

QUOTABLE QUOTE

"The land is the culture and for two levels of government and legislation to deny us access to our own culture is the greatest of sins. The young people who come out here understand that after a while. The city seems to take our soul and our spirit away as Native people. Living out here gets us back to nature and a natural way. You start to see that it's easy to get back to the traditional. Just being out here shows you how to do that because seven days a week, you have to live it."—Fred Fraser, please see page 3.

INSIDE THIS WEEK

HAPPY MOTHER'S DAY

The children are the future, and mothers play the most important part in the shaping of future generations. *Windspeaker* talked to some mothers and grandmothers, both on- and off-reserve, for their insights into this essential and rewarding part of life—please see pages 9, 10, 14 and 15.

GAMES NOT DEAD

Supporters of the first North American Indigenous Games, which were seen as a failure two years ago, are undaunted. They are now attempting to rekindle the sports morale among Native groups in Alberta—please see page 22.

WHERE TO TURN

- News...1, 2, 3
- Our Opinion...4
- Richard Wagamese...4
- Your Opinion...5
- Guest Columns...
- Community Events...6
- AIDS Prevention...8
- Peigan Natlon...9
- Fort McKay...10
- British Columbia...11
- Edmonton...12, 16, 20, 22
- Mother's Day...9, 10, 14, 15
- Arts & Entertainment...17, 24
- Sports...22, 25
- Careers...26
- Standoff...27

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Windspeaker

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May 11, 1992

North America's Leading Native Newspaper

Volume 10 No. 3

Indian Affairs targets child welfare

By Sharon Smith
Windspeaker Contributor

EDMONTON, ALTA.

Indian Affairs minister Tom Siddon announced a new \$160 million dollar program May 5 targeting Native child welfare.

The program, which will be community-based and controlled, will be restricted to status Indians on reserve and Inuit communities.

Monies for the five-year project will be divided into \$65 million for "culturally sensitive" mental health programs focusing on suicide and family breakdown, \$80 million for preschool and after-school care for children up to 12 years and \$15 million for substance abuse programs.

Siddon could not say how much of the \$160 million will be coming to Alberta Native communities.

Discussion with Native leaders will determine if funds are dispersed on a per-capita or a needs basis, he said.

"The community will decide. We want aboriginal leadership to be the architects of how funds will be used."

Native women's groups will play a pivotal role in deciding where and how money will be spent, he said.

"They are on the front lines of many of these tragic situations."

The program is in response to informal requests from Native leaders and statistics showing high mortality rates among Native and Inuit children. It will be preventative and educational, and will focus on "preventing and reducing these statistics."

Access to funds will be made as reserve and community child-care agencies become operational.

Funds are not meant for infrastructures, he said, but for such preventative programs as "nutritional counselling and counselling about the dangers of alcohol use while a mother is pregnant."

No formal discussions have

Please see page 2

Goodstone oppose development

By Sharon Smith
Windspeaker Contributor

A \$65-million-dollar tourist development slated for the Rocky Mountain House area won't be welcomed by the Indian band which has unsettled treaty land claims nearby.

"We are opposed to any development in the area until our claim is settled," said Chief John Snow of the Goodstone Black-



Sharon Smith

Looking forward at N'GA Wee

It was a big day for these youngsters at N'GA Wee Day Care Centre in Edmonton - graduation day, in fact. Margaret, Patricia, Michael, Gina, Devon, Chad and Brandon were graduating from an eight-week session at the centre. The kids attend the centre while their moms take an eight-week Urban Skills course.

foot in Morley. The Morley band have unsettled land claims and treaty settled spiritual land in the Kootenay Plains bordering the planned site.

Snow said the Goodstone were not aware of plans for development near their unsettled land claim.

"We find it incredible that this development is going ahead and shows no regard to our profound and rich history."

He further commented that

the band had already suffered an indignity when Big Stoney graves were flooded at Lake Abraham for the Big Horn dam in 1972.

Edmonton-area businessman Alan Harrison has plans to develop a 750-acre site near Abraham Lake. It will include a golf course, 350-room hotel, interpretative centre and a statue depicting the European explorers meeting the Natives for the first time.

Martha Kostuch, spokeswoman with the Alberta League for Environmentally Responsible Tourism, said her group also opposes the project because it is too near the ecologically sensitive Kootenay Plains.

The development will bring an influx of tourists through an area which "is the last little-developed northern montane zone

Please see page 2

Sportswriter hoping for Native olympic team

By Cooper Langford
Windspeaker Staff Writer

BEDFORD, MASS.

It could happen in Atlanta in 1996: Native athletes from across America competing in the world's largest sporting event as their own team.

That's the dream of Matt Spencer, a former sportswriter from Bedford, Mass., who set up an organization called Union with Native Athletes from across the U.S. to achieve the goal.

"A symbolic Olympic nation would be a great inspiration to many American Indians," said Spencer, who plans to start lobbying the International Olympic Committee at the end of the summer.

"The Olympics is the ultimate media event to wake up the world to issues that deeply affect American Indians."

Spencer's vision of a Native Olympic team started after reading an old issue of Sports Illus-

trated. The issue featured two articles: one on the difficulties top-ranked basketball players from Crow, Mont., had adjusting to playing off the reserve, the other on a U.S. Olympic basketball dream team.

"It just hit me," Spencer says. "What a positive way to make a statement.... To give all American Indians a tremendous positive image."

Spencer formed the union last June. Since then he has been recruiting supporters and preparing to make his application to the Olympic committee.

One of his chief co-workers is Steve Lopez, from the Fort Mojave tribe in California. Lopez, 33, was preparing for a career in professional sports in the mid-70s when a tragic car accident left him paralyzed. He is now a wheelchair athlete and a journalist.

Spencer has not had any preliminary reaction from Olympic organizers about entering a Native team in the '96 Atlanta games. But he expects a good hearing and said there are other

examples of teams from places that are not technically their own country.

"This year, seven republics from the former Soviet Union and Yugoslavia have been admitted as separate nations," he said, adding that the U.S. territories like Puerto Rico and the Virgin Islands have fielded their

own teams.

If the Olympics admit a Native team, Spencer hopes it will include athletes from North and South America.

"As it is now, we would probably consider any registered member of an American tribe. And we would probably welcome Pacific Islanders and

the Inuit."

Union is now starting to work on publicity and fundraising campaigns. Spencer hopes to raise enough money to establish a national training centre for Indian athletes and wants to have athletes training for Atlanta when the '92 games start in Barcelona, Spain.

Inuit homeland closer

IQUALUIT, N.W.T.

The creation of an Inuit homeland in the eastern Arctic is a step closer to reality after 54 per cent of voters approved a boundary to divide the Northwest Territories.

The east saw a record 73 per cent of voters turned out. They supported a boundary for a third Canadian territory to be called Nunavut, meaning "our land" in Inuktitut, by a nine-to-one margin.

Threats by Dene Indians to reject the boundary failed to materialize when only 47 per cent of eligible voters turned out. The majority "no" vote in the western Arctic, which has two-thirds of the territory's 27,000 eligible voters, carried little weight due to the low turnout.

The proposed deal involves about two million square kilometres of land, which is roughly one-fifth of Canada's land mass. A total of 22,000 people live there, with 17,500 of them Inuit. The boundaries stretch from the tree line at 60 degrees

latitude to the North Pole, covering the entire Eastern Arctic.

Ottawa would pay \$580 million over 14 years, a total of \$1.15 billion with interest. This would give the Inuit title to 350,000 square km of land in exchange for surrender of Inuit claims to the land.

The system of government would be a democratic territorial system similar to the current N.W.T.

The Dene and Metis are angry the boundary cuts through what they say are their traditional lands.

"A lot of people are saying there's no turning back now," MLA and cabinet member Dennis Patterson said from victory celebrations in his riding of Iqaluit, the likely capital of Nunavut.

Business leaders and politicians in the west have argued their region would lose government jobs and that creating a second bureaucracy would be expensive and inefficient.

The Inuit still have to ratify a land-claim settlement in November before Ottawa can proceed with creation of Nunavut by 1999.

NATION IN BRIEF

Inuit to get on-the-job self-government training

Leaders of what is likely to become the Inuit territory in the eastern N.W.T. will get training in how to run their own government. In a new political accord between the federal government and the Inuit of Nunavut, Ottawa promised to assist training and pay entire costs of setting up the new government. Self-government in the eastern Arctic is part of the Tungavik Federation of Nunavut's land claim. The 17,500 Inuit under the claim will receive \$580 million if it is ratified in a vote this summer. The land claim also sets the stage for dividing the N.W.T. into a western territory and an Inuit homeland.

Military equipment at Akwesasne a threat: MP

Liberal MP Don Boudria wants old American military equipment donated to Mohawks at Akwesasne taken away because he says it is a security threat. "A year ago the army was there because of the threat of violence," Boudria said of the political situation on the southern Ontario reserve. "Why on earth would a government be giving Rambo-style equipment to people still faced with the threat of violence." The equipment includes a bulldozer, two 52-foot barge-like landing boats and a 72-foot torpedo-retrieval vessel. RCMP and New York State Police say equipment is being used for peaceful purposes, like construction and recreation. Boudria said the boats could be used to run guns along the St. Lawrence River to other Mohawk communities near Oka, Que.

Apache tribe considers opening nuclear dump

The Mescalero Apache tribe in New Mexico is considering building a storage dump for more than 15,000 tons of nuclear waste on their reserve. The tribe has applied for \$100,000 U.S.-government grant to conduct a feasibility study. Tribal Council President Wendell Chino said the application only means the Mescalero Apache are prepared to consider the project and have not made any long-term commitments. In a letter to American nuclear energy officials, Chino said the dump would only be accepted if it were "truly passive - nothing created, destroyed, changed or deposited in the earth." The proposed storage facility would probably cover about 450 acres on the tribe's 720-square-mile reserve. It would store spent nuclear fuel rods in sealed canisters.

Gwich'in sign claim to area size of Nova Scotia

Gwich'in Natives have signed a land claim that will give them title to more than 20,000 acres of the land in the N.W.T. and Yukon. The final deal, ratified by the local tribes in September, also gives them \$75 million over the next 15 years as well as a share of resource royalties. Native and government leaders said the final deal will promote economic development in the region's Native communities. "Developers and businessmen can now come in and know exactly who they are dealing with," said N.W.T. government leader Nellie Courmouya. Gwich'in Tribal Council president Willard Hagen called the deal a "modern-day treaty" and said it will provide a solid base for development of Gwich'in communities.

N.B. Native settles racial dispute

A Maliseet Indian man says he was a victim of discrimination by New Brunswick's human rights commission while he was one of their employees. Dan Ennis, a 13-year commission veteran, says he was subjected to racial and religious prejudice when the commission refused to give him three days off work to attend a traditional healing ceremony. The commission cleared itself of any wrong-doing after a special investigation. But that decision was quashed by a recent appeal court ruling. The issue is now out of the courts and Ennis says he has reached a fair settlement with the commission. He is now considering setting up a consulting agency to help Native people deal with the human rights bureaucracy.

Women protest AFN report

OTTAWA

The Native Women's Association came out swinging against the report of the Assembly of First Nations' Circle on the Constitution, saying it is not a true reflection of the Native community's grassroots.

In an association media release, circle commissioner Sharon McIvor slams To the Source for misrepresenting community attitudes towards Quebec, the treaties and the Charter of Rights.

"This report was drafted at the AFN, by the AFN and for the AFN," said McIvor, who is also an official with the association. "The assembly's politics are rampant in this report."

To the Source was released as part of the assembly's parallel constitutional process. It is based on public hearings in 80 Native communities and received more than 1,500 written and oral submissions.

Key recommendations in the report called for recognition of the Native community as a distinct society, promotion and protection of treaty rights and the

creation of a Native bill of rights.

According to the report, the aboriginal community is sympathetic to Quebec's special interests but is not prepared to support separation, especially in the aftermath of the Oka crisis.

But McIvor said the comments from Native people printed in the report are negative and "are not representative" of the positive comments made to the committee.

McIvor also criticized the report for not printing comments linking the treaty process to the recognition of Native bands as sovereign nations. She said the majority of presentations emphasized the treaties as "international" documents recognizing the independence of First Nations and their freedom from the Canadian constitution.

To the Source also said applying the charter to Native governments is "no answer" to fears that self-government will be dominated by men and insensitive to women's needs.

McIvor said the circle heard many arguments both for and against charter application and

found there was no clear mandate on how to deal with the issue.

Meanwhile, the association has announced it will appeal a federal court decision that thwarted its attempts to block constitutional funding for four national Native organizations. The association wants a seat at the constitutional table and a share of Ottawa's \$10 million constitutional grant to the organizations. The association does not want to be represented by the male-dominated assembly because, they say, it does truly reflect women's concerns.

Child welfare

From front page

taken place with Native leaders so far, but talks will begin "very quickly."

The project is part of a national \$500-million-dollar program for all Canadian children announced May 4 by Minister of National Health and Welfare, Benoit Bouchard.

Off-reserve and non-status Natives will be covered by the wider program, Siddon said.

Goodstone oppose

From front page

in the province." Kostuch said ALERT will also defend Goodstone rights in the area.

Harrison has received letters of approval from the Yellowhead Tribal Council and the Alberta Metis Nation. Both groups say they support economic development in the area and look forward to jobs for Natives.

Snow expressed dismay that these groups would approve the project without consulting the Goodstone. He is concerned developers will use these letters to make it appear all Natives approve of the project, when in fact Harrison has asked the support of the wrong people.

"We (Natives) are not all the same," he said, adding the two groups who approve of the development do not have land near the project.

The Goodstone are "shocked and appalled that this

development continues to be organized without our participation. It shows a complete lack of understanding of the history of the people of the area."

The band will write Harrison with their opposition and send copies of the letter to the Yellowhead Tribal Council, the Alberta Metis Nation and Rocky Mountain House MLA Ty Lund, who has also gone on record as supporting the project, said Snow.

Harrison was required to advertise his project in four area newspapers calling for public comment on the development. The site is now under environmental review with the Alberta Environmental Assessment Branch, Land Use division.

Letters commenting on the project were originally to be sent by May 8, but a department spokesman said "the door won't be slammed" on late response "as long as it's not six months down the road."

Clarification

A photograph in the April 27 issue of *Windspeaker* depicted Chief Howard Mustus of the Alexis band with a man identified as Councillor Sam Alexis. The story was about a sit-in at the band council offices by people protesting against the chief. The man in the picture with Mustus is Ben Alexis, who was not involved in the protest in any way. The photograph was taken at a signing ceremony for the new Alexis Junior High School in 1989. Ben Alexis was a member of the negotiating group. We apologize for any inconvenience this may have caused.

News

Blockade to expose plight of Bill C-31 Indians

By Richard Wagamese
Windspeaker Contributor

WEST BRAGG CREEK, ALTA.

The land is the culture. That's the message behind Fred Fraser's symbolic land claim here in the foothills outside Calgary.

Fraser's been here in a makeshift cabin since last July. As head of a group called the Sarcee Bill C-31 Indian Band, he's hoping to force the government to deal with the rights of Bill C-31 people - people Fraser says the government created and is solely responsible for.

"They created the problem in 1984 and they need to resolve it now," he said while sitting in the fresh mountain morning outside his cabin/tent.

The controversial Bill C-31 returned Indian status to thousands of people across Canada who had lost it through a discriminatory law under which women who married outside their tribes lost their status.

The resultant flood of reinstated Indians has put considerable pressure on existing bands to accommodate the new members.

Fraser plans to blockade the road leading into the area sometime after June 1 unless action is taken.

"My deadline is June 1. That will be a year since we got here and I'm going to build a cabin right over there on that hill.

"If they come and tear it down, I'll just rebuild it. I'm also going to start putting up a fence to keep the dogs and cows from walking all over our living area.

"This is my culture I'm fighting for here and our people need

a land base for their future. What it comes down to at the very bottom line is the ultimate death of a race of people."

He talks openly of arming himself if need be and of fighting to the finish like a warrior.

The group leans toward the passive resistance philosophy but Fraser said although their intention is to not fight, they will do whatever is necessary to get their message out.

"I'm prepared to die over this," he said quite calmly.

"What other out do I have? When they passed Bill C-31 they gave us status and nothing else. No band rights, no land rights, no nothing.

"And all it leaves me after this is skid row or welfare. So I'll fight until I die. I'm 47 years old and have already lived longer than most Native people in this country," he said.

