaker* faced the collapse of all government funding—before its promised time.

But *Windspeaker* is a survivor and it's proved this. While other papers were forced to fold from the budget-cut by the Mulroney government, *Windspeaker* continues to hang in there, keeping our readers informed about the ever-changing issues that happen, and when they happen, across the nation.

Since 1983, the little paper that grew, faced those many challenges head-on. It never faltered on its road to being "the best it can be, and better."

Windspeaker never forgets its happy moments, and there are many. The paper has always taking into account the "little people with big concerns" that other



File Photo

Past AMMSA president, Fred Didzena and *Windspeaker's* General Manager, Bert Crowfoot

papers seem to forget.

Windspeaker has been in the front-lines during the Mohawk crisis, the Lonefighters' confrontations with RCMP over the controversial Old Man dam. The paper has covered important political issues, nationally, internationally and at the community level, never once taking its eye off the important issues that affect us all—as the Lubicon issue.

Windspeaker was there at Peerless Lake, Assumption, Peigan Nation, Bigstone band, many isolated communities in Alberta and Saskatchewan, covering stories on Elders, families, a grand opening of a community hall, children, talent shows, education and powwow events—the stories in the com-

munities are many and *Windspeaker* views them as important as Princess Diana's visit to Alberta. That's why we're there.

As an independent newspaper, depending entirely on advertising and subscriptions to keep the paper in existence, *Windspeaker* has had to make some difficult decisions.

On February 28, we began charging a dollar per paper at newsstands throughout the provinces. But there is a reason behind the price charge.

Windspeaker has now gone to a courier service to better serve its readership. The money made from sales of the paper goes towards off-setting the cost of having the paper delivered more quickly to our readers, than in the past.

We have gone to a color front page format to make the paper more appealing. We know our readers want a paper that represents them, to look appealing both inside and out.

Windspeaker board members, administration and staff are always looking at different ways to make the paper something you want to read. Well balanced articles, pictures that tell a story, keeping you on top of community events and news that affect your everyday life, is important to *Windspeaker*. That's why the *Windspeaker's* group holds session after session to discuss new ways to make the paper more profitable and presentable, so we can continue to be that ever-important link between the Native communities.

We would like to congratulate
Windspeaker
on their Nineth Anniversary!

from the Board, Staff & Members of the
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We would like to thank
Windspeaker for presenting us
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in the future.

from Chief Robert Gray & family, Council, staff &
band members



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providing the news for 9 years.
Wishing them all the best in the future.

From Chief Tony Mercredi

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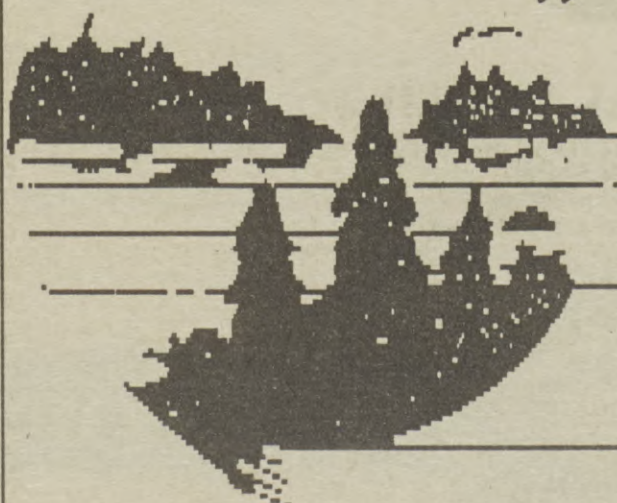
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Native Communications

'Good morning! This is CKCA-FM Assumption radio'

By Rocky Woodward
Windspeaker Staff Writer

The Dene Tha' at Assumption, Alberta have entered a new age of communications and they're proud of it. Radio CKCA-FM Assumption began broadcasting on October 21, last year and it's pulled Assumption out of its isolation and into the modern world of technology.

The local community radio has instilled a new pride in the intricate language and culture of the Dene Tha' people.

"We now have daily communications into the widely dispersed homes on the reserve and the surrounding community," said the manager of the station, Father Camille Piche.

Through Cancom Satellite, Assumption is also linked to Aboriginal people in the Yukon, British Columbia, Northwest Territories and Alberta. It gives the Dene Tha' access to listen to other Native communities in far-reaching places through its mother station, CFWE radio signal in Lac La Biche.

AMMSA's CFWE is the major player in supplying northern Native communities with their own radio transmitters. The transmitters enable communities to receive CFWE (the Native perspective) broadcasts.

But other communities are in the process of establishing their own radio stations. It's the hope of AMMSA that in years to come most northern communities will have their own stations — to broadcast their own news in their respective communities. Only two community radio stations are in operation at the present, Assumption and Siksika Nation in southern Alberta. High Level, Saddle Lake and Fort MacKay have applied for community radio stations.

"It's basically up to the communities whether or not they want one," said AMMSA Satellite Project Coordinator, Paul Macedo.

Assumption has ideas for television also. Piche says the community has plans to access and re-broadcast Television and Northern Canada programs.

On January 21, TVNC offi-

cially signed on and began broadcasting programs of Aboriginal content from the Yukon/Alaska border in the West to the Atlantic coast of Labrador in the East. TVNC's central office is located at Yellowknife, NWT.

"The project should be getting underway later this summer." Piche said they received approval for basic TV equipment to receive and transmit TVNC.



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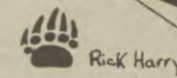


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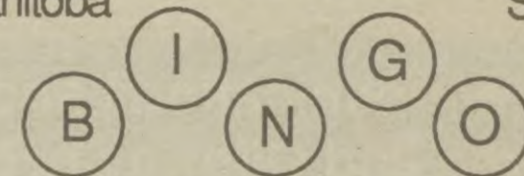
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Studio I opens doors for Native filmmakers

by Judy Shuttleworth
Windspeaker Contributor

Twenty years after the National Film Board of Canada started a studio to produce films by women — its opening another special unit. This one will produce films by and about aboriginal people.

Studio I (for *indigenous*) was unveiled last summer. Now, under the direction of Tlingit filmmaker Carol Geddes, the Edmonton-based studio has its first documentary in production and running an entry-level workshop for would-be filmmakers.

Geddes didn't jump when the NFB first offered her the producer's job. After returning to her native Yukon after years in Montreal and Ottawa, she was reluctant to leave. But she accepted the job after reading a magazine article on Cuban cinema. Indigenous Cuban filmmakers were producing films that reflected their own ideas, not those of the mainstream.

"It was from the context of these indigenous filmmakers. I found that kind of idea very promising and I wanted to engage in a process something like that. And so I came onto studio I with the idea of helping to create a studio that would reflect a pool of aboriginal filmmakers."

Geddes takes a cooperative approach to filmmaking. "I never wanted to come on as producer and run the empire...I never thought that it should be one person steering the ship," she said over mint tea in her

television producer Wil Campbell is the studio's associate producer and Graydon McCrea, who is in charge of the NFB's North West Centre will be the executive producer.

Geddes says Studio I aims to provide an alternative to mainstream media images of society that promote the idea that money means success.

"The message is 'buy, buy, buy.' In order to be successful, the message is, you've got to have a brand new car and you've got to have a tall blonde standing outside the car or you've got to be the tall blonde," Geddes says.

"(Providing different images) is very important. This ought to be the mission of any kind of alternative media. To somehow counter this incredibly pervasive message that we're always getting. If, when people are young and impressionable, that's the only kind of message they get, it's very, very harmful to them."

This harmful effects can range from young people in the Arctic wanting to wear running shoes instead of mukluks, to not wanting to learn how to hunt or speak their own language.

Even positive films like *Dances With Wolves* can ultimately be harmful, Geddes adds, because they only show the best qualities of Natives. She compares the current Hollywood view of Native people to that of films in the past that only showed women as delicate and feminine. Studio I will produce films that reflect the full spectrum of aboriginal peoples' ex-

really like to think of us as this far-off, misty, romantic ideal. It is far more comfortable than walking by somebody face down on the sidewalk who can't get up. I mean, which image would you rather deal with?"

"At that particular point in history, I think *Dances With Wolves* was the right thing at the right moment. But I don't want to see another one, because unless we're accepted in all our complexity, unless we're accepted as human being with failings and faults and all of those sort of things, then we're not going to be accepted at all."

Studio I has a \$3 million operating budget for its first year, despite the fact that the NFB's funding is at an all-time low. The new studio cuts costs by sharing space at the NFB's office on Jasper Avenue.

The studio is compiling a database of aboriginal people involved with or interested in film and video production, in keeping with its goal of promoting and training aboriginal filmmakers. The list will be used to find people for Studio I projects or to recommend people for other productions.

The studio started an entry-level workshop at the beginning of March. Ten of the workshop participants will later be given funding for their own video projects.

Marketing films will be important to the new studio, but not its main goal. The studio has one film in production right now: Metis director Gil Cardinal's *Native War Veterans*, which Geddes says will be distributed as widely

commercial than others, particularly once the studio starts producing dramas, though it will also make films, such as certain documentaries, that are needed but won't be box office hits.



Judy Shuttleworth

Geddes: Studio I assured by her presence

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We salute Native Communications throughout Canada and extend best wishes and continued success to AMMSA/Windspeaker as you celebrate your Nineth Anniversary of Native publication.

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International Women's Day

International Women's Day marks solidarity

By Wally Belczowski
Windspeaker Contributor

On Sunday morning (March 8) the Sharing of Visions healing circle took place at Fort Edmonton Park.

Organized by the Edmonton Social Planning Council and the Mother Earth Healing Society, the event compliments the International Women's Day march and a celebration held later in the afternoon. A multitude of ethnic and national groups were represented with the focus mainly on Native Canadian Women. However, it included Women of the First Nations and the Women of the Metis Nation. Members of the Cree, Ojibway and Chipewyan People and federal New Democratic Party leader Audrey McLaughlin were in attendance as well.

Native spiritual ceremonies were held and later, a series of honored guests spoke. These included a number of Women

Elders, Native men and representation of Oriental, Hindu, Women of Color, Caucasian and mixed-origin people. After speeches, a traditional gift give-

way and pipe ceremony was held. It was followed by a feast where men served the women.

During the day's seven evenings everyone had in common sincerity

and a sense of sisterhood and brotherhood — and especially a respect for womanhood. The overall feeling was probably

expressed by one organizer Pearl Bennett, the best: to ask for the next 500 years to be free of oppression.



Wally Belczowski
Women march along Whyte Avenue during International Women's Day

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Children must sort out many difficult subjects in school and in life. As a parent you can help guide your family toward good lifestyle decisions, as long as you are informed.

AIDS is a topic which many children are struggling to understand. Parents who are informed can help. The need for correct information on the subject has never been greater. Children hear about AIDS but may have important questions which they are too embarrassed or do not know how to ask.

Young people do learn about HIV infection and AIDS in school. In many Alberta classrooms, teachers deal with the subject openly during junior and senior high school health programs.

What children learn in the classroom will be given added meaning if they have the chance to discuss HIV infection and AIDS at home. A very recent study showed that Alberta children want and need to talk about AIDS and sexuality with their parents.

As informed parents you can discuss AIDS and healthy sexuality with your children and demonstrate that you regard these subjects as important. AIDS will be seen as a topic which deserves careful thought and lifestyle choices based on fact, not fear.

If the whole area of human sexuality has been discussed with children from an early age, it is often easier to introduce information about AIDS and other sexually transmitted diseases as part of an ongoing learning process. If you have not discussed sexual issues with your children in the past, now is the time to start.

Your choice of words will be influenced by your child's age. Parents and their young people need to use words and phrases each can understand. Booklets to help you with this are available at your health unit or library.

In homes and classrooms throughout Alberta, educating children about AIDS is becoming the joint responsibility of parents, teachers and young people themselves. It is not a topic anyone can ignore. The more that you and your family learn about AIDS, the more successfully it will be controlled. AIDS prevention begins at home.

For more information about HIV/AIDS you can call:

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

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Lac la Biche

Accessibility main reason for attending AVC

Closeness to home, the small size of the campus, small class sizes, good instructors, low costs, housing, individual instruction and counselling, good programs, friendly environment and excellent recommendations from former grads make AVC attractive to many adult learners. As one automotive student comments, "I chose to attend AVC because it is close to home, has small class sizes, and I wanted to be able to know my teachers on a one to one basis." These are among the reasons students mentioned for attending AVC-Lac La Biche.

The findings are based on a recent sample survey of AVC students. Almost 80% of students currently enrolled in academic upgrading, trades, human services and business career programs completed the 1991 student Point-of-Entry Survey administered annually by the college. The main objective of the study is to examine the reasons and influence of various economic and demographic factors affecting student decisions to enrol at AVC.

AVC is an adult oriented college. "I'm an older student and feel at home here," states a commercial cooking student. According to the survey, the average age of AVC students is 27 years, ranging from 17 to 62 years. More than half (54%) are 25 years and older. Women constitute 58% of the total population, while men constitute 42%. Almost half (49%) of the students are single, while 23% are married. Of the total population, 55% have dependents. "AVC has a lot going for my children. I'm glad to be here," says a rehabilitation services student.

Jitters about the economy, combined with the escalating costs of education have led many students to AVC. As one business administration student comments, "AVC is closer to home, has small size classes, is less expensive, and has a good reputation for its transfer arrangements with NAIT."

"It is closer to home and cheaper than a large college," remarks an academic upgrading student. AVC appeals to students who want to stay close to home. According to the survey, a total of 70% of AVC students come from communities within a 75 mile radius of Lac La Biche. Of these students, approximately 75% come from commu-

nities within a 25-50 mile radius. A significant minority (26%) of AVC students live at home while attending AVC. A total of 41% of AVC students live in college accommodation, while 17% reside with their relatives or parents.

Those who were unemployed before attending AVC (63%) want to train in trade, clerical, or sales and service related occupations that will enable them to qualify for better employment choices. As one welding student puts it, "I chose AVC because it offers a chance to better oneself in a trade and allows a person to qualify for better employment choices." Single students with Children (32%) who want to be financially independent are also attracted to AVC.

"I want to prepare myself for better employment," states a power engineering student. The survey finds that factors motivating adult learners to attend AVC reflect their particular needs. Some students who were employed before attending AVC (37%) want to make a mid-life career change, while others want to complete academic upgrading and pursue career programs.

"I chose AVC because it is designed to meet the needs of adult learners who have been out of school for some time," comments a community health representative student. AVC has a number of on-going support services and programs to improve the educational environment its students experience. These services include: Career, academic and personal counselling; family support programs, daycare, after school care, recreation facilities, bussing, life coping skills, peer support groups, trades preparation and work experience opportunities. "I chose AVC because it provides all my needs as a mother to return to school, e.g., daycare, low rental fees, and children's programs," says an academic upgrading student.

Financial counselling is also available to AVC students. The study reveals that approximately 29% of AVC students are sponsored through Alberta Vocational Training, while another 30% are by the Canada Employment Centre. Almost one-fifth of the students attending AVC are self sponsored. The remaining 24% receive their sponsorship through various means,

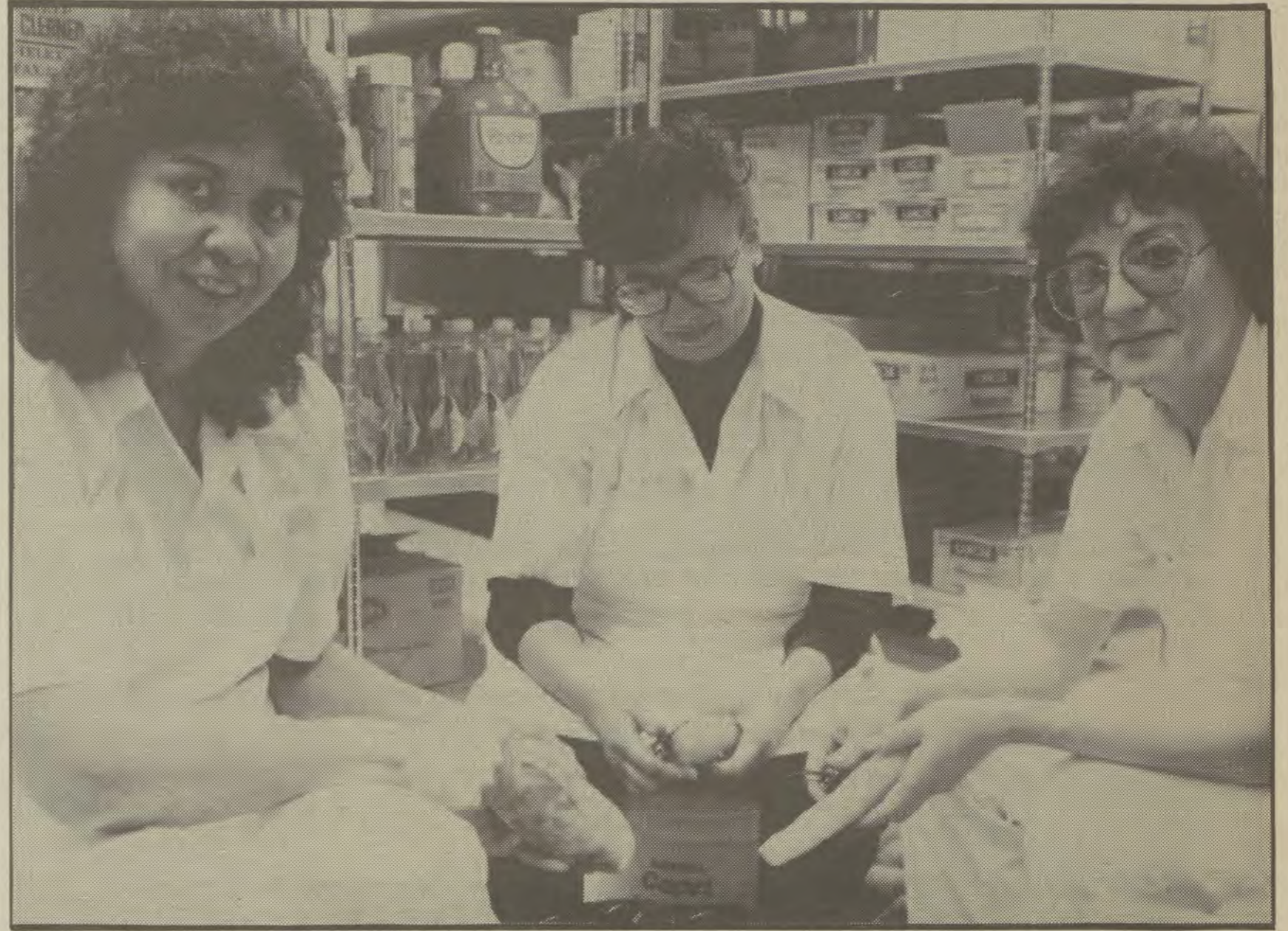
including Worker's Compensation Board, Social Services, parents and employers.

