

## Paddle Prairie pulls out

By Susan Enge  
Windspeaker Staff Writer

### PADDLE PRAIRIE

In a surprise move, the Paddle Prairie Metis settlement is withdrawing its membership from the Alberta Federation of Metis Settlements.

The settlement's chairman and councillors took the drastic action Wednesday after a series of public meetings which heard severe criticism of the land-and-cash deal their president Randy Hardy negotiated with Premier Don Getty last March.

The deal provides all settlement Metis with a \$310 million financial compensation package to be handed out over the next 17 years.

The Metis would gain title to all settlement lands

which would be protected under the Constitution by a new Metis Settlements Land Act still before the Alberta Legislature.

And they stand to acquire self-governing powers defined in the Metis Settlements Act.

Of the 1,200 residents on the Paddle Prairie settlement, 400 are eligible to vote in the June 20 referendum on whether to accept the package.

After several hours of discussion, council members decided it would be best to disassociate themselves from the federation and a deal they call financially inadequate.

"This money business leaves nothing for us to make a living," said councillor Joe Cardinal.

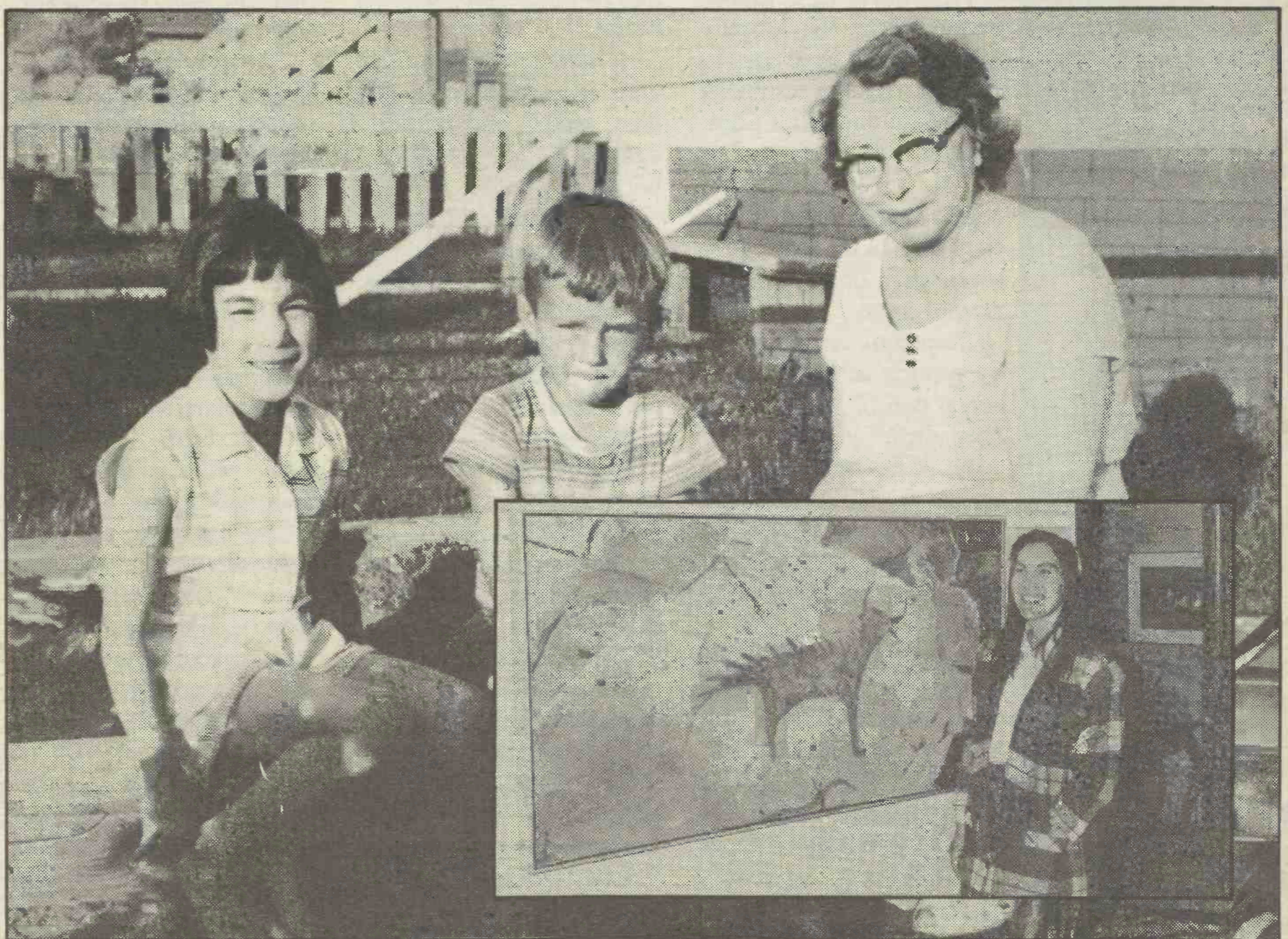
He said the financial package offers no assistance for small business incentive programs or development funds for Metis who want to clear their land, benefits which other Albertans receive from the provincial government.

On-settlement Metis stand to gain part of \$310 million earmarked for such things as the construction of new houses, roads, office buildings and water and sewer services.

Before Paddle Prairie's councillors take the motion to withdraw to an All-Council meeting scheduled for the weekend in Edmonton, they plan to conduct a house-to-house survey to determine how many residents favour the move, said Cardinal.

"Other colonies are waiting for Paddle (Prairie) to make the first move," he said.

The Metis Coalition Society of Alberta spearheaded by Harvey Whitford, a Kikino Metis Settlement resident, has begun to pub-



GARY GEE, Windspeaker

### Looking back: Jane Ash Poitras

At the age of six, in a 1957 photo Poitras is shown with her foster grandmother Marguerite Runck and her grandson Gordon. Poitras, 37, was searching for her

natural mother in 1977. She talks about her search for the first time in the story below. Inset: Jane poses beside a recent painting.

## Poitras' spiritual odyssey

By Gary Gee  
Windspeaker Staff Writer

### EDMONTON

During the 40's and '50's, a tuberculosis epidemic was rampant in Canada, wreaking havoc on the lives of Native people everywhere. Thousands of those afflicted with the deadly disease were transported to hospitals in southern Canada to receive treatment. Many, however, never made it back home. Jean Poitras was one of those victims of tuberculosis and a health care system that failed her and her family. She died Oct. 12, 1957. Her six-year-old daughter survived. This is the story of Jane Ash Poitras and her search for her long-lost mother.

More than 100 years ago, Louis Riel said: "My people will sleep for one hundred years but when they awake it will be the artist who gives them their spirit back."

For Jane Ash Poitras, that prophecy is being lived out in her own life today.

In 37 years, she has travelled many roads, but it is the "sweetgrass trail" which she chooses to follow today. Like other Native people in this country, that path was not always there for her.

She grew up as a foster child in a white family, has become a renowned Canadian artist in her own right, and is now the mother of two young sons.

Today, Jane Ash Poitras is one of an emerging group of Native artists to gain international acclaim with her paintings, prints and collages depicting the spiritual roots and contemporary realities of Cree life.

Her work, along with such artists as George Littlechild, Alex Janvier and Joan Cardinal-Schubert is helping to secure a place for a vibrant Native culture in mainstream society.

In the past few years, Canadians have discovered her powerful, evocative series of prints of the sweatlodge cere-

mony, a Cree ritual of cleansing and renewal.

In galleries, her work draws large crowds and is a guaranteed sell-out. She talks to young audience as much as possible about keeping their Native culture, teaches at the University of Alberta's School of Native Studies and travels the world with her exhibits.

By all accounts, the Edmonton-raised artist leads a hectic but comfortable life.

But for all her accomplishments, Poitras says she hasn't fallen victim to the trappings of success in a mainstream world whose values are not her own. She says without the Native spirituality, which she rediscovered in a sweatlodge in 1985, to motivate and inspire her, her life would not be where it is today.

"It was the turning point of my life. I was fully initiated back into my culture and spiritually prepared for the rest of my life," she says candidly.

That spiritual side is evident in much, if not all, of her art. Vibrant, articulate and passionate about her work and her beliefs, Poitras says like many Native people, it has been a struggle for her to find her place in a world that forced her to hide her real self and deny who she really was: an Indian.

"I always knew I was Indian. It was only when I got to be an adult, I decided to go back to my original people, to go home," she points out in reference to her sweatlodge etching, 'Ancestral Village.'

That journey home became a spiritual odyssey for Poitras, a search for her long-lost real life mother after living with a white family for most of her life. In the process, she rediscovered her Cree heritage and her true identity.

She has only faint memories of her life before being adopted at the age of six; fuzzy images of her mother, whom she remembers as a very beautiful woman.

She remembers a slight, bewildered little Indian girl 32

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**INSIDE THIS WEEK**



**Bea profiles Rocky Mtn. House/Red Deer**  
See Page 8-17



**Touch of Culture Fashion Show reviewed**  
See Page 18



**Karate combines Native & Eastern philosophies**  
See Page 20

**NEXT WEEK**

**JUNIOR WINDSPEAKER NEWS FOR KIDS**

**QUOTE OF THE WEEK**

**"In those days, Indians were everybody's dogs. My grandmother would keep me out of the sun, curl my hair and put white powder on my face."**

- Jane Ash Poitras, recalling how her foster grandmother tried to protect her.

**CLOSE TO HOME**

**Inquiry reveals alcohol-related deaths**

By Gord Smiley  
Windspeaker Correspondent

**STAND OFF**

A disturbing common denominator has already reared its ugly head following two weeks of testimony at the \$2-million Rolf Commission.

All three unrelated deaths investigated in the eight days of the inquiry are seemingly connected by alcohol abuse.

Testimony and toxicology reports at the inquiry reveal two of the men had been drunk prior to their death while the third was a severe alcoholic prone to blackouts and delirium tremens, a kind of delirium caused by alcohol withdrawal.

The six-month inquiry is investigating strained relations between the Blood band of southern Alberta and Lethbridge police. It was ordered by Premier Don Getty after Blood Chief Roy Fox said the deaths were never thoroughly investigated.

The probe, headed by provincial court Judge Carl Rolf, has been adjourned until May 31 when it will begin searching for answers into two more Blood Indian deaths.

It has already been filled with accusations of prejudice, racism and brutality against RCMP and Lethbridge city police. Still, the ugly underworld of alcohol abuse has emerged.

Alvin Shot Both Sides, 25, was described by relatives as an alcoholic subject to wild behavior, even suicidal tendencies.

He was found draped over a three-strand fence in a remote part of west Lethbridge July 31, 1981. A toxicology report couldn't be conducted on his body to determine the alcohol content of his blood.

An actual cause of death was never determined, but police said he may have choked on his own vomit, though that couldn't be proven at an autopsy.

Lethbridge city police Insp. Bill Plomp said it was theorized Shot Both Sides

was on his way to visit a relative when he decided to take a shortcut across University of Lethbridge property. He may have had to cross the fence he eventually died on.

"Because of either intoxication or a seizure, he stayed in that position causing the blood to rush to his head," said Plomp.

An uncle said it was more common than not to see Alvin drunk.

"If he had a chance to get drunk, he wouldn't turn it down," Dennis Chief Moon told the inquiry.

Shot Both Sides even threatened to puncture his head with a screwdriver to relieve the fierce pain of a hangover. He was taken to hospital before he could locate such a tool.

A toxicology report on Sedrick Morning Owl indicated a blood alcohol level of .13 per cent.

Police believe Morning Owl, 22, was attempting to crawl underneath a chain-link fence in Lethbridge Nov. 22, 1986, when his hair became entangled in

some loose wires.

It's believed Morning Owl was unable to free himself and fell asleep. A autopsy found he died of hypothermia.

Weather reports show the temperature went from zero during the day to -4 just after midnight, the night Morning Owl is believed to have died.

Travis Many Grey Horses, 18, was described by his mother, Mary Louise Many Grey Horses, as devoutly religious and a non-drinker who had aspirations of joining the RCMP.

Travis, who had been missing for about six months, was found slumped on the banks of the Oldman River near Diamond City, about 30 kilometres north of Lethbridge, April 10, 1987. His blood alcohol level was .09 per cent.

A friend, Patrick Long Time Squirrel, said he had been drinking heavily with Many Grey Horses at a keg party the night Travis disappeared. An autopsy said Many Grey Horses died of exposure, but his death was

listed by RCMP as a suicide.

However, RCMP Const. Douglas Webber said stress caused by an overwhelming workload led him to that conclusion when he was the investigating officer with the Cardston detachment. Webber told the inquiry he was embarrassed by his error.

Cardston RCMP came under further fire when a former Special Native Constable testified she was ridiculed by her own Blood tribe and was forced to endure racist remarks from her colleagues.

Janice Many Grey Horses, who has since retired from the force, said pressure from both sides caused her to seek a transfer from Cardston RCMP.

"I felt I couldn't go out to the public anymore, I was always confronted about the type of job I did," she said.

The inquiry will resume with investigations into the deaths of Christopher Twigg, 32, and Ivan Gary Chief Moon, 25.

**Nation's first**

By Jeff Morrow  
Windspeaker Staff Writer

**ALEXANDER**

The Alexander Band and federal government signed a historic agreement Tuesday laying the foundation for the nation's first tribal government.

The Alexander Band, 30 km northwest of Edmonton, will be given \$350,000 for research to find out if band members want self-government on the Northern Alberta reserve.

The band will be the first in Canada given the opportunity to establish a government under new federal guidelines.

Indian Affairs Minister Pierre Cadieux signed the framework agreement before 200 band members in the Alexander ice hockey arena.

"Your drive and determination have made you a leader among Indian communities. You have already done much within existing authorities to take control of your affairs," the minister said.

The event was significant because it will be the community of Alexander that will decide the outcome of the study, said Rene Paul, the band's director of tribal government study.

Paul outlined the research and development process as "a way to help band members understand all the issues and problem areas (concerning treaty rights)."

Under the Indian Act, most status Indians who belong to different bands in Canada are treated largely the same.

New arrangements may now differ from the Indian Act in areas of legislation, elections, education, health and judicial authority.

Paul said band members will be helped to understand what their rights are and how they could be affected if these rights are changed through a self-government initiative.

There will be five tribal government staff members and 16 family representatives conducting research for the 950 member band.

Paul said no completion date has been set for the study but it will take as long as possible.

The purpose of the study, said Paul, is to arrive at an agreement-in-principle for the establishment of a tribal government under new federal guidelines approved last year.

The band contends the old system was not flexible enough to allow individual reserves across Canada to



A historic agreement: Chief Joseph Norton and Chief Allan Paul

control their own affairs.

The Alexander tribe began working on the agreement in 1986 when it submitted its proposal to the federal government.

Cadieux said the talks will not jeopardize the band's treaty rights or participation in future Constitution conferences.

Jerome Yellowdirt, Treaty 6 health liaison, said the Alexander band shouldn't be too ecstatic over the arrangement yet.

He said the agreement should be viewed more as administrative control rather than self-government so federal officials won't be eager to stop funding bands.

Alexander youth devel-

opment counsellor Don Burnstick said the agreement was a triumph for the band's children.

With a new approach to self-determination, Native children will be able to grow up less reliant on the federal government.

"We want to get the young people to start taking the initiative to control their own future," he said. "It's time we started carrying the ball."

Alexander Chief Allan Paul said the historic agreement will pave the way for other bands to follow.

He viewed the signing as a way of helping other Native Canadian communities dictate what assistance the government should pro-

vide.

Grand Chief Joseph Norton from the Mohawk Council of Kahnawake in Kahnawake, Que., was on hand for the ceremony.

Paul said Alexander has been working with Norton to devise programs to include in the self-government package.

Norton, who has been working on a similar self-government proposal, said the Kahnawake tribe may be ready to submit its plan to the department of Indian Affairs.

"We have been doing something similar that will eventually lead us to enforce our own jurisdiction," he said.

JEFF MORROW, Windspeaker

## CLOSE TO HOME

# Judge calls for treatment centre

By Susan Enge  
Windspeaker Staff Writer

EDMONTON

A crisis treatment centre should be established and

manned by trained Native counsellors to be on call at all times, a provincial judge recommends in his two-page fatality report into the tragic suicide of a 17-year-

old Cree girl.

"During her short life, violence, alcohol, drug abuse, and childhood neglect were her constant companions," Judge David

P. McNaughton wrote in his report. McNaughton notes alcohol was not a factor which led to her death.

Lisa Okeynan, shot herself with a rifle in the chest,

at her home on the Samson Reserve, 90 km south of Edmonton, in June 1987. It was her third attempt to commit suicide during the last five years of her life.

The judge suggests the Native community get involved and volunteer to man their 24-hour crisis line, temporarily suspended until next October.

