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QUOTABLE QUOTE

'I have always been a wanderer, seeking to know about life. The sheer wonder of all creation has kept me baffled, amused and amazed. We have been given so many gifts from the Creator that we need never be bored or fed up with life. Beyond the chores and routine of everyday existence is a marvellous world, but we have to open our eyes and ears to see and hear it. It might be the trill of a chickadee heard in mid-winter, or the innocent question of a child that makes us stop and smile, knowing we've been given a little insight into what we and this world we live in are all about.'—
Author Dianne Meili

Windspeaker

January 17, 1992

North America's Leading Native Newspaper

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Court battle looms for Inuit land deal

By Cooper Langford
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

The largest aboriginal land claim in Canadian history is running into road-blocks thrown up by other Native groups that fear they will lose land rights if the deal isn't changed.

Native and Inuit organizations in northern Saskatchewan and Quebec are beginning to challenge the proposed transfer of 350,000 square kilometres of land to the Inuit of Nunavut in the eastern Northwest Territories.

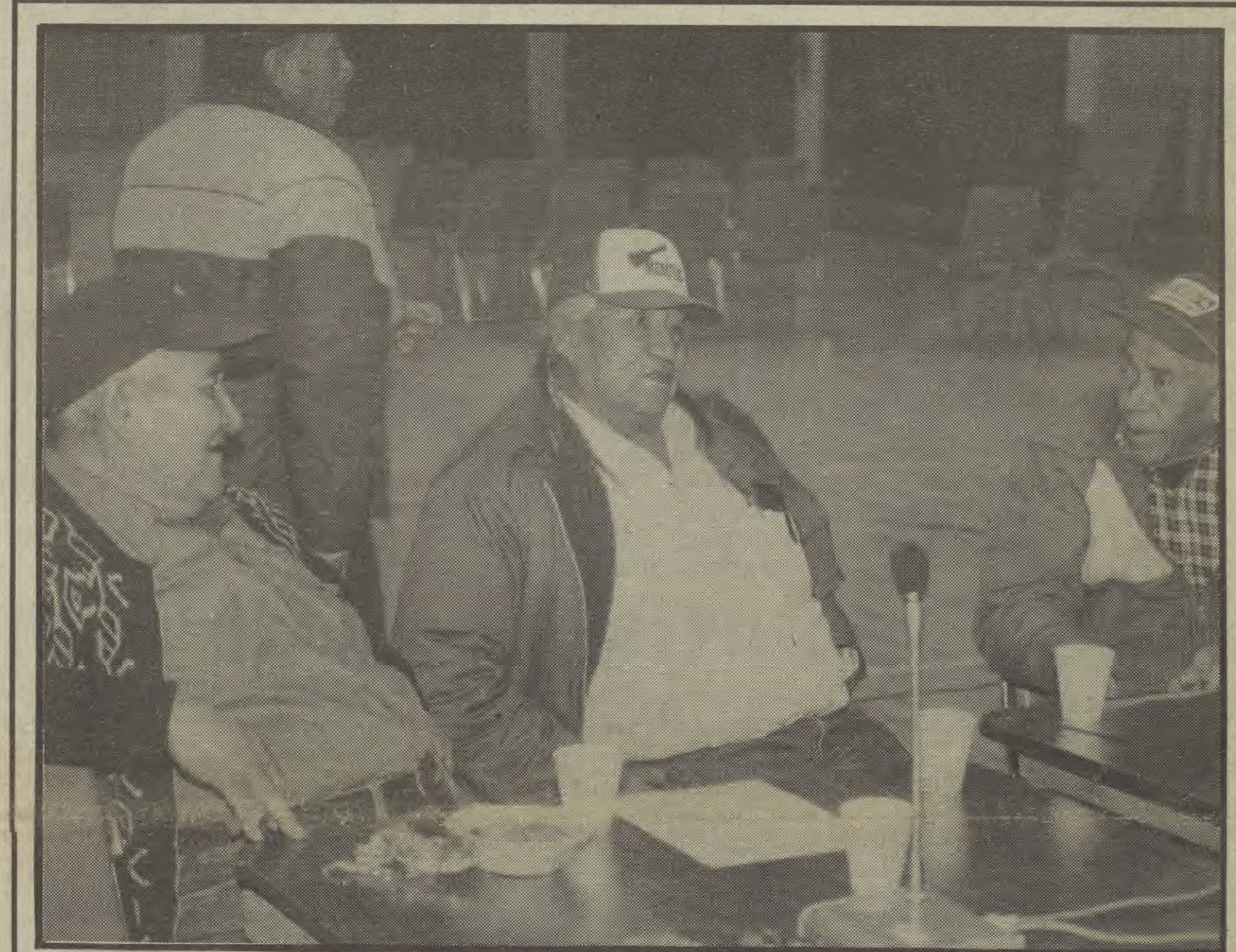
They say Ottawa stepped outside its legal rights by signing away land to the Nunavut Inuit, land they say, they still use.

In Saskatchewan, the Prince Albert Tribal Council fired the opening salvos of a legal battle that could hamper implementation of \$580-million deal.

The council says Saskatchewan Dene have rights to 24,000 kilometres north of the 60th parallel in the Nunavut claim area. It is asking the courts to delay the settlement until the land they say is covered by their treaty is excluded from the deal.

"We have to be dealt with. We're filing an injunction," said John Dantouze, a tribal council spokesman. "If Canada wants to negotiate with us right away, it can be settled right away."

Meanwhile, northern Quebec Inuit entered negotiations with Nunavut leaders to secure hunting and fishing rights on islands near the eastern shore of Hudson's Bay also in the Nunavut area. Makivik, the organization that represents Quebec Inuit, is also prepared to take their case to court, Prince Albert council representatives said.



Alberta Elders (l to r) Lazard Janvier, Cold Lake First Nations; Mel Paul, Paul Band and president of New Horizons (seniors group); William Brerton of Saddle Lake talk about times gone by during a break at the Elders Conference at Enoch, Jan. 8 - 9. Between the three Elders they share 83 years of sobriety, something Paul says they are all proud of.

And moral support is flowing in from other aboriginal groups. Dene in the N.W.T., who have a long-standing boundary dispute with the Nunavut Inuit, want Saskatchewan Dene rights protected, said Dene National Chief Bill Erasmus.

Prince Albert Tribal Council Chief A.J. Felix said the Assembly of First Nations and Manitoba chiefs also support their claim.

According to the Prince Albert council, Ottawa says the land in question was surrendered under

the council's treaty and therefore was the federal government's to deal away.

But Felix slammed the settlement saying it pitted aboriginal rights against treaty rights and First Nations against each other. "The federal Crown is making a very serious attempt to have one First Nation at the throat of another First Nation and that is not our way of doing business," he said.

"It is not the people of Canada we are taking to court, but the

ministers the government elected that used its authority to make decisions without proper negotiations or consultations."

Ottawa's chief negotiator, Saskatoon lawyer Tom Molloy, admitted there is still work to do on overlap issues.

Windspeaker was unable to reach Nunavut leaders for comment. If the deal is not changed, the Inuit of Nunavut will have control over land use in the disputed areas when the deal is finalized.

First Nations to run new Hobbema jail

By Cooper Langford
Windspeaker Staff Writer

HOBBEMA, ALTA.

Hobbema will become the site of the first federal prison run primarily by Native people for Native inmates on First Nation land.

Backers hope the \$8-million pilot project, jointly managed by Ottawa and the Samson Cree Nation, will lower the Native prison population through culturally sensitive rehabilitation programs.

"I want to see this darn thing go ahead as soon as possible," federal Solicitor General Doug Lewis said after announcing the project during a visit to Hobbema's Samson reserve 100

km south of Edmonton.

Lewis said he supports pilot projects like the one in Hobbema because they do more for the community than studying "things to death."

Hundreds of people jostled under the glare of television lights to hear speeches from local and national leaders during a packed announcement ceremony at the Samson band offices.

A small band of protesters appeared briefly saying the justice system should focus on preventing crime instead of punishing offenders.

Samson chief Victor Buffalo later played down the incident. He told reporters the protesters had personal gripes against the justice system but were not opposed to the 60-bed, minimum

security facility.

Buffalo said the project should have an impact on crime prevention in the Hobbema area.

"We used to have a court system here in Hobbema. People didn't want to attend that because they didn't want to be judged in front of (their people)."

Assembly of First Nations Grand Chief Ovide Mercredi echoed that sentiment calling Native-run prisons an important step in a broader "healing" process.

The project also reflects concerns raised in last year's provincial report on Natives and the Alberta justice system. Among the report's conclusions, it recommended a larger role for Native people in prison services and more culture-based programs for Na-

tive prisoners.

Prison planners expect Native people to fill many of the 30 to 35 permanent prison staff positions. Education services ranging from primary to university-level courses, job skills training, drug and alcohol counselling and Native lifeskills programs will likely be part of the institution.

Local leaders also hope a further estimated 50 prison construction jobs along with staff positions will put a dent in the 4200-member band's staggering unemployment rates.

Ottawa estimates roughly two-thirds of the more than 1500 Natives currently serving time in federal prisons come from prairie communities. Between 60 and 80 inmates are thought to be from the four reserves surrounding Hobbema.

INSIDE

DOUBLE TRAGEDY

In 1896 a shooting left two Metis dead in Calgary. Frank Goodeye was 11-years-old at the time and an eye witness to the double tragedy. His account was never used during a coroner's inquest because he was a minor. But now after 96 years, his grandson, Roger Goodeye, sets the record straight, something his grandfather wanted done before he passed away in 1979—please see page 8 & 9.

FUR MERCHANT

Merchant fears retaliation...please see page 2

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Edmonton fur merchant fears retaliation

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Edmonton Metis fur merchant Ken Belcourt recalls the days when his trade was consid-

ered a respected Native tradition. He now fears that the animal rights groups are attempting to destroy his livelihood.

"It's gone beyond the limits," he says. "When they come and break all my windows and write on the doors, they cost me sev-

eral of thousands of dollars. Why should I have to pay for their disbeliefs?"

Belcourt, 58, was shaken in November when vandals left their distinctive markings on his store walls. And now he fears they'll return for more.

The letters ALF—alleged acronym for the international group Animal Liberation Front—were painted across Belcourt's fur shop entrance. Also imprinted on the craft shop facade were MURDER, REVENGE and WE'LL BE BACK.

"They have no right to come and destroy my property. Just like they burnt the fish trucks. Nobody has that right," he says.

In a similar, but more devastating attack on Billingsgate Fish Company in Edmonton Dec. 15, arsonists left more than \$45,000 in damage to a small fleet of delivery trucks. The ALF left its calling card spray painted on each truck.

Belcourt Furs and Native Crafts is located in an aging Edmonton downtown commercial district. It's been the mark of several vandal attacks in recent years, says the unnerved Metis from Lac St. Anne.

"I've been in the trapping business all of my life and 10 years with my store in Edmonton. It seems to be getting worse," Belcourt lamented in a recent interview at his store.

"There's a lot of people that make a living in the fur trade. It just isn't fair."

Belcourt says business has slumped in the last four years because trappers are finding it more difficult to ply their well-established trade. He says he pulled in \$300,000 last year compared to \$2 million just five seasons ago.

Belcourt attributes the decline in goods to an increase in the animal rights lobby. Strict government regulations, combined with animal rights campaigns, are putting the bite on profits, he says.

