

QUOTABLE QUOTE

"Betty Osborne would be alive today had she not been an Aboriginal woman. There is one fundamental fact: her murder was a racist and sexist act." — Justice Al Hamilton and Judge Murray Sinclair. Page 1.

INSIDE

UNEQUAL JUSTICE

Aboriginal people must have their own judicial system if they're to get control of their lives and reverse the tragic conditions many communities face, a report into Manitoba's justice system concludes. The current system "has failed Aboriginal people on a massive scale and the treatment of Natives in Canada is an international disgrace," says the report. Please see page 3.

DAISHOWA WARNED

Lubicon Chief Bernard Ominayak has warned Daishowa violence could erupt if unauthorized logging goes ahead this fall in Lubicon-claimed territory. "Such unauthorized clear-cut logging...will result in a dangerous and potentially violent confrontation between your people and ours," Ominayak told the president of Daishowa Paper in a recent letter. Please see page 5.

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Windspeaker

September 13, 1991

North America's Leading Native Newspaper

No.13

Racism blamed for deaths

By Amy Santoro
Windspeaker Staff Writer

WINNIPEG

Racism clearly led to the tragic deaths of J.J. Harper and Betty Osborne, concludes a judicial inquiry into the justice system and Aboriginals in Manitoba.

A young woman's dreams were shattered in a senseless and ruthless murder brought about by racism and sexism, Volume 2 of the 1,000-page report concludes.

"There is one fundamental fact: her murder was a racist and sexist act. Betty Osborne would be alive today had she not been an Aboriginal woman," wrote commissioners Justice Al Hamilton and Judge Murray Sinclair.

The inquiry was created in 1988 in response to the Osborne and Harper deaths.

Osborne was brutally murdered in 1971 near The Pas, Man. She was 19-years-old when she was slain. Osborne was accosted by four white men in a car who "formed a common plan to find an Indian girl with whom to drink and have sex."

While the men whisked the woman away in the car she was sexually and physically assaulted in the back seat. They drove Osborne to a cabin where she was once again attacked.

When the drunk men became concerned someone might hear Osborne's screams they once again forced her into the car. Osborne was driven to another location where the final grisly assault took place. Wearing only her winter boots, Osborne was beaten, sexually assaulted and stabbed with a screwdriver more than 50 times. Her body was discovered the next day — her face had been beaten beyond recognition.

It took 16 years to convict only one of the men involved in the murder. Dwayne Johnston was convicted and sentenced to life behind bars for Osborne's murder. James Houghton was acquitted while Lee Colgan went free in return for testifying against Houghton and Johnston. Norman Manger wasn't charged.

The report condemns the unwillingness of the community to bring the four men to justice. At the time of the murder The Pas "operated as a white enclave surrounded by Aboriginal people who were tolerated as customers but not welcomed as part of the community," reads the report.

Racism, conclude the commissioners, was the motive for many in the community to remain silent about the murder.

The report questions why the

Please see Page 2



Rocky Woodward

The Lonefighters society gathered recently on the Peigan Nation one year after a confrontation with the RCMP. Lonefighters' leader Milton Born With A Tooth (left) and Peter Ward listen as elder Joe Crowshoe Sr. talks of the need for unity. Please see story page 2.

Thompson's life celebrated at Hobbema memorial service

By Rocky Woodward
Windspeaker Staff Writer

LOUIS BULL RESERVE, ALTA.

It was Phil Thompson's wish that a memorial service be held not to mourn him but to celebrate the wonderful life he had. And on Sept. 5, in a little church surrounded by trees on the Louis Bull reserve at Hobbema, family and friends congregated in remembrance of Thompson.

Thompson, 59, passed away Aug. 26 after a long illness.

During the "celebration of the life of Phil Thompson" many past friends, including Austin Willis, a former host of television's Front Page Challenge, spoke highly of Thompson.

"Truly great actors of the world draw an audience to them. We call it presence. But not only actors have this gift. Phil, my friend, had presence in abundance," said Willis.

He said he first met Thompson at the Corral Restaurant in Wetaskiwin "and I was drawn to him."

"We had some exhilarating talks. Phil counselled his friends many times and he put up a courageous fight against the illness that took him."

"I salute Phil and his life because he was a true role model to his people and to us. My heart is with Phil's family and I mourn for him," said Willis.

Thompson was an honor graduate of the University of Alberta. He attended the Canadian Air Force Academy in Kingston, Ontario, and later served as an air force pilot for NATO (North Atlantic Treaty Organization).

Thompson also worked as administrator for the Louis Bull Band office.

"He accomplished many things for the Louis Bull Band," said Henry Raine.

"He was a big plus for us in setting up a corporate structure for tribal-owned businesses. I also admire him for his experience in the armed forces. He was a proud man," said Raine, a veteran himself.

Paul Cutknife remembered Thompson as a great golfer.

"I'll never forget the 1986 Sarcee golf tournament. Phil was the only guy hitting the fairway. The rest of us were in the trees looking for our golf balls and wondering who this guy was," Cutknife chuckled.

Thompson was an avid golfer whose low average saw him win many big golf tournaments. During the memorial his wife Fern was handed a gift of 155 golfers' signatures who knew Phil as a friend and golfer to be reckoned with.

"We loved Phil. When Phil left his administration duties to work at Maskwachees College in the education field, we were thankful he never left the area," said Simon Threefingers.

Wetaskiwin MP Willie Littlechild said Thompson was a warrior and a leader.

"He had a genuine love to help people. He loved life, he believed in the Native traditional way and was loved by many of us," said Littlechild, who broke into tears after reading a poem reminiscent of Thompson's love for life and golf.

Rev. David Pype, Misericordia Hospital's palliative care chaplain, knew Thompson during his

Please see page 3

Born With A Tooth calls for unity

By Rocky Woodward
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

The leader of the Lonefighters Society has slammed church organizations and national environmental groups for not getting behind the Lonefighters in their fight to stop the construction of the Oldman River Dam.

Milton Born With A Tooth told about 60 people at a Lonefighters gathering on the Peigan Reserve in southern Alberta that action groups and churches must help maintain an effort to stop the dam.

He said the position the provincial and federal governments take is to keep Native people fighting among themselves and with other groups which support environmental change.

"The governments cause this lack of supporting each other. They'd rather see a divided front instead of nationwide support against the destruction of the environment and the exploitation by both governments of our natural resources," Born With A Tooth said at the Sept. 6-8 gathering.

The gathering was held one year after a confrontation between RCMP and Lonefighters — who were attempting to divert the Oldman River in protest of the dam — led to Born With A Tooth's arrest.

Born With A Tooth was sentenced to 18 months in jail on six weapons' offences but is out on bail pending an appeal.

Born With A Tooth said many supporters have backed off since last year. He said action groups and church supporters "don't want to feel the pain we have."

"Over the last year support groups have come and gone. It now stands at, 'Do we want to do

something together' because we (Lonefighters) cannot do it alone," he said.

The weekend was called a unity gathering. Lonefighters supporters attended from the United States, Manitoba, British Columbia and Saskatchewan.

In an emotional speech Born With A Tooth told the group the Lonefighters were invaded one year ago "to a point where they might have killed us."

"We want to add to this family and offer solutions but first we must unite with our own

people at home. We must consider uniting the Cree and Blackfoot and all Indian nations across the country in one voice — we must make our circle strong," Born With A Tooth said.

He said Canadians should be aware of the recent free trade agreement between the United States and Canada. He said it's not so difficult to figure out why so many dams are being built on waterways that lead to the American border.

He said the trade agreement helps open the way for transfer of

Canadian water to the U.S.

Others at the gathering also voiced their concerns.

Grand Rapids supporter Morris Robinson said a dam built at Cross Lake, Manitoba destroyed everything there.

"You can now walk where a river once ran. People are selling their boats. It breaks my heart," he said.

Ron Cook said he went to an elder to help him understand how people who make decisions that ultimately destroy the environment think.

"I found how different both cultures see life. I now see people who make these decisions to alter the earth are out of balance in their own lives and consequently make unbalanced decisions," Cook said.

Born With A Tooth said his Lonefighters will continue their fight to stop the Oldman Dam.

"As Lonefighters we offer our strengths and our sorrows to other people who are alone in their fight. We know strength is in numbers and unity is the way we must go," he said.

Stoney's settle claim for \$19.6 M

By Amy Santoro
Windspeaker Staff Writer

MORLEY, ALTA.

The Stoney Indian Tribe is \$19.6 million wealthier after signing a historic deal with Ottawa after seven years of negotiations.



Chief John Snow

File photo

Chiefs Johnny Ear, John Snow and Ken Soldier along with Indian Affairs Minister Tom Siddon signed the multimillion dollar deal Aug. 30.

The Stoney Ghost Lake Agreement provides for \$19.6 million to the tribe as compensation for loss of past and future rentals, bonuses and royalties from gas production, states a news release.

Chief Snow of the Goodstoney Band said the agreement "is an important step in our move toward increased economic development initiatives and greater self-reliance for the Stoney people."

The Bears paw, Chiniki and Goodstoney bands, collectively known as the Stoney Tribe, filed a claim in 1984 accusing the federal government of wrongful loss of minerals associated with 498 hectares of land surrendered in 1929 for hydro development.

A Dec. 14, 1990 referendum resulted in 76 per cent of the tribal membership giving the go-

ahead for a settlement proposal.

The bands plan to use a portion of the settlement funds for economic development initiatives on the reserve, 50 km west of Calgary.

It's the second largest specific claim settlement ever reached in Alberta. Specific land claims generally arise when the government has not fulfilled its obligations under treaties, the Indian Act or other agreements.

Comprehensive claims, on the other hand, are broad in scope and are negotiated with Aboriginal groups usually in the North that continue to use and occupy traditional lands and whose Aboriginal title has not been dealt with by treaty.

The Stoney Tribe didn't receive economic benefits from gas discovered in the sub-surface of the Ghost Lake Reservoir even though the band only surrendered the surface title.

The largest specific claim settlement was reached with the Fort Chipewyan Band in 1986.

Racism blamed for deaths

Continued from front page

RCMP didn't arrest the suspects in 1972 when they received an anonymous letter implicating Colgan. Although the police didn't have sufficient evidence to lay a charge, they did have reasonable grounds to suspect the involvement of Colgan and therefore arrest him.

The early arrest and questioning of Colgan "if not all the suspects...might have resulted in comments or statements providing sufficient evidence on which to base a charge," said the report.

The commissioners also found evidence to support allegations racism on the part of Winnipeg's police department played a part in Harper's shooting death.

Harper died from a gunshot wound caused by Const. Robert Cross's firearm. Both the police department and an inquiry into Harper's death cleared Cross of any wrongdoing.

The 37-year-old father of three and a leader in Manitoba's Native community was walking home from a bar March 9, 1988 when he was stopped by Cross who was looking for a car thief. Cross said Harper refused to show any identification when Cross stopped him, they struggled and the blast hit Harper in the middle of the chest.

The report concludes Cross "had neither reasonable or probable grounds to believe Harper

was the suspect police were after. We believe he decided to stop and question Harper simply because Harper was a male Aboriginal. We are unable to find any reasonable explanation for his being stopped."

The commissioners accuse the

police department of not adequately investigating Harper's death. "We believe evidence was mishandled and facts were obscured by police to construct a version of events which would, in effect, blame J.J. Harper for his own death."

THE NATION IN BRIEF

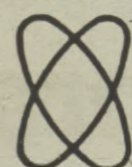
Compiled by Amy Santoro
Windspeaker Staff Writer

Fort Chip bootleggers in business again

FORT CHIPEWYAN, ALTA. — Illegal alcohol has found its way back to Fort Chipewyan after a brief absence following the murder of a 12-year-old girl. "It was very slow for two weeks following the murder — then it picked up," said Cpl. Gerry Hoyland. Hoyland said the flow of illegal alcohol can be measured by the number of assaults and incidents of family violence. The campaign against the mainly Native community's bootleggers "has had mixed support from the community," said Hoyland.

Metis woman raps retirement policy

EDMONTON — The Women of the Metis Nation is accusing the University of Alberta of "speaking with a forked tongue" on the issue of mandatory retirement. "On the one hand, they are encouraging women to become educated no matter what age so they can become meaningful contributors to society," said president Marg Friedel in a letter to U of A president Paul Davenport. "On the other hand you are saying age determines how long you can contribute," she wrote. "The University of Alberta is sending out mixed messages, speaking with a forked tongue." Friedel demanded the U of A scrap its mandatory retirement policy, which was upheld unanimously in an Aug. 14 Alberta Court of Appeal decision.



Employment and
Immigration Canada

The Alberta Vocational College - Calgary, the Discovery Institute, and Employment and Immigration Canada request interested members of the Aboriginal Community to sit on an

ADVISORY COMMITTEE

to assist us in the operation of the University and College Entrance Program for Aboriginal Adults (UCEP).

The Goal of UCEP - is to provide opportunities for Aboriginal adults to develop their academic skills for entrance into colleges, universities, or employment. Program dates are September 30, 1991, to June 16, 1992.

The Advisory Committee - is essential to the educational, moral and cultural well being of the students enrolled. Its role is to provide advice and direction to the program, to monitor and provide feedback and to provide support to students.

Candidates - are volunteer members of the Aboriginal Community who wish to share their skills with others.

To Apply - please write us a letter outlining your experience and commitment to Aboriginal education and send it to:

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Basic Education Alternate Delivery
Alberta Vocational College - Calgary
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Replies must be received by September 30, 1991

UCEP - is a cooperative education program for the Aboriginal Community sponsored and delivered by the Alberta Vocational College - Calgary, The Discovery Institute and Employment and Immigration Canada.

THE NATION IN BRIEF

Compiled by Amy Santoro
Windspeaker Staff Writer

Aboriginal court system not on the table

WHITEHORSE — The federal government is promising to give Natives more control of police and courts but will stop short of offering them their own justice system, Justice Minister Kim Campbell said Sept. 7. Campbell said she's prepared to make "fundamental changes" and will consider anything that'll reduce the disproportionate number of Natives in Canada's prisons. She said that can be done within the existing system. But many Native leaders won't be happy with anything less than a separate justice system with their own police, prosecutors and judges. Aboriginals make up less than three per cent of the Canadian population but they account for 25 per cent of the country's prison population.

Lift blockade, then talk, minister tells Indian band

TORONTO — Ontario's minister of natural resources refuses to meet with an Indian band blocking the construction site of a northern Ontario hydroelectric dam. Bud Wildman, also the minister responsible for Native affairs, has asked the Natives to remove the blockade and won't talk to them until they do. Twenty members of the Poplar Point Ojibwa Nation erected a blockade Aug. 29 after accusing the government of violating an agreement on construction of the dam.

Oka inquest date set

MONTREAL — A special coroner's inquest into the death of provincial police officer Marcel Lemay will begin Sept. 17. The officer died during a police raid on Mohawk barricades near Oka. Guy Gilbert, a lawyer who will preside over the hearing into the July 11, 1990 incident, said he hopes to wrap things up by next summer.

Mohawk acquitted in gun battle

MONTREAL — The last of five Mohawks charged in connection with a gun battle that left two people dead on the Akwesasne Indian Reserve last year has been acquitted. David George faced charges of pointing a firearm and negligent use of a firearm. The gun battle in May 1990 between pro and anti-gambling factions took place on the Canadian side of Akwesasne, which spans the Quebec, Ontario and New York State borders.

P.A. man named to panel studying uranium mining

PRINCE ALBERT, SASK. — John Dantouze will serve on a joint federal-provincial panel reviewing proposed uranium mine developments in northern Saskatchewan. Dantouze is a Prince Albert Tribal Council community planning adviser for the Athabasca Indian bands of Fond du Lac, Black Lake and Hatchet Lake in northern Saskatchewan. The panel is to make recommendations on the acceptability of the proposals with regard to environmental and socio-economic effects. The panel will also recommend possible mitigating measures if the projects are given the go-ahead. The proposed uranium developments are: the Dominique-Janine Extension by Amok Ltd.; the South McMahon Lake Project by Midwest Joint Venture; the McClean Lake Project by Minatco Ltd. and McArthur River Joint Venture Cigar Lake Project by the Cigar Lake Mining Corporation.