"The program is very interesting and I had heard good reports from people who had attended AVC in previous years,"

says a community social services student. The survey shows that a total of 82% of AVC students know someone who has attended AVC. How did students find out about their programs? According to the survey findings, almost half

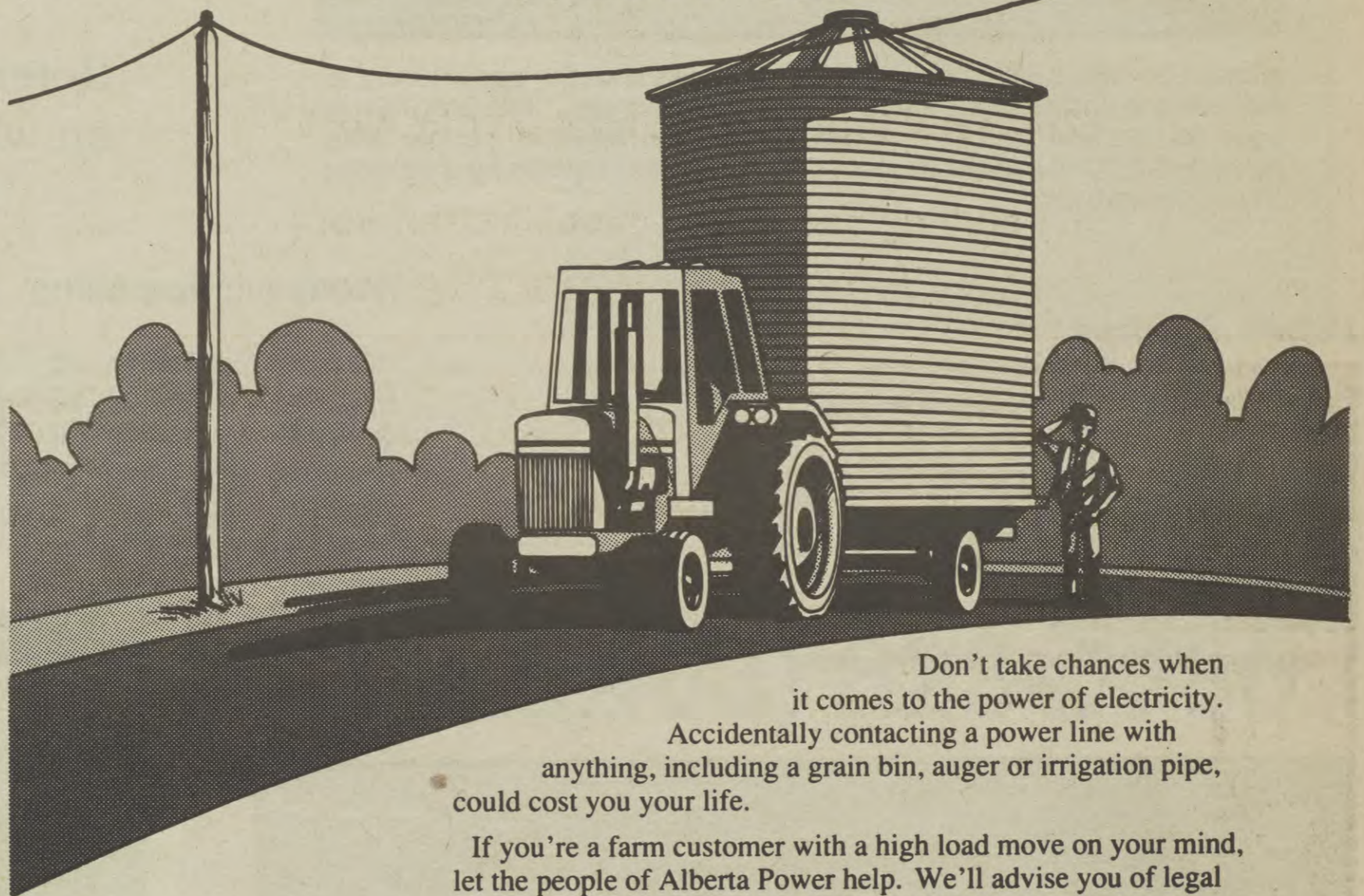
(49%) found out about their particular program through word-of-mouth. Another 20% found out through current AVC students.

For more information regarding AVC programs, contact the Registrar's Office at 623-5582.



Three students—late for class—assigned to KP duty. Not really...these smiling faces are in the Cooking class at AVC Lac La Biche. Please turn the page for the rest of the AVC story

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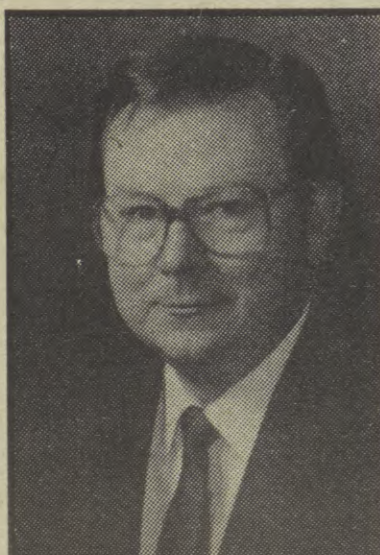
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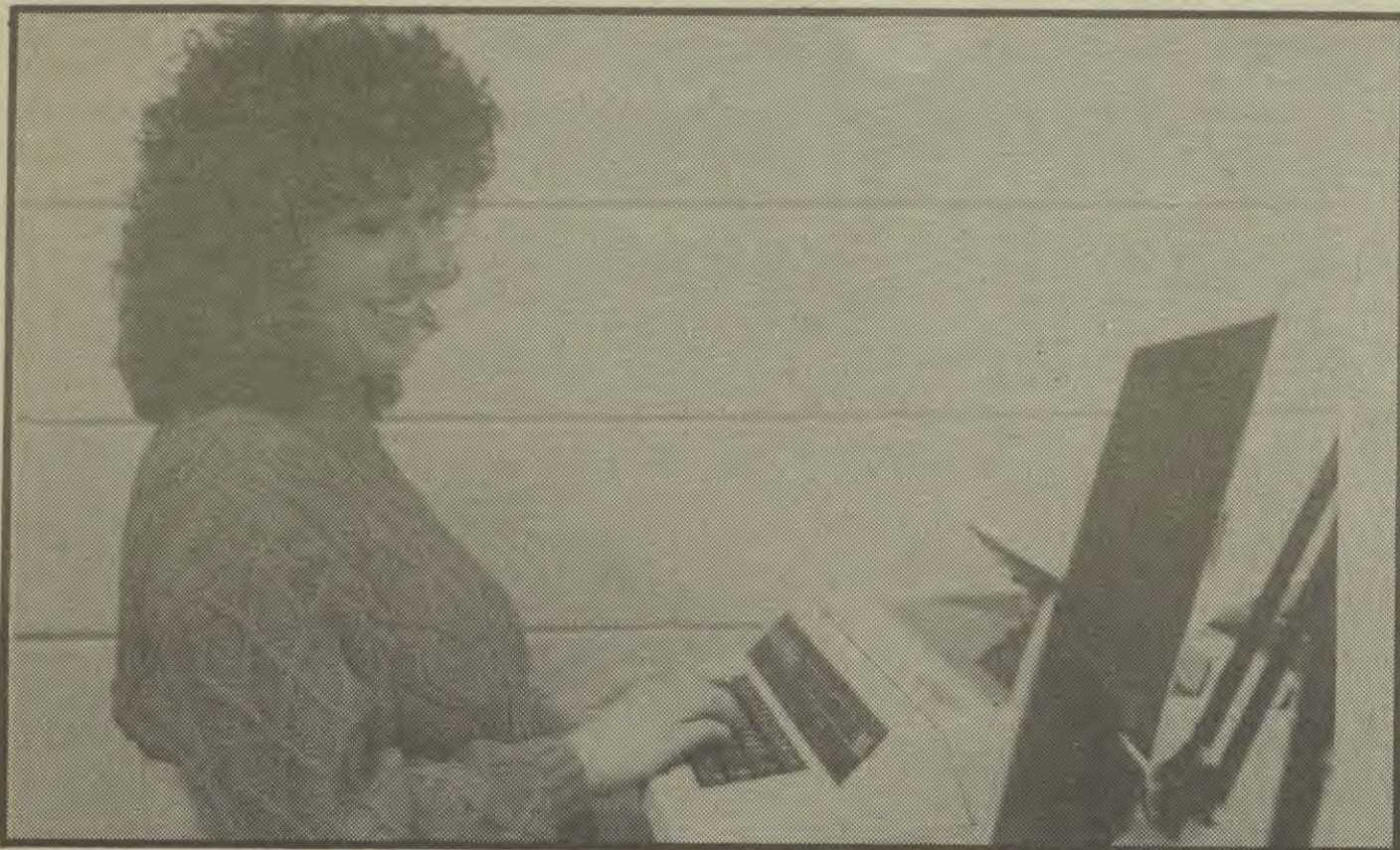
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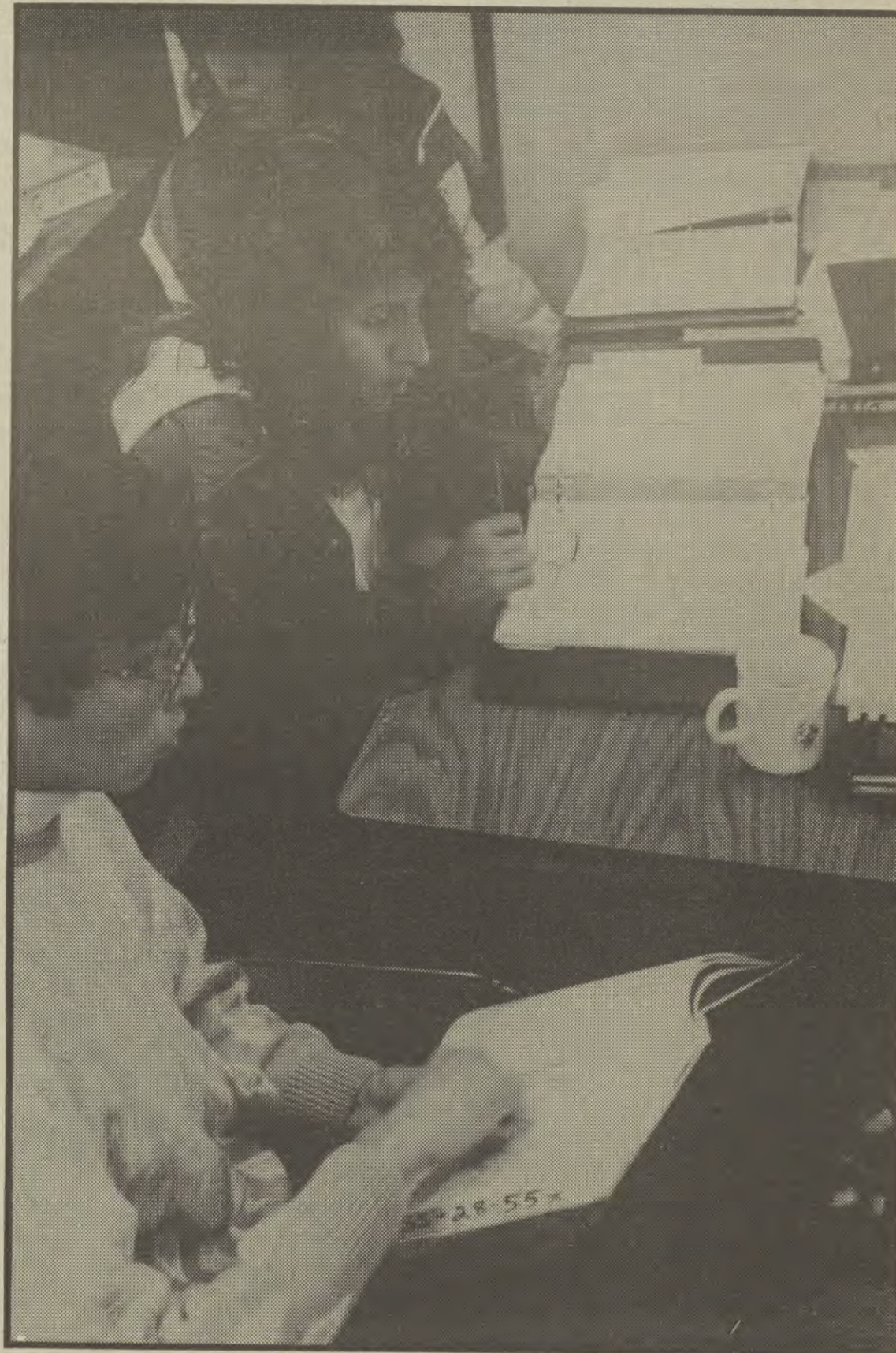
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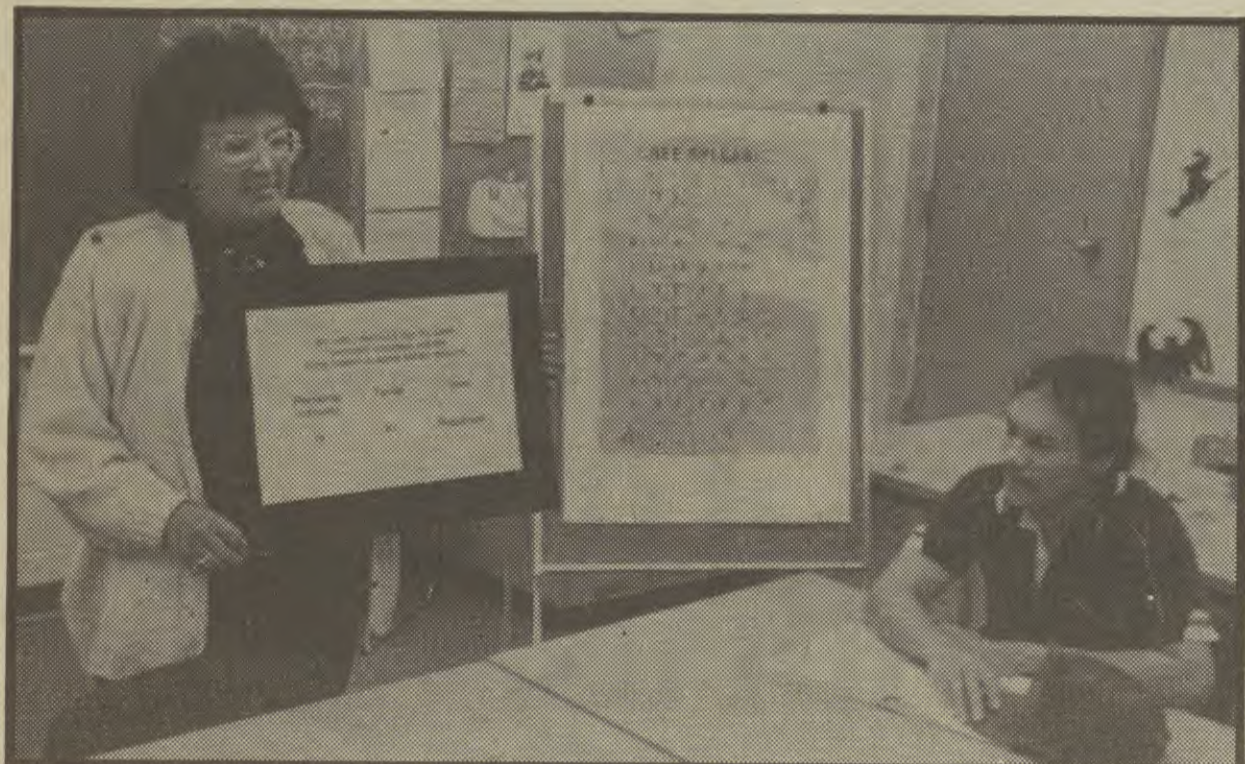
Educational opportunities are available in many off campus locations. For those students who are unable to take advantage of programs at the main campus in Lac La Biche, Academic Upgrading classes are conducted in many communities throughout the area.