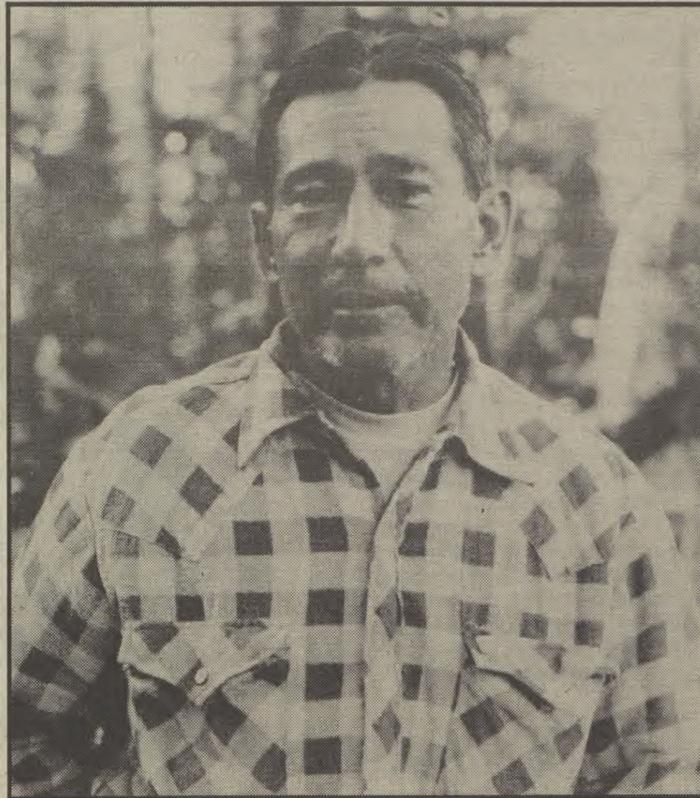
Fraser's group numbers about 200 people and while relations with the Sarcee Band haven't proved fruitful, the group hopes that community pressure will force the government to respond.

"Our people have the right to get their culture back. That's the bottom line here, nothing else," Fraser said.

"It's nothing for the Sarcees to deal with, it's in the hands of the government to come to terms with the needs of the people they created," he said.

The Sarcees are one of four Alberta bands engaged in legal action which challenges Ottawa's right to proclaim band membership. Despite the granting of status, many newly reinstated Indians have no rights to land or band rights until the membership question is settled.

The land is the issue. Fraser



Richard Wagamese

Fraser plans to blockade the road leading into the area where his cabin is to illustrate the plight of Bill C-31 Indians

and his followers believe that the land is the basis of everything. Without a land base - a home - Native people are rootless and susceptible to all kinds of negative influences.

"The land is the culture and for two levels of government and legislation to deny us access to our own culture is the greatest of sins.

"The young people who come out here understand that after a while. The city seems to take our soul and our spirit away

as Native people. Living out here gets us back to nature and a natural way.

"You start to see that it's easy to get back to the traditional. Just being out here shows you how to do that because seven days a week, you have to live it."

Fraser seeks to provide his group with a starting point. For the past three years - initially at a similar camp some eight miles southwest - he's attempted to call attention to the issue.

For their part, the Sarcees claim they do not have adequate dollars or land to accommodate the newcomers. For Fraser, that means another avenue of settle-

ment must be broached. Ultimately that means making other lands available for the newly created Indians.

"Bill C-31 creates outcasts. We're not wanted by our own people and we're not really welcome in the city.

"What we're after is an economic land base so that we can become productive people again. Three generations of my people have been on the social assistance roles."

They would like recognition as an Indian band and for lands to be set aside for their use according to the dictates of the Indian Act.

"There's a lot of land for sale along the foothills and our people are more than willing to take it over," he said.

"They'll turn it into band lands. Our traditional lands. And if this move doesn't work out we'll just take over this," he said, gesturing towards the area around him.

The area is part of the Kananaskis Country recreation area. The site of Fraser's camp is about 10 km west of Bragg Creek.

He feels that it's more than fitting that his camp be situated on a dead end road, much like the futile efforts to get land set aside for his group.

The camp is small and consists of a main cabin/tent with a neighboring tipi borrowed from the Plains Indian Cultural Survival School in Calgary, a tent, outhouse and shower. It sits in the middle of a small clearing like any other trap line camp might be found.

"This is the Fraser traditional territory," he explains.

"My grandfather was one of the last minor traditional chiefs of the Sarcee and his trap line ran right through this area.

"It's in my blood. It's in the people's blood and we'll fight to keep it."

Sturgeon Lake elects woman chief

STURGEON LAKE, ALTA.

For the first time in band history, Sturgeon Lake has elected a woman to be their chief.

Darlene Desjarlais received 126 votes to defeat former chief Ron Sunshine and five others vying for the position. Desjarlais is believed to be only the third woman in Alberta to become chief of a band.

Her election was not without controversy. About 160 people attended a protest meeting at Sturgeon Lake, about 90 km southeast of Grande Prairie. Their concern was that Desjarlais is non-treaty, does not live on the reserve and is not a band member, according to the group.

"Sturgeon Lake people do not need an outsider to run their

business," said one member.

"The issue here is that the chief is non-treaty and is not a band member," said an elder at the meeting. "Therefore the people here feel that this chief will not represent their best interests."

A petition demanding the new chief's resignation was circulated for signatures and the group marched to the band administration office, many carrying placards of protest. There was only one councillor on hand at the band office.

The group left a letter to the new chief, asking her to attend a meeting the following Sunday. They left their placards and the petition behind. The chief could not attend the meeting, but promised the group a general meeting sometime in May.

Seven councillors were elected along with the chief. The seven new councillors join five others, bringing the total to the required 12.

Among the newly elected councillors is Randy Desjarlais, husband of the new chief. Other winners include Gwen Mitchell, Pauline Mitchell, Arnold McLean, Pierre Chowace, Adolf Kappo and Pete Joyce.

The byelection was the result of an Order in Council from the Department of Indian Affairs and Northern Development due to alleged inconsistencies with the administration of the electoral process during the election last August.

Officials from Indian Affairs were on hand for the byelection.

According to one band source, about 75 per cent of the eligible voters cast ballots in the byelection. Elections are normally held every two years.

Memorial fund set up for Metis leader

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON, ALTA.

A memorial fund is being established by the Aboriginal Student Council at the University of Alberta for Lorraine Courtrille, a young Metis leader who died in a recent car accident.

Founders hope to collect \$10,000, which would generate enough interest to award one scholarship per year, said Cora Voyageur, a graduate student and chairperson of the committee established to set up the fund.

"It would be self-perpetuating, so that is our ideal. We're aiming for a \$500 scholarship each year," Voyageur said.

Courtrille, 35, was killed March 27 when the car she was travelling in skidded off a gravel road and crashed near Calling Lake, 200 km north of Edmonton. She was on a student goodwill mission to Native communities in northern Alberta when she died.

The scholarship would be awarded to a U of A student of aboriginal descent who is a parent and is in financial need. It will not be limited to students only in certain disci-

plines, Voyageur added.

Most university students are in arts, social sciences or education, but most scholarships go to students in engineering or science disciplines.

"We find that as students, there are scholarships for students, but they're not putting the money where the students are."

Courtrille was a former vice-president of the Women of the Metis Nation. She graduated last April with a bachelor's degree in anthropology and was working for the university's Native Student Services. A single mother of two boys, aged two and 11, she helped set up Edmonton's first Native day care called N'GaWee, Cree for guardian or parent. She was also organizing a shelter for battered women in the city and had helped organize the university's Native Awareness Days and other projects aimed at promoting Native culture.

Anyone wishing to contribute to the fund should send their donations to the University of Alberta Lorraine Courtrille Memorial Fund development office, 450 Athabasca Hall, University of Alberta, Edmonton, AB T6G 3E8. Contributions are tax-deductible.

U.I. taxes to be refunded

OTTAWA

Treaty Indians who paid income tax on unemployment insurance benefits after 1985 could be entitled to refunds under a new Supreme Court of Canada ruling.

In a unanimous decision, the seven judges in Canada's top court ruled Native people should not have to pay tax on their benefits if the original work was done on reserve land.

Government officials have not said how much money will have to be refunded, but it is expected the final costs could run into the millions.

For example, in 1985 Ottawa paid \$55 million in unemployment benefits to Native people. At least \$10 million of that was assessed for taxes even though Native leaders estimate at least half of the benefits resulted from work on the reserves.

Revenue Canada spokesman Michel Cleroux said the government has a new pay-back policy for improperly taxed benefits going back to 1985. He said the finance department could decide to push the date back even further.

Taxes to unemployment became an issue when Glenn Williams, a member of British Columbia's Penticton Indian Band, challenged taxes he paid on benefits from an on-reserve logging job.

Williams' appeal to Revenue Canada was rejected. But that decision was struck down by the Federal Court and then reversed again by the Federal Court of Appeal. The Supreme Court's decision in favor of Williams is final.

In writing the decision, Supreme Court Justice Charles Gonthier said that the location of the work for which Williams received benefits was crucial to the decision.

"A particularly important factor is the location of the employment which gave rise to the qualification for benefits. In this case, the location of the qualifying employment was on the reserve, therefore the benefits received by (Williams) were also located on the reserve."

Greg Gabriel, administrator for the Penticton Indian Band, greeted the decision as a "major victory" for Indians across Canada. He said the financial impact for Penticton band members alone will run into the "hundreds of thousands of dollars."

Plan to aid Native, Inuit children announced

The federal government has announced a commitment to ensuring healthier, more productive lives for Canadian children. Called Brighter Futures, it is a series of steps aimed at achieving a better tomorrow for the nation's youth.

And that commitment extends to Native and Inuit children, as long as the Native children live on reserves.

Some \$160 million of a total \$500 million Child Development Initiative, introduced to reduce conditions of risk for Canadian children, is slated for aboriginal communities. The money will be meted out over the next five years, aiming to improve community mental health, including family breakdown and suicide; fund a variety of preschool and after-school reinforcement activities for children and to provide more support to communities affected by solvent abuse. Another \$16.4 million will aim to reduce the rate of accidental injuries among status Indians on reserve and in Inuit communities and to promote a healthy babies and parenting program.

The government's statistics are frightening. More than half of Inuit children and children on reserves live in low-income households. More than one-third of registered Indians have less than a Grade 9 education, almost double the proportion of the Canadian population. The infant mortality rate is almost twice as high as that of the non-Native population. The death rate due to injuries, poisoning and violence for Indian pre-school children is six times the comparable national rate. Indian and Inuit communities have very high rates of death and illness from unintentional injuries, violence and suicide. The rate of suicide among Indian adolescents is up to seven times the national rate, and the high rate among adolescent Aboriginal women, compared to other adolescent women, is a special concern.

The government is to be commended for recognizing the magnitude of the problem and trying to come up with some solutions. It is unfortunate that this program will only help status Indians on reserve and the Inuit. Minister of Indian Affairs and Northern Development Tom Siddon assured reporters at a press conference announcing Brighter Futures that aboriginal children in the cities and those who live off the reserve will be covered by the general program, instead of the component aimed specifically at status Indians.

This is reassuring, since only one-fourth of Canada's aboriginal people live on reserves. Just how much help Metis and non-status Native children will get remains to be seen. It is ironic that the federal government insists it cannot afford to assume fiduciary responsibility for three-quarters of the aboriginal population, yet Mr. Siddon's office saw nothing wrong with holding his press conference at Edmonton's elegant Hotel MacDonald, including an elaborate breakfast that went largely untouched. It is a minor expense in the face of huge government budgets, but how much would such minor expenses total if they were eliminated? And how many children could that money help?

Exactly how the new programs are to be set up has yet to be decided. They will be community-based and controlled, appropriate to local requirements, circumstances and cultures. Obviously the government realizes Native people know what their problems are and how best to deal with them.

A final word from Minister of National Health and Welfare Benoit Bouchard, whose department launched the overall Brighter Futures program, is a revelation of his patronizing attitude towards aboriginal peoples. "The Brighter Futures program builds on the theme of partnerships and identifies solutions for children at risk at the community level. The Indian and Inuit component demonstrates that all children matter."

Indeed.

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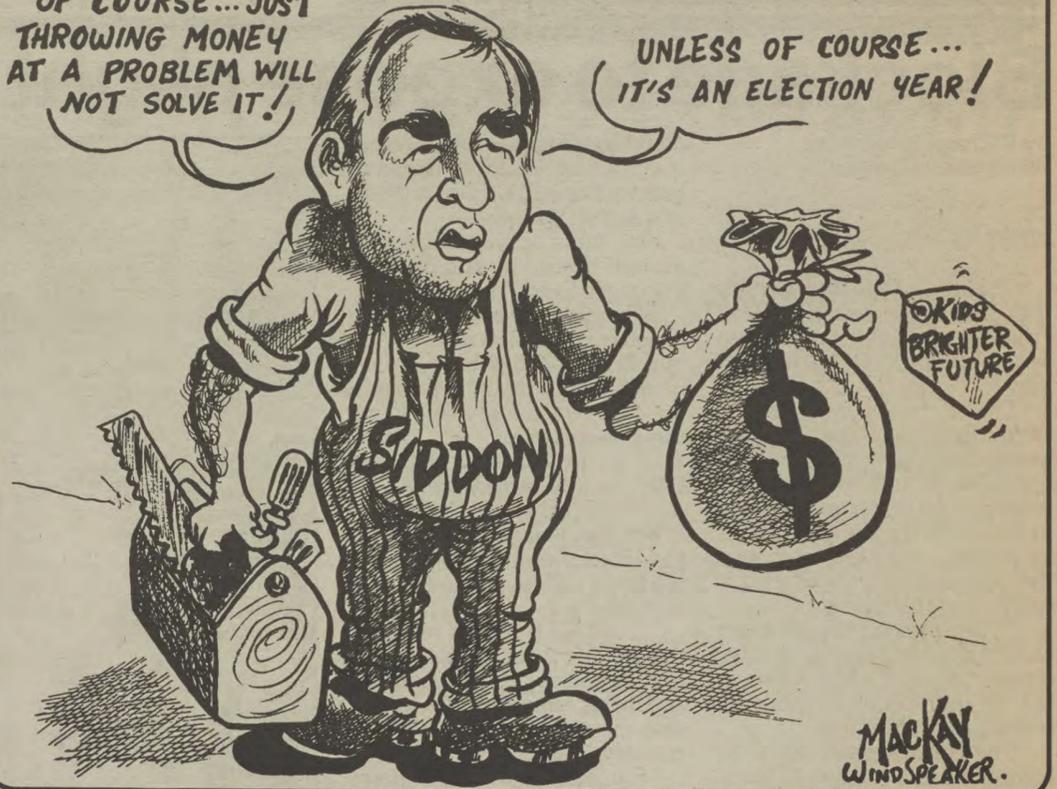
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PUBLICATION MAIL REGISTRATION #2177

OF COURSE... JUST
THROWING MONEY
AT A PROBLEM WILL
NOT SOLVE IT!

UNLESS OF COURSE...
IT'S AN ELECTION YEAR!



'Thunderheart' speaks to the warrior heart

Tansi, ahnee and hello. There's a warrior heart that beats in Indian country. It beats in rhythm with the earth for that is the source of its power. On mornings like this, after coffee with family and friends, that beat is strong, incessant, enduring.

We watched a film called *Thunderheart*. For me, it seems like the kind of movie that should be seen by every Native person who really seeks to know themselves. More than anything *Thunderheart* is about that very warrior heart I feel in the morning motions around me.

It's based on true events that happened during the mid-70s on the Pine Ridge Reservation in South Dakota. The Sioux nation there was embroiled in a tense battle of political wills between agents of the U.S. government and their tribal authority. It would eventually erupt in the 58-day stand off at Wounded Knee and the emergence of the American Indian Movement as a prime mover for Native rights.

The government had enabled certain factions on the reservation to become somewhat vigilante. The "goon squad" as it was referred to, went to great extremes to discount the activities and motivations of the traditionalists, AIM and the tribal council.

Although the film skips lightly over these happenings, it can be seen in the volatile confrontations that are a big part of the emotional impact of *Thunderheart*.

It concerns itself mostly with the coming to consciousness of a mixed-blood FBI agent who is sent to the reservation to quell the apparent uprising of a militant group. As Hollywood stories go, it's an average return-to-roots drama, but as a cultural

people to check out the real story. The events that occurred in the mid-70s, late 60s period aren't isolated historical conversation pieces. To a great degree, they are still happening in the 90s.