Inuit cancer rate among highest

OTTAWA — Inuit women in the Northwest Territories and Yukon have one of the highest rates of lung cancer in the world, shows an Aug. 29 report from Statistics Canada. Lung cancer rates among Inuit women were six times higher than the general population. Leslie Gaudette, a statistician with Stats Canada, said the figures are startling. But a policy analyst for the Canadian Council on Smoking and Health said he's not surprised by the finding. An astonishing proportion of Inuit women are smokers, said Andreas Seibert. Seventy-seven per cent of Inuit women are smokers, according to the most recent data, collected in 1985. Seibert said the government should require cigarette manufacturers to put warnings in Inuktitut — the Inuit language — on cigarette packages.

Burns Lake Indians get \$13 M boost

PRINCE GEORGE, B.C. — Federal Small Business and Tourism Minister Tom Hockin and Forestry Minister Frank Oberle announced a \$13 million wood products plant will be built in Burns Lake, west of Prince George. Chief Wilf Adam, chairman of Burns Lake Native Development Corp., which is launching the project, said he expects the project to create about 70 new jobs in the area with one-third to be filled by Aboriginal people. Burns Lake Development Corp. is owned by five Burns Lake Indian bands and the local non-status organization.

Bloods want to dance with Costner

STAND OFF, ALTA. — Kevin Costner will get a painting of Native spiritual leader White Wolf and a ceremonial head-dress if he accepts an invitation to dance with the Blood Indians. Costner, who directed and starred in the Academy Award winning film *Dances With Wolves*, will also receive a Native name if he's inducted into the Kainai chieftainship, which includes David Suzuki and Liberal Leader Jean Chretien. The 40-member chieftainship honors non-Natives, who have "significantly contributed" to increasing the awareness of Indian culture, said Lois Frank, a Blood tribe member. It's not yet known whether Costner will accept the invitation.

News

Judges issue scathing report on Manitoba justice

By Amy Santoro
Windspeaker Staff Writer

WINNIPEG

The only solution to the disastrous state of affairs white man's justice has created for Canada's Aboriginals is to grant them their own judicial system, concludes an investigation of Natives and the justice system in Manitoba.

"Courts and jails are filled with Aboriginal people. The situation is getting worse, not better. New solutions must be found. The obvious one is to allow Aboriginal self-government an opportunity to flourish to the fullest extent possible on Aboriginal lands, within the context of our Constitution," wrote commissioners Justice Al Hamilton and Judge Murray Sinclair in Volume 1 of the 1,000-page document.

In the opinion of the commissioners there are "sound reasons to establish separate justice systems for Aboriginal people in Manitoba."

The concept of self-determination, said the report, is not a threat to mainstream Canadian society.

That Aboriginals have their fate determined by others "explains the deep sense of mistrust Aboriginal people feel toward the justice system," states the report.

The in-depth probe, which began in 1988, was prompted by the brutal murder of 19-year-old Betty Osborne and the shooting death of J.J. Harper by a Winnipeg police officer. Both deaths, conclude the commissioners, were racially motivated.

Aboriginals must not be expected to accept the present system, assert the commissioners. Only Aboriginals themselves can deal with the alcoholism, suicide, homicide and criminal charges their people face, explains the report.

"We are unable to define...how far that development needs to proceed in order to turn the tide

of tragedy we see, but...we believe the right of Aboriginal people to establish and maintain their own justice systems within their own communities, free from interference from federal and provincial governments, is of paramount importance to that development," urge the judges.

Unless a separate Aboriginal judicial system is set up the "problems of inequality and injustice will continue to plague our system." The current system "has failed Aboriginal people on a massive scale and the treatment of Natives in Canada is an international disgrace," said the report.

In the meantime, while an Aboriginal justice system "achieves the full jurisdiction we anticipate they will assume," and for many Aboriginals who don't live in communities "that will have an Aboriginal justice system," a series of reforms must be made to the current system, said the commissioners.

The report recommends proper facilities be established in Aboriginal communities that will be available for court purposes as needed.

To reduce delays in the court system, the report recommends abolishing preliminary hearings and that there be no more than 180 days between laying a charge and going to trial.

The report suggests the Manitoba Court of Appeal encourage more creativity in sentencing so the use of incarceration is diminished and that spiritual services be available to Aboriginals in jail.

The commissioners call on Manitoba's police departments to actively recruit more Aboriginal people.

The report also deals with land-claim issues by demanding both Manitoba and Ottawa resolve land-claim disputes immediately. The commissioners claim the high crime rate among Aboriginals is a direct result of government policies.

Aboriginals make up less than three per cent of Canada's population yet they comprise over 25 per cent of the country's prison population.

Thompson's life celebrated at Hobbema memorial service

Continued from page 1

last days.

"Phil knew he was going to die, yet I experienced a man of great courage, wisdom and dignity. He knew who he was and did great in both cultures.

"I lost a son a year ago and Phil found out. He was a spiritual leader to me in my time of pain," said Pype.

"I suggest we keep telling Phil's story because Native people and all Canadians have a special reason to be proud of him," Pype added.

Thompson's life was also recalled by John Fletcher. "I knew Phil for 12 years and also when he was the executive director of the Indian Association of Alberta. A Dene from the Northwest Territories Phil lived a colorful life in Canada and abroad. As an air force pilot he was once picked to escort a princess to a ball."

Fletcher remembered that Thompson was the first director of the Canadian Native Friendship Centre.

"I lost a friend but his memory will always be in the forefront of my life," Fletcher said.

Thompson passed away at his home in Wetaskiwin. He is survived by his loving wife Fern, daughters Mara Grey Grindrod and Monica Thompson and sons Daniel Grey and Philip Thompson.



Rocky Woodward

Fern Thompson, wife of the late Phil Thompson, visits with family friend Austin Willis at the memorial service

What's Happening?

NCP camp held to help stem drop out rate

By Rocky Woodward
Windspeaker Staff Writer

NORDEGG, ALTA.

A one-week trip to the Rocky Mountains prior to starting regular classes was a blessing in disguise for the students of the Native Communications Program (NCP) at Grant MacEwan College, Jasper Place campus.

It was a chance for them to get to know one another and learn more about their own culture while surrounded by nature.

For five days 22 NCP students were given the opportunity to attend the sweatlodge, burn sweetgrass and listen to elder Norbert Jebeaux and Native cultural coordinator Ed Burnstick speak.

After being dropped for two years the program was revived in hopes it might help curb the high dropout rate NCP has been experiencing.

Last year 22 students registered for the NCP training but only 17 attended class and only five students graduated.

Program chair Jane Sager said a study was done on the high dropout rate with little success. "Maybe we were asking all the wrong questions," she said.

Sager said the perception is the majority of NCP students probably won't complete the program — something she hopes the cultural

camp experience will help change.

She said the camp not only offered students Native culture but gave them a chance to form friendships with each other.

"I looked forward to this part of the program more than any other part. It's a real good idea to bring people together this way. We've formed a bond," said student Karen Kappo.

Most of the students' parting comments gave the impression the spiritual part of camp and the bond they formed as a group will help them through their NCP studies.

NCP offers an introduction in various forms of media through its television, photography, radio and journalism programs.

"And it acts as a transition year for people returning to school because we offer upgrading as well. It also gives students a chance to learn with their peers," Sager explained.

She said everything NCP offers is done within a cultural context.

"Photography is about Native people and writing stories would pertain to current aboriginal affairs and so on," Sager said.

She said the program is set up so students finishing their courses can make choices in the communications field and possibly enter the two-year audio-visual or journalism programs Grant MacEwan offers.

Regarding the NCP dropout rate, Sager said "this year we're out to prove them wrong."



Rocky Woodward

Students of the Native Communications program at camp

Indian Country Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE SEPT. 27TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., SEPT. 20TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

POWWOW TRAIL

8TH ANNUAL AMERICAN INDIAN DAY CELEBRATION; Sept. 28, 1991, 10 a.m. to Dusk; Balboa Park, San Diego, California.

SASKATCHEWAN'S GATHERING OF FIRST NATIONS; October 19-20; Saskatchewan Penitentiary; Prince Albert, Sask.

IMPORTANT CONCEPTS IN BLACKFOOT THINKING ABOUT MUSIC; Time and place to be announced.

NATIVE AMERICAN LANGUAGES INSTITUTE ISSUES; Sept 22-25, 1991; Holiday Inn, Prince George, B.C.

THE STUDY OF NATIVE AMERICAN MUSIC;

Monday, September 23, 7:30 p.m., Edmonton Public Library Theater, 7 Sir Winston Churchill Square, Edmonton, AB.

WOMEN AND WELLNESS CONFERENCE II, "A GATHERING OF THE WOMEN"; October. 6 - 8; Saskatoon Inn, Sask.

NO BORDERS: NORTHERN ABORIGINAL & ENVIRONMENTAL ISSUES; Oct. 18; U of A, Edmonton, AB.

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Logging could prompt violence – Ominayak

By Amy Santoro
Windspeaker Staff Writer

LUBICON LAKE NATION,
ALTA.

Chief Bernard Ominayak has warned Daishowa violence could erupt between the Lubicon Lake Indians and Daishowa if unauthorized logging in Lubicon-claimed territory goes ahead this fall.

Ominayak, currently in Tokyo, said Daishowa Canada plans to conduct unauthorized clear-cut logging this fall contrary to a 1988 agreement between the two parties.

"Such unauthorized clear-cut logging...will result in a dangerous and potentially violent confrontation between your people and ours," he said in a Sept. 11 letter to Daishowa Paper president Kiminori Saito.

In the letter Ominayak asked Saito to meet with him Sept. 18 about the matter.

But Saito has brushed aside Ominayak's concern refusing to meet with him, saying the problem is between the Lubicons and the Canadian government not Daishowa.

Ominayak said he wants to meet Saito "to advise you of our



Chief Bernard Ominayak

unfortunate experience with your Canadian subsidiary so you won't have to rely solely on the information of people working for your Canadian subsidiary who lie and break agree-

ments on your instruction."

He said response to his letter will determine whether Daishowa wants to avoid a potentially violent confrontation with the Lubicons "or is merely

a modern version of the old imperial colonial Japan which in the past brought such disgrace, dishonor and disaster upon the Japanese and Asian people."

Jim Morrison, general man-

ager of Daishowa's Edmonton office, said no agreement was made in 1988 not to log in the Lubicon's 10,000 sq km traditional territory in Little Buffalo, 360 km northwest of Edmonton.

Morrison has told *Windspeaker* Daishowa's subsidiary, Brewster Construction, plans to log in the area this fall but nowhere near the 243 sq km proposed reserve area. Daishowa Canada owns a \$500-million megamill in Peace River.

Over 50 years have passed and the Lubicon Nation is still battling with the federal government for a settlement.

In 1989 the band turned down a federal offer of \$45 million on a 246 sq km reserve. The Lubicons want \$167 million in economic compensation.

Last November Ominayak issued a similar warning to development companies operating on unceded Lubicon territory. Sixteen days later logging equipment used by Buchanan Lumber of High Prairie was torched on Lubicon-claimed land. Thirteen Lubicon Band members were later arrested in connection with the incident and charged with arson and related offences. Their cases are still before the courts.

Morley breaks ground on family violence shelter

By Larry Marshall
Contributing Writer

MORLEY, ALTA.

Morley residents have taken aim at family violence on the reserve. The first move in a multi-pronged assault on spousal and child abuse came Aug. 21 in a sod-turning ceremony to mark the beginning of construction on a 15-bed family violence shelter located on the reserve.

The Stoney Medicine Wheel Family Shelter is scheduled to open in December, when it will begin providing refuge to Native families fleeing abuse in the home.

Construction of the shelter, to be staffed around the clock by 11 specially-trained Native counsellors from the Stoney Reserve, will enable "Stoney people to help Stoney people," said project coordinator Terry Fox.

"I remember some of our people wishing for a place to stay in," said Tina Fox, chairperson of the band's health and social services committee. "Now that dream of ours has come to fruition."

Up to now, said Tina, family members fleeing violence in their homes on the reserve had little recourse, "other than going to stay with relatives" or going to Calgary, where they were "put into a city atmosphere."

"Just being taken off the reserve and put in a city atmosphere is very difficult to adjust to" for people used to the closeness of a small community, she

said. "It's a culture shock" that can make dealing with the original problem even more difficult.

Tina said the newly-constructed shelter will also offer "counselling and support groups, therapy from other places and an alcohol abuse program."

"Personally, I think alcohol is a factor in these abusive situations," she said.

Abused woman now wants to help others

By Larry Marshall
Contributing Writer

Many of the people involved in the Stoney Family Violence Shelter at Morley have firsthand experience with the problem.

"I've had personal experience...and I've known people involved in abusive situations," said shelter coordinator Terry Fox.

And Terry Daniels, one of the special trainees who will staff the shelter when it's completed

in December, said she's "lived it and I know what it's like out here."

For 13 years she worked in the Morley band office, enduring abuse for many of those years.

Like many battered women, Daniels kept her abusive situation a secret. "I was ashamed. I didn't know so many women were battered...I didn't know life could be normal."

Eventually, Daniels sought help from her mother, who helped her daughter begin the healing process by taking her to the tribal sweatlodge.

Daniels said her involvement in Mount Royal College's family violence training program was also a part of the healing process. "The more I got involved, the more I kind of healed myself. I was (still) hurting but I didn't know it."

Daniels, separated for two years and a single parent, now looks forward to helping others out of violent family situations.

"I can't wait to get my first client," she admitted. "It's not just women who are battered, there's child abuse."

At the same time Daniels knows it's going to be tough dealing with such problems in a small, tightly-knit community where everyone knows everyone else, where a client could be a relative or friend.

"We have to work professionally," Daniels said. "We're there to help the Stoney people. That's the reward if you look at it that way."

Plans to construct the shelter received impetus from a needs study, completed in June, which found family violence was a major concern to members of the tribe.

According to the study, Family Violence: A Native Perspective, 93 per cent of the 108 Stoney people surveyed "reported they had suffered, and in many cases, continued to suffer" from some form of abuse — physical, sexual, emotional, neglect or financial exploitation.

Ninety per cent of the respondents said hitting children with an object like a stick, broom

handle, bottle or bat was a common form of abuse.

Construction and operation of the \$483,000 shelter is jointly funded by the Stoney tribe, Canada Mortgage and Housing Corporation and Indian Affairs.

It will include a common kitchen, a dining room and living room, two small offices, a bed-sitting-room, a waiting room and five bedrooms.

Services will be provided by graduates of a six-month family violence program conducted by Mount Royal College.

(Marshall is the managing editor of *The Banff Crag and Canyon*)

Lethbridge council creates positions for Natives

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

Natives will be guaranteed at least one position on three Lethbridge city commissions and boards under a policy passed Sept. 3.

City council's standing committee on administration, human relations and protocol recommended increasing the membership of the Municipal Police Commission, Health Unit Board and Public Library Board by one member and encourage the appointment of city resident Aboriginals to those committees.

Council also approved a recommendation to encourage the appointment of an Aboriginal person to all other council committees.

Lethbridge Mayor David Carpenter told *Windspeaker* he hopes "this latest initiative to involve Natives will work." All other attempts, he said, "always seem to lose a lot of steam or never get off the ground."

Carpenter said the move to involve more Aboriginals on city boards and commissions will in no way affect the city's hiring policy. "Our hiring policy is proactive. The best person for the job will get it."

He said the city is "not getting applications from Aboriginals" making it difficult to hire more Native people.

Applications for positions on city commissions and boards are available at the city clerk's office.

Coming Up

America Indian Day Celebration

SAN DIEGO, CALIFORNIA — The Eighth Annual American Indian Day Celebration will take place in San Diego's Balboa Park Sept. 28. The event is an opportunity for the community at large to share in the rich and diverse culture of the first Americans. The celebration will feature inter-tribal dancers and singers, artists' booths, door prizes, Indian food and much more. For further information call Randy Edmonds at (619) 281-5964.

International Native languages conference

PRINCE GEORGE, B.C. — Prince George is the site of an international conference to protect and promote Native languages. About 1,000 delegates from around the world are expected to attend. The conference features guest speakers from New Zealand, Hawaii and here at home. Call (604) 567-9236 for more information.

Wind speaker

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Bert Crowfoot, Publisher

No time to tinker

By Amy Santoro

Yet another report has been released clamoring about the devastating effects the Canadian justice system has had on the country's Aboriginal population. This time the report comes from Manitoba. But will Ottawa take the 1,000-page document seriously or will it simply put it on the shelf to collect dust like all other studies done on our First Peoples?

