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QUOTABLE QUOTE

'The multimillion dollar Oldman Dam nears completion...For the coyotes it spells their doom. Already the rising waters have flooded dens along the river and snuffed out lives...So the coyotes howl in mourning.'—Richard Wagamese

INSIDE

OKA REPORT

Native leaders are furious the aboriginal community is being asked to share responsibility for the Quebec standoff of last summer. Please see page 3.

RESIDENTIAL SCHOOLS

Sudents of residential schools recently visited Lethbridge for a workshop, where they laughed, cried and shared. For a feature report and a moving column by Richard Wagamese on residential schools, please see pages 8-9.

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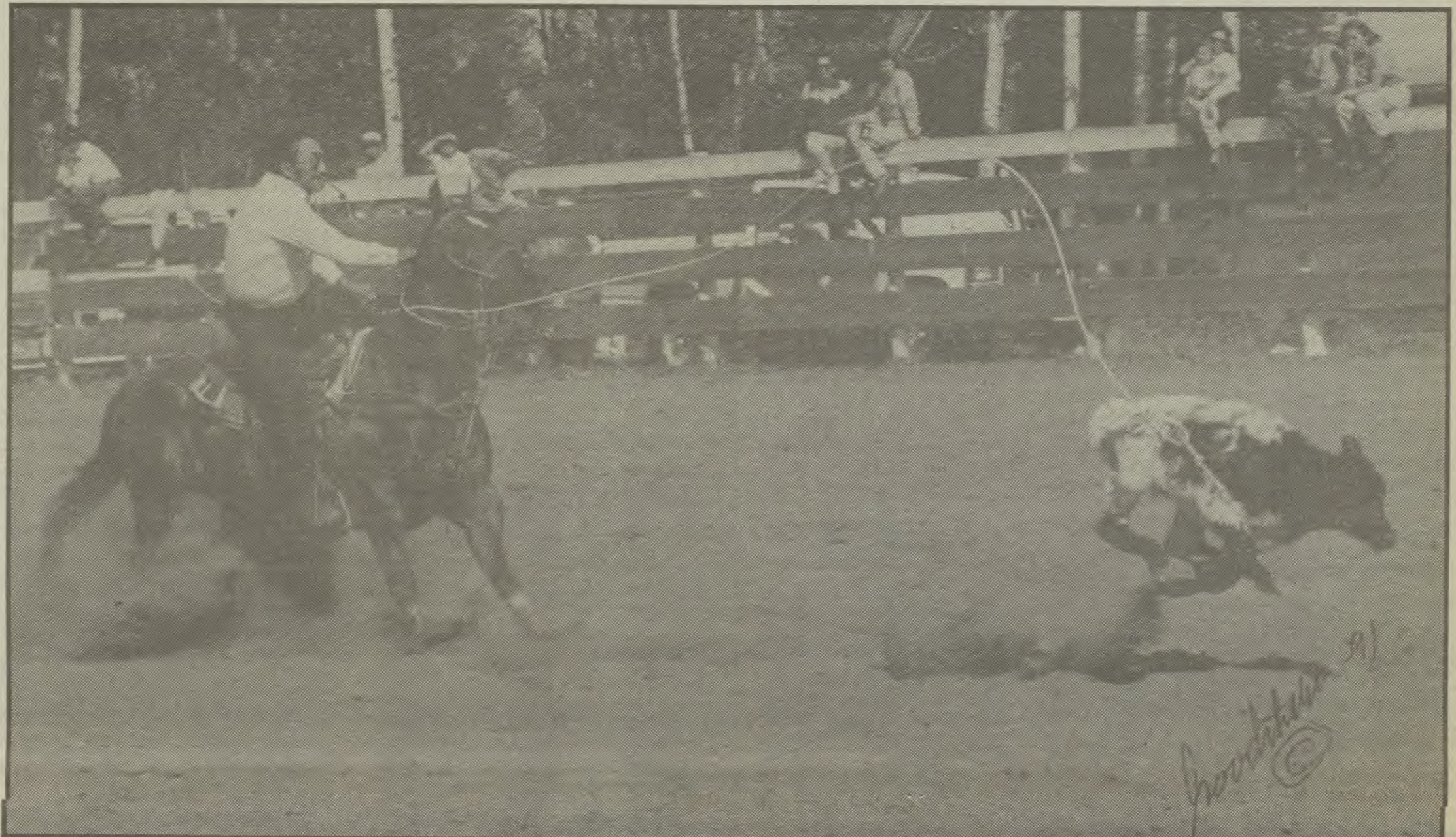
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May 24, 1991

North America's Leading Native Newspaper

Volume 9 No. 5



Jim Goodstriker

The late great rodeo champion

Levi Black Water Sr., one of the most noted Indian cowboys in North America, was laid to rest recently on the Blood reserve after a tragic accident claimed his life. This is Black Water in action at a Hobbema rodeo last September. Please see story page 25.

Police reject the suggestion Aryans targeting Native people

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Hits on Natives by the Aryan Nations will increase, says the Alberta spokesman of the Anti-Fascist League.

Walter Plawiuk said "attacks on Natives will be on the rise especially in Saskatchewan."

"Natives are a racial minority — they're a threat to the Aryan Nations," said Plawiuk.

The Saskatchewan head of the Church of Jesus Christ-Aryan Nations, Carney Milton Nerland, was sentenced last month to four years in prison for shooting Whitefish Indian Leo LaChance to death in January outside Nerland's Prince Albert gun shop.

Terry Long, Canadian leader of the organization based in Caroline, Alberta, could not be reached for comment despite numerous attempts.

The white supremacist movement is gaining momentum in Alberta and Saskatchewan, said Plawiuk, whose group keeps close tabs on the Aryan Nations.

"They're targeting people who live in impoverished neighborhoods, whose neighbors tend

to be visible minorities like Natives. They tell them the minorities are responsible for their poverty and lack of jobs," said Plawiuk.

But Prince Albert city police Staff Sgt. Dave Demkiw said Plawiuk's comments are ridiculous.

"There is no such organization such as the Aryan Nations in Prince Albert. Just because Nerland lived here doesn't mean there's an organization. He had a limited following in Saskatchewan."

Demkiw is the head of the criminal investigations division which probed into the LaChance case. His division monitors the Aryan Nations in Saskatchewan, he said.

Natives in Prince Albert "from the intelligence I have don't have anything to fear. I'm satisfied the movement is not strong in Prince Albert," said Demkiw.

Cpl. Andy Lawrence from the Regina police department is part of a team monitoring the Aryan Nations provincially. He also disagrees with Plawiuk.

"The Aryan Nations is not gathering momentum. Some anti-fascist people are whipping

'The Aryan Nations is not gathering momentum. Some anti-fascist people are whipping up rumors. My knowledge would indicate it's a very weak though vocal movement.'

up rumors. My knowledge would indicate it's a very weak though vocal movement."

Lawrence said the Aryan Nations has a following of "under 35 (people) committed in Western Canada."

Attacks on Natives by the Aryan Nations are not on the rise, said Lawrence. "What a crock. That's a real crock. Natives are hearing all these rumors and they're not justified."

Lawrence called LaChance's death at the hands of an Aryan Nations leader "an accident. There were no racial overtones whatsoever and I can tell you that most emphatically it had no racial overtones even though Nerland is an Aryan leader."

Meanwhile, Allen Felix, chief of the Prince Albert Tribal Council, which represents more than

4,000 Native people, said "decisions were made too quickly" following the shooting of LaChance. "The investigation was not properly carried out and overtones of racism and the Aryan Nations involvement were never analysed or taken into consideration."

Felix has called on federal Justice Minister Kim Campbell and Saskatchewan Justice Minister Gary Lane to initiate public inquiries into all aspects of the incident.

The Saskatchewan department of justice recently announced a review of relations between Native people and the legal system, but the review will not look into specific cases.

Plawiuk said he's disap-

Please see Page 2

THE NATION IN BRIEF

Compiled by Amy Santoro
Windspeaker Staff Writer

Indians deny military access

WILLIAMS LAKE, B.C. — Natives blocking a military reserve near Williams Lake turned away a group of military officers trying to conduct military activities on land they claim. About 15 members of the Toosey band set up a roadblock to protest the exercises which they say frightens game from traplines. Three military officers were refused access to the land May 18. RCMP say charges could be laid against the Indians if the Canadian Armed Forces ask.

Mohawks brawl — attack police station

MONTREAL — A brawl between Mohawk factions on Kahnawake reserve May 11 sent one police officer to hospital. The two-and-a-half-hour fight broke out when an angry crowd of 30 Mohawks converged on the local Peacekeepers office to protest the arrest of a man on charges of impaired driving, said Peacekeeper Robert Patton. The man arrested is the brother-in-law of Ronald (Lasagna) Cross, a Mohawk facing charges stemming from last summer's standoff at Oka. The Peacekeepers are a Native police force which works in conjunction with the Quebec court system — a fact which angers pro-sovereignty Warriors, who feel Mohawks should not have to answer to the Canadian courts. One Peacekeeper was taken to hospital after "someone threw a radio, a portable radio and struck him in the head," said Joseph Montour, head of the Peacekeepers.

Dead people on band's list disturbs Siddon

OTTAWA — Indian Affairs Minister Tom Siddon wants to know if Ottawa has been giving money to Indian bands whose membership rolls include the names of dead people. After learning there were 130 deceased band members on Kanesatake band's membership list, Siddon ordered a review of his department's procedures. Although the registry of vital statistics informs Indian Affairs of deaths, Siddon said his department has to rely to some extent on all bands to provide membership information.

Bingos, lotteries will be regulated

WINNIPEG — The Manitoba government signed an agreement with Indian bands in the western part of the province to regulate bingos and lotteries on nine reserves. Lotteries Minister Bonnie Mitchelson said all the profits will remain on the reserves for social, recreational and educational activities. Chief John McDonald of the Crane River band welcomed the move and said it would give Natives control over gambling on their own reserves.

Natives want open borders

DAKOTA TIPI RESERVE, MAN. — Natives will use civil disobedience if Ottawa doesn't recognize their right to freely move and transport goods across the Canada-U.S. border, say Native leaders. They want Ottawa to recognize their border crossing rights as a first step towards an international agreement. They did not specify what form the civil disobedience would take.

Indian Affairs mines reserves' potential

OTTAWA — An inventory of mineral potential on 2,267 reserves is complete, said Indian Affairs Minister Tom Siddon. Based on the information "there are significant economic opportunities for almost half of all Indian bands in Canada in the area of minerals development," said a news release.

Moose fetus dumped on judge's bench

THUNDER BAY, ONT. — The protest of a man who dumped a dead moose fetus on a judge's bench has met the ears of the Native community it was aimed at. Rob Woito brought the fetus into court to vent his frustration at Native hunters for killing a pregnant moose. The incident occurred after the pregnant moose was shot by Native hunters after dark April 22. Woito was held in contempt.

Youth group home claims persecution

SASKATOON — A Native youth home is being persecuted by the government, said the facility's director Rose Bishop. Social Services officials took six youths out of the 10-bed, Alex Bishop Child-Care Centre in Green Lake saying the RCMP is investigating allegations of abuse. But Bishop said it's an attack on her husband Rod, the mayor of Green Lake, 180 km northwest of Prince Albert. She said he and the government have fought over the years over various issues, including land sales.

Church group urges focus on Native land claims

CAMROSE, ALTA. — Native land claims and Canadian unity should be the focus of Canadian social action over the next three years, said Bishop Donald Sjöberg in his opening address to the eighth Canadian Council of Churches assembly. The CCC's general secretary, Dr. Stuart Brown, said "reconciliation between our Native population and the children of the settlers has proved both fragmentary and fragile." The assembly was held May 12 in Camrose.

Santana concert to celebrate 'surviving Columbus'

HONOLULU — American Indians will get support from guitarist and band leader Carlos Santana in the form of a concert as soon as he wraps up his current tour. Santana hopes to stage the event at the Grand Canyon in Oct. 1992, the 500th anniversary of the arrival of Christopher Columbus in America. The concert is to raise awareness and "celebrate 500 years of surviving Christopher Columbus," said Santana. "I want to destabilize anger in America by injecting new ideas, new morals, new positive identification for Blacks, Latinos and American Indians."

News

Assembly of First Nations choosing new national chief

By Amy Santoro
Windspeaker Staff Writer

Six candidates will vie for the head of the Assembly of First Nations in what is expected to be a tough race June 11 in Winnipeg.

Nominated for the post are Phil Fontaine, grand chief of the Assembly of Manitoba Chiefs; Ovide Mercredi, regional AFN chief from Manitoba; Michael Mitchell, grand chief of the Mohawk Council of Akwesasne; William Montour, chief of the Six Nations of the Grand River; Neil Sterritt, a hereditary chief of the Gitksan Nation and Bill Wilson, AFN regional chief from B.C.

Wilson said the race will be a tough one "with a good discussion of the issues."

Chiefs from 633 bands in Canada will gather in Winnipeg at the AFN's annual convention to decide who'll replace Georges Erasmus, stepping down after two three-year terms as national chief.

Both Wilson and Sterritt want



Dana Wagg

Georges Erasmus

to bring the AFN closer to the people. "Right now there are a lot of First Nation communities that don't know what the AFN is and what national purpose it can serve," said Sterritt in a telephone interview.

"The community has to feel the organization is theirs. I'd spend my time with the people. I'm not an Ottawa person," said Wilson.

The election is considered high profile because of the chal-

lenges Native communities will face with the pending royal commission on aboriginal affairs promised by Prime Minister Brian Mulroney and any constitutional changes that may occur during the current round of talks.

The AFN represents Canada's 500,000 status Indians.

Mercredi advised Elijah Harper during Meech Lake negotiations. Harper opposed the accord last June in the Manitoba legislature. Mercredi is also a strong proponent of Indian self-government.

Fontaine also became recognized during Harper's delay that killed Meech Lake.

Mitchell helped lead anti-gambling forces on the Akwesasne reserve where two men were killed last year during violent clashes.

Montour wants to lobby for changes in legislation that will bring improved services to communities.

The four other candidates couldn't be reached for comment.

Peigans meet with Siddon

By Garry Allison
Contributing Writer

BROCKET

The federal minister of Indian and northern affairs left chief and council optimistic after a recent 90-minute meeting here.

Peigan Nation Chief Leonard Bastien called the May 9 meeting with Tom Siddon a worthwhile venture.

Bastien, councillors, administrators and tribal members met Siddon prior to a sod-turning ceremony for a \$6.9-million high school.

Siddon said the meeting arose from last summer's events on the reserve, during which members of the Lonefighters Society attempted a diversion of the Oldman River to protest construction of the \$353-million dam upstream.

Siddon had met with Bastien, but wanted to meet with council

and other Peigan people to hear water concerns and other issues firsthand.

Siddon undertook an appeal to the provincial government to negotiate a solution to the water rights issue and the long-term economic needs of the community.

"I'm happy to say this negotiating process is now under way," said the minister. "I'm urging the provincial government and my officials to be very sensitive to these needs."

Bastien said the Peigan people want to negotiate under the terms and conditions of Section 35, Sub-section 3 of the Canadian Constitution Act of 1982.

He said he was pleasantly surprised the minister made a commitment to look at opening the negotiation process to the Peigans.

He said committees have been established to work with Indian Affairs and report to council.

"We presented at least a dozen proposals for economic development and other projects to the minister," said Bastien.

"Today's meeting was well worthwhile."

Bastien was also pleased the minister made a full commitment towards completion of the new high school here.

Siddon said he hoped a final solution for the water issue could be reached through negotiation, a much better path than expensive litigation.

He said other topics of discussion also included Peigan Crafts, extension of the band's CY Ranch, irrigation waters which would be made available to the Peigans through the dam and opportunities for needed skill training.

One long-standing issue not discussed was the need for housing improvements.

Please see related story page 7

Aryans not targeting Natives

From front page

pointed the Alberta government hasn't done anything to curtail the activities of "a criminal terrorist organization with one self-avowed purpose, to overthrow the state and replace it with an Aryan state."

Alberta RCMP spokesman Sgt. Loran Thiemann said the force doesn't monitor the size or membership of any particular group.

"We monitor and investigate criminal offences. It's not an offence to belong to a certain group" even if that group is racist or advocates violence, he said.

Members of the Aryan Nations use violence to achieve their goal of a white-dominated society, he said.

The organization has outlined its beliefs in a two-page platform, which it calls Platform for the Aryan National State. It states "a ruthless war must be waged against any whose activities are injurious to the common interest."

Plawiuk said the Aryan Na-

tions believes Natives "should have homelands like they do in South Africa."

The Alberta Human Rights Commission will investigate an Aryan Nations cross-burning event in Provost last September. The commission has no power to jail or impose fines, but it can award damages to the five complainants and order the offenders to stop. Five people launched a complaint against Long and Ray Bradley, leader of the Brotherhood of Regular People, an Aryan Nations splinter group. The cross burning took place on Bradley's farm.

Commission head Fil Fraser said the public must know if the 30 white supremacists, who burned a cross and shouted "Death to Jews" before television cameras, were exercising freedom of speech or violating human rights.

Plawiuk said the Aryan Nations "is a criminal terrorist issue not a freedom of speech issue."

Susan O'Sullivan, communications officer for the Saskatchewan attorney general's depart-

ment, said the Aryan Nations "is a difficult area. It's grey."

Meanwhile, Justice Minister Lane has nixed a recommendation by a Court of Queen's Bench judge that Nerland be allowed to serve his sentence in a provincial facility. Lane said corrections officials were concerned with both the potential impact of Nerland on the safe and effective operation of the institution and with Nerland's personal safety.

Oops!

We inadvertently chopped sentences from two paragraphs of Richard Wagamese's column in our May 10 issue. Here are the missing sentences in their entirety. The first is: "It's taken some time and much inner struggle to realize a few things, the foremost of which is that I will always be a warrior." The second sentence, which is found at the end of the column, is: "That's a warrior — Indian or otherwise."

News

Oka report angers Native leaders

By Amy Santoro
Windspeaker Staff Writer

OTTAWA

Native leaders are furious the House of Commons standing committee on aboriginal affairs asks Natives to share the blame in the tragic happenings at Oka, Que. last summer.

Mohawks are not to be held responsible for the 78-day standoff, said Billy Two Rivers, a Kahnawake band councillor.

"The people in our community were defending our land which was invaded. We were forced to defend our land."

Kahnawake Mohawks set up barricades in solidarity with Mohawks at Kanesatake who were trying to stop expansion of a golf course on land they believe to be sacred. Kanesatake officials were unavailable for comment.

"All parties involved must take responsibility for allowing this dispute to be converted into a military and criminal law issue," reads the report.

But Bill Wilson, regional Assembly of First Nations chief from British Columbia, said the actions of the Mohawks "were absolutely justified. How far can you push a people before they resort to protecting themselves any way they have to?"

Wilson said other armed confrontations are possible "unless politicians respond and allow Indians to make decisions for themselves."

Committee chairman Ken Hughes warned "Canadians have damned little tolerance for violence."

But Wilson said Canadians are quite tolerant of violence. "The violence placed on aboriginals through suicide, lousy housing, alcohol, drug addiction and

no economic development opportunities" is accepted by Canadians, he told *Windspeaker* in a telephone interview.

The committee, too, took note of the type of passive violence referred to by Wilson, including a quote from Mohandas Gandhi in the report.

"To understand nonviolence one must first understand violence and its two distinct aspects — physical and passive. Passive violence in the form of discrimination, oppression, exploitation, hate, anger and all the subtle ways in which it manifests itself gives rise to physical violence in society. To rid society of this physical violence, we must act now to eliminate passive violence," said Gandhi.

The committee was "struck by the fact several key parties involved in the standoff have indicated they would not change their actions if they faced the same situation again."

Two Rivers said if he had to do it over again, he "would not change my actions. We were defending our land."

And, he warned, if the federal and Quebec governments don't change their attitude, Canadians could once again face "a long, hot summer. We won't allow our communities to be colonized."

The suggestion Natives accept some responsibility for the Oka crisis "is absolutely outrageous and it's wrong," said a hereditary chief of the Gitksan Nation in B.C.

Neil Sterritt said if he were involved in the events surrounding the battle at Oka his "frustration level would be very high too."

Since the Quebec provincial police refused to testify, the committee was unable to determine who ordered the July 11 raid.

"No level of government appears to claim responsibility for ordering the police assault...The Municipality of Oka and the provincial government have said that in the week before the assault there was a general expectation police would act to deal with what was regarded as a breach of law and order," states the report.

In light of the confusion the committee recommends a review of the National Defence Act.

The committee also recommends an independent judicial inquiry into certain Native issues in Quebec: the events of last summer, all other policing and justice issues affecting aboriginal people and other areas of conflict affecting Native and non-Native communities.