But as the old saying goes, if we don't learn from history, we're condemned to watch it repeat itself, or something along those lines.

Looking around us, we can see the subversive actions of governments everywhere. The

Lubicon are still on hold for their land claim while other newly created bands are settling in on their newly created reserves. The James Bay Cree still cling to their struggle to preserve the natural habitat of northern Quebec and our national leaders fight the political fight to have our inherent right to govern ourselves defined and enshrined in the country's national document.

The fact that justice is being denied on just these three fronts is enough to tell us that there is much need for this warrior heart to continue beating.

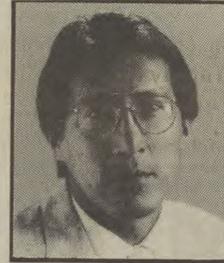
Films like *Thunderheart* should direct us to search out the truth about our own political history. The fact that all this happened 20 years ago is a moot point in the face of much political malfeasance occurring right now. History will always be our greatest teacher and *Thunderheart* should reawaken us to ours.

Because there is a warrior heart in Indian country. Our people have withstood the physical invasions of our lands and the subtle more insidious invasions of our minds, bodies and spirits. We have survived to fight even greater fights.

But if history is not to repeat itself, we need to look at it, understand and use it to create a positive future. Films like *Thunderheart* are enormous signposts. So don't wait for the video, see it now.

Oh, and that warrior heart? It still beats out there and always will as long as the people are willing to keep it strong no matter what.

And the beat goes on. Until next week, Meegwetch.



RICHARD
WAGAMESE

and historical launching pad, *Thunderheart* is a must-see film for any Native people concerned about their people.

Because it's based on fact. When AIM leader Dennis Banks' face is seen in the background during a powwow scene, it's as an unspoken affirmation of the film's worth and acceptability.

Coupled with the fact that AIM organizer/writer/musician John Trudell plays a virtual rewrite of himself, it says much about the validity of the story.

Taken as just another Hollywood production, it's still a worthwhile evening at the movies. But there's more here than just gloss and shine.

When the tip-off comes at the beginning that this is indeed based on true events, it should act as a motivator for Native

Windspeaker

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

15001 - 112 Avenue Edmonton, AB T5M 2V6

Ph: (403)455-2700 Fax: (403)455-7639

Bert Crowfoot, Publisher

Your Opinion

Look to the Elders for cultural wisdom

Dear Editor:

It is my pleasure to add some input in defining our culture and heritage, especially to those who are inquisitive and are willing to go to any lengths in learning to preserve their culture.

One might wonder, "Where is our culture and heritage headed today?" Especially among the Native youth today.

The answer itself is more often than not given as a riddle from our esteemed Elders, to those of us who have the patience to grasp the answer behind the question. It might be an answer such as, "What are you doing about it?" or it might be, "Culture is what you make it", as a straightforward answer. In other words, in order to preserve our culture and heritage we have to listen to our Elders and treat them with a lot of respect as repeatedly told to us in ages past. Only then will we begin to understand and do something about it.

An old man told me, "Noosim, remember all that I have taught you, and remember the legends which I tell you every night and use them as learning aids as you grow up".

Those learning aids to this day I still recognize as being called in this day and age as "Life Skills". Our Elders have taught us from the beginning of time and those of us who are fortunate enough to be so observant know of what I speak about.

I remember as a child of about eight-years-old when the old man taught me how to make my first bow and arrows. He showed me how to pick the right chokecherry bush with the right curve on it for my bow. Next he showed me how to submerge it in water overnight to make it more flexible without breaking it after it dried. I remember how he taught me how to whittle away the wood to the right thickness—wider in the middle and tapering out at the ends. I remember how he showed me how to make arrows out of long willow bushes, and how to peel and dry the willows so that they remained straight. I remember how he taught me how to attach bird feathers at one end to make them go straight and true. I remember how the arrows used to go about one hundred feet after I fired them—it was quite an accomplishment for a small boy

of eight.

I remember a couple of days after when I was practising with my bow and I shot my bow on a huge pile of brush. When I went to retrieve my arrow I didn't see a beehive under the brush and I remember when those yellow-jackets mistook me for a pin cushion. I remember my late Moosum, late Kookum, my late stepdad running to me and start chewing leaves from the poplar tree which they then put on my bee stings to make the swelling go down.

I remember another incident when I was about six or seven when my Kookum asked me to take lunch to my Moosum and uncles who were busy branding wild horses. I painfully remember the gentle way my Moosum picked me up after one of the

wild horses kicked me in the chest when I walked behind him. I must have went flying about 10 feet when the plastic lunch bag I was carrying spooked one of the wild horses as it rustled in the wind.

I remember when I used to go and check snares with my Moosum when I was about five- or six-years-old. And last but not least I remember the Indian legends at bedtime which I loved to hear, a couple of which I shall share here after I finish this letter. That wise old man was my late Moosum who along with my late Kookum had raised me from an infant. I remember vividly when I was about seven- or eight-years-old—over 30 years ago—how I heeded this old man's words of wisdom. My late Moosum at the time was about

70-years-old.

It has made me very happy to reminisce about the good old days and about my late Moosum and his teachings, may the Great Spirit bless his soul. Our Elders deserve all the credit for keeping our culture alive.

I would appreciate some feedback from the readers regarding this article, particularly the younger generation. Today's children are tomorrow's leaders and they need all the help they can get.

Many heartfelt thanks to those of you who have opened their ears, eyes and minds to our declining culture. May the Great Spirit bestow his blessings upon all of you.

A Concerned Individual,
Phil Large

Characterization of Metis negative—reader

Dear Editor:

Your editorial in the March 30 edition titled Windspeaker Must Change with the Times is a label that should apply to your attitude towards the Metis as well as it does to your interests to improve in other areas.

The negative way the Metis were characterized in the article Latest conference says inherent right is okay (March 30, 1992) does not appear to me to be a journalist's simple misinterpretation of the facts. It is deliberately insulting.

Your unidentified reporter wrote: "Meanwhile, Metis and off-reserve delegates griped about the conference focus on status Indians." Wrong! First, the conference was not focused on Indians. Second, the Metis focus was on how we are treated as second class Aboriginal people and third class Canadians.

Prior to Confederation 125 years ago, the Metis were continually ignored as they petitioned for the recognition of their rights . . . and for those of the Indians. In 1869, after forming a provisional government and bringing the whole of the Northwest into confederation, the land rights of the Metis were entrenched only to be swindled away by a succession of deceitful governments. The dishonest and illegal way our people have been dealt with is no less significant than the way that Treaties have been repeatedly broken.

In a sense, the Metis may have stood back while the federal government made unilateral decisions on which groups of Aboriginal people it would recognize. We did not argue that there are Treaty land entitlements — and that there should be a policy to address them. We did not quarrel when the government entered claims negotiations with the Inuit. We do not, however, accept that governments will continue, any longer, to deny their responsibilities to the Metis.

To portray the participation of the Metis delegates as being grouchy about an imaginary focus on Indians appears to me to be a deliberate slur. While describing the Metis this way in a report of the constitutional conference on the weekend of March 13-15, it did not go unnoticed that in the same issue, there was absolutely no mention of the historic recognition of Louis Riel as a leader of his people and of his contribution to Canada by the House of Commons earlier that week.

The Metis have long proven their commitment to Canada — and to the rights of the Indians and Inuit. Now that we are asserting the equality of the rights of the Aboriginal peoples, we hope all Aboriginal people will join us in saying while we "must change with the times," it is also a time for change — for everybody, as well as the Metis.

Sincerely Yours,
A.E. (Tony) Belcourt, Chairman
Metis Constitution Commission
Ontario Metis Aboriginal Association

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. Letters must be typed or printed and unsigned letters will not be published.

Constitutional talks leave Bill C-31 women out in the cold

An open letter to Ovide Mercredi, Grand Chief of Assembly of First Nations:

I don't know where to write to you, so I thought this might be the best way to reach you as you probably read all the political happenings and/or are told about them. I do not even belong to the Native Council of Canada who are supposedly representing all off-reserve status Indians and especially the Bill C-31 women, men and children which number in the thousands.

I have been following the media reports about the constitutional meetings and non-support for aboriginal women. Consequently, I have sent a letter to Willie Littlechild, MP for my area and Jim Horsman, Alberta Government Constitutional Affairs on this issue, but no one has contacted me or cared a whit about my opinion. I am a Native, Bill C-31 mother, having lived the white society's way for the past 40 years and no one

represents me or my children. We are part of the thousands of assimilated Natives living off reserves.

As for the brief in question, I have maintained repeatedly that the "blank cheque" self-government stance you are taking is simply asking the general public for their blind faith. That just does not work in the white man's thinking. I have experienced living and working in both cultures which makes me say this. There needs to be compromise.

Secondly, I have maintained that Native, Bill C-31 status, off-reserve women will be left out in the cold. Our own Native men work against us. Example, in 1985, at the Saddle Lake reserve, we were threatened by local Native men who we grew up with and went to school with, with a Colt 45 if we were brave enough to move back into the reserves we were born and raised in. I still have that video tape, taped by CBC. Do you honestly think that the Native men

on the reserves have changed their views? Do you honestly think we can trust these men who overwhelmingly represent the Constitutional talks? You, yourself have left women's rights out of the talks, by attempting to delete the Canadian Charter of Rights and Freedoms, the only protection women can resort to. We no longer have any protection from our Native men and we no longer want that. We are out, gone, but we still exist and our concerns need to be addressed.

In closing, I wish to recommend that at least one-third of your Native representatives be women and one-third of those be Bill C-31 off-reserve treaty Indians. The Native men and some treaty Native women have made our people very divisive. We are the forgotten segment and we will remain so if we are not included in the Constitutional talks.

Sophie Maglione

B.C.'s First Nations must unite for strength—Chief

Dear Editor:

Please print this letter on your editor's page in your newspaper.

During the last two years as Chief of the Alexis Creek Band, I have experienced many disappointments in dealing with the government and my own people. When I say my own people I mean Natives across Canada.

There are many Native nations, Native organizations and tribal councils across Canada. B.C. alone has 197 bands. Even we, cannot get together, co-operate and agree on the controversial issues, like Aboriginal Rights and Titles and treaty making, that as a nation we want to see resolved.

We seem to disagree on everything we do and say. When we think that we have something good going, we pass resolution upon resolutions. Do you think that those resolutions are recognized by the governments? Hell no!

What is even more frustrating, is that we

as a Native nation do not follow up and push the implementation of our resolutions.

What I would like to see is, all the Chiefs of B.C.'s first nation meet together at one time. Has this ever been done before and would it ever happen?

We are not united as one Native Nation, we talk about unity but that is as far as it goes. When are we going to wake up? B.C.'s first nations could be powerful if we as leaders would unite and fight together.

Let's put aside the differences we've had in the past, put aside our egotistical ways and agree to fight for our land, our sovereignty and our future. Let's stand together, united, for the good of our future and our children's future.

I leave you with this thought, "Our success depends wholly on our unity!"

Yours in Brotherhood,

Chief Irvine Charleyboy
TSILHQOT' IN NATION

To subscribe to Windspeaker send \$28 (\$40 foreign) to:
15001 - 112 Avenue
Edmonton, AB
T5M 2V6

What's Happening?

CNFC annual general assembly coming near

Edmonton - The annual general assembly is coming near for the Canadian Native Friendship Centre. It will be held May 23 at the Saxony Hotel in the west end. The assembly itself kicks off at 2 p.m., with the Spring Dance starting around 8 p.m., doors open at 7 p.m. The CNFC always has the Metis Cultural Dancers available. Just phone and ask for Georgina Donald, whose smiling son Lyle looks after the troupe. Gilbert Anderson, Metis fiddler, Indian Chief and part-time actor, will be on hand to provide his musical talents.

The Royal Commission on Aboriginal Peoples is coming to town. They've already started to fan out from Winnipeg, which is where they had their first appearance. Commission members split up into three teams, with Team C coming to Edmonton June 22-23. Team C consists of Allen Blakeney and Paul Chartrand. For information call Sandra Dube, Information Distribution Officer at (613) 943-

1222, in Ottawa at the Royal Commission's office.

Callihoo - In 1988, Gilbert Anderson was elected as a co-chief, along with Robert Callihoo of the Michel Callihoo Mohawk Band which once had a reserve just outside of Edmonton. Recently he was elected as chief, the sole chief that is. Their annual assembly will be coming this summer around the time of the Lac St. Anne annual Pilgrimage.

Incidentally, the band council office located at Gilbert's house in the city sent out a petition to its 500-or-so members - 350 responded. The petition asks Minister of Indian Affairs Tom Siddon to recognize and provide services to the Band, which believes they were improperly removed from their reserve land in the late 1950s.

Paddle Prairie - This little place in the northern woodlands is a bustle of activity. First of all new Rec Plex is scheduled to

start this month. It will be built on the site of the old hall which burned to the ground some time ago.

The Rodeo school took place last week, teaching saddle bronc, bareback, bulls, steers and roping. Handling saddle bronc - the Cadillac of the rodeo sport - was Gordie Lambert; bareback was handled by the man with a huge northern name Kenton Randle; Derek Martineau taught in the bulls; and from south-central Alberta Carter Yellowbird taught team and calf roping.

An important group for students of the Paddle Prairie settlement is the six-member Education committee. This includes Priscilla Calliou, Tina St. Germaine Vera Ducharme, Julia Auger, Lisa Weber and Les Noskey (from the Paddle Prairie Council).

By the time this paper hits your lap one of the following will start a new term as councillor: Loary Christian, Emery (Muskwa) Poitras, William (Billy) Ducharme, Remie Ducharme, Greta Ghostkeeper, incumbent Gregory Calliou, Raymond House, Glen Bellrose, and Garnet Chalifoux. That's a field of nine candidates running for the three-year term. Voting day is May 11.

Lac Ste Anne - The Pilgrimage is slated for July 19-23. First

and foremost it is a gathering of people who come together to pray and be touched by the love, forgiveness and healing of God and to discover the presence of God in each other. To respect the people and the prayer, all drugs, alcohol, gambling and peddling are strictly prohibited. All vehicles can expect to be searched. Camping is free and a youth tent will be dedicated to special programs for children and teens. There will be a Drum Dance on the closing evening, July 23.

Windspeaker is your newspaper and we want to know what's going on in your community. Let us know what kind of events have been going on and what your local heroes and athletes are up to and we'll include them in our column. Fax us the information at (403)455-7639 or mail it to: **Windspeaker** 15001 - 112 Avenue Edmonton, Alberta, T5M 2V6. Deadline is 10 days before publication date. We'll also enter your name in a draw for a pair of **Windspeaker** briefs!

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INDIAN COUNTRY Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE MAY 25TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., MAY 13TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDMONTON, AB, T5M 2V6.

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

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

NATIVE ELDERS SOUP & BANNOCK; noon Wed.; 11821 - 78 St.; Edmonton, AB.

SAN DIEGO AMERICAN INDIAN CULTURAL DAYS; May 14 - 18; Balboa Park; San Diego, California.

INDIAN NATIONS RENDEZVOUS AND TRADE FAIR "A TRIBUTE TO OUR PEOPLE"; May 14-17; Denver, Colorado.

CULTURAL DAYS CELEBRATION; May 15 - 17; Round Dance, feast at 6 p.m. (May 15), Edson Friendship Centre; Edson, AB.

CAREER DAY, 'JOBS FOR TOMORROW'; May 20; hosted by First Nations Tribal Chiefs Assoc. of Northeastern AB; Blue Quills First Nations College; St. Paul, AB.

CANADIAN NATIVE FRIENDSHIP CENTRE (CNFC) ANNUAL GENERAL MEETING; May 23, 2 p.m.; Saxony Hotel (156 Street & Stony Plain Road); Edmonton, AB.

CNFC SPRING DANCE; May 23, 8 p.m. - 1 a.m.; \$8 admission; dance to Gilbert Anderson & His Band; Saxony Hotel (156 St. & Stony Plain Road); Edmonton, AB.

CALGARY 4TH ANNUAL NATIVE AWARENESS DAYS; May 25 - 29; Calgary, AB.

METIS NATION OF ALBERTA ASSOC. (MNA) ECONOMIC DEVELOPMENT CONFERENCE '92; May 26 - 28; trade show, craft fair & fashion show; Edmonton Inn; Edmonton, Alberta.