He also recommends the reserve set up a marital counselling facility.

The director of Hobbema's Indian Health Care Services says McNaughton's recommendations do not come as a surprise.

However, the four reserves desperately need a marital counselling service, said Nancy Louis.

"We're weak in that area but we're having problems in getting funds," Louis said.

In Okeynan's case, Louis says she isn't sure how her suicide could have been prevented. There was a 24-hour crisis line and a full-time psychologist at the reserve.

The fact that three of

Okeynan's peers committed suicide that year may have contributed to her third and final attempt, said Louis.

Okeynan lost her parents at a young age. She was the second youngest of five children.

Both her parents abused alcohol and there was a history of family violence and neglect.

She was raped at age 12, became pregnant, and had three more pregnancies before taking her own life.

At the time of her death, Okeynan was a ward of Alberta Social Services and had been shuffled from one family to another for most of her life.

"She came from a very dysfunctional family. Both her parents were deceased so she never had a real family base. And the people lost contact with her. But it sounds like she went through a really traumatic experience," said Louis.

So far, few Hobbema residents have volunteered their services for the new alcohol and drug treatment centre's crisis-line or programs.

## Peigans' fight for water rights

By Jackie Red Crow  
Windspeaker Correspondent

PEIGAN RESERVE

Chief Leonard Bastien re-affirmed his tribe's intentions to continue their water rights fight against the province over the controversial Oldman River.

The Peigan petitioned the courts for a ruling on claims the Oldman River Dam destroys historically sacred areas in the river valley downstream from the dam last fall and again in early January.

However, the courts recently turned down the Peigans' appeal to have the case tried in the justice system.

"The province has

refused to recognize our water rights and has forced us into the courts," said Chief Bastien.

The Peigans' lawyers, Thomas Berger and Louise Mandell, have been instructed to file an appeal to order the issue of Peigan rights to the water of the Oldman River be settled quickly.

The Peigan are also asking the courts that they be compensated for the "irreparable damage" caused by the construction and operation of the dam.

The \$352-million dam is expected to be completed by next spring.

"Common sense says they (the province) are going to go ahead with the dam, therefore, we would like to be given some type

of compensation, perhaps a sanctuary in which to practice our spiritual and religious beliefs," Bastien told a news conference.

"Our spiritual way of life will be forever altered and changed and will come to a halt, in particular, the Sundance (ceremony), which is totally dependent on the flora and fauna of the river valley," he added.

Chief Bastien said the band is determined to prove their water rights case but resents the province's bid to provoke a complicated and costly law suit when other avenues are available.

"We are prepared to fight for our rights, especially when we must fight the government of Alberta which has unlimited

resources to use every tactic to their advantage," he said.

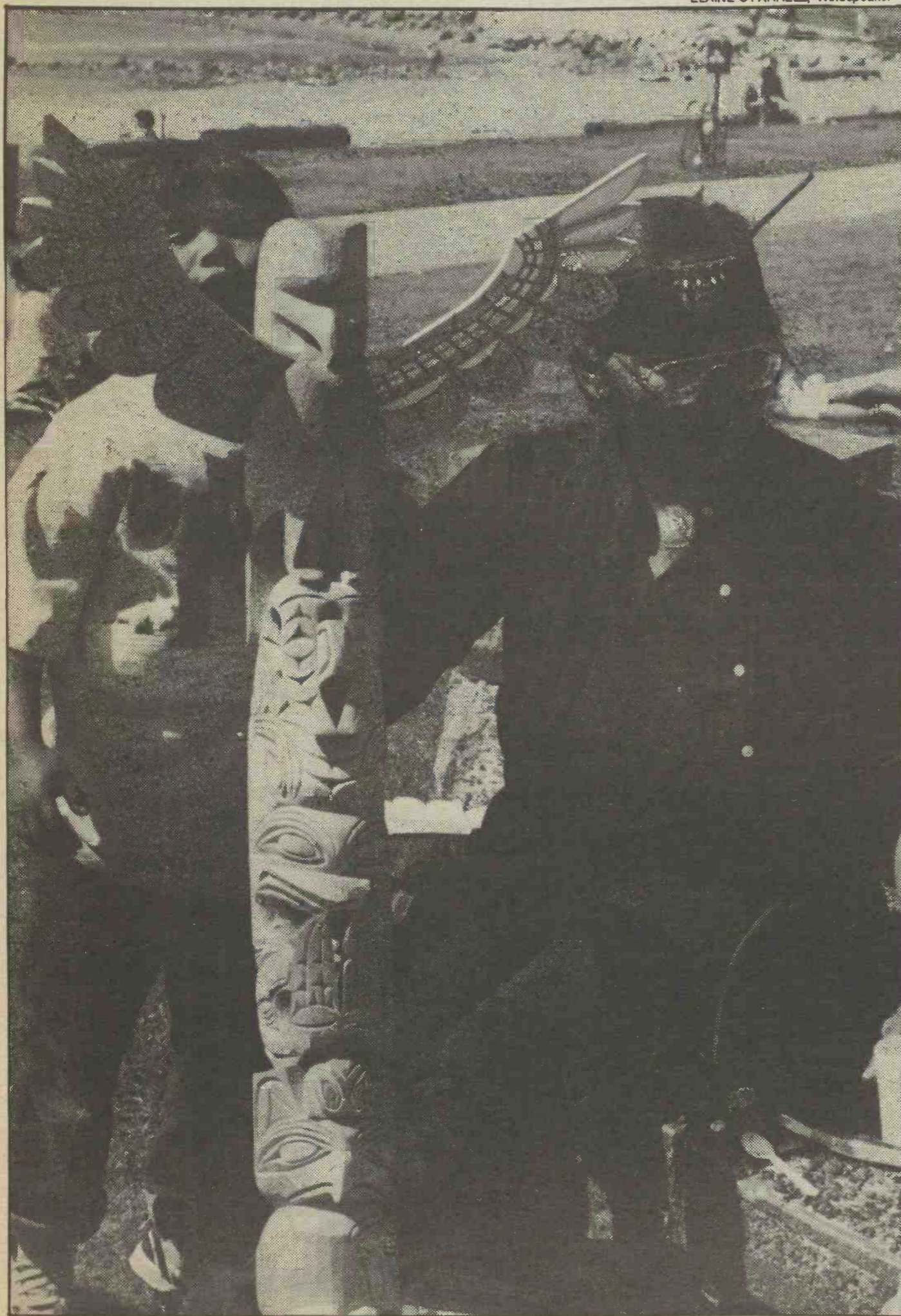
The Peigan base their claim on the treaties signed with the federal government more than 100 years ago and the new Constitution which recognizes Aboriginal rights.

The long-standing debate dates back two decades when the Peigan blockaded the water gates on the Oldman River to press their water rights.

After a lengthy battle, the province finally relented and agreed to financially compensate the Peigan for leases unpaid to the band since 1929. The compensation which amounted to about \$11.5 million was paid to the band two years ago.

## EXPRESSIONS

ELAINE O'FARRELL, Windspeaker



## Totem pride

Port Alberni Indian Rita Williams carves the symbols of her nation into a four-foot totem pole, a skill handed down from her grandfather. With lines etched in pine, Williams a fourth-generation carver, shows her seven-year-old son Edmond the fine art of the Nuuchahnulth people.

Sitting on the grass in Vancouver's English Bay, Williams displays her bagful of miniature totem poles to the tourist who frequent the area this time of year.

Her totems vary in size and price.

Williams proudly admits her life has turned around since she quit drinking four years ago. Since that time, her financial income and pride in her Native heritage have doubled.

But William's real home is in the city where she grew up. She calls Vancouver and Seattle, Washington home now. Whenever weather permits, Williams walks to the bay with an armful of tools and carves on the grass while her boy plays in the sand and talks to tourists.

## PADDLE

From Page 1

lily condemn the FMS deal.

Whitford told a packed hall of Metis in Paddle Prairie that the land-and-cash deal is a "sell-out."

He said dividing \$310 million between eight settlements would be insufficient when oil wells on the land pump out more than \$100,000 a day. There are more than 100 oil wells on Paddle Prairie's settlement land, the most resource-rich Metis settlement in the province, Whitford said.

Last week's meeting culminated in a spur-of-the-moment resolution to pull out of the federation. But the unanimous vote was illegal and did not become official position until it was passed six days later.

"I'm not sure of what happens after 17 years is up.

I'd like to see something for our future generation," said a discontented Ernestine Ridsdale, who attended the May 19 meeting.

"We don't have enough information. They (federation) should put the (referendum) off so people can understand and have it clear in their mind whether they're willing to accept the deal," she said.

All settlement members, 18 years and older who are registered but do not necessarily reside on their settlement, will be asked to vote in the referendum. They must pledge their support or vote against the terms of the agreement.

Six thousand Alberta Metis who live on eight Metis settlements or in other rural or urban centres are eligible to vote.

Paddle Prairie is located on the banks of the Peace River 200 kilometres north of the townsites.

## Corrections

Not all Metis settlements in Alberta consist of prime farm land, as reported in the May 19 issue of Windspeaker. In the article Off-settlement Metis want to be included in referendum, we incorrectly identified one million acres of prime farm land as being divided between the eight separate Metis settlements in Alberta. In fact, Kikino, located 300 kilometres northeast of Edmonton, sits on bedrock.

In the same story, it states that there are 60,000 Metis in Alberta but less than 10 per cent hold MAA memberships. One reader pointed out that off-settlement Metis can vote providing they are registered settlement members.



Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) each Friday to provide information primarily to Native people of northern Alberta.

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LETTERS TO THE EDITOR

Windspeaker welcomes letters to the editor. Letters should be brief and include the name, address and telephone number of the writer. We will not print unsigned letters unless there is a good reason for withholding your name and even then the editor must know the identity of the writer.

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YOUR WORDS

New-status women have right to residency

EDITOR'S NOTE: This letter is in response to Chief Eugene Steinhauer's letter in Windspeaker on April 28, 1989.

The right to band membership and residency for women, who have regained treaty status under the present Bill C-31 legislation, is a contentious issue that has created division among treaty Indians today.

Although these women have regained treaty status through political action which resulted in legislation to end sex discrimination in the Indian Act, they cannot move back to live on the reserve from which they came, nor can they claim membership and benefits because of discrimination and opposition from their own relatives.

This is especially true in some of the Treaty 6 area reserves, including Cold Lake, who have banned their daughters, sisters, grandchildren and relatives from land that is rightfully theirs under the 1876 Treaty 6 agreement between the Crown and several Aboriginal First Nations.

In his address on the position of some Treaty 6 First Nations, with regard to membership and self-government, my opponent affirmed that treaties were international agreements made between two nations — the British Crown and Aboriginal peoples.

Along with their claim to sovereignty, Treaty 6 proponents have maintained that they did not give up the right to govern themselves nor did they give up the right to determine their membership.

As far as they were concerned, the Canadian government came into the picture when they signed treaties on behalf of the Crown which placed them in a trust relationship with the Aboriginal Nations.

It would seem that the Indian Act became the mechanism through which the Canadian government exercised its control over the Aboriginal people.

When the Canadian government proposed to amend clause 12(1) B of the Indian Act, which discriminated against people who lost their treaty rights upon marriage to non-Indians, Treaty 6 nations adamantly opposed the changes.

In spite of the opposition, the Indian Act was amended, which resulted in the reinstatement of treaty rights to women and their children.

In response to the Canadian government, Treaty 6 proponents rejected the Indian Act by developing their own membership codes in addition to Tribal Custom Laws. They claimed that by rejecting the Indian Act, their position on sovereignty would be strengthened which justified the deletion of reinstated women and children from the band list, as well as the residency ban.

Treaties are considered sacred contracts between two nations that specified conditions to be adhered to by both parties. As such, Canada was placed in a position of trust for the Aboriginal nations.

Nevertheless, when my forefathers signed treaties, they wanted to make sure that their generations to come would survive, so the treaties concluded, "as long as the grass grows, the rivers flow and the sun shines," meaning that the treaties would last forever.

They did not distinguish between men and women when they signed treaties "for generations to come," otherwise the wording would have been "for men only" excluding those women who have married non-treaty men. Therefore, women who have lost treaty rights by marrying non-treaty men have a legitimate claim to residency and band membership through inheritance, just like the Aboriginal men.

The Treaty 6 position on sovereignty will not be jeopardized even if they allowed these women and children to live among them and share the same benefits. On the contrary, they are re-affirming the very concept of the Indian Act which they purport to reject. The Indian Act was written to administer the promises made by the Crown under treaty which placed Canada in a trust relationship with obligations to the Aboriginal Nations.

Surely, by agreeing that these reinstates have a right to Treaty, my proponents would strengthen their position on unity, thus their position on sovereignty because they would be recognizing that treaty agreements supercede any law made under the Indian Act.

Yet, under the Indian Act, the government of Canada has effectively controlled the Aboriginal Nations, by unilaterally making laws that renege on their treaty obligations.

These laws have effectively divided Canada's Aboriginal people, thus strengthening Canada's position by means of the divide-and-conquer strategy.

Therefore, I maintain that women and children who have lost their treaty rights by laws under the Indian Act, have a legitimate claim to band membership and residency by ascription.

This means that they have rights that were passed on to them at birth and by being descendants of those who signed the treaty. Their forefathers are the same as those claimed by the men, who signed treaties on behalf of "generations to come for as long as the grass grows, the rivers flow, and the sun shines."

Guest Editorial by Linda Minoose



Linda Minoose

Large graphic area containing stylized text and symbols, possibly representing a specific language or artistic representation.

YOUR WORDS

# Bill C-31 law a treaty violation

Dear Editor:

As a chief, I have some concerns about the content of the letter that ran on May 18. As a chief of a treaty Indian nation, we are opposed to the legislation known as Bill C-31.

We oppose this legislation for the simple fact that it does not recognize our rights to determine who are our citizens. These so-called fighters of rights were not concerned about the rights of indigenous peoples within the treaty, they were solely concerned about their individual rights.

When these women married out of their bands they knew what they were doing and signed forms and accepted monies for the extinguishment of their rights. We could not prevent them from exercising their individual right to choose their future.

However, when these women were lobbying so hard in Ottawa did they consider the effect that this legislation would have upon our treaty rights? No. They chose to go to the federal government to ask them for help to contravene our treaty.

The federal government provided millions of dollars to these women to fight against the treaty Indian people. Whereas, our lobby efforts against Bill C-31

was not funded by the federal government but from the communities. We did not have equal access to the press to state our position.

Instead, the chiefs and people from the communities were painted in a very negative fashion. This media brainwashing has obviously affected the author of the letter.

When the treaty was signed with the British Crown in 1876 for Treaty 6, the chiefs told the treaty commissioners who were the citizens for each nation. It was not the other way around.

Bill C-31 is a treaty violation because the federal government has taken a very active role in the decision process of who is an Indian. Once a nation loses control of who can be its citizens, the federal government, then, can determine what rights those people will have.

We witnessed the first attempt at limitation of our rights with the struggle on education. The federal government is telling us that education is not a treaty right. What is their justification? It is costing too much.

Yet many people fail to realize that the addition of Bill C-31 people are assimilated into the non-Indian world and will

naturally do better in the education system. They are already part of the system. so, Bill C-31 people are being used against us treaty Indian people.

The author of the letter is naive in thinking that the federal government is not using Bill C-31 to undermine and diminish the rights of the treaty Indians.

If the author of the letter knew more about the struggle of the

rights of Indigenous peoples in this country and in other countries there would not be quick condemnation of the people who are fighting to protect our rights.