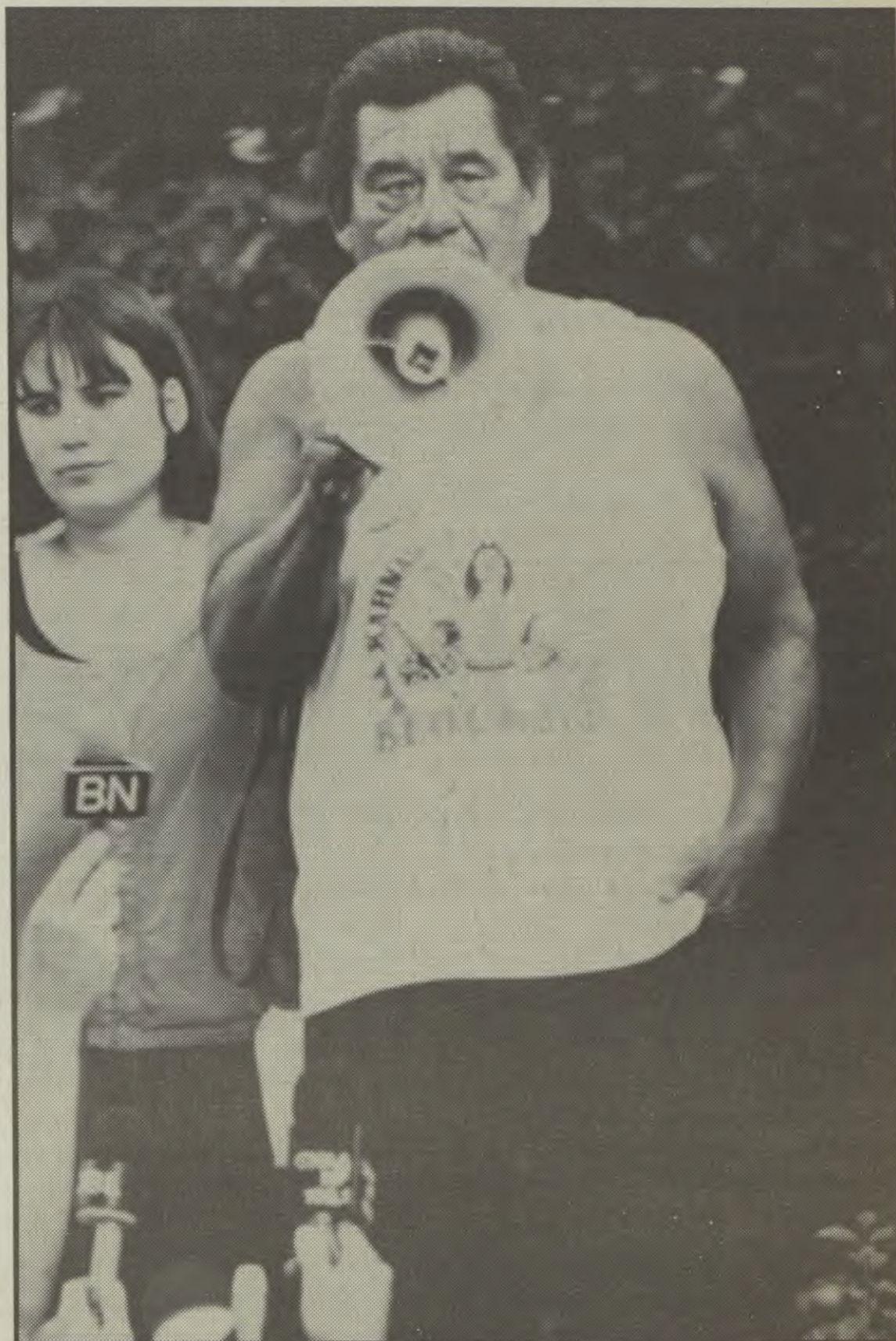
Viola Robinson, president of the Native Council of Canada, said such an inquiry would "reveal some problematic areas" in the Oka situation.

Robinson said to decide at this point all parties are responsible for the crisis is unfair.

The committee also recommends: • a royal commission on First Nations in Canada • a body to review federal land claims and help resolve disputes • "urgent steps be taken" to provide healing and compensation for communities involved in last summer's crisis.

Meanwhile, the Quebec Human Rights Commission may take the provincial police to court for discriminating against Natives by blocking food supplies during the standoff.

The committee's report, released May 3, says a senior public officer told a commission official while deliveries could be made to non-Natives, "there would be no question of supplying individuals of Native origin."



Dana Wagg

Billy Two Rivers at Montreal rally last summer

That could be sufficient evidence for a lawsuit under the Quebec Charter of Rights and Liberties, said commission member Jacques Lachapelle.

The report of the aboriginal affairs committee was unani-

mously endorsed by the eight committee members, including Wetaskiwin MP Willie Littlechild, Western Arctic MP Ethel Blondin and NDP Native affairs critic Bob Skelly, an outspoken supporter of Native rights.

PROVINCIAL BRIEFS

Loss of life feared at Oldman

CALGARY — A loss of life could result at the Oldman Dam construction site where Peigan Lonefighters plan to take action, says Lonefighter leader Milton Born With A Tooth. In an *Edmonton Sun* story May 22, he said unspecified action will likely occur in the next few days. "We're protecting our way of life and we'll do what it takes. If it's going to take a loss of life to do it, then that's what's going to happen," he said. Cree and Mohawks from Quebec and B.C. will act as observers when the action occurs, said Born With A Tooth. Born With A Tooth is facing an 18-month sentence for shooting at RCMP and environment officials at the group's diversion site last September. His appeal is set for May 27. He said the action will likely take place before then.

Sarcee reject Bill C-31s

CALGARY — The Sarcee Nation chief says it's not up to him to find solutions to the thousands of Natives across Canada who had their treaty status reinstated under Bill C-31. Roy Whitney said he's sympathetic to tribal descendants fighting to be allowed into his Calgary-area band but Ottawa must find the solutions. "We're not taking these people in. I understand their problems but...I think the government created the problem and now they must find solutions for the problem." A group calling itself the Sarcee Bill C-31 Indian band said it will set up camp late this month in Kananaskis Country to protest Ottawa's handling of Bill C-31.

Overdose blamed in C-section death

WETASKIWIN — A Native woman who died after having a caesarean section may have been killed by an overdose of muscle relaxants doctors used while delivering her baby, a fatality inquiry heard. Phyllis Rose Deschamps died June 23, 1990 at Wetaskiwin General Hospital after doctors were unable to revive the Hobbema woman.

Students reach out to Kurdish refugees

BROCKET — Grade 2 students at the Peigan School in Brocket will donate food and clothing to the Kurdish refugees fleeing Iraq. The children and their teachers organized a bake sale where \$90 was raised. The money will go to the Samaritan's Purse in Calgary, which will send items to the refugees. Grade 3 students at the school will donate goods to the refugees or to the needy in Bangladesh after the Grade 2 classes issued a challenge to other students at the school.

Conflict 'far from resolved'

MONTREAL

The Quebec Human Rights Commission says there's plenty of blame to spread among governments, police and Mohawks for last summer's Oka crisis and continued tensions in its aftermath. In a 142-page report the commission says the conflict "is still far from being resolved."

It cites sporadic incidents between police and Mohawks at

the Kahnawake reserve as an indication the bitterness between Natives and non-Natives is still a problem. Mohawks at Kahnawake barricaded a bridge into Montreal in sympathy with Mohawks near Oka who were fighting the expansion of a golf course.

The army was eventually called in to assist provincial police. The report makes 19 recommendations on how to avoid

similar conflicts. Among them is a call for Mohawks to get rid of their weapons.

As for the federal government, the report says the armed standoff could have been avoided if officials had acted more quickly. It says Indian Affairs Minister Tom Siddon took four months to reply to a proposal to set up a committee that might have helped bring down the barricades at Oka.

Police want more Natives

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The Edmonton police department wants more aboriginals on the force but it doesn't know what to do to attract them, says the deputy chief of police.

The department is committed to having "our force reflect the population it serves" but "not enough Native applicants are coming through the front door," said Erwin Anders.

"We know we have to do better. We have a huge challenge ahead of us," he said.

The department's target for the next three years is 30 additional aboriginals on the force, said Anders. "And better if we can achieve it. I'm hopeful but not optimistic that whatever new strategies we use will pay off

but they haven't paid off yet."

Currently, 21 Native people are officers in a force of 1,100.

Anders said several recommendations made by the Cawsey task force on Natives and the justice system are being looked at to increase the number of Native recruits.

The Cawsey report recommended all Alberta police services streamline and shorten the recruitment process for aboriginal applicants.

Anders said "our position to this point has been we don't lower standards but in light of the Cawsey report we'll review that and look to help Natives improve their qualifications."

The Cawsey report, released March 25, also recommended "aboriginal constables be stationed in identifiable aboriginal communities in urban areas."

Anders said Natives on the

force have not been used "in any special way since they become part of the police force and that too is under review."

He said the force is looking at promoting aboriginals on the force as Native role models. "The job might have more appeal that way."

But a retired Calgary police superintendent says programs aimed at hiring more Natives and minorities has the potential to ruin the police service.

"To select recruits based solely on their sexual or racial orientation is both repugnant and discriminatory and can only cause more problems than it is apparently intended to solve," said Ron Tarrant.

But Anders disagrees, saying "actively recruiting and intensifying our efforts" to hire more Natives and other minorities "will serve to enhance the police service."

Wind speaker

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Bert Crowfoot, Publisher



A wide gulf

If the federal government acts quickly, perhaps it can prevent another Oka this summer.

But given the speed with which Ottawa makes decisions, we're not holding our breath.

The very wide gulf between First Nations leaders and governments looks just about impossible to bridge, especially when a closer look is taken at last summer's Oka crisis.

The House of Commons standing committee on aboriginal affairs did just that and recently released its report.

It offers some very sound recommendations to head off future crises but we're still left with a nagging sense that changes are coming much too slowly to satisfy First Nations.

Some First Nations are making headway with the government.

Those which aren't, like Lubicon Lake, are potential Okas.

And in those situations the First Nations and the governments seem to share the common belief held by both the Mohawks manning Quebec's barricades last summer and the government leaders.

"The most firmly held belief of all parties was the other side of the negotiating table had no real intention to negotiate. Perhaps the most dearly held goal was to avoid making any significant change in position. In this the negotiating parties were united," said the committee in its recently released report.

The federal and Quebec governments dug in their heels and danced to the song of law and order while Mohawks stood firm insisting their sovereignty claims had better be taken seriously.

As the committee noted there was a "head on collision between competing assertions of sovereignty."

That was the overriding issue at Oka. And it's quickly become the main issue across Canada.

The government interpreted the Mohawks' claims of sovereignty as "clear evidence of bad faith" and the Mohawks found the governments' approach insulting, said the committee.

But the committee concluded last summer's "tragedy" was avoidable and said First Nations leaders and governments must take action to prevent future Okas.

"The creative use of effective, non-violent strategies for political and social change is always a viable option and in this era, restraint, sensitivity and effective communication at all levels of government should be able to defuse highly charged situations before they degenerate into physical conflict."

What the committee neglected to add is that the wisdom of King Solomon is also needed and there's a shortage of that.

Coyotes and Peigans howl in mourning

Coyotes howl along the banks of the Oldman River. It's not a foreign sound to this southern Alberta landscape, but there's an edge to their singing now and that is alien. They howl in mourning.

Below the hills in this winding river valley the multimillion dollar Oldman Dam nears completion. Already a considerable amount of water has backed up behind it. To the unsuspecting eye it seems a marvel of technology, another triumph of man over wilderness, another move forward at the expense of a few miles of scraggly river valley.

For the coyotes it spells their doom. Already the rising waters have flooded dens along the river and snuffed out lives. Their cousins, the foxes, who make their homes there too, have suffered the same fate. Rabbits, marmots, ground squirrels and ground nesting birds have had to surrender their lives and homes to the waters.

So the coyotes howl in mourning.

Also among the casualties are the spring herbs the Peigan Indians would normally use for ceremonial and healing purposes. The willows that would have been gathered respectfully to fashion the frameworks for sweat lodges are drowned now and ancient prayer sites that formed the spiritual centre for the lives of hundreds of generations of Peigans lie beneath the water's silent weight.



RICHARD WAGAMESE

The Peigans, too, howl in mourning and anger.

Because this river valley symbolizes everything that has come to epitomize the Peigan people. The Oldman is the source of legend, of teachings, spirituality, philosophy and living culture. Within its winding flow is history and its waters have become, and will remain, the essential lifeblood of a people. And they will fight to protect it.

Last summer's diversion effort amidst the fractious atmosphere of the Oka conflict was put down as just another unreasonable and illegal militant endeavor by both levels of government. The Lonefighters Society — the group of men, women and children who came forward to challenge the dam project — were labelled insurgents, radicals and generally discredited. Both the dam and the Lonefighters are still here and the conflict over this river valley continues to simmer.

Because the Oldman and its valley are much more to these people than a simple river. Much more than an agricultural irrigation resource and much, much more than a vote-garnering stretch of water. It's the backbone of Peigan life — past, present and future.

The provincial government would have the public believe the dam is complete. They would have them believe in the apparent inevitability of it all and thus cast sentiment against the efforts of the Lonefighters to protect their culture.

Alberta's Public Works Minister Ken Kowalski, prone to crowing over the development of his pet project, said in Lethbridge recently the reservoir should stretch back a full 12 miles through the valley. With tin ears unused to the sound of coyotes' or a people's howling, Kowalski said the project will benefit and not harm the environment.

Hidden beneath the water are the corpses. The legacy of the lie.

What Kowalski didn't mention was that the federal safety hearing into the dam won't begin until next month, when tens of thousands of acres of water will already be backed up behind it. Or that the environmental impact review won't begin until November. By that time the dam will definitely be complete and Alberta's biggest reservoir will have annihilated more of the valley's creature, plant and cultural life.

He didn't mention depressed grain prices and a faltering economy means farmers might not be able to afford the benefits stemming from the reservoir. That free water is useless to those who can't afford irrigation equipment to bring it to their crops and livestock.

He didn't mention unstable shorelines, the scientific reality that mercury builds up in dangerous levels from the rot of submerged vegetation or that wildlife officials were alarmed at the drastic elevation of water levels and were losing the battle to save the lives of birds and animals.

And he most certainly didn't mention addressing the concerns of the Peigans and Lonefighters.

A week-long celebration is planned for the summer of 1992. Dubbed a festival of life and water, the moniker is ironic given the deaths that have already occurred here and the implied death of Peigan cultural ways. The only celebrants will be provincial officials who have somehow managed to forge a hollow victory out of the construction of this project.

And the coyotes howl. **EAGLE FEATHERS** to the Lonefighters National Communications Network staff for allowing the questions to be asked and for their patience in the face of adversity.

(Wagamese is the Native affairs columnist for The Calgary Herald.)

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Your Opinion

Getting into law school no easy task

Dear Editor:

The enclosed is for publication as an open letter to the chairman of the law admissions committee of the University of Alberta.

Nora Arden-Carriere
Edmonton

Dear Sir:

Further to a telephone conversation with Larry Chartrand, director of the law program, it is my understanding your committee met today specifically to review applications received from three Native students. This is after the entry deadline date was extended. I was informed these three Native people were turned down unequivocally with no explanation. What I would like from your committee are some answers why this was so? Since I complied with your request for a personal history and gave reasons why I would like to attend law school, I feel I am entitled to the courtesy of a reply from your committee, as are the other two Native applicants.

- Why were three Native students turned down by your committee after flouting this affirmative action in the face of the public?
- Why when I asked the administrative staff exactly how many Native American students there are in the faculty of law, was I told only that "10 per cent of our student body each year comes from a recognizable minority". I am a mature female of aboriginal



A new lawyer is all smiles

File Photo

descent, the most beaten down and trod upon recognizable minority this side of the Atlantic. I believe the answer to this lies in that there are none! If there are, why are people so defensive about this on the telephone and reluctant to give a concrete answer?

- Could you also tell me why the only two Native students from the N.W.T. to graduate from a

law program did so at the University of Saskatchewan? The answer to this is that the Klu Klux Klan is alive and well at the University of Alberta. I guess the next thing we'll have will be black uniforms goosestepping all over the campus.

- I understand you are batting about the Law School Admittance Test and using this as your reasoning. Would you please tell

me why this test is comparable only to fine wine wherein a test written nine months prior to Dec. 1985 is unacceptable and at the same time one written in June 1991 is also unacceptable? However computer illiterate I may be, I know perfectly well it does not take two-and-a-half months for a computer to mark a test. I was informed in 1985 and again recently a person's entry into the

law program is not dependent upon the results of this test. Furthermore, it is culturally biased against Native people. Just exactly what are you looking for in a law student? If I don't know, then I can't fix it.

- What is it so precious about your law faculty that prevents its exposure to the Native community?

It is fairly obvious your committee members went into this review committee meeting with closed minds and did not review anyone's application and merely reiterated their old stance of "no Natives allowed". Once again, there is 'equal justice' and there is 'more equal justice', more being, of course, for whites.

Since I am going to have to knock at other law faculty doors where, I am undoubtedly going to be asked why I was refused at the U of A, where I received my BA, I would like to be able to give them some answers.

I would appreciate receiving a reply from you either in writing or I would welcome the opportunity to discuss this further in person. I understand even in China, people are allowed an appearance in court even though their sentences are predetermined.

And please don't waste my time with futile law review committee meetings because my time is as valuable to me as yours is to you. Not being a lawyer I don't have to get out on the squash court everyday and therefore interrupt my window-dressing exercises.

Nora Arden-Carriere

Faculty of law one of most progressive

Editor's note:

The following letter was sent to Nora Arden-Carriere by Larry Chartrand, director of the indigenous law program of the Faculty of Law at the University of Alberta. It addresses the concerns raised in her letter. Chartrand sent a copy of the letter to Windspeaker.

Dear Ms. Arden-Carriere:

Thank you for your letter of April 22, 1991, which has been considered by the admissions committee, which has requested I respond to you on their behalf.

We would like to assure you your application was fully considered by the committee as is the case with all applications for admission. In your case the committee had to address the issue of whether it would assess your application on the basis of a 1985 LSAT score. Acting on the advice of Law School Admission Services, the committee has not accepted applications made on the basis of LSAT scores more than five years old. Applicants in such a situation are requested to re-write the test to provide the committee with a current LSAT score. The next scheduled test taking is June 10, 1991.

While it is not the policy of the faculty to discuss the applications of other persons, we feel it is necessary to make some comment as you raised a question concerning the assessment of

two other aboriginal applicants. Both of these had not yet written the LSAT and were asking the committee to accept a score from the June 1991 test.

Therefore, all three applicants raised two questions: whether the applicants should be considered without a current LSAT score and, if not, whether the committee should further extend its application deadline to consider scores obtained from a June 1991 LSAT — which scores would not be available to the committee until July 1991.

The committee decided it must have a current LSAT to properly assess an application. When assessing an application for admission, the committee considers the LSAT score and the applicant's G.P.A. to determine whether an offer of admission is to be made. These factors are considered in all admission applications regardless of the category under which the application is made. In the case of aboriginal applicants, the LSAT score and the G.P.A. are also relied upon in making an assessment whether an applicant should be admitted, conditionally, upon satisfactory completion of the Saskatchewan program for Native Law Students.

The committee is aware concerns have been raised about the utility of the LSAT score in conjunction with applications by aboriginal students. Therefore, the committee does not place as much weight on the score in assessing an applicant's potential

for success in the LLB program, but it does remain a factor in the assessment of each aboriginal applicant.

Secondly, the committee decided it could not accept June 1991 test scores in conjunction with your application and the application of the other two aboriginal students. Were the committee to defer consideration of applicants until July to accommodate June test scores, it would not be in a position to make a decision whether an applicant should be required to attend and satisfactorily complete the Saskatchewan program. This program commences in late May and runs for eight weeks.

The Saskatchewan program is considered by the committee to be helpful in two respects. It is thought to be beneficial for some aboriginal students to study in an environment similar to the first year of the law program under close supervision, which can provide them with immediate feedback. And the committee relies on the program's evaluations of students in making final admissions decisions on aboriginal applicants whose admission was made conditional on a positive recommendation from the Saskatchewan program.

A few words about the faculty's initiatives with respect to aboriginal law students would be appropriate. With the development of the Indigenous Law Program, the Faculty of Law at the University of Alberta is now one of the most progressive law

faculties in Canada in the recruitment of aboriginal students. The faculty, through the Indigenous Law Program, has taken a proactive approach to recruitment.

To begin with I have attended various schools and other institutions to give presentations to aboriginal students on why and how aboriginal people should consider the law as a career.

Secondly, the application deadline had been extended for aboriginal applicants from that of the regular Feb. 1 deadline to the commencement of the summer law program.

Thirdly, I am developing a course which would address the study of traditional aboriginal laws. In addition, Prof. Catherine Bell is offering a course on Native rights and one on Native self-government. Furthermore, there is an emphasis on providing and incorporating Native legal issues into the existing regular curriculum.

Fourthly, a tutorial program is being developed to assist aboriginal students with their academic studies. The Faculty of Law recognizes the Euro-Canadian legal system remains the fundamental model at this school and aboriginal people may be at a disadvantage in such a setting.

Furthermore, an Indigenous Law Program Advisory Board had been established. It contains representation from aboriginal lawyers, aboriginal political organizations and governments and aboriginal student represen-

tation. The Faculty of Law recognizes the importance of having the aboriginal community provide input and guidance.

The issue of the LSAT and its applicability to aboriginal applicants and other related issues will not be resolved at one admissions committee meeting. It takes time to develop policies for aboriginal students consistent and harmonious with other admissions criteria and policies applicable to all applicants seeking admissions to the faculty.

This year 10 offers were made to aboriginal applicants. Eight of the offers have been accepted. When they enrol next year, the new admissions will bring the number of aboriginal students in the Faculty of Law to 13 — the highest number since the establishment of the Law School.

We hope we have provided you with sufficient information on the Law School's sincere commitment to aboriginal people. We extend an open invitation to you to come and discuss these issues in more detail. My offer of assistance made in our letter of April 24, 1991 remains open. The Faculty of Law welcomes your application for next year and will review it in the same manner as it reviews all aboriginal applicants.

Larry Chartrand
Director Indigenous Law Program
Faculty of Law
University of Alberta
Edmonton

What's Happening?

Eat your heart out, Jim Herman!

Hi! When I started a contest for Grade 3 students at Star Blanket reserve in Saskatchewan I forgot to mention what should be done if more than one student knows about Fred and David. Please teachers make a draw from a hat. Either that or my friend Border Crossing will be dishing out hundreds and hundreds of dollars!