CHIEF DAVID CROWCHILD DAY; Wed. May 27, 8 a.m. - 4:30 p.m.; reception at 4:30; hosted by Calgary Aboriginal Urban Affairs Committee; City of Calgary Municipal Bldg. Atrium; Calgary, AB.

5TH ANNUAL ELDERS' GATHERING; June 4 - 7; Youth Day, June 5; sponsored by the Bonnyville Canadian Native Friendship Centre; KIEV'S-KI-HI Ukrainian Youth Camp, Moose Lake, AB.

INDIGENOUS PEOPLES WRITERS FESTIVAL; June 8-12; St. Michael's Residential School; Duck Lake, SK.

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

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

1992 CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP TOURNAMENT; July 3 - 6; Ohsweken Ball Park; Six Nations Reserve, Ontario.

1992 NORTH AMERICAN INDIAN ECUMENICAL CONFERENCE; July 27-30; Stoney Indian Park; Morley, AB.

▲▲▲▲▲THE POWWOW CIRCUIT▲▲▲▲▲

BEN CALF ROBE 11TH ANNUAL POWWOW; Saturday, May 23, noon to midnight; Ben Calf Robe School (11833 - 64 St.); Edmonton, AB.

SHARING AND UNDERSTANDING POWWOW; Saturday, June 13, 8 a.m. - 9:30 p.m.; Saskatchewan Farm Institution (no institutional clearances necessary); Prince Albert, SK.

ALEXIS ANNUAL COMPETITION POWWOW & BASKETBALL TOURNAMENT; July 10 - 12; Alexis, AB.

BEARDY'S & OKEMASIS ANNUAL POWWOW; Aug. 25, 26 & 27; Duck Lake, SK.

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News

Leaders 'saunter' away from constitutional talks

EDMONTON, ALTA.

National leaders of four aboriginal groups "sauntered" away from recent constitutional talks in Edmonton to express their frustration with the constitutional process.

"I am not satisfied that people are taking our comments seriously; the promise of full and equal participation has not become a reality," said Ovide Mercredi, national chief of the Assembly of First Nations.

Mercredi fears solutions will be imposed on aboriginal peoples without their consent, much like what happened at Meech Lake.

Delegations representing Inuit, Metis, treaty, status and off-reserve Indians left the talks as a single group, but none would describe their action as a walkout.

"It looked like we walked out, but maybe it was more of a saunter," said Ron George, president of the Native Council of Canada.

"We agreed in Halifax that the inherent right would be entrenched; it seems that ever since then we've been receding when it gets down to the wording that will reflect what that right would be."

On the eve of the recent round of negotiations, George threatened to leave the talks over demands to include off-reserve Indians and Metis in Section 91.24, the part of the Constitution that sets out the federal government's trust obligations to Inuit and status Indians.

George shelved the threat after winning a promise from Constitutional Affairs Minister Joe Clark to "fast-track" discussions on rights for off-reserve Indians.

The next day, the issue "was shuffled back into the working groups," George said. "We're getting a little tired of waiting for the federal government to come up with a position."

"We're afraid that if Quebec comes to the table and we don't have our issues mapped out and

solutions established, we might get dropped off the table."

Yvon Dumont, Metis National Council president and Rosemarie Kuptana, president of the Inuit Tapirisat of Canada agreed that there has been significant progress since Natives were admitted to the constitutional process. But they are also getting frustrated.

"There is growing frustration among all aboriginal groups at the way the process is going," Dumont said.

"There is still an assumption that aboriginal people have to satisfy a test; there isn't enough dialogue as equals; there has to be a significant change of attitude by the federal and provincial governments," Kuptana said.

Clark has agreed to discuss Native concerns with the process.

Clark and some provincial leaders suggested that Natives tone down their demands. George and Mercredi rejected that.

Native council president returns to constitution talks

By Cooper Langford
Windspeaker Staff Writer

EDMONTON, ALTA.

Native Council of Canada president Ron George backed off threats to withdraw from the constitutional process after receiving promises non-status issues will be "fast-tracked."

But the top representative for

Canada's estimated 750,000 non-status Indians said his threats could be resumed if progress is not made soon.

"We could very well be in the same position next week," George said following an hour-long meeting with Constitutional Affairs Minister Joe Clark.

George had threatened to walk away from the negotiating table if Ottawa was not prepared

to guarantee equal access to federal funding for status and non-status Natives.

Coupled with the threat, he also announced the council would hold off accepting its share of a \$10 million federal grant to pay for Native participation in the final rounds of constitutional talks.

Although he described discussions with Clark as "frank and honest," he criticized the federal government as "not interested in the rights of a minority, who happen to be the original people."

Clark has so far refused to commit Ottawa to paying for non-status services and support and said future programs will have to be funded by federal, provincial and Native governments. But he has promised to make the issue a priority in the current round of constitutional meetings with the premiers.

"The funding involved ex-



Bert Crowfoot

Sign of the times

Mixing the 'cool' with the traditional, Michael Gordon of Brandon, Manitoba took part in the recent powwow at the Saskatchewan Indian Federated College.

Alaska Highway celebration planned

The Yukon First Nations have for the last 50 years lived in the shadow of one of the greatest highway projects in North American history.

But they're now gearing up for one of their grandest traditional celebrations in spite of it.

"We're not celebrating the highway as much as we are recognizing our survival," said Yvonne Kisoun, special event co-ordinator for the Council for Yukon Indians.

There are more than 12,000 Indians living in the Yukon and many of them had their lives and culture transformed when U.S. Army engineers constructed the Alaska Highway in 1942.

But now, Kisoun explained, a new-age cultural awareness is helping Natives in the north regain the spirit of their forefathers.

"Despite all that's happened we want to show that we still remain in control of our lives. We've learned how to heal," she said.

Fearing a Japanese invasion on Alaska, the U.S. defence department began construction of the 2,436 km road from Dawson Creek, B.C. to Fairbanks two months after Imperial forces bombed Pearl Harbor on Dec. 7, 1941.

B.C. and Yukon Indians were never warned about the project nor asked permission for the U.S. to excavate their traditional lands.

Since then, local Indians have suffered from disease, alcoholism and mental trauma, believed associated with development of the highway project.

But in recent years, the Yukon Indians have begun to embrace the traditions of their past, when civilization never stretched beyond the boundaries of their own tribal communities.

The Yukon Indians are now using the Alaska Highway as a symbol of their determination to exist as First Nations.

The Council for Yukon Indians, based in Whitehorse, is hosting an array of cultural and trade shows this summer as part of the Alaska Highway Rendezvous '92 celebration.

The highlight of Native involvement, said Kisoun, will be the traditional Potlash festival, a ceremony once outlawed by the federal government for its pagan implications.

By traditional Native standards, however, the Potlash was a pivotal community gathering orchestrated either to mourn the loss of a leader or to celebrate a Native youth's entry into manhood.

Though Parliament lifted the ban on the Potlash in 1951, the event has all but disappeared from the Indian communities in the Yukon - until now, Kisoun said.

"We're now preparing our children to carry on these once-forgotten traditions."

The Potlash festivals and cultural trade shows will be held near Teslin Lake at Brooks Brook, 20 km north of Teslin.

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Windspeaker covers the news and issues that

have an impact on Aboriginal people and interprets them from an Aboriginal perspective. *Windspeaker* also provides a forum for elders, leaders and grassroots people to express their views through opinion pieces and letters to the editor.

Windspeaker has a rich tradition of excellence and continues to dominate the Native American Journalists Association annual awards competitions each year, winning awards for excellence in news reporting, feature stories, photography, editorial writing and typography and design.

Windspeaker's effectiveness as a medium for communications with Native people makes it an ideal vehicle for advertising.

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Natives least informed, most at risk for AIDS

By Jeff Morrow
Windspeaker Contributor

EDMONTON, ALTA.

George Poitras has a red ribbon pinned to his chest as a show of support and solidarity with those across the planet who have died or are dying from AIDS.

His goal to help reduce the alarming spread of HIV—the precursor to AIDS—seems more elusive these days.

Poitras is especially concerned about the aboriginal population in Canada, which he believes is most at risk but the least educated on the subject.

"Native communities here are very much impacted and infected," he said. "We know our people are at risk. We just don't know yet how bad it really is."

Poitras, director of the Feather of Hope Aboriginal AIDS Prevention Society in Edmonton, said it's important to go right to the source to pass on the words of warning.

"Look—it's no longer just a homosexual disease. It's among the transients, the inner city dwellers, the drug users. It's among the prostitutes."

"All this points to the aboriginal population being the most at risk," he said in an intense but somewhat casual conversation from an exhibition

booth he had set up for a recent Native youth conference in Edmonton.

More than 500 Native students from Indian and Metis schools from across Canada attended the three-day conference at the Coast Terrace Inn to learn spiritual teaching methods and talk with mainstream industry and business recruiters.

Poitras, an Indian from Fort Chipewyan, said there is a chance of preventing the spread of AIDS if junior high school-age Natives are given the right information and warnings.

"This couldn't be a better group to catch," he said in an interview during a conference break. "They're just experimenting right now. And they could be convinced to be careful (with sexual intercourse and intravenous drug use)."

Poitras said they should be given other guidance as well.

Sexually transmitted diseases like herpes and syphilis have been wide-spread among aboriginal people since they were first introduced in North America by European settlers more than 200 years ago, Poitras explained. And aboriginal communities have never had the proper tools or insight to combat the problems.

"We're talking about the poorest health care system there is," he said with disgust. "It's ignorance."

The first case of AIDS was diagnosed in California in 1981. By the end of 1991, 5,647 cases of AIDS were reported in Canada, including 3,432 deaths.

The last statistics concerning AIDS among aboriginal people were released by the Federal Centre For AIDS in Ottawa in 1988.

But Poitras dismisses government studies about the number of aboriginal AIDS victims in Canada. "I just won't use them," he said. "The figures are not indicative of the problem. The problem is worse, and we know it."

The federal government estimated there were 50 reported cases of HIV infection among aboriginals in Canada. Poitras argues that the constant flow of Natives to the urban area makes it virtually impossible to identify Natives with HIV.

"It's the low-income, heterosexual communities which are the most vulnerable. It's the Native community in a nutshell," Poitras said. And the most painful reality about AIDS prevention in the aboriginal community, he added, is that Natives don't understand it.

Edmonton Native David Janvier stopped by Poitras' information booth to share a story about a friend of a friend who has contracted HIV.

He described how the Indian male is now being shunned by

his community because he is infected with "The White Man's" disease.

"People don't even want to sit next to him," he said. "Man, that's not the Indian way."

Ray Fox, Alberta spokesman for the Joint National Committee on Aboriginal AIDS Education and Prevention, said Native leaders are understanding that there is a widespread problem. But it is still going to be difficult to get prevention programs in all the Native communities.

"They're becoming more familiar with the term, but it's still tough to talk about," he said.

Fox's group was developed three years ago by Health and Welfare Canada to help establish AIDS prevention and education programs on reserves and Metis settlements.

"We are trying to sensitize Native administrations about this problem. People are starting to understand what it is we're talking about...but there is a long way to go."

FACING AIDS

The choice of whether or not to have sexual intercourse is not an easy one. Everyone must make that decision for themselves. The incidence of AIDS has made that choice more important than ever. Anyone who does choose to have intercourse must understand that the choice carries with it the responsibility to practise 'safer sex'.

'Safer sex' practices are those which avoid the chance of the spread of HIV, the virus that leads to AIDS. In 'safer sex', no blood, semen or vaginal fluid passes from one partner to another.

We are all sexual beings, even though each of us may express our sexuality in a different way. Sexual intercourse is only one of these ways. There are many others. Kissing, back rubs and petting can all be intimate, loving and safe ways to enjoy sex. Use your imagination. Find things to do which you both enjoy. If you choose to have intercourse, practising 'safer sex' means using a latex condom correctly.

The risk from HIV exists for anyone who has had unprotected sex with more than one person, or whose sex partner has had sex with someone else. The risk also exists for anyone who has shared needles to inject drugs.

Unfortunately, whether they know it or not, any person who is infected can pass the virus on to others. So 'safer sex' with a new partner requires protection for at least six months. After that, if both partners are tested and neither is infected, intercourse should be safe as long as neither partner has sex with anyone else or shares needles.

A person with HIV usually looks and feels well. There is no way to tell by looking if you or anyone else is carrying the virus. The only way to be certain you aren't infected is to have a blood test. If you aren't 100 per cent certain about yourself or your partner, it makes sense to protect yourself and others.

By making informed choices, by changing unsafe behavior and by practising 'safer sex', you can make a difference. Protect yourself and others from HIV and AIDS.

For more information about HIV/AIDS you can call:

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

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YOUR FUTURE MAY BE IN NORTHERN ALBERTA



Peigan Nation

Elder and daughters compare mothering

By Barb Grinder
Windspeaker Contributor

PEIGAN RESERVE, ALTA.

Times were hard when Eliza Potts first started raising a family back in the mid-1940s. As the wife of a Peigan Reserve rancher, living on an isolated farm, she had to haul water, chop wood and help look after the animals as well as cook, sew and wash, all by hand.

And with eight children, there was a lot of cooking and sewing.

"I didn't even have a sewing machine," she remembers. "I made patched quilts and sewed their clothes all by hand. When I first got married, I was a bad cook and my husband would sometimes go home to his mother's house to eat. My mother-in-law helped me learn to cook, even to butcher a cow the right way, so you didn't waste a lot of meat. Now I'm a real good cook," she laughs. "One of the best."

A lot of people in southwestern Alberta will agree about Eliza's cooking skills. Among her biggest fans, of course, are her own children and their families, a sizable group in itself.

Eliza now has 40 grandchildren and 16 great-grandchildren and all still live in the Bocket-Pincher Creek area west of Lethbridge. Family gatherings are common, with big get-togethers on holidays. But visits with children, grandchildren and great-grandchildren are an everyday occurrence.

As an active elder, concerned with helping both Natives and non-Natives understand the Pei-

gan culture, Eliza has also given many demonstrations of Native cooking and housekeeping skills in the community.

"I try to teach people about the traditional ways," Eliza says, "but only if they want to learn. Now my grandson is learning about the Indian culture at school, even the Blackfoot language. That's good to see."

Eliza is still learning about her heritage. Her own mother was raised in a boarding school from the age of seven and lost most of her Native beliefs and culture, but her grandmother still knew and believed in the old traditions. Eliza learned from

her and since then, from other elders.

"I had very low self-esteem when I was young," she says. "I was too busy just taking care of my children to think much about their future. I taught them how to work and help out and I worried about them later, when I had to send some to the boarding school. I really missed them, too."

Eliza says that being a mother today is very different from when her children were young. But while she sees some of the changes as negative, she thinks many good things have happened, too. Men are learn-

ing to share more of the chores around the home and life's a lot easier for women.

Eliza's daughters, Beverly and Karen Potts, agree with their mom about life being a little easier, though both say it's largely because of things like disposable diapers and washing machines.

"We don't have to worry so much about mending the children's clothes," says Karen, the youngest daughter and a mother of four. "When they get torn, you go and buy new ones."

"But the women are still mostly responsible for the family," she adds. "That's the hard-

est thing about being a mother—being responsible for your children all the time. You don't have time for yourself. You can't just go out and do things."

Her older sister Bev, a mother of two little boys and a child care worker at the Peigan Day Care Centre, agrees, though she jokingly adds that "the hardest thing about being a mother is being a wife. Seriously, it's hard to even agree about disciplining the children."

Both women also say it's a very different world now from when they were growing up.

"You're afraid to let your kids go out to play, to go anywhere on their own," says Karen. "I worry that my children will learn responsibility and know when to say no. You have to worry about their friends and about drugs and alcohol."

Bev says her biggest concern is that her boys finish their education and get good jobs. She also wants them to learn about their culture.

"I miss knowing about the Indian ways of doing things and speaking my own language. I think my children will have more opportunities than we did, but there aren't a lot of jobs."

Karen echoes her concern about work but also feels more recreational opportunities are needed.

"If there aren't things to do, the kids get bored and that's when they get into trouble. But my kids will be prouder to be Natives. My mother taught me about some of the traditional ways and I can make good bannock and dry my own meat. I'll pass this along to my children."



Barb Grinder

Eliza Potts (centre) and her daughters Beverly and Karen talk about how mothering has changed

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Fort McKay

Elder remembers life lived on the land

By Charlene Wilson
Windspeaker Contributor

FT. MCKAY, ALTA

It was a very different Fort McKay when Victoria McDonald was born on August 4, 1915.