"We've lost 75 per cent of our volume. It's not helping the fur industry, it's killing it." But the Alberta Trappers Association spokesperson Val Kostiw believes that the trapping industry in Alberta will survive despite efforts by special interest groups to crush the fur market. She says the general public recognizes that trapping is an established Alberta tradition. According to association figures the trapping industry employs 10,000 people in Alberta—48 per cent are Native.

Fort Smith Chief draws UIC benefits—band is cash poor

By Tim Gauthier
Windspeaker Contributor

FORT SMITH, NWT.

The Fort Smith Native Band is so strapped for cash that the chief has been forced to collect unemployment insurance instead of drawing a salary.

Henry Beaver said a lack of government funding and outstanding debts to the band has forced him to stop drawing a salary and collect UIC.

The band receives \$100,000 a year from Ottawa, and is expected to pay the chief and hire a manager and secretary as well as run an office with that money.

Compared to the millions of dollars bands in the south receive, said Beaver, the money the Smith band gets is pathetic.

The money problems spring from the Dene National Assembly in Bell Rock last summer, Beaver said. Since that time, they have owed about \$50,000 by the Dene Nation and between \$50-90,000 from the federal government.

Those two organizations were supposed to fund part of the assembly, but that money has not come in yet. This has left the band strapped for cash, and Beaver said he will forego a salary as a temporary solution to the problem.

"Since I've got enough weeks, I'd rather go on UIC than keep drawing a salary," Beaver said.

The lack of money has also hurt the band's creditors, the chief added. They have to wait for their money while the band chases down their own debts.

In the meantime, the band's



Chief Henry Beaver

File Photo

finances are being audited. Once that is complete at the end of the fiscal year, they'll know more about how to handle the problem, Beaver said.

(courtesy of the Slave River Journal)

Nepoose court date set for March

By Cooper Langford
Windspeaker Staff Writer

HOBBEEMA

Wilson Nepoose was freed on bail in time to spend Christmas with his family. But the 47-year-old Hobbema man faces another day in court to decide if he will be cleared of charges for a murder he says he didn't commit.

Justice John McClung freed Nepoose Dec. 20 on \$10,000 bail until a challenge to Nepoose's five-year-old, second-degree murder charge reaches Alberta

Court of Appeal in March.

Nepoose wasn't required to deposit the money, but his current freedom is governed by several conditions.

He must live with his brother and sister-in-law in Hobbema, about 100 km south of Edmonton. Nepoose was also ordered to stay away from alcohol and drugs and not contact any witnesses from his trial or the federally ordered review of his case last fall.

A mental health nurse also visits Nepoose daily to ensure he takes medication for a mental

illness that was likely caused by alcohol abuse and a childhood head injury.

In granting bail, McClung said many people with mental illness live safely in communities and that Nepoose's strong drive to clear himself means he likely won't break his bail conditions.

An Alberta court convicted Nepoose of second-degree murder in 1987 for the death of Marie Rose Dejarlais. A review of the case last fall criticized the RCMP for bungling the initial investigation.

Bear Clan patrol set for inner-city streets

WINNIPEG

A group of Winnipeg Natives formed a special patrol to make the inner-city streets safer for aboriginals.

Calling themselves the Bear Clan, the group hopes to work

with local police to solve problems like family violence, solvent abuse and prostitution.

"The hope of the Bear Clan is to improve the quality of life in a hostile environment through peaceful means," said Wayne Helgason, executive director of

the Ma Mawi Wi Chi Itata Centre, which developed the program.

The group is modelled after a similar patrol in Minneapolis. It has already given its support to residents trying to chase johns out of a downtown neighborhood.

Twelve aboriginal women will oversee the Bear Clan's work because domestic violence against women is one of their main concerns, said Larry Morrissette, a Ma Mawi centre youth leader.

"A lot of issues in the inner city deal with domestic violence. Since this is a women's issues...the ideas on how to deal with it have come from our women."

Morrissette said community support for the patrol has been strong with 200 people between 14-40 signing up.

A Winnipeg police spokesman said the force will decide on their involvement once the patrols are established.

We salute our Elders for our past, our present and our never ending future.

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NATION IN BRIEF

Bishop faces sexual related charges

Victoria — A Roman Catholic bishop facing four sexual-related charges stemming from the rape of two women and indecent assault against two others will not be tried in Williams Lake, but in Vancouver, in June. An application to the B.C. Supreme Court in Victoria, made by Hubert Paul O'Conner's lawyer, Chris Considine, was successful for the adjournment and a change of venue. O'Conner, 62, was the principal of the Williams Lake residential Native school, about 300 km north of Vancouver. At the time of the alleged offences, between 1964 and 1967, the women, all former students of his at the St. Joseph's Mission school, were adults. Last July, the former bishop notified Pope John Paul of his resignation.

Human Rights Commission hears of racism

Regina — A human rights hearing heard a Metis woman share her view with the women she replaced about a "poisoned work environment" after Mary Pitawanakwat was fired from her federal government job. Anita Tuharsky told a Canadian Human Rights Commission tribunal she sensed an undercurrent of racism when she worked as a social development officer at the Regina federal Secretary of State Department, where Pitawanakwat was fired in April last year. Tuharsky was hired in September but now works as a government employee in Ottawa. Pitawanakwat says her dismissal was the culmination of racial discrimination that ended her over six years with the department. She filed a complaint with the Human Rights Commission before she was fired.

AFN threatens legal action

Ottawa — The Assembly of First Nations is threatening legal action over the latest federal commission on Native land claims. Ovide Mercredi, national chief of the assembly, says the order-in-council that created the Indian Specific Claims Commission "is so against legal principals it's offensive." Mercredi wrote to Indian Affairs Minister Tom Siddon Thursday out-lining his concerns. He says the rules for validating and compensating claims in the commission's mandate are so severely constrained that they violate the concept of equality under the Charter of Rights and Freedoms. "If they don't make changes in the order-of-council, then the instructions I have from the chiefs is to challenge the order in court under the Charter of Rights and Freedoms," Mercredi told the committee.

Opoonechaw resigns as director

Prince Albert — The executive director of the Prince Albert Indian and Metis friendship Centre has resigned after serving for only four months. The chairman of the centre, Jerry Morin said Opoonechaw resigned for personal reasons. Opoonechaw's past record as a confident administrator bought her the position when past director, Eugene Arcand decided to step down.

Lubicon trail date set for Feb 3

Peace River — The trail date has been put over for eight members of the Lubicon Band and five others until February 3 after a request was made by their defence council for a Cree interpreter. The 13 men are charged with arson that destroyed equipment in November at a Buchanan Lumber logging camp worth about \$25,000. Daishowa pulp mill in Peace River has a contract with the logging company.

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News

Native leaders upset over deal going sour

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Alberta Indian leaders are rejecting an \$18 million federal government plan to create employment for their impoverished Native communities, claiming that the move would jeopardize their treaty rights.

Alberta's involvement in a \$200 million aboriginal employment and training strategy is more than a year behind schedule.

Pathways to Success — as it was named when first unveiled by then Employment Minister Barbara McDougall in November of 1990 — is now being rejected by Indian leaders who say they are being forced to share federal allotments with non-treaty Natives.

"I argued from the very start that Indians were going to get the short end of this whole process. And now we are," says Richard Arcand, the executive

director of Yellowhead Tribal Council (YTC) in northern Alberta.

"To be included as an aboriginal people is simply not fair to us. We have special treaty rights. We have guaranteed rights as Indians."

Under the federal proposal Native groups, including Treaty Indian, Metis and non-status Indian, would establish joint regional committees to divide grants for employment and training projects in their areas.

But Arcand says that Indian bands fear that members will be denied the development funding that they've been accustomed to receiving under the old system. He says that the eight bands in his jurisdiction have been eligible for annual Canada Employment and Immigration funding of up to \$2.5 million.

"Rather than 5,000 Indians making use of this money, we're going to have 30,000 Metis and Indians fighting over \$2 million," he says. "It's just not going to work this way."

Southern Alberta Blackfoot

Chief Strater Crowfoot says that Indian bands in Alberta are not satisfied that the federal plan would spur their economies as first anticipated. Many Indian leaders are charging that the federal government is attempting to further erode treaty obligations, he says.

"We want assurances that Canada is not lumping aboriginal people together," Crowfoot insists. "We believe that the government is trying to dilute our rights."

Crowfoot, chief of the Siksika Nation located 65 km southeast of Calgary, says he was asked by the federal government to help stimulate co-operation with bands in his region.

He says the task is more complicated than the government believes. "It's still in the discussion stages. We're still behind," he says.

Pathways to Success was to be in the working stages by April 1, 1991. But disagreements over the process, particularly in Western Canada, have put the plan at a standstill.

"It's really become a tough sell in Alberta," says regional CEI strategy co-ordinator Paulette Legiehn. "We recognize that now."

Legiehn says that Indian leaders in Alberta believe that their share of the money used for employment projects will be split with other Native groups. "For some reason Indians think that they'll have to share (the funding). That just isn't the case," she says.

In the past, federal contributions were provided to Indian bands which would allocate funding for their own economic development plans.

More than 50 boards have thus far been struck by Native groups in Canada. The eight regional boards slated for Alberta have not yet been established.

The president of the Alberta Metis Nation says that Indian leaders are attempting to pull the plug on a good plan which would benefit Alberta's poverty-stricken Natives.

"I wish we could just get on with this," raged Larry

Desmeules in a recent telephone interview. "We're tired of all the fuss. We (Metis) need the jobs."

Former Metis regional committee organizer Harold Blyan said that the Indian community is turning the employment strategy into a political issue instead of a program for economic survival.

"They're leaving out the fact that this training program is to get all Natives working," he said.

The director of the federal committee for aboriginal employment and training admits that the plan is behind schedule. But he said the government expected as much.

"We want to build a partnership... it has been challenging," Howard Green said.

The federal aboriginal employment and training board met last week in Ottawa to discuss ways of solving the problems that have delayed the strategy.

"We're looking at new ways to develop the labour force," Green added.

Teacher desperate to keep school open

By Cooper Langford
Windspeaker Staff Writer

HOBBEEMA, ALTA.

A school serving 50 kids who've dropped out of the regular system or suffer learning problems will shut its doors if it can't raise a fast \$25,000 to meet delayed rent payments.

And even if the Learning Centre near Hobbema clears this first hurdle, it still needs more than \$100,000 soon to cover back pay for teachers and other costs to stay open.

"All I care about now is the kids," school head Jody Janzen said last week just before leaving for Ottawa to appeal to Indian Affairs and federal youth officials for emergency help.

Janzen said she doesn't know what will come of the meeting. If no money appears the school will close on Jan. 17.

The Learning Centre opened for business last September with funding from Indian Affairs for 20 students. Enrollment soon swelled to 52 students, most

of them treaty Indians from the Four Nations reserves surrounding Hobbema, about 100 kilometres south of Edmonton.

Despite requests for more money, Indian Affairs said it could not increase its payments because some of the new students were not properly enrolled. Negotiations are now underway between the school and the department to sort out student lists.

Even if the enrollment problems get solved, a question mark hangs over how the school will make the rent and payroll.

The Learning Centre is a private school and therefore only eligible for Indian Affairs funding to pay student costs. Department policy states it will not get involved in funding maintenance and operations.

"Our hands are tied in terms of providing capital costs to a private school," said Dave Schepens, a manager for Indian Affairs' Alberta education section.

Janzen has been running the school's building and operating costs out of her own pocket for

the last four months while seeking financial support. She rejects the federal government's claim they can't fund capital costs of a private school even if it serves treaty Natives.