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Human Services Programs provide students with the opportunity to experience and practice as front line professionals. "The program is very interesting and I've heard good reports from people who attended AVC in previous years," is a comment made by a student in a recent study.

Refer to page 15 for information on why students choose AVC.

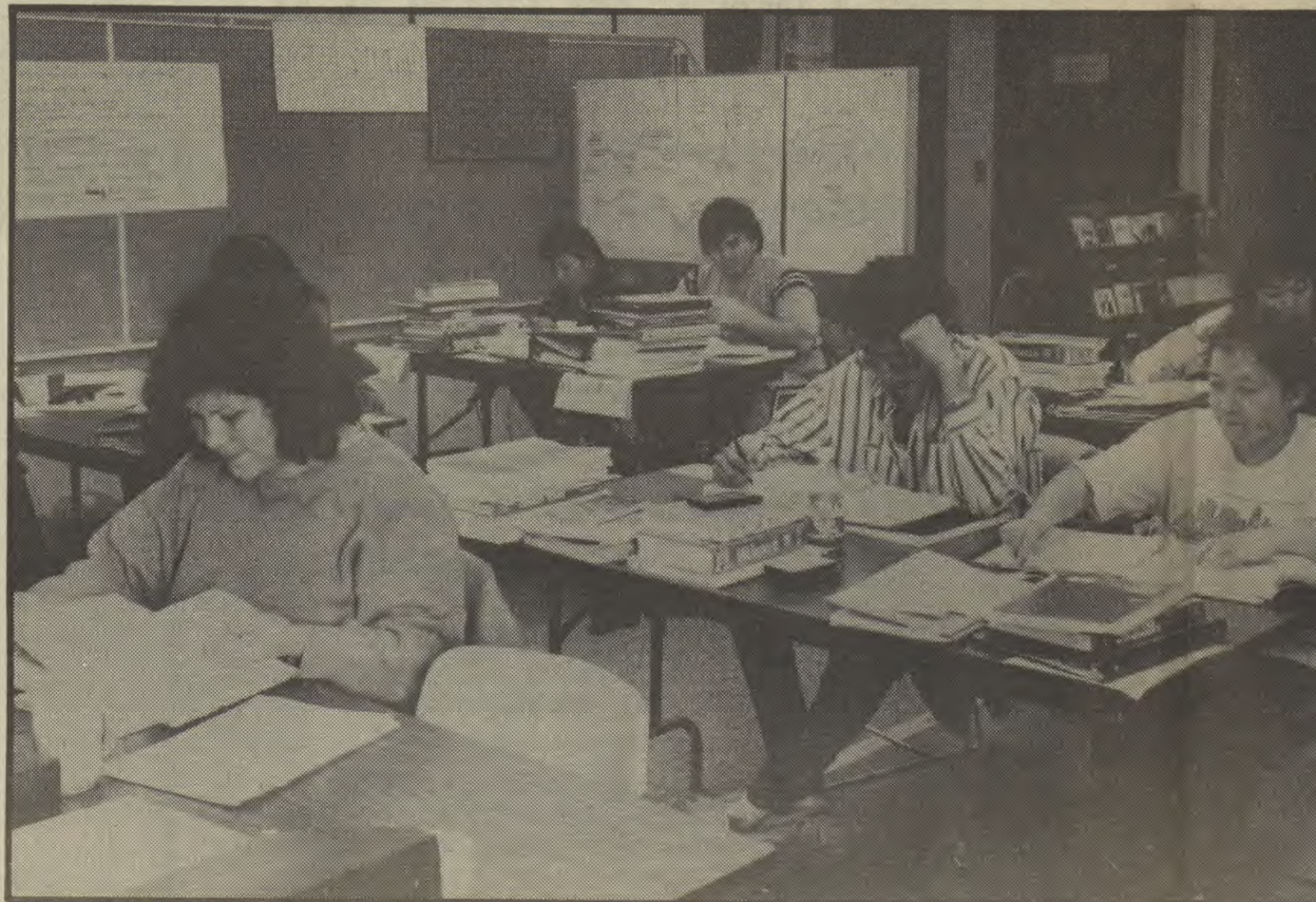
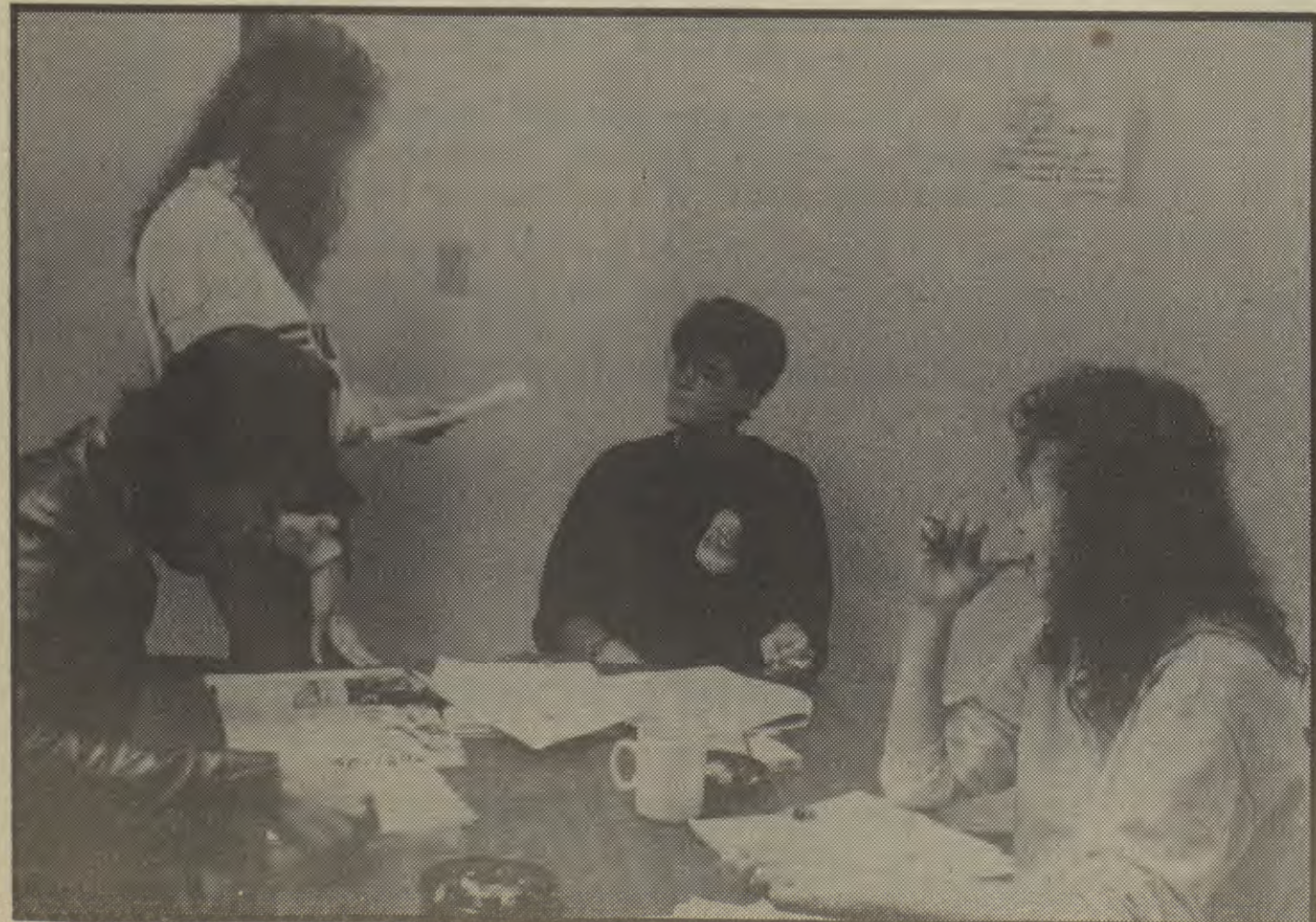
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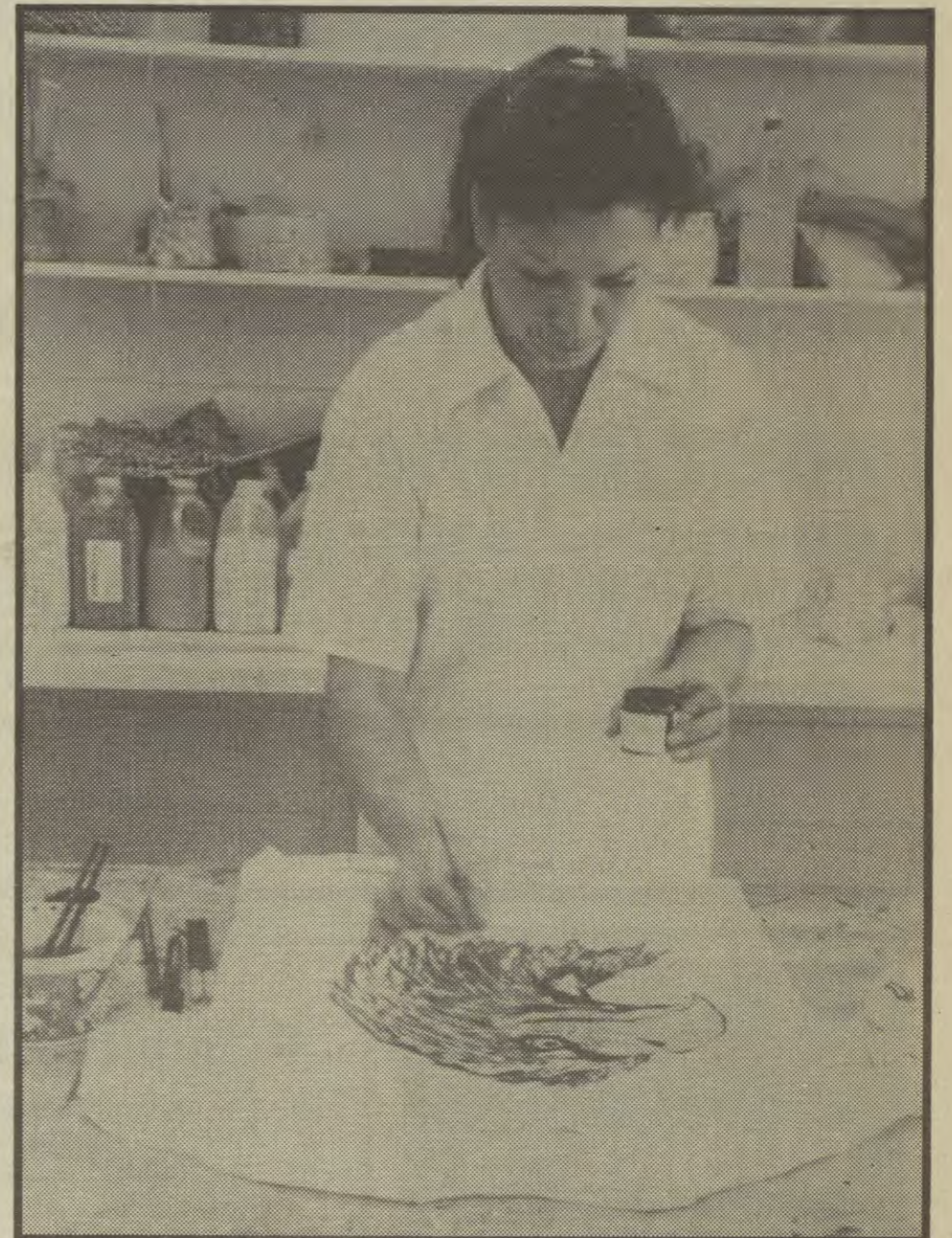
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Edmonton

Dreamspeakers film festival coming to Edmonton

By Judy Shuttleworth
Windspeaker Contributor

EDMONTON

A new film festival scheduled for next fall in Edmonton aims to improve aboriginal peoples' image in movies.

The *Dreamspeakers '92* film festival is planned as a six-day celebration of aboriginal culture and a chance for Native film makers to develop their skills. It is to be held September 23-27 in downtown Edmonton.

The festival is intended to show "positive imagery of aboriginal people rather than always the Hollywood or newcomer's image, which is often very nega-

tive," executive director, Loro Carmen, says. "It's getting the first people's vision and how they perceive history rather than the dominant culture's view."

The organizers hope to attract Native film makers from around the world and some big-time Hollywood names known for their work with aboriginal peoples, among them *Dances With Wolves* stars Tantou Cardinal, Graham Greene and Kevin Costner. Actor/director Robert Redford, whose *Milagro Bean Field War* told the story of a New Mexico Native village's fight against land developers, is also on the guest list.

Executive director Loro Carmen and the festival staff are scouring film catalogues and

directories looking for film makers to invite. Aboriginal-made films are generally not widely-seen, Carmen says.

"Some of them will be shown (in public) for the first time at our festival."

The films must get to Edmonton in time to add English subtitles before the September festival.

The *Dreamspeakers* festival will provide a public showcase for Native film, crafts and culture. The organizers are negotiating with the city of Edmonton to use Churchill Square for musical performances, craft displays and to sell traditional Native foods. Films will be shown at four local cinemas.

Film makers will have a chance to learn more about the business end of movie production through a series of professional workshops on marketing, international co-productions, sales campaigns and screen writing.