Unlike Alberta's Cawsey report on Natives and the criminal justice system, the Manitoba inquiry clearly demands the establishment of Native self-government, which includes a parallel Aboriginal judicial system as the only solution to the tragedies the current system has forced Natives to endure.

Changes to the current system are only an interim solution until a separate Native justice system is set up, insist the commissioners of the report released Aug. 29.

When will the government realize it's in everyone's — Aboriginals and non-Aboriginals alike — interest to allow Native self-rule? Self-government and a separate Native justice system shouldn't be viewed as a threat to Canadian society, said the report.

For Natives to take control of their own justice system is the only way for them to survive as a people. White man's justice hasn't worked. Natives aren't being healed in prisons, they're rotting away.

It's unfair and unreasonable to allow another culture to determine the future of Canada's First Peoples. Natives themselves must be given the opportunity to cure their own ills their own way — it certainly can't make the situation any worse.

Aboriginals make up only 3 per cent of Canada's population yet comprise over 25 per cent of the country's prison population.

If the government doesn't sanction a parallel Native justice system we may see a situation where Aboriginal people ignore the law and take matters into their own hands.

For instance, the Roseau River Indian Band in Manitoba is in the process of setting up its own laws in violation of Canadian laws. The band recently passed a law to run its own gambling operations. The chief calls the Manitoba report his Bible.

Justice Minister Kim Campbell stubbornly refuses to grant Natives the power to control their own criminal justice system. She naively believes the injustices faced by Natives can be satisfactorily dealt with by tinkering with the existing system.

But the Manitoba report says the current system "has failed Aboriginal people on a massive scale" because it's based on a set of values that don't fit in with the Indian way of life. Natives believe in restitution and healing while the Canadian criminal justice system is based on punishment.

Like the Manitoba commissioners said, to this point all methods of reform have failed. It's clear the time has come to allow Natives control of their own destinies and their own people.



Bullet ended family's dreams

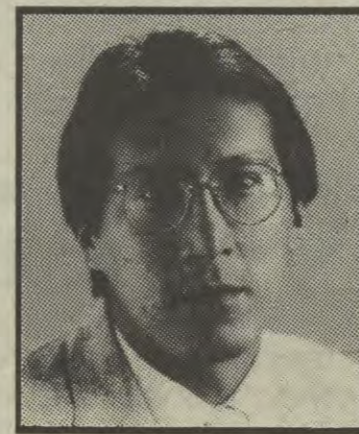
All Randy Monk ever wanted was a home for his family. When he died early one morning last February from an RCMP bullet, that dream, along with the dreams of his young family, died with him.

Randy Monk was a 23-year-old member of the Tl'azt'en Nation near Prince George, B.C. He died on the Pinchi Reserve Feb. 19 following an all-night drinking binge that left him wandering around the reserve cradling a .308 rifle and a handful of .30-30 ammunition.

RCMP from the nearby Fort St. James detachment were summoned by reserve residents concerned for Randy's safety. In several phone calls to the police from a vacant house, Randy threatened a 'shootout.' He attempted to see his wife who was staying with her parents. Earlier, Randy had been asked to leave that house due to his intoxication.

The coroner's report cites the RCMP as saying Randy appeared to threaten them with a raised rifle. One police bullet struck him in the left elbow and the fatal second bullet slammed into his abdomen. He died from massive hemorrhaging.

Normally, this would be an insignificant story about the tragic end of another drunken Indian. If the story attracted any attention at all it would be relegated to the capsulized, pithy stories on the back pages of a newspaper. Stories like these don't arouse a great deal of public empathy or interest and unless the Indian in question is well



**RICHARD
WAGAMESE**

known it soon fades and nothing comes of it.

But Randy Monk, and others like him, is not just another dead Indian. There's far more to this tragedy than this sketchy outline conveys. Much more.

Randy Monk wasn't simply the victim of his own frustration or intoxication. He was more than just the victim of typical police over-reaction in their dealings with Indians. He was the victim of an inefficient government department and its minister who prefers to grandstand in handpicked locations with handpicked chiefs rather than visit the communities and people in dire need of his department's attention.

Randy Monk died because of a house. More specifically, he died because of a prolonged lack of a house.

The young Tl'azt'en man, his wife and three children were forced to share accommodations with 12 others in a typically small, spare reservation house. It's not an uncommon situation in the B.C. interior, or for that matter, on most reserves across Canada. With their fourth child on the way, Randy wanted his family to have a home of their own.

The frustration he must have felt over an extended waiting period could perhaps be highlighted by the following statistic. A 1990-91 Indian Affairs study determined the housing and health and safety needs of Native communities indicated an immediate need for \$40.3 million to provide housing on reserves in the Pinchi area.

Yet for this fiscal period the area is getting a mere \$908,000, according to local chiefs.

The coroner's report on Randy's death — appropriately labelled a homicide — contains nine recommendations. One of the most ironic is a call for an investigation into the severe lack of adequate housing and social services in B.C.'s Native communities.

Aboriginal people in the B.C. interior aren't surprised. Many outside observers have noted the Third World conditions their peo-

ple exist in. Many people have written about it, many people have died because of it and many people continue to suffer the physical, mental and spiritual abuses it spawns. The trouble is those who should see it up close and personally have never set foot in their communities.

Visits from Indian Affairs officials in the regional office in Vancouver never happen. The face of the minister is familiar only from the photos which show him opening schools, inking nebulous deals or denouncing aboriginal actions against his department's efficiency. Those in control of the purse strings have never seen the desperate conditions in the Pinchi area or in a lot of tragically similar situations across Canada.

Perhaps if they did it might change things. Perhaps Indian Affairs needs to make it mandatory their so-called field workers actually leave their offices and visit their areas regularly. Maybe a face-to-face confrontation with the harsh realities of Native life in more remote locations is a prime requisite for bureaucrats who so cavalierly dispatch funding. Perhaps they need to spend a single week every year trying to live in the same conditions so many aboriginal people do. Perhaps.

There needs to be a shake-up. Because the Randy Monks of this world needn't die because of white bureaucracy's denial. Sure, it's arguable Randy Monk was intoxicated and that his drunkenness was a factor in his death. Perhaps someone somewhere in officialdom can denounce the whole affair because of it.

But the bottom line remains that conditions exist in Native communities everywhere that spawn substance abuse, frustration, anger, resentment and unnecessary death. Until Indian Affairs and its minister start addressing the bottom line instead of playing the PR game, tragedies like that of Randy Monk will continue.

EAGLE FEATHERS: to Bev Christensen of the Prince George Citizen for the insight and the story.

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Your Opinion

Justice system failed aboriginal woman

By Ivan Morin
Contributing Writer

SASKATOON, SASK.

Recently I had the opportunity to watch our criminal justice system at work. I was at the court of appeal to watch an Indian woman, Beverly Johnstone, appeal her six-year sentence for the manslaughter of a white man who had raped and beat her.

Since Carney Nerland received four years for manslaughter after pleading guilty to the shooting death of Leo LaChance I quite honestly expected the court to reduce Johnstone's sentence to at least the same length as Nerland's.

I expected her lawyer, Mark Brayford, to make some reference to the Nerland sentence as the norm in Saskatchewan. At least that's what the Justice Department, from the minister down, has been telling the Aboriginal community since the Nerland sentencing. Ellen Gunn, director of public prosecutions for the province, indicated to me four years was within the range of sentences given in similar circumstances and certainly within the acceptable range of sentences for manslaughter.

But in my research I have found sentences as low as 18 months and as high as 12 years for individuals convicted of manslaughter. The justices of the Court of Appeal said the range is three to 12 years. But I have found a majority of the sentences are between three and four years. In most cases these sentences generally reflected the consciousness of the accused in terms of intoxication. Most individuals were extremely intoxicated at the time of their offences. This was not an issue in the Nerland case but was a major issue for Johnstone.

I was outraged at the decision of the Court of Appeal in the Johnstone case. Although I figure have seen enough injustices over the years in the judicial system and the courts to leave me numb to these sorts of things I couldn't hold back my anger.

If Nerland's sentence reflects what's normally given for manslaughter, everyone convicted of manslaughter, unless the circumstances are so abhorrent as to jar the sense of the community,

should be given an identical or lower sentence. If a four-year sentence is good enough for Nerland, who in the eyes of the Aboriginal community cold-bloodedly killed LaChance, four years is definitely appropriate, or too long, for an Aboriginal woman who committed manslaughter in desperate circumstances.

The courts alluded to the viciousness of Johnstone's attack on Garry Malm. Johnstone accidentally killed Malm after a night of drinking with him. Malm picked up Johnstone in the Barry Hotel in Saskatoon and struck a deal with her to trade money for sex. They drank a few beers in the bar and then drove to Warman, about 10 km from Saskatoon. Shortly after arriving in the home Malm began to physically assault Johnstone by slapping her and pulling her hair, according to a friend of Malm, who was partying with them. So violent was Malm his friend had to chastise him for his behavior toward Johnstone. Malm apparently told his friend to mind his own business and said "I paid for it and I'm going to get it."

After witnessing some more abuse Malm's friend apparently left. At this point Malm told Johnstone they were going to bed and they were going to have the sex which he paid for. But Johnstone had changed her mind about having sex with him and declined. Malm then raped Johnstone, who said Malm repeatedly threatened to kill her and told her she was not going to get out of there alive. Johnstone says she doesn't remember everything, because she had drunk too much but remembers Malm having a hammer. She somehow ended up with the hammer in her hand, looking over Malm's body. Malm was found dead the following day.

Nerland, leader of the Church of Jesus Christ Aryan Nations of Saskatchewan, shot and killed LaChance, an Indian from Whitefish Indian Reserve, northwest of Prince Albert. Nerland, an avowed racist, claimed the shooting was accidental. But while attending court for bail Nerland told the escorting police officer, "I killed an Indian, you should pin a medal on me."

Johnstone was convicted by a jury of manslaughter while Nerland was allowed to plead guilty without all the facts being

brought out in public. One of the principles a sentencing judge must consider is whether the sentence will reflect the public's confidence in the administration of justice. I submit these two cases are contrary to the public's expectations of justice.

Nerland escaped with a light sentence while Johnstone must suffer over the next six years in prison. She was clearly in a desperate situation and committed

a desperate act. Now she and her four young children will suffer the consequences of that desperate act. Keith Goulet, Cree Metis MLA for Cumberland, said "there are two systems, one for Aboriginal women and one for white supremacists." He also said Nerland's sentence "sends a message to white supremacists it's OK to kill an Indian in Saskatchewan." I guess the six-year

sentence handed to Johnstone and upheld by the Court of Appeal tells the Indian and Metis of this province that it is not OK to kill a white man, regardless of what he has done.

Where are all the protectors of the Aboriginal community in this case? Why is Johnstone being left to fight on her own? Someone say something. (Morin is a Regina freelance writer.)

Fight for the Indian way

Dear Editor:

In living and reading about today's struggle of First Nation people, the mentality of the Canadian state has not dramatically changed for the better down through history. It has only cloaked itself within a subtle divide and conquer facade that has many of our people deceived into believing momentary monetary pacification and compensation is the panacea for the problems we struggle with.

Hence, the Dene people of the north and the Lubicons and Woodland Crees of Alberta become splintered as the figurative carrot is dangled before them. And still we fight upon their alien and neon streets with poverty and alcoholism. And governmental mentality is reinforced to continue with the historical premise First Nation peoples can be colonized with alien beliefs and values.

When that occurs, the beast of avarice snakes into the human heart, corrupting honesty and compassion, and ultimately consuming the victim into donning alien beliefs and values. The tragic result is a loss of identity and dignity, which culminates into people forgetting who they are and where they came from, and consequently, they become consumed with alien ideologies and religions. They fail to realize success in an alien society is the measure of failure in their own backgrounds. They become products of a system designed not for the satisfaction of human need, but the multiplication of human greed.

It is saddening and appalling to see our leaders fall victim to the psychological warfare of governmental mentality at a great cost to the people they were entrusted to lead.

If the traditional philosophy of our elders is not adhered to as a way of life by our young people, we as First Nation peoples will lose the pride and strength our forefathers fought and died for. The struggle against assimilation will have been waged in vain. We must get back to the epicentre of our tradition if we are to assume control of our destiny as First Nation peoples.

If we're to survive the onslaught of the Mulroneys who lie ahead, we can't prostitute the wisdom of our elders in exchange for an ostracized and greedy existence. We must look into our hearts as First Nation individuals and merge our heartbeats as one people of one voice to bring assimilation and oppression to their corrupt knees once and for all.

Our ancestors sacrificed their lives to conquer the same and to give us a way of life in which to secure balance with all of creation. We must remember what the struggle really is and how the sacred circle is an intrinsic part of the struggle. Our elders are the living testament of what the struggle is. We must not allow ourselves to become victims by fighting for all the wrong reasons in an alien society. We must fight for the original and true way — the Indian way.

Kevin Leslie Stonechild
Bowden Institution, Alta.

Detox centre overdue

Dear Editor:

We received a complimentary copy of *Windspeaker* from the Indian friendship centre in High Level, Alberta.

We made a trip recently to High Level from where we left some 20 years ago. Upon entering High Level and seeing the friendship centre my heart jumped with joy.

We learned from Action North they're hoping for a long overdue detox centre, which made my heart feel good.

The Slavey Band chief told us "things started going to hell" when we left. I didn't know which way to take that. I'm sure he didn't mean it the way it sounded at first, but no matter which way, the lesson was well taken.

It was very sad to see how drugs and alcohol have taken over. A detox centre is long overdue and must be run by Native people. On our last try it went down the tube because of the Wasacuns. It must not happen again.

May the Great Spirit guide and protect.

John Pierce

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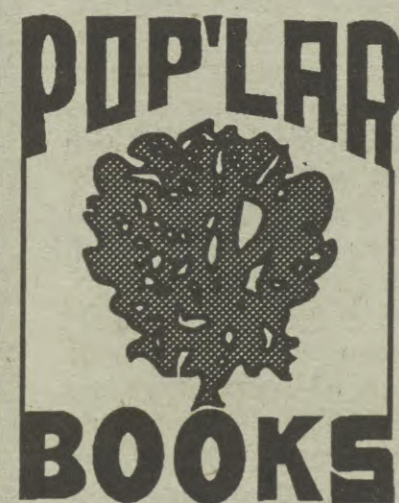
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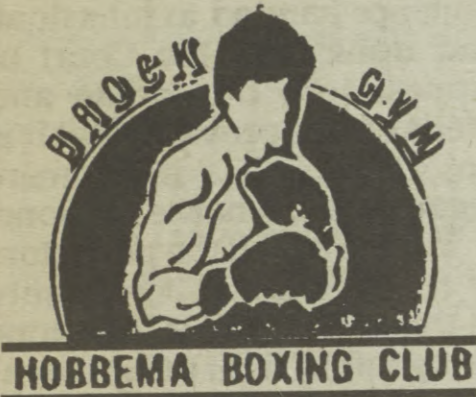
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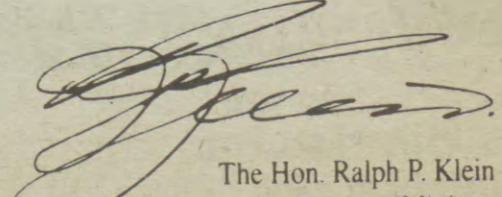
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Medicine Hat

World's largest tipi being erected

By Heather Andrews
Windspeaker Staff Writer

MEDICINE HAT

A permanent monument to the Blood and Blackfoot Indians is being constructed at Medicine Hat.

The first stage of the project, known as the Saamis (Medicine Hat) Archaeological Site and Olympic Tipi attraction, is nearing completion.

"The Seven Persons Creek coulee area is the site where many years ago the local Indians camped while butchering the buffalo they had killed," says Orest Tkachyk, fund-raising coordinator for the project. The site was also used for ceremonies and sun dances.

"Research is ongoing as far as the dates of habitation, but modern dating methods have confirmed artifacts and bones from at least the 16th century," says Tkachyk. The site is considered by experts to be one of the most exceptional and richest archaeological finds in the northern plains area of North America. It is estimated there are 83 million artifacts present and that the area was used as a gathering place for 10,000 years.

When completed the world's tallest tipi will reach a height equal to 20 storeys. Located on the outskirts of the city of Medicine Hat, it will be easily seen by tourists coming into the area on the Trans-Canada Highway.