"These kids have a right to an education," Janzen said following a tense meeting with regional Indian Affairs officials.

"There must be some funding made available for them under their rights in the treaty."

The Erminskin and Louis Bull bands at Hobbema have thrown their support behind Janzen and the school, but fear if they become major funders it would set a precedent that could erode their treaty rights.

The Native Council of

Canada and the Assembly of First Nations have also joined Janzen in her struggle to save the school.

"The government is continuing to abdicate its responsibilities... That's one of their problems. They say everything is policy," said Phil Fraser, a Native council spokesman.

In a recent *Windspeaker* interview, Wetaskiwin County School Superintendent Bill McCarthy said the Learning Centre is trying to satisfy a pressing need for kids who don't fit into the traditional system.

"It's not just happening to Native kids but also to non-Native kids. Over the last few years the number of kids needing spe-

cial education attention have escalated. It's happening throughout the province."

Windspeaker
is...
Hobbema

We honour the wisdom and knowledge of our Elders and take this opportunity to salute them, for they are the roots of our culture.

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Native prison big step forward

There's some good news coming from Hobbema this week.

The hamlet, about 100 kilometres south of Edmonton, will become the site of the first federal prison to be run by Native people for Native people on First Nation land.

The \$8-million pilot project is a big step forward. Over the last few years there have been a lot of studies done on the relationship between Native people and the Canadian justice system.

The reports paint grim pictures chock full of disturbing statistics that show Native people are over-represented in the country's jails. They show prison life offers little help to rehabilitate Native offenders and return them to productive roles in the community.

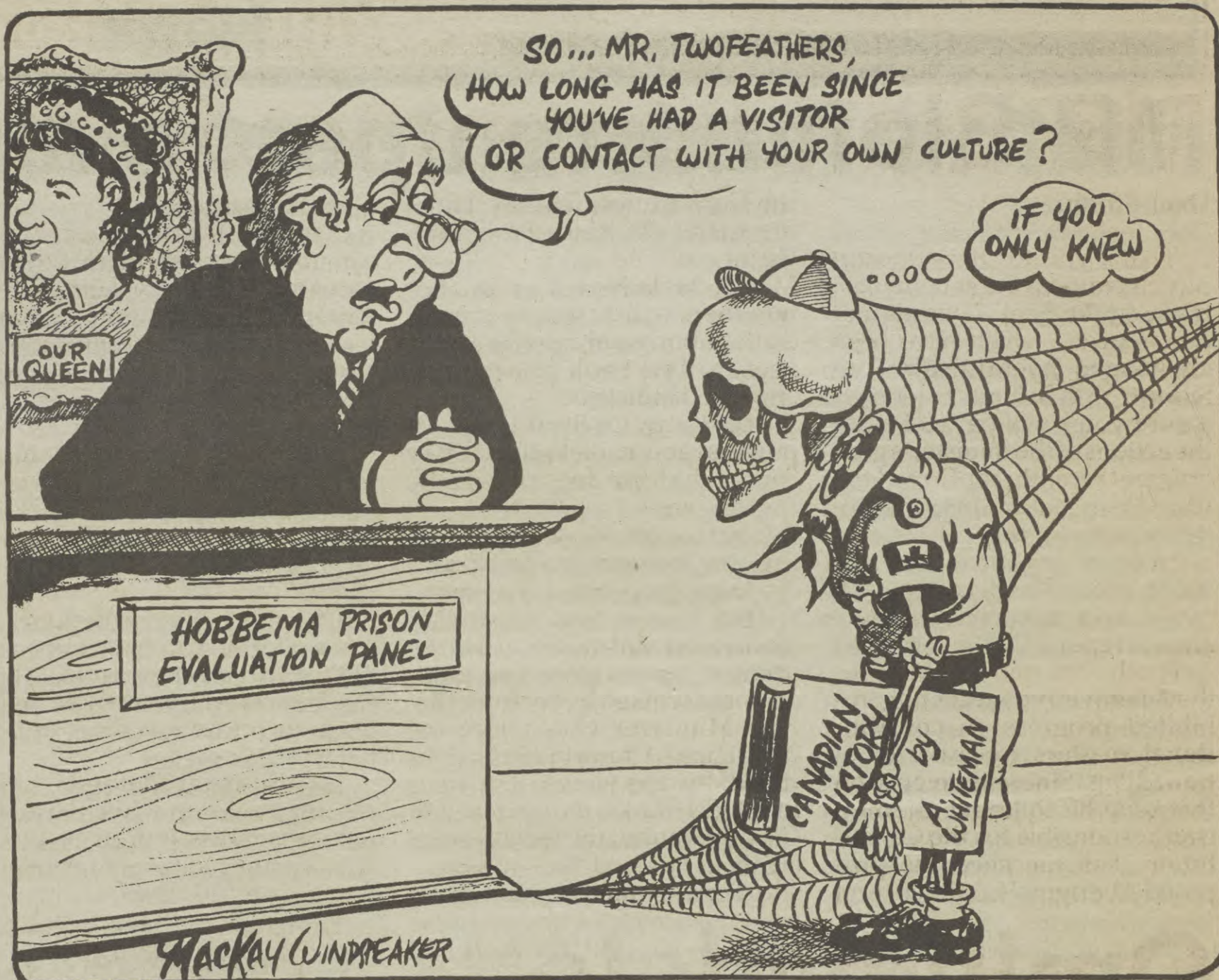
Significant steps have been taken to correct these problems. Many jails now recognize the value of culturally sensitive programs for Native prisoners.

But the Hobbema prison project takes these efforts into a new realm. It is a sure step on the road to self-government. If the project is successful, it will lead to the creation of other First Nation penal institutions. Or at least Ottawa will have a hard time thinking up excuses not to build them.

And if the project doesn't work out, Solicitor General Doug Lewis left us with the feeling that the idea would be refined and re-implemented. At a press conference in Hobbema he said he'd rather do pilot projects that fail than study things to death.

We only hope Ottawa will remember Native people can't be rolled into one cultural group. In future projects, hopefully the feds remember that what works in one part of the country will have to be modified to suit the needs of other Indian cultures.

In the meantime, congratulations to the Samson Cree of Hobbema for their strides in bringing the justice system closer to the Native people. And a pat on the back to the federal government for showing some confidence in Indian Country.



In the arms of another I rediscovered a truth

Last week I held a man in my arms. We sat on the floor of a darkened room with the sound of soft music in the background and I held him. All around us, eight other pairings of men and women were engaged in the same ritual.

On a given signal, we changed places. Laying there, in the arms of a man who three days previously had been a complete stranger, was unconditional caring and acceptance like I've never experienced.

There was nothing even remotely sexual about this intimate bonding. Rather, there was a sense of belonging, security, nurturing and protection that up until that point I'd always equated with mother's love. Here, at Entheos, a small, non-denominational retreat centre five kilometres west of Calgary, I came to know and understand as fully as I am capable that humanity in all its guises is truly, and forever, family.

Sixteen of us from varying backgrounds and histories gathered here for an intense five-day workshop called Transformations. As a recovering alcoholic and drug addict, I was here to explore and face certain life experiences that previously were too painful to re-enter alone. All of us, 11 women and five men, came seeking healing and freedom.

Under the guidance of a pair of very gifted and insightful ladies, we moved back through our lives to confront those dark

childhood experiences that had resulted in negative choices, behaviors and attitudes in our adult lives.

Among us were a financial analyst, accountant, minister, rancher, laborers, housewives, salespeople and a journalist. Three of us were recovering addicts and the rest were, by appearances, rather normal everyday Canadians. As the week progressed, however, we discovered how much we had in common despite the surface differences.

For myself, I found it necessary to look back at the troubled years in the foster care/adoption system where I effectively lost my ethnic identity. Times when I developed the defiant nature that could manifest itself in addiction, political radicalism, a broken marriage and many years of personal loss.

Others would face the spectres of childhood sexual and physical abuse, forced religiosity, parental abandonment and neglect. Through the use of psycho-drama, where we recreated the hurtful scenes we'd tried to bury all these years, we rediscovered the small, innocent, trusting children we'd never had the chance to be.

The re-enactments were stark, powerful images. Sometimes there were almost primitive screams of pent-up agony, near hysteric rage or simply a decade or so of unshed tears for incidents we were too small and helpless to prevent from happening to us and those we loved.

In each of them we had the opportunity to share our mortal pain. We discovered that the process of healing ourselves, though impossibly difficult to begin alone, is much easier to accomplish when you stand alongside others embarked on the same struggle. We discovered that we are not alone and that forgiveness and understanding are not extinct commodities.

As the only Aboriginal in the group it was a transcending experience. As I looked back at all the time I'd gone to the extreme trouble of intellectually separating myself from all other peoples except Natives, I began to realize the vast human resources I'd deprived myself of all those years.

As the music played and I held this non-Native man—gingerly at first, more confidently later—and felt the stirrings of compassion, brotherhood and love within me, I prayed a silent prayer that more of us might find our ways to this same healing.

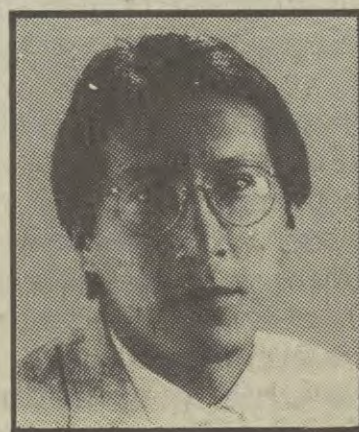
And later, as I lay there and felt his comforting hands upon my brow, any fear I may have held about this close proximity to another male's being vanished in yet another silent prayer that more of our gender might discover the safety that comes with reaching to the emotions within and expressing them outwardly, openly to each other and others.

More than anything, though, I realized what the Old One meant when he told me there would come a day when I would find it necessary to expand my boundaries.

I've come to believe that we are ALL the spiritual creations of a loving creator who meant us only to go out into the world, care for it and do each other no harm. Brotherhood is not the select company we choose fraternally or racially, but the act of kindness and acceptance to everyone and everything we encounter.

For a former embittered radical, it's a profound turn. Holding that man close to me reconnected me to something vital I've needed forever.

EAGLE FEATHERS: To Donna Dupuis and Evelyn Goodhall for leading us into the dark so we might find the sunshine. Meegwetch.



RICHARD WAGAMESE

Wind speaker

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Your Opinion

MP Blondin responds to minister's letter

Dear Editor:

Thank you for the opportunity to reaffirm the statements I made in the Sept. 27 edition of *Windspeaker* which have been challenged by Minister Tom Siddon in his Nov. 6 letter. I assure you I will be brief since the actions of the minister's government recently confirmed the truth to my statements, through the action of the constitutional minister to deny an Aboriginal constitutional conference, and by the auditor general in his 1991 annual report.

Firstly, the minister believes that his government has not prohibited progress on constitutional matters for Aboriginal Canadians. Since his defence on that issue, his colleague, the minister responsible for the Constitution, has cancelled the proposed Aboriginal Conference on

the Constitution. The Rt. Hon. Joe Clark wrote to the Grand Chief of the AFN (Ovide Mercredi) on Nov. 29 to advise him there will be no conference on the Aboriginal constitutional agenda. There will be a conference on distinct society, one for the economy, for the division of powers, and conference on the Senate, but not for Aboriginal Canadians.