The festival is being organized by the Aboriginal Filmmakers Association of Alberta. The association started in November, 1990 to encourage the aboriginal film industry in the province. Members started planning the *Dreamspeakers* festival after the federal government stopped funding the Pincher Creek Indian Summer film festival



Executive director Loro Carmen

Judy Shuttleworth

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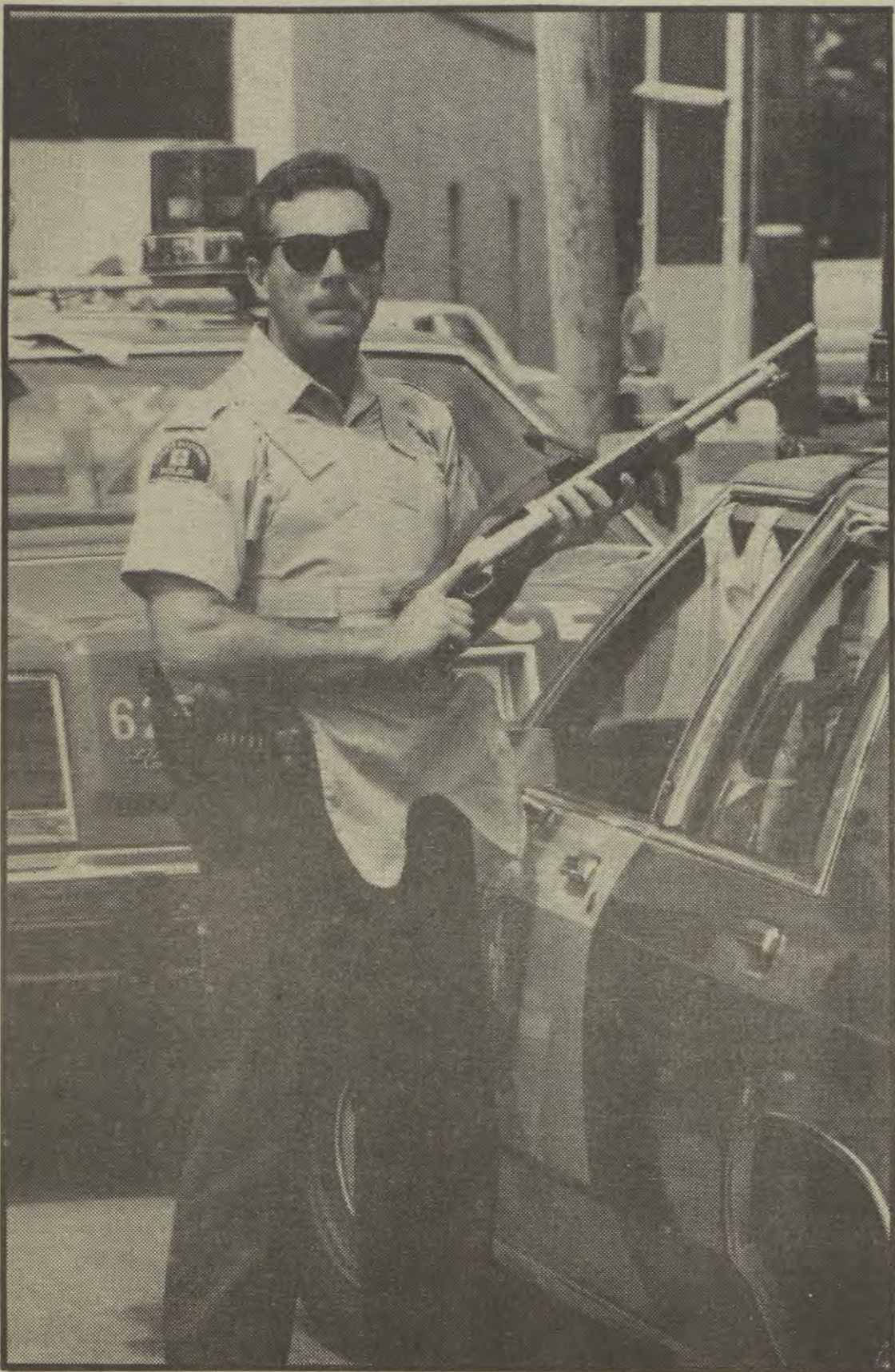
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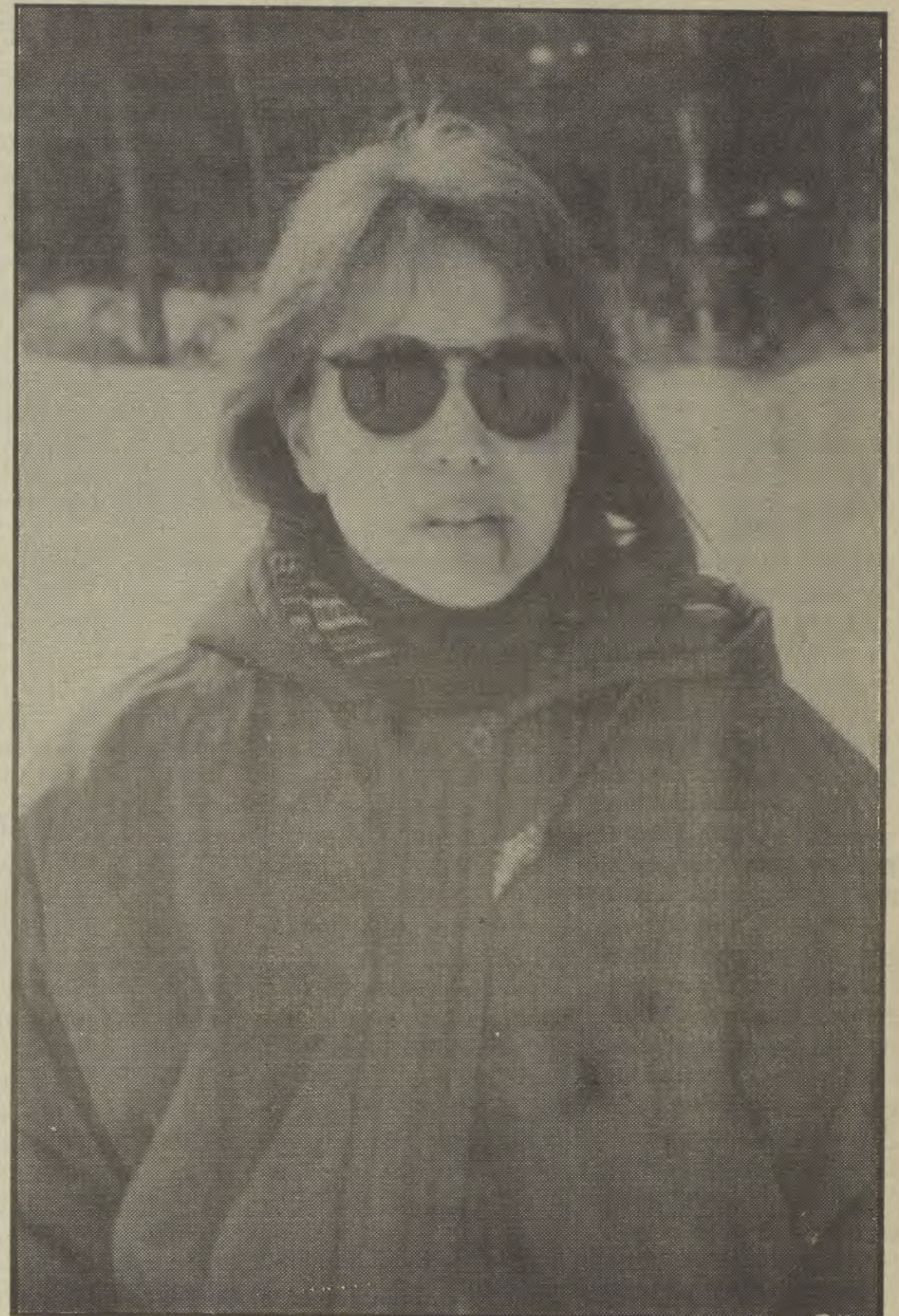
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Mohawk Territory



The before: Surete du Quebec police set up below Mohawk Territory at Oka, 1990

Dana Wagg



The now: Mohawk Ellen Gabriel stands in front of area where very first Mohawk barricade went up in 1990

Cooper Langford

Healing our wounds

Kanesatake—healing wounds from bitter memories

By Cooper Langford
Windspeaker Staff Writer

MOHAWK TERRITORY

On the last week in February, Windspeaker Corespondent Cooper Langford visited the Kanesatake reserve in Mohawk Territory. Langford spent time with community members, political and traditional leaders, to get an idea on how the Mohawk people are coping after the 1990 confrontations between Mohawk warriors, Quebec police and finally, the Canadian army. What Langford learned is that the Mohawk community is now in a re-building stage. But the 78-day-old-crisis has left its mark on the people of Kanesatake, and many that Langford spoke with say it will take a long time to heal the wounds left by the national tragedy.

Highway 344 rings with strange echoes as it winds peacefully along the Ottawa River towards the Mohawk settlement at Kanesatake. The tall pines. The tiny cemetery wedged into a small plot next to the clubhouse parking lot of Oka's notorious golf course. The tree-lined road leading into the Treatment Centre were Mohawks stared down armed soldiers in the summer of 1990.

The scene that today lies silent in a deep blanket of fresh snow is jarred by half-remembered images from the television. The searchlights. The soldiers and tanks. Camouflaged men, women and children standing defiantly amidst the confusion and razor wire.

To a careless tourist, Oka and Kanesatake would look like any of the dozens of small farm towns stretched out along Quebec's western highways. There

are a few visible signs of the scars left by the events in this community that brought Native rights to the top of the national agenda.

"Our masks are down," says Linda Cree. The mother of four children draws her hand solemnly across her face and becomes silent.

Yes. The masks are down. But drive around for a while, talk to a few people and a picture begins to emerge. Many houses fly the bright yellow and red Warrior flag, a feature residents say is new to the community. A local gas station sells pre-packaged uniforms alongside the souvenir mugs and paintings in its small offering of arts and crafts. The badge says "Environmental Officer," but the camouflage t-shirt and heavy sunglasses obviously appeal to militant sentiments.

Over at the radio station, volunteers avoid reporting certain news stories knowing any coverage — no matter how objective — will stir the deep political resentments that divide Kanesatake. That perhaps is the legacy of the standoff. The lines forged over centuries of political and religious differences are now etched deeper, harder.

And the people here seem tired - politically exhausted. The man at the coffee shop stiffens a little and then shrugs when asked about the standoff. "It's not my fight," he explains. He's only lived in the community for the last four years and is mostly concerned with raising his kids. But he hints at something before letting the subject drop. "I know where I stand," he says.

"Kanesatake is like looking at a swamp," says Linda Simon, an educator who worked with the food bank during the standoff. "You see these lily pads and flowers. It looks like you could walk across. But when you start walking it starts pulling you in,

dragging you down."

Among the so-called traditionalists, the followers of the Longhouse who stayed during the crisis, there is a certain nostalgia for the days of barricades and barbed wire. It was one time during this community's troubled history that politics did not divide, the tension and frustration had a single focus.

"In the summer it wasn't politics. It wasn't leaders. It was people," says Cree. "One boy came up to me and said wouldn't it be nice to have the barricades back. It was so peaceful. We were together. No one

was trying to get power... That's what the people who left missed. They didn't stay to become family."

Today, everybody has "gone back to their own quarters," says Cree, as the community struggles with complex issues like land rights and inventing a form of government for itself.

Kanesatake carries on. But it does so against a backdrop of competing factions, a fragmented band council and unresolved tension. Despite government promises, no coherent healing program has been implemented. A proposal drafted

by community educators is tied up in politics.

Meanwhile, police surveillance continues discreetly. The Surete du Quebec, the police force that first raided the barricades on July 11 recently opened a satellite office near Oka. Kanesatake Grand Chief Jerry Peltier says the event created a storm of controversy and talks about phone taps and police monitoring of cellular calls.

"It's hard to carry on in a meaningful fashion with Big Brother watching you," says Grand Chief Jerry Peltier. "It creates a lot tension."

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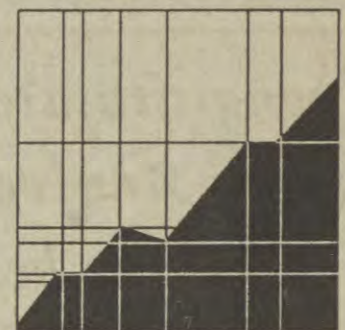
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Children's fears stem from Mohawk standoff

By Cooper Langford
Windspeaker Staff Writer

MOHAWK TERRITORY

There was a fire in the boiler room at Kanesatake's school last spring. In most places the event would have caused hoots and hollers of excitement. But here the clouds of smoke evoked fears among the very young children that "the army" was back in town.

Helping children cope with the stress created by the Mohawk standoff in 1990 has become a top priority for parents in Kanesatake.

"After what we went through, the most important job we have is the kids," says Linda Cree, a mother of four who worked behind the barricades during the crisis.

Parents talk of short tempers and fighting amongst their children in this town that community workers say is still coping with latent anger. Although it has reportedly settled down in recent months, the effects still show through.

Along the highway, a fresh snow fort flies a Warrior flag crudely drawn in magic marker on an old sheet. Camouflage military gear is fashionable amongst the community's teenagers.

"During the crisis my second son began hoarding food. He still does," says Cree. "He would bring it upstairs and stash it away. Finally, I asked him why he did these things. He said, 'Mom, we never know when are going to need it again.'"

Cree points to her youngest son, an energetic four-year-old who races around the living room during this interview. She tells of how he saw his father arrested and how he reacted with the words "Cops got Daddy. He ain't coming home no more."

"He's used to violence. Now he's frightened of anything in uniform."

Joyce Nelson, a mother of two, says her four-

year-old still likes to build toy barricades with blocks and is wary of strangers.

"If he sees the cops he tells his father he wants him to go and shoot them because he doesn't want them around." Her 15-year-old son can't understand why her husband, a band councillor, is willing to negotiate policing policies with the Surete du Quebec police force. That creates friction, she says.

Kanesatake's Education Centre developed a special healing program for local schools that has just been accepted by the band council. The program focuses on finding creative outlets for the children's feelings through sports, drama and developing a sense of their history.

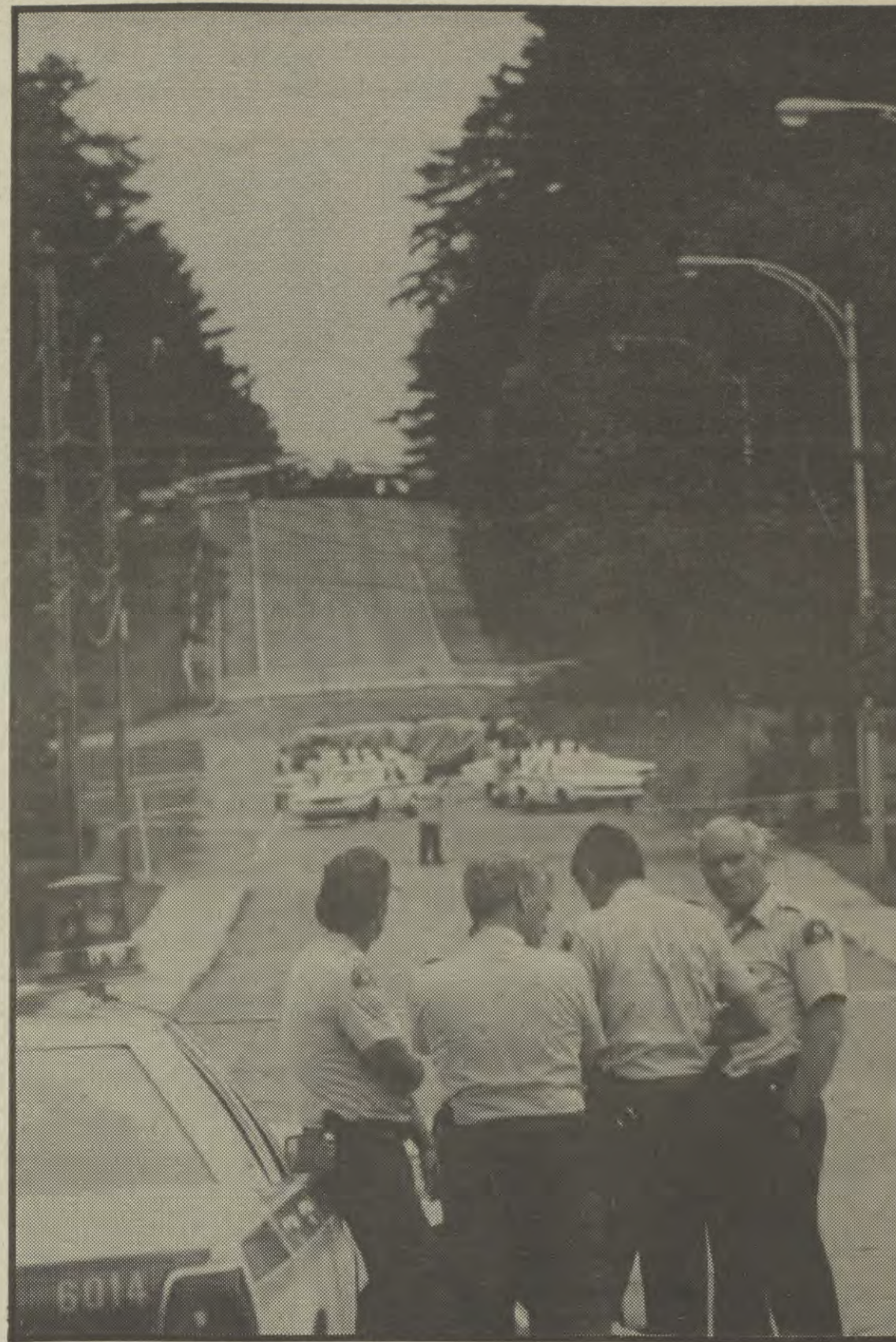
"Most of the children associate with the crisis but they don't have a sense of their identity before the crisis," Simon says of the program's plan to write a historical anthology of the community. "We want to give the children a sense of identity and history that they don't have."

But even some of the healing activities are tangled in the town's politics. Some parents don't want their kids involved in traditional activities like dancing and singing because of long-held religious or political beliefs, Simon says.

Probably the biggest activity to date for the children was a three-week road trip for 27 kids to Arizona. The \$7,000 trip, financed largely by Kanesatake's powwow committee, was hard to juggle, but worth every moment, Cree says who helped co-ordinate the journey.

"What we noticed about our kids was at the start of the trip they were separated like our community. By the end they were together and helping each other. To this day the kids still talk about the trip. They want to go back."

But Cree says a lot of work still needs to be done with the children. "My older son is getting back on track. He had so much anger. You could see on his face. His lips were tight. Just a single line," she says.



The barricade, then...

Dana Wagg



Linda Cree

Cooper Langford



Warrior legacy lives

By Cooper Langford
Windspeaker Staff Writer

MOHAWK TERRITORY

"It's like a kettle about to boil over."

The words are Ellen Gabriel's, a familiar face to anyone who followed the Mohawk standoff on television. We're on a sightseeing tour through the Kanesatake with Gabriel, who acted as spokesman for the so-called traditionalists who first faced off against the police and then the army.