"There was no whiteman, nothing! There were no stores in McKay, only in McMurray. There was a Hudson Bay Store in McMurray and every summer me and my family went by boat down the Athabasca to McMurray to shop at the Hudson Bay. It would take six hours to get there. We stayed in McMurray for the whole summer," she said.

When I arrived at Victoria's home, she was busy sewing a pair of moccasins. Her moccasins were carefully hand-crafted,

and the beadwork was beautiful. In her spare time - when she has any - Victoria enjoys making moccasins for her friends and family.

She began talking about her life as a young girl in Fort McKay, 30 miles north of Fort McMurray.

When her family returned from Fort McMurray in early fall, her father would pick lots of blueberries to last the family through the winter.

"He would wash them, string them and hang them in front of the window to dry so we could eat them through the winter."

During the winter, if they fell short of supplies, Victoria's father would travel by horse team to Fort McMurray to get what they needed.

Her father had strong faith in sweetgrass ceremonies and sweat lodges.

"When I was young there was no sweat lodge in McKay, so my Father and my Grandfather would put rocks in the stove and put a blanket over their heads. That was their sweat lodge."

"It got hot in our house," she laughs.

In 1931, Victoria became wife to Phillip McDonald. She was 16 years old. Together they had 14 children. Four of her 14 children died. Phillip died in 1977.

"Phillip was a good hunter, a good provider. He killed moose, beaver, mink and he caught lots of fish."

I asked Victoria if she hunted at all. She replied yes.

"I helped my husband, we went to Moose Lake and we would go into the water up to our knees. He would shoot the moose and I would skin them for him."

Victoria skinned about 18 or 20 moose in the spring. They sold a few and she used the rest of the hides to make clothes for her husband and her children. She also made dried meat for sale and for her family.

Her husband worked at many jobs. In the 1940s he worked on the steamboats for two dollars a day and later worked in the warehouse for the Hudson Bay Company. In 1966 he started working to build the road to Fort McMurray.

"He had to go away for a month and they didn't pay him much, just a little bit. He stayed by Mildred Lake but it was terrible, he couldn't fish, he tried hooks but there wasn't any fish. He couldn't even swim there. I moved my family to the lake to be close to my husband. I made him tea and cooked for him."

In addition to taking care of her husband and children, Vic-



Victoria McDonald

toria had another very important job which paid her with gratitude and the satisfaction of bringing life into the world. Victoria and her sister-in-law Elise McDonald were the midwives of Fort McKay until the road was completed in 1967.

"Me and my sister used to walk a long way in 40-below

weather to deliver babies... lots of babies."

Victoria couldn't keep track of all the babies she and her sister delivered, although most were success stories. They only lost a few. Victoria remembers one time when she and Elise had to deliver Elise's first grandchild.

"Elise was so scared, she cried and couldn't finish so I took over. It was a hard, difficult birth but I delivered a healthy baby boy."

Another success story Victoria remembers very well is when she delivered her nephew's daughter. It was a complicated birth and the mother almost died. To this day her nephew's daughter Dianne, who lives in Edmonton, comes to visit her when she's in Fort McKay.

"She hugs me and kisses me and tells me I saved her life, this makes me feel so good... a lot of life I gave here."

This part of Victoria's life is special to her and so it should be. Being a midwife without any education, except for the two years in the mission at Fort Chipewyan, was difficult, but Victoria and Elise managed.

The days are still very busy for Victoria. A group of her friends in Fort McKay built her a tipi right beside her home so she can dry moose meat and make pemmican. Victoria also cooks for friends and her family.

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For more information and/or registration, please contact:

The Registrar
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British Columbia

Institute trains tribal police

The First Nations Tribal Justice Institute (FNTJI) was initiated, developed and currently supported by First Nations Tribal Councils to address the high, disproportionate rate of First Nations People being incarcerated and in conflict with the Canadian justice system. Furthermore, the Institute is a resource designed to assist First Nations in reinstating and main-

taining harmony in their communities. This is promoted by the training of Tribal Police and by the provision of resource materials as well as expertise re: Tribal Justice initiatives and implementation.

The FNTJI, currently affiliated with the Justice Institute of British Columbia, provides the equivalent standard of training as all police forces receive in Brit-

ish Columbia. Furthermore, the Tribal Police receive additional training in dispute/resolution, counselling, and community relations. For example, First Nations Guides and Elders provide seven (7) weeks of First Nations cultural and spiritual awareness, drug and alcohol counselling, family violence and suicide prevention at the beginning of the program. This exposure bonds the Tribal Police candidates in a positive sense, enhances their self-esteem, breaks down gender barriers and promotes respect.

The First Nations Tribal Police Training was first established December, 1988, in Lillooet, British Columbia. The first one-year training program was supported by the Lillooet and Gitksan Wet' Suwet' En Tribal Councils after being initiated by the Union of British Columbia Indian Chiefs. Twelve Tribal Police members successfully graduated. The second year of Tribal Police Training was held in Westbank and 31 members graduated.

The FNTJI is now based permanently at St. Mary's Complex, in Mission, B.C. Thirty-eight (38) Tribal Police members commenced training in September, 1991. Currently, the First Nations Tribal Police members are being supported on an individual basis by their First Nations Communities ranging from Labrador to British Columbia.

MANDATE

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that of any other municipal and/or national police force in Canada. Due, however, to the special needs and requirements of each First Nations Community, Tribal Police recruits diversify their training needs with additional counselling, cultural awareness training and post graduate work in their communities.

The FNTJI is actively engaged in working with Bands and Tribal Councils to ensure their full involvement with the training of the Tribal Police Of-

icers and in the development of the program on an ongoing basis.

SPECIALIZATION:

Police Training is a very specialized field as indicated by RCMP Academy, Regina; Holland College, P.E.I.; and the Justice Institute of B.C. It must also be understood that a Tribal Police Justice Institute is even further specialized to address the specific needs and standards of the Tribal Police Officers and the First Nations Communities they serve.

Small Business Management Program

Program begins September 3, 1992
Grouard Campus

Are you interested in starting your own business?

The Alberta Vocational College - Lesser Slave Lake is now accepting applications for the **Small Business Management** program scheduled to begin September 3, 1992 at the Grouard Campus.

The 38-week Small Business Management program is a practical, project-oriented program with an emphasis on computer usage and all major business computer applications. Students gain the skills necessary to evaluate business opportunities and to successfully manage a small business. Graduates complete a detailed business plan during the program and are equipped to establish their own business or to qualify at entry-level management positions in various businesses.

Entrance Requirements: Applicants should be at least 17 years of age and have credit in Grade 11 English and Mathematics. Accounting 10, 20 and Computers 10, 20 would be an asset. Applicants not meeting these requirements may be accepted based on a personal interview, academic skills test and related work experience in the business field.

For more information and/or registration, please contact:

The Registrar
Alberta Vocational College - Lesser Slave Lake
Grouard Campus, Grouard, AB
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Are you interested in starting your own business? Every year, the Small Business Management program awards a \$2000 Small Business Award to every graduate who starts their own business. Pictured above is Doug Badger and Velma Bellerose, two former students who received the \$2000 awards. The presentations were made by instructor, Ray Hassenstein (on the left) and College President, Dan Vandermeulen (on the right).



Natives told to take control of child welfare systems

By Jeff Morrow
Windspeaker Contributor

EDMONTON, ALTA.

Native communities need to take control of their own child welfare systems or risk losing contact with their youth, delegates of a recent children's services conference were told.

During the Western Canada First Nations Child and Family Services Conference at the Coast Terrace Inn in Edmonton, more than 400 child service directors and support staff examined ways of transferring government-run child welfare systems to their reserves.

Wayne Christian, a B.C. Native drug and alcohol treatment director, said the problems with child welfare systems dates back to the early 1960s when social

service officials began taking Native children from their reserves. He called them victims of the 60s Scoop, a term used to describe the manner in which Native children were whisked away - sometimes far away - from their parents and communities. It was part of a government plan to give the children a more stable family environment.

But Native communities are only now feeling the effects this displacement has had on Native culture.

"If this trend continues, we will have a lot of young people without an identity," he said during a closing-day conference address.

Christian, a former chief of the Spallumcheen Indian band in central B.C., spearheaded the country's first band-run child services program in 1980.

The Round Lake Treatment

Centre, which he co-founded, has reduced the number of recovering substance abusers under age 18 by 40 per cent since the child welfare system was in place.

Suicide and substance abuse were tragic problems among the nation's Native youth 30 years ago, Christian said.

"It's even more prominent today."

During her keynote address to more than 200 conference delegates, Indian elder Pauline Pelly shared the pain she endured as a child when she was forced to leave her reserve in southern Saskatchewan to live in a nearby boarding school. That initial exposure to the Canadian system almost destroyed her Native identity.

"There I was told I was the devil because I was Indian. I started to believe them," she said.

In a raucous and somewhat tearful speech, Pelly told delegates that Indian communities need to take responsibility for the welfare of their own children in order to preserve Native heritage.

"It's up to us to educate the public that we are not who they think we are - that we are not the social welfare recipients and drunks they think we are. We are Indian," she said. "And we are proud."

After a prolonged bout with alcoholism and losing some of her own children to the child welfare system, Pelly took a five-year university education course.

She now is an elders' adviser with the Saskatchewan Indian Institute of Technology and elders' representative with the Assembly of First Nations in Ottawa.

"We need to take control of ourselves so that we can be a proud people again."

Dave Regehar, director of the Yellowhead Tribal Services Agency, the event's sponsors, said the workshop sessions were held to give child care workers a closer look at ways to establish their own programs.

Existing systems were used as models to help develop future reserve-based child welfare systems.

"The idea was to bring all

the people together . . . to share a vision and the knowledge about child welfare," he said.

More than 400 child welfare workers from across western Canada attended three-day workshop sessions and presentations explaining how to implement their own child care programs. They were also warned that Indian culture would be doomed if Native communities didn't take more responsibility for their youth, Regehar said.

"It's that whole jurisdictional thing," he said. "But as part of self-government, we need to take control of child welfare services."

Currently, the authority behind foster care and child welfare cases rests with the province. But Regehar said Native communities now are seeking to develop their own programs with funding from the federal government.

Rocky Mountain House MLA Ty Lund said the province has set up a committee designed to help bands interested in transferring child care authority to their own administrations.

University and College Entrance Program



Slave Lake Campus ~ Program begins September 8, 1992

The Alberta Vocational College-Lesser Slave Lake is now accepting applications for the 10-month University and College Entrance Program scheduled to begin September 8th at the Slave Lake Campus. The program prepares adult students for university and technical college studies. The program includes English 90, Mathematics 90, Biology 90, Chemistry 90 and Social Studies 90.

The University of Alberta and the Northern Institute of Technology (NAIT) have accepted the courses as equivalent to Matriculation 30-level for university entrance requirements.

Entrance Requirements: Applicants must have a minimum Grade 10 academic standing, attend a personal interview and write an academic skills test.

Application Deadline: June 1, 1992. Late applications will be considered provided there is space in the program.

For more information and/or registration, please contact:

The Registrar
Slave Lake Campus
Slave Lake, AB T0G 2A0
Phone: (403) 849-8611



Resource Management Technician Program



Grouard Campus Program begins August 31, 1992

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Phone: 849-8611
- or contact your local community campus.

Deadline for applications is June 1, 1992. Late applications may be considered.



Mothers share hopes, dreams for children—

MELODY GOOD STRIKER

The tiny dark head lies cradled in her arms. Perfect fingers and perfect toes press and explore, touching her arm, her breast, savoring the warmth of Mother.

This moment is theirs. Mother is all he needs, all he knows.

But someday, four-month-old Jade Good Striker will step into the world and take his place among the leaders of the Blackfoot nation.

He will speak, and mountains will listen.

Melody Good Striker's dreams for Jade are not so different from those of any mother's. Baby Jade will grow up strong, in both mind and body. He will be well educated; a spiritual man, a leader.

While feeding her baby, Melody speaks softly, in an almost inaudible whisper. This is not for Jade's sake. He is greedy and self-involved right now. Melody speaks so softly because her husband is sleeping today after working all night at the MacDonald Hotel.

She and a visitor sit on the floor in her townhouse in the University of Alberta married students' quarters, surrounded by half-empty boxes and the disarray of moving the small household that very day. The young family have an exciting year ahead.

Jade will be raised to cope in both the white and Native worlds, says Melody. It is the only way it can be now.

But Melody knows if she wants to see Jade achieve any part of her dreams, she will have to leave the city eventually and raise her son on the Blood reserve in southwestern Alberta, 15 km west of Lethbridge.

To do anything less would deny him full participation in his culture.

Only on the reserve will he have a doting and supportive family surrounding him. Only there will he learn to speak his language and hear it around him daily. There she will take him to the powwows, the sweats. And there, when he no longer fits in the crook of his mother's arm, his father and uncles will show him how to be a man.

"I want to instill a strong sense of identity," says the tall, lithe young woman who grew up on the Saddle Lake reserve, 25 km west of St. Paul. Born Cree, Melody is now Blood because "a long time ago when women got married they married into their husband's people."

She is looking at the old ways, trying them out, gently nudging them into fitting the life of a modern, 21-year-old first-year university student.

She still has pride in her Cree heritage and will teach her son Cree, too. Her parents were supportive when she made her first tentative steps into the dances at the powwow. She heard Cree around her, speaks some, and is learning more in Cree language classes at the University of Alberta. For some students, says Melody, the class is "a kind of discovery." But not for her. She has always known Cree ways.

She felt real pride in being Native when she toured with the White Braid dancers in Europe.

"Performing with the dancers really helps me remember who I am," she says. "I really feel Indian."

In Austria people stopped them and asked if they were really Indians.

"Really Indians . . ." she says, drawing the word out and filling it with awe and admiration. Different, she says, from the way people called her Indian here, at home.

Now, she is enrolled in a qualifying year before admittance into arts or education. Before Jade was born, she hadn't thought of teaching, but now she thinks a diploma in early childhood education would be just right.

Maybe, she thinks, she will try to stay home with him for one year. This love affair with her tiny son tugs and tugs at her.



Kathy Prince gets a hug from daughter Sabrina, 10

Stories and Photos

by

Sharon Smith



Melody Goodstriker plays with baby son Jade, 4 months old

Children—passing on Native culture a top priority



Sandra Badger shows her eagle-claw necklace to son Johnny, 9

KATHY PRINCE

She will not consider going back to her reserve. She wants to stay in the city so her kids can get a good education. So they won't drop out. She did, and "it hurts."

Kathy is 30-something. But only her age fits the trendy term. There's no BMW in the driveway; in fact, there's no driveway. No car of any kind. Her house is cozy, comfortably furnished with the kind of furniture that is well used and comfortable, polished chrome and doily covered. There is effort here, there is care that spells HOME. A Smurf collection parades on the kitchen doorjamb, and across the tiny kitchen, another collection guards the entry door.

She is a mother. She is a welfare mother, a proud welfare mother.

On the table are pictures of her children, spread out for a visitor, newspaper clippings of them dancing for the Awasis dancers. She wants to pass Native culture on to her children. Her culture is far away on the B.C. coast, but she does not give up. Her children learn the Cree dances, go to the school that teaches Cree culture and language.

Next week her daughter will receive an eagle feather from a Cree elder. Kathy opens a small bag to show colored ribbons. She has to give the elder colored ribbons, she was told, to show respect. But what color? She has forgotten. Oh, and the tobacco; she didn't know about that. There is so much to learn. There didn't seem to be so much to learn in Carrier culture, she says.

She loved her Burns Lake reserve near Prince George in the summer when she was a child. They would fish and dry the salmon. But there's just too much temptation there now, for the kids and for her. They'd eat nothing but coke and chips.

"They'll turn Indian, I always say." She covers her mouth after this last, as if to stop the words from popping out. Too late. She and her guest smile ruefully at her slip.

"I don't drink. On March 19, I was 13 years sober. When I go back to the reserve, they always try to make me drink. 'Have just one beer,' they'd say, and after awhile I nearly took it."

So she will stay in the city. Her daughter crosses the Yellowhead Highway every day to Prince Charles Elementary School, where she is enrolled in the Native studies program. Her son went there too, but is now in junior high.

Today Kathy frets about his health. He has a tumor on his pituitary gland. In November he was 5' 10". Now he is 6' 4". Welfare will give her only \$26 for his shoes. "Where am I going to find size 14 shoes for \$26?" There is no despair in her voice, only exasperation.

It's so hard to be a parent.