Mr. Siddon, Mr. Clark — not even the prime minister can defend, let alone justify, this decision to exclude Aboriginal Canadians on constitutional development, once again. The government walked away from the First Ministers' Conference on Aboriginal Affairs in 1987. Aboriginal leaders were not invited to Meech Lake. Now for the Canada Round, the federal government has said "no" to a constitutional conference for Ab-

original Canadians.

Secondly, the auditor general confirmed my criticisms of Indian and Northern Affairs' mismanagement of programs such as land claims, housing and education, in his 1991 annual report which was tabled on Dec. 3, 1991.

The auditor general confirmed that the land claims policy is not working. The minister also refers to a fast tracking process. But the auditor general confirms that of the 600 specific claims, over half have not been addressed. And the minister refers to a new tribunal, but we have seen no report from that group since its formation last April, therefore it is difficult to measure its success.

The minister defends his housing program while the auditor general is critical of this badly managed program. His report states that there are pres-

ently 10,000 housing units required to meet the needs of the growing Aboriginal population. In fact, this government has never increased the money allocated to the housing budget. Housing in Aboriginal communities is the number one cause of the high rate of poor health amongst Native people.

And just as serious, is the government's decision to limit support for postsecondary education. There is no other program as fundamental to the future of Aboriginal people as education. There has been a 45 per cent increase in applications for postsecondary funding because Aboriginal people want to further their education. In response to this success, the government freezes funding and puts 5,000 students on a waiting list. I believe those students who have met the hardships and challenge

of completing high school should be rewarded, not denied support to continue their education.

In the meantime, I look forward to the government's long overdue report on Bill C-31 and the implementation of benefits for women and children.

I totally reject and resent the minister and his officials' attitudes regarding Aboriginal leaders and spokes-person that when we express concern over certain government policies, action, programs or services that we are untruthful in our assertions. They demonstrate very little respect for our visions and concerns.

I appreciate being able to address these important matters.

Ethel Blondin
M.P. Western Arctic

Ominayak letter sets Siddon straight

Dear Editor:

I received a faxed copy of the Minister of Indian and Northern Affairs, Tom Siddon's November 29th letter on Dec. 2, shortly before I started receiving calls about it from reporters to whom it had apparently been faxed simultaneously. I of course realized immediately upon reading it that much of your (Siddon) letter had been primarily written for the benefit of others, since both you and I know better.

As the Lubicon people have indicated publicly on a number of occasions, the total value of the Lubicon draft settlement agreement which I gave you on November 1, is approximately

170 million 1988 Canadian dollars—not in excess of \$200 million as you claim in your letter. Should federal officials have difficulty with these calculations we can make people available to help them figure it out.

Neither is it accurate to say, as you do in your letter, that the value of Lubicon demands, excluding the value of land and minerals, "far exceed any land claim settled with other bands." The recent Ouje-Bougoumo Cree settlement in Quebec, for example, which you claim has a value of only 1/8 to 1/10 of Lubicon settlement proposals, is in fact quite comparable. With a slightly smaller total population, the Ouje-Bougoumo Cree received

over \$79 million for reserve set-up costs compared to projected Lubicon reserve set-up costs of approximately \$70 million. In both cases, as you know, the question of compensation remains outstanding.

Excepting compensation you say, "there appears to be little difference between the band and Canada on the substantive elements contained in (the Lubicon draft settlement agreement) and those which Canada would consider as possible within the context of an overall settlement." "Indeed," you say, "most of what (the Lubicon people) propose for a settlement... (is contained in)... Canada's and Alberta's 1989 offers." Therefore, you say, "the main differences between us relate to money."

If what you are saying about agreement on the so called "substantive elements" is essentially true instead of being just another federal government word game deliberately intended to mislead, then perhaps the only remaining issue between us really is money—in which case I'm sure that a resolution of our differences on compensation can be achieved through some form of independent, third party arbitration.

I would caution you however, that the Lubicon people don't consider things like our proposed old people's home, community hall and combined community shop/vocational training centre to be just unimportant details which we're prepared to write off in order that the Canadian government can keep us forever in a state of social, economic and political dependence. We consider things like our proposed old people's home, community hall and combined community shop/vocational training centre, to all be essential elements in our plans for rebuilding our shattered economy and way of life—without which—there will be no settlement of Lubicon land rights.

In the hope that you and your provincial counterparts are finally serious about achieving a settlement of Lubicon land rights—in spite of all that you have both been doing lately to suggest otherwise—I look forward to a meeting with you and Mr. Dick Fowler (Provincial Minister of Indian Affairs) in early February. As I told you when we met on November 1, if the will is there on the part of the federal and provincial governments, I'm sure that we can find ways to arrive at a mutually satisfactory solution.

Sincerely;

Chief Bernard Ominayak
Lubicon Lake Indian Nation

Reader wants *Windspeaker* to make a stand

Dear Editor:

I enjoy *Windspeaker* very much. I see it as a "by Indian—for Indian" publication and I want to protest the use of this paper for advertisements by organizations such as AMOCO and Church of Scientology. These people provide no healthy service to us indigenous people and have ulterior motives for "befriending" us.

This is perpetuating the old sickness of the white man using our ways to get his way.

Please, *Windspeaker*, take a stand against such abuse.

Thank you for hearing me speak.

Lila Edson
Vancouver B.C.

Letters Welcome

Windspeaker welcomes your letters. However, we reserve the right to edit for brevity, clarity, legality, personal abuse, accuracy, good taste, and topicality. Please include your name, address and day-time telephone number in case we need to reach you. Unsigned letters will not be printed.



We give thanks to our Elders for life, wisdom and guidance. Through them we know life is full of hardships, but with their wisdom and guidance we can overcome many things.

MOHAWKS OF THE BAY OF QUINTE

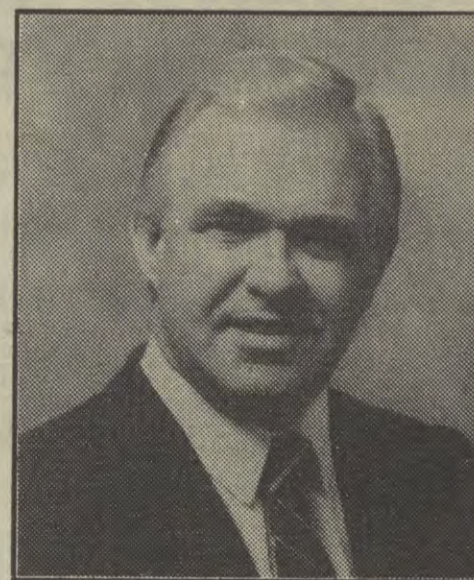


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Ministre des Affaires
indiennes et du Nord canadien



HOLIDAY MESSAGE FROM MINISTER TOM SIDDON

The holiday season reminds us to take stock of where we have been and where we are going. As we come to the end of another year, it is important that we look back on our many accomplishments and set our sights on greater goals for the future.

In partnership with you, we are committed to constitutional change to ensure Aboriginal and Northern citizens take their rightful place as full and equal partners in this country. As we venture into the next century, Canada will become a better place for us all through dialogue, dedication and determination.

Please accept my sincere best wishes to you and your family for a peaceful and prosperous New Year.

What's Happening?

Get well soon, Henry Bedard, I owe you lunch



Droppin' In By Rocky Woodward

Hi! I phoned my friend Henry Bedard just to say hello after the Christmas holiday, and he told me he was in hospital for an operation. Presently, Henry is recuperating and doing well. I understand it was a serious operation but not life-threatening. Henry, you get well real quick, you hear. It's my turn to buy



Helen Gladue talks with Elders

Rocky Woodward



Rocky Woodward

Powwow dancers

lunch and I'm looking forward to conversation with you.

Henry has so many stories to tell, I could do a book on his life and never be bored.

Well, it's a brand new year and here we go again! I was talking to my friend Ken Ward during an Elders conference held on the Enoch Reserve (January 11-12) and he is of the same opinion as I am. This year is going to be the year of the conferences. The year of great change for Native people across the country...all good things I hope.

Listening to the elders speak at Enoch I'm of the opinion, no one is going to pull the wool over their eyes regarding all the up-coming constitutional talks slated for this year. They know what they want, and many of them showed discontent over the constitutional process, stating: "Treaty Indians never surrendered land, yet the governments of Canada want us to explain what we want. Our health and education benefits is our inherent right, yet we have to explain to the governments what we want? They should be explaining to us," voiced one elder at the conference.

I had the chance to talk with another well-known person, Elder Mel Paul from the Paul band west of Edmonton.

"I used to read *Windspeaker* real quick and then put it away. But now I read one page, savour it, and then the next day, I read another page. It's a good paper,

keep it up," Mel told me. Thanks Mel.

Coming from an Elder, it means a great deal to us here at the office.

ONION LAKE: Is exactly where Dwayne Trottier is from and not Saddle Lake or Frog Lake as we used in a story Dwayne sent in to us.

Dwayne resides at Frog Lake but he made it clear where his roots are...Onion Lake.

By the way, thanks for the story Dwayne. It was well done. ENOCH: During the Elders conference at Enoch, Helen Gladue gave a report on her December Assembly of First Nations Ottawa conference. According to Gladue, the constitutional process meetings planned by the AFN will focus around four main groups; Elders, Women, youth and urban Native people.

Some of the AFN concerns regarding the constitutional process are: Inherent rights to self-government, aboriginal women's rights must be protected, settling of outstanding land claims and treaty rights must be protected. Topics such as the above will be on the agenda when AFN conferences are held in Toronto, Women issues, January 18-19. Ottawa at the Skyline Hotel or University of Ottawa, February 1-2, Calgary Friendship Centre, Elders, February 9-10, and Saskatoon Friendship Centre, Urban Indians, February 15-16.

Important dates, so keep them in mind.

PINCHER CREEK: If you're travelling down south about January 23-25, you might want to take in the annual Napi Powwow and Princess pageant scheduled for Pincher Creek.

The festival will take place during the second annual Cross Cultural Conference, and it proposes to be another successful event.

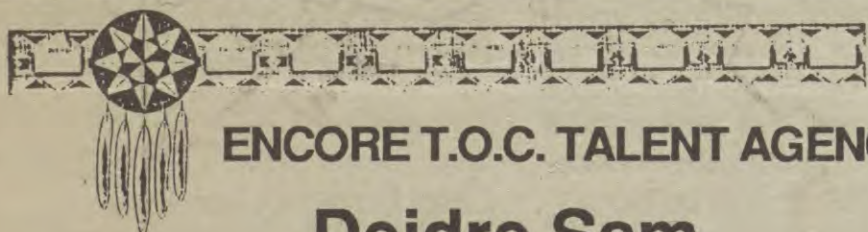
The powwow will be held at the Pincher Creek Community Hall on Saturday beginning at 1 p.m. On Friday, business meetings, overcoming prejudices, will take place at the Matthew Halon Community Hall and an open house will be held at the Napi Friendship Association centre.

It sounds like a lot of fun with cross cultural meetings that are always a positive step forward. *Windspeaker* will be there. For more information call 627-4224. EDMONTON: Our Metis historian, Terry Lusty dropped by just to inform Droppin' In that this year the Edmonton annual Arts and Craft show just might be held at the famously huge West Edmonton Mall!

It's in the works Rocky," says Terry.

And what's Terry been doing lately? "I've been thinking about writing a book on all my experiences, you know, people I know, some controversial subjects." Oh Oh!

Call Droppin' In at 455-2700. Let our readers know what's happening in your community this year.