I have one other point. We have learned a lot from watching these women who have married out from the communities. Their lives are a symbol to us who want to maintain our way of life and our home communities. We have

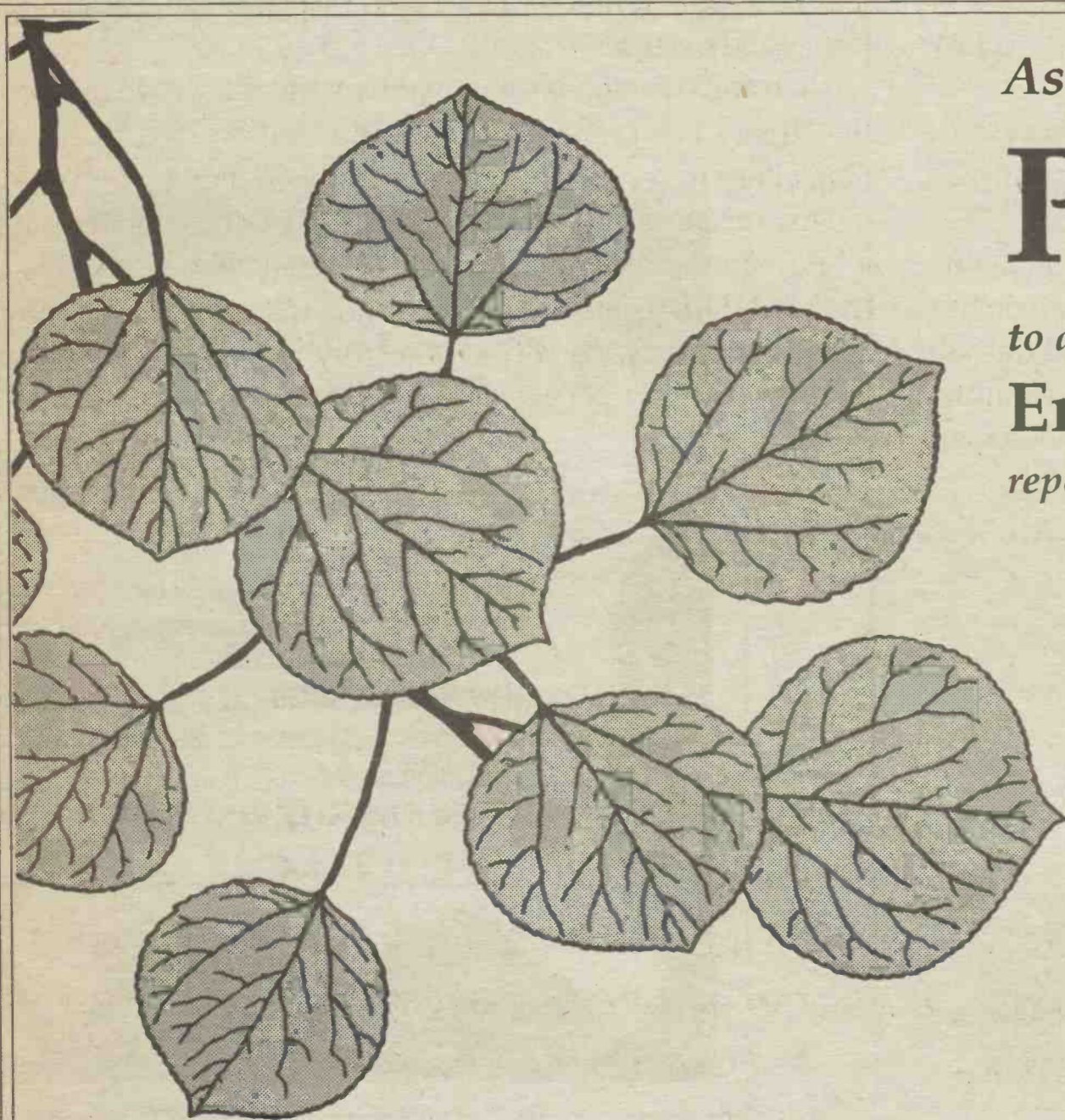
learned that this way is not our way.

We hope that the author of the letter will also learn that the treaty Indian people have a lot to contribute but not when our rights are being threatened on a daily basis.

Yours truly,  
Chief Alphonse J. Lameman  
Beaver Lake Tribe #131

## Tumbleweeds

By Tom K. Ryan



As an integral part of the Public Consultation process,

## Public Meetings

to discuss Alberta-Pacific Forest Industries Inc.'s draft

### Environmental Impact Assessment (EIA)

report on its proposed pulp mill near Grassland are scheduled as follows:

**Monday, May 29 -**

Grassland Community Centre

**Tuesday, May 30 -**

Fort McMurray - Father Patrick Mercredi  
Community High School (cafeteria)

**Wednesday, May 31 -**

Lac La Biche - Jubilee Hall

**Thursday, June 1 -**

Boyle Community Centre

**Friday, June 2 -**

Athabasca - Nancy Appleby Theatre

**All meetings**

**7:30 p.m. - 9:30 p.m.**

Chaired by Jody McElligott

Copies of the draft EIA are available at all Alberta-Pacific Liaison Offices, City Hall in Fort McMurray, the Alberta-Pacific Office in Edmonton and at area Municipal Offices, and libraries (see separate ad in this newspaper).

For further information on these meetings, please contact Milt Howe or Gerry Fenner, Alberta-Pacific Forest Industries Inc. in Edmonton. Toll-free: 1-800-642-3801, or Dr. Brian Bietz, Beak Associates, Edmonton, 428-0003.

## GRASSROOTS

Angus Cockney

# Trekker experiences 'scary moments'

By Susan Enge  
Windspeaker Staff Writer

EDMONTON

Angus Cockney sat in Edmonton's International Airport with sweat streaming down his face after a gruelling 56-day Arctic odyssey to the North Pole.

Sporting a deep sun-tan, Cockney appeared in excellent physical condition and showed no signs he had just walked an arduous 1,000-kilometres, carrying 55-kilogram back-packs in temperatures that sometimes dropped to a bitter - 50 C.

"It's nice to be back from the snow, ice and the cold. It's good to be on solid ground," said the only

Canadian on the eight-man international team.

Accompanied by members from Italy, the U.S.S.R., United States, Australia, Japan and West Germany, Cockney said he and the Soviet led the trail most of the way.

"The Soviet guy and I did all the navigating through open leads (water). I learned a lot from him," said Cockney.

However, there were a few scary moments. During the last half of the journey, the 24-hour daylight threatened to melt the floating ice pack.

Expedition leader Robert Swan told the trekkers to increase their pace or risk

the danger of spring break-up.

"I could feel the ice going down under my feet. But it was quite flexible and we didn't fall through," he said.

Cockney said most of the team was out of shape when the journey began, which slowed their progress.

"We spent a lot of time waiting. But when we got midway we sat down and had a meeting and told the guys we might not make it if we didn't step up the pace. The guys finally started to see the light," he said.

The team then agreed to double their walking hours from 8 to 17 hours a day.

Morale hit an all-time low when the crew woke up



Could feel the ice moving: Angus Cockney

and checked their position from a geostationary satellite and found the ice pack had drifted seven kilometres while they slept, forcing them to cover the same

ground as the day before.

"It was really demoralizing. The Japanese guy became very depressed for three weeks. He never said a word," said Cockney.

While the American suffered from frost-bitten feet and the West German lost 20 pounds, Cockney gained weight in the first three weeks. Their high-fat diet of whale blubber was not being burned off.

One of the highlights was the building up of huge ice pressure ridges, Cockney recalls. He could literally watch an ice pack slowly drift into 10-metre high ridges before his eyes.

"I have great respect for my ancestors. They've lived up here all their lives. The weather is so severe you'd think nothing can live there. But it's inhabited by so many creatures, the polar bears," he recalled.

When the team reached

the Pole May 14, they were 10 days behind schedule. Their race to beat spring break-up was successful.

Cockney's wife, seven months pregnant, who said goodbye to her husband March 20 from Ellesmere Island, was waiting for him in Resolute, N.W.T.

Back in civilization, Cockney claimed he missed home-cooked meals most.

With a once-in-a-lifetime opportunity completed, Cockney said the trip has not changed him.

"What has changed is how people look at me as a person," he said.

Now, he wants to complete his communications diploma at Grant McEwan College in Edmonton and to begin work on soap-stone carvings. Meanwhile, Cockney will work for the summer in Yellowknife for N.W.T.

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## OUR PEOPLE

## ASH POITRAS

From Page 1

years ago clutching her belongings in a small little bag as she sat on a curb waiting for her mother to come and take her home.

"I waited and waited. But she never came," recalls Jane. "When I was growing up, everyone always told me my mom would come and get me. And I waited for 8, 9, 10 years. It seems most of my life has been spent waiting for someone to come and get me."

As she would learn years later, her mother Jean Poitras had collapsed on an Edmonton street that day, was taken to hospital and died of tuberculosis. It was Oct. 12, 1957 and Jane and her sister Majorie were left as orphans and became wards of the state.

Separated from her sister by social workers, Jane remembers sitting on the curb one day and being picked up by an elderly German widow, Marguerite Runck.

"She basically found me as a street urchin. She just picked me up by the hand and took me home. At first, for her, it was like bringing home a puppy. She kept me hidden for two weeks in her bedroom. Then she called her son. He came over and convinced her to tell Social Services about me. But they didn't care. They didn't even know I was missing," she recalls.

As her foster-brother Allan Runck tells it, the family was unable to get any information from social workers about where Jane had come from.

"We tried very hard to determine who she was. We were told she was Dutch. When we learned that Jane was going to be picked up by welfare workers, there was no way that we would allow that little girl to go back to Social Services. She was just a little waif, neglected with no place to go."

With severe physical problems and unable to communicate, she was raised by Runck, whom she calls her grandmother. Jane says she had the good fortune of being raised by someone who had similar values to that of a Native family.

"We became best friends. She was alone and I was alone. She was big-hearted, almost like Mother Teresa with good solid, traditional values. Her value system was the same as Indian values. I was fortunate to have been brought up by an elder and learning the wisdom that older people have. She had a reverence for the land, for the Creator, a strong sense of spirituality. She taught me myths and legends about her family. It was almost like I was raised Indian."

She also taught Jane English, although somewhere in the young girl's memory, there was another language which she could remember speaking.

Growing up in Edmonton's inner city at that time was a difficult and trying experience. Racism against minorities was widespread.

As Jane recalls: "In those days, Indians were everybody's dogs. My grandmother would keep me out of the sun, curl my hair and put white powder on my face."

"She was just trying to protect me. But I always knew I

was different with my brown hair and brown eyes," says Jane, remembering the classroom teasing throughout her childhood.

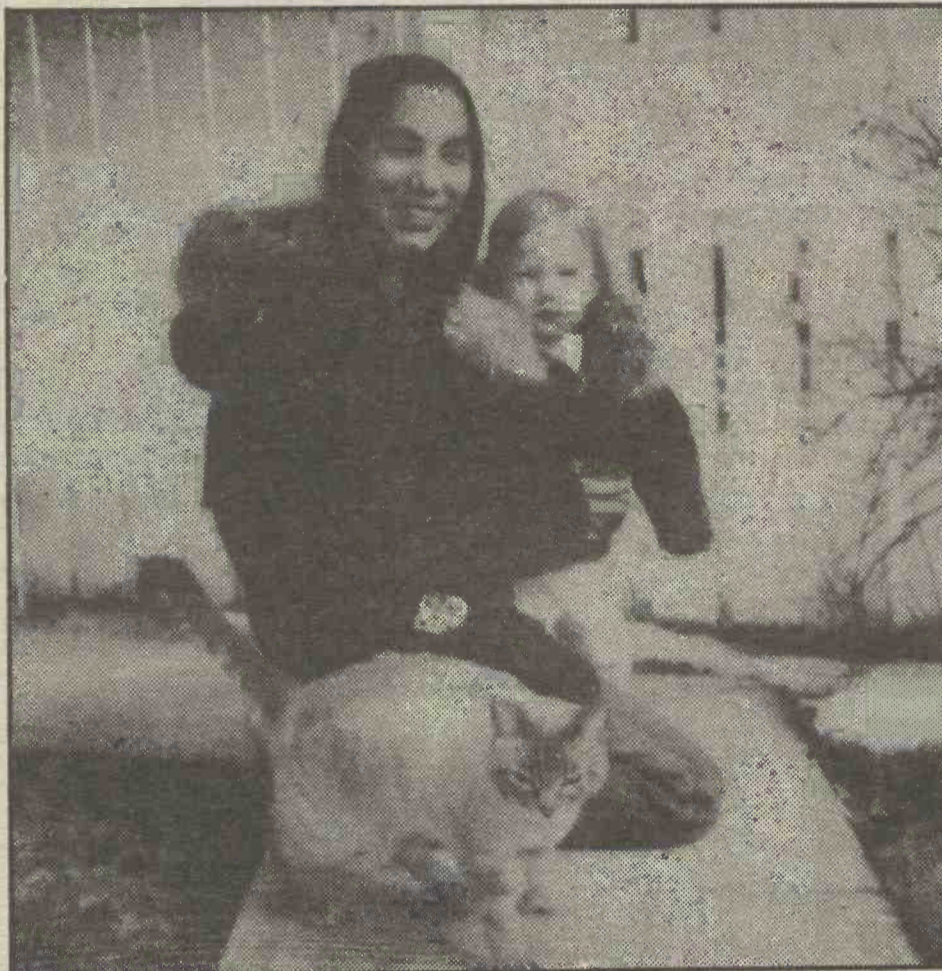
Jane credits her interest in art to the Catholic masses she felt forced to endure as a child. The religious art and prayer books fascinated her.

"Put a pen or crayon in her hand and she was happy," remembers Allan Runck. "We could see very early she had an artistic talent."

It was art classes that kept her in school. And it was her grandmother who taught her it was important to get a good education. After high school, she enrolled as a pre-med student at the University of Alberta and earned her microbiology degree before attending Columbia University to earn her master's degree in fine arts.

For most of her 20's, says Jane, she felt depressed about life. But in 1977, after watching Alex Haley's acclaimed television series "Roots", she began tracing her past.

She encountered a major obstacle in the bureaucracy of Alberta Social Services. Denied information about her natu-



Looking ahead: Jane Ash Poitras with her son Joshua at age 2.

ral mother, Jane accidentally met someone who worked in Indian Affairs and made a phone call which would change her life forever.

Within minutes, she found out she was from the northern Alberta Cree community of Fort Chipewyan which made her a treaty Indian, the daughter of Jean Poitras.

"I was shocked, dumbfounded. To this day, I cannot understand why Social Services never phoned them up. How many other wards of state are treaty Indians? How many Native kids grow up not knowing who they are?" she asks angrily. "It's a horrible feeling when you don't belong in the society you live in."

After learning that her mother had died at Aberhart Hospital, Jane sought out the doctor who treated her at the time.

He could tell her little, other than the fact her mother had tuberculosis for four years but kept checking in and out of hospitals in order to keep her children.

"She must have had it really rough. But she must have loved us very much," Jane says of herself and her sister, whom she hopes to find someday.

In an ironic twist of fate, 25 years later, she was able to piece together her mother's life by meeting people who knew her mother before she died. By chance, she met her mother's best friend and found out her mother worked in a jean factory as a seamstress.

"She told me she was a beadworker. I think that's where I got my talent in art," says Jane.

She has also met her mother's boyfriend who happened to live just a few blocks from where she grew up and the nurse who assisted her mother before her death in 1957.

But it was the birth of her own son in 1985 which helped put her mother's life in perspective.

"All of a sudden I realized where I came from and what my mother went through to have me," says Jane.

In 1986, Jane lost her closest friend and the only mother she really knew when Runck died at 92.

"There's not a day that doesn't go by that I don't think about that little old woman who brought me up," says Jane.

She paid homage to her in a painting called 'Spirit Power from the Little People,' depicting a Native burial stand and the power of her spirit in the lives of those she left behind.

Jane is now searching for the grave of her real mother who she thinks is buried in a southside cemetery. Once she finds it, she hopes to move her remains to Fort Chipewyan to be buried next to the grave of her grandmother.

"She has a pauper's grave. I don't think it has a headstone. I don't even think she had a funeral."

Today, she is still bitter about being forgotten by a social services system that failed both her and her family.

"I feel cheated. How did I end up getting lost? There are medical records of us getting treatment. I think they (social services) intentionally hid it because if they told people I was Indian, I wouldn't be adopted."

As she knows now, her great aunt and her family had been desperately trying to find her for years. In the summer of 1977 with the help of her adopted family, she made a fateful journey to Fort Chipewyan to meet her real family again.

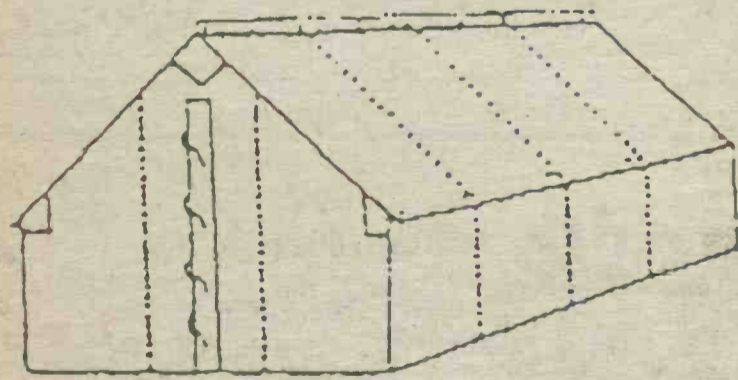
"It was like I was a skeleton coming back from the grave. They were so happy to see me. It was the first time in my life that I felt I fit in and that I belonged."

"The most important thing about finding my roots was to find my sense of family," says Jane, who is now in close contact with her relatives.

Twenty years later, Jane Ash Poitras finally made it home.

In a corner of her downtown studio, sits a painting called "Repatriated Child." It was painted last spring as a testimonial to those young Native children, now adults, who are still searching for a place to call home.