"It is estimated the Saamis Tipi will triple the amount of tourists visiting Medicine Hat to approximately 100,000 visitors per year," says Tkachyk. This translates into \$10 million spent annually by tourists. Numerous nearby recreational and commercial opportunities will hopefully encourage tourists to stay awhile in the area, he said.

With the area designated a provincial historic site in 1984, the project has been enriched by donations of time, energy and the financial assistance of local businessman Rick Filanti.

"I recognized a long time ago the coming of my countrymen, the Italians, and other non-Native people to the shores of

America had tremendous consequences for the Indian people of the new lands," says Filanti. He says it seemed to him everyone prospered, everyone that is except the Indians. He was inspired to erect a monument for the indigenous people of North America which would reflect their rich cultural past.

"I thought about it for 10 years. Then after the Calgary Olympics I saw my chance. I arranged to purchase the tipi structure, which had formed a backdrop for the opening and closing ceremonies at the 1988 Winter Olympics, and move it to the Saamis archeological site."

Filanti saw the project as having a three-fold purpose. "First it recognized the Indian people of the area. Secondly, it commemorated the 1988 Olympics Games which were a major happening in Alberta. And after all, they bring people together from all over the world, reminding us we are all brothers," he says.

His third reason for being involved in the project was the tourist attraction it would create. "Travellers were passing us by and going right in to Calgary."

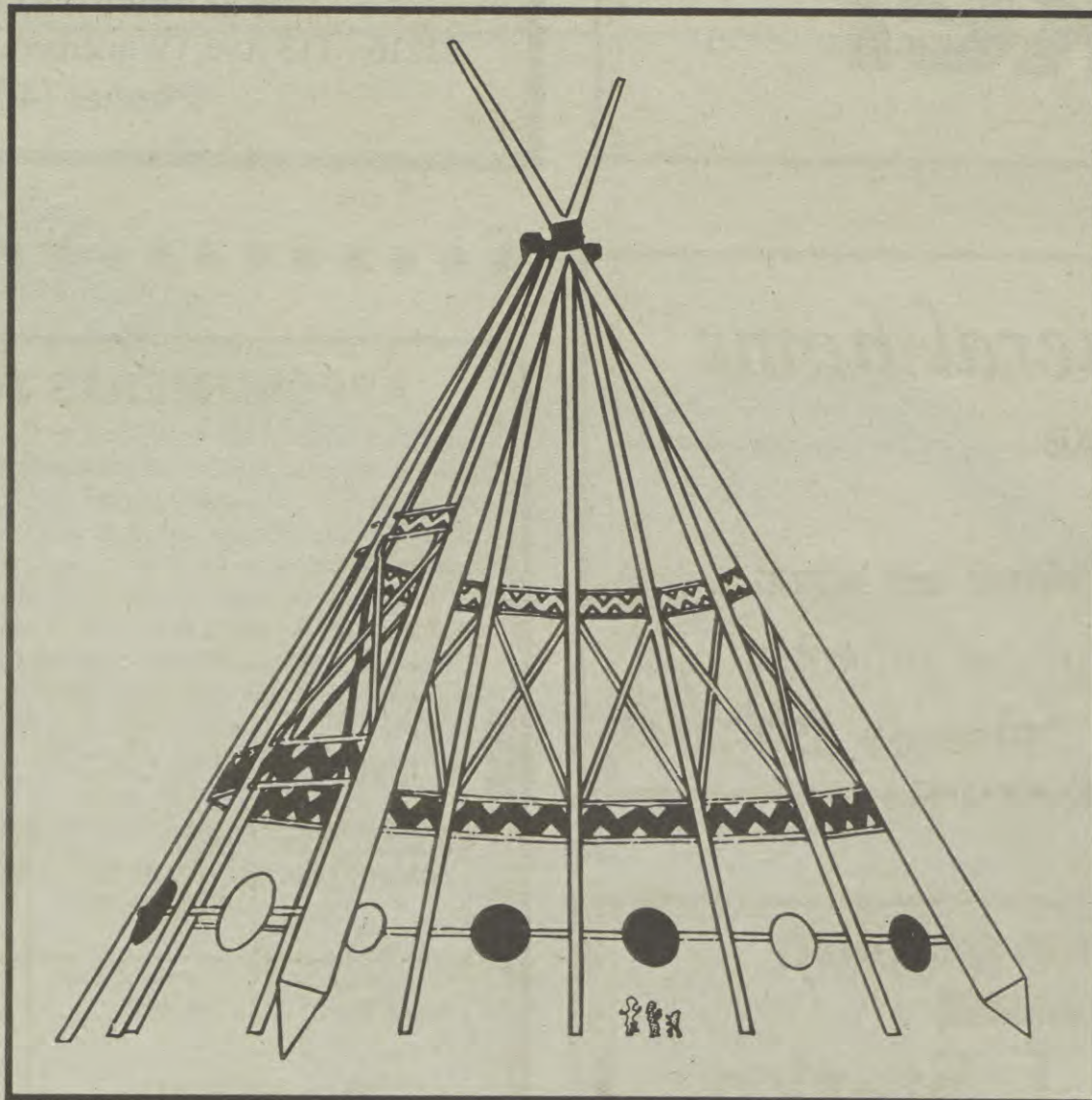
The Saamis association undertook a major fund-raising initiative, targeting private and corporate sponsors and all levels of government.

The initial stage of construction of the tipi and the beginnings of the interpretive centre is expected to be completed this fall. "We hope to have a dedication and official opening in October," says Tkachyk.

Phase 2 will include an expanded interpretive program and visitor services. Phase 3 will include the completed full-scale interpretive programming which will contain graphic displays, pictographs and artifacts to demonstrate to visitors the relationship of the Plains Indians to the Medicine Hat area.

The tipi has been formally recognized by Alberta's Native community as a symbol of its cultural history and as an important link to the Blackfoot legends of the Medicine Hat area. The 200-ton structure has been designed to last over 500 years.

"Best of all, it will feature large 12-foot storey boards upon which local Alberta Indians are invited to



The Saamis Tipi

illustrate stories of their culture," says Tkachyk. Over \$1 million has been spent on the initial stage and the fund-raising coordinator predicts \$4 million will be required before completion of the project.

"We still need lots of help financially and anyone who wishes to get involved will be welcome," he says. A wall of honor will recognize the names of contributors.

The Saamis association is anxiously planning next summer's activities. "We are hoping to host lots of cultural events, including a huge powwow," says Tkachyk. Ongoing demonstrations and displays will include beadwork, traditional hide tanning and artists at work.

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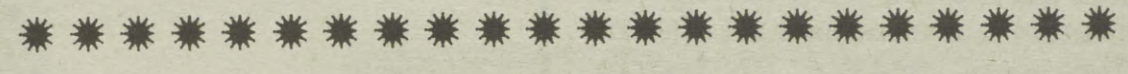
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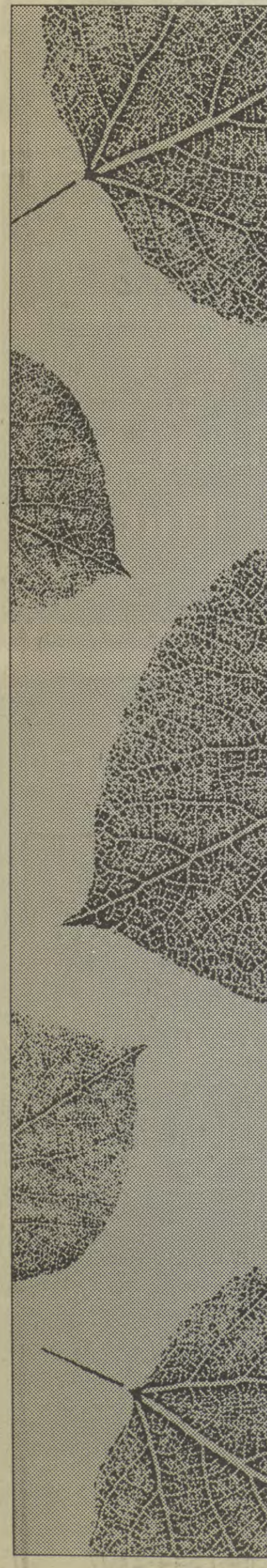
APPOINTMENTS TO LEGISLATED AND STANDING COMMITTEES

Vacancies occur occasionally on City Boards, Commissions and Committees as a result of increase in membership, appointments expiring, resignations and a by-law which does not allow a person to be reappointed on a Committee that they have served on for the preceding four consecutive years.

* The City of Lethbridge requests your involvement in its Community Affairs by becoming a member on one of its Boards, Commissions or Committees. As a committee member, you will have direct influence on the formulation of City Policy in key areas. All Committees have specific application forms with Terms of Reference. If you are interested in submitting your name for a Position, application forms, along with terms of reference, can be obtained from the City Clerk's Office, 5th Floor, Administration Building, 817 - 4th Avenue South. Applications for the following vacancies will be accepted until **Friday September 27, 1991**. Resident Aboriginals are encouraged to apply for all committees.

I LEGISLATED COMMITTEES	TOTAL COMMITTEE COMPOSITION	CURRENT VACANCIES	LENGTH OF TERM	FREQUENCY OF MEETINGS	GENERAL MANDATE	FOR ADDITIONAL INFORMATION CONTACT
Development Appeal Board	3 Citizens at Large 2 Aldermen	1 Citizen	1 year to a maximum of 4 years	As required on Thursday afternoon (approx. once every 6 weeks)	A quasi-judiciary body responsible for hearing appeals against decisions made in development matters pursuant to the Alberta Planning Act, the City of Lethbridge Land Use By-Law and the General Municipal Plan	Dianne Nemeth Assistant City Clerk & Secretary to the Board 320-3991
Health Unit Board	4 Citizens at Large 2 Aldermen	2 Citizens	1 year to a maximum of 4 years	1 meeting per month	Responsible for management direction, organization and policy pursuant to the Alberta Public Health Act	Dr. Barbara Lacey Medical Officer of Health 327-2166
Landlord & Tenant Advisory Board	7 Citizens at Large	4 Citizens	1 year to a maximum of 4 years	1 meeting, 1st Wednesday of the month	Responsible for advising landlords and tenants in tenancy matters, to receive complaints and seek to mediate disputes.	Chris Burwash Public Relations Clerk 320-3849
Municipal Planning Commission	2 Citizens at Large 3 Aldermen 3 Administration members	1 Citizen	1 year to a maximum of 4 years	Every other Tuesday	Responsible for development matters pursuant to the Alberta Planning Act, the City of Lethbridge Land Use By-law and General Municipal Plan.	Dave Cronkhitte Development Officer 320-3926
Municipal Police Commission	5 Citizens at Large 2 Aldermen	2 Citizens	1 year to a maximum of 4 years	1 monthly meeting the last Wednesday of the month	Responsible for the administrative direction, organization and policy required to maintain an efficient and adequate Police Force.	Terry Waiters Police Chief 327-2210
Library Board	9 Citizens at Large 1 Alderman	1 Citizen	3 year term eligible for one additional consecutive term of office (reviewed annually)	1 monthly meeting	Responsible for management and operation of the Municipal Library.	Duncan Rand Chief Librarian 329-3233
II STANDING COMMITTEES	TOTAL COMMITTEE COMPOSITION	CURRENT VACANCIES	LENGTH OF TERM	FREQUENCY OF MEETINGS	GENERAL MANDATE	FOR ADDITIONAL INFORMATION CONTACT:
Community Services	5 Citizens at Large Mayor 2 Aldermen City Manager	1 Citizen	1 year to a maximum of 4 years	1 meeting, 2nd Wednesday of the month	Review and recommend to City Council on all policy matters in the areas of Family & Community Support Services (F.C.S.S.), Cultural Services (excluding the Public Library), Parks & Recreation services and Protective Services (excluding Police).	Tom Hudson Community Services Manager 320-3002
Economic Development, Agriculture & Tourism	5 Citizens at Large Mayor 2 Aldermen City Manager	1 Citizen	1 year to a maximum of 4 years	1 meeting, 4th Wednesday of the month	Review and recommend to City Council on all matters relating to economic development including industrial growth, the agriculture industry, tourism in our community, etc.	Tosh Kanashiro Economic Development Director 320-3906

* To qualify, a person must be a resident of the City.
* For clarification on Council Committees, please contact the City Clerk, Jean Johnstone, at 320-3821



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Tallcree Reserve

New school opens on South Tallcree Reserve

By Heather Andrews
Windspeaker Staff Writer

SOUTH TALLCREE RESERVE,
ALTA.

An Alberta Indian band which took on the role of general contractor for the construction of its school has reason to be proud of the finished product.

"Everyone had input into the project, right from the design to the choosing of the teachers," says Ron Henriët, band manager for the South Tallcree Band.

The 60 students at the school, 79 miles southeast of High Level in northern Alberta, had been tolerating crowded inadequate conditions in portable classrooms.

"Once the plans were all in place, we hired Arlo Builders from Calgary to head up the construction. We were really pleased with their efforts to use local people wherever possible and they were really patient with non-skilled laborers," says Henriët.

The school opened this fall with four classrooms for Grades 1-8 and kindergarten, resource and special education rooms. Six teachers, two teaching assistants, a librarian and a secretary make up the staff. Construction is virtually completed. "Even the landscaping is done. We are just waiting for the grass to grow now," laughs Henriët.

The Woodland Cree people were assisted in the design of the building by Lambur Scott Architects of Edmonton. "The architects were great. They listened to what we wanted and helped us build a school that definitely reflected and retained an Indian theme," says Henriët.

Architect Deborah Scott says she enjoyed the project because the Tallcree people knew what they wanted. "They were very involved and very dedicated throughout the whole process. We had numerous meetings with the community as a whole in the planning stages. It is their school and they built it themselves with care and devotion."

Especially impressive is the multi-use room designed to be part of the everyday life of the community. Scott says cultural activities will be held in the room, which is attractively decorated with Native graphic themes and glowing colors. As well, the room is warm and bright with glass blocks allowing in natural light. A central focus is evident by the room being open to the hallways.

A further feature of the school is a tipi built of long-lasting fibreglass but otherwise designed with the technical supervision of the elders. "The Tallcree people will enjoy the amphitheatre in the tipi for special events as well," says Henriët.

An Alberta Power crew led by employee Don Warman loaned cranes and other equipment to enable the tipi to be erected. "They not only saved us a lot of money, but I don't think we would have been able to raise it without their assistance," says Henriët.

Another name both Scott and Henriët mention is that of Indian Affairs employee Aszal Zakaria, who as project manager was helpful and encouraging.

The band hopes to have an official opening this fall. "We are waiting to confirm the attendance of some dignitaries and then will be announcing the date and time," says Henriët.



Paul Macedo

The new Tallcree school reflects an Indian theme



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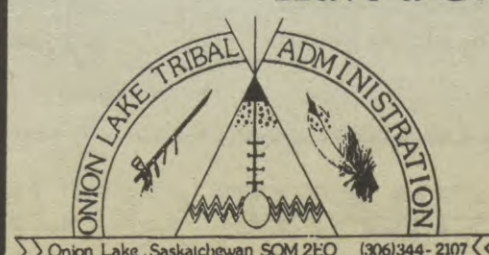
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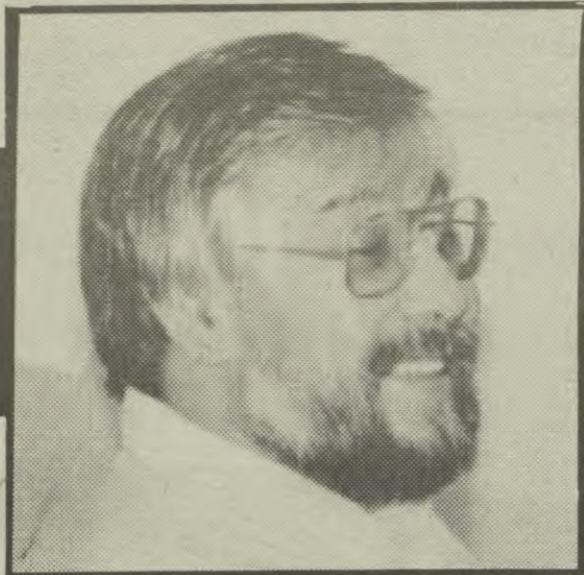
Advertising Feature

Grand Council of Treaty 8 First Nations, Executive Board



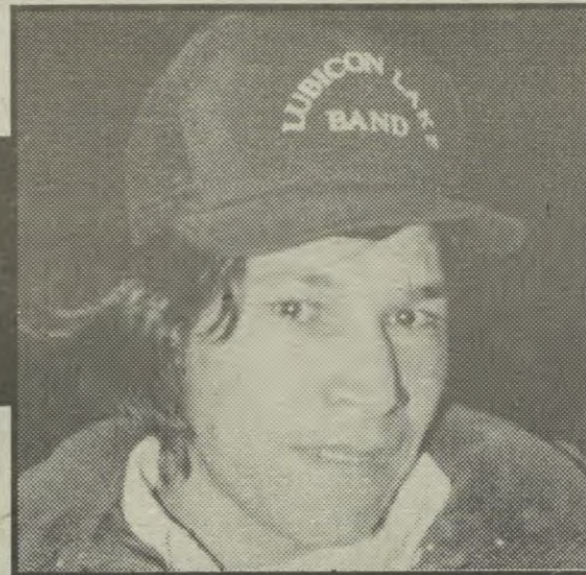
CHIEF STEWART CAMERON

Two years ago, Stewart Cameron was elected chief of the Saulteau Band at Moberly Lake, British Columbia. The election was done through tribal custom that saw Cameron elected by the band's Elders Council for a four year term. The Camerons have four children and they are expecting another child sometime this November. He is a firm believer in Native culture and education. As tribal chief of the Treaty 8 Association of B.C. for seven Indian bands, Cameron also believes in unity among the Treaty 8 people of B.C., Alberta, Saskatchewan and the Northwest Territories. "To be able to use our energy together, outwards instead of inwards," said Cameron.