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Elders

Author learned 'values of life' from Elders

Dianne Meili is the author of "Those Who Know" Profiles of Alberta's Native Elders. She spent most of the past two years travelling Alberta to talk with elders while gathering their advice, stories, recollections and prophecies. The result is, *Those Who Know*, a lively retelling of Dianne's memorable encounters with some of Alberta's most prestigious Native elders. And now, Dianne shares some of her personal feelings and experiences while she was on the road working on her book.

I have always been a wanderer, seeking to know about life. The sheer wonder of all creation has kept me baffled, amused and amazed. We have been given so many gifts from the Creator that we need never be bored or fed up with life. Beyond the chores and routine of everyday existence is a marvelous world, but we have to open our eyes and ears to see and hear it. It might be the trill of a chickadee heard in mid-winter, or the innocent question of a child that makes us stop and smile, knowing we've been given a little insight into what we and this world we live in are all about.

I've kept up a constant search for a practical and relevant mysticism, looking for that bridge between our earthly lives and the spiritual realms. The quest for self-knowledge and my Creator has led me to many countries and different religions from Buddhism to Catholicism to Dene spiritualism. I've learned about myself in formal institutions and in the sweatlodge, but never did I gain so much as when I took time off to travel Alberta and sit with the old ones, my elders. They taught me to stop looking so hard and to just be where I am.

When I first began research for the elders book project, I was already anticipating what I would experience. Now I would finally find a teacher who would show me who I am and what it is I need to know. In my idealism, I imagined scenarios in which I accompanied elders on trips to doctor people, heard them prophecize about the future and saw other great demonstrations of their powers. I was ready to stretch the boundaries of my imagination and believe the un-

believable.

As with all expectations, what really happened as I began travelling from one reserve to another to meet with elders was quite different than I had imagined, but in no way was I disappointed. The lessons I had to learn were imparted, but in a slow, gradual and not always pleasant manner.

When I showed up a little late for an interview with Mary Blanche Gallent on the Bushe River reserve near High Level, she refused to talk with me. A realization hit me: I am responsible for all that happens to me. I did not respect Mary Blanche's time and therefore, I set myself up for failure and not getting the interview. It was a bitter pill to swallow but I knew it was the truth. I had always been late for appointments and had little care for other people's timetables.

After a day or so I worked up the courage to telephone Mary Blanche and tell her I was sorry for being late and not respecting her time, I told her I had learned a lesson from the experience and asked her if we could set a new interview appointment. This time I wouldn't be late. She laughed and told me to come on over, I did, and we shared a wonderful evening together as she reminisced about life on the trapline in northern Alberta.

Respect. As I met with more and more elders, I came to see this human quality was the cornerstone of their being. Respect is the underpinning of American Indian teachings: it is to the elders what love is to Christianity or enlightenment is to Buddhism.

The people I spoke to spent a large part of their lives living outside. They know and respect the gifts of animals and plants — all their relations. Even though many of them lived in isolated shacks, no amount of money could entice them to live in the city. Nancy Potts, an Alexis Reserve elder who spends time on her trapline whenever she can, told me this when I showed up on her doorstep after being in Edmonton for a week.

"You've just come from the city. Cities block your energy. They're made of things that shouldn't be there. If you be-

lieve in spiritual things, you have to be in open spaces like this, amongst the trees, not in the city. There's lots of electricity, a lot of cars, and people everywhere... a lot of young girls that are in their time (menstruating), and all that energy is mixed up. A powerful place is a clean, pure place, where things are that the Creator meant for you to have."

Several elders told me to try and spend time watching the movements of animals and to learn from their behaviour. Joe and Josephine Crowshoe told me legends of how animals have helped people, and this one about a wounded Blackfoot warrior who owed his life to a bear, stands out in my mind.

According to Josephine, "Many years ago, this old man was telling us he went with a raiding party to another tribe and his people were all killed except him. He tried to go home, but he was wounded and just laid on the ground. This bear came to him and the man wasn't scared because he knew he was dying anyway, but then the bear started licking his wounds. The bear stayed with him for a few days. He would bring him berries to eat, and he even took him down to the water for a drink. When this man was better, the bear took him on his back over the hills to his camp and back to his people."

From Dene elders living in Assumption and meander River, I learned about the energy and powers inherent in nature. The Dene believe animals keep their secrets until they no longer need them, and then they give them to a person who has treated animals with respect.

The wonderful thing about elders is what they know, what they've learned from their experiences, and what they're willing to share. They never come right out and tell us the answers to our problems. They might try to steer us in the right direction, or tell us a story wherein we might find an answer, but we're never told to follow instructions. The lessons they have to teach us unravel slowly and surely, not all at once as I had anticipated.

If there is faith and a yearning to know the Creator, life will dish up the exact experience



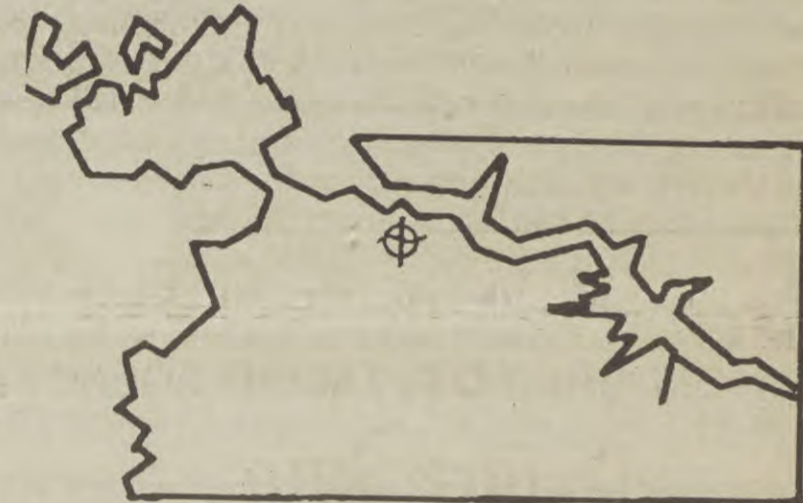
File Photo

Dianne Meili

needed to learn to live a good, clean life and accomplish that which the creator gave each person special talents to do, insists Joe P. Cardinal of the Saddle Lake Reserve. I know he's right.

Elders put the wonder back

into life—the pure magic of that is seen or unseen around us. Our old people are such a valuable resource—they want to share with us so that we may become respected people to replace them when they go, to keep the circle of life going.



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Did Charles Godin kill Pierre Ducharme? A do

By Rodger Goodeye

Pierre Ducharme Jr. was truly an unfortunate victim of bizarre circumstances. First he was gunned down in the prime of his life and to add insult to fatal injury a coroners inquest finds him guilty of murdering the person who shot him. Incredible? Yes, but very true. The events happened in 1896, at Calgary, Alberta.

The story, labeled as "Double Tragedy" by the Calgary Herald, has been told and retold as far back as I can remember by my late Grandfather Antoine Godin (later he became known as Frank Goodeye). In 1970 grandpa asked if I would attempt to relate the details of what he had witnessed 74 years earlier when he was 11, so that the actual truth would become known. Grandfather believed the police deliberately initiated a cover-up by holding a kangaroo coroners inquest into the shooting.

In 1980, I went to the public library in Calgary to investigate grandfather's story. I was surprised to find on micro-film that the shooting and the coroners report had been published in the Calgary Herald. I was shocked how distorted the facts had become in the media reports and in the coroners inquest.

From the 1896 yearly report of the North West Mounted Police, which I obtained from the National Archives, I found in the criminal section a very brief report which lists the shooting incident as an argument of long standing between two half-breeds (Charles Godin and Pierre Ducharme) that resulted in gun play and left both men dead. Godin has his gun pulled out of his holster as he sat mounted on a horse near Ducharme. Then, Ducharme supposedly, shot Godin in the abdomen. Godin jumped off his horse and wrestled the gun away from Ducharme and supposedly, shot Ducharme as he was running away.

In my research into the NWMP I learned that the Canadian government in the late 1800s' was on the verge of disbanding the historic police force, so this leads me to believe a possible scandal would likely have been avoided at any costs.

My grandfather tells a different and eye witness account of what really happened that fateful day. Grandpa told me how he had seen his mother's brother, Pierre Ducharme, get cold bloodedly shot dead by Charles Godin, grandpa's father's brother, who was employed as an interpreter and scout by the NWMP at that time.

On that fateful day in 1896, grandpa was 11 years old. He had accompanied his uncle Pierre Ducharme for an evening walk up in the hills above the present day 10th street bridge in Calgary.

"After walking up the first hill, Pierre said we will rest here a while before going further. Pierre took out his pipe and began filling it, and then he sat down on a boulder and lit it. After Pierre finished his smoking, he said let's go up the next hill," my grandfather said.

He said after they reached the top of the hill, Ducharme playfully took my grandfather by the arm and pushed him so that he ended up running back down the hill. After repeating this game several times they stopped after hearing the sound of galloping horses approaching.

Pierre commented, "I wonder who these riders are who seem hastened to reach us?" Presently, two riders appeared and grandpa recognized Charles Godin and his son Jerry.

Sensing that this might not be a social call, grandpa ran a ways off and laid flat on his stomach in the tall grass where he watched the following episode develop.

Grandpa said that from the short distance between his hiding place and the riders, he could see the rage on Charles Godin's face as he reined his horse to a skidding stop practically at Ducharme's feet. Godin leaped off his horse and threw the reins up at Jerry who had pulled up beside him. Without saying a word Godin delivered a vicious blow to Ducharme's shoulder with his riding whip. Ducharme looked rather amused as he looked down at the diminutive assailant who barely reached his chest in height. Smiling, Ducharme asked Godin in Cree, "Why are you doing this to me?" Godin delivered a blow equally as vicious as the first to the same shoulder of Ducharme with his whip.

Flabbergasted, but still smiling, Ducharme again asked, "What's the meaning of this nees chas (meaning cousin in Cree)?"

This time Godin replied, "No one here is related to you, you son of a devil."

Godin took a step backwards as he reached for the gun holstered at his waist. His hand came up with the pistol in it. Then he aimed the gun directly above Ducharme's head and fired. Ducharme still stood his ground, a half smile frozen on his face as Godin shot point blank into his chest.

Godin's face seemed to have drained of blood as a crimson spot appeared on Ducharme's chest.

Ducharme took off his hat and said, "I bid farewell to all my relations," and he fell backwards and died without uttering another word.

The horses having been frightened by the gunshots, reared and pranced practically unseating Jerry. Godin grabbed his horse's reins from his son, gracefully mounted, spurred his horse and left in a cloud of dust with his son in close pursuit.

As soon as the two men road away my badly frightened grandpa managed to get to the side of his mortally wounded uncle. As my grandpa knelt beside his uncle crying, he heard a shot ring out in the direction of the departing riders.

That is my grandfather's eye witness account of what took place in the double tragedy. It appears that after shooting Ducharme and riding away, Godin shot himself in the abdomen to make it look as though Ducharme shot him first. Unfortunately, Godin died from the gunshot wound hours later.

Compared to my grandfather's account of the shooting the coroners inquest was indeed a cover-up and the Calgary Herald's account proves to be false.

The Calgary Herald reporter who had immediately followed a posse of armed policemen to the murder scene, apparently did not write the story which appeared in the paper on June 12, 1896. And there is absolutely no mention that the writer or the Herald reporter talked to the police about the shooting, yet something that might shed a negative outlook on Ducharme, such as a water works engineer finding a partially filled bottle of gin near the tragedy, is mentioned in the newspaper. The paper stated that Ducharme was seen drunk earlier that day, but my grandpa remembered him as being sobre all that day and the evening he was murdered.