"I was just thinking about all the kids who haven't been repatriated back to their homes. They'd be better off in their own community with their own people. That's the Indian way."



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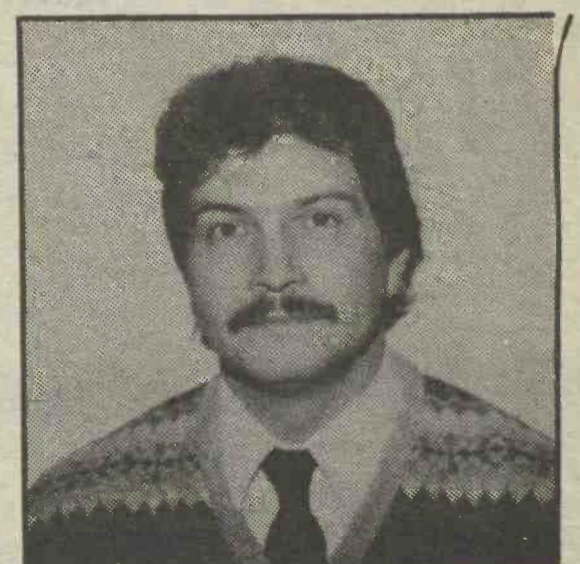
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## *'Droppin' In Special Feature* Rocky Mountain House & Red Deer Area

BERT GRANDBOIS, Special to Windspeaker

# Super trip

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And the snowstorm. Well, "only in Canada," as they say.

Before we trek down south to meet the wonderful people who live in the foothills region I'd like to share this joke I received from one avid Droppin' In reader. (Thanks, Neil.)

A hunter took four nuns hunting for some deer one day.

To their surprise, they met up with a huge bear.

The hunter says, "Let's take a step back." They do, but the bear steps forward. They try this tactic again.

After the third try, one nun says, "It's not working, what should we do now?"

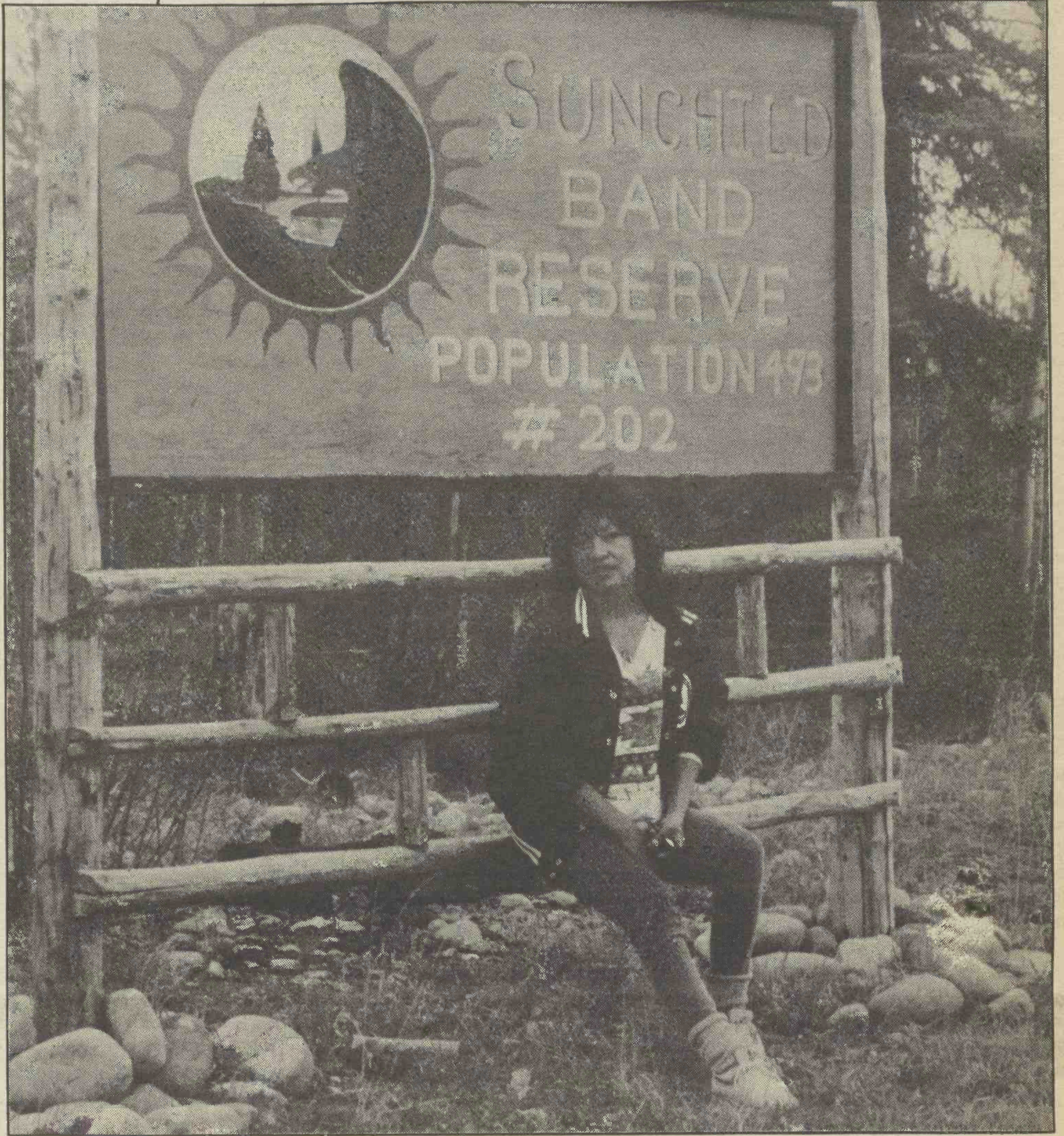
The second nun says, "Let's all get down on our knees and pray." So, they all get down on their knees to pray.

After awhile, the third nun asks, "What's the bear doing now?"

The fourth nun replies, "The bear is kneeling down too with his hands crossed."

The first nun asks, "Is the bear praying with us?"

The second nun says, "Nope, I think he's saying grace."



Windspeaker reporter treks down south: *Bea Lawrence*

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*Droppin' In Special Feature*  
**Rocky Mountain House & Red Deer Area**

***Academic upgrading***

# Hobbema grads

By Bea Lawrence  
*Windspeaker Staff Writer*

RED DEER, Alta.

Twenty Hobbema band members have successfully completed the Red Deer College's eight-month adult academic upgrading program which began last fall.

The students received their instruction at the Hobbema school from September to April, Therese Dion said from her Red Deer campus office.

"We're pleased with the calibre of students taking the program and the success rate is reasonable," said the program manager.

"This particular program

will enable the students to acquire additional educational training at the high school level or to seek employment."

Another program offered through the college is the eight-week pre-apprenticeship upgrading program at the Hobbema school.

"It's specially designed to prepare them (students) to write the provincial apprenticeship exam," explained Dion.

"Part of the services we offer include arranging for the Apprenticeship Board to come into the schools to give the exams," said Dion.

Fifteen students completed this program in 1988, according to Dion.

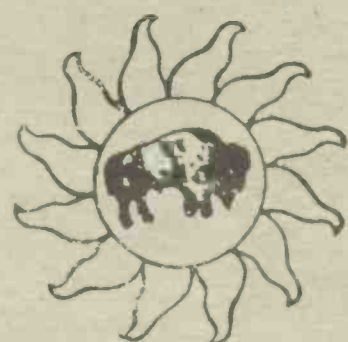


Struts his stuff: O'Chiese member Donald Beaverbones

**Chief Robert Whitecalf, Council and all Tribal Members of the Sunchild Band** would like to extend a special salute to our many friends and neighbors throughout the Rocky Mountain House and Red Deer area. Through economic, social and spiritual development the Sunchild Band is proud to be part of and contributing to this great community we live in.

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From Chief George Strawberry, Council Members and all O'Chiese Band Members.



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*Droppin' In Special Feature*  
**Rocky Mountain House & Red Deer Area**

# Parsons House at risk

By Bea Lawrence  
 Windspeaker Staff Writer

Plans to renovate Parsons House, an 85-year-old historical building, into new offices for the Red Deer Friendship Society remain at a standstill.

The society handed over their counter proposal to purchase the famous landmark building early in April, however, Bob Goodacre, the owner, has since been hospitalized.

"Speaking of house," says Lyle Keewatin Richards, the friendship centre's president, at their general meeting May 16 "no word yet. Maybe, no news is good news?"

The historical building owner took out a demolition

permit last July to turn it into a parking lot reports the Advocate, the city's local newspaper.

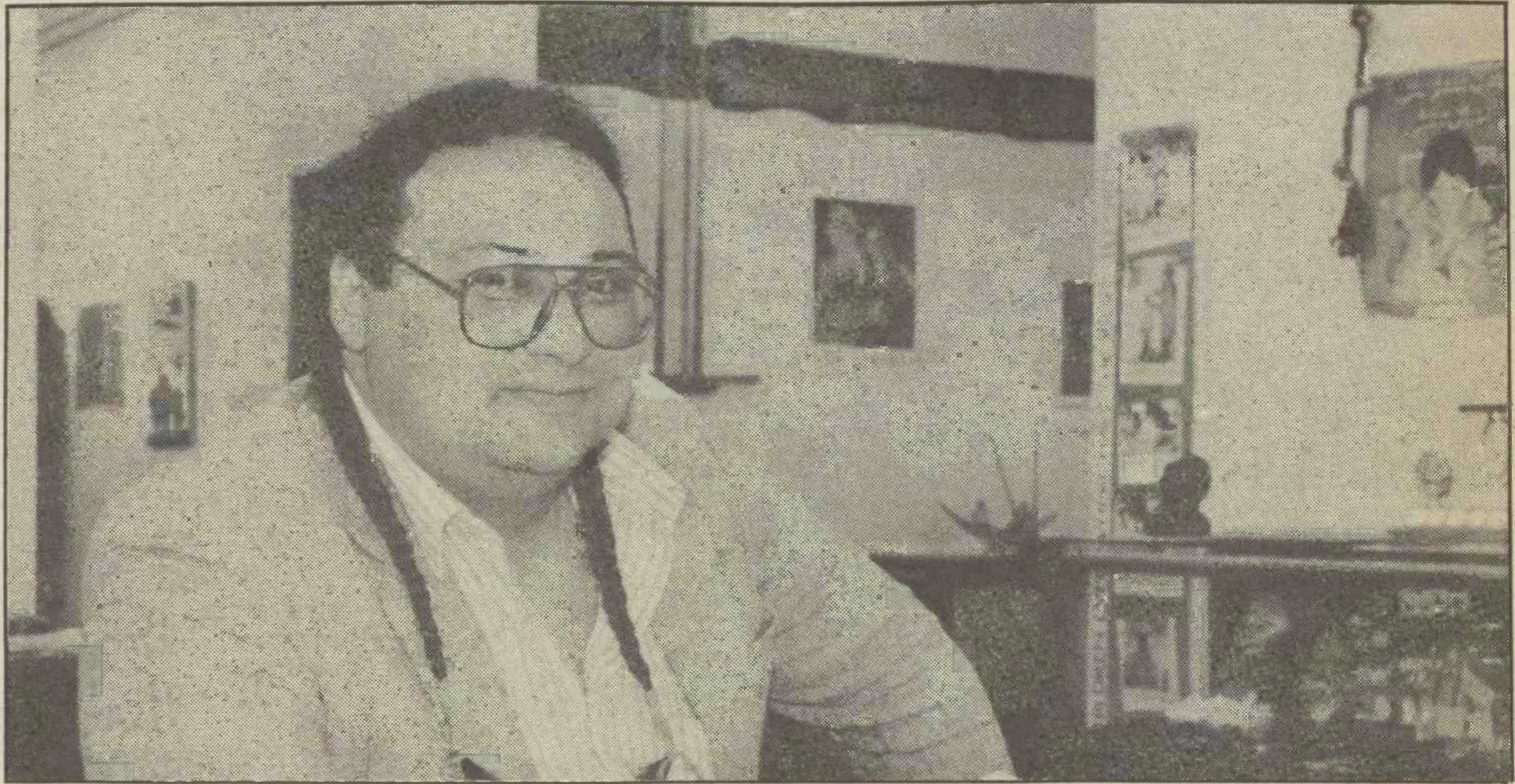
"I don't want to be the one who tears down Parsons house," quotes Richards from a comment made recently by the owner.

"I heard, this is what Bob Goodacre is saying now," said Richards to the anxious and concerned board members and staff.

The primary concern for the society's staff is the rental lease contract which is up for renewal at the end of June.

Richards is optimistic the owner will respond positively to their proposal prior to the lease renewal date.

The society is planning to use the huge two-storey



Bidding to buy Parsons House: Lyle Keewatin Richards

red brick building to house a Native cultural-social centre, an art gallery, a craft shop and a child-care area, along with the centre's administration offices and service programs.

Another item of interest at the meeting included the upcoming board elections. The centre will elect three members to serve a three-year term plus two or three others to serve one-year terms.

Richards also notes in his

report, the position of president comes up annually.

"I have asked Neil Sperling to come and chair the meeting. He will," said the president.

Staff member Caroline Yellowhorn will accompany the society's board member Howard Gopher, to the provincial annual meeting.

The meeting is slated to be held June 9-11 in the town of Bonnyville which is located about 160 km north-east of Edmonton.

The most exciting news was the approval of a \$40,000 grant toward the purchase of Parsons house.

The release of the grant is conditional to the society securing all monies required for the purchase price by Dec. 31, 1989.

So far, the society has been approved a \$100,000 loan from the Red Deer Heritage Fund and \$75,000 mortgage, according to Jack Wilson from the Advocate.

"As this is our final

meeting before the annual general meeting, I would like to take this opportunity to thank you all for all your hard work and commitment in the last year," said Richards.

"It makes my job easier when I am surrounded by good people. There were some tough decisions made last year and I believe as a board we handled them well. All of you are a credit to our organization."

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*Droppin' In Special Feature*  
**Rocky Mountain House & Red Deer Area**



BEA LAWRENCE, Windspeaker

**Couple open new business**

Roger Chickeness and his wife Sherri, are very pleased with their new brake servicing business in the town of Rocky Mountain House.

The couple, married for eight years, relocated here from North Battleford, Saskatchewan a short time ago.

Prior to the move, the young Native gentleman completed the Business Administration course at the Southern Alberta Institute of Technology in Calgary.

The Poundmaker reserve member is really optimistic the brake servicing centre will succeed.

The Rocky Brake and Alignment Centre 1988 Limited owners recently helped to open the new Rocky Native Arts and Crafts Store.

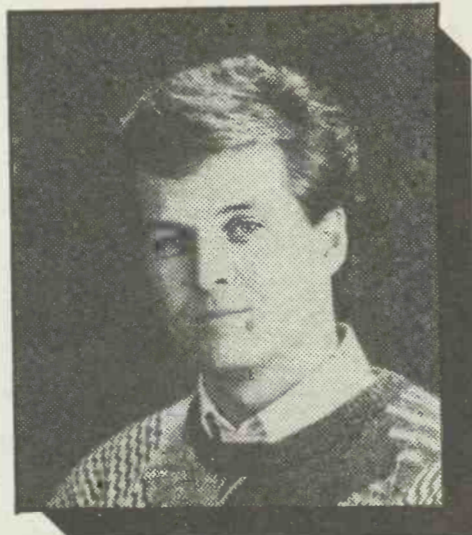
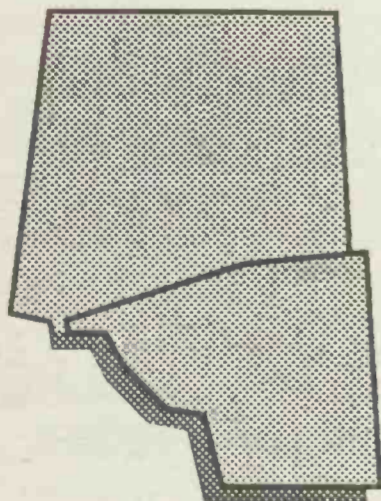
Both volunteered and helped with the store's interior design and display cases.



BEA LAWRENCE, Windspeaker

Possible new home for Red Deer's Native Friendship Centre: Parson House

**In Rocky Mountain House & Red Deer Contact John Glennon**



*I would like to thank the many people throughout Red Deer and Rocky Mountain House who contributed to make this profile such a success.*

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*Droppin' In Special Feature*  
**Rocky Mountain House & Red Deer Area**

# Showcase of Native handicrafts

By **Bea Lawrence**  
*Windspeaker Staff Writer*

The Rocky Mountain Native Arts and Crafts Store will give everyone a chance to view the talents in the area, according to manager Shirley Yellowhorn.