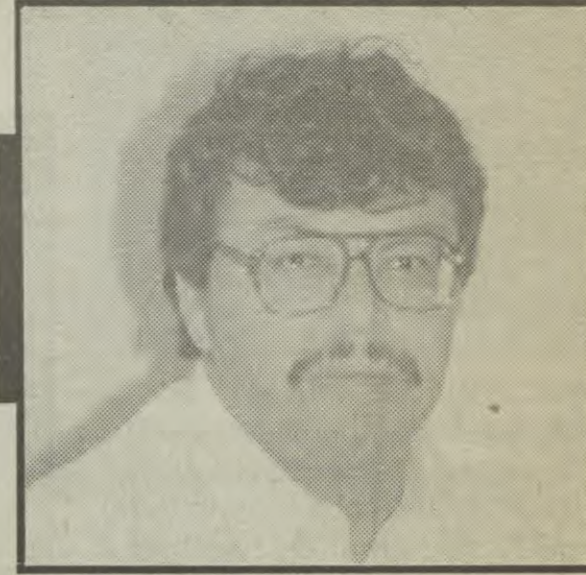
CHIEF ARCHIE WAQUAN

Born and raised in Fort Chipewyan, Alberta, Chief Archie Waquan has been elected chief of the Fort Chipewyan Cree Band on two separate occasions. As a leader his philosophy is to strongly encourage his people to become self-sufficient through education, proper training and employment opportunities. Presently as chief, he is striving to develop an economic base for the Cree band and the generations that follow. Waquan speaks Cree fluently, and he's an excellent trapper and fisherman. Married for 10 years the Waquans have one child, Trish, age 7. Currently he is chairman for the Athabasca Tribal Corporation, Athabasca Native Development Corp., Neegan Corp., Fort Chipewyan Lodge and the local Chamber of Commerce.



CHIEF BERNARD OMINAYAK

For years Lubicon chief, Bernard Ominayak has been negotiating with provincial and federal officials for a land base for his Cree people near Little Buffalo in northern Alberta. Ominayak's years of political debates and struggles with the governments of Alberta and Canada, along with his grassroots upbringing has gained him the experience and knowledge which will be beneficial to the Grand Council. Respected the world over as a leader, Ominayak brings to the Grand Council his understanding of grassroots people, and his belief for social, economic and environmental change—so desperately needed in the communities.



CHIEF ERIC ALOOK

After six years as a band councillor for the Bigstone Cree Band at Wabasca, Alberta, Eric Alook is now the chief of the close to 3,000 member band. Married with three children and a grandfather to five, Alook once worked as a heavy equipment contractor in the oil field business—and he still runs the school bus operation at Bigstone. His main concern for band members he represents is to get people off welfare. Alook was converted to Christianity 14 years ago and preaches the gospel on occasion at summer camp meetings in Wabasca. Alook said he is not overly religious but he gives the Lord the glory He deserves for changing his life. Alook brings to the Grand Council his leadership and business expertise.



CHIEF BERNARD MENEEN

Tall Cree Chief Bernard Meneen has always said the welfare of his people must come first. It's the reason Meneen was honoured at a economic development conference in Edmonton in May 1991. In a spiritual ceremony led by southern Alberta Peigan Nation elder Joe Crowshoe Sr. Meneen was bestowed with an eagle chieftan war bonnet for his many contributions to his people. Meneen brings to the Grand Council many years of negotiation experience and a mind for capitalizing on business ventures.



CHIEF RON SUNSHINE

Ron Sunshine has been the chief of the Sturgeon Lake Cree band near Valleyview, Alberta, for about 10 years. Always the diplomat, Sunshine has always worked toward economic growth for Sturgeon Lake. He is a firm believer that education for his people and more employment opportunities on the reserve make for a strong community. His business sense will lend to the strength of the Grand Council.



CHIEF HENRY BEAVER

Addressing the concerns of his people has always been a number one priority for Fort Smith, NWT Band Chief, Henry Beaver. Beaver is a grassroots chief and has led the Fort Smith band for about four years. His main concerns have always been the protection of the environment and a better living for his people. He brings to the Grand Council, leadership qualities and an understanding of community-minded people.

**Grand Council
of Treaty 8
First Nations
First Annual
Assembly**

**September
24 - 25, 1991
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Grand Council of Treaty 8 First Nations, Staff



**ENVIRONMENT WORKER
GREGORY J. ROSE**

Gregory Rose was contracted by the Treaty 8 Grand Council last May to do an informational package on the Grand Council, the treaty 8 area and its people for access to all government, Native and media organizations. The package offers an understanding of the history and size of Treaty 8 and the recently formed Grand Council. He has a Masters of Business Administration degree from the University of Alberta, Bachelor of Arts (Economics) from McGill University which included two years of finance at Southwest Texas State University. Rose speaks French and English fluently and in 1990 he worked at the U of A as a business consultant. This fall he intends to study law at a university in Ontario.



**EDUCATION COORDINATOR
SARAPHENE THOMAS**

A member of the Nanaimo Indian band in British Columbia, Saraphene Thomas gained a lot of her experience as an education coordinator by working for four years in the education field for her band—after she completed high school. After moving to Alberta, more experience was gained working with Treaty 8 chiefs since 1983. As part of the Grand Council staff, Thomas coordinates the Treaty 8 Education Advisory Committee, working in cooperation with Treaty 8 chiefs regarding concerns and interests pertaining to education. Thomas is available to assist and support the communities of the Grand Council members.



**OFFICE MANAGER/ACCOUNTANT
IRMA WILLIER**

Born in Manitoba, Irma Willier is a member of the Driftpile Indian band, through marriage to husband Allen Willier. The mother of two has been married for 21 years and loves skiing, camping and travel when her busy schedule permits. Presently, Willier has one year left to complete her 5th level program of Certified Management Accounting Degree. With 18 years experience in the accounting field, Willier is the financial advisor for the Grand Council and actively participates on all selected boards structured under the Grand Council and with government departments. Willier also ensures all standards and objectives are carefully met to address the goals of the Grand Council.

For more information please contact:

GRAND COUNCIL OF TREATY 8 FIRST NATIONS

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Advertising Feature



Grand Council of Treaty 8 First Nations

GRAND CHIEF FRANK HALCROW

Grand Chief of the Treaty 8 First Nation's Grand Council, Frank Halcrow has been chief of the Grouard, Alberta, Cree Band for 21 years. It's a position he will hold for his lifetime after being elected through Tribal customs and not through the Indian Act. All through his life Halcrow has made a name for himself as a "go getter." He was involved in the founding and formation of the Lesser Slave lake Regional Council, and in 1979, he helped form the Alberta Indian and Health Care Commission. He served on the Indian Association of Alberta board of directors and in the mid and late 1970s, he served as the IAA president. Halcrow once had his own private construction business but the lure of politics drew him back into the political arena. Halcrow says now that the Grand Council is in place — "It will work for the betterment of Indian people."



The Objects of the Grand Council

- a. To provide a unified Treaty 8 organization to promote, advance and represent the concerns and interests of the Indian First Nations within Treaty 8 ("Grand Council Members").
- b. To provide a unified, collective organization to secure, preserve and ensure the protection of the spirit and intent of Treaty 8, 1899.
- c. To promote, develop and enhance representation of the Grand Council members by providing a unified organization to effectively address the concerns and interests of the Grand Council members.
- d. To monitor, evaluate and respond to the actions and policies of all levels of government, their departments, agencies and corporations which affect the interests and concerns of the Grand Council members.
- e. To encourage, foster and facilitate the delivery of programs and services from all levels of government, their departments, agencies and corporations and with other organizations which will benefit, assist, and support the communities of the Grand Council members.
- f. To initiate, co-ordinate and administer the research, study and reporting on issues that impact upon the Grand Council members and their communities.
- g. To work, function and operate in conjunction and co-operation with all possible Indian resources including Indian First Nations, Tribal Councils, Indian Institutions, Indian Corporations, Indian Agencies, Indian Political Organizations and all other Indian Organizations.
- h. To organize and conduct or participate in conferences, meetings and exhibitions for the promotion and discussion of issues and matters relating to the concerns and interests of the Grand Council members.
- i. To facilitate the exchange of information among Grand Council members and between the Grand Council and the public with respect to the aims, objects and activities of the Grand Council.
- j. To do all other things as are incidental or conducive to the attainment of the above objects.

Treaty 8 Grand Council represents 37 bands

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

It was a historical day for Treaty 8 chiefs in March 1990 when at an all chiefs conference in Edmonton, chiefs from treaty 8 structured the organization of the Grand Council of treaty 8 First Nations.

The newly formed Grand Council represents 37 Indian bands located in northern Alberta, Saskatchewan, the Northwest Territories and British Columbia.

Three months later, chiefs from Treaty 8 elected Grouard Chief Frank Halcrow as their Grand Chief of the federally-registered corporation at a meeting in Fort McMurray.

Halcrow said it was a long time coming but it had to happen.

"The concept has been discussed for 12 years. Now it's a

reality," he said.

The mandate of the Grand Council is to provide a unified Treaty 8 organization to promote, enhance and represent the concerns and interests of aboriginal people at a Treaty 8 level.

Halcrow said the Grand Council was formed out of concern how Treaty 8 bands were being served by the Department of Indian Affairs and the Indian Association of Alberta.

He said the chiefs decided they wanted more administrative responsibilities for their reserves.

"Take policy changes for instance. They're carried out at a higher level in consultation with the federal government. Many times a change in policy did not reach the reserve level until after it was made," Halcrow said.

He said prior to the Grand Council being formed his involvement with the IAA was strictly as a member and not as a chief.

"With the Grand Council I'm

involved in policy changes as a chief. It makes a big difference knowing what's on the agenda and being able to deal with it as a chief," he said.

Halcrow said the Grand Council must now be consulted when a legislative policy change affecting Treaty 8 is made.

"And Treaty 8 chiefs participate in the policy change. We should have never been left out in the dark when changes were being discussed that affected Treaty 8 band members. It's one reason why all matters regarding Treaty 8 are now discussed through this office," he said.

When the Grand Council concept was born last March, it was only a title with no staff, he said.

"Then Treaty 8 bands and the tribal councils each gave cash donations to start the process.

"We are presently negotiating a revised agreement with the federal government from one year to a three-year agreement. "There are objectives and

goals attached to the new agreement," Halcrow said.

He added the new agreement will probably come into effect within the next two months.

The Grand Council is now mandated to act on behalf of Treaty 8 Indian bands as a whole, under their jurisdiction with all levels of government departments, agencies and corporations which affect the interests of Treaty 8 First Nations.

The Grand Council's long-range plan is to encourage, foster and facilitate delivery programs and services from all levels of government departments and other organizations which support the Grand Council members.

The Grand Council will also review treaty land entitlement and specific claims, social development legislation, housing policy development and policing.

"A commendable structure of this nature has never been formed in the history of the De-

partment of Indian Affairs. It's the first organization of this kind in Canada, in respect to a specific number of treaty areas," said Halcrow.

He said the Grand Council will work in conjunction and in co-operation with all Indian organizations.

"I want to make it clear we still support all Native organizations," Halcrow said.

Only chiefs are allowed to hold positions on the Grand Council. The Grand Council's current directors are Chiefs Frank Halcrow, Eric Alook, Bernard Meneen, Ron Sunshine, Archie Waquqan and Bernard Ominayak of Alberta, Stewart Cameron of B.C. and Henry Beaver of the N.W.T.

"The Grand Council will work for the betterment of Indian people," Halcrow said.

The Grand Council plans to hold its first annual all-chiefs conference on the Sawridge reserve at Slave Lake, Alberta Sept. 24-25.

Hunting and Trapping

Trappers: Guardians of a fragile environment

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Animals often produce more young than their habitat can support, but according to former Fur Institute of Canada board member Donna Dunsmore "Trappers often protect the animals from themselves, as in the case of the beaver which has a high reproductive rate and few natural enemies."

Trappers ensure sufficient food and habitat exists to allow continuous colonies of beaver and other furbearing animals. "Without trapping, a boom and crash cycle would develop," says the Edmonton woman.

Native people have recognized this for generations. Aboriginal hunters lived off the land, seeing the surplus as a gift and using it

wisely, taking only what they needed to survive.

Populations of wild animals fluctuate in a cycle set by the snowshoe hare. "This popular animal is food for virtually all predators including lynx, fishers, martens, coyotes, hawks and people," says Dunsmore. Every eight to 11 years hare population peaks and as a result numbers of wild animals increase too. Careful management by hunters and trappers helps eliminate the excess.

"In years of high numbers, quotas of animals trapped are increased. Likewise, when the cycle is reversed and populations of various species are low, the quotas are lowered," says Dunsmore, who has also served as president of the Edmonton Fur Retailers.

All fur sales are registered as are all trapping areas. As well, trappers are licensed and seasons carefully controlled, she says.

Dunsmore claims it is a testimonial to the dedication and care of trappers everywhere that furbearing animals are available wherever suitable habitat is found. "It's not overtrapping that's killed off the animals in some areas, it's urban expansion."

As well as aiding in the balance in nature, trapping is vital to the economy of many areas of Canada. As a renewable resource when handled carefully, trapping supports many families through the winter when there's little alternative employment available. While the men tend their traplines, the women sew pelts together to make warm robes and parkas or attach ermine or rabbit trim on beautiful handcrafted footwear like mukluks and slippers.

"Nothing is wasted. Furs are sold because the people need some cash income while

continuing to live off the land in every way possible," she says. The value of the meat obtained from trapping may sometimes exceed the dollars realized from the furs. Almost all the meat is used by the trapper as meals for his family, food for his dogs or bait in the traps.

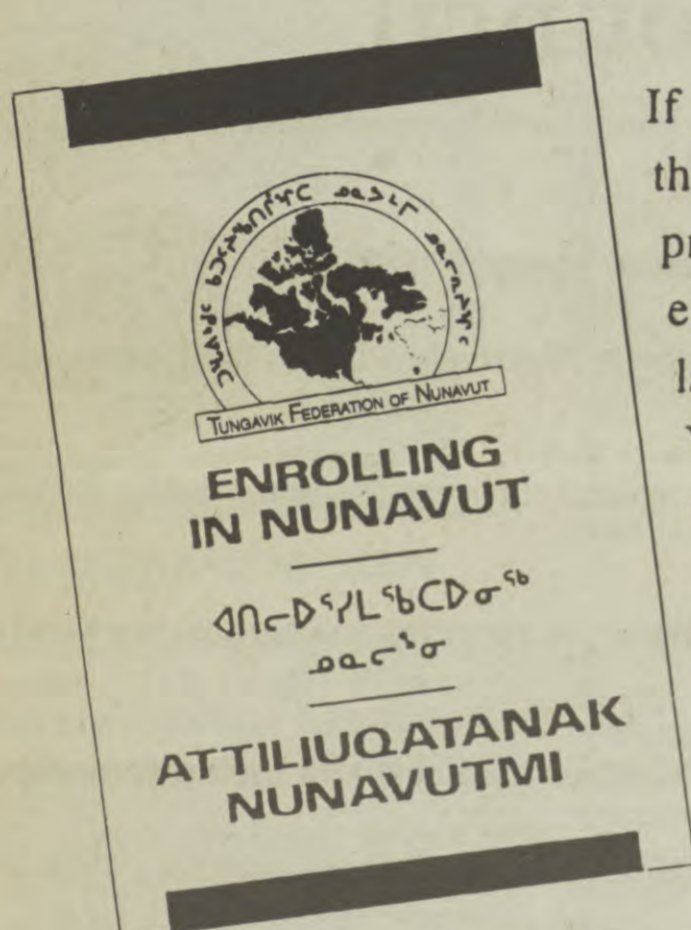
And trappers recycle the money earned by the sale of pelts. At the beginning of every trapping season, cash registers all over the trapping areas of Canada ring up purchases of rifles, ammunition, radios, snowmobiles, clothing, traps and food supplies.