The contest is who knows what careers Fred Saskamoose and David Ahenakew starred in? It's open only to the Grade 3 students at Star Blanket. The prize...\$20 and an Adrian Hope chocolate bar. Yeah!

And did you know the Indian Association of Alberta will be holding its annual assembly at Fort McMurray June 4-6. Be there.

Yesterday, May 21, ACCESS television was here to film none other than Droppin' In! Yeah! Eat your heart out Jim Herman!

Actually, Stand Off film director Rick Tailfeathers used Droppin' In for a series of 15-minute video episodes he's doing on Native people (like Droppin' In) chose their respective careers.

I told Rick: I got tired of driving truck. Especially after the time I crossed the border into

Saskatchewan with a load of glass and got lost for three days. The company I worked for at the time, Custom Glass, never fired me but they had a hard time believing someone could get lost for three days. Hey! I was a young truck driver. And I have friends in "the lone star province" I wanted to visit with. So there.

Rick says the videos will be used in schools.

LETHBRIDGE: A link between the Lethbridge Health unit and the Native community is definitely needed, says health worker Dale Brave Rock.

Dale is trying to get the message out to the Native community in Lethbridge about programs the health centre has available for them. She says one of the problems is children are not being immunized.

"Many of the Native population here do not speak English or read well. Some people don't know how to take buses and these people must be reached," Dale commented.

Dale adds many of the health services available to Native people are free. She is presently working on a health service display which will be located at the local mall "to show what is avail-

able," she said.

Best of luck Dale. You can reach Dale Brave Rock at 327-2166.

EMTE TOWN: Is out near the hamlet of Alder Flats, west of Edmonton on Highway 22. My son Cory and I recently visited the town which was made famous on national television a year ago. The town of EMTE was built by a retired gentleman and it is empty.

It was empty until two outlaws rode into town and visited the Lost Women Saloon. Here I am being locked in the town's jail wagon for creating a disturbance.

What Droppin' In will do for a good picture!

ALEXANDER: There is a skipping team at Alexander I understand which is very good at what they do — skipping competitions.

Tracy Gillan says skipping has become pretty popular in Canada and just recently the Alexander skipping team put on



Droppin' In By Rocky Woodward

a demonstration at Hobbema.

I have had the opportunity to watch youth on TV go through some dazzling skipping routines in the United States and Tracy promises me her team is just as great.

When you read this the Alexander skipping team will be on the Blackfoot Siksika Nation reserve performing at three different schools.

Tracy has promised Droppin' In a story in June. Yeah!

ENOCH NATION: And here he is, Jimmy Arthur Ordge, backed up by fiddle champ Calvin Vollrath, along with some other darn good entertainers, at the recent church benefit jamboree

held at Enoch.

These great entertainers were kind enough to donate their time and musical talents to help raise funds towards a new church at Enoch to replace the one that burned down.

DROPPIN' IN: And to my good friend Clarence Longmore, who said he had enough of city life and moved to beautiful Dawson Creek, B.C., a big...how are ya all!

By the way Clarence, in reference to your request, please call my editor Dana (Warhorse) Wagg at 455-2700.

Gotta run...see ya soon and backs to the wind until next time.



Rocky Woodward

Jimmy Arthur Ordge and back-up musicians at church fundraising



Cory Woodward

Droppin' In behind bars

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE JUNE 7TH ISSUE, PLEASE CALL KAREN BEFORE NOON WED., MAY 29TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

POUNDMAKER SOBER DANCE; last Saturday of each month; Poundmaker Lodge, St. Albert, AB.

CO-ED VOLLEYBALL; Monday & Wednesday; 7-9 p.m.; Kikinahk Friendship Centre Gym; La Ronge, SK.

C.N.F.C. BOXING & FIRM-UP; Mon., Wed. & Fri. from 6:30 - 9 p.m.; Westmount Jr. High School, 11125 - 131 St.; Edm., AB.

FLYING DUST AL-ANON MEETINGS; every Tues. at 7:00 p.m.; Flying Dust Health Clinic, SK.

OLD TIME SOBER DANCE; monthly; sponsored by C.N.F.C.; Edmonton, AB.

SOUP AND BANNOCK; every 2nd Friday; NAPI Friendship Centre, Pincher Creek, AB.

HONORING OUR CHILDREN: 15TH ANNUAL POWWOW; May 24 - 26; Nepean Tent & Trailer Park, 411 Corkstown Road; Ottawa, On-

tario.

5TH ANNUAL NORTHLAND SCHOOL DIVISION GAMES; May 25, Grouard, AB.

LOUIS BULL BUST OUT RODEO; May 25 & 26; Louis Bull Rodeo Grounds, Hobbema, AB.

3RD ANNUAL MOTHER - DAUGHTER BANQUET; May 26, 6 p.m.; Continental Inn West; Edmonton, AB.

ECONOMIC DEV. TRADE SHOW; May 31, June 1 & 2; Saskatoon Jubilee Building; Saskatoon, SK.

1ST ANNUAL MOOSE MOUNTAIN FRIENDSHIP CENTRE RODEO; May 31, June 1 & 2; White Bear Rodeo Grounds; Carlyle, SK.

TALENT & FASHION SHOW; June 5, 5:00 p.m.; presented by the Ponoka Native Youth Club featuring Native designers; Ponoka High School, AB.

"COMMUNITIES IN CRISIS: HEALING OURSELVES" CONFERENCE; June 6 - 8; Concordia University, Loyola Campus, 7141, Sherbrooke St. W.; Montreal, Quebec.

KOHKOM AND MUSHOM PAGEANT; June 7, 1:00 p.m. - 11:00 p.m.; Eastwood Community Hall; sponsored by Metis Women's Council of Edm.; AB.

MOTHER EARTH'S PEOPLE INTERNATIONAL POWWOW; June 14 - 16; sponsored by the Aboriginal Cultural Society Inc.; Winnipeg, MB.

Indian Country

Community Events

ABORIGINAL ART & CRAFT SALE / EXHIBITION; June 15 - 20; The Forks Historical Site; Winnipeg, Manitoba.

INTERNATIONAL ENVIRONMENTAL SYMPOSIUM; June 17 - 21; presented by Aboriginal Cultural Society Inc.; Winnipeg, MB.

SAKIMAY POWWOW; June 21 - 23; Sakimay Reserve; Saskatchewan.

ROBERT & WILFRED PAUL MEMORIAL CO-ED MODIFIED SLOW PITCH TOURNAMENT; June 22 & 23; Elk Point, AB.

3RD ANNUAL TREATY SIX FORUM; June 25 - 27; Saddle Lake Reserve, AB.

SADDLE LAKE POWWOW; June 27 - 30; Saddle Lake, Alberta.

POUNDMAKER LODGE POWWOW; June 28, 29 & 30; Poundmaker Lodge, St. Albert, AB.

KINISTIN POWWOW; June 29-

July 1; Saskatchewan.

"OTENOW" GOES COUNTRY CANADA DAY JAMBOREE; June 29, 30, July 1; Buffalo Lake Metis Settlement, AB.

JULY 4TH POWWOW; July 4, 5 & 6; Fuji Park, south of Carson City, Nevada.

"FIRST EVER SCUBA CAMP IN ALBERTA; July 14 - 19, 21 - 26; sponsored by Scuba Schools International, Alberta Advanced Education; Jasper National Park, AB.

HEALING OURSELVES & MOTHER EARTH; July 19 - 26; University of Lethbridge, AB.

SHORT COURSE FOR PRINCIPALS OF FIRST NATIONS SCHOOLS; July 29 - August 2; University of British Columbia; Vancouver, BC.

1991 CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP; August 2 - 4; Ohsweken Ball Park, Six Nations Reserve, Ontario.

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News

Siddon turns sod on new Peigan school

By Garry Allison
Contributing Writer

BROCKET

Windswept Peigan and government officials, including Indian and Northern Affairs Minister Tom Siddon, took part in a sod-turning ceremony here May 9 for a new \$6.9-million high school.

Siddon, Peigan Nation Chief Leonard Bastien, Macleod MP Ken Hughes and school board chairman Henry Potts symbolically turned the first sod for the 22-room facility.

The school will include regular classrooms, multi-purpose rooms, two kindergarten rooms, a new gymnasium, home economic rooms and shops.

Surrounded by students, dig-

nitaries, four red-coated RCMP — including Peigan members Janet, Henry and Tyrone Potts — and seven tipis, Siddon said the new school would be vital to the children of the Peigan Nation.

"Last year 22,000 young Indian people were enrolled in colleges and universities across Canada," he said. "I know (Peigan) elder Joe Crow Shoe was really praying for the children as he asked that this new school be commemorated in honor of the Peigan people."

Siddon applauded the work of chief and council and the Peigan board of education and administration for their work in attaining the new school, to be built just north of the present elementary and secondary school here.

"We want the children of the

Peigan Nation to share in the future of Canada," the minister said.

Bastien said with the government's assistance, the school will allow the Peigan people to attain their rightful place in Canadian society.

He called on Siddon to honor Treaty 7 agreements, as interpreted by the Peigan people, in all fields as well as education. The sod turning signified the "aliveness of Treaty 7" the chief said.

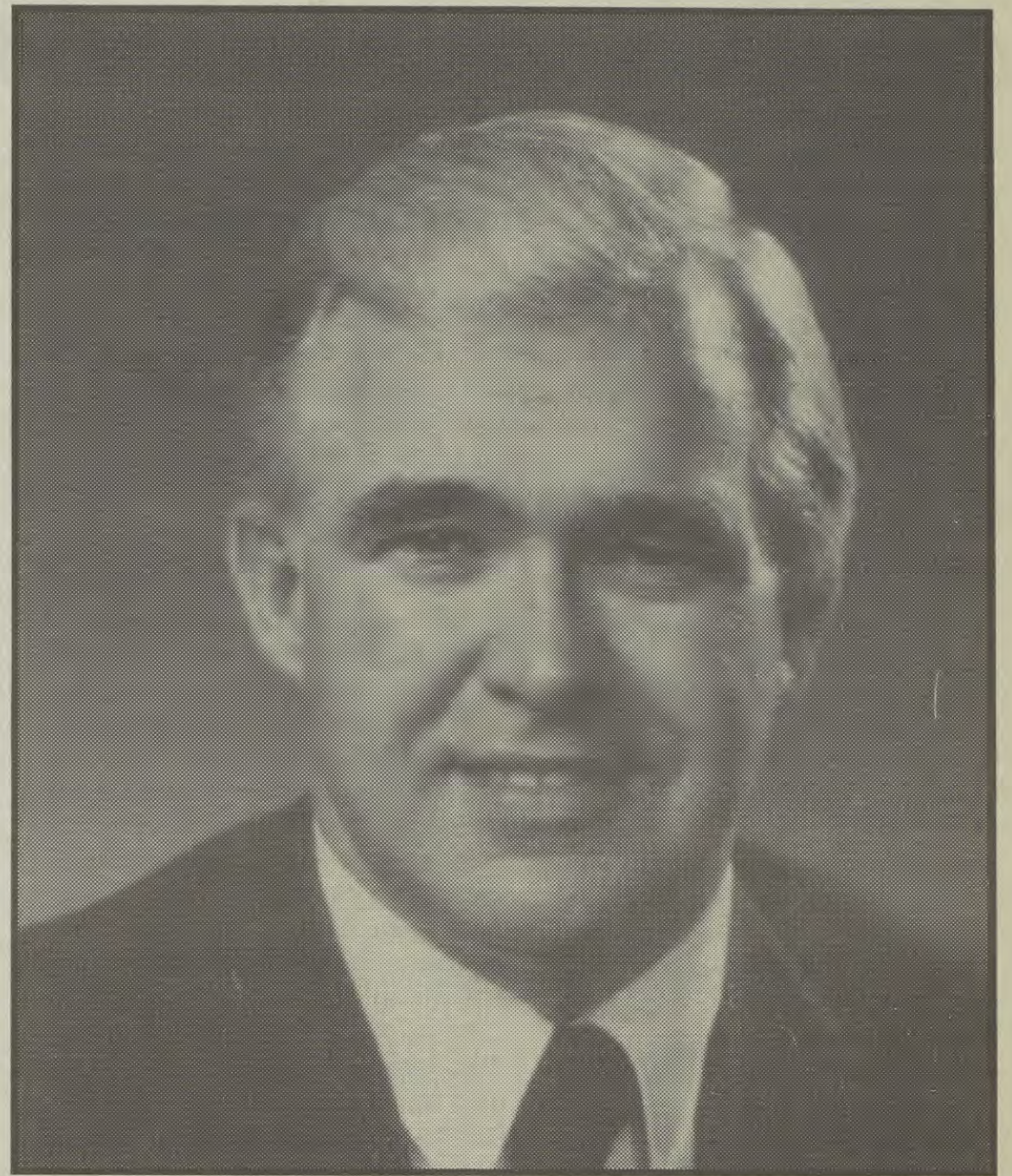
Potts said construction should begin soon and the school should be completed by Sept. 1992.

"It's a year-long project and hopefully some of our people will benefit through employment opportunities," Potts said.

Siddon was presented with several gifts during the ceremony, including a headdress.

Siddon called the headdress presentation the highest honor he has received during his time in government.

At the end of the ceremonies, students of the school helped the dignitaries raise the official sign designating the site of the new school.



Tom Siddon

(Allison is a Lethbridge Herald reporter)

IN BRIEF

Compiled by Amy Santoro
Windspeaker Staff Writer

Contract reveals cut-rate prices by Hydro-Quebec

MONTREAL — A Norwegian-based multinational is getting a break of up to \$30 million on its hydroelectricity rates between now and 1993 under a cut-rate secret contract with Hydro-Quebec. Details were made public by Hydro-Quebec and Norsk Hydro Canada April 29 after weeks of controversy and an injunction which tried to keep the information under wraps. For the first three years of the 25-year contract with Norsk Hydro for its Quebec magnesium smelter, the company paid only 60 per cent of the going industrial rate. Between 1991 and 1993, the Norsk discounts will drop from 50 to 25 per cent of the industrial rate, worth between \$25 million to \$30 million over the three years. From 1994 to 2005, Norsk will pay the full industrial rate. A grim-faced Jean-Claude Raimondi, president of Norsk, said it was no use trying to conceal the contract because "erroneous and partial" details have been made public by politicians and media outside Quebec.

Indian elders support land entitlement fight

SASKATOON — A group fighting a land entitlement deal for Saskatchewan Indians proposed by treaty commissioner Cliff Wright says it now has the support of several Indian elders from across the province. "It means what we're doing is right," said Danielle Woodward of the Treaty Rights Protection Coalition. Dan Bellegarde, first vice-chief of the Federation of Saskatchewan Indian Nations, the group negotiating the land deal, said the group should come up with ideas rather than "slinging accusations." The entitlement formula states bands should get enough money to buy about 405,000 hectares of land and \$74.3 million to compensate them for the rest of the land they owned. The coalition has held rallies and organized a gathering of elders and councillors in April. The coalition says the federation should argue from a position of strength — that all the land belongs to Indians — and negotiate from there.

Akwesasne breaks ground for new mall

AKWESASNE — A ground-breaking ceremony for a new business mall is the first step toward "greater economic self-reliance for the Mohawks of Akwesasne," said Indian Affairs Minister Tom Siddon. The mall will be located on Cornwall Island near the Canada Customs toll booth. It will serve the local area and tourists passing through Akwesasne when crossing the Canada-U.S. border. The federal government contributed more than half a million dollars to the project under the Canadian Aboriginal Economic Development Strategy. The mall is expected to be completed by the fall of 1991.

Information guide for Natives released

OTTAWA — Registered Indians looking for general information about rights and benefits can flip through a newly-released government guide for answers. The guide, *You Wanted to Know*, responded to many frequently asked questions government staff receives daily, says a news release. The guide answers questions like How do I apply for status? and Must registered Indians pay taxes? Copies of the booklet are available at band offices and Indian Affairs regional offices.

American reservations used as toxic dumping grounds

SOUTH DAKOTA — American Indians desperate for income are leasing reservation property for landfills. Historically Natives revered and defended their land as portrayed in the hit movie *Dances with Wolves*. But just miles from the movie's location, a civil-engineering firm is developing plans for a solid-waste landfill. Leaders of the Rosebud Sioux tribe invited the development which has South Dakota Sen. Tom Daschle calling the plan "dances with garbage." Some tribe members are opposed to the dump even if the company does take environmental precautions. In the last few years more than 100 tribes considered the idea, but the vast majority of the proposals went nowhere, largely because of pressure from environmental groups and opposition from within the tribe.

PROTECTING MOTHER EARTH FOR OUR CHILDREN



INDIAN ASSOCIATION OF ALBERTA 48TH ANNUAL ASSEMBLY Henry Nanooch
AT FORT McMURRAY, ALBERTA
(MACDONALD ISLAND RECREATION CENTRE)
JUNE 4, 5, & 6, 1991

AGENDA

1. Indian Association of Alberta Business
2. Resolutions - General and Special - Structure of I.A.A.
3. Nomination and Election of the Board of Directors
4. Traditional Feast, Banquet & Powwow
5. Special Awards

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INDIAN ASSOCIATION OF ALBERTA



FORT MCKAY INDIAN BAND

CENSUS DAY, JUNE 4TH...count yourself in

Residential Schools

The memories still hurt, though decades have passed

Windspeaker attended a workshop on Healing the Shame and Hurt of Residential Schools in Lethbridge April 23-26. The workshop, presented by the Four Worlds Development Project, was facilitated by Phil Lane Jr. and Bea Shawanda. Windspeaker was asked to keep the identities of workshop participants confidential.

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

Healing the pain of the past takes hard work, says Phil Lane Jr., a workshop co-ordinator for the Four Worlds Development Project.

At a conference on Healing the Hurt and Shame of Residential Schools in Lethbridge last month, Lane asked a group of 20 Natives "so who's ready to do some work?"

A shy and petite woman quickly put her hand up. Standing by Lane facing the group, Lane asked her to wave at everyone "like the Queen would greet people."

Ann, under her real name, timidly complied. Lane asked her to yell her name but Ann's soft-spoken manner allowed her to only whisper her name.

"Ann pretend your son is about to be hit by a semi. Yell to him to watch out."

But Ann still couldn't project her voice. Lane had to switch gears.

Holding her hand he said "OK, let's work in a positive way. You know everyone loves you. Now say in a calm voice 'I was treated with so much love in residential school. I was encouraged to be a beautiful Native woman.'"

With hesitation Ann repeated Lane's words. "What's your first thought?" asked Lane. "It's a lie," she said.

"We were told to be quiet, not to express ourselves. We were oppressed," said Ann.

"If you were strong and powerful, what would you have said to this?" asked Lane.

"Stop it," yelled Ann. Lane said most people who have gone through the residential school experience can't express themselves since "their tears are repressed."

By having Ann yell, said Lane, it changed the attitude that told her she can't express herself.

Residential schools were started by the federal government in the late 19th century as a way of solving 'the Indian problem'. The last doors closed in the early 1970s but the shame and hurt remains in the 1990s.

Tears began to roll down Ann's young-looking face as she yelled "stop it." Lane's grip on her hand tightened. "No one is going to hurt you." It was the first time Ann allowed herself to cry in public.

Lane asked Ann to place her hands on his shoulders and push him back with hard hits while yelling 'stop it,' but she was afraid of hurting him. Lane tried to reassure her she could not hurt

him.

The exercise lasted 10 minutes until Ann finally said "I can't do it — can't allow myself — I feel numbed out."

Numbness is absolute fear, explained Lane.

"Let's try power. Say 'I'm powerful.' We were taught to color inside the line but we don't have to anymore, we can paint our own portraits," said Lane.

"The first day I came to residential school I lost it," Ann told the group. "I was living in the bush in northern Alberta for seven years. I had a sense of freedom. A connection with mom and dad. Mom prepared me a few months before I left. She told me it's important to get an education," said Ann as she began to cry. Lane held her fragile body and soul for a few moments. She continued her story, trying hard to fight back the tears.

"I was excited. I had my innocence then. Growing up in innocence, how can you imagine hardness?" she asked the group with a pained look of a frightened little girl on her face.

Ann's childhood freedom and spontaneity was ruthlessly taken away from her at residential school. "I thought in school I'd be guided not restricted."

"My first day there I joined the girls playing outside. I wasn't out for long and I wanted to leave. I felt oppressed. I told the nun 'I want to go home now.' I blocked that off."

Lane asked Ann to tell the group she was never yelled at or hit.

"I was never yelled at or hit," said Ann in a monotone voice.

"Again," said Lane.

"I was never yelled at or hit."

"What's your first thought?"

"Not true."

"What's the truth?"

Ann would not reply.

"Say it louder," said Lane.

"I was never yelled at or hit."

"First thought."

"Meaningless. Just like the meaningless words of prayer they made me recite. I was in the clouds. I shut it all out."

Something happened to this little girl's tender heart as it did to many other Native children in Canada's bleak residential school history, said Lane.

In a dramatic scene, Lane asked Ann to approach one of two priests who attended the workshop. "Tell him 'I'm going to go home now father.'" Ann refused to call him father.

"I'm going to go home now. And I can think for myself," Ann sternly told the priest.

Lane helped Ann realize she still carried the residential school experience with her by asking her how long her hair was before she went to the govern-

ment-run school.

"It was long. I wore it in braids. Then it was cut short at school."

Her present haircut is similar to how the nuns cut it. She still felt conditioned to keep her hair short. Lane helped her understand she's free to grow her hair again just as she can set herself free to live her life without the hurt of the past.

Lane once again attempted to get Ann to shove him to give her a sense of power. He tried one last tactic. He used his jacket as a veil a nun would wear and he spoke in a high-pitched voice.