"It will provide a good opportunity to highlight traditional skills and craftsmanship of the area for the local residents and the tourists," said the manager from her office at the Rocky Native Friendship Centre Society.

The store was officially opened at May 19 in the presence of the handful who braved the drizzling rain-storm to join in the opening prayer ceremony.

The ritual prayer ceremony was conducted by Carrie Mason, the executive director for the local friendship centre.

Local Natives Barbara Jimmy and Curtis Saulteaux, the store's clerks, were on

hand to begin pricing stock.

The new store location is inside the converted trailer tourist information centre on the west side of Highway 11 going north through town.

Yellowhorn stated the small store room area has been leased from the local Chamber of Commerce and Tourism Information Centre.

"We had a special big sign built for the new store but it's too large for this location. Meanwhile, we'll use it for parades and promotions," said the manager, in reference to the magnificently bold and colorful painting in storage at the friendship centre.

Yellowhorn recently completed a recreational management training course at Mount Royal College, south of Pincher Creek, before finding employment here at the beginning of the month.

According to the new store manager, 17,000 peo-



Tags the stock: Store clerk Barbara Jimmy



Hanging handicrafts: Shirley Yellowhorn

ple passed through the information centre doors last year.

"At that rate, we're hopeful our business will triple," she said.

Yellowhorn says the mer-

chandise prices are very reasonable.

"We are using the base line mark up of 30 per cent. Others are charging between 100 to 120 per cent mark up which is the norm for this

type of business. Some drop below 100 per cent, but there are very few."

"Our eventual goal is to market only the handmade traditional stock items which will be purchased from the local reserve members.

"We will not go commercial. Presently, we do have some manufactured tanned items listed for sale," said the non-Native manager who

assumed her Native name through a previous 15-year marriage to a Peigan band member.

"The profits will go right back into the business to purchase more stock," said Yellowhorn, who believes the Rocky Mountain House area is of Native historic significance and that Native input should be recognized.

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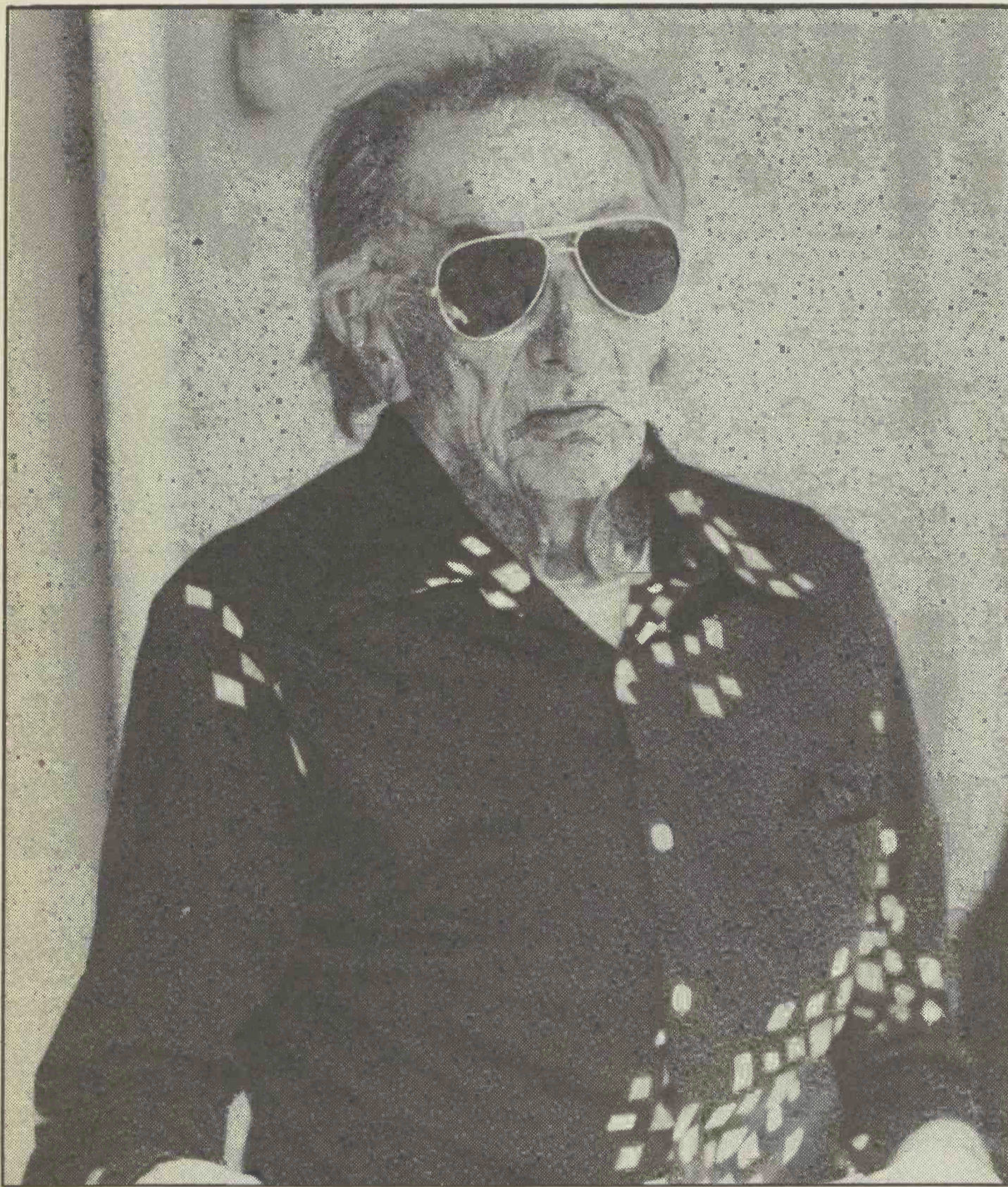
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Comemmorating first chief: *Louis Sunchild*

BERT CROWFOOT, Windspeaker

Louis Sunchild

# Sunchild's first chief

Elder Louie Sunchild was the very first chief elected into office for the Sunchild band.

The old man is in his late 80's, according to the

reserve's former chief, Tom Bigchild.

"Right now, he's teaching Cree syllabics at Muskawchees college in Hobbema," said

Bigchild.

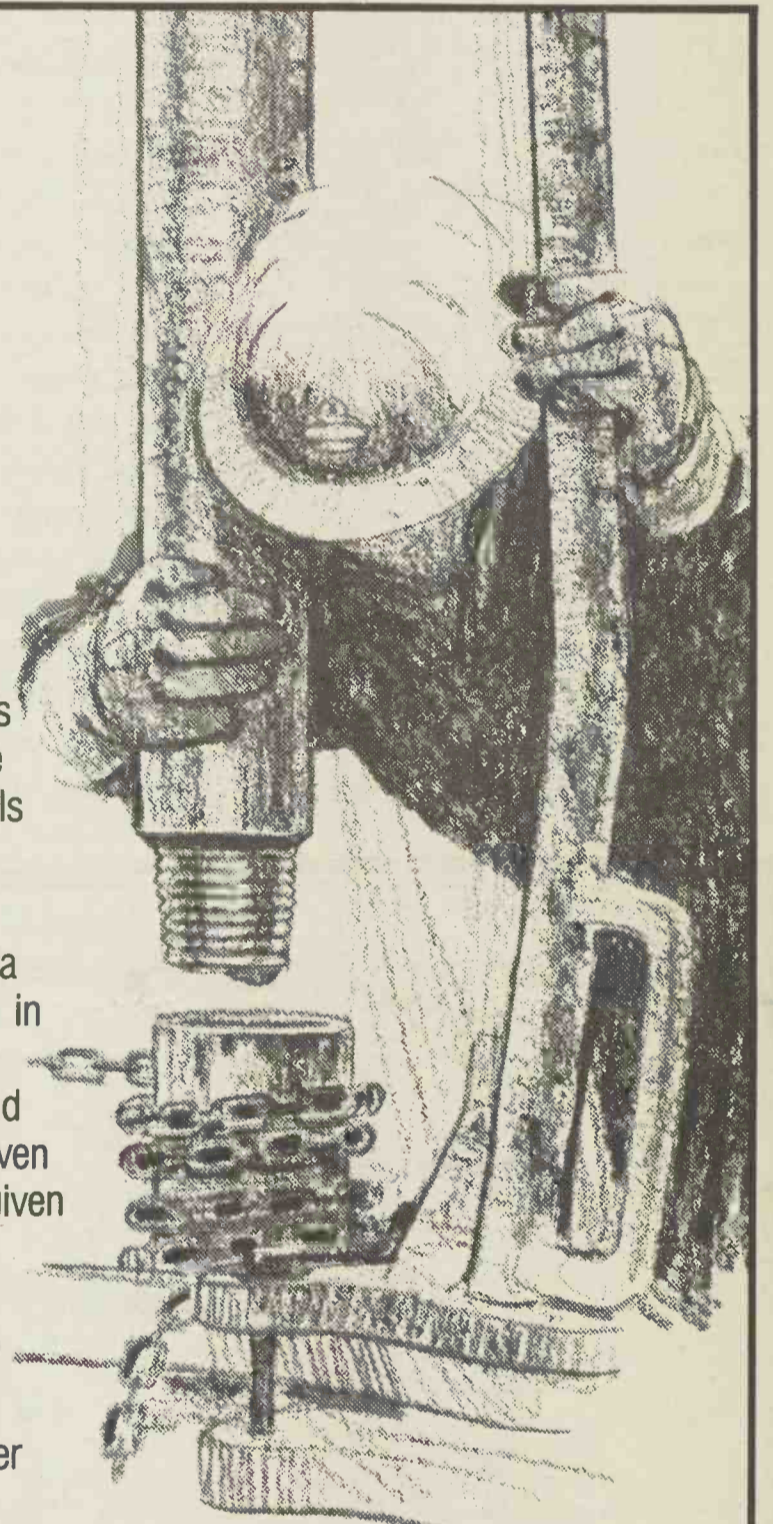
The former chief says the elder has been involved with these classes now for about four years.

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*Droppin' In Special Feature*  
Rocky Mountain House & Red Deer Area

# Silkscreen designs show Indian pride

By Bea Lawrence  
Windspeaker Staff Writer

Instructor Mick Marrison wholeheartedly believes the silk-screening design course at the Sunchild reserve will provide its members with an opportunity for self-sufficiency and employment in future.

"I'm a great believer in conserving their culture," said Marrison about the creative Canadian Indian designs depicted on numerous sweat shirts hanging in the classroom.

According to the instructor, the students shy away from drawing a replica of any ceremonial symbols, which are used by the elders for traditional customs.

"The sacred symbols vary with each tribe. Mostly, we find out about these symbols through trial and error," said Marrison.

"The designs show support and pride of the Indian culture," said the Bachelor of Fine Arts instructor as he displays the students' basic

stencil drawings in their work.

The basic stencil artwork is done in one color at the first step according to Marrison. At the next stage, the students learn to position colors, then finally they will learn to overlap the colors at the printing stage.

"Not one of them was an artist, but they will leave here as artists," said the instructor with pride in his voice.

"All I can do is guide them through the industrial methods. Then, it's up to the individuals if they wish to implement this kind of work in their communities."

"The students' beadwork drawings are definitively the plains Native style of work, and beadwork is the key factor here in our classroom."

"Today, the students are learning to do photographic stencil work," continued Marrison who was born in England and raised in Australia.

"You know," said the instructor in his most pro-

found Australian accent, "the Aboriginals of Australia are poor in comparison to Canada's Natives. At least over here there are outlets that serve the people and the communities."

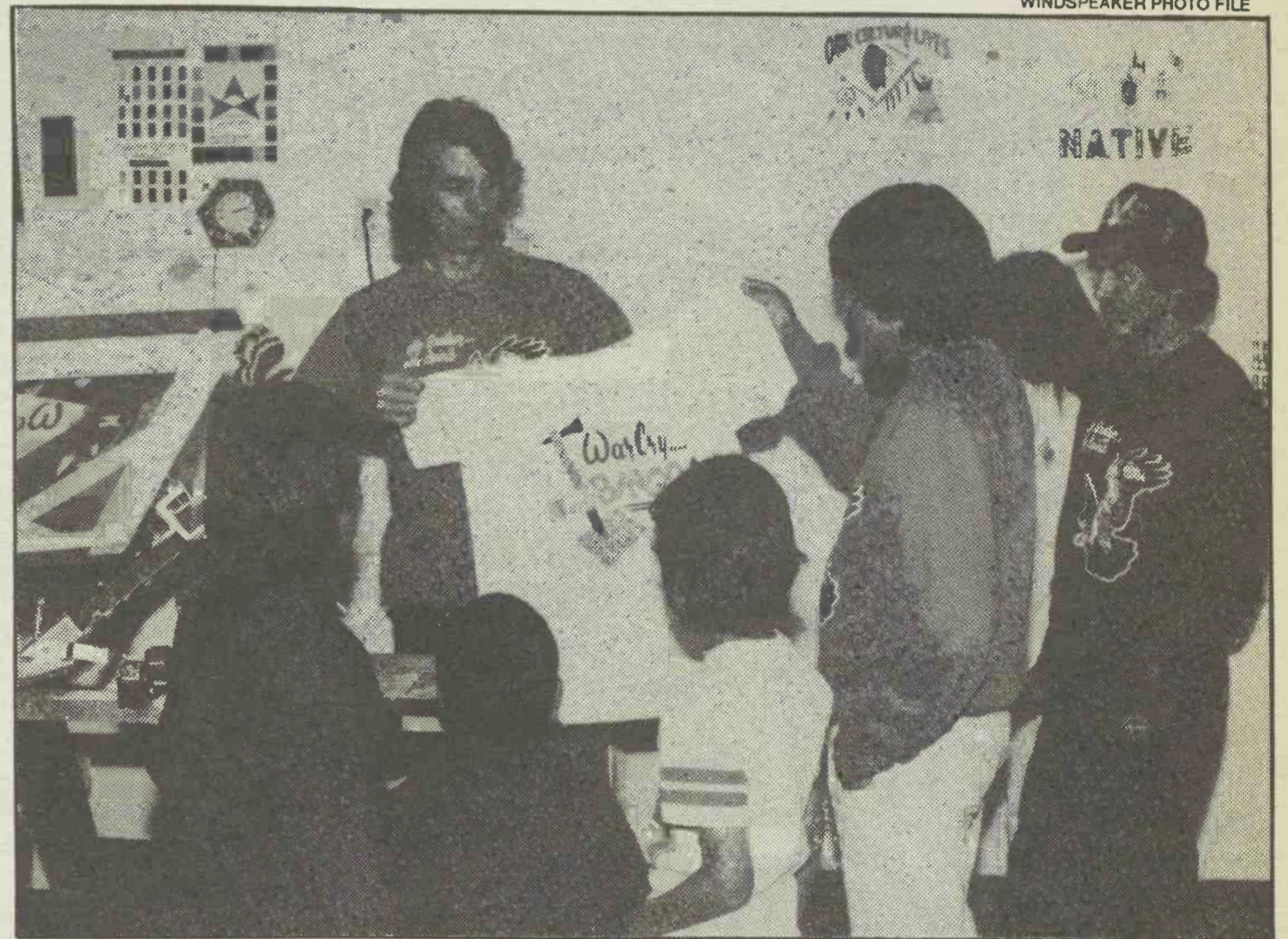
Prior to teaching the six-month silk-screening course, Marrison owned and operated a sign writing business at Red Deer for 12 years.

Marrison said he also taught the silk-screening course to a few inmates at the Bowden institution February through September 1988 at which time, he was approached by a visiting elder.

"Elders often come by to visit their members in the prison," said Marrison.

"Tom Bigchild, the former Sunchild band chief, came by one day to visit the course and we talked about it. Then, we approached the Canadian job strategy program for further assistance to establish the course on the reserve."

Marrison, who commutes to work on the small reserve



They will leave here as artists: Mick Marrison

from Red Deer, is currently working on a proposal to teach his silk-screening course there at the college.

The satellite instructor informed Windspeaker, "we would pick about two stu-

dents from each reserve to enroll in the college for the course.

"We also hope to increase the length of the program studies from the current six months duration to one

year."

Today, there are 10 students enrolled in the six-month course, all are from the Sunchild reserve. They are due to complete the program in August.