Many of Canada's 50,000 Native trappers work in the sum-

mer as guides for hunters and fishermen, in the logging industry or as forest firefighters. All are glad however when they can return to their traplines again late in the fall, enjoying the security, independence and outdoor lifestyle which only trapping can give them.

Trappers can be considered guardians of the fragile environment as far as living off the land is concerned, according to Dunsmore. "Trappers are a very compassionate group. The Native people were the first environmentalists to practise an environmentally-sound, sustainable and responsible method of wildlife management."

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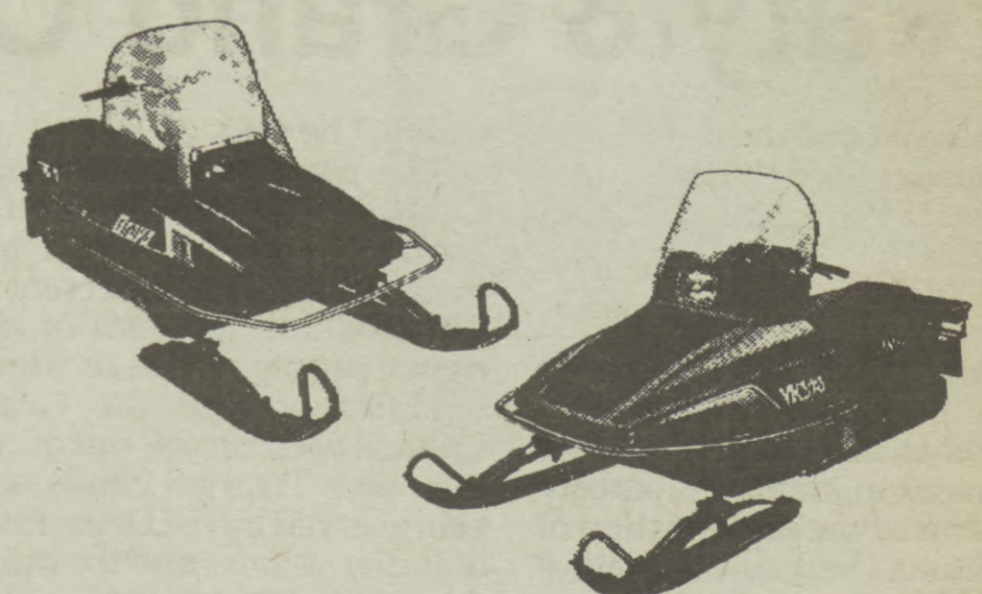


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Hunting and Trapping

Assumption trappers discouraged by charges

'Our way of life is slowly being eroded so we are becoming sitting ducks for welfare'

By Molly Chisaakay
Contributing Writer

ASSUMPTION, ALTA.

Since he was 16-years-old Modeste Providence of Assumption has made his living as a fur trapper. Now 49-years-old he says his future as a trapper looks bleak.

Providence and his trapping partner and brother David, 61, and his son Harvey, 27, of Assumption face a variety of charges in connection with their livelihood.

"Every year I go trapping, I am not happy about being charged for trapping," said Modeste. "I might lose my trapping license and that is my survival."

Modeste said he was charged for trapping out of season after going to pick up the traps of his 30-year-old nephew, Clifford Providence, who died unexpectedly in February.

Other charges were laid for untagged lynx pelts, which Modeste said he sold to a fur buyer on the reserve.

Charges were also laid for trapping too many lynx. There is a limit on the number of lynx each trapper can take on a trapline, he said.

The three trappers are registered licencees of trapline No. 104, an area south of Bistcho Lake and Jackfish Point Indian Reserve No. 213, said Modeste.

David and Harvey confirmed the trio are facing charges.

A court date has been set for October. "I am worried about how I can make a living," said

Modeste.

"Trapping has always been a way I made my living. If I go trapping now, I am facing charges as a criminal for wanting to make money and bring back food for my family," he said.

Most families rely on trapping as a way of life and to make extra money. For some families it's the only source of income.

"We use the meat for our families," said Modeste. "That has always been our way."

"By using everything of the furbearing animal we do not waste anything," he said. "What we don't use, we give to the women who sew with them."

"Trapping has been always the way I made money other than labor work and fighting forest fires," said David. "It is hard to accept what is happening to us."

Many trappers express fear of getting charged by Alberta Fish and Wildlife.

"Our way of life is slowly being eroded so we are becoming sitting ducks for welfare," said one trapper, who asked not to be named.

David, a well-known Dene drummer sits quietly on the grass outside his Assumption home. "I just don't know how it will be this season," he said.

"It used to be that people here were proud to be self-reliant and made a living with determination. Now it seems to have left an uneasiness," said one trapper.

Some families still go out to the traplines together and live at the cabins to hunt, fish and trap.

"It is a good way to live and our way of life," said David.



Molly Chisaakay

Some families still live at cabins on the trapline while they hunt, fish and trap

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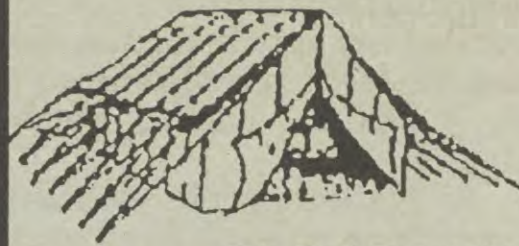
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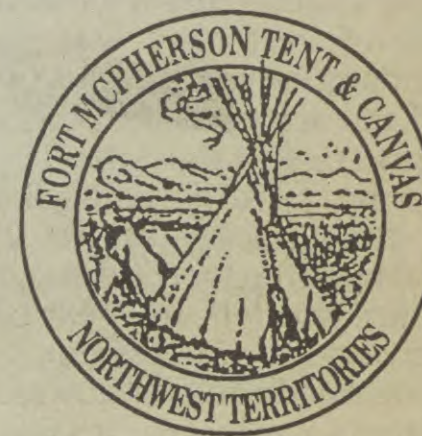
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Hunting and Trapping

The sacredness of the hunt was violated

By Stephen G. Wuttunee
Contributing Writer

CALGARY

Bringing this article to life wasn't an easy proposition. The problem lay not in jotting down the words, but in sacredness. I dislike talking too openly on spirituality. I feel it is best left to each of us for his own interpretation. And since no one thinks, talks or acts alike, I feared the story wouldn't touch the intended chord. However, after many false starts and much thought I concluded everyone could pull something from it. Exposing what I've done shames me, yet if it makes other young hunters reflect, I trust I've done right. I may get a little sappy, but there's a purpose for that.

Dawn, 29 Sept. 1990.

I stumble out of my little dome tent with messy hair and unlaced Sorels on the wrong feet. It's been a long, sleepless night. Pretty cold too. Coyotes yelped a lot. I need a smoke.

Already day two of the hunt and I've nothing to show for it. Not a single ounce of fresh meat. Camp rations down as well — most of yesterday was spent searching for wild edibles. Luckily I ran across saskatoons and raspberries by the river.

In my rush to get going, things get done quickly. Before long, the remaining food is devoured, the fire snuffed, my gear gathered and I'm off. High above in a pine, a red squirrel's incessant chattering accompanies my departure.

Mornings like this are a blessing. Gray jays glide smoothly across the trail and squirrels, fresh from their night's rest, eagerly pursue each other in the spruce tops. With all this harmony my senses gradually awaken and I feel increasingly well and alert. My gait is stronger and more powerful.

I come to a small rushing creek. Kneeling beside it in the loose gravel, I immerse my hand. Aiee, it's ice cold! I then bring it to my mouth for a sip. Mmmhh, it sure beats the foamy, evil-smelling stuff oozing from city taps.

Now fully refreshed, I rise to my feet and look around. The trail leads higher and higher and I'll be exposed to anything in the valley below shortly if my course isn't altered soon.

Actually, this large valley might prove a good place to hunt. Animals bedding for the day would enjoy the safety provided by the thick spruce growing along the bottom. The trail I'm on parallels it too, so getting lost wouldn't be a hazard. Yes that is where I'll go!

A tiny speck of movement on the opposite hillside interrupts my descent. I quickly raise the binoculars for a better look. Deer! Three of them!

Like a mountain lion that hasn't eaten for days all I can focus on is my prey and getting close to it.

The breeze, constant from the northwest, should adequately neutralize my scent and any noises while sneaking in. A second sweep with the optics reveals more than enough brush in the valley. Mostly thick willows and tall grasses. Excellent stalking cover.

The trio seemed headed for the basin's centre, where they'll likely bed for the afternoon.



"Deliverance" by Stephen Wuttunee

They'll disappear from view once they reach the evergreens — unless I cut them off. There's a clearing right in their path of travel. I have to move swiftly. I check the rifle for the last time and start down the slope.

The going's tougher than expected. Huge deadfall slows my pace considerably. After a few minutes I emerge into an open meadow. Roughly 200 yards separate me from the evergreens. I slow right down.

The predator within surfaces. Barely 100 yards away. Distance no longer matters. I'm sufficiently near for a shot if one presents itself. All sounds, including my heartbeat, are magnified 10-fold. As I near my destination I find myself hunting instinctively rather than with logic or reason. Any second now...

I'm in the middle of a step when something screams at me to stop. So I do. And slowly, slowly I look left. Whoa. Shoot!

Too late, it's already done. Back home in Calgary 12 1/2 hours later.

There's no denying my anguish. I've acted terribly this morning and am being rightly punished for it. I feel like dirt.

That poor deer! Instead of finishing it off as I should have, I bypassed the wounded animal, fully intent on killing another. Only after failing at that did I return to complete the job. I'll never forget the indignant glare it gave me as I walked by. What prompted me to act this way? Was this how I chose to treat my own kin? The sacredness of the hunt had been violated and I was ashamed.

Two days after the hunt, my cousin's freezer mysteriously went on the blink. It contained all my deer meat, his ram and other foodstuffs. In a year of faithful service, not once had it ever done that. Was it a hint?

A great sacrifice occurs when a being gives its life for another and it's nothing to heed lightly. No real hunter, regardless of skin color, ignores this.

I also question my sanity in carrying the deer on my back for four miles back to the truck. Is there a better way to get a bullet in the head? At the hospital they told me I damaged my lungs from overexertion. I believe it. I

can't even breathe without my chest feeling like it's going to burst. And my back hurts, the slightest twist to the side summons pain so intense I almost want to break down and cry. How long must I wait before my lower discs heal? A week? A month?

Still, my body's suffering shrivels in light of the hurt in my soul. Is it any wonder why I'm thrashing in the throes of such agony? Isn't it perfectly clear I've learned my lesson? In the recesses of my heart only bitter emptiness remains for the deep spiritual radiance that once permeated my very being has died out. Please! I promise never to do it again. I want a second chance.

As Native people we know everything on earth has a spirit. Nothing is inanimate. The pebble on the road deserves the same amount of respect as the eagle that soars the heavens. These aren't superstitious beliefs with no basis for fact — we know them to be true! You young children and teens respect this ancient knowledge. In years to come others will ignore it at their own peril. Direct consequences follow our actions. What is sent out on the circle of life invariably swings back to us, often multiplied. The beauty is we can choose what we put on this circle.

Hunting solely for pleasure can be a dangerous business. But let's not bury our heads in the sand and pretend there's no adventure and sense of well-being derived from hunting. Breathing cleaner air and not being surrounded by people isn't, in my view, an unfavorable position. And the challenge of trying to outwit an animal on his own turf is an experience. These things are good, I'm sure of it. I just don't believe amusement should be the goal of it all. It goes infinitely deeper than that.

Everything seeks to live — bird, plants, rocks, mammals, fish, insects — everything! Do you doubt this? Go watch the animals, they will tell you. Look at the sky. Does the red-tailed hawk dive for no reason and kill itself against a tree?

Sit placidly near the edge of a stream and study it. Do you see fish jumping ashore and not try-

ing to get back in? If it rains in the forest, does the tree pull up its roots and refuse the water? There'd be no life left on earth if this was how things worked. If the desire to live is so strong, why do some of us kill indiscriminately? Can we come up with an answer?

We are caretakers of the earth. Yet if we destroy life for no reason and justify it, what kind of hunters are we? Cold-blooded murderers is more like it. No wonder some relentlessly dog us about the activity — we've been feeding anti-hunters the manure that slaps us back in the face.

But I'm not anywhere near perfect. I've done some pretty horrendous things. And given human nature there'll probably be a whole lot more to come. Through a daily regimen of kindness and respect for nature though, perhaps I can make these happenings less frequent. I sure hope so, it seems to be working well up to now.

After that hunt I decided I would never again allow myself to become separated from the act of killing. Maybe then I won't take it for granted. When we hunt, most of us hunt walk randomly in a field or forest until we spot something, take aim with our high-power scopes from 200 yards or more and blast a tiny projectile at a couple thousand feet per second into a living being. There is no spiritual connection here.

I've sold my rifle and now hunt with a 55-pound recurve bow. I make my own arrows from scratch too. The only disadvantage is the tremendous amount of time it takes to file down the sheet metal into arrowheads, find the perfect shafts and assemble everything so it fits as an extension of me. But it's also fun.

I'm not against gunners. But I prefer hunting with a bow and arrow in getting close to nature. To each his own. Heck, I may even buy another gun.

But the attitude I had before I started bowhunting has vanished. Seeing death up close and under such intimate terms has changed me. I'm more aware of what I'm actually doing out there.

These days I bring a small

pouch of tobacco with me whenever I hunt. Upon killing an animal, I'll take a pinch and place it on the ground beside my kill. Then I say a short prayer, thanking the Creator for a successful hunt. This way, in taking the animal's spirit, I also offer something back. I had done this when I killed that deer last year but then the offering might've been looked upon as more of an insult than a sincere gesture of thanks. I could have chosen to end that creature's life without undue suffering on its part, but I didn't. I sure paid the price.

I believe the tobacco tradition is unique to North American Indians, although Germans, for instance, also show gratitude in the hunt. They stuff a small portion of grass and twigs in the animal's mouth, symbolizing its last meal on earth before crossing over into the next life.

All of nature's elements are interconnected. In my eyes, there is no difference between harvesting wild plants and hunting and killing a wild animal. If this sounds too celestial to digest, is it not proof of our alienation from the basics? Question these things in your mind. Time will restore the truth. But don't make the mistake of searching for answers in cities, sacredness has deserted these places. Instead, take a hike in the wilderness or your own backyard. Crouch to the soil. Anywhere is fine. Never mind your neighbor or his opinion. What he thinks of you is unimportant. Just relax and observe the blades of grass, the little stones and sand particles. Do you realize you're made of such things? Do you fully understand the frailty of life? The time will come when your flesh will return to these substances. No one escapes this fate.

It is difficult not to feel sorrow for a dead animal when such closeness with nature is felt. Think about it, you are directly responsible for a death. Whether the animal is an aardvark or beluga whale is irrelevant. What's important is by your actions, the breath of life has forever left its body. The animal won't be able to return to its secure bedding spot or rise to another day. If it had a mate and child — or several — it will never see them again. Until they die too.

Perhaps it is essential we do such things in our youth. There are many examples in nature. Take the red fox. A vixen will often bring injured and live prey to her young, which teaches the pups how to stalk, catch and kill. Later, when they grow and start exploring around the den, the youngsters routinely capture and kill insects, mice and other critters for fun.

It could be this is the way we were also meant to learn — master the basics of doing something and then go deeper and understand the spiritual side of it later.