Now Ann was really shoving and yelling "I want to go home." The group began to cheer Ann on as she pushed Lane harder and harder with each shove.

"Come on Ann, lead our people home," said Lane.

Ann touched the hurt of all those sitting in the room. Because she wasn't allowed to go home, said Lane, she lost her freedom.

The next day Ann told the group she "cried some more and I felt bad because it's not in me to hit someone."

Charlie put a bullet through his heart of pain

By Richard Wagamese
Contributing Writer

CALGARY

Charlie cried.

And that was my first encounter with the aftereffects of Canada's residential schools on Native people.

Previously, my knowledge of the system and its bitter legacy was limited to fleeting glimpses of crumbling, sorry looking buildings from passing cars.

People never talked about it. Like most Canadians I assumed the schools were merely educational institutions like any other. Those old enough to have endured the system were strangely reticent. The priests and nuns involved bore their knowledge of the truth with characteristic stoicism and rectitude. As the buildings withered with age, so too did the approachable truth.

Charlie was a mover and a shaker. When I met him as a young man he quickly became the first real role model I'd ever had. With his fiery rhetoric and mercurial temper he instilled in me the will to fight the injustices we both saw and experienced as Canadian Indians. Many times I'd sat with others in complete and utter awe as this impassioned young Sioux silenced an entire room with bursts of political intensity.

It never occurred to any of us this bold, brash, swaggering anger has its birthplace in a pain that was all-encompassing, all-pervasive and, ultimately, all-consuming.

Charlie came to my house late one night, several years ago. The memories are still vivid. He'd been drinking — a rare occurrence — and that loosened the grip he'd held on those turbulent inner workings. He sat



Amy Santoro

Phil Lane Jr.

for the longest while, smoking, shifting uneasily in his chair, alternately gripping and releasing the bottle he clutched in his huge brown hands. In retrospect I realize I'd witnessed one of the most titanic struggles a human being is capable of undertaking.

When he spoke it came as a whisper: "They lied." That's all at first. A simple aside to a quiet room. It still has the power to move me. "They lied."

The tears came first before anything else. A stream of emotion that trickled through the cracks in a series of walls that were years in the raising. It was eerie for me to see the man who'd represented courage, strength and power reduced to a shaking hulk. But what he said that night represents far greater heroism than anything I'd seen before or since.

They lied. Charlie began to talk of a boyhood spent amidst the rambling hills and hollows of southern Manitoba. Days when freedom was an unquestioned given. Days when the extended family still flourished on Charlie's reserve and there was a feeling of connection with the universal heartbeat.

But they came. They came in their robes and collars and took him far away to a school with several hundred other scared, lonely, confused Indian kids from many nations.

He told me of the shame he felt when they told him his braids were dirty and wrong. The shears cut off more than his hair. They cut into his pride, sliced through his heritage and severed him from a nurturing culture. They told him his long hair was evil in the eyes of God and then sent him into a room where there was a picture of the Last Supper. He couldn't understand why their Jesus and his

disciples all bore shoulder length locks.

He talked of strappings so severe his buttocks bled; of the so-called-humble-men of God lecturing him about driving out the heathen spirit before the strappings; of the outright denunciations of all things Indian. He talked of fear and trembling all night long in cold, dank rooms for speaking Sioux and spoke of the hard edges of rulers on hands and face that always followed the epithet — stupid Indian.

And he talked of the nighttime invasions. Of the whispered, "God loves you," while the priest fondled him. Of the stony silence in the boys' dorm while the crime went on in neighboring bunks.

Suddenly in the midst of the diatribe, Charlie, my mentor, my friend and teacher, began to tear at his flesh. "I don't want it anymore," he said. "If I have to bear this all my life, I don't want to be an Indian. I don't want it anymore."

Charlie never got the chance to heal. One winter morning we found him. He'd put a bullet through his heart because that's where all the pain was. The silence that followed his passing still shadows me today. For a long time I hated them for that. Hated them with all the pure invective Charlie's coaching brought out in me.

And that's the real legacy of Canada's residential schools. The pain and disruption they caused transcend generations. The victims aren't just the survivors, the victims are everywhere, young and old, in every Native circle.

(This Richard Wagamese column appeared in *The Calgary Herald* earlier this year.)

The Presenters

PHIL LANE JR.

Lane is a Yankton Sioux and Chicksaw Indian, who has spent 20 years working with aboriginal people in both North and South America. Lane is an associate professor at the University of Lethbridge and coordinator of the Four Worlds Development Project. Lane has a master's degree in education and public administration.

BEA SHAWANDA

Shawanda is a specialist in community development and has worked in leadership and management training for over 20 years. She's the lead trainer for the Native Association of Treatment Directors.

Residential Schools

Heal yourself for the sake of your child

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

The best thing Native people can do for their children is "to heal ourselves," Bea Shawanda told a group attending a workshop on healing the hurt of residential schools.

"The impact of growing up in a shaming environment affects an individual's life. Debilitating shame affects our ability to form loving relationships, honor ourselves adequately and may impact on future generations," said

Shawanda.

Shawanda said unresolved grief is passed on from generation to generation resulting in "a loss of identity, culture, self-esteem, innocence and dignity" for Natives.

Healing, said Shawanda, involves "acknowledging childhood pain."

Shawanda had seven people sit in a semi-circle with one person in the middle. The process allows the person in the centre to "become validated — to hear things they've never heard before," said Shawanda.

One by one the seven participants chose from a list of expressions to read to Mary, not her real name.

"God smiled when you were born Mary," said one.

"I will never leave you."

"You're special Mary."

"The world is a better place because of you."

"You'll never be alone again," said another.

"I'm here for you."

"I like you just the way you are."

Mary sobbed uncontrollably at the sound of words she never heard before.

"I love you, I really love you," a group member told Mary as she cried.

Shawanda said the exercise helps "connect to the spirit child in you."

Each member of the circle chose a statement they longed to hear, said Shawanda.

"Any unresolved childhood pain creates a hole in the heart and we carry it in adult life. We expend tremendous energy to suppress pain. But this pain starts seeping out and expresses

itself through dysfunctional behavior" such as alcoholism, persistent grief or depression, guilt, fear, violence, living in a fantasy and suicide said Shawanda.

Through a series of letter-writing exercises, she helped participants get in touch with the child in them.

The first letter was to the little child that was hurt.

As children we thought we caused everything "but recognize we were not the cause of the pain."

Shawanda asked the group members to write to the adult in childhood who hurt them. "Think of that power person who abused you. Tell them what you feel about the pain they caused you."

One wonders what Jane wrote to the power person who sexually abused her as a child in a residential school.

She told the group of her fears of abandonment, guilt and shame for having been raped as a young child. "I'm learning not all men are bad," she said after a session with Phil Lane Jr., a workshop presenter.

The first view through a child's eyes "stays with us. The hurt, shame, abandonment and neglect lives on."

As members are laying on the floor, Shawanda asks them to breathe deeply and "allow yourself to float in space. Think about the child that was hurt."

Sobs of sheer pain filled the room as group members meditated.

The cleansing ceremony was followed by a sweetgrass ceremony where everyone threw their letters into a fire as a symbol of a step toward recovery.

Humiliation and tears was followed by healing and rebirth

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

"It's time for the truth to come out" about residential schools, said Phil Lane Jr. at a recent workshop on healing the hurt of residential schools.

The schools were started in an effort to "civilize and Christianize Native people."

About 40 people gathered throughout the four-day conference in Lethbridge to talk about their pain.

People attended for different reasons. Some came to share while others came to learn.

"I came to recognize some hurts," said one member.

"I came to listen to what happened in residential schools," said another.

Ottawa funded about 80 church-run residential schools

across Canada from the early 19th century to the early 1970s. Roman Catholic, Anglican, United Church, Presbyterian and Baptist denominations ran the schools. Many of the schools were later converted into day schools.

Stories of humiliation were heard. "I was told why can't you be like so and so? I never felt I could do anything right."

"I had to watch girls who tried to run away get beat — the yelling and the screaming and the slapping. I was shamed and if I was shamed, what happened to them?" asks Bea Shawanda, a workshop presenter.

But amidst the humiliation and the tears, there was a sense of healing and rebirth by the end of the workshop.

Shawanda said the workshop is only a first step for the participants. "They have to work at healing everyday."



Amy Santoro

Bea Shawanda

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1-306-632-2161, or Fax 1-306-632-2110. Interviews to be conducted May 29 & 30, 1991.

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WHILE SUPPLIES LAST!

Paul Nation

Career Day targets high drop-out rate

By Heather Andrews
Windspeaker Staff Writer

DUFFIELD, ALTA.

Children attending the Paul band elementary-junior high school were treated to a day off from studies May 16, but they willingly went to school anyway.

The school was holding its third annual career day. "As educators of Native children, we feel it is very important to increase self-esteem and career awareness at a young age," explains Barb Williams, career day committee member.

Throughout the day, parents, interested band members and students browsed through displays in the auditorium or attended 20-minute presentations in classrooms.

Groups of 10 to 15 students attended presentations by a RCMP officer, a dental therapist, a beautician, a veterinarian and a member of the John Howard Society, says Williams.

A favorite exhibit was the Paul band ambulance and fire truck, stationed outside the school and complete with wailing siren. Local employees explained to the young people the systems necessary and the procedures carried out in emergencies.

A session dealing with careers in general was held by staff member Sharon Teasdale. She shared information on choosing an appropriate career, how to get there through education or experience and job-search skills like writing a resume and conducting a successful interview.



Firefighters Stan Bearhead and Mark Scani demonstrate firetruck to the Grade 1 class

Monna Hari, community relations representative with

TransAlta Utilities, a major employer of Native people, encouraged the young people to consider the great variety of careers available with the corporation.

"We are very anxious to employ more aboriginal people," she says.

Teri House, a counsellor with Native Employment Services

Association (NESA), welcomed the children's questions at a booth in the gymnasium. She urged them to use her organization when planning careers and offered information on job readiness training and career counselling. "One of our main objectives is to facilitate career, employment, upgrading and training needs," she says.

Local craftswoman Marie Bird demonstrated the manufacture of Indian crafts while sewing an intricate beadwork design on a leather jacket. She encouraged the children to look into careers where they could use their cultural background such as designing and sewing traditional Indian designs.

Avon and silk plant representatives were on hand as examples of independent businesses which the students could also consider as future careers.

Windspeaker completed the displays in the auditorium with a booth detailing the equipment and skills needed to be a photojournalist with a Native newspaper. The young people especially enjoyed photographs depicting a reporter's typical season of travel while collecting stories, which ranged from winter travel at minus 50 degree temperatures to trips into the beautiful foothills at Rocky Mountain House.

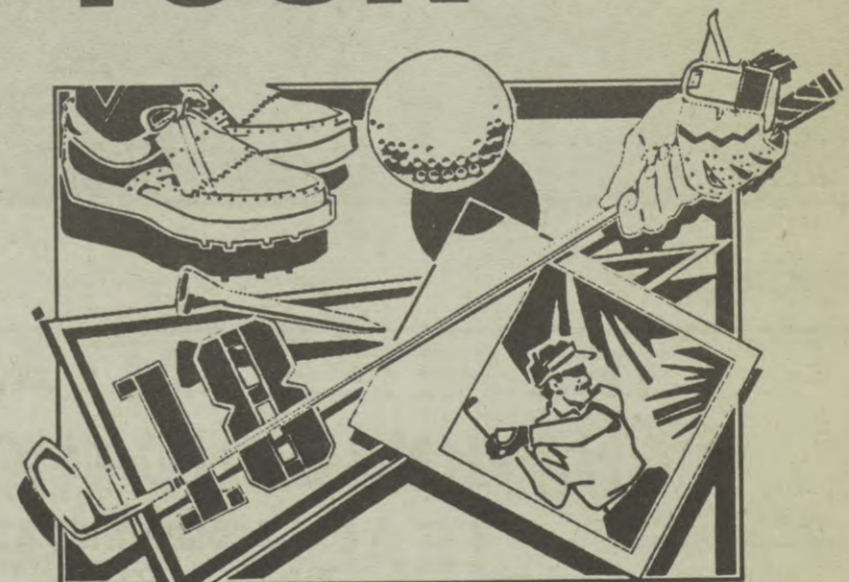
Williams and the other school staff hope by attempting to create enthusiasm towards future goals and careers the high drop-out rate at the school can be reduced.

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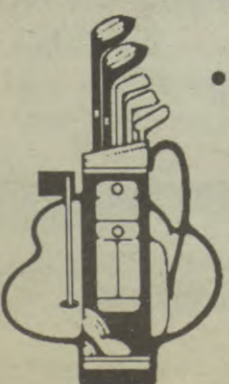
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HOBBEMA SECTION

Wind speaker

American tour opens students' eyes

By Heather Andrews
Windspeaker Staff Writer

WETASKIWIN, ALTA.

When 36 young people and their eight chaperones returned from their recent 7,600-kilometre United States tour, they were better informed of their American Indian neighbors to the south. More importantly, though, they had a new outlook on their own lives as aboriginal people.

"American Native people are advanced in their reserve life and very well organized," says Carla Dion, one of the participants. The Ponoka high school student noted many examples where large colleges and museums were built on reserve. Significant numbers of non-Native tourists and neighboring residents came and went regularly, viewing the cultural exhibits at the museums and attending traditional celebrations.

The Samson band member also feels she has a better image of herself as an Indian person. "I saw how many Native people ran businesses and were successful in their careers. They were capable and confident. It made me believe we as aboriginal people can accomplish anything we set out to do."

Clayton Tait, a Wetaskiwin high school student, says friendships formed both on the bus and in the hosting communities will stay with the students forever. "I thought it was especially great that both Native and the non-Native students who went along were soon all one big family. Any biases we may have had about each other before we spent this time together were soon forgotten and overcome."

Tait believes racism and biases are created through fears and through not knowing what to expect from another culture. "Once we got to know each other, we left those fears behind."

Chaperone Cara Currie was emcee at an open house, held at the Wetaskiwin Composite High School May 15. Parents came to see pictures taken by the touring troupe. And the young people, who included students from Ponoka, Wetaskiwin and Falun high schools, met again for the first time since they returned from the 13-day trip.

"The kids took turns being leaders for the day, checking ahead for tourist attractions, finding out weather forecasts and so on," she says. Travel time was also used to review facts about the Indian people they would meet on their next stop.

As each of the Indian nations was visited, a cross-cultural exchange was made. Carefully prepared drama presentations, hoop dancing and speeches were offered to their hosts by the Canadian visitors. And the local people were ready with their own stories and cultural displays, too.

"For instance, we discovered the Hopi people believe they are

the original chosen Indian people and all others descended from them," she says. The students marvelled that the Hopi, a small tribe whose tiny reserve is

surrounded by the huge Navajo Nation, had survived with their culture intact through the years.

The students reflected a pride in Canada, which surfaced

throughout the trip. "It really came home to us how our culture is so important. And sharing with the other nations, some of whom were so poor and really

only had their culture to share with us was really impressive," Currie says.

The students returned April 7.



Photo courtesy Dan Riedlhuber of The Edmonton Sun

Hobbema's Indian Nations boxing team has produced numerous champions over the last four years. Coach Jim Gillo stands surrounded by members of the team: Bryan Littlechild, Lonnie Ward, Joel Mykat, Chey Buffalo, Kelsy Crane, Toy Soosay, D.J. Soosay, Jarret Mykat, Mike Smallboy, Marty Soosay, Tyrone Littlechild, Mitchell Littlechild, Charles Littlechild, Gord Morin, Donny Red Crow, Tyson Ward, Eliot Potts, Bad News Smallboy and Jake Raine.

Atoms, Bantams bring home gold

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

The Maskewiches Junior Selects Atom hockey team returned victorious from Saskatoon April 28 proudly bearing a gold medal from the three-day Western Canada Native Minor Hockey tournament.

"There were seven local boys on the team, with the rest being from Sarcee, Saddle Lake and other reserves or Metis settlements throughout the province, playing for the first time together," says hockey mother Shelly Yellowbird. Despite their little practice time together, the group defeated teams from Peguis (Manitoba), Witchehan Lake (Saskatchewan) and Alexander (Alberta) to progress to the final game against Prince Albert.

"The boys could taste victory well before the start of the game," says coach Bruce Littlechild. "They were confident and came out flying, taking the game and the championship away from the opposition by a 5

to 1 score."

The 10 to 11-year-olds were concluding successful seasons with their own individual teams. When the Hobbema Atoms expressed a desire to compete in the Saskatoon tournament, try-outs were conducted and prospective players travelled to Hobbema from all over Alberta to be tested on basic skills. An all-star team was formed from the successful applicants.

"This tournament is considered by some to be the one which could make a boy's dream of winning a championship the biggest thrill of his life," says Littlechild.

Other Hobbema teams competing in the tournament came home successful, too. The Pee Wees and Novices, while not bringing home major awards, did play very well and made a good effort. "The experience is invaluable to their performance next year," says the coach. The Bantam team was also successful in its division, bringing home the gold medal.

"But more than just the awards and medals, they bring home the benefits of friendships

formed and strengthened, pride in their accomplishments, both individually and as a team and

the positive feelings being part of a team can bring," says Yellowbird.



Shelly Yellowbird

(Back row) L - R Bruce Littlechild (coach), Captain Jodie Currie, Nathan Littlechild, Langdon Crowchild, Keith Wood Jr., Brad Leeb, Kacey Currie, Dennis Shane Omeasoo and assistant coach Merle Yellowbird. (Front) Shane Yellowbird, Joel Erminskin, Cordel Makokis, Kevin Littlechild, Tyler Brouillete, Waylon Cameron and Heston Letendre.

Hobbema

Computer system a boon for Samson accounting

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

The Samson band offices at Hobbema are enjoying the efficiency of a revolutionary new computer system.

"We had systems designed specifically for us in the past that didn't serve our needs at all," says George Nepoose of the finance department. Engaging the services of Abenaki Computers Ltd. of Ottawa has improved the complex daily and monthly details of the financial aspects of the Samson band operation.

As well as keeping track of accounts receivable, the band puts through oil-revenue cheques and 1,000 to 2,000 accounts payable cheques each month in addition to 400 payroll cheques every two weeks.

"The new system has allowed many of the routine entries to be made only once and the time saved when producing this volume of cheques is fantastic," says Nepoose.

The new computer system installed by Abenaki will perform every conceivable accounting function, including paying bills, recording revenue, issuing payroll cheques and T-4 slips, controlling job costs for housing and other projects and managing the costs associated with band-owned houses.

According to Abenaki's Carol Ann Barnaby, financial managers can go to their own computers to see how their area is performing or can rely on the many reports printed by the computer system.

"These reports include graphs, which can give a quick picture and help the managers spot trends in spending before they go too far," she says. Other programs like WordPerfect and Lotus meet the remaining operational needs of the administration.

While many individual terminals do have their own hard drive and are capable of operating independently, they are all connected to a common mainframe and can access the central file server.

Abenaki has been in business since 1981. "My husband Percy, myself or some of our other five staff members are frequently all on location installing a system and training the employees on its use," says Barnaby.

The company has worked in the Maritimes, the James Bay area, Ontario, Manitoba and British Columbia. "We often go back at a later date to upgrade systems as they need expansion and to train employees," she says. No location is too remote and company officials often fly into northern areas.

Abenaki has many programs available which would be useful in various settings. "For instance, there is a legal information base which has all the major treaties on a diskette. A person wanting information on land claims, for example, has simply to type in the words and the text is retrieved on the screen," she says.

The staff at the Samson administration offices have worked hard to get the new system in place. "They learned amazingly fast and were under a lot of pressure. We were only awarded the contract in mid-January and we had the network installed by early February," says Barnaby.