"Especially when you have to be both," she says. She believes in schooling, community involvement and discipline. And she doesn't just preach. She would like to take a teacher's aide course, but it is in a community college miles across town. Next year it might be taught downtown. She can take the bus, then. She volunteers hours and hours for Brownies, the Girl Guides, the children's schools, the Awasis dancers.

"Parents should come out and volunteer, not just criticize."

She thinks by the next generation there will be nothing left of the Carrier people and culture.

"I remember," she says, looking off into a distant past, "I remember we used to eat trees." She turns back to the present in surprise at the memory, her voice filled with wonder. "We used to eat the gummy inside of the bark, with sugar.

What trees they were I don't know."

SANDRA BADGER

Not being aggressive enough can be an obstacle for a Native woman, Sandra Badger thinks.

"When I first moved here I was shy. But I found out you've got to reach out and ask for help," says the 28-year-old, leaning forward and punctuating her speech with her cupped fingers. She puts those fingers to her lips and makes a popping gesture.

"You just have to get the words out of your mouth and ask." With the other hand she holds a cigarette. Her legs are crossed tightly, tensed. Again, she makes the popping gesture with her fingers to her mouth. "You just have to ASK."

She does. She asks her creator. Often. In both Catholic and Native spiritual practices. She's sure it's the same being listening. "It's the same, there is only one Creator." She will teach both religions to her children and when they are old enough they will choose their own way.

She practises the Catholic religion at Sacred Heart and the Native spirituality at home, in Native gatherings, and she goes to sweats. This morning, Badger's cigarette smoke mixes with the light scent of sweetgrass in her north-side apartment. She is part of the Sharing Circle gatherings at "the Max." She goes "so the brothers will know someone cares."

Many prints and pictures cover her living room walls: a painting of an eagle, pictures of family and especially of her three sons. Only two live with her, but she has three. She says it twice.

She is trying to get a fashion design business off the ground. She began sewing at the Kehewin sewing factory on her reserve near St. Paul. That led to design school at Edmonton's Marvel College where she studied fashion illustration and design. It was there the dream began. One day she would have her own business. She would do it for herself, and so her sons could have a positive role model.

"I earn my living sewing," she says with pride. She makes the outfits for Prince Charles Elementary School's dance troupes, does fashion shows of her Native inspired fashions, and is planning to set up her own business. Sandy's Fashions will employ Native women.

Native moms must take their children to the powwow, to the round dances, says Sandra. She can remember her father urging her to dance.

"It's a seed he planted in me." Knowing her culture has made her more peaceful and given her a feeling of belonging. This she passes on to her children.

She actively pursues self-improvement. She sees a counsellor and regularly confers with a Native elder. She has a large collection of self-improvement books and tapes.

"Seven Habits of Successful People," she says, reciting the title of the latest tape. She listens to them while she does hand-sewing, the repetitive motion of the needle and the monotone voice on the tape becoming a meditation.

She credits her mother for showing her the way to mother.

"She is 51, active in church (Sacred Heart), always goes out and helps others. She started going to the jail and I followed her." Having her mother near helps her raise her sons.

"It's almost like food for them, she teaches them nice things about the culture. Mom and Dad are the backbone of the family."

There aren't as many opportunities on the reserve for her children, Badger thinks, as there are in the city. But if she has her way that would change.

Her goals for herself and her sons? That they will all become educated and self-reliant, and take their educations back home to help other people. She hopes her example will give her children a positive side.

"They've seen mom down and they've seen mom building. I hope they see that you never fail, you just keep on trying."

Above all Badger believes her faith is the most important ingredient to success.

Badger carefully brings an eagle ornament over to her son. The two bend over the necklace while Badger explains its significance to Johnny. Eagle claws surround a carved eagle head while an eagle feather, tied to the band, floats over the claws. Draping the necklace over her hand; Badger tells her son Johnny: "The eagle is my protector."

She has had a vision. Last year while at a powwow in Mission, B.C., Badger sat by the river, alone and in despair.

"I was having a rough time in my life. I couldn't find myself spiritually." She sat praying and crying. Then she heard drums, heard the drum song grow louder and louder. She looked all around but saw no drummers. Still the song grew louder. She sat for a long time, mesmerized, listening to the song. She saw an eagle float down in front of her. Later an elder told her the creator had spoken to her.

"He said I would hear that song again someday." Badger believes she has. "I hear that song now at the Max."

Edmonton

Metis woman takes aim at federal seat

By Glenna Hanley
Windspeaker Contributor

EDMONTON, ALTA.

When the New Democrats put out the call for more women, more Natives and more visible minority candidates in the next federal election, Colleen Glenn thought they were calling her.

And they were. On April 23, the Metis woman was nominated as the ND candidate for the federal riding of Edmonton Southwest.

"The party really wants people like me - Native, a woman, a single parent - people who are not being heard from," Glenn said in an interview following her uncontested nomination.

The 48-year-old residential aid grew up in Calgary and Strathmore in southern Alberta. She traces her family back to John Glenn, an Irishman be-

lieved to be the second white man to come to the Calgary area, and his Cree wife from Lac La Biche. Glenn has three adult children and currently lives in Edmonton's Parkallen community.

When Glenn modestly describes herself as always having been an issues-oriented person, that's something of an understatement.

From Native rights to women's rights, students' rights, the labor movement, the peace movement and political activity, she's covered a lot of issues territory.

"And those issues haven't gone away," said Glenn in explaining why she wants to be elected as a Member of Parliament.

Her activism included the Native Committee of Indian Rights for Indian Women, the 1970s group that hammered away at Section 12.1B of the Indian Act until the government

enacted Bill C-31. That bill restored status to many dispossessed Indian women and their children.

While attending the University of Alberta law school, Glenn was founding president of the University's Native Students Club.

A sometime writer, actress and avid reader, she has also worked in radio, newspapers and theatre. With the now-defunct Alberta Native Communications Society, she performed in school broadcasts on ACCESS radio and was a newspaper columnist.

A former shop steward in the postal union, she has also been an avid worker in ND election campaigns.

On the campaign trail, Glenn plans to focus on taxes.

"The lower and middle classes are taxed to death . . . It really gets me fired up when people say we can't afford these

Cadillac social services," said Glenn. "Do we want to be like the United States where people are turned away from (hospital) emergency services because they can't afford to pay?"

She advocates the ND philosophy of a redistribution of wealth and a fairer taxation system.

"The wealthy are very lightly taxed, or pay no taxes at all," she said.

Glenn supports Native self-government. She said the aboriginal people recognized many of the early European settlers were dispossessed people escaping the oppression of the wealthy and powerful in their own countries.

"But then they came here and set up the same system," Glenn said. And, in the process, they created another class of the dispossessed, the Native people.

"But where are we to go? There is no new territory for us to go and discover."

Native self-government is

going to cost money, said Glenn, but the money is there to pay for it. The wealthy, "those who benefited the most from living in this country, the Reichmanns, the Eatons, the Irvings, the Olands," should pay for it, she believes.

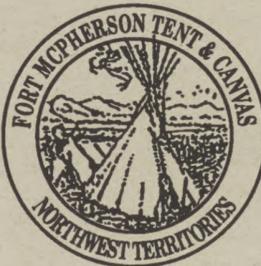
Wetaskiwin Tory MP Willie Littlechild, one of only three Native MPs in Canada, recently announced that he will not seek re-election, after serving only one term. Littlechild, a classmate of Glenn's in law school, identified a conflict with the expectations of Native leaders that he should focus on Native issues and his own commitment to serve his own constituents, 94 per cent of them non-Native.

Asked if she might expect to face the same frustrations if she is elected to represent Edmonton Southwest, she said: "Because I come from Indian ancestry I don't have all the answers for every Native problem." She will go to Ottawa to serve the people who elected her.

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Arts & Entertainment

Writing play reconnects authors with heritage

By Angela Simmons
Windspeaker Contributor

Mother tongue is a play that is both collaborative theatre and performance art. It explores the unique and personal stories of two women and their struggle with cultural identity.

The richness of story-telling is used as a vehicle to explore the parallels and contrasts between the Metis and Scots cultures: the legacy of the two artists.

It explores their struggle between childhood traditions versus society and its environment, and the fight towards reclaiming personal identity as grown women within their own cultures.

The performance represents more than a year of collaboration between the two artists, Cheryl L'Hirondelle and Alexandria Patience.

Cheryl grew up in a middle class white community in Edmonton. Her mother came from

the Kikino Metis settlement north of Edmonton. Cheryl is a descendent of Cuthbert Grant, the Metis leader, and for her, Mother Tongue has acted as a catalyst in her reclaiming her Metis-ness.

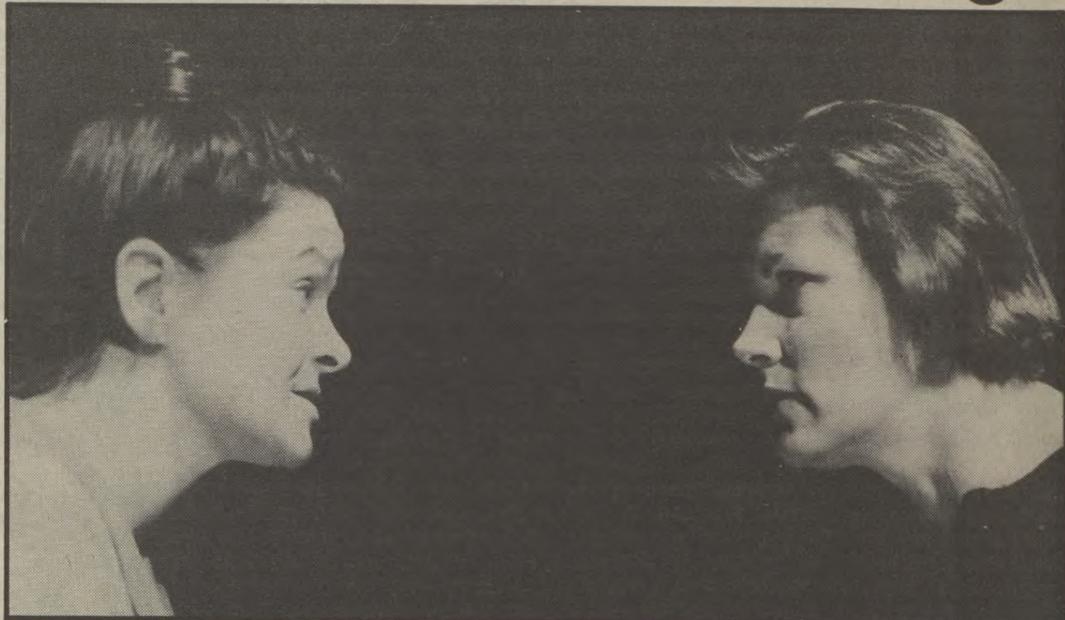
Reflecting on her childhood, she has become aware of the social structure that has been - and still is - in place to keep her from acknowledging her Metis ancestry.

"The process of Mother Tongue has made me aware of how rampant erasure is - how it is still very prevalent today and how much work there is still to do.

"Mother Tongue is another step in my realizing my Metis-ness. It is simply another part of a personal journey."

Alexandria is of Scots descent. Her plight as a child growing up in a northern Scots fishing community was the duality of language and the struggle that it provoked.

At home her native tongue (Doric) was used and yet with



Angela Simmons

Cheryl L'Hirondelle (l) and Alexandria Patience performing storytelling during their play 'Mother Tongue'

friends, English was spoken.

"English was considered the 'intellectual' language and when you spoke the Doric you were caught into a situation of feeling less."

As a result she learned to compartmentalize elements of her life. Through the collaboration of Mother Tongue she has accepted this opposition and drawn understanding into the reasons behind a lack of communication at certain times with her family.

Both performance artists provide autobiographical and abstract stories of childhood memories. They alternate and weave a dramatic tale of honesty and vision from the past into the present.

It is an exploration that has brought personal growth and acceptance of spirit. Mother Tongue explores the similarities of personal choices and the dilemmas of cultural differences.

It is about friendship, relationships and loyalties. It is about mothers and daughters and the coming of acceptance.

During the performance, both artists successfully bind the importance of communication as a way to understand the past, accept the present and look to the future.

In one incident, Alexandria tells of the time her father's fishing boat, Vantage, lost radio contact and how that lost link in communication bred both fear and intimacy at the same time among the community.

"Communication among family, friends, anyone is difficult at the best of times," she asserts. "Mother Tongue has created a bridge to acceptance."

For Cheryl a segment of the performance that acts as a powerful connector from the past to the present is in what she calls her "Grandmother piece."

Her four suitcases, repre-

senting the four directions, provide a symbolic platform for acknowledging the grandmothers. From each of the suitcases, Cheryl reveals a gift, then returns it by offering thanks.

"This piece is a way to acknowledge all of myself. To say, yes, I am German and French, I'm Iroquois and yes, I am all those things and they are all a part of who I am. It was a way to call them all," she explains.

Both artists agree that Mother Tongue is not a final product. It has been a jumping-off spot for personal realization and growth and the beginning of a new way to look at their work.

"It has been a journey for me saying 'I am a Metis' and being able to own this as part of myself and my culture," she says.

"Definitely the work will continue within us," adds Alexandria. "Separately but within us."



Angela Simmons

Cheryl L'Hirondelle (l) and Alexandria Patience wearing traditional costumes

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Wisconsin

Actor brings message

By Carol Burns
Windspeaker Contributor

ONEIDA, WISCONSIN

I had only watched the film once, yet when I saw the hulking figure of a human crawl out of the hotel shuttle van and lumber to the door, I knew who he was.

Anyone who is anybody knows who he is. To many people he is Filbert of the movie Pow-wow Highway; but the guy I met was purely Gary Farmer.

As he rested at the front desk, the desk clerk checked for room availability. Absentmindedly she asked Farmer: "Smoking or non-smoking?"

"Uh, non-smoking, please."
"I'm sorry sir, all we have is smoking."

"Then why'd you ask?"
I knew right then that this was going to be easier than I had thought.

It was day three of the meeting of the minds, the Native American Journalist Association's conference in Oneida, Wisconsin.

The energy was high and anticipation pulsed through the participants, much like a den of lions.

Over the course of three days, the world had changed.

Riots breaking out in many of this nation's great cities, causing unrest throughout the rest of the country, just seemed to fortify the determination of many NAJA members.

As we sat in the quiet hotel room our conversation veered from one subject to the next, before finally landing on "the media."

"I think about the media a lot. In fact, I spend my life in the media."

"But I'm in a crazy situation because I'm right in the midst, right in the centre, of mainstream TV and film."

"My daily life is surrounded by decisions that I make reflecting back on my career, and it's not a healthy place to be, maybe it's not the place we want to be as people."

"The world is changing. A lot has happened. One hundred years ago it took a long time to conquer the world. Today it takes two hours."

Please, continue.

"O.K., the war is a perfect example. You saw one point of view brought through the media. One prolific war machine in action. You never saw any opposing view."

"I couldn't believe the response. They had no choice. American people were inundated with images that played

into everything that's been implanted into their brains for the last 40 years. And it was done effortlessly, and that's dangerous."

Turn on the TV at any time of the day or night and, magically, images begin reflecting the degeneration of "civilized societies."

"But, it's not so much the message as it is the media. When it comes down to the basic root that this is a technocratic system in a technocratic society, maybe that's something we need to examine as indigenous people."

"We spend so much time trying to convince each other of certain aspects and very little time sharing the knowledge we have. The message gets potentially more effective, especially in this crowd."

"A time is coming, maybe it's here already, that others will want to have what indigenous people have."

"We need to bring back the essence of honor, respect and harmony among each other."

"A lot has gone on in the world that has taken that away from us. And we've come a long way away from that. We don't know how to respect each other. Now we learn."

"One needs to gently tread in deep water. And I guess, that's the message of today."

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Canadian Association of Journalists

Since the beginning *Windspeaker* has set out to become the most effective voice of Native people across Canada. Year after year *Windspeaker's* efforts have been rewarded with critical recognition. 1992 continues this tradition with awards from journalists in Native and non-Native media.

At the 8th Annual convention of the Native American Journalists Association *Windspeaker* was selected as the best bi-weekly newspaper in Indian Country. *Windspeaker* also received third place awards for its photography and editorial writing.

Former *Windspeaker* editor, Dana Wagg, has been named the recipient of the Canadian Association of Journalists award for his stories on the shooting of trapper Leo Lachance by a white supremacist. The awards are presented annually for the best investigative stories in Canadian newspaper and broadcast journalism.