As for the coroners inquest, grandpa said that the Cree Indian named Missasapatz was an imbecile who was nowhere near the shooting and did not know a word of English spoken to him. Yet he was relied upon by the police to give evidence for the inquest. The police boss, according to grandpa, stated that he had taken down a statement earlier that day from an 11 year old boy who claimed to have witnessed the shooting. That was my grandfather.

Grandpa was present at the inquest and his testimony was heard, but through an interpreter, since grandpa did not have a good command of the English language. Ironically, the coroner, Dr. McDonell chose to strike grandpa's testimony from the record on the grounds that he was a minor whose word could not be taken as evidence. McDonell instead chose Godin's concocted version of the shooting, which the police called a dying declaration, to reach a preposterous verdict.

The incredible part, which is hard to understand, is why did McDonell fail to order further investigation after hearing a conflicting eye witness account?

THE CONCLUSION — The Police Inspector whom my grandpa referred to as the police boss was no doubt, Zackary T. Wood. Grandfather described this officer as being tall, intelligent and sporting a well groomed moustache. I do not believe that this man was a gullible fool who could believe that a supposedly fatally wounded man could jump off a horse, wrestle away a gun from a man twice his size, than manage to shoot him in the chest as he was running away.

It is my belief that in 1896, at Calgary, Alberta, the historic NWMP out did themselves to clear a special police interpreter and scout (Charles Godin) from any blame after he had shot an unarmed man with a police issued revolver. I suppose that this should make it right that in 1990 an Indian Special RCMP Constable should take full blame for an incident that happened close to Calgary, which left an Indian person paralysed after his neck was broken while in police custody.

Annual N.V. report tel double tra

To the Commissioner, Regina

Sirs — I have the honor to submit herewith, for your information, the annual report of this division for the year ended 30th November, 1896.

CRIME

The district has been free of any serious crimes with the exception of the shooting affray between C. Godin, interpreter at this post, and P. Ducharme, both half-breeds. This occurred on the 12th June, and the shooting is supposed to have arisen from some quarrel of long standing. Godin, while riding in the vicinity of the Bow Marsh Bridge, met P. Ducharme who exclaimed, "I have been laying for you," and grabbed the pistol from Godin's holster and

shot Godin the pi then s was sh rode helpe made fore I the sh taken where of the I at list of cases ing th crime ished. Super North Divisi Calga



Before Roger Goodeye's grandfather, A changed to Frank Goodeye) died in 1979 at grandson set the records straight regarding Metis killed in a shooting at Calgary in 1896 was an eye witness to the shooting of the Roger Goodeye, after a lot of research into startling detailed account of what transpired is by trade a roofer in Calgary and is present in counselling.

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double tragedy—facts surface after 96 years

N.W.M.P. tells of tragedy

shot him in the abdomen. Godin immediately wrenched the pistol from Ducharme who then started to run away, but was shot dead by Godin. Godin rode into barracks and was helped into hospital where he made a sworn declaration before Inspector Wood as to how the shooting occurred, and then taken to the General Hospital, where he died on the morning of the 13th.

I attach form 125, showing a list of the justice of the peace cases tried in this district during the year. As it will show, crime in the district has diminished a good deal since last year.

Superintendent J. Howe
North-West Mounted Police "E"
Division
Calgary 1st December, 1896



Rocky Woodward

father, Antoine Godin (later name in 1979 at Hobbema, he requested his right regarding the double tragedy of two men in 1896. Frank Goodeye, at age 11, of the two men, both his uncles. search into the double tragedy gives a t transpired on that June day. Goodeye and is presently working on a certificate

Calgary Herald in 1896 calls it a double tragedy

Taken from the Calgary Herald June 12th 1896:

At a few minutes before eight last night the town was startled by a posse of armed Police galloping full speed towards the Bow Marsh Bridge. A Herald representative immediately jumped on his bicycle and followed them.

Along the road he heard vague reports about a half breed having shot a man. On reaching the bridge, the Police were described on the hills towards the northwest. The Herald man pushed on and found a halfbreed camp at the foot of the hill. No man was present but several women were there and one was engaged in a mournful wail. Proceeding then up a gully to the top of the hill a sorrowful procession was met.

First came several Mounted Police. Then a red river cart containing the body of a breed with a wound to his breast and blood covering the front of his fannel shirt. Following the cart walked a sad old man who informed the reporter in his broken English that the dead man was Pierre Ducharme "my boy, my boy", he continued and holding one finger, "my one only boy". Who killed him asked the Herald man, Godin was the reply. How did it happen?

The oldman with great difficulty made himself understood and what he stated was substantially this. He was sitting in his tent shortly before he and his wife heard three shots fired up in the hills. Fearing trouble, they at once went up and found the ir son lying on his back in the throes of death. The poor fellow made a despairing effort to speak, pulled at his throat desperately and died in a few seconds without uttering a word to let his parents know how he had met his terrible death. He was stalwart young fellow not much more than 20.

The only other person who could throw light on the tragedy was the man who fired the fatal shot and the eye witness, if any. And there the Herald was fortunate enough to get hold of a boy of about 15, Jerry Godin by name, who said he saw the whole frightful occurrence.

In reply of the question, who shot Ducharme, Jerry answered, my father. He then told his story as follows.

At about half past six my father Charles Godin, Police Interpreter, was having a row with Peter Ducharme. My father was sent to stop a row. They had been drinking, Ducharme rushed up to my father, who was on his horse, and snatched my father's revolver and shot him in the belly. My father jumped off his horse, snatched the revolver back, and shot Ducharme. The first time he missed, the second time he shot him here (pointing to his right breast). He died in five minutes. I then took my father to the barracks two miles away, and he is now in hospital there. Then the Police came out.

Ducharme's body was taken to the barracks. Mr. Russell, an engineer, at the waterworks station, who had gone over with his rifle on seeing the Police go out, picked up a bottle of gin near the scene of the tragedy. It was about two thirds full. Ducharme had



Antoine Godin (Frank Goodeye) with glasses tells his eye witness account of double tragedy 96 years ago

been drinking all day and was seen in town during the morning. Godin, whose strength gave out on reaching the barracks, dropped off his horse and was taken to the hospital where he died this morning at about four o'clock. He was well known in the city, having been employed as a scout and interpreter for the Police. Coroners inquest on the bodies of the victims.

A coroners inquest was held Saturday on the bodies of Charles Godin and Pierre Ducharme, the two victims of Friday evenings tragedy, before Dr. McDonnell, Coroner and jury. The dying declaration of Godin was read and the evidence of a Cree Indian, Missasapatz, Jerry Godin, Madeline Ducharme, Sergeant Brooks, Corporal Morris, Inspector Wood and Dr. Sanson who performed the post-mortem's was heard. The jury found that Godin was murdered by Ducharme and that Ducharme was killed by Godin in self defence. The following were the verdicts:

1. That Pierre Ducharme did on the 12th day in June 1896 in the said district of Alberta, feloniously, willfully and of his own malice, aforethought, kill and murder the said Charles Godin against the peace of our lady the Queen, her crown and dignity.
2. That the said Charles Godin did on the 12th day of June 1896 in consequence of a murderous assault upon him committed by the said Pierre Ducharme in the said district of Alberta for the preservation and safety of his person, and inevitable necessity, with a revolver shoot the said Pierre Ducharme, and from the effects of the shot, the said Pierre Ducharme died, on the 12th day of June. And so the juror's afore said upon their oath aforesaid, do say, that the said Charles Godin did kill and slay the said Pierre Ducharme in self defence of himself, the said Charles Godin, by manners and by means aforesaid. This now terminates this sudden sad and fatal affair. The two bodies were buried Saturday afternoon.

ate our Elders...

eph J. Starko

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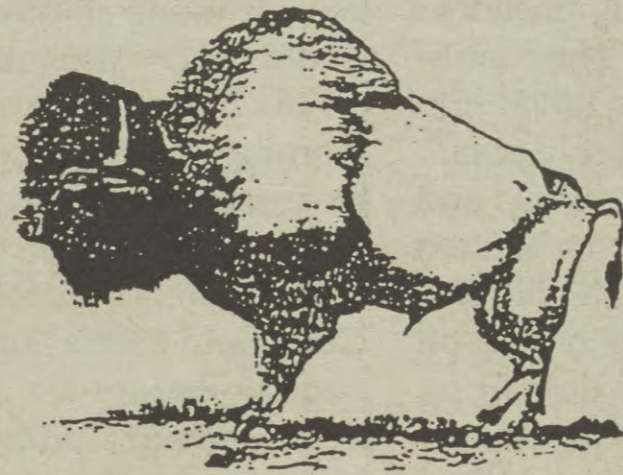
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Edmonton

Adult Ed program stumbles but continues

By Lisa Ashley
Windspeaker Contributor

EDMONTON

Appreciation of Elders and respect for Native traditions are part of the learning process at the Ben Calf Robe School's Native Adult Education Program. Teachers speak of affection for their students and students in turn, respect and admire the teachers they consider to be their friends.

It's been that way ever since the adult education program was incorporated into the Ben Calf Robe curriculum in 1985. But last

year the program's funding came to a halt when the Catholic Separate School Board (Continuing Education) discontinued funding it. For a time, the program was in limbo, and although it was a tense and worrisome time, people who believed in the program at Ben Calf Robe, were not about to let it slide away.

Today, the adult education program continues thanks to interested parties such as the Ben Calf Robe Society, the Edmonton Journal, Advanced Education, Canada Employment and the Separate School Board.

Just recently, many people from the community, along with teachers and students, joined

together in a celebration at the school in appreciation of those, "who have shown their support for the adult education program over the past year," says program supervisor, Mavis Averill.

"People really supported us through those scary times," she added.

Averill says it's not just the students who are learning. She says the curriculum seeks to integrate a balance of academic learning with guide-lines for self-discipline, so that students experience growth and self-esteem in relation to meeting academic challenges.

Every morning before classes

begin, sweetgrass is used. There are Native prayer rituals, pipe ceremonies and talks given by Elders to help students get in touch with their heritage.

"My life has forever been changed by my students, and by aboriginal people. I think it is time for all of us in society to listen and learn from aboriginal people," Averill says.

Since the program began, a Native Studies Cree Language program has emerged, a life skills curriculum is being developed and computers are now part of the students day.

"The students here are recognized and welcomed which allows for a strong foundation to

be built, where new learning, trust and belief are fostered. They are given the opportunity to learn about their Native culture, about themselves, while upgrading their education to the grade nine level in language arts and mathematics," explained Averill.

There is something special happening in the Ben Calf Robe adult education program and it's happening for the students. Student Cathy Quintell feels this is a place where she can "study and be herself."

Sadly though, the program can only accommodate 36 students and there are over 150 students on the waiting list.



Ben Calf Robe adult education students pose for *Windspeaker*.