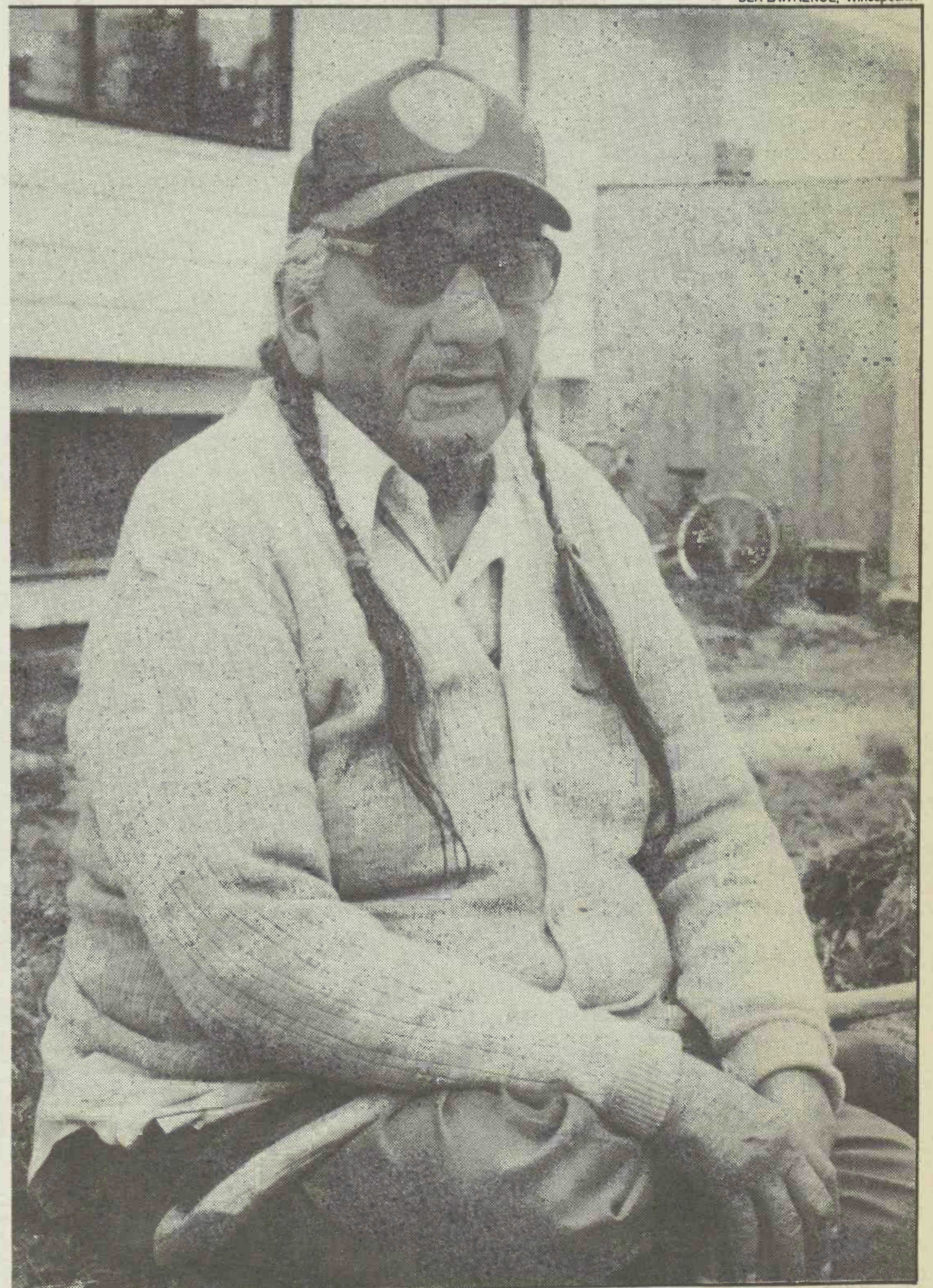
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SUNCHILD RESERVE—ROCKY MTN. HOUSE



98-year-old O'Chiese elder: Josie Strawberry

*Droppin' In Special Feature*  
**Rocky Mountain House & Red Deer Area**

# Centre promotes togetherness

BEA LAWRENCE, Windspeaker

By **Bea Lawrence**  
*Windspeaker Staff Writer*

The Rocky Mountain Native Friendship Centre, incorporated in 1975, was manned by volunteers for the first couple of years, according to the centre's executive director Carrie Mason.

In the beginning, when things got really bad, one of the members would sell a cow to meet their obligations writes Mason in her recent newsletter.

"My father and mother are the original founders of the centre. They spearheaded the movement," said Mason on behalf of her parents Tom (deceased) and Mae Bouvette.

"Our mandate is to bring the community together, which we always try to do."

Since receiving their core funding from the federal Secretary of State in 1977, the centre has expanded in size and program services.

"We are extremely proud to be one of the few friendship centres who hold a clear title to their entire facility," says Mason.

A Phase One pilot project launched by the centre most recently is the new Rocky Mountain Native Arts and Crafts Store.

Phase Two is to become a supplier of materials to the craftsmen and Phase Three is to develop a factory to supply the store, at which point it will be operating under the auspices of the Rocky Native Friendship Centre.

This store is a method of bridging the gap between the Native and non-Native communities as well as to promote an awareness of Native



**Mother and daughter team: Mae Bouvette and Carrie Mason**

arts and crafts and the people who maintain traditional skills, adds Mason in her newsletter.

In reference to the centre's service programs, Mason states, "We are the only Native friendship centre in Alberta that is funded through AADAC for an alcohol counsellor.

"Our counsellor has set up

various programs here to work with Native and Non-Native people. Chemical addictions, lack of education and job skills are the main grassroot problems of our people."

A full-time Native liaison worker, funded by the department of education, is on staff to provide resources for the various programs and presen-

tations at the local schools.

"Because of the liaison worker, a dramatic improvement has taken place in the student-teacher-parent relationships. There has been an obvious decrease in the Native student drop-out rate, especially in the high school," said the executive director.

Other programs offered

by the centre include cultural workshops, fun-run programs for the youth, free coffee and drop-in lounge area, hot soup from fall to spring, used clothing give-away, Friday lunches (\$3 meals from fall to spring), a referral service, student employment under the SEED and STEP programs, fine-option work, and a translator.

The founding members, aside from the Bouvette couple, are: Louise Legrelle, Ralph Bouvette (brother to Tom), Pastor Lyle Carbert, RCMP officer Ron Linguard, Lawrence Mackinan, Sharon McCallum, Christie Joseph, former Sunchild Chief Tom Bigchild and Emily Potts.

*A special salute to the people of Rocky Mountain House and Red Deer area and to our neighbors of the Sunchild and O'Chiese Bands.*

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BEA LAWRENCE, Windspeaker



Log builders waiting out a rain storm: (L to R) - Patrick Strawberry, Jack Strawberry, Bob Gopher, Charles Redcalf, Thomas LaGrill, Floyd LaGrille, Jake Red Bear and Harry Frencheater (top left) Ken Bigchild, project manager.

**O'Chiese reserve**

# Log builders

By Bea Lawrence  
 Windspeaker Staff Writer

Eight Sunchild band members are currently learning how to build log homes on the reserve.

Ken Bigchild leads the crew as the project manager.

"The project is going well," said the manager from his truck as he and the crew took shelter from the

day's blowing rainstorm. The students included Patrick and Jack Strawberry, Bob Gopher, Charles Redcalf, Thomas and Floyd La Grill, Jake Redbear and Harry Frencheater.

Dean Moore, a local farmer from Red Deer is the log building instructor.

Moore's assistant is Valerie Rasmussen, a local resident from the nearby

town. "No, there aren't too many woman in this trade," the assistant replies as she demonstrates a technique for drawing in the cutting

areas on a peeled log. According to the new arts and crafts store manager at the Information Centre in Rocky Mountain House, the band has donated the

logs required to build their new store. "This is a practice run for the store. We'll stay here until the end of August," said manager

Shirley Yellowhorn, who officially opened the doors to the public May 19. "We're shopping around right now for a good location," she explained.



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# Sunchild Band opens new building

By Gary Gee  
 Windspeaker Staff Writer

**SUNCHILD RESERVE**

Two-and-a-half years of planning and effort came to fruition this month when members of the Sunchild Indian band and invited dignitaries and guests celebrated the opening of the band's new administration building on May 12.

Elizabeth Turbayne, regional director general of the Department of Indian Affairs which provided the bulk of the funding for the complex, was on hand to cut the ribbon on the new Sunchild band Multi-purpose Complex.

Other dignitaries included Rocky Mountain House MLA Ty Lund; Louis Sunchild, first chief of the Sunchild Band; Richard Arcand, executive director of Yellowhead Tribal Council; and former chief Tom Bigchild.

The \$360,000 two-storey building was finished two months ahead of schedule on a capital/cost shared basis between the federal government and the Sunchild Band.

The 6200 sq. ft. building was the brainchild of former chief Tom Bigchild and was fulfilled when Chief Robert Whitecalf took over this year.

"It's a great feeling and opportunity to have a new building," Whitecalf said last week.

Whitecalf said the new building finally allows the Sunchild band to have its own building on reserve land. It's previous building, built in 1967, was on surrendered land on the O'Chiese Indian Reserve. Plans are to turn that facility into a school in the future.

The Sunchild band also shared space with the O'chiese Band and Health and Welfare Canada.

Band manager Gerry Laslo says it's a relief to have their own administration building on their own reserve. "We're not cramped. There's a little more room to operate. One of the major advantages is all our programs are under one roof. It aids in the communication of programs and administration of services."

The band's Native alcohol and child welfare programs were housed in a separate building. But the new building



Ribbon-cutting ceremonies: (l-r) Chief Robert Whitecalf, Elizabeth Turbayne, and former chief Tom Bigchild

increases office space from two to ten offices.

The estimated 530 band members will access all programs handled by the band including child welfare, social development, employment and education services, economic development, preventive social services (family and community support services) a Native alcohol and drug program, and administrative services for band members.

The building also houses a drop-in centre for youth and seniors as well as the reserve's fire hall.

Project manager Arnold Jerry says that with all the programs and staff integrated, it allows the band to become more administratively efficient, bringing its service capabilities ahead by ten years.

"It's a project which started with good feelings and ended with good feelings," said Laslo. He said planning and negotiations by former chief Tom Bigchild and current chief Robert Whitecalf and their councils made a long-time dream a reality for many people.

*"Congratulations Sunchild Band on the Opening of your New Administration Building."*

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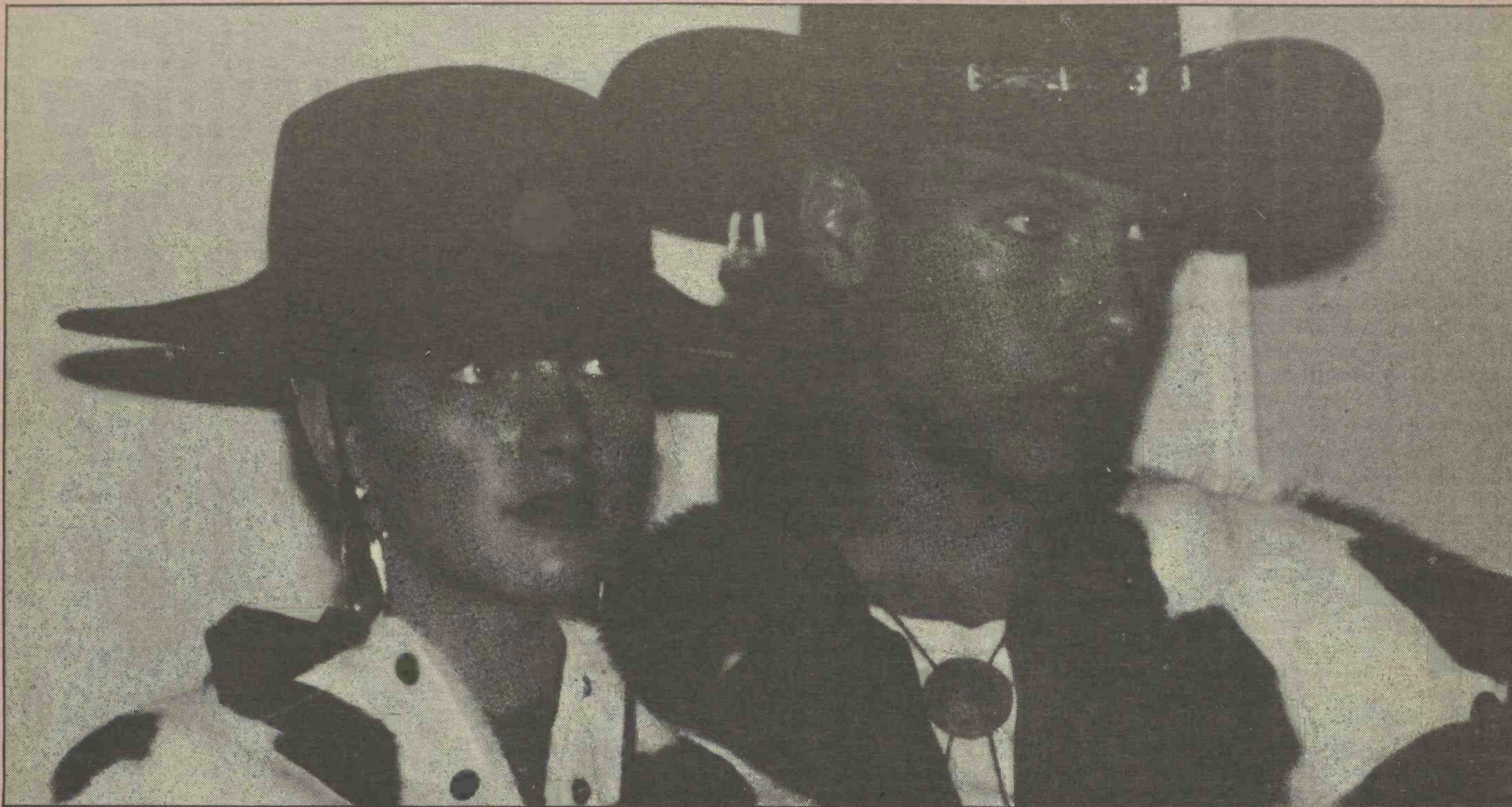
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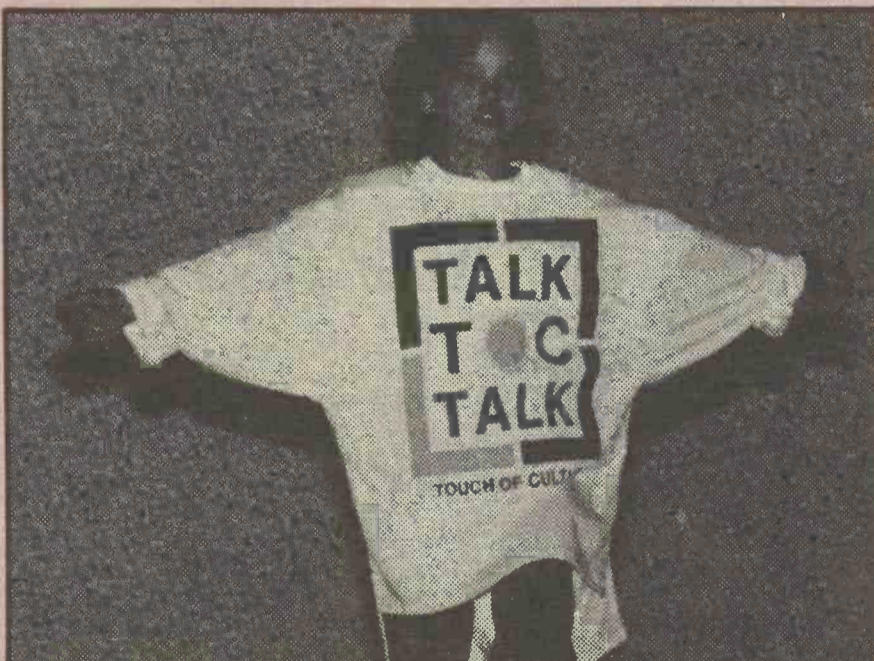


## Touch of Culture

By Elaine O'Farrell  
Windspeaker Staff Writer

VANCOUVER, B.C.

The strong trend toward ethnic design this year was reflected at Touch of Culture's third annual fashion show.



From its explosive opening, with beating drums and models emerging from dry-ice smoke wearing masks representing the four elements (water, wind, Mother Earth and sky), the show was full of fashion flair.

The show's unique concept teams Native models and Native designers with Native artists.

"Everywhere you look today, on the streets and in the magazines, that Native influence is everywhere," said show producer Pam Baker-Wooden.

Among the Native designers showcased in the display were Dubonnet Design finalist Garry Oker and Alberta's own Patricia Piche, Gerri Many Fingers, Carol Starlight and Sara Belle Van Laar.

Patricia Piche, of Cree and Chipewyan descent from the Cold Lake Band, climbed to fame as a designer with Edmonton Oiler hockey star Mark Messier's design house, Number Eleven.

She draws on contemporary Native and Western themes for her designs, using denim, leather and cowhide for her fall collection.

Piche's fashions are best suited to women who are not afraid to make a bold fashion statement and are between the ages of 20 and 35.

Gerri Many Fingers began designing for her five sons before launching a career as a seamstress.