She says full credit must be given to George Nepoose,

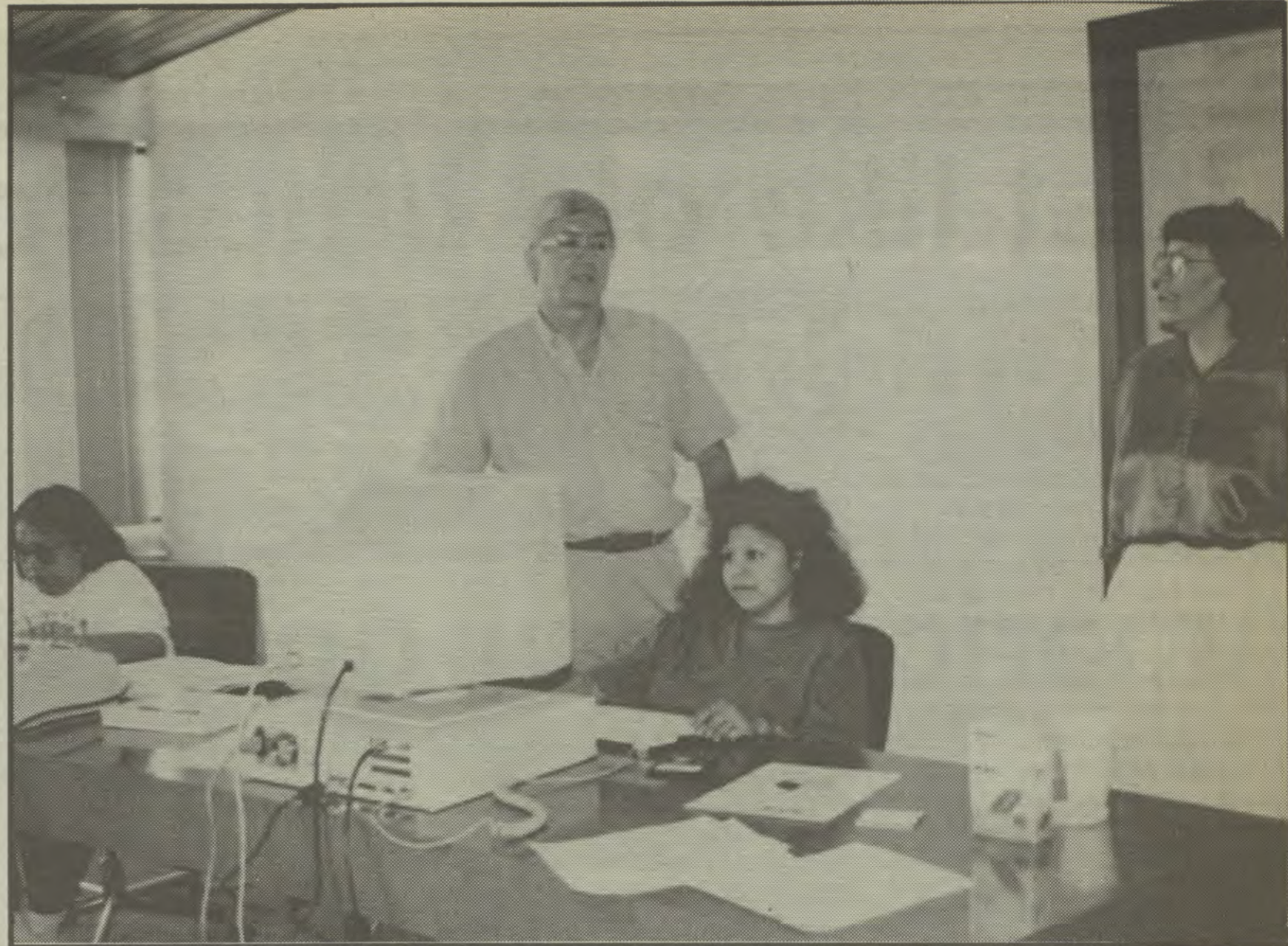
Dorothy Simon and the other employees who are such keen learners and who have the ability to retain the vast amounts of new information they have learned.

"When we first started, there were lots of firms willing to sell computers to the bands, but none who understood the unique operating environment and had the ability to provide training and support services required to make computerized administrations successful," says Barnaby.

Abenaki provides a complete range of automation services ranging from a single computer sale to large local area networks.

"The key to our success is the hands-on training we provide once the computer systems have been delivered," says Barnaby.

Barnaby and her husband are both First Nations members. "Percy is Micmac and I am Ojibwa. Abenaki means people of the new dawn," explains Barnaby, who finds the work very rewarding.



Heather Andrews

Angela Lightning and Delia Esperance are instructed in DOS by Percy Barnaby. Samson staff member Dorothy Simon looks on.

"We feel we are making a solid contribution to the self-sufficiency of our people in the most positive way possible."

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Hobbema

Just like old times for old friends

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

When Rosie Logan arrived in Hobbema in September to visit her sister-in-law, she planned to stay two weeks. "Here it is, eight months later, and I'm still here," laughs the Ojibwa woman.

Madeleine Lightning, owner-operator of Champion's Restaurant in Hobbema, had lost track of her deceased brother's wife, although the two had been very close for many years. "We hadn't seen each other for about 14 years. When she came to visit, it was just like old times," she says.

Logan says she enjoys the fresh air, relaxed atmosphere and friendliness of the people of the four nations of Hobbema. While she has been back home to the Wikwemikong reserve on Mantoulin Island north of Toronto several times to visit her family, which includes eight grandchildren, she keeps returning to the hospitality of the Lightning household.

"I really enjoy being here and going to powwows is interesting, comparing the colors and designs of the Cree and Ojibwa people," she says.

Lightning was originally from Halifax, but was living in Toronto when she met Rosie. "We worked together in the photography business and were friends from the start," says Lightning.

In the meantime, Lightning befriended a young Toronto transit driver, taking him to youth activities at the church and helping him feel at home in the big city. "Dick was far from home and was all alone. It wasn't long before love blossomed and we were married," she laughs. Madeleine's brother Gabriel Gaudet was a frequent visitor to the Lightning household and soon he and Rosie, who lived for a time with the Lightnings, were also married.

The young people lived near each other for only a few more years, however. Madeleine and



Heather Andrews

Rosie Logan (left) and Madeleine Lightning

Dick returned to the Lightning home at Hobbema and the Gaudets stayed behind in Toronto.

Lightning notes the paradox that resulted from these unique unions. "Here I was, a non-Native person with full Indian rights because I had married an Indian, and Rosie, a Treaty Indian, lost all her rights because she married my brother," she says.

Reserve life was something new for Lightning. "We didn't have running water or much of a house to start with but the people of Hobbema were

just great and made me feel welcome." Three daughters were born to the couple.

In the meantime the Gaudets were bringing their children up in Toronto, primarily as a non-Native family. "Every time we went through Ontario on the way to Halifax to visit my family, we stopped in and renewed acquaintances," Lightning says. The close friendship they had nurtured as young people never lessened.

The untimely death of Gabriel a few years later changed everything. Without the family ties to bind them, the women

gradually drew apart, each going her own way. "But I always wondered about her and how she was doing," says Lightning.

Then about a year ago, Logan, who had remarried, phoned Lightning. "I was shocked and surprised but really excited and when I asked her to come out and stay for a visit, she consented," she says. And she has remained, with the exception of brief visits back to Ontario, ever since.

The women picked up right where they had left off many years before. "We really do think

the same way. Now that she's staying with me, we do everything together. We attend church and meetings together, we garden and she is my right hand here at Champion's," says Lightning.

Lightning and her husband have been married for 31 happy years. Her three daughters and four grandchildren live nearby, so she feels her life is full. "But there is something especially comforting about being together with an old friend, who remains special to me regardless of years of absences or differences of background."

Advertising Feature

Coach wants boxers to be winners in life

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

The coach of the Indian Nations boxing team knows what it takes to produce the 12 golden glove champions, 18 provincial winners and three national bronze medalists from his small boxing gym over the last four years.

"There's no magic involved. It took hard work and dedication on the part of the boxers and the support of the Ermineskin people," says Jim Gilio.

The coach and 12 members of the team of 11 to 16 year olds have just returned from Butte, Montana where they participated in the winter national competitions.

"We have travelled all year long, from Prince Edward Island to Vancouver," says Gilio.

The team's accomplishments are acknowledged throughout

the boxing community as well. As Doug Bolianatz, president of the Alberta Amateur Boxing Association says, "The excellent reputation which the Indian Nations boxing team has earned is well deserved. They have always represented Alberta extremely well. The Ermineskin band has good reason to be proud."

Coun. Art Littlechild agrees. "There is no doubt we are producing good future role models. Our band has always been sports oriented and I enjoy watching these young men become good citizens of our community."

The boxers are experiencing much more than how to win a boxing competition, however. "Learning about the team concept, about accomplishing things together, and good sportsmanship are all lessons the boys will take with them into their adult lives," says Gilio.

He says the Ermineskin band should be applauded for the interest members show in the

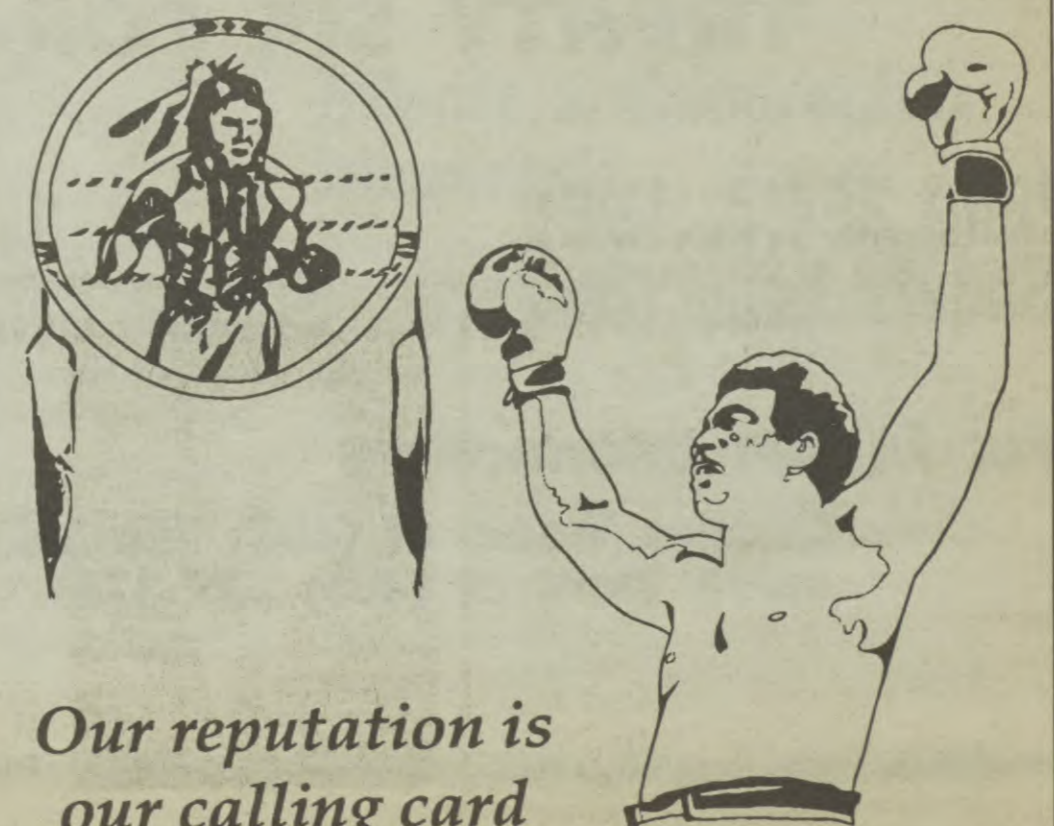
Jim Rattlesnake Recreation centre where the team works out. "Without their guidance the kids would have a great void in their lives. The school is just great, making it possible for the boys to travel throughout the school year, announcing their accomplishments to the rest of the student body, and their encouragement and support is fantastic," the coach says.

Gilio himself has over 20 years experience as coach and he has achieved considerable international success. His credits include two world champions on a professional level. As well, he has worked as the provincial coach representing Alberta in national championships and has served as director on provincial boards.

He says he really enjoys working for the Ermineskin band and whatever he can do to help these kids achieve success will give him great satisfaction. "I would like nothing better than to see them become winners in life."

Indian Nations Boxing

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Aboriginal Electoral Districts:

A Consultation Paper

Our purpose is to seek the views of Aboriginal people across Canada on the concept of Aboriginal Electoral Districts as a means of securing more equitable representation for Aboriginal people in the Parliament of Canada.

This proposal is put forward by the Committee for Aboriginal Electoral Reform, a group of current and former Aboriginal Members of Parliament. (See boxes for membership and purpose of the committee.)

How the Proposal Evolved

The proposal builds on a presentation to the Royal Commission on Electoral Reform and Party Financing by Senator Len Marchand. Senator Marchand subsequently led a series of consultations with national and regional Aboriginal representatives. These consultations found support for establishing Aboriginal Electoral Districts as a way of achieving more effective Aboriginal representation in the House of Commons.

Although some representatives were not ready to commit themselves to this idea, or indeed did not favour it, they made it clear that they would not oppose the creation of Aboriginal Electoral Districts if other Aboriginal people wanted them.

The results of this exchange of views were encouraging enough that it was decided to broaden and deepen the consultations – elaborating our proposal in more detail and extending the discussion to Aboriginal people across Canada.

Purpose of the Paper

Our purpose in presenting this document to Aboriginal people across Canada is to obtain your views on three questions:

- Do you support the concept of enhancing the representation of Aboriginal people in the House of Commons through the creation of Aboriginal Electoral Districts?
- Do you believe that the proposal outlined in this document will achieve this objective? Is it practical and, if enacted by Parliament, can it be implemented successfully?
- Are you willing to become involved by indicating to the Royal Commission on Electoral Reform and Party Financing that you support the proposal?

We submit this proposal for consultation. The document describes our proposal at two levels of detail:

- the general concept and framework for creating Aboriginal Electoral Districts, and
- the rules and procedures that would be required to implement the concept.

Although the rules and procedures are described in considerable detail, they should not be seen as a 'take it or leave it' proposition. We present this level of detail to show that the proposal is practical and to make sure everyone understands what would be involved in implementing it. But we believe improvements can be made to the proposal, which is precisely one of the outcomes we expect from the consultation process.

Aboriginal Electoral Districts: The Path to Electoral Equality

A consultation document submitted for discussion to the Aboriginal People of Canada

About This Consultation Paper

This consultation paper proposes electoral reform to secure enhanced and effective representation of Aboriginal people in the Parliament of Canada. The paper sets out how Aboriginal Electoral Districts could be established should the Aboriginal people of Canada decide that this is what they want.

The purpose of the paper, and the consultations following from it, is to determine whether there is support in Aboriginal communities for this concept and, if so, whether a model for establishing such districts can be developed. This model would then serve as the basis of a recommendation to Parliament to establish Aboriginal Electoral Districts.

The paper was prepared by the Committee for Aboriginal Electoral Reform, whose purpose and membership are explained below.

Who We Are

We are a group of current and former Aboriginal members of Parliament. We have joined together to form the Committee for Aboriginal Electoral Reform. We believe that Aboriginal Electoral Districts offer the potential to enhance Aboriginal representation in Parliament.

Our names and how you can get in touch with us appear at the end of this consultation document. We solicit your views and support to make Aboriginal Electoral Districts a reality. We welcome your input. We assure you that your views will determine whether we pursue this opportunity for Aboriginal Electoral Reform.

Why Electoral Reform?

Electoral reform is a critical step on the road to earning recognition of our place in the fabric of Confederation. It will not accomplish all our goals. But it does not detract from our long-term objectives.

Some Aboriginal people may fear that pursuing this proposal will jeopardize our efforts to secure constitutional renewal and self-government. We disagree.

We emphasize that electoral reform for Aboriginal people could proceed only on the basis that it would be without prejudice to the Aboriginal title and legitimate demands of Aboriginal people.

We draw an analogy with the European community, where strong sovereign governments have believed it proper and effective to give their people the ability to elect their representatives in the European Parliament. Elected representatives from each member country are thus in a position to advance their common interests and to deal

effectively with issues that cut across their individual boundaries.

Similarly, Aboriginal people would benefit if Aboriginal MPs were more numerous. They would be in a position to complement and strengthen Aboriginal self-government, as well as to promote the Aboriginal position on issues that go beyond the boundaries of Aboriginal lands but have a particular impact on Aboriginal people.

Why Now?

For several reasons, we believe the time is right for our proposal:

■ The government has signalled its intention to reform the electoral system. It appointed the Royal Commission on Electoral Reform and Party Financing to recommend change. The Royal Commission's report is to be submitted to the government in the fall of 1991. Our proposal could become part of the Royal Commission's report, if we can demonstrate support for the concept and agree on a model for Aboriginal Electoral Districts.

■ A second reason is that the proposal can be implemented by Parliament acting alone. The consent of the provinces is not required. We would not have to wait for Aboriginal concerns to return to the agenda of First Ministers.

■ A third reason for acting now is that 1991 is a census year. The results of the census, to be published in 1992, will become the basis for redistributing House of Commons seats among the provinces and redrawing electoral boundaries. If there is sufficient Aboriginal support for Aboriginal Electoral Districts, their creation should be part of this process of redistribution and redrawing the boundaries.

For these reasons, we believe it is important to act now. We urge you to give serious consideration to our proposal for Aboriginal Electoral Districts, and we look forward to your views and comments during the forthcoming consultations.

A Proposal for Aboriginal Electoral Reform: The Goals of Reform

Our purpose is to increase the participation and representation of Aboriginal people in the processes of electoral democracy in Canada. We propose to do this by means of Aboriginal Electoral Districts. The essence of the proposal is this:

Aboriginal voters would elect Members of Parliament who would represent them and be accountable directly and exclusively to them through the electoral process.

We would have our own voice in the House of Commons. Our representatives would understand us, our rights, our interests, and our perspectives on the full range of national public policy.

MPs from Aboriginal Electoral Districts could pursue the concerns and interests of Aboriginal people with concentrated attention and great vigour. Moreover, they could do so without fear of alienating non-Aboriginal constituents, a problem that has sometimes arisen for Aboriginal people elected under the current system.

Our representatives would help to educate non-Aboriginal MPs and the Canadian public on issues of direct concern to Aboriginal people. No longer would Aboriginal leaders have to spend time and energy educating non-Aboriginal MPs on Aboriginal issues – only to have to start again when those MPs were replaced in the House of Commons.

In short, the proposed approach to direct representation of Aboriginal people would help to overcome long-standing concerns of Aboriginal people that the electoral process, as currently structured, has not accommodated our communities of interest or identity.

Effects of Geographic Dispersal

When a community of interest or identity is spread out geographically, as Aboriginal people are in most of Canada, it is unlikely that their interests will be represented directly or that candidates of their identity will be elected. This is because their numbers in each electoral district are too small to form a majority – or even a significant minority – of the population in any given area.

This is the situation facing the majority of Aboriginal people in Canada today. Apart from

ABORIGINAL ELECTORAL DISTRICTS: A PATH TO ELECTORAL EQUALITY

the Northwest Territories, there are only two federal electoral districts where Aboriginal people make up more than 20% of the population.

Our proposal aims to overcome the effects of this geographic dispersal. To help in understanding our proposal, we first present a brief summary of how the present system for designing electoral districts works.

How the Present System Works

The existing system for distributing House of Commons seats and establishing electoral districts has three major features:

1. Provinces have a number of seats that is proportional to their share of the population of Canada.

The Constitution requires that seats in the House of Commons be divided among the provinces according to their share of the country's total population. A census is conducted every 10 years to determine the total population of Canada. A formula is then used to allocate seats among the provinces.

This distribution of seats recognizes the federal structure of Canada's political system. All seats must be contained within provincial boundaries, except for the three seats created by special constitutional provision for the Northwest Territories and Yukon. No province is to have fewer seats in the House of Commons than it has senators. This 'senatorial' floor, below which a province's number of Commons seats may not fall, was set by a constitutional amendment in 1915. A second condition was set by the *Representation Act, 1985*; no province may have fewer seats than it had following the distribution of seats that occurred in 1976.

Table 1 shows the distribution of seats in the House of Commons by province in 1991.

Table 1: Distribution of Electoral Districts Among Provinces

Province	1981 Population	National Quotient	Actual Number of Seats
Ontario	8,625,107	87,005	99
Quebec	6,438,403	87,005	75
Nova Scotia	847,442	87,005	11
New Brunswick*	696,403	87,005	10
Manitoba	1,026,241	87,005	14
British Columbia	2,744,467	87,005	32
Prince Edward Island*	122,506	87,005	4
Saskatchewan	968,313	87,005	14
Alberta	2,237,724	87,005	26
Newfoundland	567,681	87,005	7
Northwest Territories**	45,741	87,005	2
Yukon**	23,153	87,005	1
Canada	24,343,181	87,005	295

* Number of seats protected by 1915 constitutional provision relating to number of senators for a province.

** Number of seats assigned by constitutional provision.

2. Independent commissions in each province establish the boundaries of electoral districts.

After the number of seats for each province is determined, an electoral boundaries commission is appointed for each province. These independent commissions hold public hearings, then draw the boundaries of each electoral district in the province.

Each commission is headed by a provincial Supreme Court judge, chosen by the Chief Justice of the province. In addition, the Speaker of the House of Commons chooses two additional members from among persons with experience and expertise in these matters. These members are independent of the political parties.

There is also an electoral boundaries commission to draw the boundary between the two

electoral districts in the Northwest Territories.

Electoral Quotient Is Set

The law governing the work of electoral boundaries commissions requires the commissions to design electoral districts so that each district contains a population that is "as close as reasonably possible" to the province's **electoral quotient**.

The province's electoral quotient is determined by dividing the province's total population by the number of seats it has been allocated. Table 2 shows the population of each province, its number of seats, and its electoral quotient as established after the most recent redistribution exercise.

Table 2: Number of Provincial Seats and Provincial Quotients

Province	1981 Population	Seats	Provincial Quotient
Ontario	8,625,107	99	87,122
Quebec	6,438,403	75	85,845
Nova Scotia	847,442	11	77,040
New Brunswick*	696,403	10	69,640
Manitoba	1,026,241	14	73,303
British Columbia	2,744,467	32	85,765
Prince Edward Island*	122,506	4	30,627
Saskatchewan	968,313	14	69,165
Alberta	2,237,724	26	86,066
Newfoundland	567,681	7	81,097
Canada (provinces only)	24,274,287	292	

* Number of seats protected by 1915 constitutional provision relating to number of senators for a province.

Some Flexibility Allowed

Recognizing the need for some flexibility, the law allows the commissions to draw boundaries in such a way that the population in each electoral district is not identical. But the population in each district must be no more than 25% above or 25% below the electoral

identity or the historical pattern of an electoral district in the province, and

■ a manageable geographic size for districts in sparsely populated, rural or northern regions of the province.

The purpose of the public hearing process is to ensure that these criteria are given due consideration when commissions determine electoral district boundaries.

The law allows an electoral boundaries commission to depart altogether from the electoral quotient if it considers the circumstances to be extraordinary. This happened during the most recent drawing of boundaries. Three commissions used the provision, resulting in a

province should not be fragmented into more than one electoral district.

When this happens, whether intentionally or unintentionally, the efficacy of the votes of members of the fragmented communities is diluted. Their chances of influencing an election's outcome are diminished – as are the chances of electing someone belonging to their community of interest or identity.