Gabriel talks about growing up around the Pines, a place where families relaxed on day-long picnics and elders collected medicines for traditional remedies. She talks about the standoff and the impact it has had on the community.

We drive past a snow-covered access trail that leads off the main road in behind the golf course that sparked the 78-day-

standoff between Mohawk warriors and the Surete du Quebec police. This is where it all started, Gabriel says. This is where the first blockade went up in March of 1990 to protest the course expansion.

Further along we pass a baseball diamond. There were problems here last summer, Gabriel says. Young people hanging around, drinking and building small bonfires with posts from the fence that surrounds the field.

Letting off steam has become a problem for the people of Kanesatake since the standoff. Community workers say drug and alcohol abuse are on the rise or at least more apparent. Even the elders are relying more on sleeping pills and medications to get through the night, they say.

Among the younger people the standoff has left a legacy of defiant attitudes. During the summer they raced cars along the community's quiet country

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Mohawk traditionalists wary of band council

By Cooper Langford
Windspeaker Staff Writer

MOHAWK TERRITORY

The band council office at Kanesatake received 200 Christmas cards this year, says Grand Chief Jerry Peltier. It's a big jump from previous years when the office usually got three: one from the Prime Minister, one from the local MP and one from Indian affairs minister, Tom Siddon.

"This is the first time we've received so many Christmas cards...It reinforces my idea that the community is behind the band council," says the former Native affairs consultant who moved to Kanesatake after the crisis. He waves off a further question about the factions that split the community and his own political opponents.

"There are certain individuals against us. But you will have that in any society. A very small vocal group. It's not enough to cause the council any concern."

Back at her house, Linda Cree, a follower of the traditional Longhouse, roots through a pile of papers. She produces birth certificates for her children issued by the Six Nations Iroquois Confederacy. She says there are also marriage and death certificates as well as recognized passports.

"We are of the confederacy. We know our history and our culture. We were schooled in it since we were young," she says, adding that the confederacy is the only organization that can make the treaties that would sort out the Kanesatake thorny land rights problems.

It's the basic line that divides the political factions in this community. The divisions branch off into further sub-groups. But they are too complex for a visitor to grasp quickly.

The simple line, however, is drawn between those who are willing to follow the band council as Kanesatake works to develop sorely needed services. On the other side are the traditionalists who see the band council as an unnatural arm of the Indian Affairs department.

The end result is a situation Cree likens to the creation of the Woodland Cree in northern Alberta, who split off from the Lubicon seeing more opportunities to get federal support if they formed their band.

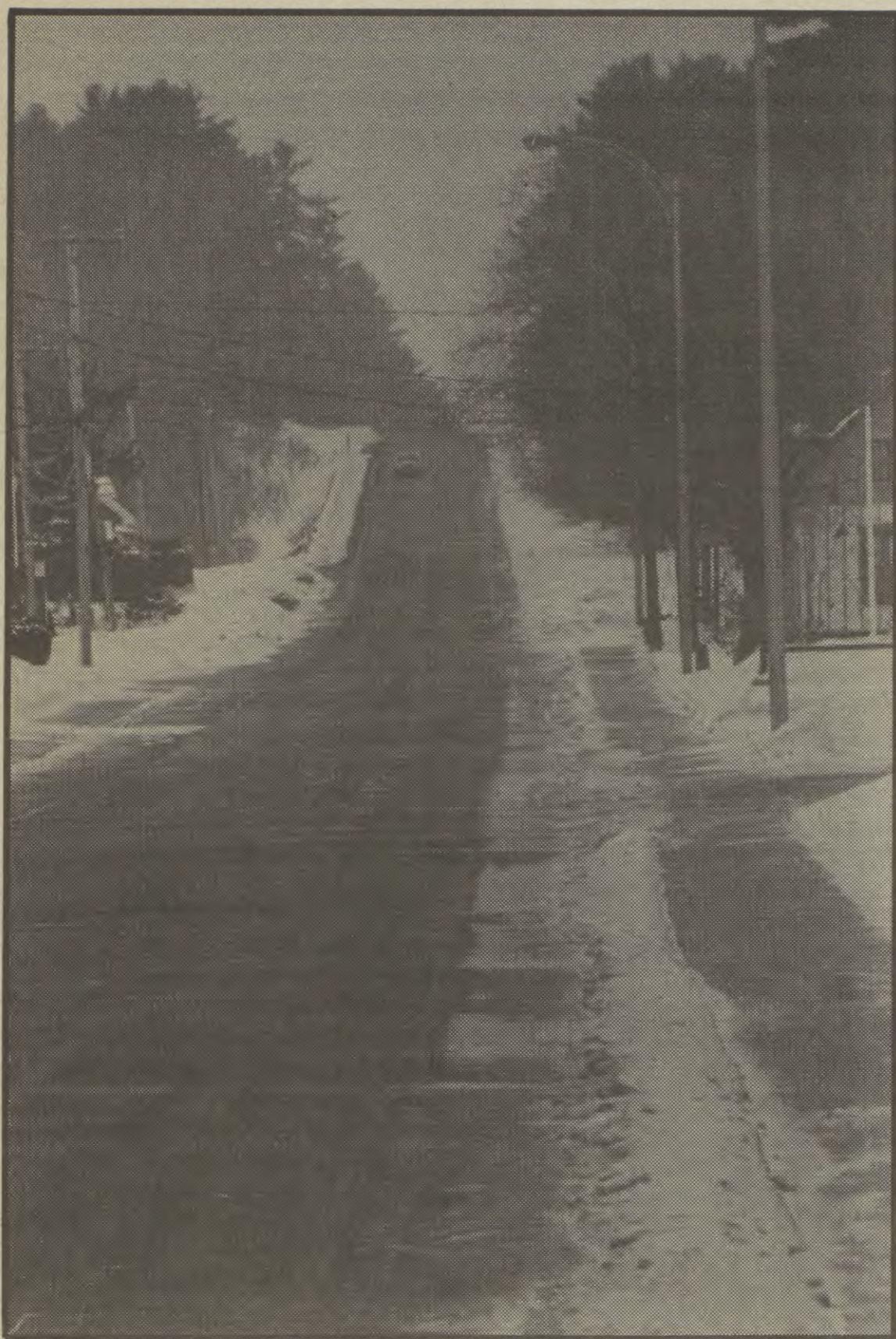
During *Windspeaker's* stay, Kanesatake's band council received word Ottawa had approved a housing proposal and would be spending more money than was expected. It was good news for the council and for the people in need of housing.

Among some traditionalists, however, the funding was a payoff. Ottawa enticing people to support the band council by dangling goodies before the community. "They are buying people," says Cree.

It's hard to tell how big the opposing camps are in Kanesatake's political life. Traditionalists don't toss out numbers, but say interest in Longhouse and its form of government is growing. Peltier counts the Christmas cards and says the divisions here are no worse than anywhere else.

But at the community level, there appears to be a kind of political paralysis. Public meetings dealing with major issues like land rights and creating lasting form of local government are poorly attended, the result of difficult political wrangling, says community educator Linda Simon.

"According to Mohawk culture we're supposed to provide for seven generations, for our children and their children," Simon says. "That's not happening. We're all living by our own agendas."



...and now, a tranquil scene

Cooper Langford

on in Kanesatake

roads almost daring local police to do something.

"It was terrible. You didn't want to let your kids outside the house to play because people were driving so fast," says Joyce Nelson, a mother of two who does volunteer work for community organizations. "The kids have no outlet. They've got nowhere to go and all this stress."

"The tension is very understandable," says Grand Chief Jerry Peltier, who fears the ongoing political pressures are compounded by high unemployment rates. The mix, he says, could be volatile. "Anything could spark it. All it takes is one person from the community to be injured. Seeing the kind of sentences (Warriors) Ronald (Lasagna) Cross and Gordon (Noriega) Lazore got angered the younger generation. That produces new people to follow in their footsteps. They see themselves as future heroes—future martyrs."

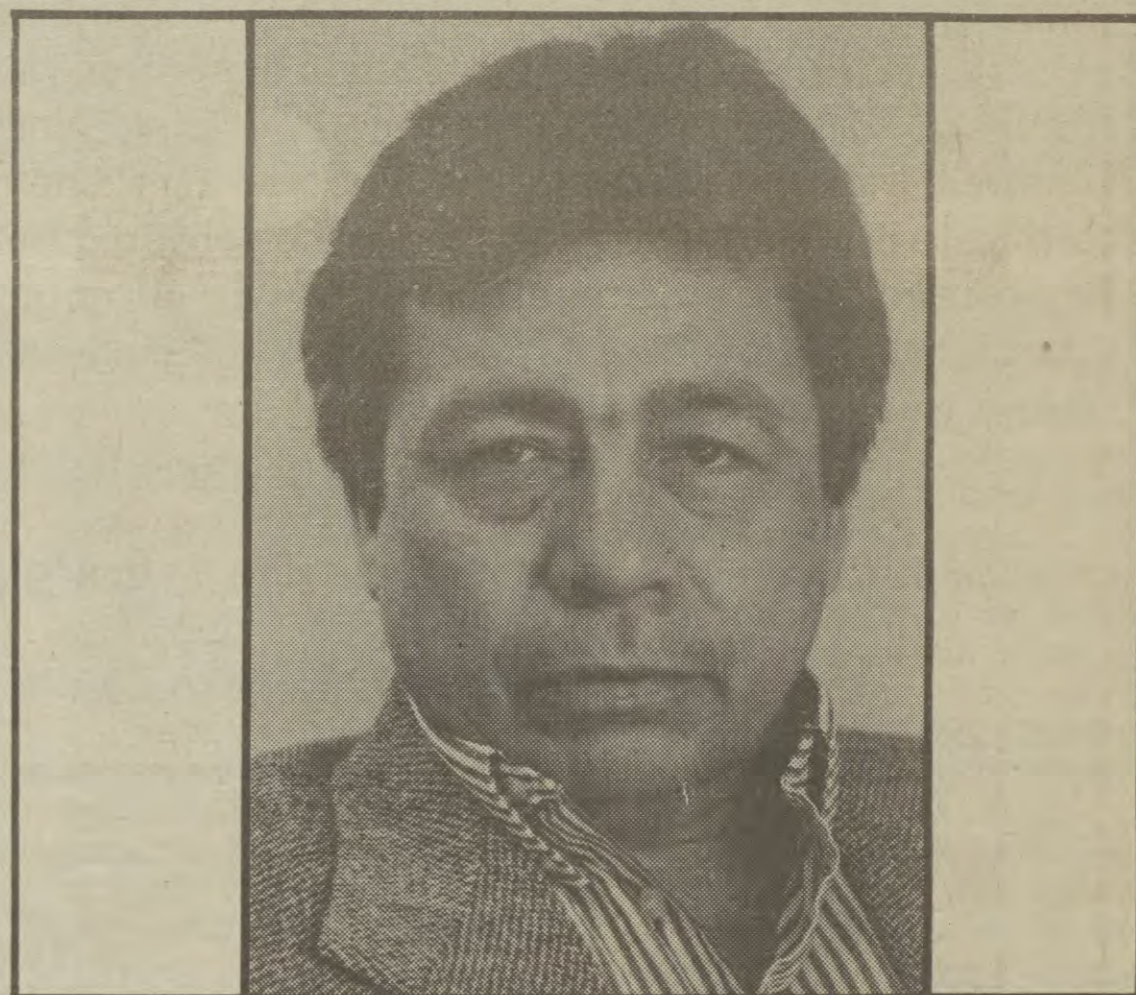
But the impact of the stand-

off has not been all bad. Community residents say it also renewed interest in the Mohawk identity, the history and the culture.

"More people are now following the Longhouse (the traditional government). Even the band council people are coming around asking questions," says Diane Etienne, suggesting that the traditionalists who stood in the Pines have become a model for community values.

"During the summer of 1990 the government pulled down their mask. Then people saw who they were dealing with...It was the Longhouse people that stayed. That arranged for food. That helped the elderly."

"That's one thing the crisis did," says Linda Simon, a community educator. "It created a sense of community, of Mohawk citizenship. People have a feeling of territory. That this is our land...Before the crisis there was a feeling of simplicity in this community. It's not here anymore."



Grand Chief Jerry Peltier

Cooper Langford

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Siksika Nation

They did it! Police hopefuls graduate!

By Bert Crowfoot

It was a proud moment for 16 Native individuals who graduated from the Solicitor General Staff College in Edmonton as police officers and special constables, February 27.

Especially proud was Rick Running Rabbit the division manager for Siksika Nation Community Services. He beamed as he watched 10 Siksika

Nation graduates receive their Police Officer Recruit Training Program certificates.

"Three years ago, I inherited a police department that was working out of a trailer, driving a beat up dodge, and walking around in McGavin bread man suits," he laughed.

"Today, I feel a proud sense of accomplishment. It's like planning a basketball tournament and winning the gold medal. It's

really not the gold medal that counts so much, but the personal satisfaction of getting the job done," added Running Rabbit.

The 16 graduates have been assigned police duties as new recruits with various police departments in Alberta and as special constables on Indian Nation reserves.

Also honored at the graduation was Siksika Nation gradu-

ate Stephen Pietrobono. Pietrobono received the Willoughby Charles Bryan award for attaining the highest marks in the training programs. Siksika Nation's Bernard Bearhat received the most improvement award, a choice made by college instructors.

Others to graduate from the Police Officer Training Program were Siksika Nation's; Verena Duck Chief, Joe Good Eagle, Kenneth Healy, Robert La France, Grant Manyheads, Clifton Waterchief, Kenrick Wolfleg, Clarence Wolfleg Jr, and Frank Auger from White-

fish-Gift Lake area.

Graduating from the Special Constable Training Program were: Hobbema Law Enforcement officers, Barry Johnson and Colin Potts, and Travis Gullion, Chris Faval and John Okemow from the Bigstone Band at Wabasca.

In an address to the group of graduates Siksika Nation Chief Strater Crowfoot praised them for their hard work and effort. Crowfoot also advised the proud graduates to be aware of their actions, "as you are now role models for Native youth everywhere."



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Bert Crowfoot

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Walk Softly on Mother Earth

Chinchaga caribou: Is there hope for their survival?

By Rocky Woodward
Windspeaker Staff Writer

Lee Morin is a trapper with a heart. His closeness with nature, his love for the wilds and its animals, is etched in the forty-nine-year-old's face, when he talks.

The trapper of 27 years will tell you he "loves and respects Mother Nature" like no one else. And it's a big reason why Morin has been fighting for so long and so hard against corporate giants and government "red tape."

Morin's trapline borders the British Columbia/Alberta boundary north and south of the Chinchaga River in one of the remotest parts of Alberta.

It's there that he is watching a tragedy occur among the Chinchaga Woodland Caribou.

Morin says since about 1965 there has been a drastic decline in the numbers of caribou that use the area for feeding and delivery of their young. He says it's the caribou's migration route and has been for centuries. But the caribou are now dwindling in numbers and Morin blames man's greed for the dollar for the "devastating" problem.

And the problem has become even worse over the last few years.

Up until the fall of 1985 year-round access into the Chinchaga river area was limited. Access could only be gained by vehicles after freeze-up. Morin said there never was any real hunting pressures on the woodland caribou prior to the construction of the Shell Hamburg Gas Plant access road. Now, Morin said caribou have another threat to their existence — the hunter.