Her distinctive Native-designed coats can now be found throughout North America and Europe.

Using traditional designs borrowed from Indian baskets and pottery, Many Fingers selects Pendleton blankets from Oregon and Hudson's Bay blankets from Montreal to create her one-of-a-kind fashions.

Using the traditional concept of the Medicine Wheel, most Native designers design for the four colors, the four seasons and the four directions.

Touch of Culture held its first fashion show with all Native models in June 1986 as a fundraising event for a local softball team.

"The whole concept has just flowered and bloomed from there," Baker-Wooden said.

Part of TOC's concept is to promote a better Native self image and develop Native role models for youth. All TOC staff and models are asked not to abuse drugs or alcohol.

In July, the fashion show will be travelling to the Colorado Indian Market to display Canadian Native designs to an estimated audience of 30,000.



Photos by Susan Enge

## CALENDAR OF EVENTS

- **Sober Dance**, Last Saturday of the month, Poundmaker/Nechi. Admission \$6/person.
- **Memorial Day Handgame Tournament**, May 26-29, 1989, Fort Hall, Idaho. Call (208) 237-5239.
- **Healing Mass**, May 29, Native Pastoral Centre, 10829-105 Ave., Edmonton. Phone 424-1431 or 428-0846 for further information.
- **Zone IV Metis Regional Council 3rd Annual Meeting**, June 2-4, Grande Cache.
- **North American Indigenous Games Workshop**, June 6-8, Sarcee Indian Reserve. All interested delegates call 435-4424.
- **Elder's Gathering**, June 6-9, Bonnyville. Hosted by Bonnyville Canadian Native Friendship Centre (826-3374).
- **3rd Annual Co-ed Redeye Slowpitch Tournament**, June 10 & 11, Howard Buffalo Memorial, Hobbema. Contact Vaughn at 585-3012.
- **6th Annual All-Native Fastball Tournament**, June 16-18, Louis Bull Reserve, Hobbema. For more info call Mel (Gooch) Bull at 585-4075.
- **Invitational Track & Field Meet**, June 17, Howard Buffalo Memorial, Hobbema. Interested teams please contact 585-3012 or 585-3088.
- **Powwow**, June 23-25, Saddle Lake. For more information call 726-3829.
- **Pewee Fastball Tournament**, June 24 & 25, Howard Buffalo Memorial, Hobbema. Interested teams please call Vaughn at 585-3012.
- **Prince Albert Indian & Metis Friendship Centre Jamboree**, June 30-July 3, Prince Albert, Sask. Contact Eugene Arcand 1-306-764-3431.
- **Poundmaker/Nechi Powwow**, June 30-July 1 & 2, St. Albert, Alberta. Call 458-1884 for more.
- **Treaty Day**, July 1 & 2, Beaver Lake. A men's and ladies fastball tournament — true double knockout — will also be held. Entry fee: \$500 for both. Call Eric Lameman at 623-4549 for more.
- **Eagle Flight '89**, Elder/Youth Conference, July 4-7, Alexander Reserve. Contact Bob Cardinal 962-0303.

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KEITH MATTHEW, Windspeaker

# Karate teaches Native values

By Keith Matthew  
Windspeaker Staff Writer

EDMONTON

Karate: the name alone conjures up thoughts of Bruce Lee and explosions of carefully-orchestrated mayhem.

Nothing could be further from the truth when you take a look at Canadian Native Friendship Centre's Karate club Manatisowin.

According to one of the coaches for the club, Barry Menary, the meaning of the Cree word is to lead a good life or to have a respect for all life.

Menary is the assistant coach of the club with Ed Beauchamp acting as head instructor.

They stress total development of the athlete by

blending traditional North American Indian philosophies with traditional Japanese teachings. This makes them one of the most unique karate schools in North America.

In the past, they brought Native elders into the school to speak to the students of the school who are taught the Shito Ryu Itosu Kai style of karate.

"The kids are experiencing the traditional Native values and merge them with the traditional Japanese values as it applies to the warrior aspect of life," said Menary. He added that the values between the two cultures are very similar in terms of respect for life but they also teach if you must fight then fight for a reason and fight properly.

The five-year-old club is

run independently of other clubs in Canada and have been granted special status by the head instructor of the North American Shito Ryu karate.

"We wanted to do our own ranking and we wanted recognition for mixing both the Cree culture and some of the traditional Japanese teachings. We were having elders come in and show the pipe ceremonies, the sweat-lodge. There is no other club in Canada that coaches like that," he said.

"We have up to 30 members at various times but, during this time of the year, the kids get busy in school so they start winding down along the powwow trail. So, we operate during the summer very marginally and then it picks up," explained Menary.

None of the youngsters enrolled in the club are required to pay for their lessons.

"Both Ed and I are bank managers and I have Metis children," said Menary. "What our basic objective was to provide free-of-charge after-school activity for inner-city kids without the exclusion of race, creed or color."

He said that they provide the kids with something to do and they also develop self-esteem.

"I could give you 100 success stories, each one showing how effective (the program is) in building self-esteem. We have had some kids come in that have just been a disaster in school. Within six months of training and developing that self-esteem, they go back into school and do much better," he said.

"Each of our classes start, rather than a traditional Japanese beginning, we burn sweetgrass in a circle. That sort of brings everyone to life and reminds everyone that all life is sacred," said Menary.

The club frowns upon

street fighting. If anyone is caught fighting outside of the school, he would be expelled.

"The bottom line is to run and if you can't run, fight, but if you are going to fight, fight hard," he said.

"Self-discipline is the very basic foundation of what we try to instill in the kids. The emotions and spirit run on one side of the brain. The body and the mind on the other. One of the things that we empha-

size is not to fight if you are angry because you have already lost the fight. In other words, don't hide behind your anger," he said.

"Our big goal is to develop the student. It is not necessary for the karateka (student) to be fighting all of the time. It is necessary for him to be disciplined, to develop his body, to develop his mind, to develop his emotional control, to develop his spirit," Menary said.



Develop self-esteem: Karate school

## 4th ANNUAL YELLOWHEAD TRIBAL COUNCIL CELEBRATIONS

Contact:  
Tony Arcand  
939-5887

\*No Alcohol  
or Drugs  
Allowed

"STRENGTH  
THROUGH  
UNITY"

JULY 5-7, 1989  
Youth Conference  
July 7-9, 1989  
Powwow

Contact:  
Bob Cardinal  
962-0303  
(YTC)



ALEXANDER  
ALEXIS  
ENOCH  
O'CHIESE  
SUNCHILD



HOST: Alexander Cultural Grounds

- Traditional Powwow • Special Ceremonies
- Non-Competitive • Intertribal • Indian Princess Pageant

EVERYONE WELCOME

\*Powwow Committee Not Responsible for Loss or Damage to Property or for Any Injury.

## Metis Regional Council Annual Meeting

June 3 & 4, 1989  
Grande Cache, Alberta

Hosted by I.D. Locals: Hinton, Edson, Whitecourt, Marlboro & Grande Cache

An explanation of the Framework Agreement and the Improvement Districts with special reports from the MAA portfolio holders will highlight this year's annual meeting.

Dancing, Entertainment, Games & Recreation

EVERYONE IS WELCOME TO ATTEND!



From the National Film Board of Canada

### Foundations of Nationhood

Wednesday, June 7

Noon: Northern Games (25 min.)

3 p.m.: Cree Hunters of Mistassini (58 min.)

7 p.m.: Our Land our Truth (54 min.)

Dene Family (20 min.)

### Our Nation Wealth

Wednesday, June 14

Noon: Bella Bella (27 min.); Rice Harvest (12 min.)

3 p.m.: North of 60 Degrees; Northerners Take Charge (28 min.); North of 60 Degrees; The Third New Economy (28 min.)

7 p.m.: The Other Side of the Ledger 1972 (42 min.); Fiddlers of James Bay (29 min.)

### Skills Not Lost

Wednesday, June 21

Noon: Bill Reid (27 min.); Kevin Alex (16 min.)

3 p.m.: Cesars Bark Canoe (58 min.)

7 p.m.: Last Mooseskin Boat (28 min.); Nonoose Anishanake (10 min.)

### Ways of Seeing, Ways of Understanding

Wednesday, June 28

Noon: Beauty of My People (29 min.); Christmas at Moose Factory (13 min.)

3 p.m.: Behind the Masks (37 min.); The Living Stone (30 min.)

7 p.m.: Legends of the Life of the Inuit (58 min.); Pictures Out of My Life (13 min.)

Special Screenings of Aboriginal Films!

Every Wednesday at Noon, 3 p.m. and 7 p.m. at the N.F.B. Theatre, 120 Canada Place, 9700 Jasper Avenue

SPORTS & LEISURE

# The quest for the holy grail

Couch potatoes are in seventh heaven right now with playoffs in basketball and hockey and the start of the baseball season on television.

Football will also be starting in a couple of weeks. With all of these conflicting schedules, it is a nightmare just trying to plan a full week of watching television.

But the most important series on the boob tube right now to every red-blooded Canadian sports fanatic is the chase for Lord Stanley's holy grail, the Stanley Cup. Things are starting to heat up between Calgary and Montreal.

It is thrilling to see two Canadian teams in the final competing at such a high level of play.

I don't subscribe to the ABC theory (Anbody But Calgary) and hope that the Flames can keep the cup out of eastern Canada and in western Canada where it belongs.

Regardless, on to sports around Indian Country.

**Goodfish Lake:** Rumor has it that winter has left Alberta. Don't tell that to recreation director Rene Houle who had to postpone their annual men's and ladies' Early Bird fastball and baseball tournament because of inclement weather.

He says that the storm that brought snow to Edmonton Friday (May 19) also brought rain to his part of the country and shut down the tourney.

It was postponed until May 27-28. Houle doesn't expect any problems putting on a three-day tournament as opposed to a two-day event because they have three fastball diamonds and one baseball diamond which should be able to handle all of the games.

**Hobbema:** June 16-18 will see fists and blood flying



**SPORTS ROUNDUP**  
By Keith Matthew

Ten boxing clubs from across the United States have already confirmed they will be there with quite a few Canadian boxing clubs also planning the trip.

Stonewalker expects to have 10 out of his 50 boxers competing in the tournament and he expects team members Roy Crane and Keith Baptiste to shine.

Crane is the current Alberta provincial welterweight champ at 147 lbs. and Baptiste is a 156 lbs. Golden Gloves champ who was voted the best boxer in the same tournament.

**Alexander:** Alexander Teepee Crawlers fastball tournament was cancelled. "There was too much snow," Kurt Burnstick said.

He also mentioned that there is a possibility that the Teepee Crawlers won't be able to put on another tournament because of their 80-game schedule for this summer.

But he said the team may put up a tournament on the July 15-16 weekend. Stay tuned for more details.

**Saddle Lake:** Recreation Director Ken Kakeesim says his minor baseball teams are getting ready to follow the example of the minor hockey program by organizing their own league for kids living on-reserve wishing to play baseball.

"Initially, what the coaches and the people involved

at the Howard Buffalo Memorial Centre when it hosts the Native National Boxing Championships.

Host club will be the Samson Cree Nations boxing club which is coached by Stan Crane and Danny Stonewalker.

"We're expecting about 160 fighters," Stonewalker said.

wanted to do was browse around and see what kind of leagues we have in our area and we contacted Lakeland Minor Baseball Association," said Kakeesim.

But the people decided to form their own reserve teams and would play local town teams in exhibition games, he said.

"Our intent is phase ourselves into the provincial playdowns. That is what we wanted. All the kids are registered with Alberta Baseball and we had the president come in and talk to us and tell us what routes we have to go through to play in the different levels," explained Kakeesim.

Overall, there are 90 boys in five age brackets from Saddle Lake signed up with different teams and 53 girls in four categories. The band also sponsored an umpires' clinic a few weeks ago to get certified umpires for the upcoming games this summer.

Kakeesim would like to thank, Victor Houle, the coach of the provincial Native champs, the Saddle Lake Tykes, for the outstanding effort in guiding the seven-years-and-under hockey team.

"He did a very commendable job. What he did was he made a community calendar of the kid's pictures and the kids with their trophies. The man went out of his way to motivate his kids and he is doing the same for minor baseball," said Kakeesim.

**Enoch:** Recreation Director Robert Morin said they have cancelled their mixed slowpitch tournament scheduled for the May 27-28 weekend because of...guess what...bad weather.

Enoch Classic Golf tournament is scheduled to go June 23-25. Contact either Cec Armstrong at 470-4657 or Nick Morin at 470-5666 for more information.

Morin also mentioned that both the Alberta Amateur Hockey meeting and the Alberta Native Hockey Council will be having meetings in Red Deer June 2-3. For more info, contact Chuck Stevenson at 465-4682.

## Louis Bull Fastball Tournament

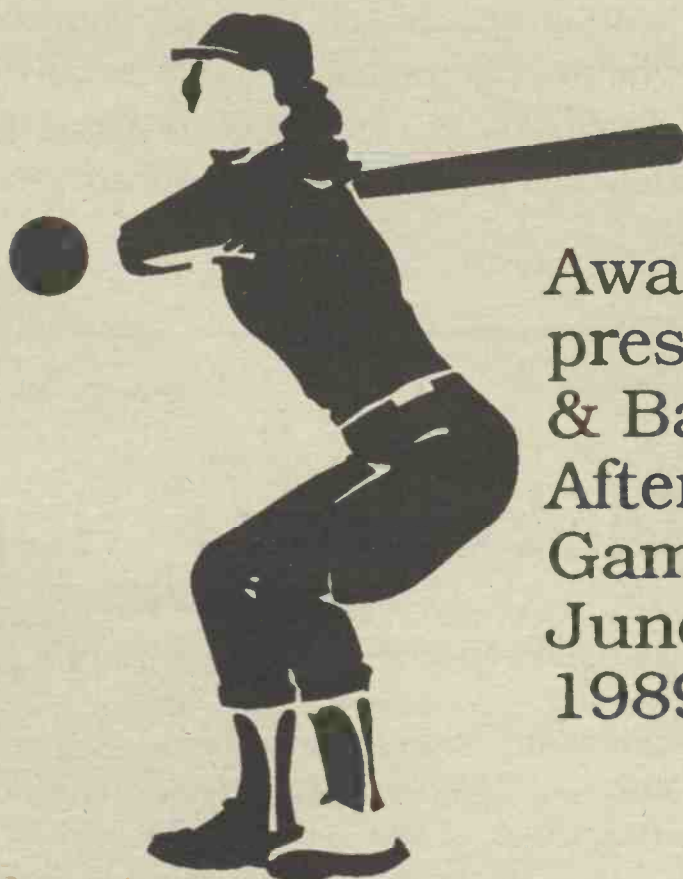
# 5th Annual All-Native Fastball Tournament

June 16-18

Louis Bull Reserve, Hobbema, AB

**Men's Entries:**  
\$275  
per  
team

**Ladies Entries**  
\$200 per  
team



Awards  
presentation  
& Barbecue  
After Final  
Game on  
June 18,  
1989

Send certified cheque or money order to:

**Men's Entries**  
Louis Bull Reserve  
Box 130  
Hobbema, AB  
TOC 1N0  
(403) 585-4075  
Mel (Gooch) Bull

**Ladies Entries**  
Montana Recreation  
Box 70  
Hobbema, AB  
TOC 1N0  
(403) 585-3744  
Cara Currie

# CANADIAN NATIVE MEN'S FASTBALL CHAMPIONSHIP

AUGUST 4-7, 1989

CHARLIE KRUPP MEMORIAL STADIUM  
Old Exhibition Grounds

WINNIPEG, MANITOBA

**PRIZE MONIES:**

1st — \$4,000.00	3rd — \$1,500.00	5th — \$ 500.00
2nd — \$2,500.00	4th — \$1,000.00	6th — \$ 500.00

**INDIVIDUAL AWARDS FOR:**

1) M.V. Player	4) M.V. Infielder	7) Top Hitter
2) M.V. Pitcher	5) M.V. Outfielder	8) M.V. Coach
3) M.V. Catcher	6) Most Home Runs	9) M.V. Bat Boy

All Star Team Selection

**FOR FURTHER INFORMATION CONTACT:**

Terry Bone - (204) 942-0228 - days — (204) 633-0629 - evenings  
Bob Loeppky - (204) 941-2345 - days — (204) 888-6425 - evenings

**ADMISSION:**

Adults - \$5.00 / day Senior Citizens - \$3.00 / day  
Students - \$3.00 / day (with card) 10 & Under - FREE

**BEER GARDEN & ENTERTAINMENT NIGHTLY**

**ENTRY FEE:** \$500.00 - Certified Cheque / Money Order Only

**PAYABLE TO:** McKay United Fastball Club  
119 Sutherland Avenue  
Winnipeg, Manitoba R2W 3C9

**ENTRY DEADLINE:** JULY 8, 1989

**SPONSORS:** AirCanada



**In Support of Native Fastball**

The Little Red River Cree Tribe operates three schools in the communities of Garden River, Fox Lake and John D'or Prairie. Positions open for the fall include:

- 1 Principal**
- 1 Physical Education Specialist**
- 6 Primary & Elementary Teachers**
- 1 Art Specialist**
- 4 Special Education Teachers**

Cross Cultural, E.S.L. and Native experience are desired. Salary at the four-year level is from \$30,880 - \$50,300. Benefits include health, pension and housing.