Features of the Current System

1. Provinces are assigned a number of seats in the House of Commons that is proportional to their share of the population of Canada.
2. Independent commissions in each province establish the boundaries of electoral districts, dividing up the province into districts corresponding to the assigned number of seats.
3. Representation in the House of Commons is based on a territorial approach. However, the drawing of boundaries must respect communities of interest and identity as long as the population of each electoral district is relatively comparable to that of the other districts in the province.

Overcoming These Effects for Aboriginal People

Our proposal for Aboriginal Electoral Districts therefore departs from representation based strictly on geography. Aboriginal Electoral Districts would overlay the other electoral districts in a province, or could even cover an entire province. In this way, Aboriginal Electoral Districts would encompass communities of Aboriginal people even if they are widely dispersed within a province.

Aboriginal Electoral Districts would not give any province additional Commons seats. They would be included in the province's total number of seats, thus ensuring respect for the constitutional requirement that seats be allocated in proportion to the province's share of the population.

The reasons for departing from strict adherence to representation based on geography are straightforward. Effective, direct representation is the goal. Under the present system, the dispersal of Aboriginal people has meant that when electoral districts are designed, Aboriginal people do not constitute a majority or a significant minority, except in the Northwest Territories.

Although electoral boundaries commissions might have done more to reflect Aboriginal communities of interest and identity in the northern areas of some provinces, it is still difficult to see how and when Aboriginal people could ever be represented in proportion to our population. Our geographic dispersal prevents it. Some improvements in northern areas might help, but they would still not address the needs of the majority of Aboriginal voters living in southern Canada and in urban centres.

Designing Aboriginal Electoral Districts

We propose that Aboriginal Electoral Districts be established by the Parliament of Canada acting on its own constitutional authority. This act of Parliament would not require the formal agreement of the provinces, but it would require that two very specific conditions be met:

total of five electoral districts with populations that exceed the allowable deviation.

Constitutional experts believe that the provision allowing commissions to do this could not withstand a court challenge. It simply departs too much from the principle of the equality of the vote, and no justification for its use has been stated.

3. Representation in the House of Commons is based on geography, but communities of interest and identity must be taken into account in drawing boundaries.

The Canadian electoral system is based on citizens being represented in the House of Commons by members elected from territorially defined electoral districts. This traditional British approach to political representation was intended originally to ensure that the specific interests of a local community were represented in Parliament.

Over time the geographic size of electoral districts has grown, to the point where they no longer encompass a 'local' community in many cases. At the same time, political parties have become the major organizing force of representative politics. But none of these developments has changed this approach to territorially based political representation.

Our proposal would depart from this approach; representation of Aboriginal people would be based on communities of interest and identity within a province.

Respecting Communities of Interest and Identity

Canada's federal electoral districts now encompass geographic areas and populations that contain more than a single, distinct 'community'. Even so, the existence of communities of interest and identity has remained an important consideration in drawing electoral boundaries.

As long as the population rules are followed, electoral boundaries should not cut through local communities of interest or identity. Communities of interest or identity within a

quotient for the province. This is known as the **allowable deviation**.

For example, if the province's electoral quotient is 50,000, then the population of an electoral district could be no more than 62,500 and no less than 37,500.

By international standards, the 25% deviation is generous. This issue has raised concerns about the extent of the discretion electoral boundaries commissions have to design electoral districts. Recent court decisions in British Columbia and Saskatchewan have declared that deviations from the electoral quotient cannot be excessive and must be justified.

Criteria Used

In establishing electoral boundaries, the law requires that commissions consider:

■ the community of interest or community of

ABORIGINAL ELECTORAL DISTRICTS: A PATH TO ELECTORAL EQUALITY

1. Aboriginal Electoral Districts must be contained within provincial boundaries.

Aboriginal Electoral Districts could not cut across provincial boundaries. This is required by the federal nature of Canada and the constitutional provision allocating seats to provinces in proportion to their population. Aboriginal Electoral Districts could, however, overlay either a whole province or several general electoral districts within a province.

2. The number of Aboriginal Electoral Districts in a province must be determined by its electoral quotient.

After a province's electoral quotient was determined, this quotient would be used to calculate the number of Aboriginal Electoral Districts in the province. The number of Aboriginal Electoral Districts would be equal to the number of Aboriginal people registered as voters divided by the electoral quotient.

This would guarantee the right of Aboriginal people to have one or more Aboriginal Electoral Districts in each province when the number of Aboriginal people registered to vote reached the required threshold. The number of Aboriginal Electoral Districts would also be able to grow with our population.

Determining the Boundaries

To avoid difficulties in managing the electoral process, the procedure for establishing Aboriginal Electoral Districts should fit as closely as possible with the general framework in which elections are prepared for and conducted in Canada.

This is also a prudent approach, because it assures Aboriginal people, as well as others in Canada, that the integrity of the electoral process will be preserved.

If a province were to have more than one Aboriginal Electoral District, then, the 'boundaries' of each district would have to be determined by the electoral boundaries commission for that province. In such cases, the commission would be required to consult with the Aboriginal peoples concerned and give significant weight to the criteria of comparable population and community of interest and identity.

Take the example of a province where two Aboriginal districts were to be established and where two Aboriginal peoples were represented on the Aboriginal electoral list. Rather than creating two districts covering separate geographical regions, two province-wide districts could be established, one for each Aboriginal people, if this were the expressed wish of these peoples.

The law creating Aboriginal Electoral Districts would state this criterion – the existence of a distinct Aboriginal people – as an example of the general criterion of community of identity.

The Registration Process

The conduct of elections requires an electoral list on which voters' names appear. This practice is the norm in every democracy. Establishing the voters list for Aboriginal Electoral Districts would be part of the general voter registration process carried out by Elections Canada.

Aboriginal people would not be required to initiate or manage the voter registration process on their own. But Elections Canada would be expected to involve Aboriginal people and associations in the process.

This approach would not in itself overcome the difficulties associated with enumerating Aboriginal voters who are poor, homeless or transient, or who are engaged in the traditional pursuits of hunting and trapping in remote areas. However, the participation of Aboriginal organizations would permit greater and more meaningful Aboriginal involvement in the electoral process. Aboriginal people could

advertise in Aboriginal media, conduct voter registration drives, and involve Aboriginal people conversant in Aboriginal languages to assist in the process.

Those who wish to vote in an Aboriginal Electoral District would be required to self-identify as Aboriginal persons. If challenged, they would have to be able to provide proof of Aboriginal ancestry or community acceptance. There is growing national and international recognition of this approach to Aboriginal identification. An appeal body, composed of Aboriginal people and governed by the principle of natural justice, would also be necessary. Its decisions could be appealed to the Federal Court of Canada.

Individuals would have the right not to identify themselves as Aboriginal persons for electoral purposes. They would then vote in the general electoral district in which they live. Aboriginal people could not vote in both the Aboriginal Electoral District and the general electoral district during the same election, of course.

Aboriginal Candidates and Political Parties

Voters in Aboriginal Electoral Districts would have the right to nominate as candidates and elect anyone they wished, provided they met the usual conditions for candidacy. Candidates in Aboriginal Electoral Districts could be official candidates for recognized political parties or independent candidates. The choice would be one for Aboriginal candidates and Aboriginal voters to make.

Aboriginal Electoral Districts: Our Proposal in Brief

■ The proposal would guarantee a process whereby about 3% of the members of the House of Commons could be Aboriginal people. This percentage corresponds to our share of the population of Canada.

■ Aboriginal Electoral Districts would overlay the federal electoral district boundaries within a province. Boundaries for Aboriginal Electoral Districts would be set by electoral boundaries commissions in consultation with Aboriginal people.

■ Aboriginal Electoral Districts need not cover separate geographical areas. For example, in a province with two Aboriginal Electoral Districts and two Aboriginal peoples represented on its electoral list, two province-wide districts, one for each of the Aboriginal peoples, could be established.

■ Aboriginal people could choose to vote either in Aboriginal Electoral Districts or in the electoral districts where they live.

■ Candidates in Aboriginal Electoral Districts would have to meet the same eligibility criteria as candidates in general electoral districts. They could choose to be affiliated with a political party or run for office independently.

■ Members of the House of Commons elected in Aboriginal electoral districts would enjoy all the rights and privileges of other Members of Parliament. They would be full members with full voting rights.

■ We advocate a special constitutional provision to create a single Aboriginal Electoral District for the Atlantic region, where the Aboriginal population of individual provinces is too small to warrant separate districts.

Candidates in Aboriginal Electoral Districts would have to meet the same conditions for nomination as candidates in general electoral districts, and they would have the same rights with regard to public funding and the reimbursement of election expenses.

Implementing the Concept

Canada's electoral system will likely see fundamental change as a result of two factors: recent court decisions striking down electoral law that gives more voting strength to certain elements of the population, and the report of the Royal Commission on Electoral Reform and Party Financing, expected in the fall of 1991.

Future electoral law should be more responsive to patterns of population growth and migration in Canada. This may require change in the process for determining electoral district boundaries. A system based on the number of electors, rather than on total population, is a strong possibility.

This approach to determining electoral boundaries has already been adopted in Alberta, Saskatchewan, and Quebec. It ensures that non-citizens (about one million people) are not included in calculating the size of electoral districts, and it would also allow for more frequent adjustment of electoral boundaries (for example, after each election).

A Scenario for Implementation

The following scenario is based on a realistic assessment of how events could unfold in the next few years; it provides a good overview of how the proposal for Aboriginal Electoral Districts could be implemented.

The decennial census will take place in 1991. After the results are published in 1992, each province will be allocated its number of seats in the House of Commons. If our proposal is adopted, the potential number of Aboriginal Electoral Districts in each province would be announced later in 1992 when census figures on Aboriginal people became available.

For purposes of this scenario, we assume that the next federal election will occur after the 1992 redistribution of seats among the provinces. However, the process of drawing new electoral boundaries takes about 12 months, and the law requires a delay of 12 months between the date a new electoral map is adopted and the holding of an election on the basis of the new map. As a result, the process of drawing new boundaries will be postponed until the next general election.

This means that Aboriginal Electoral Districts would not become a reality for the next federal election (assuming it is held at the end of 1992 or during 1993), but they would be for the election following the next one.

The calling of a general election triggers the compilation of a list of all citizens of voting age by Elections Canada through the process of enumeration. To overcome the historical difficulties of enumerating Aboriginal people, it is expected that Elections Canada will work jointly with Aboriginal organizations in the next election to ensure that all eligible Aboriginal electors are registered.

It is critical that every effort be made to register all Aboriginal people of voting age for the next election, so that a list of Aboriginal voters is available for the determination of Aboriginal Electoral Districts.

After the next election, a new electoral quotient for each province would be determined. Electoral boundaries commissions for each province will also be established to draw a new electoral map.

The first order of business for the electoral boundaries commissions would be to determine how many Aboriginal Electoral Districts would be formed in each province. To

make this determination, the commissions would rely on representations by recognized Aboriginal organizations that voters registered on the electoral lists prepared for the next federal election were indeed Aboriginal people. The commissions would also rely on the number of people who identified themselves as Aboriginal people during the enumeration process that took place prior to the election.

For this first experience with Aboriginal Electoral Districts, a special voter registration drive would also be carried out, co-ordinated by Elections Canada in conjunction with Aboriginal organizations. This would ensure that all Aboriginal people who are interested in seeing their identity and interests represented directly in the House of Commons would have the opportunity to register.

Once the list of registered Aboriginal voters is completed and submitted to the electoral boundaries commission, the commission would establish the number of Aboriginal Electoral Districts. This number will depend on the number of Aboriginal electors registered and the electoral quotient for the province (within the allowable deviation*). For example, if the electoral quotient for the province is 40,000 people and there are 81,000 registered Aboriginal voters, then the electoral boundaries commission would create two Aboriginal Electoral Districts.

If more than one Aboriginal Electoral District can be created in a province, the 'boundaries' of each district would be determined through consultations between the electoral boundaries commission and Aboriginal people.

* Boundaries commissions can depart from the electoral quotient in certain cases. It is expected that they will depart from the quotient for Aboriginal districts and allow Aboriginal districts to have fewer voters. The scope of the deviation is uncertain at this time owing to recent court decisions. (Under the existing law, the allowable deviation is 25%.)

Questions and Answers

Q: Are Aboriginal Electoral Districts a substitute for self-government?

A: No. Aboriginal Electoral Districts will not replace our goal of self-government. They are distinct but complementary forms of representation. One does not preclude the other.

Q: If Aboriginal Electoral Districts are established, will I have two votes?

A: No. Aboriginal voters will choose whether to vote in an Aboriginal Electoral District or in a general electoral district.

Q: Will the number of seats in the House of Commons increase?

A: No. The total number of seats in the House of Commons will continue to be determined as it is now. Aboriginal Electoral Districts will be included in this total.

Q: Will Aboriginal Electoral Districts cross provincial boundaries?

A: Not normally. In six provinces Aboriginal Electoral District(s) would be created within the boundaries of the province. In the Atlantic provinces, where the Aboriginal population is smaller, we advocate a special constitutional provision creating one Aboriginal district.

Q: Will Aboriginal people have a say in establishing the boundaries of each Aboriginal Electoral District?

A: Yes. Where more than one Aboriginal Electoral district is warranted in a province, the electoral boundaries commission will consult with Aboriginal people.

ABORIGINAL ELECTORAL DISTRICTS: A PATH TO ELECTORAL EQUALITY

An Ongoing and Responsive Process

Because of the court decisions mentioned earlier, it is reasonable to expect that a new law would direct Elections Canada to determine, after each general election, whether the electoral boundaries in each province should be redrawn.

If population movements or growth in the number of electors in a province had created too large discrepancies in the relative population of electoral districts, Elections Canada would direct the electoral boundaries commission to redraw the map. At a minimum, this exercise would have to be carried out after each redistribution of seats among the provinces (every 10 years, following the census).

In determining whether boundaries should be redrawn, Elections Canada would also consider whether there had been an increase in the number of registered Aboriginal voters sufficient to create new Aboriginal Electoral Districts.

If Elections Canada determined that electoral boundaries in a province had to be redrawn after an election, a new electoral quotient would be calculated for the province. The electoral boundaries commissions in the provinces affected would proceed as described above.

This approach, based on the number of registered voters rather than total population, would have the significant advantage of being sensitive to changes in the number of Aboriginal people who register to vote. This is particularly important given the relatively young age of the Aboriginal population.

On average, since the 1950s, general elections have occurred every three years in Canada. This would mean that, as numbers warranted, new Aboriginal Electoral Districts could be created – and they could be created more frequently than they could under the current system, which relies on the decennial census.

The approach has the additional advantage of counting only **electors**, rather than electors and non-electors, such as non-citizens and underage citizens. Only citizens over the age of 18 are entitled to vote. Non-citizens numbered about one million in Canada in 1986. If they are removed from the population count for election purposes, the number of Aboriginal voters as a percentage of the total electorate rises. In short, an Aboriginal vote would carry more weight under the electors-only scheme.

Table 3 describes the flow of events under our proposal, assuming that a general election was called in the month of March of the year in question.

Special Cases

Our proposal would not change the situation of the electoral districts already established for the Northwest Territories and Yukon. These seats are provided for in the Constitution and would remain as they are.

If we look at current and projected population statistics, our proposal would not result in Aboriginal Electoral Districts in any of the four Atlantic provinces at this time. This is because the Aboriginal population in each province falls short of the threshold required to set up an Aboriginal Electoral District. For Aboriginal people in these four provinces, a special constitutional provision, such as exists for the Northwest Territories and Yukon, would be required.

Given the Aboriginal population in Atlantic Canada, the most reasonable approach would be one Aboriginal Electoral District for the entire region. Establishing this district would require a separate approach, because such a seat could not be created by Parliament alone. It would require the consent of the provinces.

We recommend that special constitutional provision be made for a single Aboriginal Electoral District for the Aboriginal people of Atlantic Canada. In the meantime, however, we recommend that the process of establishing Aboriginal Electoral Districts in the other six provinces proceed independently of the issue of Aboriginal representation from the Atlantic provinces.

We Solicit Your Views

As Aboriginal persons who have participated in Canada's system of electoral representation as Members of Parliament, we appreciate the limitations of the political process and the need for compromise if our collective interests and rights are to be advanced and secured in the Canadian political arena.

In our view, the approach proposed in this paper offers a significant reform of Canadian electoral democracy for Aboriginal people and a major step forward in securing enhanced and effective representation in Parliament. This is an opportunity we should act upon.

We solicit your views and support to make Aboriginal Electoral Districts a reality.

Table 3: Events Leading to the Creation of Aboriginal Electoral Districts

March	May	September	October	November	January	November
Election is called	Election date	Electoral Boundaries Commissions are formed	Special registrations drive for Aboriginal electors	Electoral Boundaries Commissions determine the number of Aboriginal Electoral districts in each province	Electoral Boundaries Commissions conduct public hearings to ensure that the boundaries of electoral districts respect, insofar as possible, the community of interest of electors	Electoral Boundaries Commissions table their reports (the new electoral map) with the Speaker of the House of Commons which are automatically adopted
Enumeration and revision of list of electors		Quotient for each province is calculated on the basis of registered electors in the election and made official				Aboriginal Electoral districts are a reality for any federal election taking place 12 months after this date
		Aboriginal organizations inform the Electoral Boundaries Commissions of the number and identity of Aboriginal people registered on the electoral list for the last election				

How to Make Your Voice Heard

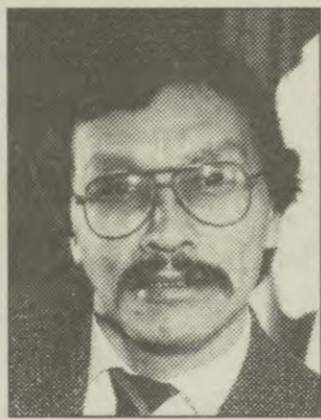
We are currently consulting aboriginal leaders about this proposal. You may also wish to make your views known directly in one of two ways:

1

Contact one of the members of the Committee for Aboriginal Electoral Reform at the address or telephone number listed below.



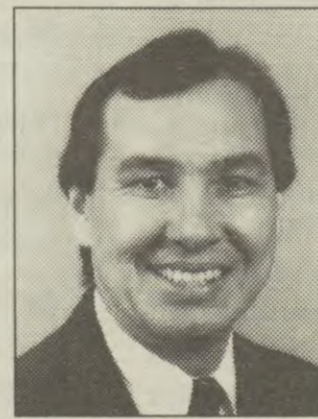
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The Senate of Canada
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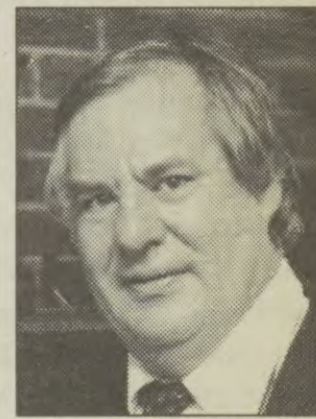
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House of Commons
Ottawa, Ontario
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Tel.: (613) 992-2848
Fax: (613) 996-9764



Ethel Blondin
Member of Parliament for Western Arctic
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Willie Littlechild
Member of Parliament for Wetaskiwin
House of Commons
Ottawa, Ontario
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Tel.: (613) 995-9364
Fax: (613) 992-5880



Gene Rheaume
Member of Parliament for Northwest Territories (1963-1965)
c/o Senator Len Marchand's Office
The Senate of Canada
Ottawa, Ontario
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2

Contact the Royal Commission on Electoral Reform and Party Financing at

171 Slater Street, Suite 1120
P.O. Box 1718, Station B
Ottawa, Ontario
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or

Tel 1-800-268-7850
Fax (613)990-3311

Native Entertainers

N.W.T entertainer wants to have the last laugh

By Rocky Woodward
Windspeaker Staff Writer

YELLOWKNIFE, N.W.T.

George Tuccaro is a man of many talents. He's sometimes a singer and guitar player, a radio announcer, a Native cultural coordinator, a husband and father — but mostly Tuccaro is a man with a great sense of humor.

His witty humor and expertise as a master of ceremonies has put him in demand as a host speaker at some of the largest educational and economic conferences and festivals in the country.

Born at Fort Chipewyan, Alberta, Tuccaro says at one time he had only one thing going for him — his humor. But he remembers being a funny person got him into trouble more than once.

"I spent more time in detention during my early school years than I want to remember. I was a real joker," laughs the present Economic Development and Tourism cultural coordinator for the N.W.T. government.

Tuccaro adds his talent to make people laugh was something he was born with.

"It's a gift which I never abuse today," he says.

There was a time in his life when he did abuse his talent but Tuccaro says he learned from those mistakes.

"I drank for seven years during my younger days. And I guess you could say I thought I was even funnier when I was drinking booze."

Tuccaro said he never will forget *Dances with Wolves* actor, Jim Herman, who he had the opportunity to listen to at the recent Indian Economic Development Conference in Edmonton.

"Jim said everybody has strengths and weaknesses and we all have to learn how to walk through life with our strengths and weaknesses.

"I walked in booze but I got strong. You see, if you fall to the weak side you strengthen the weak side. But I learned from my mistakes and had the strength to overcome my booze problem," Tuccaro explains.

In the early 1970s Tuccaro travelled to Yellowknife "with a change of clothes and \$100 in my pocket. I planned to stay for one week."

But his one week visit turned into 20 years of employment with CBC radio. Tuccaro has taken a one-year leave of absence from CBC to concentrate on his present cultural coordinating agenda.

For years his humor remained among his friends and family and within the confines of CBC, until one day in 1980 when he met another entertainer, Winston Wuttunee.

Wuttunee is from the Red Pheasant reserve in Saskatchewan and has been a gifted entertainer and humorist for many years.