Let me leave you with one thought, a rule that has stood the test of time and immortality. It was passed on to me by my father. Think deeply about it the next time the animal in your sights doesn't fulfill a need in your life — it's considered murder on the other side.

Edmonton

Shoppers treated to dazzling dancing display

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Shoppers hurrying in En-

trance 8 recently at West Edmonton Mall found themselves forgetting their errands and pausing to watch a dazzling display of dancing.

Compliments of Sun Works and Company, a group of dancers

entertained crowds throughout the day in front of Sport Chek. The performance was just one of many the young people gave over the next few weeks.

"Sun Works is supporting the dance group to develop several desirable qualities in the participants," says leader Laurie Oulette. It offers them a good wholesome activity which is also fun.

"The confidence they gain from performing in front of crowds is gratifying to see," she says. Their dance form is known as rap or hip hop dancing, but the young people also like to use the term funk dancing.

The dancers are from all walks of life and from different racial backgrounds, so the cross-cultural sharing is also important.

"The dancers are taught respect and discipline for all nationalities, although the roots for our group are in Indian culture," says Oulette, a Metis. She says hip hop dancing is a contemporary link to the fundamentals of Native spirituality and philosophy because of the other qualities the teens learn in the process.

"The dancers are encouraged to contribute by bringing their own music tapes and designing various steps and routines themselves," she says.

Group member Brent Donald enjoys his involvement with Sun Works. "Dancing expresses our moods, it reminds us of the beat of the drum." Donald, who is known as Slice, is also a member of a Metis cultural dance group sponsored by Edmonton's Canadian Native Friendship Centre.

"We never do the same steps twice. And every dance is different. It's fun to come up with innovations as our mood dictates," adds Lionel Bearhead.

But funding is needed if the group is to survive. Oulette says the group has been asked to perform at reserves, the Edmonton

and Drumheller Institutions and many local events. "We've even been invited to attend a conference in Las Vegas in the fall. But it all takes dollars and we just don't have enough."

Transportation, possibly a van, is badly needed so the group can attend all performances to which they have been invited. And they need a studio where they can practise — a school gym, church basement or community hall would be excellent, says Oulette.

Helping Oulette with Sun Works and Company are Rose Mercredi and Twila Turcotte, both former Miss Metis. The dance group is just part of Sun Works, which also provides motivational speakers on drug and alcohol abuse and promotes Native clothing designers and artists.

One of the interested members of the Metis community

who approves of the dance group is Dorothy Daniels. "I love the high energy of the dancers and I think it's terrific to get kids involved in such a wholesome activity. It's creative, innovative and it is such a positive atmosphere," she says.

Daniels knows her way around the funding circles, having been involved with other volunteer organizations over the years like the White Braid Society, a local Native dance group currently being revived. And through her many years of public service employment, she is familiar with numerous organizations which may be interested in the group.

The dancers are enthusiastic. Without the group they say they would have spent the summer "sleeping, babysitting or bumming around the malls. We hope to still be together as a group a year from now."



Heather Andrews

Brent Donald

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Ms. Sokolyk focuses her practice in the areas of Aboriginal Law and Land Claims, and Immigration. She has been very active in the National Native Law Section of the Canadian Bar Association. She was the founder of the Native Law Subsection of the Canadian Bar Association (Alberta Branch) and the Chairperson from 1989 to 1991.

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Residential school left him scarred 'for life'

By Molly Chisaakay
Contributing Writer

HIGH LEVEL, ALTA.

Although the sun shone brightly the morning Elmer Cardinal returned to St. Mary's Catholic Salesian Residential School clouds of anguish hung over his head.

Cardinal, executive director of the High Level Friendship Centre, remembers the pain and the hurt he suffered 36 years ago at age 13 at the boarding school. "Sometimes I am grateful I have only been beaten with a fist and have not been sexually abused," he said.

But he's not sure he is so lucky since he still carries the painful memories of his treatment at the school with him. Is there really a difference between physical beatings and sexual abuse? he asked.

"There were so many rules, restrictions, limitations and routines which prohibited development or growth. I was stupid and naive," said Cardinal. "I never really remember playing, really being a child.

"When I look at these fields I can't help but remember things," he says his voice almost choking. And he points to the green, freshly-cut grass to the right side of the building.

"There used to be a skating rink right there and a huge garden there to the left," he recalls, blinking back tears.

"The place where my only friend Seeweed Whiteford broke his leg," he said. "They kicked him, I don't know if the priests beat him because he was a rough kid or for being Indian.

"Sometimes I thought it was like slavery, because there were absolutely no choices," he said.

He said one priest used to take kids on a daily run to the local Canada Safeway to pick over thrown-out food. Those trips became a social event for Cardinal. "It was the only time I got out to see the city. I looked forward to those trips."

He said he found it tough to learn both English and Latin at the same time, and noted Native languages were not spoken at the school.

Some Natives lost not only their language but their identity, he said.

"Mixed-up and scared, not learning fast enough I suffered culture shock and indifference," he said. "I learned to hate religion because of the hypocrisy of what I saw.

"The priests beat me up at a random. I got a big cut here," he said, showing a scar above his left eyebrow.

Once after being given a severe beating by a priest the priest took him while badly bleeding to an Edmonton medical clinic.

After he was stitched up the priest told the receptionist 'this should teach him a lesson not to pick on those big tough Native boys.'

It was so common to get punched or kicked for no reason that Cardinal learned to tolerate the punishment.

"I became immune to pain after awhile, I was always ready for a good shot in the head. It was better not to feel anything, I learned not to cry," he said, his voice cracking.

"I would just endure the beatings. Hell, I had no choice. I quit questioning why it was happening."

The punishment of not being able to go to the movies a month at a time hurt more than the beatings, he said.

Daily put-downs were normal, he said. "I was told I was nothing but a dumb Indian savage, who would not amount to anything. I could not picture myself being smart, I did not try.

"I was just a scrawny little boy but I was told constantly I was an evil savage. I was beaten inside and outside. I had so many unknown fears."

The children, who suffered the trauma of abandonment, were easily controlled, he said. "Whatever I was told by the priests and nuns I believed to be right," he said.

His treatment led to fear and hatred of the church and the people, who ran the school.

Cardinal said his mother believed he'd be taken care of at the school, but he blamed her for leaving him there. He found it hard to accept parents believed the assurances of the church.

He eventually ran away and spent days down by the river, where he entertained the idea of suicide.

And he kept running away until he was placed at a boys' detention home on Edmonton's south side.

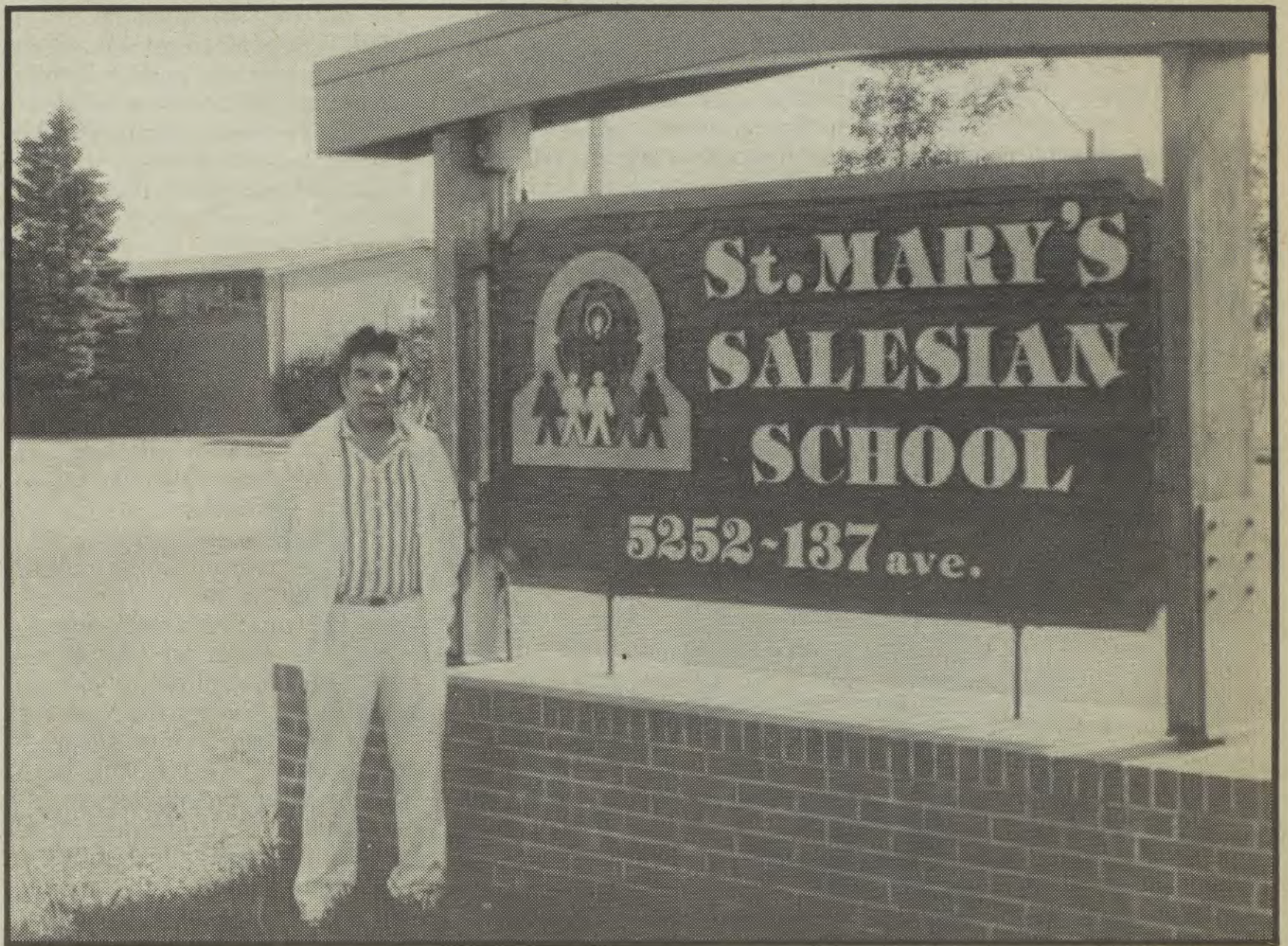
"There I found a sense of belonging," he said quietly. "Mrs. Jones patted my head and it felt good," he smiled. "Mr. Fosik sent me to the store for smokes and gave me attention."

"They taught me fairness, that there was a difference between right and wrong, good and bad, that there was such a thing as consequences. I learned about those values when I got sent to my room, where I had time to think."

He remembers "praying all night terrorized by stories of sin and evil while at the residential school." But at the detention centre it was a different story. There the children weren't forced to go to church.

He said it was common knowledge at the school who the priests' favorite students were. "The favorite boys were given special attention and favors like rides and gifts. At what price did those boys gain the special attention?" he asked. "I really feel sad so many Natives were sexually abused in those missions. Now, the repercussions are everywhere."

Life at the detention centre brought him new hope. "They treated me like a human being, I really thought I had nothing to live for prior to that," he said. But it didn't undo the damage of the school and later in life Cardinal took out his hostility on other people.



Molly Chisaakay

Elmer Cardinal

"Life on skid row was spent taking out my anger on others," he said. "For 10 years I lived there abusing alcohol, drugs, people, myself.

"I harbored a destructive anger which developed at the residential school. I became a fighter, I grew tough and mean," he said. "It took individuals like my wife Jenny, who helped me. The road back to regain my sense of self-worth was a struggle."

Although Cardinal spent only two years at the residential school that was long enough to scar him "for life," he said.

Native people who had to endure abusive treatment at the schools should get compensation and an apology, he said.

"The government of Canada tried to extinguish the Native nations," he said. "Native family systems were ripped apart.

"I remember my grandmother telling me about whole

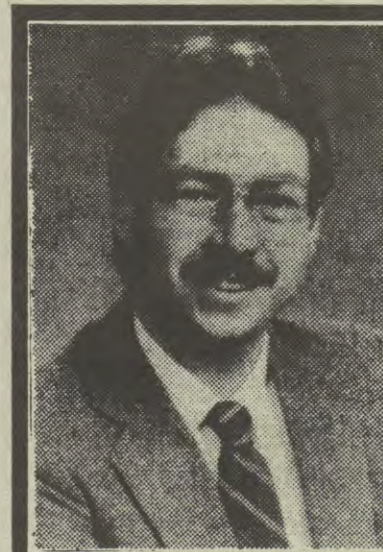
Native communities crying and wailing like sheep," which cry all night in the fall when their babies are taken away to be weaned for the winter, he said.

"In talking about the pain I am taking back the responsibility for myself. I am still determined one day I will be managing a boys' home for Native children," he said.

Cardinal said he hoped the many other Native people hurt by their experiences at residential schools will "start to heal their childhood hurts and get on with life.

"We have to talk about this to move beyond the pain of suffering in silence," he said.

"I am learning to forgive those people who hurt me, but there is no excuse for the brutality," he said. "It wasn't my fault but I blamed myself for the abuse, I blamed my folks for putting me there."



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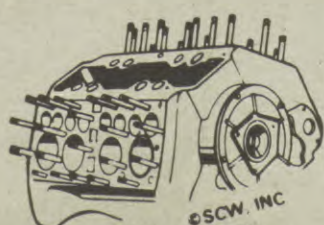
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Hobbema

New term under way at Samson Alternate School

By Heather Andrews
Windspeaker Staff Writer

SAMSON CREE NATION,
ALTA.

A new term at the Samson Alternate School has just begun and student Parnelli Cutknife is ready to get back to work.

"I'm looking forward to getting involved in some academic classes, upgrading and taking new courses towards some career changes," says the Samson Band member.

The Samson Alternate School, located in the Cree Tribal Administration building on Hobbema's Samson reserve, is busy all year with the art component of its program. Cutknife is one of the students who enjoys the creativity of drawing and painting.

Cutknife was raised at Hobbema and has many happy memories of growing up as a member of a big family. He started drawing as a youngster, but drifted away from it for a long time as an adult.

Since beginning at the alternate school two years ago, however, he has realized fulfilment through the creativity of the

craft. "I'll never stop practising my artwork again, but it's just a sideline. It won't be my career," he says.

The Cree man spent 10 years working for the Samson recreation department before deciding to look at other career options.

Cutknife draws from ideas based on his Indian heritage. "I don't agree with drawing sacred objects, though. But there's lots of ideas from wildlife and other Native themes that are acceptable," he says.

Instructor Mel Benson feels Cutknife shows a lot of promise with his artistic talents. "He is working very hard at developing an individual style. He will go a long way because he has got the self-discipline to work at it."

Benson encourages his students to create their pictures at their own speed. "Work without rushing and work with love. Don't let the thoughts of the dollars it might bring enter into your head," he tells his students.

Cutknife started with pencil sketches. "You have to learn to crawl before you walk," he says simply. He has progressed to working in acrylics and is looking forward to experimenting

with watercolors.

The artist is looking forward to the alternate school's next semi-annual art show, to be held around Christmas, when he will exhibit several pieces of his work. Because of ever increasing public demand, the school is being asked to consider establishing a year-round gallery and Cutknife and the other students feel the increased exposure of their work would be welcome.

Further expansion plans are

expected to be announced later this fall, but some additional projects already in place which allow the artists further media in which to practise their craft include environmental handbags and T-shirts, both complete with Indian themes the alternate school students have designed.

"Silk-screening is fun and the variety which these different crafts offer is great. I also like to try portrait work,

I find it very challenging," says Cutknife. He agrees with Benson's suggestion that exploring different media and techniques benefits an artist's understanding of the craft.

"For example, if you dabble a little in Andy Warhol type art, you understand modern art better. And as you learn, you increase your base and that can have only positive results on your total ability as an artist," he concludes.



Heather Andrews

Parnelli Cutknife

More subject choices for Maskwachees' students

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Maskwachees Cultural College has paired up with Camrose Lutheran University College to offer its students increased subject choices.

Camrose college instructors and professors will teach various arts courses at Maskwachees. Further courses are available to local residents if they wish to travel the 60 km to the city of 13,000.

"Camrose is less than an hour's drive from Hobbema. Commuting increases the choices of courses our students can take," says Peggy Dobson, head of general studies at the college.

The Camrose college was founded in 1910 and teaches exclusively the liberal arts and sciences. Students can major in any of 17 subjects.

Maskwachees, wholly-owned and operated by the Cree community, meets a variety of needs, both academic and cultural, among the four nations of Hobbema.