Windspeaker is rapidly changing to maintain its effectiveness and continue in its pursuit of excellence. *Windspeaker* provides coverage of the events and issues of importance to the Aboriginal people of Alberta, Saskatchewan, British Columbia and beyond.

Windspeaker would like to thank its loyal friends and supporters who have helped make *Windspeaker* Indian Country's top bi-weekly newspaper.

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Edmonton

Youth determined to continue schooling

By Jeff Morrow
Windspeaker Contributor

EDMONTON, ALTA.

Students sat patiently in an Edmonton conference hall foyer both anticipating and dreading the next round of workshops aimed at making them more productive adults.

They all took the waiting in stride.

"I know it's important — this conference and what they're trying to do," confided 13-year-old Heart Lake School seventh-grader Curtis Cardinal. "But when I go out in the real world, I'm going to play ball — basketball or baseball, or something."

Cardinal was one of more than 500 Native students attending the First Aboriginal Youth Conference at the Coast Terrace Inn recently. He does have his sights set on a higher education,

which he hopes would enable him someday to leave his northern Alberta reserve and find a more comfortable lifestyle. But he doesn't want to be pushed into it.

"Sure I'm going on to university - I realized that a long time ago," he said, but he's not enthused about the workshops which are meant to inspire and motivate him to achieve an education.

But other students attending the conference from April 30 to May 2 seemed to agree the decision to stay in their Indian or Metis community school and finish their education is never an easy one.

"I think we need this," said Saddle Lake Native Darla Quinney, 15. "It's really good for young people like me."

Quinney admitted it was frightening to rub elbows with many of the industry experts on hand to share some of the re-

quirements needed to join the future work force. But she wants to be ready.

"I've decided, too," she said. "I'm going to college to take business."

The workshop conference, titled Challenge of the Century — The Vision for Aboriginal Youth, was sponsored by the Yellowhead Tribal Council, Edmonton Catholic School district, Alberta Education and the Metis Nation of Alberta.

According to conference stirring committee member Leith Campbell, misconceptions and inconsistencies about the aboriginal education system are the reasons the event was held.

Unlike the mainstream system, Campbell explained, children from Native schools need to understand why they're being educated — not simply that they need it.

He said that Native school administrations from all over



Wally Belczowski

Former Miss Canada, Leslie McLaren

Canada were invited to send their students to the conference, which was geared toward building Native character and self-esteem. Students from as far away as Ontario and B.C. attended, he said.

"They need to know the holistic concepts of intellectual growth, health, spirituality and emotional wellness," Campbell explained.

The conference included 24 workshop sessions from adapting personal survival skills to owning a business.

Native students, from grade nine to post-secondary school age, were also offered a trade show and exhibition of business and universities.

Campbell said Native students never have the opportunity to experience what areas of potential success await them when they finish high school.

"There's so much extra baggage in the Native kid's life right now. They need a focus how to make (their learning) connect,"

he said.

Native students also heard presentations from guest speakers, all of whom stressed the importance of staying in school.

"You are the future, and you'll only get out of life what you put into it," said Cliff Supernault, executive director of the Native services unit for the Alberta government. "You not only have to know how to get there, but you have to know how to stay."

Supernault, a Metis from Paddle Prairie, Alberta, has worked for the government for seven years.

He told the morning conference crowd Native youth are being offered opportunities that weren't available to aboriginal communities before.

"Take on these challenges, and take them back to your communities," he said.

Pauline Pelly, an elders' adviser with Saskatchewan Institute of Technology and Assembly of First Nations in Ottawa, perhaps had the most inspiring message for the Native students.

She spoke of her 30-year struggle with alcohol abuse and family turmoil before she took a five-year university course in education.

"When I sobered up, I became a person. I became a leader and a role model," she said. "If I can do it, you can do it, too."

Former Miss Canada Leslie McLaren, a Metis from St. Albert, was the Master of Ceremonies.

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Guest Column

Pushy fellow the same, whatever the name

I think that probably everyone in our Cree Nations has heard about a fellow called Wisakechak. This fellow was known in many places. He would go under an alias. He would have another name when he would appear at a distant nation.

Sometimes he would end up among the Ojibwas or the Salteaux. Or maybe way down among the Micmac Nation. It didn't take long to find out if this guy was around as he was always up to something. This one time he was lying on the grass in early summer when he happened to spot an eagle high up in the sky. He admired the

eagle so much that he had an idea.

He said to no one in particular that he would send a message up to the eagle. He would ask the eagle to come down to where he was. This he did and the eagle came down.

When the eagle landed, he greeted Wisakechak and then waited to see what he wanted. Wisakechak waited for a time, then he asked the eagle if he would consider giving him a ride on his back. He said that he would very much like to see the world from way up in the sky.

The eagle thought about this for a time then he said that he would take Wisakechak for a

ride. So Wisakechak got on the eagle's back and they proceeded to start flying.

Everything looked different from the sky to Wisakechak. He wanted to see as much as possible and so he started to tell the eagle what to do. He told the eagle to turn here, don't turn there, fly a little lower and so on. After a while, although the eagle was kind of easy-going, he was getting tired of this back-seat driver.

That is when he spotted one of those floating muskegs. When he was directly above the muskeg, he suddenly flipped on his back. Wisakechak lost his grip and started to fall. He fell into the floating muskeg.



I Have Spoken

by Stan Gladstone

I don't know whether he learned anything from that experience, but I suspect that he didn't. I haven't heard anything from this fellow in a long time, but I am sure he is among us somewhere.

Don't be surprised if you happen to see a strange person doing strange things. He is quite noticeable. I am sure you will see him again.

I have spoken.



L. Marsden

We thank and honour our Elders for sharing their wisdom and knowledge which help us overcome many hardships.

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SCOPE OF WORK

To supply and install architectural finish for buildings mill-wide which include drywall, painting, floor finishing, ceilings, etc.

Contract No. 3605-734

LIST OF CONTRACTORS

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Edmonton, Alberta
- **A.V. Carlson Construction Co. Ltd.**
Edmonton, Alberta
- **Graham Construction & Engineering**
Calgary, Alberta
- **HMW Construction Ltd.**
Edmonton, Alberta

TENDER CLOSING DATE

May 25, 1992

*There is a mandatory site visit on
May 5, 1992 at 10:30 a.m.*

Any companies interested in being subcontractors on the above project should contact the listed contractors.

**Alberta-Pacific Forest
Industries Inc.****Notice of Tender**

Tender notices have been issued for the following project in the development of the company's forestry complex.

SCOPE OF WORK

To supply and install mechanical equipment and piping including owner-supplied equipment for the utility bridges, recausticizing and lime kiln areas.

Contract No. 3605-719

LIST OF CONTRACTORS

- **Brown & Root Ltd.**
Edmonton, Alberta
- **Commonwealth Construction Co.**
Burnaby, B. C.
- **Comstock Ltd.**
Edmonton, Alberta
- **Dilcon Constructors Ltd.**
Edmonton, Alberta
- **PCL Industrial Constructors Inc.**
Edmonton, Alberta
- **Spantec/Lockerbie & Hole - JV**
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TENDER CLOSING DATE

June 1, 1992

*There is a mandatory site visit on
April 29, 1992 at 10:30 a.m.*

Any companies interested in being subcontractors on the above project should contact the listed contractors

Edmonton**Indigenous games
founders aim to
rekindle sports
morale**

By Jeff Morrow
Windspeaker Contributor

EDMONTON, ALTA.

The perceived failure two years ago of the first North American Indigenous Games is being down-played by its most ardent supporters, who are now attempting to rekindle the sports morale among Native groups in Alberta.

They insist that the week-long showcase of Native sporting technique and culture is essential to the survival of Native youth. "Sure we made mistakes," said indigenous games co-ordinator Harold Burden. "But it was only the first step in a movement. This wasn't a one-shot deal; not by any means."

Burden quit his job as an official with the Canadian Human Rights Commission three months ago to head up a provincial program aimed at promoting Native sports development in Alberta. He's determined to pump enthusiasm into the government and Native communities throughout Alberta. But first, he admits, he has to garner the financial backing to make it succeed.

The City of Edmonton has provided him with an office near the Northlands Agricom. And the next step is to co-ordinate a provincial sports organization and team for national competitions.

Burden said he's going to ask the provincial ministries of parks and recreation and lotteries to provide \$2 million in funding for the project. Another \$2 million is already expected at the federal level to form a national Native sport secretariat to oversee provincial sports organizations.

But Burden says he's slightly sceptical about seeing any support as long as Alberta remains the only prairie province that doesn't have a provincial sports organization whose sole purpose is to shape its national Native champions.

Except for a few Maritime provinces and Alberta, he notes, Canada's provincial Native sports associations are gearing up for future games.

The current Alberta summer and winter games held to promote mainstream amateur athletes do not represent the needs of Native communities, Burden said.

"We have to have a different program for Natives. Hey man, this is for our kids," he said.

In the summer of 1990, more than 4,000 Native athletes and cultural performers converged on Edmonton for the first North American Indigenous Games, making it the largest Native sporting event in history.

But the \$3.2 million financial plan organizers counted on never came close to materializing. And with only \$350,000 to work with, they had to turn away participants and cancel many of the planned events.

Critics quickly condemned their efforts, insisting that Natives should have never have attempted such a costly affair. And they said future games were in doubt.

But Burden sees it much differently.

"It seemed like an unrealistic task. Yet it was achieved," he said. "We proved that we could do it."

Now, he said, Alberta Native groups need to regain their enthusiasm.

The next North American Games is tentatively set for Prince Albert, Saskatchewan in 1993. Burden fears that Alberta Native athletes will be left out in the cold.

"We have to get our act together," he said.

North American Indigenous Games Society co-founder Charles Woods said he's not about to let history repeat itself.

But he also believes Alberta Native groups are now apprehensive about committing themselves to another full-scale event.

"There is an amateur sports movement (in Alberta)," he said from his education department office on the Saddle Lake reserve. "We've started, but it's a little slow."

The director of the newly formed North Aboriginal Recreation Association said he's willing to help establish a regional group for Native competition. But he said that the groups have to ensure that they have the co-operation and endorsement of their own communities first.

Rene Houle said he's already worked out a plan for the Alberta Sports Council to finance a Native Northeastern Summer Games.

"Certainly co-operation would help us," he said. "But you have to start small. It's a step-by-step process."

Olympic gold medallist Alwyn Morris believes that the federal and provincial governments should put more effort into developing Native sports programs for their provinces.

Morris, a Native adviser for the federal government, is working on a proposal to set up a national Native sports secretariat for the ministry of Canada Fitness and Amateur Sport.

He said the North American Indigenous Games won't continue until the government provides the financial backing it needs.

"We cannot move forward unless we're secure in providing the dollars necessary to hold games of that magnitude," he said.

"When you have this kind of movement, you have to make sure the government, as well as the Native community, is involved."

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Linda Caldwell

Learning powwow tradition

These young dancers were celebrating their cultural heritage at the fourth annual Paul's Elementary and Junior High School Powwow, on the Paul Band reserve 60 km west of Edmonton. About 50 young people and an equal number of adults turned out for the event, which included music provided by the Little Boy drummers, top pic.



Linda Caldwell



Linda Caldwell

Who says Canada is the best country in the world?

The United Nations.



The Human Development Report (1992) is published by the United Nations Development Programme. The Human Development Index (HDI) used in this report is based on an evaluation of the life expectancy, education levels and purchasing power in 160 countries.

Canada
125 years to celebrate

Arts & Entertainment

Video highlighting Lubicon struggle hits TV



By Cooper Langford
Windspeaker Staff Writer

EDMONTON, ALTA.

The Toronto-based rock group Syren is using the Lubicon land rights struggle as the basis for a video now appearing on Canadian television.

"The Lubicon case is the most blatant example of human rights violations in the country and so little is known about it," said Syren singer Lea Harper in an interview from Toronto.

Let Them Live, which is playing on the MuchMusic cable network, was directed by Ed Bianchi, a Toronto film-maker and Lubicon activist. It features scenes from Bianchi's hour-long Lubicon documentary of the same name.

The video tells the story of a young boy living in an industrial setting who regains his connection with the natural world. It opens with the boy playing with clay animals on the grounds of an oil refinery. The scene shifts to images of traditional and natural life blended with shots of industrial development. The video ends with the boy being returned to his traditional culture and natural environment.

While most of the original footage was shot on location around southern Ontario, Harper said the video is meant to illustrate the Lubicon dispute. It tries to accomplish this using still photographs of Lubicon chief Bernard Ominayak and documentary footage from Little Buffalo, the Lubicon's traditional northern Alberta homeland.

"We really wanted people to know this is about the Lubicon, not just a rock video about the environment. It's hard to do that in three to four minutes," Harper said.

Harper said Syren first became interested in the Lubicon four years ago after playing a show at a friendship centre in Toronto where Ominayak was speaking.

The four-member band, which has played several Native festivals in Ontario and Quebec, plans to release an album this fall.

Syren members Lea and Lyn Harper, Clayton Cheechoo, a James Bay Cree, and Mardy Lucier Porter, an Ojibway from Georgina Island, board a plane for the Innu Nikamu Festival in Quebec last year

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Sports

Sluggers set for Atlantic nationals

By Everett Lambert
Windspeaker Contributor

PADDLE PRAIRIE METIS SETTLEMENT

"Batter up."
Paddle Prairie got the nod to take their slow-pitch team to the national finals in Atlantic Canada.

Are they excited?
"We are," says one of the twins who plays with the team. Pauline Marshall, 31, is one of the six original players still with the team. Her twin Lorraine McGillivary also plays with the team, which started seven years ago. Her husband Kenneth "Tucker" McGillivary is the captain of the team.

Recently in Calgary, the Paddle Prairie Sluggers Co-ed Slow-pitch baseball team won one of the top eight honors in the provincial championships.

The Sluggers are now teaming with players - 18 in all. Sending them will have a fair size price tag - about \$10,000. Most of the money will go to airline tickets, rooms and meals.

The tournament will be held in late July and early August.

A good deal of the team consists of members of two families from Paddle Prairie settlement: the McGillivarys and the Ghostkeepers. Ghostkeeper is a common name on the settlement, where the Ghostkeeper store is right in the middle of the sprawling landscape of Canada's largest piece of Native land, some 163,168 hectares 216 km north of Peace River. The twins, for instance, along with the teams "chucker" (pitcher) Ralph Ghostkeeper-RiChard, are from the Ghostkeeper clan. The captain, "Tucker," is a McGillivary who married one of the Ghostkeeper twins.

Keep "sluggin", Sluggers.

Winter games wrap

FORT QU'APPELLE, SASK.

The 14th annual Saskatchewan Indian Winter Games attracted a total of 750 athletes, participating in five days of games at four different venues.

The Peepeekisis Band hosted the games, which took place at Fort Qu'Appelle, Lebret, Balcarres and the Peepeekisis gym, all about a 45-minute drive northeast from Regina, said co-ordinator Craig Desnomie.

Saskatchewan has a total of seven districts, and each district was allowed to enter one division in each sport, he said.

The results are as follows:

SENIOR BADMINTON

Boys' Singles

Silver	Sheldon Pratt	TFHQ
Gold	Jason McAdam	Shellbrooke

Girls' Singles

Silver	Viola Tipewan	Shellbrooke
Gold	Teri-Lynn McNabb	TFHQ

Girls' Doubles

Silver	Valentina Netmaker/Ruby McAdam	Shellbrooke
Gold	Twyla Oochoo/Crystal Longman	TFHQ

Boys' Doubles

Silver	Elliott Pratt/Sheldon Pratt	TFHQ
Gold	Jason McAdam/Derek Jim	Shellbrooke

Mixed Doubles

Silver	Blair McCallum/Lavern Michelle	Prince Albert
Gold	Derek Jim/Viola Tipewan	Shellbrooke

JUNIOR BADMINTON

Boys' Singles

Silver	Danny Bitternose	TFHQ
Gold	Clinton Merasty	Prince Albert

Girls' Singles

Silver	Colleen Tipewan	Shellbrooke
Gold	Tricia Campbell	Meadow Lake

VOLLEYBALL

Junior Boys

Silver	Yorkton	Gold	Prince Albert
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Senior Boys

Silver	Saskatoon	Gold	Prince Albert
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Junior Girls

Silver	TFHQ	Gold	Prince Albert
--------	------	------	---------------

Senior Girls

Silver	Prince Albert	Gold	TFHQ
--------	---------------	------	------

CURLING

Boys' Curling

Silver	TFHQ	Gold	Peepeekisis
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Girls' Curling

Silver	Peepeekisis	Gold	TFHQ
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Mixed Curling

Silver	Yorkton	Gold	TFHQ
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HOCKEY

Novice

Silver	Yorkton	Gold	Meadow Lake
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Atom

Silver	Yorkton	Gold	Prince Albert
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Peewee

Silver	Meadow Lake	Gold	Saskatoon
--------	-------------	------	-----------

Bantams

Silver	Meadow Lake	Gold	Saskatoon
--------	-------------	------	-----------

Midget

Silver	Yorkton	Gold	TFHQ
--------	---------	------	------

BROOMBALL

Girls

Silver	Meadow Lake	Gold	Shellbrooke
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STANDINGS

First place	Prince Albert
Second place	Touchwood File Hills Q'Appelle
Third place	Shellbrooke

Alberta-Pacific Forest Industries Inc.