"I met Winston at a folk festival and after we talked Winston said I was a very funny guy and should be up on stage. He asked me on stage during his performance and although I was hesitant, I got up there with him and we hit it off almost immediately.

"Winston told me something I live by today. He said, 'Never be shy to make someone happy' and that's where I gain my strength from whenever I'm facing a crowd," says Tuccaro.

"Today, Winston and I are like bread and butter," Tuccaro laughs. Tuccaro says because of the publicity he receives, he never forgets where he came from — Fort Chipewyan.

"Whenever I think I'm getting too big for myself, I remember my people back home. I don't want people to say, 'Look! He thinks he's too good for us' or 'No sense saying hi — he won't talk to us.' It would kill me if I ever had that aura around me," Tuccaro says.

And he is a family man.

"I've been married for 19 years and I have a great deal of respect for my wife. When I was in Edmonton and looking at all the other women, fashion models, ladies attending the conference, it was easy for me to say there is no one worth 19 years of marriage. It never goes beyond a dance," Tuccaro admits.

Then laughingly he says, "Now I've been asked to attend a Native women's conference in Saskatoon in October. I told my wife there's going to be 700 women there. My wife said 'Good luck.'"

"I have a wonderful wife and two lovely children and I know this. My wife put up with seven years of my drinking. She's such a good woman — she had to be," he says.

In recent years there has been a demand for him to host big events across the country but Tuccaro says his family and work comes first.

"Sure I know I could probably make a life of being an entertainer but my family is my life. Besides, once you taste Great Slave Lake water you never want to leave."

Tuccaro says all he wants from life is to go through it and try to leave a nice trail behind him. But he also wants the last laugh.

"On my tombstone I want it to read, 'George Tuccaro — See, I told you I was sick.'"

"When people read it I'll still be trying to squeeze a chuckle out of them," Tuccaro laughs.



George Tuccaro

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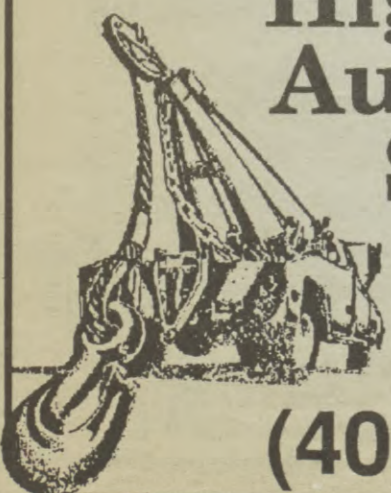
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Native Entertainers

WINSTON WUTTUNEE: A dynamic entertainer

By Rocky Woodward
Windspeaker Staff Writer

SASKATCHEWAN

Over the years Winston Wuttunee has captured the hearts of his audience with humorist storytelling, songs about Indian culture and its people and he even dances a mean Metis jig.

Wuttunee has made people laugh wherever he goes — Europe, the United States, on national television, the Edmonton Folk Music Festival — Wuttunee has done it all.

His songs are rated among the best and as a songwriter and singer Wuttunee has become a household name in the Native world.

If there ever was a Native entertainer who deserved a standing ovation for his work with children as a storyteller or as a performer — Wuttunee deserves it.

Originally from the Red Pheasant reserve in Saskatchewan, not only is Wuttunee an entertainer but he also understands the ways of the sweetgrass, the sweatlodge and he has nothing but pride for Indian and Metis people.

He can speak his Native tongue, Cree, with the best of them and he is a firm believer in his Native roots — "It's where I come from and I'm proud of my heritage," Wuttunee said.

Wuttunee classes himself as "an ordinary man." And he is an ordinary man but with one difference — he is a talented man brought up in the ways of sharing.

Wherever there is a large gathering of Native people you can usually find Wuttunee, either performing or simply visiting with his many friends. His bright smile and explosive personality has caught many people off guard, until they see in his

eyes, a genuine sincerity and friendliness. And he always has a story to tell.

"I learned from Winston to never be afraid to make people happy and I live by his rule," said another entertainer, George Tuccaro.

And Wuttunee takes his career seriously.

Once when he was asked to appear on a CFRN television show in Edmonton, he only had three hours to make it from his home in Saskatchewan to Edmonton, and he made it.

"When you make a commitment you never, never let those people down," commented Wuttunee.

As a recording artist Wuttunee has numerous cassettes which he has released over his singing career and none have been more loved than his song Musceecho.

At special gatherings he sings the song and people stand as Wuttunee taps on an Indian drum and faces the four directions, singing Musceecho.

I saw Winston perform at huge events, the Batoche celebrations, the Edmonton folk festival and on national television. He is dynamic.

I have watched him perform for children of all races and as I watched I saw the smiles appear on each child's face.

He has a way of drawing the audience to him no matter what age group and one day I found out how he does it — by just being himself.

There is an aura that surrounds Wuttunee, a gift he was born with, just as his friend George Tuccaro said about his own talent. And like Tuccaro, Wuttunee never abuses his talent.

"When you perform for people, it must be straight from the heart or they will see through you. If you'll just be yourself,

nothing can go wrong," Wuttunee once told me.

Today Wuttunee is still working hard. Just recently he was in Edmonton visiting schools along with the Edmonton city police, acting as a role model while singing and talking to students. The police department couldn't

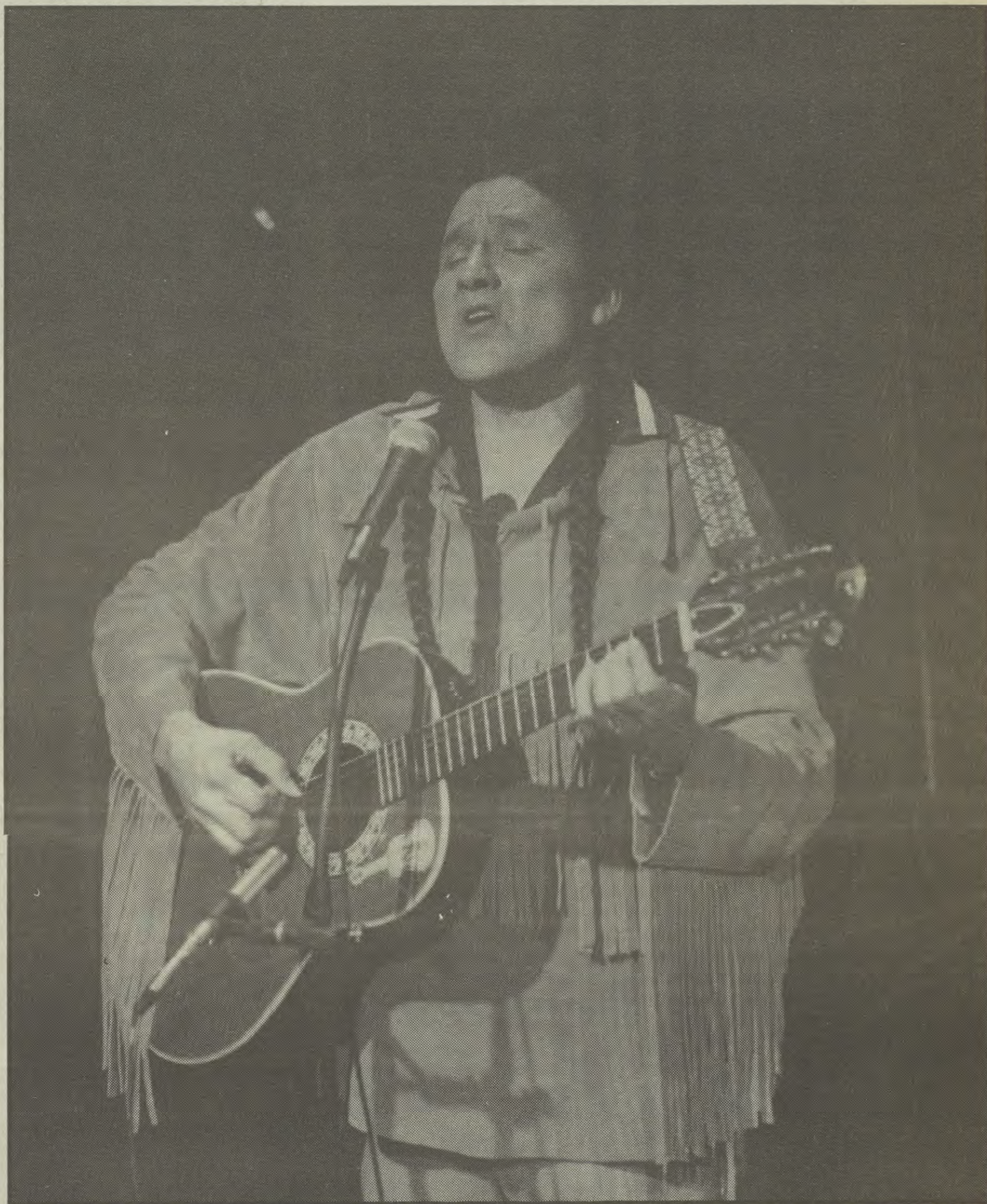
have picked a better representative to act as a Native role model on behalf of Native people everywhere.

Over the years Winston Wuttunee, the storyteller, the songwriter, the singer has become one of the most sought after Native entertainers in the coun-

try.

It is something he richly deserves because he paid his dues while never once forgetting where he came from — his roots the Cree Nation.

For that, he's earned a chunk of the spotlight. Musceecho Wuttunee.



Winston Wuttunee

Bert Crowfoot

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Arts & Entertainment

Native spirituality working behind prison walls

'Through the use of Native spiritual ceremonies and customs, prisoners learn to forgive themselves and to deal with their own guilt. For them the sweatlodge and the pipe become tools to break the cycle of poverty, alienation and violence.'

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

Some 10 years ago the use of sweetgrass and a sweatlodge within the confines of federal penitentiaries was never heard of. Today though, all of that has changed — as *The Spirit Within*, a National Film Board of Canada film production, depicts.

The film, directed by Gil Cardinal and Wil Campbell, focuses on Native spiritual elder Bobby Woods and the Native prisoners he visits in jails across Western Canada.

The film takes us inside prison walls at Prince Albert, Drumheller, Grande Cache and other provincial and federal institutions, on a tour of inmate interviews, lectures and spiritual Indian ceremonies.

The uniqueness of the film is it shows a Native rehabilitative program, which offers Native prisoners a chance to learn about their own Indian spirituality and take part in their own customs, does work.

To begin with, the film focuses on how it was in jails before Native ceremonies were allowed behind the walls. Interviews with past prisoners like Joe Blyan show the viewers a time when jails were living hell — especially for Native people.

"Back then a lot of Natives in jail totally broke down. They broke our spirits and once you went in you came out different," said Blyan during one of those interviews.

"A lot of guys lost good time and did hole time for what we have now, the sweats," explains Woods in the 50-minute film.

The film follows Woods as he conducts lectures with Native prisoners on spirituality and during his prison yard sweatlodge ceremonies.

Years ago the only spirituality available to a prisoner was supplied by the Salvation Army or various non-Native church denominations. Many Native prisoners turned to them because nothing was offered in regard to their own Indian spiritual customs.

Cardinal and Campbell have focused on a topic that has been neglected for years. Yet as their film shows it's probably one of the most important programs available to Native prisoners today in jails across the country.

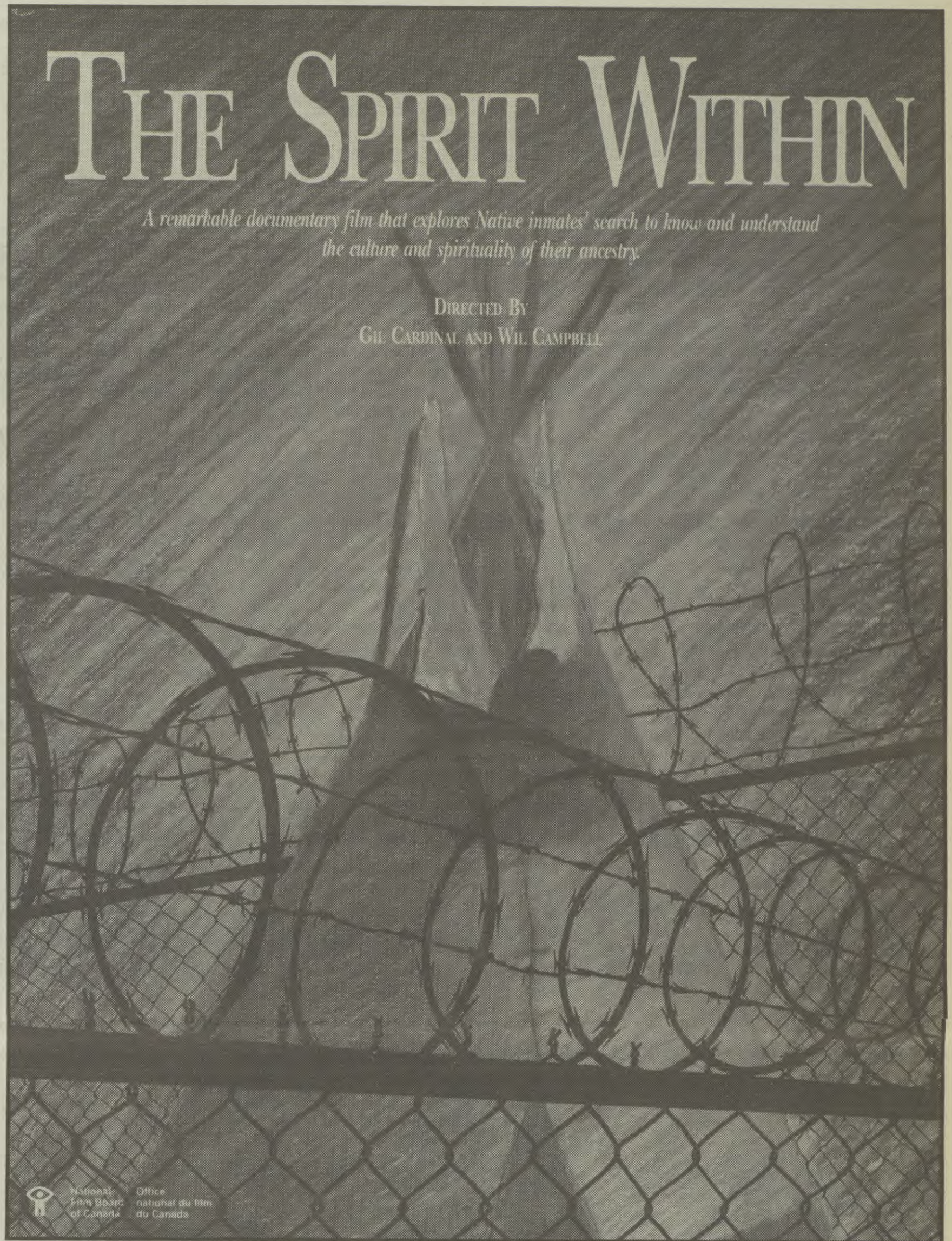
"A film like this should have been done 10 years ago. After watching the film I can imagine how terrible it must have been without the sweats, the pipe and the sacred circle in jails before they were allowed," commented John Fletcher after a viewing of *The Spirit Within* at Poundmaker's Lodge.

Cardinal and Campbell have shown that Native prisoners are benefiting from the elders, spiritual leaders and the sacred circle program that is normally not on the prison agenda.

"It gives Native prisoners a chance to learn about themselves. The cultural aspect is definitely there," said Poundmaker's executive director Pat Shirt.

Although the film might have worked better if it had used Bobby Woods as its main subject (we catch glimpses of Woods throughout the film). But nothing bad can be said about the message of *The Spirit Within* — "through the use of Native spiritual ceremonies and customs, prisoners learn to forgive themselves and to deal with their own guilt. For them the sweatlodge and the pipe become the tools to break the cycle of poverty, alienation and violence."

The Spirit Within is definitely worth seeing. It can be obtained by calling the NFB at 495-3012.



The Spirit Within, produced by the Edmonton-based North West Centre of the NFB, is the story of how Native Indian prisoners in four western Canadian correctional facilities have won the right to practise their traditional spirituality behind the walls of places with names like "Stoney" and "P.A.". This recognition was won by inmates only after a lengthy struggle in which, to quote Saskatchewan based Native elder Bobby Woods, "A lot of guys did time in the hole...for us to have what we're having now...a lot of guys lost good time."

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| Sunday, June 9 | Benefit Concert for National Legal Defense Fund featuring Errol Ranville and the C-Weed Band, Tom Jackson and others. (1:00 - 4:00 pm) |
| | Banquet Honoring Outgoing National Chief Georges Erasmus. |
| Monday, June 10 | Day I Annual Assembly (9:00 am - 7:00 pm)
Candidates Open Forum (7:00 pm)
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| Tuesday, June 11 | Day II Annual Assembly (9:00 am - 5:00 pm)
Election of National Chief
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| Wednesday, June 12 | Day III Annual Assembly (9:00 am - 5:00 pm)
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"Celebrating 20 Years"

Advertising Feature

Teamwork making Siksika Fashions a success

By Heather Andrews
Windspeaker Staff Writer

SIKSIKA NATION, ALTA.

A Native business is beginning to taste success and the manager credits an exceptional blend of employee talent and dedication as the contributing factor.

"It looks like we've turned the corner now," says Terry McMaster, manager of Siksika Fashions, located 60 miles from Calgary on the Siksika reserve.

The business began in 1989 but has only recently begun to advance past the early struggling stages any new economic venture experiences.

McMaster attributes the increased success to several factors. "Mostly it was the determination and excellent workmanship of our employees, especially our seamstresses back at our production facilities." The women take great pride in their work and don't consider a garment ready for distribution, whether it's a T-shirt or a jacket, unless it's perfect, he says.

"Our sewers have made us what we are today, their hard work and pride. And we want to go on record recognizing that fact," he says. Any suggestions from customers for altering of Siksika designs have been brought to the seamstresses, who re-design innovative alternatives to correct the problems.

Siksika recently announced its new line of half-zipper jackets. "We have quilting on the yoke, which is really our trademark, and it matches up with the image on the back," McMaster explains. The new addition is available in three of Siksika's already established designs, Four Winds, West Wind, Dawn and a new design titled Sharing. As usual, Siksika uses the artwork of aboriginal artist Al Manybears to inspire their fashions.

McMaster says the organization has also benefited from recent attendance at trade shows where the increased exposure and added sales gave it a boost. "For example our sales at the economic development and trade show in Edmonton last month were great, and a lot more people have seen and heard about us now as well."

Siksika distributes its fashions through a shop in the reserve's commercial complex and through a network of major department stores and smaller businesses.

The manager feels the staff has a good co-operative spirit. Each employee is a valuable member of the team, right from the sales clerks to the general manager Richard Harkinson and board of Sedco, the umbrella organization under which Siksika Fashions is operated.

"Everybody had a belief in our future, even through the rough stages. They hung in there and stayed with us and made us a success," says McMaster.



Siksika Fashions' halfzipper jackets

Bert Crowfoot



Siksika Fashions seamstresses

Bert Crowfoot



Fashions in the making

Bert Crowfoot

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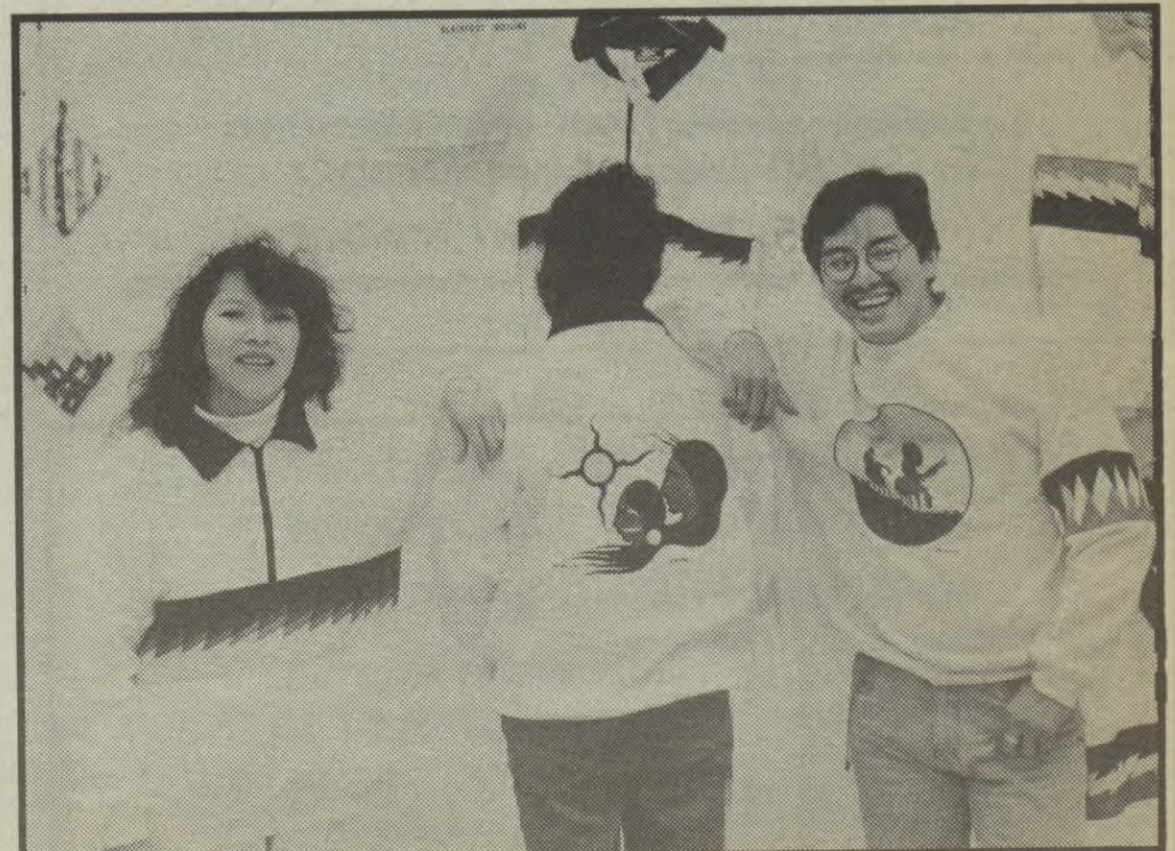


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AIDS

Having unprotected sex is playing roulette

Sixth in a series

A 13-part series on AIDS in Alberta is appearing on provincial television stations and in provincial newspapers. The campaign is intended to provide Albertans with information and models for changing behaviors which put them at risk of HIV infection. Since AIDS was first reported in 1981, 323 Albertans have been diagnosed with the illness. Of these 176 (54 per cent) have died. Over 1,000 Albertans have tested positive for HIV, the virus that causes AIDS and it's estimated as many as 6,000 may actually be infected.