Lisa Ashley

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Council & Band Members

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The Indian Equity Foundation and the Alberta Indian Investment Corporation Executive and Board of Directors are pleased to announce the winners of the 1992 Senator James Gladstone Memorial Scholarship Awards as follows:

2a. Ms. Tina Dion
Kehewin Nation
Native Studies
International Economics
University of Alberta
\$1,000 Scholarship



3a. Alvin Cardinal
Sucker Creek Nation
Accelerated Accounting
SAIT
\$750 Scholarship

SPECIAL AWARD
1. Ms. Delphine Pipestem
Sarcee Nation
Faculty of Environment
Design specializing in
Economic Development Planning
University of Calgary
\$1,250 Scholarship



2b. Ms. Kathleen McKinnon
Edmonton
Native Studies
International Economics
University of Alberta
\$1,000 Scholarship

3b. Hank Shade
Blood Nation
Business Administration
Lethbridge Community College
\$750 Scholarship

The Senator James Gladstone Memorial scholarships were established and administered by the Indian Equity Foundation and Alberta Indian Investment Corporation to recognize excellence in post-secondary studies in a program of commerce, business, administration, finance and economics.

Eligible students are Treaty Indian residents of Alberta, enrolled in a full time course of studies in University, College, or Technical School.

Deadline for applications are in mid-November each year, for presentation in the first week of the following January

ON BEHALF OF THE EXECUTIVE AND BOARD OF DIRECTORS, I WISH TO EXTEND MY CONGRATULATIONS TO THIS YEAR'S WINNERS.

Fred Gladstone, President
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Head-Smashed-In Buffalo Jump

Art show draws 600 to Head-Smashed-In

By Barb Grinder
Windspeaker Correspondent

HEAD-SMASHED-IN BUFFALO JUMP, ALTA.

Almost 600 people came to look, learn and buy at this year's "Heritage Through My Hands" art fair at Head-Smashed-In Buffalo Jump last December. Attendance at the fair doubled last year's as did the number of tables on the exhibition floor.

"This is the fifth year we've had the arts and crafts show," said Louisa Crow Shoe, a special events co-ordinator at the local interpretive centre, near Fort McLeod in southern Alberta.

The quality of the work at this year's show was very good as was the quantity and variety. Most displays reflected Native culture and used modern Plains Indian designs.

Al and Frances Many Bears were probably two of the most experienced artists on hand.

Al, who's work has been shown internationally, exhibited paintings silk screened on paper and hide featuring bold-colored traditional Blackfoot symbols.

Bright-colored quilted fabrics were sewn together to make traditional abstract patterns in Frances' work. She used the patch-work patterns as insets to make plain sweatshirts lively fashions.

"I've been doing this kind of work for more than 12 years," said Frances, who shares a small workshop with Al in Gleichen. "I have a number of ladies who work for me on the sewing. I do all of our promotion and marketing."

Frances said she would like to use her marketing experience to help other Native people sell crafts.

"We have some really excellent craftspeople. But they can't do as much as they should because they don't have marketing skills or experience. I think I can help them."

At a nearby table, Orlando Calling Last displayed his skills as a painter, sculptor and philosopher. A steady stream of visitors, drawn by Calling Last's outgoing nature, stopped by to chat about life and the Native outlook.

"I talk to them about my experiences and my point of view," Calling Last said. "I think people really learn more through listening and watching real life around them than through formal education."

In the past, Calling Last worked for the government and taught Native language and culture at the Blackfoot Community College in Montana.

He started painting and sculpting as a hobby eight years ago. He also tried studying art at the University of Lethbridge.

"They really wanted to change my style (at Lethbridge). So I left," Calling Last said. "But I did learn to do casting. I use a material now called Super Sculpting. It's a lot better than clay and wax."

One of his paintings on display at Head-Smashed-In had already been sold to the Toronto Metropolitan Police. He has also exhibited in New York, Los Angeles and Chicago.

Adele Cotton, Grant Yellow Wings, Mildred Chief Moon, Glenda Eagle Speaker, Adrian Black Fore Head, Allan Wells, Lorelei Medicine Crane and Adeline Many Chief also displayed their work.

Besides art, the weekend's program featured drumming and dancing displays, a table for children to make their own Native crafts and demonstrations of traditional Native skills.

On Saturday, children from the Peigan School presented a short nativity play to celebrate the Christmas season. The Stand Off Elementary School band played carols on Sunday.

Jim Takenaka, education and special events officer at the interpretive centre, said he was pleased with this year's show.

"The only thing we might do a little differently next year is hold the show a little earlier — maybe the beginning of November. But I'm really pleased with the participation we had."



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PROVINCE OF ALBERTA Electoral Boundaries Commission 1991/92

PUBLIC HEARINGS

In accordance with the Electoral Boundaries Commission Act, Chapter E-4.01, 1990, Section 7, the Electoral Boundaries Commission will hold Public Hearings at the times and places indicated below to enable representations to be made by any person or organization as to the area and boundaries of any proposed electoral division as outlined in the Interim Report of the Electoral Boundaries Commission released to the public on December 16, 1991.

NAME	DAY	DATE	TIME	PLACE
Edson	Monday	February 10	1-3 PM	Edson Motor Hotel
Red Deer	Tuesday	February 11	1-3 PM	Capri Centre
Pincher Creek	Wednesday	February 12	1-3 PM	Heritage Inn
Lethbridge	Wednesday	February 12	7-9 PM	Lethbridge Lodge
Wetaskiwin	Thursday	February 13	1-3 PM	Memorial Centre
St. Albert	Thursday	February 13	7-9 PM	St. Albert Community Hall
Vermilion	Tuesday	February 18	1-3 PM	Brunswick Inn
St. Paul	Tuesday	February 18	7-9 PM	St. Paul Senior Citizens Club
Medicine Hat	Wednesday	February 19	1-3 PM	Medicine Hat Lodge
Drumheller	Wednesday	February 19	7-9 PM	Drumheller Inn
Ft. McMurray	Thursday	February 20	1-3 PM	Sawridge Hotel
Slave Lake	Thursday	February 20	7-9 PM	Sawridge Hotel
Westlock	Friday	February 21	10-12 Noon	Westlock Inn
Peace River	Monday	February 24	1-3 PM	Travellers Motor Hotel
Grande Prairie	Monday	February 24	7-9 PM	Grande Prairie Inn
High River	Tuesday	February 25	1-3 PM	Heritage Inn
Olds	Tuesday	February 25	7-9 PM	Olds College
Calgary	Thursday	February 27	10-12 Noon	McDougall Centre
Calgary	Thursday	February 27	2-4 PM	McDougall Centre
Calgary	Thursday	February 27	7-9 PM	McDougall Centre
Edmonton	Tuesday	March 3	10-12 Noon	Hilton Hotel
Edmonton	Tuesday	March 3	2-4 PM	Hilton Hotel
Edmonton	Tuesday	March 3	7-9 PM	Hilton Hotel

Any individual or organization unable to attend a Public Hearing may prepare a written submission and send to the Electoral Boundaries Commission Office at 1001 Legislature Annex, 9718 - 107 Street, Edmonton, Alberta T5K 1E4. All written submissions must be received by the Commission not later than March 3, 1992. For more information call Bob Pritchard, Senior Administrator, telephone 422-7071, fax 422-5266.

C.L. Liden
Assistant Chief Judge
Provincial Court of Alberta
Chair
Electoral Boundaries Commission

Elders

Constitutional reform angers some 'Old-Ones'

By Rocky Woodward
Windspeaker Staff Writer

An Elders Tribunal wants Native leaders to carefully consider what treaty rights are all about before their package is finalized for amendments to the Canadian Constitution.

During an Indian Association of Alberta sponsored two-day conference on the Enoch Reserve west of Edmonton, over 50 Alberta elders met to discuss various treaty issues. The highlight of the conference was the constitutional talks now taking place across the country.

Many elders felt that Ottawa will ignore their concerns.

"In the past they never listened to us. They think we're old, deaf, but I want to be listened to," an angry Dan McLain said.

"How come our oral history is never mentioned? We never surrendered our land. It's about time the government talked about it. We're not on welfare, we pay for everything we get from the government through the loss of land and mineral rights," the Sturgeon Lake elder said, adding he is presently against constitutional reform. "They never listened to us and never will," McLain added.

Back from an Assembly of First Nations gathering in Ottawa, Helen Gladue told the elders "time is short" and their input into constitutional reform is needed. She said the AFN has raised 12 issues for debate, from the protection of treaty rights to Quebec's separation.

"The AFN says Quebec cannot separate without first dealing with outstanding issues regarding the province's aboriginal people," Gladue told the elders.

She said it's important for the elders to put their views down on paper so Native leaders have a strong package for constitutional reform.

The elders tackled other issues as well. Employment, health and education issues were also discussed.



Sturgeon Lake Elder Dan McLain

Rocky Woodward

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OPEN HEARINGS

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Drift Pile Recreation Centre

January 29 & 30
Blue Quills First Nations College,
Saddle Lake

January 31
Frog Lake Band Hall

February 3
Yellowhead Tribal Council
Alexis Band Council Offices

February 5
Peigan First Nation, Brocket

February 6
Stoney First Nation, Nakoda Lodge
Morley

February 7 & 8
Ermineskin First Nation, Hobbema

February 9 & 10
Elders Constituent Assembly
Calgary Friendship Centre

Focus on Native Business

Native entrepreneurs doing well after one year

Over the last two years *Windspeaker* has run a monthly Focus on Native Business column. In this issue we thought we'd catch up with some of the folks we profiled in the last 12 months to see how they were doing.

Theresa Hein - Modelling Mystique

Italy, India, Tokyo and Hobbema. These were some of the locations where Theresa Hein and her students spent 1991 promoting Native culture and building self confidence.

Theresa runs an etiquette and modelling program for young people who need to find their way

in the world. Her students (including, at one time, a convict in a federal penitentiary) learn to respect themselves and find the inner strength to set goals in their lives. It's a program of "tough love" that uses modelling to shed a student's lack of self worth and failure.

Some of the students also show great potential as commercial models. In 1991, Theresa helped two very promising students display their modelling talents in the fashion centres in Italy.

Theresa's work at Hobbema in 1991 was a particular source of satisfaction. The addition of a public speaking component to her program has been especially help-

ful to students struggling to build self confidence.

Theresa is also a culture ambassador. Last June, she accompanied some of Hobbema's dancers to Japan to take part in the official opening of the Canadian Embassy in Tokyo. "We were the highlight of the event," she reports.

Through a chance meeting in Edmonton, Theresa was able to arrange for a troupe of Louis Bull dancers to travel to India to entertain the Dali Lama (the spiritual leader of Tibet).

It all may seem exotic, but Theresa still keeps her feet on the ground. The bulk of her work is putting on classes in Alberta and

B.C., and helping a wide-range of Native people find their way.

"There are sparks of hope all over the place," Theresa says happily.

Robert Lavalley - Cobra Upholstery and Auto Glass

When we visited with Robert in June, he was hoping to change careers. For almost 10 years he worked as a floor coverer, installing carpets in apartments and offices. Twenty-four hours days took their toll on him and he was eager to find another way to make a living.

"I had gone as far as I could as a floor coverer," Robert now says.

Last summer, the 28-year-old from Saskatchewan was hoping to buy an auto glass replacement company. That deal fell through after some difficulties with the vendor. Robert is now hoping to open his own car window repair and upholstery shop in west Edmonton. Opening day is slated for February 1.

Robert is confident his business will be a success. Cobra Upholstery and Auto Glass will be only one of three companies in the city that offers both window replacement and upholstery services. He has also picked a location in a high-traffic area next to a JB Automotive outlet.

But the move is not without worries. He says he has a year invested in his new business plus much of his own money. "There's a lot of pressure but it will be worth it. I'm sure of it."