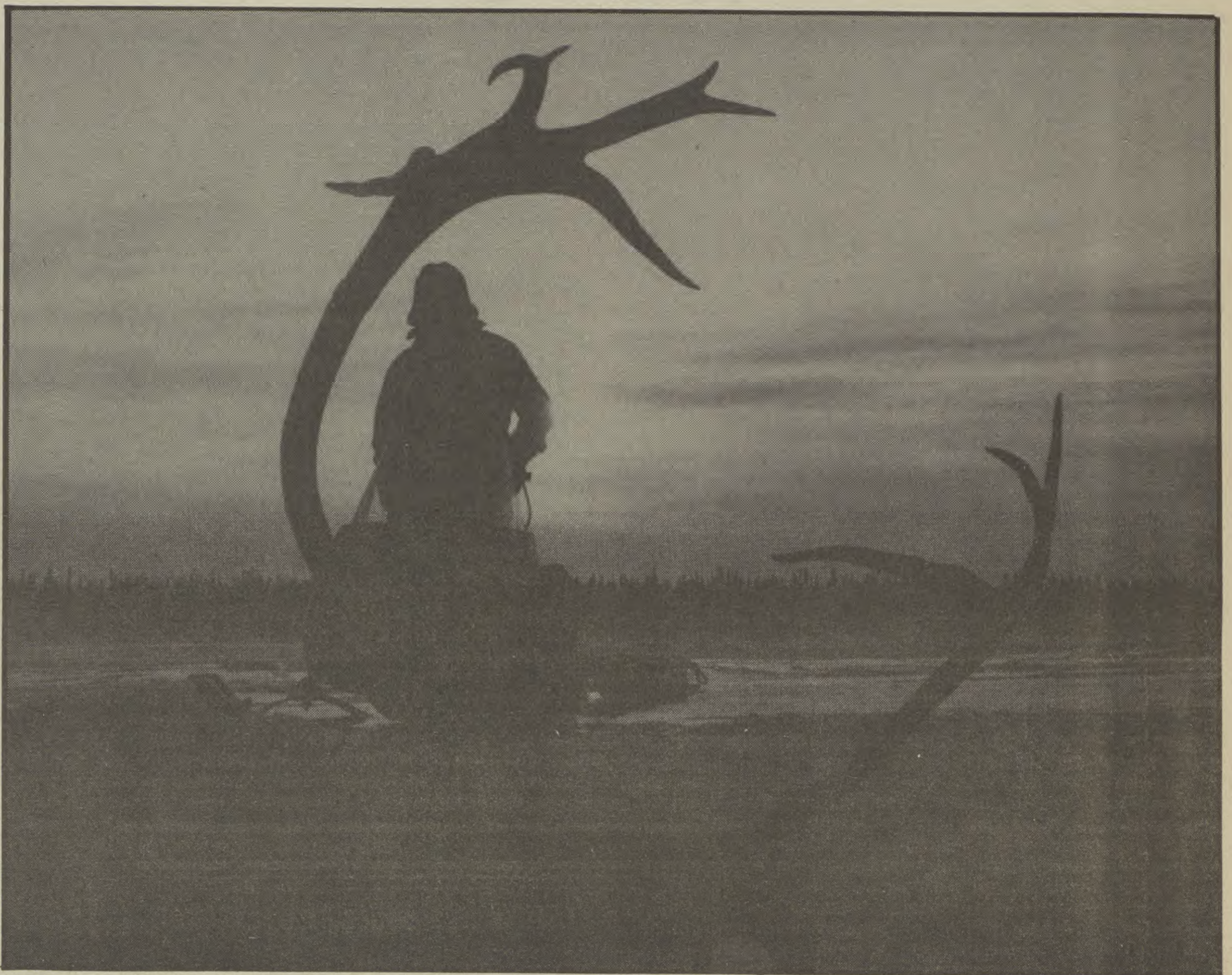
With the influx of more and more gas and oil exploration into the Chinchaga basin, Morin said the woodland caribou are "quickly and quietly" becoming extinct.

He said major petroleum companies are to blame for hundreds of seismic shot holes left open in the area that kill thousands of caribou when they step into them. Morin said seismic lines crisscross the area like spiderwebs which give access to wolf packs to move on caribou quickly, attacking the young more often than Mother Nature ever allowed.

"They run down the lines for 20 miles and ambush the herd. The caribou have no chance. I witness this all the time," said an angry Morin.

Morin can spot a problem for miles. After all, he's been a trapper most of his life.

He talks about the many roads in the area, the work camps with their garbage that allows birds of prey (Ravens) to swell in numbers, and who in turn, swoop down on young calves



A lonely vigilance over the antlers & bones of a Caribou near Old Crow, Yukon

Stephan Wuttunee

and kill them for food in the spring. He said the raven problem is all due to the accumulation of garbage from years of drilling operations in the Chinchaga basin.

"When a cow is giving birth they (ravens) know about it. And sadly enough, a wolf, coyote or lynx are guided by the birds squawking. As predators they find easy kill in the caribou young," said Morin.

Morin said he suggested to Leroy Fjordbotton, the Alberta Minister of Fish and Wildlife Lands and Forest, two years ago that there has to be a raven kill program. "The survival rate for calves making it to adulthood is 15 to 20 per-cent. That's absolutely scary," Morin said.

He said low flying aircraft and big game hunters have put stress on the caribou. It's especially bad for caribou in the spring.

"The caribou should not be disturbed at least two or three months before and after they give birth to their young. It's an area that's vulnerable," says the concerned trapper.

As more work goes on in the

area, even Morin's trapline is being threatened. But he's not so much worried about his livelihood as a trapper, then he is about the caribou, waterfowl, and other animals that live in the area.

Morin said something should be done and he's even suggested a wildlife sanctuary be proclaimed for the area.

"I'm asking the minister (Fjordbotten) to set an area aside and not allow any industrial activity. I'm asking him to ban even trapping, but to compensate trappers for giving up their traplines. I'm asking him for all access to the area be restricted, including aerial activity, no big game hunting, a raven kill program and someone to monitor the caribou, year round," Morin said.

He said a study taken in the winter of 1990/91 by Lands and Forest officials say the caribou are only wintering on the north side of the Chinchaga river, and not where there is oil and gas and pipeline activity.

"But the whole area is critical to the caribou's survival. I've sent letters to the minister stat-

ing these facts.

"That's the caribou migration route. Now, the caribou migration has changed, and oil and gas exploration has interfered with their normal patterns. It's deliberate," stressed Morin.

He said the Trumpeter Swans and other species of waterfowl must be protected.

"Sure an oil company has built nests for the swans, but the swans didn't need the oil company to build nesting sights for them. They did it themselves long before the oil companies arrived.

"First they destroy the area and now use the excuse (nests) as if they really care for the swans. They've (swans) abandoned the area now," said Morin while explaining most people don't realize that North America, such as the Chinchaga area, is where the swans breed and multiply. "An area must be set aside for them."

He said a study that took place in the Gulf of Mexico where Canadian Loons migrate show the bird is polluted because of acid rain. "The study says the

Loons picked it up in North America where they nest.

"A couple of years ago because of the traffic in the lake areas around Chinchaga, many loons abandoned their nesting spots. But who cares...?"

He said a count taking in 1960 showed roughly 600 caribou in the area. But Morin says in the 1930's hundreds of caribou roamed the Chinchaga area. "Last winter (1990/91) an aerial count by lands and forest officials estimated 142. Again it's scary," said Morin.

The large area Morin refers to as the Chinchaga River basin is about 185 km west of Manning, Alberta.

Morin said nobody is listening. He said his appeals to the general public go without notice.

"I can't get much done by myself. Do we have to become militant before they (government, timber, gas and oil companies) listen to me?" asks Morin.

He said fish and wildlife officials, and even biologists don't want to talk with him.

"I know too much," he said.



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Walk Softly on Mother Earth

Forest mist disappearing—Mother Earth is weeping



Bert Crowfoot

What is happening to our Alberta Forests? Are we becoming a province of islands surrounded by barren land?

Dwayne Desjarlais
Windspeaker Contributor

Native people who have a formal academic background in forestry are few and far between. In spite of this our Native leaders must constantly make decisions regarding our forest lands that will affect the future of our people for all time.

Management of our forests is not the responsibility of the forester, or industry, or government. Native leaders must accept the well-being of our forests as our first obligation to our survival as a distinct group of people.

For centuries the white man has harvested our forests on a selective basis, taking only the superior, high quality trees with no consideration for the environment or a sincere replenishment of cleared stands.

It is only during the past 40 years that foresters concede that in order to ensure a long-term production quota they must initiate on-going reforestation practices.

Standards for harvesting, utilization and reforestation are constantly changing in the face of new technology, increasing demand for wood products and spreading environmental concern. But we must keep in mind that this change is biased towards the (forest) industry. In Alberta the rotation age, (the age in which a forest may be reharvested), is considered to be around 80 to 100 years. Nearly all of the productive forest land in this province has been awarded to multinational corporations in long-term leases or

For centuries the white man has harvested our forests on a selective basis, taking only the superior, high quality trees with no consideration for the environment or a sincere replenishment of cleared stands.

Forest Managements Agreements. In spite of rigorous reforestation standards no one knows whether these second growth stands or plantations will support a forest economy as we know it now — All the professional foresters can give us is their best guess.

It's thought that by given stringent silva-cultural policies, the forest industry will be sustainable well into the next century. But sustained yield and integrated forest management have become "catch phrases" which only serve to cloak the inadequacies of long-term forest management policies from a trusting public.

Just as harvesting has fragmented the once endless tracts of forests, timber management activities have subsequently modified it. In a number of cases natural forests have become nothing more than managed plantations. Species selected for regeneration are based on management objectives and these stands are then thinned and cared for, much in the way an orchard or a garden is cared for.

The prophecies of the ancestors must not be ignored. Government objectives are to continue to view our forests as a

resource that must be utilized. The on-going global warming trend; the environmental pollution of our air, water and soils; the depletion of our ozone layer and; the influx of foreign tree diseases and pests from such diverse sources as Christmas trees originating in the United States, all bring to mind the old proverb that 'the best laid plans of men and mice will one day come to rest'. The prophecies of our forefathers speak of trees disappearing before our very eyes and of trees dying from the top down.

A mature stand of trees left in its natural setting is the temple or the earth. It is the cathedral which for thousands of years has given our people spiritual fulfilment. It met our needs for shelter, food and clothing. But most importantly it is our forest lands, which cover nearly half of Canada's land base, (roughly three times the area of Europe), which has assured the continuity of life for us all.

The Haida Indians of B.C. know it. The Lonefighters and the Lubicons of Alberta know it. The James Bay Cree know it. The Mohawks know it. Thousands of others know it as well. We have fought for control

and protection of our forests for years and will never relinquish that fight. For this is our first obligation.

Native leaders concerned about the welfare of our forest lands and wildlife must be prepared to take some bold and authoritative strides to ensure our traditional, spiritual beliefs are maintained. They must be prepared to re-evaluate any forest management practices they take part in — even if they are technically correct. We must be in line, not only with environmental concerns but also with the age-old values and teachings of our forefathers.

With the start-up of Daishowa and the eventual start-up of AL-PAC (combined with increased production from existing mills), it does not take much imagination to foresee a patchwork mosaic of clear cut areas throughout northern Alberta. Indian reserves will eventually be as islands of undisturbed forest lands in a sea of stumps and logging debris. Are our children's children then to become known as Islanders?

No! We must act now to protect what remains of our forest land base. And in keeping with

this we must also bear in mind that our wildlife is equally important to our survival as a people. If our leaders take a leading role in putting forth bold forest management policies to safeguard our interests we will then initiate some seizure of protection.

It isn't true that as one area is logged out, wildlife will simply pick up and move to unlogged areas. Other areas will only support a game population of so many. Furthermore, when the primary objective is to harvest and regrow trees, forests become nothing more than tree farms and wildlife and their habitat only secondary concerns. These are additional reasons which support a proposal which can call for the setting aside of large inter-connecting areas of undisturbed lands.

Alberta, as with all other provinces in Canada is interspersed with reserved forest lands in the form of National and Provincial Parks, Natural Areas, Ecological Reserves, Metis Settlements and Indian Reserves. Areas in which land claims have justifiably postponed development, should also be considered. Native leaders and managers must then look at reserving areas of undisturbed land between these parcels of land on which clear cutting will not occur. We will then have created in effect, corridors of natural forests which will allow free and unhampered passage of wildlife. At the same time we will have ensured that there will always be areas in which the Creator's gifts will thrive and will grow as they were intended. This is planning.

Walk Softly on Mother Earth

Polar bears are walking on thin ice

By Jenifer Watton
Windspeaker Contributor

In North America, the fourth bear is two-legged and has an attitude problem. This particular bear documents how one bear species displaces another by moving into its territory. But the two-legged bear will not recognize the error of his way — that development on the bear's habitat will eventually displace the four legged bear.

This selfish nature of man, the thinking bear, is apparent in polar bear country — Churchill, Manitoba.

Polar bears live on the sea ice off Alaska and the Canadian mainland. Even though they appear to live in isolation from man, many return yearly to their denning area south of Churchill. And now because of man's insatiable hunger for oil — offshore drilling has been brought to the polar basin.

Man never takes into account that it would take only one big oil spill to destroy the polar bears. Once their thick fur

coats become saturated with oil, their insulating qualities are lost and the animal quickly freezes to death. And an oil spill clean-up in pitch dark at 40 below Celsius, with howling 140 kilometres winds, would be impossible.

Hunting of polar bears and the threat of a large oil spill has local Churchill residents in a quandary about "their" bears.

Some residents are attempting to save the bears, while others are not. Many locals are buying up the 50 polar bear tags available for hunting and not selling them to outsiders, or to local hunters. Instead, they generously give the tags away to the Inuit from the Western Arctic, who may be in need.

However, others in the community have developed a thriving industry aimed at bringing tourists from around the world to view the polar bears. Tundra buggies, giant vehicles that resemble icebergs, carry tourists indiscriminately across the fragile tundra. And as bears naturally associate icebergs with food, they rarely pass by a buggy

without investigating it first. Unfortunately, each encounter with man, increases the possibility that the bear will end up dead.

As the community realizes how lucrative their bear resource is, they increasingly resist efforts by others to create a national park to protect the polar bears at a federal level. This protection is also needed for other wildlife, the tundra, and the old growth boreal forest, where trees take up to 120 years to become three feet tall.

But most of the 1,500 mile wide continental shelf in the polar bear basin is under Russian control. And with the recent break-up of the Soviet Union nobody knows for sure who has jurisdiction over the shelf. It leaves everything up for grabs.

Polar bears are now walking on "thin ice." If man does not stop the exploitation of one of Canada's last resources, the far north and eventually the polar bear and its habitat will soon be like the dinosaur — extinct.

We will have no one to blame but man himself — the fourth bear.



Polar bears near Churchill, Manitoba

Jenifer Watton

Spectacular Whitemud falls area is facing the saw

By Rocky Woodward
Windspeaker Staff Writer

It's one of the most beautiful parts of Alberta, which few people know about, but much of this picturesque area is in danger of becoming destroyed if Alberta-Pacific Forest Industries clear-cut timber there.

Al-Pac has access to 61,000 sq-km of forests in the Clearwater River area near the Saskatchewan border in northern Alberta.

It's an area once described by early voyageurs as "The most picturesque and romantic prospect we had yet seen in this country."

Just recently, 10 men, set out on a 150 km trek along the Clearwater River from La Loche, Saskatchewan to Fort McMurray in northern Alberta. The trip took them 12 days, and was through some of the province's last untouched wilderness — now slated for clear-cutting by Al-Pac.

The leader of one of the two parties of five, Jerry Paschen said it will be a national tragedy if Al-Pac is allowed to cut in the area. He sites the country his group travelled through on snowshoes and skies, as host to an "abundance of wildlife" now threatened by the harvest of its trees.

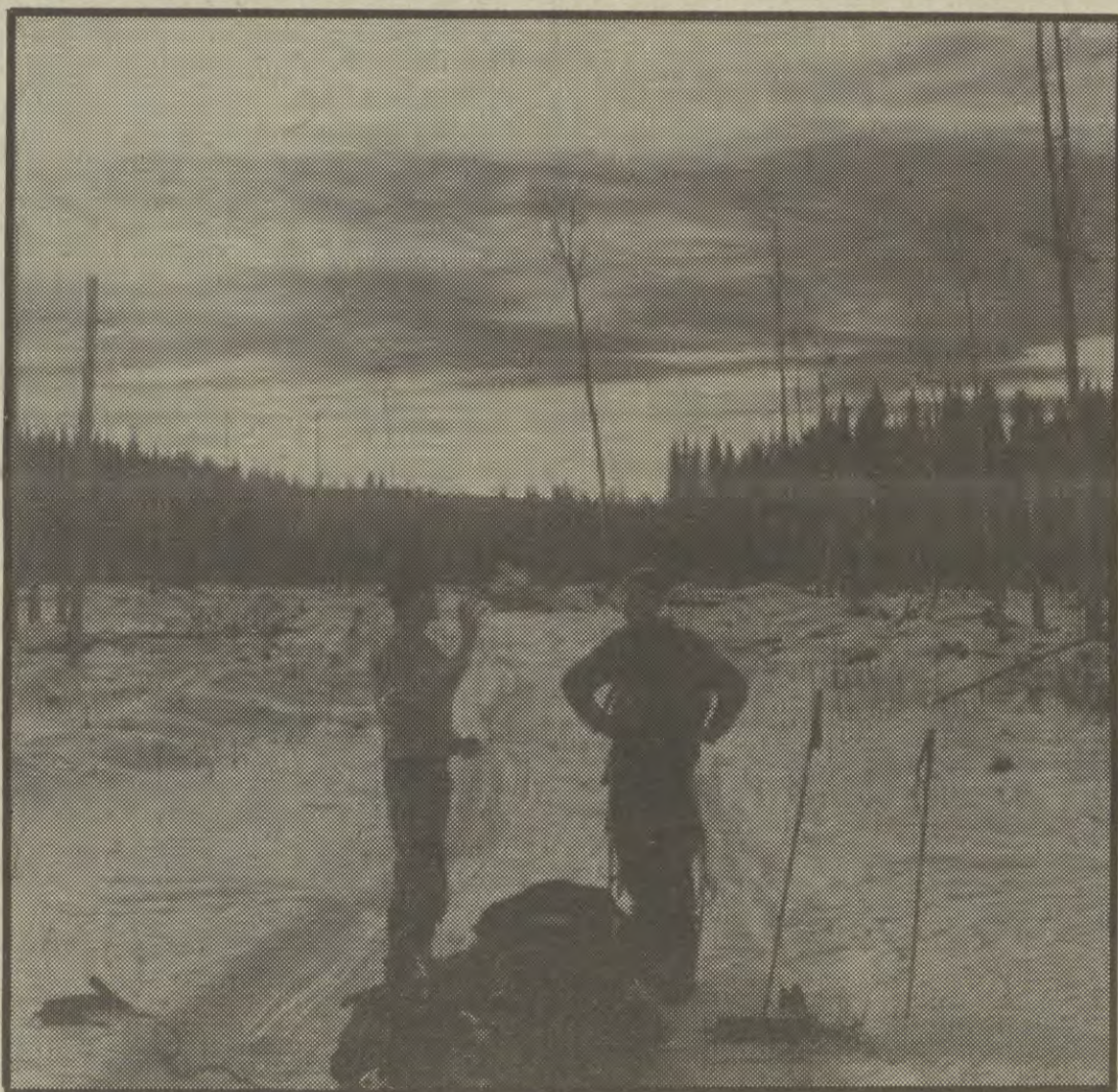
"There is a 15 metre waterfall (Whitemud Falls) in the area. It's Alberta's Niagara Falls. It's a tourists dream," said Paschen, an environmental activist and head of Canadians for Responsible Northern Development.