Interviews will be held in mid-June in selected centres.

Applications should be sent by regular mail or priority post to:

**Mr. M. Fyten**  
**Director of Education**  
**Little Red River Cree Tribe**  
**Box 1830**  
**HIGH LEVEL, Alberta**  
**T0H 1Z0**



# Nicola Valley Institute of Technology

Change allows our imaginations to flourish, our ambitions to be realized and our goals to be reached. At NVIT, with your commitment, you can be successful in the following programs:

- Academic Arts & Sciences (University Transfer)**
- Administrative Management (Small Business, Finance, Computing)**
- Applied Arts (Fashion Design & Graphic Design)**
- Community Economic Development**
- College Preparation**
- Natural Resource Technologies (Forestry & Wildland Recreation)**
- Social Work**

**APPLICATIONS NOW BEING RECEIVED FOR SEPTEMBER 1989 ENROLMENT.** NVIT has a very high success rate. Programs and courses offered by NVIT are fully accredited to other B.C. colleges and universities. For more information contact:

NVIT  
 Registrar's Office  
 Box 399  
 Merrit, B.C. V0K 2B0  
 (604) 378-2251 or 378-9797  
 Classes Commence August 28, 1989

**N • V • I • T "Winds of Change"**

## TEACHERS REQUIRED

The Fort Vermilion School Division No. 52 is looking for highly motivated and dedicated teachers to join our professional organization. We are now accepting applications for the positions in THE FOLLOWING TEACHING AREAS to commence September 5, 1989.

- 2 Positions, each consisting of: 1/2 Time Guidance Counsellor & 1/2 Time Other in K-12 Schools**
- Special Education Teacher**
- 1 Business Education Teacher with Computer Background**

The many benefits available to the successful candidates include: a relaxing and beautiful environment, numerous opportunities for community involvement, air and bus transportation connecting High Level and Edmonton, excellent salary and benefit package, and very reasonable rental housing available in all communities.

Fort Vermilion School Division No. 52 currently operates 14 schools. All schools are located in small community approximately 500 miles northeast of Edmonton.

Interested applicants are requested to phone Vicki at (403) 927-3766. Please have names and phone numbers of references available at time of call.



**University of Alberta**

## Aboriginal Student Council

Gratefully thanks the following individuals and groups for contributing to Graduation Ceremonies 1989

### 'Honoring Our Pathmakers'

**Sponsors:**

- |                                    |                    |
|------------------------------------|--------------------|
| Secretary of State                 | Ray Fox            |
| Peace Hills Trust                  | Olive Dickason     |
| Syncrude Inc.                      | Wilton Littlechild |
| Suncor                             | Pearl Calahasen    |
| Montana Indian Band                | Jane Ash Poitras   |
| Donna Wilton                       | Sheraton Plaze     |
| Native Services, Municipal Affairs | Tom Pocklington    |
| Alberta Indian Investment Corp     | Donna Wilton       |

## DIRECTOR OF NURSING

Due to the early retirement of the incumbent, we are accepting applications for our 17-bed active treatment hospital.

Candidates should have experience in professional nursing care and treatment and have demonstrated leadership and organizational skills. Preference will be given to applicants with a BSN degree and/or Nursing Unit Administration Course or its equivalent and/or previous management experience.

**Salary:** Commensurate with qualifications and experience.

**Closing Date:** June 10, 1989

Applicants should submit a complete resume to:

**N. Moric, Administrator**

**Box 160**  
**Viina, Alberta**  
**T0A 3L0**

**Phone: 420-1644 or 636-3533**



## Blue Quills Post-Secondary Programs 1989/90

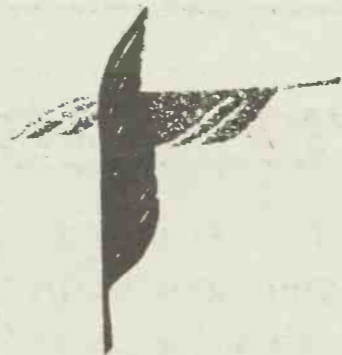
Applications are now being accepted for the following full-time programs, to commence on September 5, 1989:

- UNIVERSITY PROGRAM** — A combination of University of Alberta/Athabasca University courses for students wishing to pursue a B.A. degree, B.Ed. or a general 2-year university transfer. Normal University entrance requirements apply. A personal application and interview is required with June Kaida 645-4455 Ext. 178. **Deadline: June 15, 1989.**
- U.C.E.P.P. (University/College Entrance Preparation Program)** — A combination of specific high school courses will be available for adult students to meet college/university entrance requirements. Applicants must test at a minimum of Grade XI or equivalent, and be at least 19 years of age. *Testing Dates: Tuesday, May 30 - 10:30 a.m.; Thursday, June 1 - 10:30 a.m.; Room 206 - Blue Quills Trades Building. Contact Person: Marion Michaels 645-4455 Ext. 176*
- GENERAL ARTS & SCIENCES/NURSING** — Ideally, applicants must meet all requirements for entrance into a regular R.N. program. *Testing Dates: Tuesday, May 30 - 10:30 a.m.; Thursday, June 1 - 10:30 a.m.; Room 102, Blue Quills Trades Building. Contact Person: Kay Pechawis 645-4455 Ext. 175*
- MANAGEMENT STUDIES/ACCOUNTING** — Admission requirement: Alberta High School Diploma or equivalent. Mature applicants, 18 or over may also be considered. *Testing Dates: Tuesday, May 30 - 10:30 a.m.; Thursday, June 1 - 10:30 a.m.; Room 102, Blue Quills Trades Building. Contact Person: Sylvia Leskiw 645-4455 Ext. 179*
- SOCIAL SERVICES WORKER PROGRAM** — Applicants must be at least 19 years of age and have been out of school at least one year. A personal interview is required. *Testing Dates: Tuesday, May 30 - 10:30 a.m.; Thursday, June 1 - 10:30 a.m.; Room 102 - Blue Quills Trades Building. Contact Person: Doug Smith 645-4455 Ext. 170.*

**NOTE:**

- The availability of these programs is subject to sufficient enrolment; and also to government funding approval.
- Due to funding (Dept. of Indian Affairs) restrictions, the Blue Quills Board cannot guarantee admission to all eligible applicants.

For further information, contact:  
**The Director, Post-Secondary Programs**  
**Blue Quills First Nations College**  
 Box 279  
 St. Paul, Alberta  
 T0A 3A0  
 Telephone: 645-4455



BLUE QUILLS, a long-time Native education tradition is going to offer a full Vocational, Academic and Performing Arts Program starting September, 1989. We will need teachers in all areas.

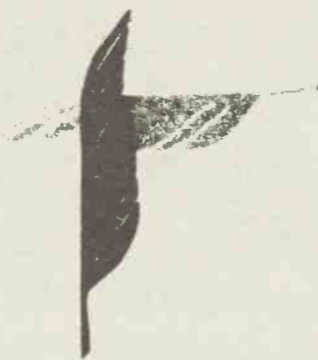
English	Social Studies	Cosmetology
Mathematics	Automotives	Business Ed.
Sciences	Plumbing/-	Office
Phys. Ed.	Pipe-Fitting	Procedures
Fine Arts	Carpentry	Horticulture
	Music/Drama	Welding

Experience or sincere interest in Native education preferred. Salary grid in place with good benefits package. Screening will take place by June 16, 1989.

Applications should be submitted to:

### Blue Quills Native Education Centre

Attn: Julianna Janzen, Principal  
 P.O. Box 279  
 ST. PAUL, Alberta  
 T0A 3A0



## We've Moved!

### Poundmaker's Lodge Outpatient Centre

Old Address: 10242-105 St., Edmonton, Alberta  
**New Address: 10010-102A Ave., Edmonton, AB T5K 0Y1**  
**Phone: (403) 420-0356**

**Poundmaker's Lodge Outpatient Centre provides:**  
 Individual, family and group counselling dealing with alcohol and drug abuse.

Follow-up for clients leaving in-treatment programs.

Referrals to Alcohol & Drug Abuse Programs,

Treatment Centres, Housing (such as men's and women's shelters).

Referrals to education institutions, employment centres and other helping agencies.

Counsellors available for both adult and Adolescent clients.

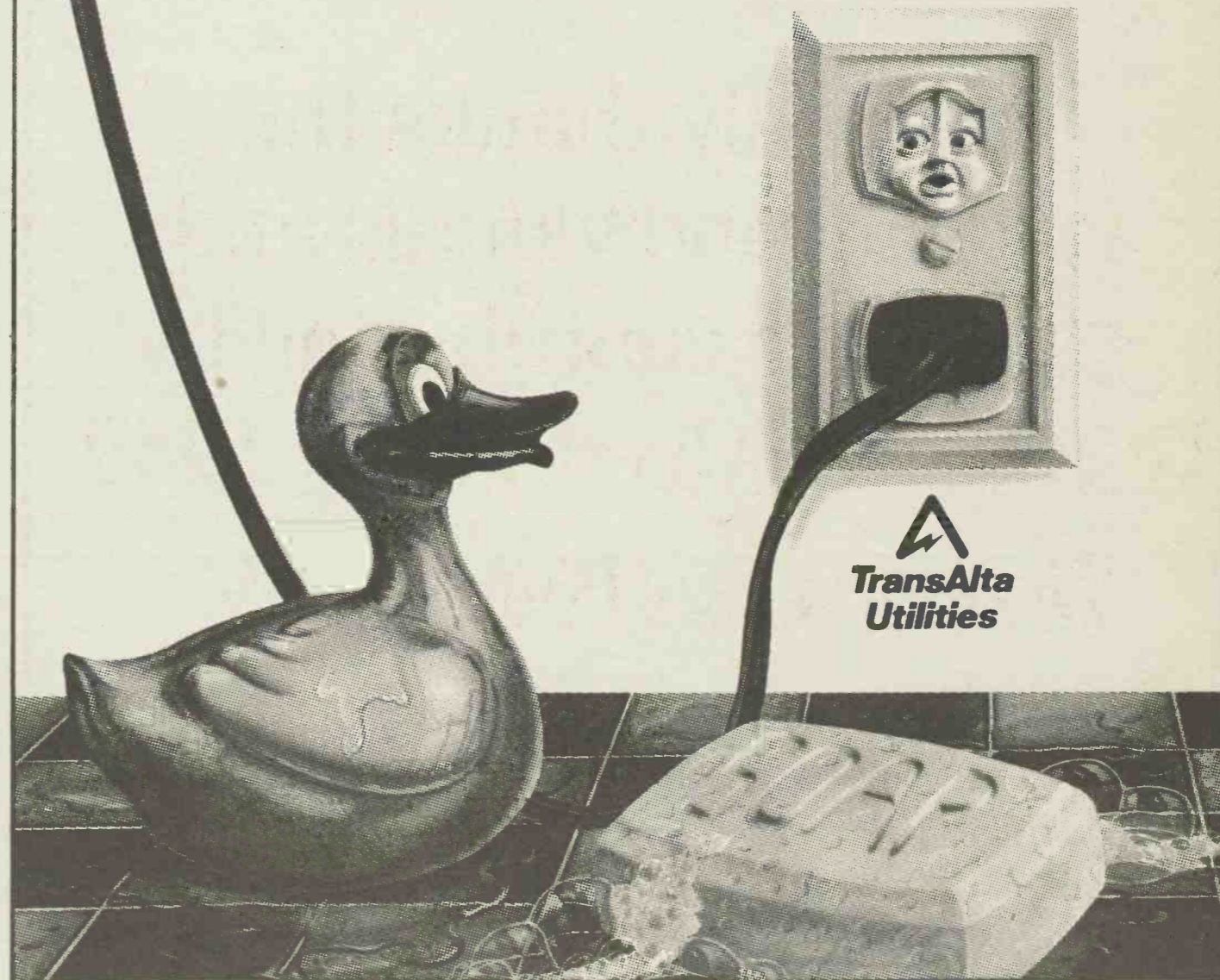
**Office Hours:** Monday - Friday, 8 a.m. to 4:30 p.m.

Possible some evening programs in the future.

**\* Clients should call in and make appointments, check with AADAC front receptionist, and they will notify us you are here. Offices will be on the Second Floor.**

Is your outlet getting into hot water?

Water and electricity do not mix. So be sure to replace your bathroom outlets with lifesaver outlets (sometimes called Ground Fault Circuit Interruptors). When an appliance is faulty or comes into contact with water, a lifesaver outlet senses it and immediately shuts off the power. Around water, smart electrical thinking really is a lifesaver. For more information on home electrical safety visit your local TransAlta office or write: Cheryl Corbell, TransAlta Utilities, Box 1900, Calgary, Alberta T2P 2M1 or call collect 267-7459.



For quick results advertise today in Windspeaker.  
 Call (403)455-2700 or Fax: 452-1428

Metis Settlement News

# Protecting our Land

## *The proposed agreement between the Metis settlements and the province of Alberta*

### Settlement Land

The Metis Betterment Act of 1938 enabled the establishment of our Metis Settlements, but the closing down of Wolf Lake, Touchwood, Marlboro, and Cold Lake Metis Settlements, taught us that our land was not secure.

As a result we have been working to secure our land base for the last 30 years. Under this proposed agreement with the province, we would achieve the goal of securing our land base for our children and for future generations.

### Land Ownership and Land Protection

- all existing Metis Settlement Land is protected in the Canadian Constitution (the highest form of legal protection possible under Canadian Law)  
- the Province of Alberta recognizes our ownership of Settlement Lands (under Bill 65) and no longer considers our land to be crown land

- title to all settlement land is held collectively by the eight settlements (through General Council)

### Resource Ownership and Management

- the Province of Alberta would own the subsurface resources (oil and gas) and the settlements would own the surface resources (ie. forest resources, sand and gravel)

- Oil and gas is developed in a way consistent with settlement priorities and settlement needs. This means that oil and gas company activities are controlled jointly by the settlements and the province.

- Associated with this proposed agreement, the settlements end their litigation with the Province of Alberta over the money from the sale of subsurface resources.

### Settlement Government

The proposed agreement would establish a unique form of Metis self-government under **The Metis Settlements Act (Bill 64)**.

### Settlement Council

- The councils are set up as the legal governing bodies on the settlements with the power to make bylaws in areas of local concern. All bylaws are subject to the approval of the settlement members.

- financial accountability rules for councils and their administrations are set

- democratic election procedures are established for councils.

### General Council

- The general council is established. It is made up of the 40 councillors from the eight settlements and the four non-voting executive officers that they elect

- General council has the authority to make policies on matters that are of general concern to all eight settlements (ie. Surface Rights)

- General council policies must be supported by at least six of the eight settlement councils.

### Settlement Financing

Under the proposed agreement, new financial arrangements are made to ensure the long-term financing and economic development of the settlements.

### 17-Year Funding

- Settlements receive sufficient funds from the province to build up and maintain their communities — for housing, recreation facilities, roads, natural gas, and other community development projects.

- Guaranteed annual payments alone amount to \$310 -million.

### Long-Term Funds

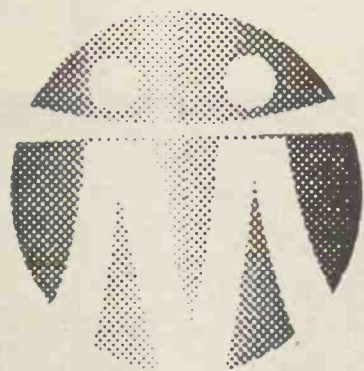
- Money from the province is set aside over the first seven years to build a future development fund. This fund will secure the financing of the settlements after Year 17.

- The settlements would continue to have their revenues from their current Trust Fund.

### Agriculture and Other Programs

- Settlement members are guaranteed access to provincial government programs that they currently cannot access (e.g. agriculture development programs).

*To allow all settlement members a vote on the proposed agreement a referendum will be held on June 20, 1989 with voting taking place on all eight settlements.*



If you would like more information on the proposed agreement with the government of Alberta, please phone the Alberta Federation of Metis Settlement Associations, free of charge at:

**1-800-282-9902**

or write:

**Alberta Federation of Metis Settlement Associations  
2nd Floor, 11104 - 107 Ave.  
Edmonton, Alberta  
T5H 0X8**