Focus on Native Business is a monthly column about Native entrepreneurs. It's sponsored by the Economic Development Discussion Group which meets four times a year to discuss Native employment and business development. Current members include: Alberta Power Limited, Amoco Canada, Esso Resources, Husky Oil, Indian Affairs, Indian Oil and Gas Canada, Alberta Solicitor General, NOVA Corporation, Royal Bank, Shell Canada, Suncor, Syncrude and TransAlta Utilities.

Congratulations to the CN Native Educational Award Winners for the 1991/92 Academic Year



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For more information call: The Business Line at 1-800-272-9675, Monday to Friday, 8:30 a.m. - 4:30 p.m. or visit the Business Counselling Office nearest you.

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Sterling Place
9940 - 106 Street
Edmonton, Alberta
TSK 2P6
Ph: 427-3685

EDSON
Room 204
Provincial Building
111 - 54 Street
Edson, Alberta
T7E 1T2
Ph: 723-8229

GRANDE PRAIRIE
Room 1401
Provincial Building
10320 - 99 Street
Grande Prairie, Alberta
T8V 6J4
Ph: 538-5230

RED DEER
3rd Floor
Provincial Building
4920 - 51 Street
Red Deer, Alberta
T4N 6K8
Ph: 340-5300

MEDICINE HAT
Room 109
Provincial Building
346 - 3 Street, S.E.
Medicine Hat, Alberta
T1A 0G7
Ph: 529-3630

CALGARY
5th Floor
999 - 8 Street, S.W.
Calgary, Alberta
T2R 1J5
Ph: 297-6284

ST. PAUL
Room 412
Provincial Building
5025 - 49 Avenue
St. Paul, Alberta
T0A 3A4
Ph: 645-6358

LETHBRIDGE
416 - Stafford Drive South
Lethbridge, Alberta
T1J 4C7
Ph: 381-5414

PEACE RIVER
10122 - 100 Street
River Drive Mall
Peace River, Alberta
T8S 1T4
Ph: 624-6113

CAMROSE
5005 - 49 Street
Camrose, Alberta
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Ph: 679-1235



ECONOMIC DEVELOPMENT AND TRADE
Small Business and Industry Division



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- bereavement
- addictions
- boarding school experiences
- sexual abuse and many more

We do home visits and workshops in many communities in Alberta

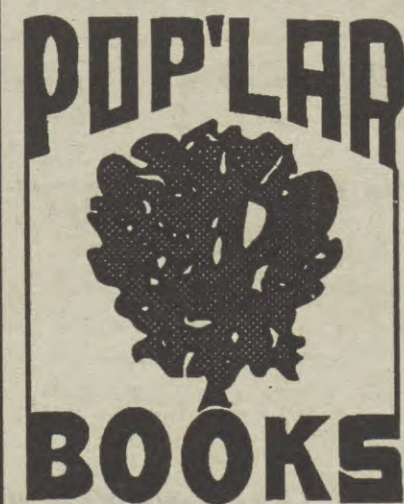
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Education

Scholarships awarded to Native students

Employment Opportunities

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

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

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

Personnel Services & Staff Relations
2-40 Assiniboia Hall
University of Alberta
Edmonton, Alberta
T6G 2E7



University of Alberta
Edmonton



Ralph Leckie

Tina Dion (2nd from left) and Kathleen McKinnon (far right) receive \$5,000 cheque from Zonta International. The money is for their education expenses in Australia—an exchange program.

By Cooper Langford
Windspeaker Staff Writer

Five Alberta students whose fields of study range from environmental design to business and politics have won this year's Senator James Gladstone Memorial Scholarships.

The scholarships are sponsored by the Alberta Indian Investment Corporation. They're awarded annually to treaty Indians living in Alberta and who show strong potential in business-related post-secondary studies.

Delphine Pipestem, a University of Calgary student from the Sarcee Nation, won this year's \$1,250 special award for her studies in the environmental

design faculty.

Pipestem was the first Native person to be admitted to the program, which leads to a masters degree. She is specializing in economic development planning for Native communities.

Tina Dion and Kathleen McKinnon, both in the Native studies department at the University of Alberta, won \$1,000 scholarships. They are going to Australia this year to study the Aboriginal community there.

Dion hopes to study law and work in the political arena. McKinnon plans to work with Native communities after graduation as a consultant.

Hank Shade, a Lethbridge Community College student from the Blood Nation, won a \$750 award for his effort at com-

pleting a diploma in business administration. Shade wants to work in Indian economic development after he graduates.

Alvin Cardinal of the Sucker Creek Nation also won \$750. Cardinal is studying to become an accountant at the Southern Alberta Institute of Technology and hopes to apply his expertise to benefit the Native community.

Eleanor Grandjambe, vice-president of the Alberta Indian Investment Corporation, says the scholarships are designed to encourage Native people studying in business-related fields.

"What we're looking for is students who want to get into courses that are going to assist people and themselves in business," she says.

"This is an area that's really lacking at this point, both in the business development end as well as the financial end."

Grandjambe says more Native students are beginning to move into business studies now because of growing encouragement at lower levels of the education system.

This is the third year the investment corporation has given scholarships to promising students.

The corporation was founded five years ago with \$8 million from the old Native Economic Development Program. It lends money to small and mid-sized Native business in Alberta. It has lent roughly \$6 million to businesses ranging from transport and construction to community services, like bussing and water hauling.

CURRICULUM OFFICER

The Gabriel Dumont Institute of Native Studies and Applied Research invites applications for the position of Curriculum Officer in our Regina office.

The duties of this position include the development of curriculum and other materials that reflect the history, identity and goals of the Metis people of Saskatchewan, delivery of Native Studies and/or Indian language classes to post-secondary and university students, and liaison with a diverse group of institutions and agencies in the field of education and publishing.

The ideal candidate will have a Bachelor's Degree in Education or Native Studies and three years of related experience.

Salary: \$27,764 to \$39,223 with a competitive benefits package, dependent on education and experience.

Closing date for receipt of resumes: January 31, 1992

For additional information contact:

Lee Rejc or Ann Dorion
1-800-667-9851 (Toll Free in Saskatchewan)
or (306)522-5691

Please submit applications to:

R. James McNinch, Director
Native Studies/Curriculum
Gabriel Dumont Institute
505 - 23rd Street East
Saskatoon, SK S7K 4K7



MANAGER WANTED

Looking for a self-motivated manager for hair salon in High Level, Alberta. Must have 3 years experience—be able to run and operate salon and be well groomed.

* Salary negotiable with experience *

Phone Hazel at:

Business: (403) 926-3330

Residence: (403) 926-4912

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from
Chief Norman Flett,
Council and
Band Members
of

Split Lake Cree First Nation

Split Lake, Manitoba R0B 1P0



COUNSELLORS



Poundmakers Adolescent Treatment Centre is presently establishing an eligibility list for the positions of Counsellor and Counsellor-Aide. Our 30-bed residential treatment program for adolescent male Native youth is designed to meet the special needs of Native youth suffering from alcohol/drug/solvent addictions.

QUALIFICATIONS:

- Counselling & Group Facilitation Skills
- Addictions Training
- Ability to speak a Native language
- Sobriety and recovery program
- Own transportation

* Applications kept active for six months

* Salary Negotiable

Submit applications to:

Director
Poundmaker's Adolescent Treatment Centre
4637 - 45 Avenue
ST. PAUL, Alberta
T0A 3A3

CAREER SECTION

To advertise your career opportunity in this section, please call (403)455-2700 Friday before publication

Ask for Sharon Barbeau, Cliff Stebbings or Roger Loyie



Please contribute to:
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 (613) 234-6827

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E & J Power Wheel chair - excellent condition - 16" wide seat - elevating foot rest - removable arms - offers call:
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International Inc.
 (A Human Development and Performance Appraisal Company)

A.I.M International Inc. wishes to associate with enthusiastic, positive thinking self starters who subscribe to the principles of wellness and who are interested in a unique and challenging human development project. Alberta Career Development and Employment have established two Mobile Industry Training Centres (MITC) to be located in Paddle Prairie and Buffalo Lake. This creative program will include academic upgrading, life management and job skill development. The MITC program is scheduled to start February 3, 1992.

Instructors/councillors are required for the two sites. Experience with computer managed learning systems, life skills and job search strategies would be an asset but not a requirement. Post secondary training and teaching experience would be desirable. Familiarity with Native culture would be beneficial.

Interested candidates are invited to forward their resume to:

David J. Kolbuc, MITC Project Coordinator
 A.I.M. International Inc.
 Box 1865
 Whitecourt, Alberta T7S 1P6

The positions will remain open until suitable candidates have been retained. **For further information please call: (403) 648-2105**

HAIR STYLISTS

Looking for 3 self-motivated hair stylists for a thriving shop in High Level, Alberta. Must be well groomed.

* *Wages negotiable with experience* *

Phone Hazel at:

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Residence: (403) 926-4912

Fishing Lake Metis Settlement

The Settlement is in the process of developing local self-government and within this transition, a challenging and exciting career opportunity exists for an individual to meet Settlement service delivery needs. Reporting to the Settlement Administrator, this is a "hands-on" position bound to stimulate your interest. Please consider applying for the following position:

FINANCE OFFICER

Responsible to direct the financial and accounting activities of the Settlement in accordance with the by-laws, policies, objectives and programs of the Settlement. Operating within a computerized accounting environment, the Finance Officer manages the bottom line financial affairs of the Settlement while remaining cognizant of the Settlement members' needs and direction established by policy.

Applicants should possess an accounting designation coupled with several years of senior finance experience. Good interpersonal and computer skills are necessary to perform successfully. A combination of experience and education will be considered.

The competition will close upon the appropriate candidate being selected for the position. Applications may be forwarded to the following:

Herb Lehr
 Settlement Administrator
 General Delivery, Sputinow P.O.
 Fishing Lake, Alberta T0A 3G0
 Phone: (403) 943-2202 Fax: (403) 943-2575



Employment and Immigration Canada / Emploi et Immigration Canada

The CALGARY ABORIGINAL STEERING COMMITTEE in partnership with Employment and Immigration Canada invite interested individuals from the Aboriginal community in Calgary to submit applications for appointment to the Pathways to Success Southern Alberta Local Management Board.

This volunteer board will be responsible for accepting, reviewing and approving proposals for aboriginal training and employment programs in the Calgary, Lethbridge, Medicine Hat and Pincher Creek areas. Successful candidates must represent the interests of the Calgary aboriginal community.

QUALIFICATIONS: Extensive interest and/or knowledge of local labour market issues. Knowledge of Employment & Immigration Canada's programs and services. Knowledgeable of employment, education and training needs of the local aboriginal community. Experience in proposal development and submission.

Please forward resumes to:
 Nomination Committee
 Calgary Aboriginal Steering Committee
 C/O Calgary Indian Friendship Centre
 140 - 2 Avenue S.W.
 CALGARY, Alberta T2P 0B9

All applications must be received by January 31, 1992. Submissions will be held in confidence.

Canada

Consider Your Career Opportunities in CRIMINAL JUSTICE

The increasing demand for Native criminal justice officers has resulted in a new program at Lethbridge Community College.

The Criminal Justice Certificate is a two-year program combining academic upgrading with regular coursework toward a certificate in Corrections or Law Enforcement. Graduates of the program will find employment with a variety of

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

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

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Vaughn Lewis
 Manager, Employment Equity - Prairies
 Royal Bank
 6th floor, 335 - 8 Avenue S.W.
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