In 1990, Alberta's forestry department signified the Clearwater River, with its old growth forests, sulphur springs and rapids, as a provincially important natural resource.

Paschen would like to see a deal worked out between the Alberta government and Al-Pac to save a portion of the Clearwater area — possibly for a provincial park.

"We would like to see Al-Pac withdraw from certain areas they plan to cut. They could be compensated and giving a similar area to cut as a substitute."

He says his group has drawn up plans for what could be



Brent Fisher

A look at what early clear-cutting has done near the Clearwater River

called the Whitemud Falls Provincial Park. The plan encompasses 1,830 km — about three per cent of Al-Pac forest management territory.

"Taking out three per cent may sound unreasonable, but knowing the history of the area, if we don't, we could lose it," Paschen said.

Expeditions by early Canadian explorers Peter Pond and Sir Alexander Mackenzie travelled through the Clearwater territory known as 'The Methye Portage.' The Chipewyan Indians have fished, hunted and lived in the area for hundreds of years, but few reside there today.

The park area described by Paschen contains dolomite rock croppings that are the farthest western point of the great Canadian shield. In 1820 Sir John Franklin described these spectacular falls as resembling gothic ruins.

Paschen said the Alberta government could take a lesson from the Saskatchewan government which made the Clearwater River area on their side of the border into a provincial park.

"I paddled by canoe through the Saskatchewan park. But

when you reach the Alberta border and see all the clear-cutting in front of you, it's a shock. Logging has been done right to the river in some places.

"There has to be some sort of protection. Even two or three miles on either side of the river, if anything. Some of those trees are 175 years old. The area ought to be handled with silk gloves. There's absolutely no protection like Saskatchewan has," said Paschen.

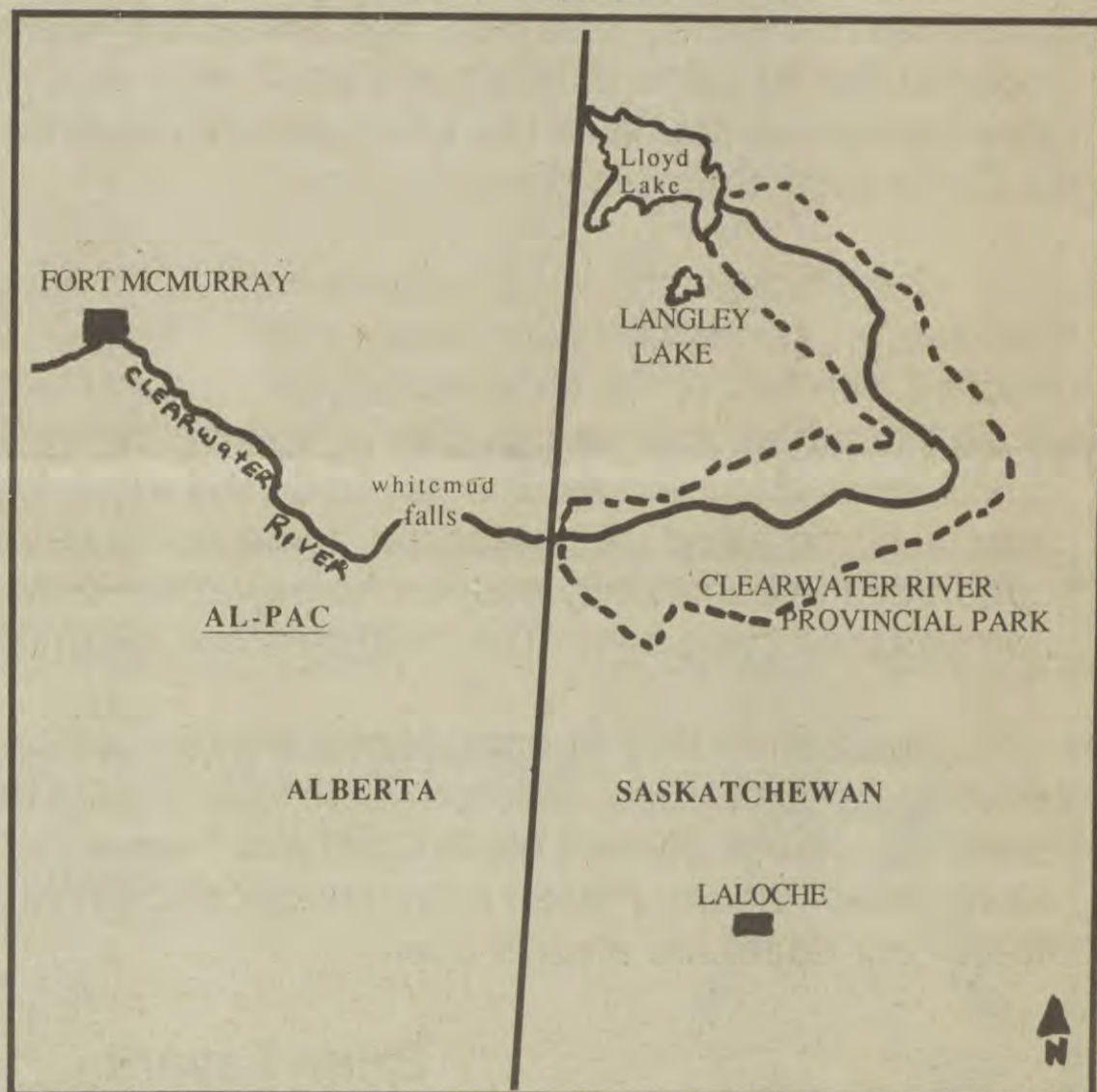
Paschen made his first trip into the Clearwater area in 1973. His son Sid was with the group this year. He says he has the blisters on his feet to prove it.

"I wish Premier (Don Getty) could see them. We put a lot of effort into this trip to show people there is something we can do about saving the area. It's our back-yard and we want to hang onto it," he said.

Jerry Paschen says their quest to save the Clearwater River area from being carved up by Al-Pac — is urgent.

The Al-Pac plant is almost ready and this September they're slated to start clear-cutting.

Currently park status for the Clearwater area is not being considered.



Map of Clearwater River area

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Sports

Professional sports needs Native superstars

By Gordon Atkinson
Windspeaker Contributor

Required. One or more Native superstars for any professional sport.

KO Boxing Promotions manager Glen Carriere says the Aboriginal community lacks a Wayne Gretzky or Magic Johnson type role model. He says Native youth need a superstar to look up to. "That would definitely inspire them," says Carriere, a one-time promoter of Danny Stonewalker, the past Canadian Heavyweight champ.

Boxing coach Gordon Russell couldn't agree more with Carriere's comments. Russell has trained Native boxers for over 35 years.

"We have to produce winners," says Russell.

Russell said one of the prob-

lems is that Native athletes cannot afford the cost of competing in various sports programs.

"It holds them back and many youth are forced to quit before they get to mainstream competition."

Saskatchewan author of the book "To run with Longboat" Brenda Zeman says Native athletes have always competed in sports with some of them doing very well, as her book describes.

"There's definitely talent out there," Zeman says, while adding more Natives are needed to compete at a national level.

Russell said government grants should be made available for those athletes who excel in various sports. "Training is a full-time job, and some kids from the reserves suffer because they don't get proper training," says Russell.

A report being done to identify ways to encourage Metis par-

ticipation in recreational and organized sports by the Metis Nation of Alberta has inspired

Russell to suggest a similar project take place, "Alberta wide for Native athletes," Russell says.

"There are a lot of talented Native athletes in Alberta. All they need is the opportunity," he says.

We would like to congratulate Windspeaker on Nine Years of presenting us the news. Wishing them all the best and success for the future.

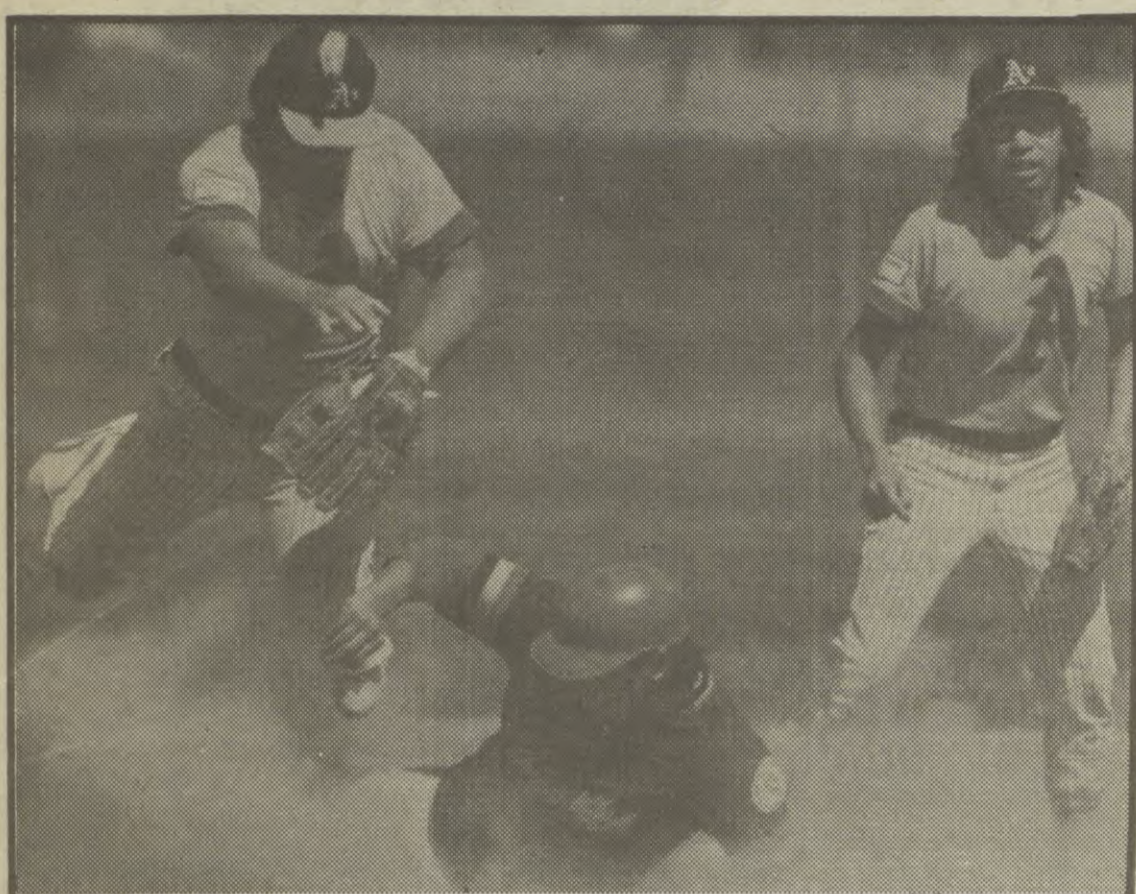


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The greatest fighter ever helps raise funds



Joe Louis, Jr. and Ken Lukusta

Ralph Leckie

By Everett Lambert
Windspeaker Contributor

The year was 1936—the midst of the Great Depression. After losing his boxing match to German heavyweight contender Max Schemling, the great Joe Louis returned two years later, in 1938, and in less than three minutes he put Schemling to the canvas, to win the World Heavyweight Crown.

Known as the "Brown Bomber," the sports world loved the black fighter who never had a bad word for anyone, as he continued to face formidable opponents year

after year. Louis retired in 1949 and fought over 100 exhibition bouts for charity reasons until 1951. He tried to regain the title he lost, on October 26 of that same year but failed and retired for good from the professional ring.

His boxing career spanned over 11 fabulous years.

Joe Louis died in 1981 but his name lives on. Just recently, he helped raise funds for the Adrian Hope Centre in Edmonton at a charity banquet.

Attended by about 150 people at \$25 a plate, the Brown Bomber came alive on the silver screen for his guests attending

the banquet.

In the audience was the boxer's son, special guest Joe Louis Junior. He spoke highly of his famous father.

"All America loved him," said Louis Jr.

"My father not only represented American black people, but he also represented American freedom and democracy."

Louis was known to be a charitable man who gave away money to strangers in need on the streets. It's fitting his name helped to raise money for the centre which caters to youth to keep them off the streets.

The centre offers various programs youth can take advantage of, and is run by past boxer, Gordon Russell.

Many well-known personalities attended the banquet, Edmonton Alderman and Boxing Commissioner, Ron Hayter, ex-heavyweight Ken Lakusta, past radio announcer and sports writer, Tiger Goldstick and the newly

appointed Alberta Solicitor General, Steve West.

Film of some of Joe Louis's greatest fights were shown—a fitting tribute to one of America's greatest champions, both in the ring and in life.

Another great, Muhammad Ali, said that "Joe Louis was the greatest fighter ever."

Russell said he was pleased with the turnout.



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ENTRY FEE: \$400

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3rd	\$ 800
4th	\$ 800
5th	\$ 500
6th	\$ 400

Individual Award Presentation

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Send entries payable to:

Peepeekisis Winter Games Committee
Box 119 Balcarres, SK S0G 0C0

- Tournament format & rules by FSIN Sport & Rec. Commission—Milton Birns & Eugene (306)665-1215
- The FSIN Sport & Rec. plus Peepeekisis Band reserve the right to place teams in 'A' or 'B' Divisions
- Phone for your placement category

For more information call:

Craig Desnomie (306)334-2353 George Daniels (306)334-2573
Committee not responsible for accidents or theft

Federation of Saskatchewan Indian Nations

SASKATCHEWAN INDIAN WINTER GAMES 1992

Host: Peepeekisis Band #81

April 20 - 24, 1992

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Lebret Residential School Arena, Gym

Balcarres Arena, Curling Arena

Peepeekisis Gymnasium, Arena for Socials

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Doubles: Boys, Girls
mixed
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Sr. (74, 75, 76)

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Jr. G/B (77, 78, 79)
Sr. G/B (74, 75, 76)

HOCKEY

Novice (82-83)
Atom (80-81)
PeeWee (78-79)
Bantam (76-77)
Midget (74-75)

CURLING Boys (74-79) Girls (74-79) Mixed (74-79)

DAILY SCHEDULE (Tentative)

MONDAY

Registration / Opening / Powwow

TUESDAY

Hockey / Badminton
Curling / Teen Dance / Talent Show

WEDNESDAY

Hockey / Broomball / Curling
Volleyball / Banquet / Fashion Show

THURSDAY

Hockey / Broomball / Curling
Volleyball / Boxing

FRIDAY

Hockey / Curling / Volleyball
Closing Ceremonies

HOST TEAM: Badminton,
Volleyball, Curling
Sanctioned Events

PEEPEEKISIS BAND #81

BOX 119
Balcarres, SK S0G 0C0

'92 Winter Games

Co-ordinator

Craig Desnomie
(306)334-2353

Sports

U.S. teams top Siksika basketball tourney

By Bert Crowfoot
Windspeaker Staff Writer

SIKSIKA NATION

It started in 1979 with the vision of Rick Running Rabbit and the Blackfoot recreation department at southern Alberta's Siksika Nation. They wanted to host the best Native basketball tournament in Canada, an event that would draw top talent from across Indian Country. That was the birth of the Blackfoot Invitational.

Thirteen years later, the annual contest remains a prestigious event, attracting teams from across the United States and Canada.

But this year the championship of the Canadian-sponsored

tournament was all American.

In the men's category, the Oregon Athletics defeated the Billings Montana Crows in their second match-up for the tournament title.

The Oregon powerhouse, led by most-valuable-player award winner Brooker Jones, walked easily through their early games. They began their winning streak with a victory against the Calgary Friendship Centre and followed through to beat the Browning Montana team.