"We have lots of local students with families at Hobbema who really appreciate being able to prepare for further training or take their first years of university programs right here at home," says Dobson. The unique Cree cultural environment enhances the learning process.

Maskwachees has 75 full time and numerous part-time students. "The addition of the Camrose courses means we can now offer drama, English, history, political science and computer sciences at the first-year level to those already available," says Dobson.

Chester Olson, dean and vice-president for academic affairs at the Camrose college, says his facility wants to offer under-

graduate courses to Hobbema students because of the opportunity it provides his institution to broaden its understanding of the Native community.

"Intercultural awareness is becoming a higher priority throughout the curriculum at Camrose Lutheran. As well, the agreement enables the university to extend its services to a group of students who can best be served in their own community," he says.

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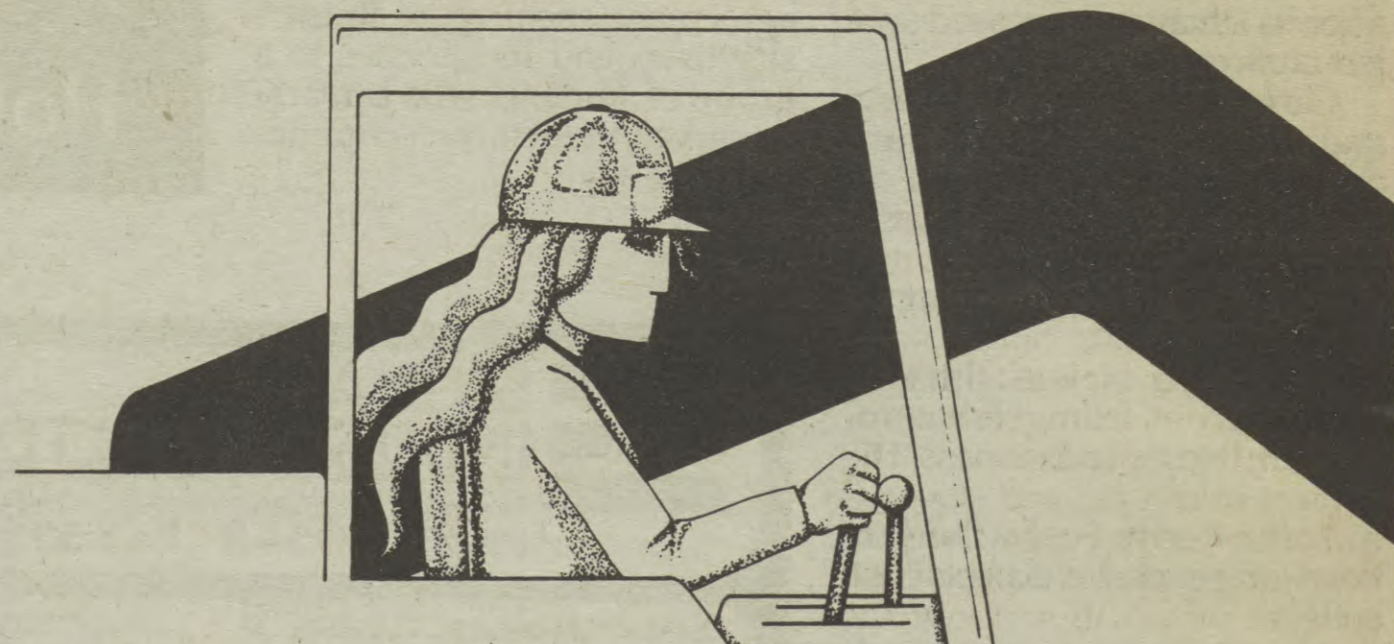
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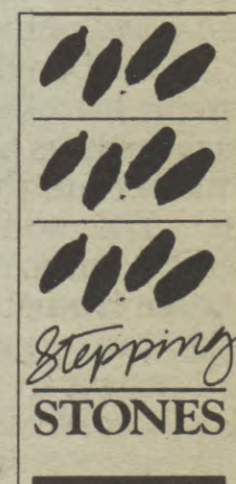
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Focus on Native Business

An exclusive group for Native professionals

It started with lunch. Six Native professionals from government and industry, some meeting for the first time, to exchange information and get acquainted. Since that first informal meeting in an Edmonton restaurant last December, the Native Professional Networking Group has mushroomed.

Word of mouth and the mocasin telegraph has spread the word about the new organization. Yet it's not even accurate to refer to the group as a formal organization. Mostly, the monthly gatherings are an opportunity for Native professionals to share information about jobs and business ideas or just plain socialize in a relaxed environment without any hidden agendas.

"We needed an informal setting to encourage interaction among Native people," says Delilah St. Arneault, one of the original six who attended the first lunch meeting.

That inaugural lunch was soon followed by another and a few more people were invited. Quick noon meetings around a cramped restaurant table were soon replaced by after work social mixers. Last June, for example, more than 80 office workers, government employees, social agency staff members and businesspeople took over the main floor of a restaurant to hear the organizer of Native Awareness Week in Calgary talk about reaching out to non-Natives.

"Lucky thing, lucky call," is the way Glenn Greyeyes describes how he first heard about the group. A telephone call from an old friend lured him to a meeting. Greyeyes is a financial counsellor and thought this was a good chance to make some contacts.

He treats meetings both as a marketing opportunity and a chance to learn about other resources in the Native community.

"It's interesting to look at the number of professionals out there whether they're with government, counselling services or starting their own business," he says.

And, says the Saskatchewan-born Greyeyes, he expects he'll pass on information about the services of Native professionals to others he meets.

The growing number of Native professionals is a relatively recent development. "It used to be the only Native lawyer was Willie Littlechild," says Greyeyes. But the Native contingent in many professions has increased in the last decade.

For Joyce Laprise, a one-time probation officer and government official who recently became a real estate agent, the group's existence is a landmark.

"This is something to be proud of," she says also noting a decade ago Native professionals stood out because they were so rare.

Laprise views the group as a useful vehicle for Native people to develop a renewed sense of accomplishment.

"As Native people we must support and promote one another," she says.

Some people don't like the idea the group includes only Native professionals. But it's not unusual, Laprise counters, for Germans or Italians to form their own professional organizations.

And the group might be a vehicle to improve communication with non-Natives. When she moved to Alberta five years ago, Laprise was sometimes introduced in a very awkward way.

"They would say, 'This is Joyce, she's Indian,' she remembers. 'I was shocked.' But she wasn't daunted and continued to reach out to the larger community.

"I was playing ambassador with non-Natives and wanted to give them a good impression of Native people."

So the new group may end up serving a number of purposes. A chance to boost confidence in the Native community and in the longer term perhaps a vehicle of understanding between communities.

Meantime, St. Arneault and the other organizers are hearing from more Native professionals interested in attending meetings and broadening the circle. St. Arneault is even getting calls from Native people in Ottawa, New Brunswick and the Northwest Territories interested in starting similar groups.

"We have had nothing but positive comments and encouragement to carry on," says the delighted St. Arneault.

The Native Professional Networking Group meets the last Wednesday of every month in Edmonton. For more information call St. Arneault at 495-6167.



Bert Crowfoot

Delilah St. Arneault

Focus on Native Business is a monthly column sponsored by the Economic Development Discussion Group, which meets four times a year to discuss Native

employment and business development. Members include: Alberta Power Limited, Alberta Solicitor General, Amoco Canada, Esso Resources, Husky

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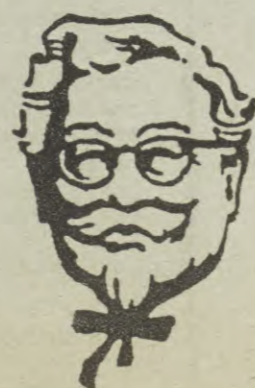
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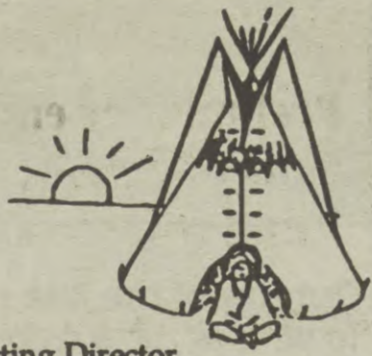
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Salary: \$21,472 - \$27,405 per annum.

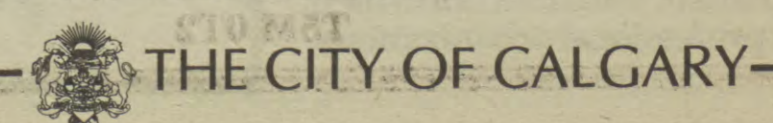
This is a job-share vacancy requiring two to three days of work weekly, and a maximum of 37.5 hours biweekly. Hours worked will be prorated.

Interested applicants should submit a resume, quoting Competition #AD91-0423, no later than September 16, 1991.

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

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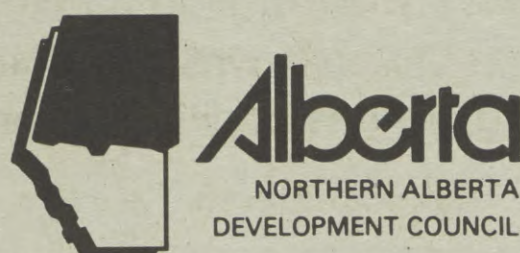
NADC Public Forum

Anzac
7:30 p.m., Tuesday, September 17, 1991
Community Hall

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

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

Groups or individuals interested in making submissions at this meeting may contact Council member Earl Dionne at 791-9954 or the Northern Development Branch in Peace River at 624-6274 for assistance.



VANCOUVER NATIVE HEALTH SOCIETY DIRECTOR OF PROGRAMMING

The Vancouver Native Health Society is mandated to provide direct and indirect health care programming for service resistant Aboriginal people residing in the Greater Vancouver area. The Society will utilize a holistic approach to health care, including contemporary and traditional healing methods.

We are seeking a highly motivated individual to provide leadership and direction to this integrated approach. Reporting to the Executive Director, the Director of Programming will be a key member of the Society's initiative to establish and operate an Aboriginal Health Clinic.

Applicants must have a proven commitment to the field of health services, particularly as they relate to Aboriginal people. The successful candidate will have above average interpersonal and communication skills, and a commitment to innovation in a unique, multi-disciplinary team environment.

Preference will be given to applicants possessing a degree in health administration, social science, or appropriate equivalent experience. Experience in program planning and development, evaluation and non-profit financing is also desirable. Salary is commensurate with qualifications and experience.

You are invited to send your resume under covering letter by Sept. 20, 1991 to:

Chairperson, Personnel Committee
c/o Vancouver Native Health Society
449 East Hastings St.
Vancouver, B.C.
V6A 1P5

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CAREERS

CO-ORDINATOR

The National Native Access Program to Nursing is seeking an individual to assume the duties of Co-ordinator. The program operates on grant funding from Medical Services Branch, and the current contract runs until March 31, 1992.

The Co-ordinator is responsible for overall program operations, including fundraising, staff recruitment and supervision, program development and evaluation, student management and support, public relations and promotion, and ongoing liaison with schools of nursing.

We seek an individual with prior program management experience. Familiarity with Native education and health issues is essential. A degree in nursing is desirable, but other relevant education and experience will be considered. Applicants of Native ancestry are encouraged to apply.

Please reply by October 15, 1991, to:

**NNAPN, College of Nursing
A102 Health Sciences Building
University of Saskatchewan
Saskatoon, SK S7N 0W0**

ALBERTA BOSCO HOMES, EDMONTON

TRANSITION PROGRAMS FOR CHILDREN

Requires live-in couples to act as facilitators for up to three pre-adolescent or adolescent children in transition from residential treatment to community-based living within the Edmonton region.

Accommodation, a living allowance, as well as a competitive salary and benefit package are included. One member of the couple may be employed outside the home.

Preliminary enquires should be directed to:
Sandy Nichols,
Administrative Assistant, at (403)922-4790

Canadian Native Friendship Centre Executive Director



FUNCTION: Responsible and accountable to the Board of Directors for the overall operation of the Edmonton Canadian Native Friendship Centre.

DUTIES: Responsible for all phases of management, including administration, supervision of staff and preparation of proposals. Ensure that Board directives and policies are adhered to and implemented.

- Consult and participate in the development of existing and new programs.

- Maintain good working relations with the Board of Directors, government and community agencies, other Native organizations and the public at large.

- Foster an environment of teamwork and commitment to the Centre by developing and improving methods of communication and training.

QUALIFICATIONS: Extensive administration and management experience.

- Good communications skills - written and oral. Accounting experience desirable.

- Knowledge of the Aboriginal Friendship Centre Program and other Native organizations an asset.

- Knowledge of Native culture and ability to speak Cree an asset.

- Valid drivers license and access to a vehicle.

SALARY: Negotiable

CLOSING DATE: September 20, 1991

SUBMIT RESUME TO:

**Personnel Committee
Canadian Native Friendship Centre
11016 - 127 Street
Edmonton, Alberta
T5M 0T2**



Administration of Justice for Native Canadians

**November 17 - 22, 1991
Banff, Alberta**

*An intensive, five-day seminar examining
the administration of justice as it affects
native people.*

This limited enrolment program provides an intimate forum for in-depth study. Participants will gain an understanding of past and present issues and practices, analyze case study examples, and explore the practical application of alternative approaches.

For further information, contact:

Carole Stark, Program Coordinator
Resource & Environment Management
Programs
The Banff Centre for Management
Tel: (403)762-6327
Fax: (403)762-6422



This seminar will be of special interest to:

- Native community leaders and members
- Legal professionals and administrators
- Government personnel
- Probation and parole officers

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Good luck to all hunters & trappers



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Edmonton, Alberta T5G 0X5

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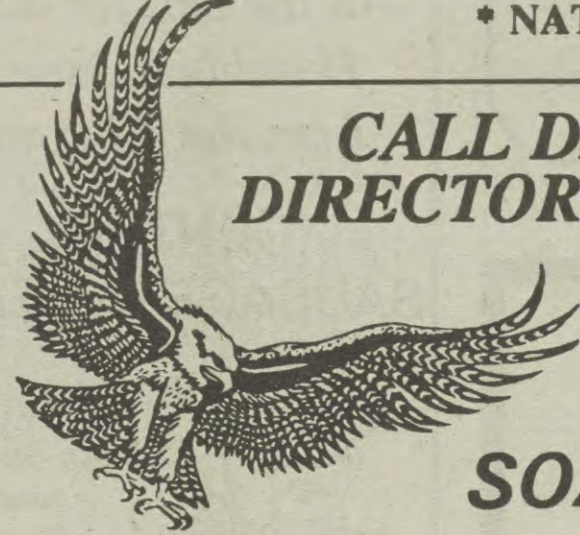


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Congratulations

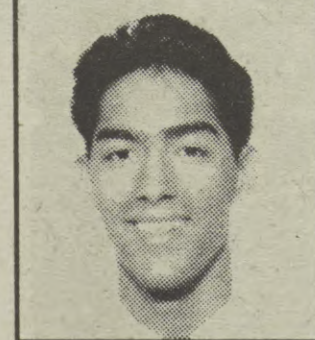
Native Educational Awards Recipients

Esso Resources Canada Limited is pleased to introduce the winners of our annual native educational awards. The program was developed to encourage status and non-status Indians, Inuit and Metis students of Western Canada to pursue career paths related to the petroleum industry.


Winners are selected based upon academic performance, financial need, area of study, and residency, or acceptance at a university or technical institute. They receive grants of either \$3,500 (college or technical school students) or \$4,500 (university students) per year.




Hester Breaker, Calgary, Alberta, will attend Mount Royal College, studying business administration - financial accounting.




Patrick McGuire, Burnaby, B.C., will attend the University of British Columbia, studying commerce.



Charles Belbumeur, Regina, Saskatchewan, will attend the University of Regina, studying environmental engineering.



Allan MacDonald, Edmonton, Alberta, will attend the Southern Alberta Institute of Technology (SAIT), studying petroleum engineering technology. This award is in memory of Garth Leask, Esso Resources' community affairs advisor at Cold Lake, who died earlier this year.



Imperial Oil

For information on how to apply for Esso Native Educational Awards, write to: Coordinator, Native Educational Awards Program, Human Resources Division, Esso Resources Canada Limited, 237 - 4th Avenue S.W., Calgary, Alberta, T2P 0H6. Phone: (403) 237-2223.

HIGH PRAIRIE