Notice of Tender

Tender notices have been issued for the following project in the development of the company's forestry complex.

SCOPE OF WORK

To supply and install roller compacted concrete for chip piles.

Contract No. 3605-735

LIST OF CONTRACTORS

- Crown Paving Ltd.
Edmonton, Alberta
- Standard General Construction.
St. Albert, Alberta
- Jack Cewee Ltd.
Burnaby, B. C.

TENDER CLOSING DATE

May 21, 1992

There is a mandatory site visit on May 6, 1992 at 10:30 a.m.

Any companies interested in being subcontractors on the above project should contact the listed contractors

Alberta-Pacific Forest Industries Inc.

Notice of Tender

Tender notices have been issued for the following project in the development of the company's forestry complex.

SCOPE OF WORK

To install owner-supplied equipment and piping and other mechanical piping for woodroom.

Contract No. 3605-720

LIST OF CONTRACTORS

- Commonwealth Construction Co.
Burnaby, B. C.
- Dilcon Construction Ltd.
Edmonton, Alberta
- Dominion Bridge
Calgary, Alberta
- Mitchell Installations Ltd.
Burnaby, B. C.
- Precision Service & Engineering Ltd.
Prince Albert, Saskatchewan
- Spantec Constructors Ltd.
Calgary, Alberta
- PCL Industrial Contractors Inc.
Edmonton, Alberta

TENDER CLOSING DATE

May 25, 1992

There is a mandatory site visit on May 13, 1992 at 10:30 a.m.

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EMPLOYMENT OPPORTUNITY

FREELANCE REPORTERS

North America's leading Native newspaper, has an opening for a freelance reporting position. The successful candidate should be experienced, and must have a vehicle. Familiarity with Macintosh computers, the Native community, language and culture desirable.



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All of the following positions will require accurate keyboard skills, and ability to use PC-based software applications. All Office Services Technicians must be willing to cross-train in other job areas and participate in job rotation in order to remain an effective member of this team. Candidates will be required to complete some pre-employment testing.

ADMINISTRATIVE/SECRETARIAL

Candidates must have good to excellent computer skills, with the ability to produce quality documents utilizing Wordperfect, Lotus 123, Harvard Graphics, Paradox and other related spreadsheet/software programs. Some positions will require proven abilities in a senior secretarial position with at least 5 to 10 years experience, while other positions require individuals with the requisite and the ability and initiative to move rapidly through our training program.

ACCOUNTING/CLERICAL

Good working knowledge of PC-based applications, including Lotus 123, with exposure to computerized accounting systems. Good basic knowledge of accounting. Entry level of a recognized accounting program preferred.

PABX OPERATOR/RECEPTIONIST

The successful candidate will have primary responsibility for operation of the Meridian 1 PABX (switchboard) including various system management functions. Current configurations include providing for over 20 incoming lines and approximately 150 locals.

PABX experience (preferably Meridian 1 Communications Systems) is highly desirable. Excellent oral communication skills in dealing with individuals from all organization levels as well as the public are required.

OFFICE SERVICE SPECIALIST

This position will play a key role in the development and implementation of the Office Services team to effectively support the activities of management and operating personnel. Several years experience in a senior secretarial function together with a minimum of three years leadership experience in the general office management/support services is essential.

This person must be familiar with communications systems, acquisition, maintenance and inventory control of office equipment and supplies. General Administration duties will include records management, library, budget/expenditure monitoring and control.

PAYROLL/BENEFITS

This candidate must have several years experience in payroll and benefits administration. Both these programs will be computer based. Must have current knowledge of payroll/benefits legislation, and the ability to organize and monitor the systems.

Alberta-Pacific offers an excellent compensation package complete with relocation provisions.

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Alberta-Pacific Forest Industries
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Fax: (403) 493-0859

If you have an interest in any of the above positions, and already have an application on file with us, please send an updated resume, stating which position you are interested in.

CAREER SECTION

To advertise your career opportunity in this section, please call Cliff Stebbings, Vince Webber or Alex Shearing at (403)455-2700 or fax (403)455-7639

EMPLOYMENT OPPORTUNITY

ADVERTISING CONSULTANT

CFWE, Alberta's only aboriginal radio station, requires an Advertising Consultant. To work as part of our award winning team, you must have the ability to work independently and adhere to deadlines.

Knowledge of the Native community, language and culture would be a definite asset.

Please call:

Ray Fox or Nancy Thompson
at (403)623-3333 or
423-2800
for more information



AMISK COMMUNITY SCHOOL

has the following openings:
CULTURAL DIRECTOR



The Cultural Director is responsible for cultural activities in the school, preparing materials for and assisting teachers in Native Studies classes, liaison with other local schools and the School Division in matters relating to Native issues, as well as other Cultural activities on the Beaver Lake Reserve. Applicants should have a minimum of Grade 12, knowledge of Native Culture and language and an ability to work with children of all ages. Please send resume by May 29, 1992 to:

Mr. D. Kirby, Director of Education
Amisk Community School
Box 960

Lac La Biche, AB T0A 2C0

Phone: (403) 623-4548

Fax: (403) 623-5659



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Careers

Aboriginal Health Promotion Consultant (Education and Extension Coordinator)

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

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

Comp. No.: 108190-2-RL21WS

Location: Regina
Saskatchewan Health

Closing date: May 22, 1992

Given the nature of this position, this competition is limited to qualified aboriginal candidates.

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

We are committed to Employment Equity and encourage applications from persons of native ancestry; persons with disabilities; and women seeking management and non-traditional roles.

Standoff

Standoff 'Flash' back in outstanding form

By Jim Goodstriker
Windspeaker Contributor

STANDOFF, ALTA.

Local cowboy Byron Bruised Head was the top money winner here at the Kainai Agriplex on April 11 and 12 as the IRCA held their fourth rodeo of the 1992 rodeo season.

It was the third of the Four Silver Cup Challenge Series that started in February.

The Standoff "Flash" came up with an outstanding performance as he won a total of \$600 in three events.

After an off-year last season when he didn't win a major title, he is back to his championship form of 1990 when he won the IRCA all-around, saddle bronc, and bareback championship as well as the bareback event in the United Indian Rodeo Association (UIRA) of Montana.

After the dust had settled after two days of tough competition, Byron won the steer wrestling event with a rapid run of 5.4 seconds and \$360 at the pay window. He also split for first-place money in the bareback event, with brother Bill and Mike Brown of Browning, Montana, each with 70-point rides, each



Jim Goodstriker

Byron Bruised Head on Sundance's High Country

pocketing \$138.

Byron managed a third-place finish in the saddle bronc event at 65 points plus an added \$102.

His day's work shot him into the lead in both the all-around and saddle bronc standings in the IRCA and the Silver Cup Series.

He also has a shot at the bare-

back and steer wrestling, as he is in fourth place in both events with one rodeo to go, scheduled for May 16 and 17.

Matt Bruised Head won the bronc riding with a wild spurring ride for 71 points on "Billy Bob" of the Sundance rodeo string, picking up \$204. Pat Standing Alone was second at

66 points and a return of \$153.

Paddle Prairie's Vince Lambert covered a Kesler bull for 70 big points to win the bull riding and \$252. Travelling partner Collin Willier was right behind in second spot with a solid 69 points good for \$189.

Wright Bruised Head's first day run of 10.1 seconds held up

to win him the calf roping event, plus \$340. He also added another \$269 to his bank roll with a second-place finish in the dogging event, going 5.8 seconds. Slim Creighton placed second in the calf roping at 10.5 seconds and a return of \$255.

The team roping saw Montana ropers Ted Hoyt and Gus Voile stop the clocks at 5.2 seconds and split \$1,144. The Morley duo Terry Rider and Clarence Wesley each went home with \$429 for a second-place finish at 7.3 seconds.

Richard Bird of Cutbank, Montana made his trip north worthwhile as he captured the boys' steer riding event with a 70 point ride and \$138 at the pay window. Current IRCA leader Brent Dodging Horse added another 25 points to his lead with 66 points, good for second place and \$103 in cash.

The barrel racing events saw Standoff cowgirls dominate both events. Lisa Jo Creighton and Jackie Little Bear were one-two in the seniors with runs of 14.30 and 14.34, and payoffs of \$310 and \$233 respectively.

In the junior events, Janey Day Chief went 14.27 seconds to pocket first place money of \$114. Cara Blackwater was second at 14.71 and \$86 in winnings.

Silver Cup Series standings after three rodeos

All-Around	Pts
1) Byron Bruised Head	127
1) Ken Augare	55
2) Wright Bruised Head	86
2) Live Blackwater	50
3) Dallas Young Pine	80
3) Spike Guardipee	40
4) Live Blackwater	65
4) Robert Bruised Head	30
5) Spike Guardipee	61
5) Wright Bruised Head	25

Saddle Bronc	Pts
1) Byron Bruised Head	72
1) Wright Bruised Head	55
2) Matt Bruised Head	32
2) Dallas Young Pine	50
3) Clint Bruised Head	30
3) Lewis Little Bear	40
4) Richard Bish	25
4) Byron Bruised Head	30
5) T. L. Muskwa	22
5) Shawn Shade	25

Steer Wrestling	Pts
1) Byron Bruised Head	72
1) Wright Bruised Head	55
2) Matt Bruised Head	32
2) Dallas Young Pine	50
3) Clint Bruised Head	30
3) Lewis Little Bear	40
4) Richard Bish	25
4) Byron Bruised Head	30
5) T. L. Muskwa	22
5) Shawn Shade	25

Bull Riding	Pts
1) Derek Martineau	55
1) Jackie Little Bear	65
2) Allison Redcrow	35
2) Lisa Creighton	60
3) Sheldon Twigg	30
3) Traci Vaile	55
4) Vince Lambert	30
4) Chantelle Day Chief	40
5) Lorne Many Guns	25
5) Dodi Strongman	35

Boys Steer Riding	Pts
1) Brent Dodging Horse	85
1) Jenny Monroe	65
2) Neil Day Chief	42
2) Janey Day Chief	60
3) Scotty Bruised Head	37
3) Cara Blackwater	55
4) Richard Bird	30
4) Becky Fox	40
5) Jess Day Rider	30
5) Sadie Johnson	30

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Chute Chatter

Sundance and Kesler supplied the rodeo stock... judges were Joe Bruised Head and Jerry Lunde. Mary Ann Smith and Olive White Quills handled the stop watches while Floyd Big Head handled the announcing chores... Darrell and Scotty Many Grey Horses did an excellent job as the bullfighters... the girls breakaway roping and added event to the INFR saw Dana Bruised Head make the only qualified run out of eight entries at 5.6 seconds... good crowds were on hand for both days... the final rodeo in the Challenge Cup Series should prove to be interesting and competitive, most of the events see only five to 20 points splitting between first and fifth place... only Byron Bruised Head with 72 points in the bares and Brent Dodging Horse with 85 in the steer riding seem to have a lock on both events... the winners will receive Silver Cup Memorial Trophies donated by different Blood Tribe families, in memory of their loved ones who enjoyed the sport of rodeo... see you down the rodeo trail.

CURRICULUM RESOURCE UNIT Box 1410 LA RONGE, SK S0J 1L0

*The Education Branch has prepared the following set of materials for their bilingual/bicultural program. There are 48 titles listed below 12 of these titles are available in *Cree Syllabics and *C.M.R.O. Booklets listed below are \$3.00 per copy. Note: E - ENGLISH C - CMRO S - SYLLABICS*

QUANTITY: DESCRIPTION

<p>E C S</p> <p>___ *A Hard Winter</p> <p>___ *Adam and The Wolves</p> <p>___ After The Dance</p> <p>___ Beware of the Wihtikoo in the Springtime</p> <p>___ How the Muskrat got its Tail</p> <p>___ Memekwesiwuk</p> <p>___ *Muhikunistikwan</p> <p>___ My Grandmother and the Wihtikoo</p> <p>___ Numekos, The Trout</p> <p>___ Opeyuko</p> <p>___ Pithesiw Fights the Crayfish</p> <p>___ The Adventuresome Wesuhkechahk</p> <p>___ *The Bear Trail</p> <p>___ *The Beaver Story</p> <p>___ The Canoemaker and the Mosquito</p> <p>___ The Careless Mother</p>	<p>___ The Caribou Hunt</p> <p>___ *The Child Wihtikoo</p> <p>___ The Cry of the Chickadees</p> <p>___ The Deceitful Man</p> <p>___ The Dream</p> <p>___ The Fox who Bragged</p> <p>___ The Great Naming Contest</p> <p>___ *The Huge Trout</p> <p>___ *The Hunt</p> <p>___ The Hunter and The Pithesiwuk</p> <p>___ The Hunter and The Woodsprite</p> <p>___ The Legend of Wihtikoo</p> <p>___ *The Little People</p> <p>___ The Magic Arrow</p> <p>___ The Medicine Lake</p> <p>___ The Red Star</p>	<p>___ The Sacred Rock</p> <p>___ The Trick is on Wesuhkechahk</p> <p>___ *The Two Hunters</p> <p>___ The Village Outcast</p> <p>___ The Wicked Lady Magician</p> <p>___ Wesuhkechahk and The Evil Caribou</p> <p>___ Wesuhkechahk and The One who Carries a Bullet</p> <p>___ Wesuhkechahk and The Rock</p> <p>___ Wesuhkechahk Omikiy Mechiw</p> <p>___ *Wesuhkechahk, The Medicine Man</p> <p>___ Why The Trees are Split by Lightning</p> <p>___ Why the Whiskey Jack does not go South for the Winter</p> <p>___ Wihtikoo and the Wolf Spirit</p> <p>___ Wihtikoo at the Bow River</p> <p>___ Wihtikoo came over the Portage</p>
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CURRICULUM SUPPORT MATERIALS:
 If buying package deal - Total: \$32.00
 Without package deal - Total: \$37.00

POSTERS:
 Total: \$21.00

___ A Guide to 20 Plants and Their Uses by the Cree	\$ 7.00
___ *A TH Dialect Cree Picture Dictionary	\$15.00
___ *Assorted Sentence Patterns Dictionary	\$15.00
___ *Special Package Deal - SAVE \$5.00	
___ Package Deal *Dictionary & *Sentence Patterns	\$25.00

___ "TH" Syllabic Poster	\$ 6.00
___ The Six Seasons of the Woods Cree	\$ 7.00
___ The Lord's Prayer (In C.M.R.O)	\$ 8.00

CURRICULUM GUIDELINES:
 Total: \$52.50

OTHER BOOKLETS ALSO AVAILABLE:
 Total: \$36.50

___ Pelican Narrows Literacy Guide with Trapline Story	\$ 8.50
___ A Guide for Making Moccasins (new)	\$ 7.00
___ Young Author's book	\$ 6.00
___ A Guide for Making Gauntlet Mitts (new)	\$ 5.00
___ Moose Hair Tufting (new)	\$ 5.00
___ How to Make Tamarack Duck or Goose Decoys (new)	\$ 5.00

___ Cree Cultural Activities Handbook for Divisions 1 to 4	\$20.00
___ Social Studies Curriculum Guide for Divisions 1 & 2	\$10.00
___ Cree Language Activities Handbook for Divisions 1 to 4	\$ 8.00
___ Cree Language Resource Book (Medical Terminology)	\$ 7.50
___ The Lac La Ronge Indian Band Education Handbook	\$ 3.00
___ The Lac La Ronge Indian Band Education Procedures Handbook	\$ 2.00
___ The Lac La Ronge Indian Band Program Handbook	\$ 2.00

TOTAL ORDER

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