The Athletics then made short work of the Crows in the A final.

The loss momentarily sent the Crows to the B side, where they took out their frustrations on the Browning squad. The win bounced them back up to the championship final against the

overpowering Athletics.

Intense man-to-man defence and a sizzling fast break pushed South Dakota's Pineridge Ball Hogs to victory over Reno, Nevada's Lady Hawks for the women's championship.

The Ball Hogs had already defeated the Lady Hawk once in the A final, after the Ball Hogs scored wins over the Saskatchewan Indian Federated College and the Siksika Nation's Blackfoot Centrals.

But the Lady Hawks recouped the loss and earned their spot in the championship round, defeating the Blackfoot Centrals in the B-side match.

Ball Hog's Lollie Stelle was awarded the women's most valuable player prize.

This year's tournament was no exception from the great

Invitational tournaments in the past. And if the Siksika Nation recreation department has any-

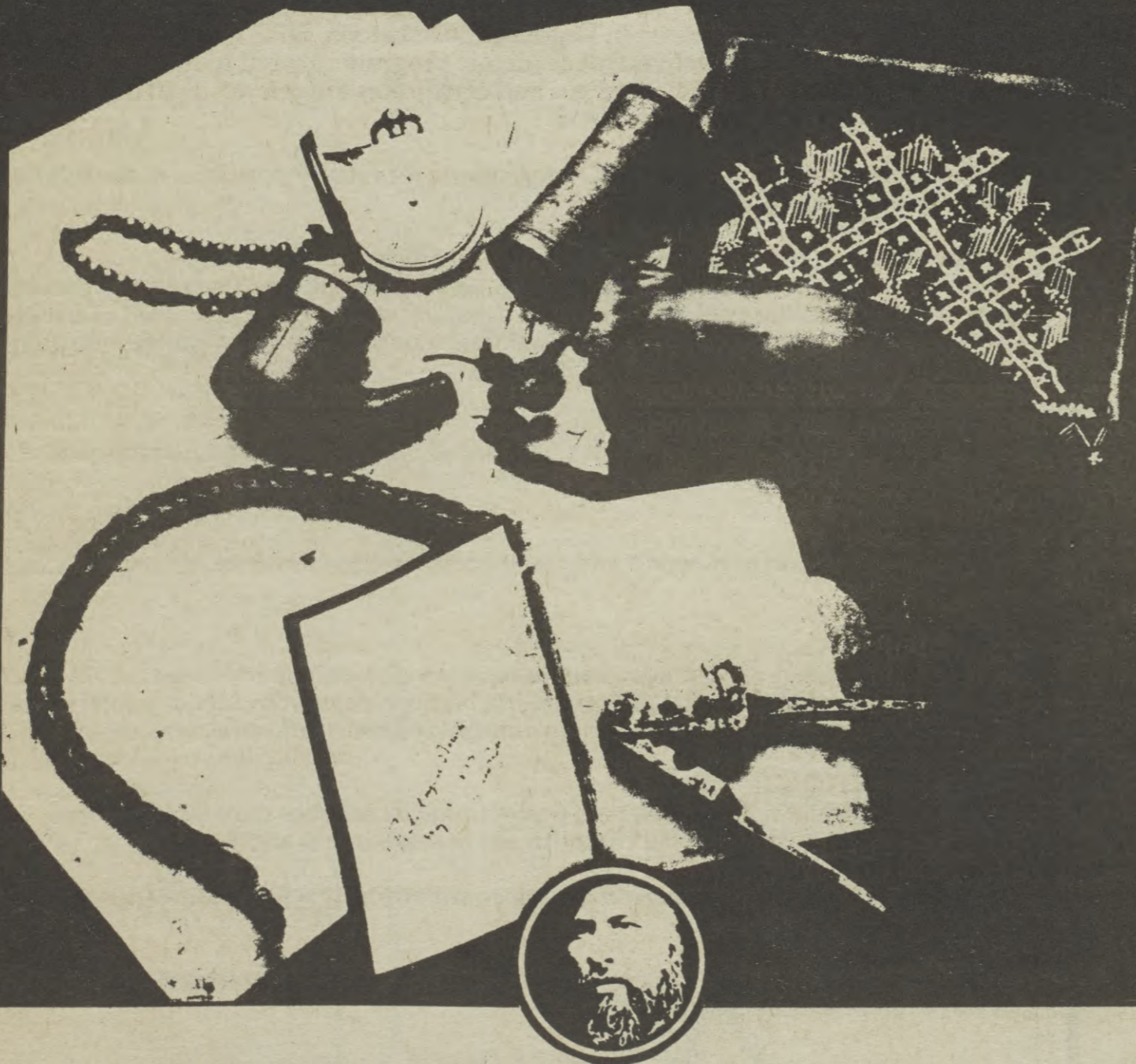
thing to do with it, the tradition of excellence will continue in future years.



Sandra Crowfoot

Notice the scoreboard? It was a tough one during Siksika tourney

CATALOGUE OF EDUCATIONAL MATERIALS



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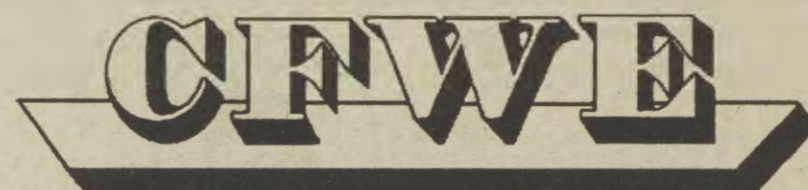
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423-2800
for more information



Alberta

INSTRUCTOR

ALBERTA VOCATIONAL COLLEGE - LESSER SLAVE LAKE

Competition No: AV92E5501-001-WDSP

VARIOUS - NORTH-CENTRAL ALBERTA COMMUNITIES - AVC - Lesser Slave Lake is an Adult Education College committed to respecting the values of community, family and culture. Employment opportunities are available for programs starting in September 1992. We require experienced instructors to teach a variety of Adult Basic Education (grades 5 - 9) and High School (grades 10 - 12) courses to adult learners in rural cross cultural communities. You may be a generalist or specialize in core subject areas such as math or English. Most positions require instructors to teach both at the Adult Basic Education and High School levels. Applicants are asked to list subject areas and grade levels they have experience in. We offer a competitive salary and benefit package, subsidized housing, and relocation assistance. Some locations qualify for Northern Residents Tax Deduction. **QUALIFICATIONS:** B.Ed. eligibility for an Alberta Teaching Certificate, considerable related teaching experience (experience teaching adults is preferred), including experience in a cross cultural environment. The ability to speak Cree would be an asset. An equivalent combination of adult education or education course work and related experience may be considered in lieu of a completed degree for Adult Basic Education positions. These are temporary positions to June 30, 1993 with a good possibility of extension. NOTE: Smoking restriction are in effect.

Salary: \$ 33,552 - \$ 48,840

Closing Date: March 20, 1992

Advanced Education

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

Alberta Government Employment Office
4th Floor, Kensington Place
10011 - 109 Street
Edmonton, Alberta
T5J 3S9

Facsimile No: (403) 422-0468

— CAREER OPPORTUNITY —

The Northern Teacher Education Program (NORTEP) and the Northern Professional Access College (NORPAC) invite applications for the position of Executive Director. Serving as chief executive officer to the Board of Governors (NORTEP/NORPAC), the Executive Director is responsible for all aspects of this dynamic organization whose mission is to facilitate opportunities in university education for northerners, especially those of Aboriginal ancestry. The programs include various streams of teacher education (Elementary, Middle Years and Secondary), as well as a two-year Arts and Science program with a work-study component. NORTEP and NORPAC work in close conjunction with both the University of Saskatchewan and the University of Regina. The Board of Governors (NORTEP/NORPAC) includes representation from the Prince Albert Tribal Council, the Meadow Lake Tribal Council and the NORTEP Council Inc.



POSITION: Executive Director

Duties:

- chief executive officer for board of governors;
- academic and administrative staff supervision;
- liaison/program development with University of Saskatchewan and University of Regina;
- teaching in field of expertise;
- coordination of university class establishment and sessional instructor appointments;
- liaison/negotiation with provincial/federal funding agencies;
- liaison with northern/Aboriginal stakeholders;
- leadership - new program initiatives.

QUALIFICATIONS: The successful applicant will have:

- experience and commitment to post-secondary opportunities for Aboriginal students in a university context;
- Masters/Doctorate Degree in Education or Arts/Science;
- program management experience;
- experience with a variety of educational organizations/institutions;
- northern educational experience an asset;
- Aboriginal language fluency an asset;
- NORTEP/NORPAC are affirmative action programs: applications from persons of Aboriginal ancestry are welcomed.

SALARY: Negotiable, based on qualifications/ experience. Possibility for a teacher or university faculty based contract with secondment to NORTEP/NORPAC.

LOCATION: NORTEP/NORPAC, La Ronge, SK

TERM: Permanent Position

BEGIN: July 1, 1992 or sooner

SEND APPLICATIONS TO:

Dr. Michael Tymchak
Executive Director
NORTEP/NORPAC
Box 5000
La Ronge, SK S0J 1L0

DEADLINE FOR APPLICATIONS: April 10, 1992

DIRECTOR OF INDIAN LANGUAGES AND CURRICULUM DEVELOPMENT

The Saskatchewan Indian Cultural Centre (SICC) strives to maintain the cultural identity of the five Indian cultures of the province; the Saulteaux, Dakota, Assiniboine, Dene and Cree (Plains, Woodland and Swampy).

The SICC is seeking applications for the position of Director for the Indian Languages and Curriculum Development Department. The Director must be proficient in the effective and efficient operation of programming in the areas of Languages and Curriculum development. Under the direction of the President, the Director is responsible for the development of Indian languages programming and for the resource development of curricula in other areas.

Qualifications:

- * A Masters or post-graduate degree in Education or Linguistics;
- * Be fluent and literate in a Saskatchewan Indian language;
- * Extensive knowledge of Core Curriculum and CEL's and fluency in Standard Roman Orthography as applicable to Indian languages of Saskatchewan are required;
- * Excellent communications skills;
- * Administrative experience and possess good organizational and negotiation skills;
- * Possess a good overall knowledge of traditional Indian Governments;
- * The ability to work with First Nations governments and all levels of Federal and Provincial Governments;

Salary and benefits will commensurate with qualifications and experience.

Closing Date is *March 31, 1992*.

Please submit resume with three written references to:

PERSONNEL COMMITTEE
SASK. INDIAN CULTURAL CENTRE
401 PACKHAM PLACE
SASKATOON, SK S7N 2T7

or call (306) 373-9901



MANAGER HOBBEMA COUNTRY STYLE DOUGHNUTS

The position involves overall management and hands-on operation of a new cafeteria style doughnut shop seating up to forty customers. The doughnut shop will operate twenty four hours per day. Consequently, the Manager will, initially, be required to commit long hours in the business. It is anticipated the Manager's time commitment over the first six months of operation will range between twelve and fifteen hours per day. Additionally, the Manager will be required to work split shifts to accomplish his/her responsibilities.

In return for this commitment, a substantial salary and bonus structure is offered.

The preferred candidate will possess the following attributes and skills:

1. Management and supervisory training and experience;
2. Bookkeeping and financial management skills to interim balance sheet level;
3. Strong verbal communication skills;
4. A high level of energy and self-motivation; and
5. Hospitality Industry and/or food service sector experience.

The manager's duties and responsibilities will include:

1. Hiring, training, motivating and monitoring of staff;
2. Performing daily bake and finishing of quick bread produce and deli offerings;
3. Portion and quality control;
4. Maintaining overall costs within established budgets;
5. Bookkeeping to the level of monthly interim profit and loss statements and quarterly interim balance sheets;
6. Product offering;
7. Product pricing;
8. Local advertising and promotion;
9. Staff motivation; and
10. Community involvement.

Salary: Negotiable. **Closing Date:** Pending

Contact Noreen Omeasoo at:

420-0008 - Edmonton Direct
585-3941 - Hobbema Line
585-2550 - Fax Number

SASKATCHEWAN INDIAN FEDERATED COLLEGE



FIRST NATIONS FACULTY ARE ENCOURAGED TO APPLY

SIFC is a First Nations controlled university college. Federated with the University of Regina since 1976, SIFC offers undergraduate and graduate university courses and degrees in an environment of First Nations cultural affirmation. With over 1,000 students on campuses situated in Regina and Saskatoon, SIFC has been an innovator in the development and delivery of academic programs geared to meeting the unique needs of indigenous peoples. Degrees and certificates are offered in 10 different academic areas.

SIFC is accepting applications and nominations for faculty positions in the following areas (subject to budget approval):

Indian Studies (one in Regina and one in Saskatoon)

Faculty are sought who can teach Indian Studies from an interdisciplinary perspective; must be familiar with Indian/Native history within Canada as well as courses in two or more of: contemporary issues; political/constitutional developments; qualitative research methods; and cultural heritage.

Indian Social Work - Saskatoon Campus

Two faculty positions one of which will have administrative responsibilities of Department Head.

Science

One faculty position to develop and teach undergraduate courses, including computer science.

Indian Education

Teaching and development university education classes; supervising student practica; program counselling; specialization in First Nations content or school subject area preferred. Curriculum includes Indian cultural influence and practica.

QUALIFICATIONS:

- Minimum Masters, Ph.D preferred (exceptional experience may be taken into consideration); demonstrable commitment to scholarship and research; and a sensitivity to First Nations language preferred. Salary commensurate with qualifications and experience.

Please send letters of application, curriculum vitae, university transcripts and names of three references by April 10, 1992 to:

Blair Stonechild, Dean of Academics
Saskatchewan Indian Federated College
Head Office, Piapot Indian Reserve #75
Box 9, R.R. 2, Site 3
Craven, Saskatchewan, Canada S0G 0W0

Telephone: (306) 779-6323 Fax: (306) 584-0955

Compliance with Employment and Immigration Canada regulations is required.

Columbus Day



Greeting Father Sun

Columbus misrepresentation unites indigenous people

A delegation of Aymara Natives from Bolivia will visit Calgary this summer. The visit is part of a growing number of exchanges between indigenous groups brought on by 1992's Columbus celebrations.

"There is a new structure of contact between indigenous people," said Ed Burnstick, a Native activist who recently returned from Bolivia, in South America, where he met with spiritual leaders from Aymara tribe.

At recent panel discussion with college students in Edmonton, Burnstick said indigenous people around the world are beginning to make contact and develop strong spiritual ties.

"Indigenous people are no longer confined to the reserve or one area. And that's good," he said. "Once we are spiritually strong we can begin to deal with other issues, like the economy, racism and education."

The Calgary visit, which Burnstick said is being officially recognized by the mayor's office, also ties in with the city's efforts to bring a Native perspective to Columbus activities in the schools.

In February, Burnstick and a delegation of people from Ontario and the western provinces returned from a two-week stay with Aymara. The trip had a strong spiritual focus and was characterized by the Aymara prophecy that when Native people in North and South America (symbolized by the eagle and the condor) came together, it would mark a turning point for indigenous people.

The visitors were invited to spiritual ceremonies and were baptized with Aymaran names in a sacred ritual.

Burnstick said 1992 will be marked by several worldwide indigenous conferences, including a spiritual meeting this month in New Zealand and a gathering in Thailand to deal with the indigenous people of Asia.

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Practical Nurse Program

Program begins August 31, 1992
Grouard Campus

The Alberta Vocational College - Lesser Slave Lake is now accepting applications for the 38-week Practical Nurse Program. The program will be held at the Grouard Campus and will begin on August 31, 1992.

The program follows a competency-based curriculum consisting of lectures, laboratory training, 14 weeks of clinical training and a 4-week practicum.

Graduates may find employment opportunities in active-treatment and extended-care hospitals, nursing homes, public health agencies, clinics and private homes.

Entrance Requirements: Applicants must be at least 18 years of age at the time the program begins and have one of the following:

- a high school diploma
- a high school equivalency diploma (GED); or,
- a minimum mark of 50% in English 30 or 33 and in one of the following subjects: Biology 30 or Chemistry 30

Please submit a high school transcript with the application form.

Deadline for application: April 30, 1992

For more information, and or registration, please contact:

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

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BEAUTY CULTURE PROGRAM



Grouard Campus September 8, 1992

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The Alberta Vocational College - Lesser Slave Lake is accepting applications for the 10-month Beauty Culture program to be held at the Grouard Campus beginning September 8, 1992.

The program will provide you with instruction and practice in cosmetology and hairstyling techniques. The program encourages you to use your personal creativity, talent and ability. You will benefit from small class sizes and individual instruction and you will also be prepared to challenge the Apprenticeship and Trade Certification Branch examination.

Entrance Requirements: To apply for this program you must be at least 18 years of age and have a Grade 10 academic standing.

For more information and/or registration, please contact:

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



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