The practice of selling sex for money has taken on a new and frightening dimension with the arrival of HIV, the virus that leads to AIDS. As a result of HIV, people buying sexual favors might find they're getting more than they bargained for.

Fortunately, many of the people working the streets have learned to protect themselves. They use latex condoms properly to prevent the spread of many sexually transmitted diseases, including AIDS. The same can't be said for everyone.

A large number of people view themselves as being safe from infection although they participate in some very risky behaviors. Without facing the risks, many still view the idea of unprotected one-night stands

or short-term relationships as safe so long as their partner "looks good" or is part of the group. Others feel because they inject drugs only every so often they are safe.

The reality is any activity that leads to infected blood, semen or vaginal fluid being passed from one person to the other is potentially fatal.

Unprotected sexual intercourse with a casual acquaintance or sharing injection drug equipment can be more correctly referred to as roulette. Like Russian roulette played with only one bullet, this type of roulette provides no warning of when or where a person will get infected; just a strong chance of eventual infection.

HIV is different in many ways from other sexually transmitted diseases. One difference is a person can be infected for up to 10 years before any symptoms of the disease show. That means a person who is infected probably not only looks perfectly well and feels fine, they may not even know they are infected. They can unknowingly pass the virus on to others.

If you plan to have sexual intercourse with someone you have been seeing for less than six months, use a condom. If you have been having "safer sex" for six months or more and are sure your relationship is monogamous, you can both be tested for HIV and then make your own decisions. If you inject drugs, use only your own needles and sy-

ringes; avoid sharing. If you must share equipment, learn how to clean it properly with bleach and water.

Changing our behavior so we can protect ourselves is the key to preventing the spread of HIV. When we make informed decisions, we don't take chances. Protect yourself from AIDS and

sexually transmitted diseases.

For more information about HIV infection in Alberta, call the health unit in your community.

If AIDS is affecting someone you love, help and support are available from your community AIDS organization: Calgary (228-0155), Edmonton (429-2437), Grande Prairie (538-3388),

Red Deer (346-8858), Lethbridge (328-8186), High River (938-4911) and Jasper (852-5274).

Watch Facing AIDS with Dr. Bryce Larke, medical director Alberta Health AIDS Program. For viewing times call (403) 427-5266 toll free through the government of Alberta RITE number in your phone book.

FACING AIDS

DID YOU KNOW...that while the pill or other methods of birth control may prevent pregnancy, they cannot prevent infection with HIV. Only abstaining from sexual intercourse or proper use of a latex condom can do that?

Count Yourself In June 4th



Put Canada's Census To Work For You.

When you complete and mail your Census form, you help to ensure that your community gets its fair share of government funding for schools, hospitals, vital social services, housing, effective multiculturalism programmes, and fair employment opportunities.

The Census only happens once every five years. That's why it's so important that you include everyone in your household on your Census form. Any information you give on your Census form is protected by law and kept confidential. Please complete and mail your Census form June 4th. Because, with you, the Census makes good sense.

If you haven't received your Census form, please call toll free, 1-800-267-1991. Call for HELP from 9:00 a.m. to 9:00 p.m., Thursday, May 30th through Friday, June 7th (excluding Sunday).

1-800-267-1991



The Swan River Indian and Metis Friendship Centre would like to take this opportunity to salute the Duck Bay Square Dancers

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Advertising Feature

Institute focuses on northern environmental and social issues

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

An Edmonton-based organization is doing everything it can to get the public involved in northern Canada's environmental issues. And using Native people is one of the key ingredients in its plans for success.

"The Canadian Circumpolar Institute recognizes the aboriginal people of this country have the answers to solving our environmental concerns," says institute director Dr. Cliff Hickey.

"After all, you become an expert by applying your knowledge over a period of time and the Indian people have been doing that since historical times," he says.

Originally, the Canadian Circumpolar Institute served mostly the needs of academic researchers at the University of Alberta where it is located in the Biological Sciences Building. At that time it was known as the Boreal Institute for Northern Studies. "But recently the university revamped and tightened its budget and it was decided to broaden the institute's use. Now all people who have a need for information about the northern regions have access to our services," Hickey explains.

The institute has regular communication with communities in northern Alberta and the Northwest and Yukon territories. It grants seed money to various

organizations, ranging from private foundations to the Indian Association of Alberta, for research projects and training programs. Other funds for projects come from private organizations, government and industry sources.

"While our main concern is the environment, we also get into social concerns as well," says Hickey. He cites as an example his institute's desire to see northern residents, who are mostly Native people, offered employment opportunities in sustainable, community-based ventures. Natives are especially valued as employees because of their knowledge and respect for nature.

"But employees have to be comfortable dealing with other Canadians who are in the mainstream of society and our northern people are often isolated from southern Canada and more business-like ways," he says. Job skills programs, which in the past often spent large portions of time on everyday life skills, will be revised to allow for basic programs to be run first.

The institute is also affiliated with a 200,000 item library. The Canadian Circumpolar Library is the largest northern library in Canada and one of the largest in the world. "We are networked by computer to many other government agencies and institutions and can access information quickly from our extensive data bases," he says. With the institute operating out of extremely cramped conditions, he hopes to

move into larger quarters soon.

A monthly newsletter, Polar Access, keeps university and local constituencies informed on institute activities and programs.

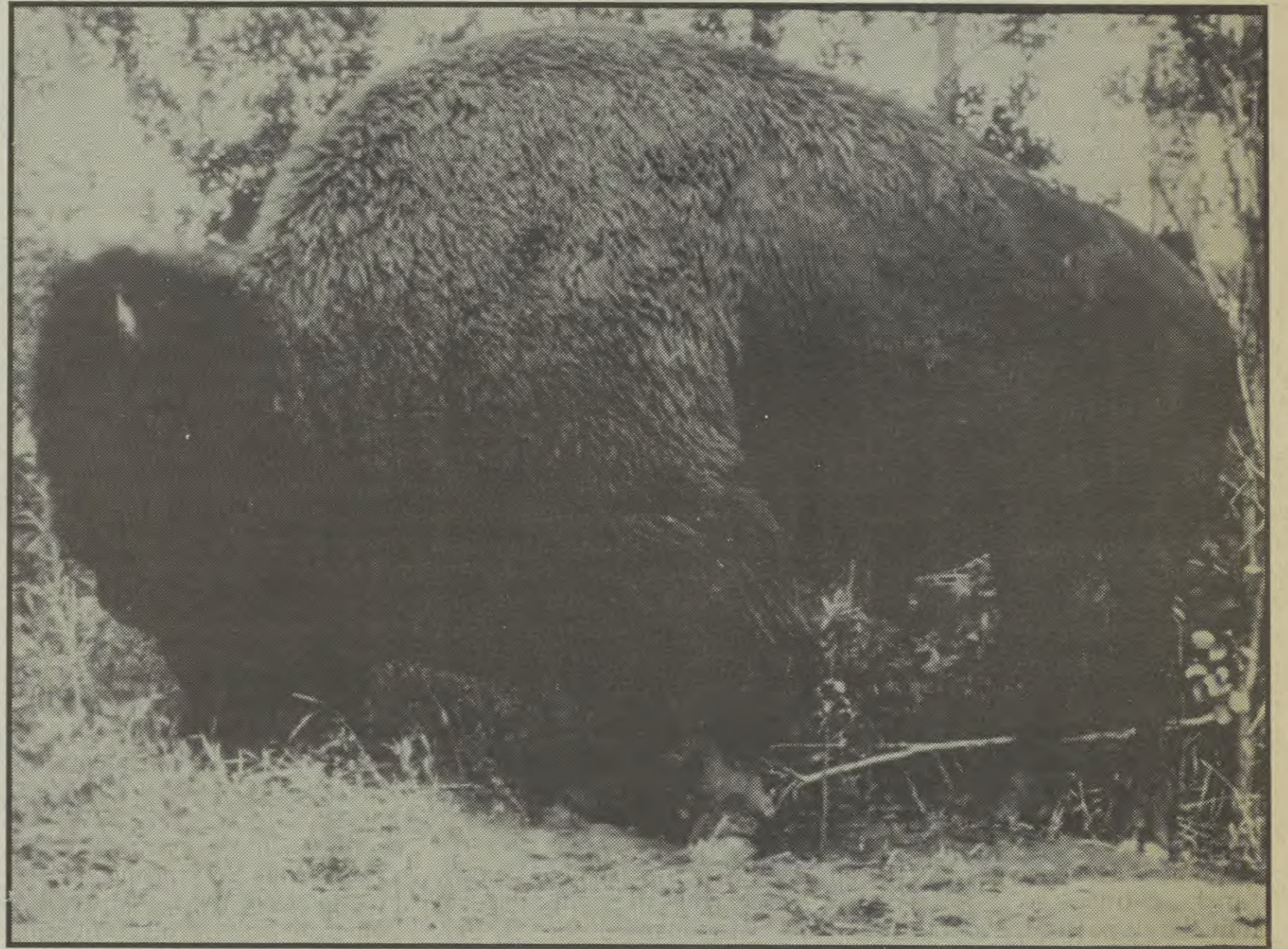
Recent projects include publishing of the book *Lac la Biche and the Early Fur Traders* by Edward J. McCullough and Michael Maccagno, which col-

lected the historic data available on fur trading activities and the evolution of the fur trade in the Lac la Biche area.

Institute staff estimates as many as 200 circumpolar and/or northern research projects a year are being undertaken concurrently. Frequently, special studies are commissioned by the

people of the North, usually on problems that have direct implications for northerners.

"After all, times are changing. It is vital we continue to direct attention to problem areas in the northern environment. Canada's Native people and their knowledge are a valuable resource," says Hickey.



Bison

Photo courtesy of the Canadian Parks Service



Canadian Circumpolar Institute

The Canadian Circumpolar Institute at the University of Alberta is proud to continue a 30-year tradition as one of the premiere northern research centres in Canada.

CCI co-ordinates and supports the research efforts of some 100 on-campus northern experts through grants, awards and contracts.

Our associates include specialists in the social, economic, political, health, wildlife, environmental and earth sciences. Professional faculties also participate in the institute's research programs.

We can provide independent research and publication services to northern Native community, government and industry groups.

CCI's interdisciplinary approach is currently being used in projects relating to:

- Sustainable Community-Based Economic Development and Resource Management
- Traditional Knowledge in Land Use and Renewable Resource Planning
- Distance Education and Human Resource Development and Training
- Climate Change and Environmental Effects Research

CCI is affiliated with the Canadian Circumpolar Library. With some 200,000 items, it is a worldclass collection of reference and database information on the Canadian circumpolar north.

*"Dedicated to
Excellence in Northern
Research and Research
Applications"*

For further information, contact:

Dr. Cliff Hickey, Director
Canadian Circumpolar Institute
G-213 BioSciences Bldg.
University of Alberta
T6G 2G1
Phone: (403) 492-4999
Fax: (403) 492-1153

Blood Reserve

One of rodeo's best laid to rest

By Tom Russell
Contributing Writer

BLOOD RESERVE, ALTA.

The rain fell like gentle tears as the Blood reserve laid to rest one of its most prolific cowboys.

Levi Black Water Sr., 55, one of the most noted Indian cowboys in North America, died suddenly in a tragic accident April 22 and was laid to rest on the Blood reserve April 27. He and his wife Theresa were married for 34 years. She said Levi was her sweetheart and met him while they were both quite young. They later moved to Yakima, Wash., where they raised their children Jackie, Joyce and Levi Jr.

There Levi and Theresa developed a relationship that saw them through hard times.

"We went through the usual fights all young couples go through but we managed to pull through. Levi was such a good provider we never had to worry about anything, he always made sure we were well taken care of and we made sure we never went to bed mad at each other," she said.

Levi and his young family returned home when one of his relatives was sick. The family then decided to move home permanently and the Black Water family settled at their present location, where Levi got into the ranching business. That gave him the opportunity to perfect the roping and steer wrestling skills which would take him to the top of his profession.

He led the Canadian Professional Rodeo Association in steer wrestling in 1976, but an unfortunate injury kept him from

winning the year-end title. Levi won numerous titles and buckles, plaques, a commemorative Winchester rifle and trophy saddles in his illustrious career.

When a cowboy is enjoying success in the rodeo arena it is said his horse plays a large part in how well he performs. Levi was lucky. He had a horse he raised named Buck, who carried him to the winners' podium and the pay window at nearly every rodeo they entered. Buck, a champion in his own right, showed Levi his greatness by being named the IRCA's All-Around Horse in 1987 for his competitiveness over the years.

Levi instilled the competitive spirit into his children as they would have to practise in the early hours of the morning before going to school.

"Before we went to school he would have us practising in the arena at six in the morning and then when we came back from school we would have to practise again. He really pushed us to do our best," said Jackie.

Levi was elected as a Blood councillor in 1970, serving the tribe for two consecutive terms which he completed in 1974. Chief Jim Shot on Both Sides was so impressed with Levi's work ethic as the public works and housing chairman, he kept him in the position after his re-election in 1972.

Among his earlier accomplishments in the field of sports was being named the Golden Gloves winner in the early 1950s. Levi also branched out into hockey, playing with the St. Catherine's hockey club and later mellowed into oldtimers hockey with the Blood reserve Oldtimers Hockey Club, which

participated in hockey tournaments as far away as St. John's, Newfoundland.

His wife accompanied him everywhere he went. Theresa said it was his way of showing his appreciation for their years together. Together they went on numerous trips and even made it to the honeymoon hotspot of North America — Hawaii.

When Levi was in his prime he showed his cool aggressiveness in the rodeo arena and let his actions speak for themselves. In 1983 he entered the rodeo arena in Eden Valley and set a blistering pace by roping a calf in a super-quick 8.3 seconds. He set an IRCA record that would stand for only one year. The following year Levi proved he was still the man to beat as he smoked his calf in an equally fast time of 8.2 seconds. His record still stands today in an era where young cowboys are trained in modern day technical and psychological methods.

One of Levi's sayings to his family and friends was "To be the best, you have to compete with the best and beat them." He took his own words of wisdom literally. During one rodeo when he was 52-years-old, he went up against three of the top young ropers: Levi Jr., Slim Creighton and the ever steady Robert Bruised Head. He outperformed them to win the rodeo. Theresa said he was very proud he was able to show them that for him being the best meant competing with the best and beating them.

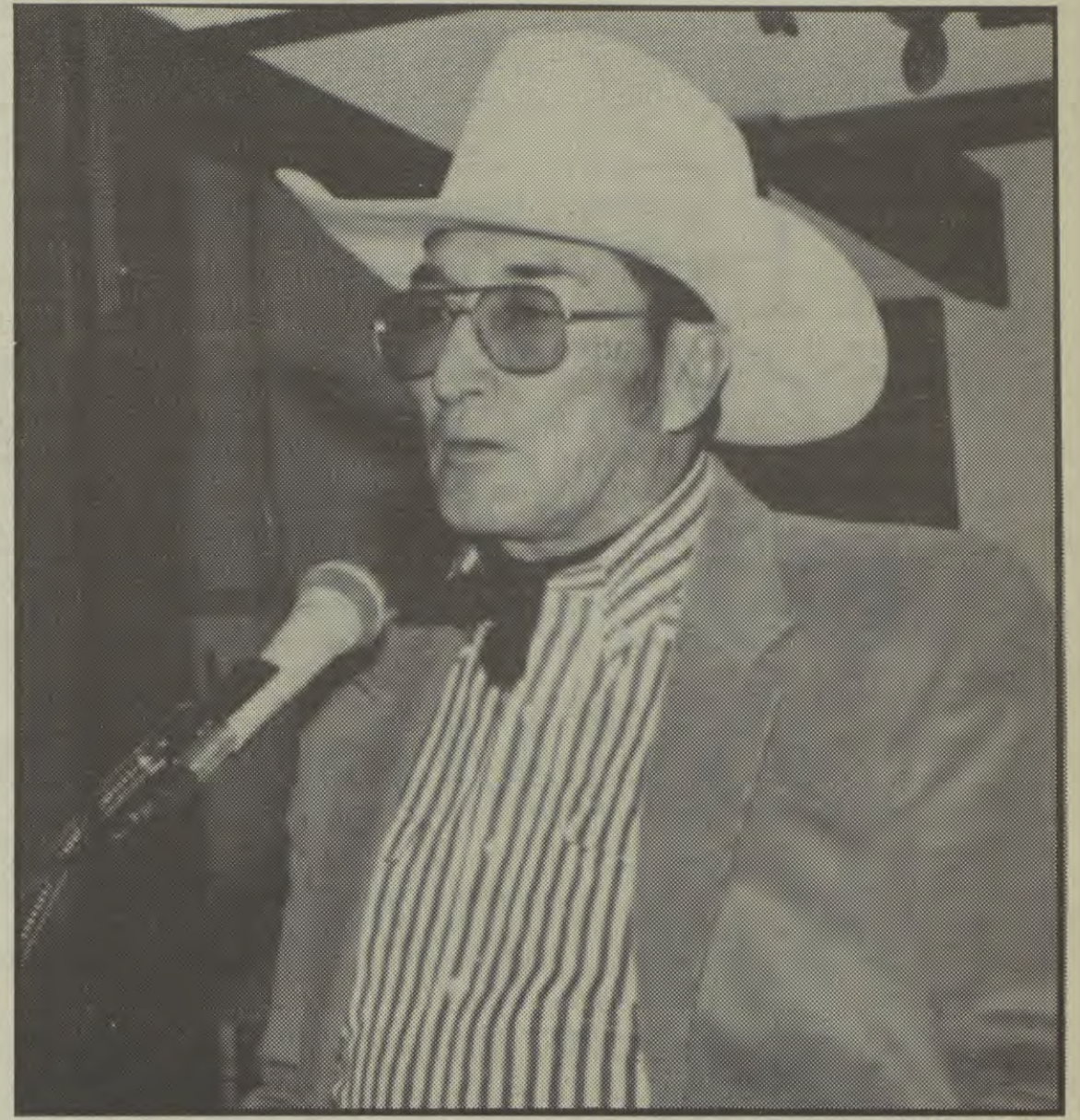
"He mentioned to me after the rodeo he was still able to beat these young kids," said Theresa, noting everyone in the stands "just went crazy" when he beat the young ropers.

Levi was a loving man to his family but stern when he thought his children were stepping out of line. He was also a generous and giving man and donated a calf every year to the Roman Catholic church.

His children recalled the memories they cherished of their father. "He was always there to help me out," said Joyce. "He didn't say too much but his actions said a lot and I know he loved me very much."

"I really loved my dad. He really pushed us so we could accomplish things and I give him total credit for what I am today," said Jackie. "He was such a strong man and we all have so much respect for our dad."

Levi Jr., who followed his fa-



Jim Goodstriker

Levi Black Water at Blood reserve banquet in 1989 where he was honored by the rodeo club

ther into the winners' circle, said his dad was his greatest inspiration.

"He was everything to me. He taught me at a young age the work ethics I carry with me today. He was such a good provider and he passed that trait onto me. He was always kind of quiet and not the kind of man who always said 'I love you' or to get emotional. He showed his love, he didn't have to say it," he said.

Levi welcomed his son-in-laws, Lewis Little Bear and Jim Russell Jr., and daughter-in-law Anne into his home and in his later years enjoyed each of his grandchildren as though they were his own children. He had nicknames for each one like 'My little breadbasket' for his oldest grandchild Kasey, because he liked to eat so much.

Wherever Levi went, because of his popularity people of all ages and from all walks of life were attracted to him. He enjoyed everyone's company to the fullest and many people were enriched by knowing him. He served on many boards and was president of the Blood Tribe Agricultural Society, where he was instrumental in securing the building for the use of all the

cowboys. He was also a director of IRCA and a Gold Card Member. Levi was also a member of the American Quarter Horse Association for many years.

Theresa deeply loved her husband and said words were not enough to pay tribute to the man she spent her life with.

"He was my world. I really loved Levi. He did everything for us and he was always there when we needed him. Sometimes I find it so hard, like how can we go on in life without him because he took care of us so well we didn't have to worry about anything. There were times when he would hurt my feelings and he knew he hurt them so he would apologize to me, just like when we were first living together. That's how I think our love was so strong," she said.

Levi enjoyed life to the fullest and liked listening to Elvis Presley songs among others.

Somewhere up there in cowboy heaven sits the king of rock 'n' roll with a cowboy hat on and the king of rodeo with a guitar in his hands, singing songs and reliving the legacies they left behind.

(Russell is the managing editor of Kainai News)

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Deadline: May 27, 1991

THE CONSTITUENCY BOUNDARIES COMMISSION ACT, 1991

Notice of Sittings for Hearing Representations Regarding Proposed Constituencies for the Province of Saskatchewan

PREAMBLE

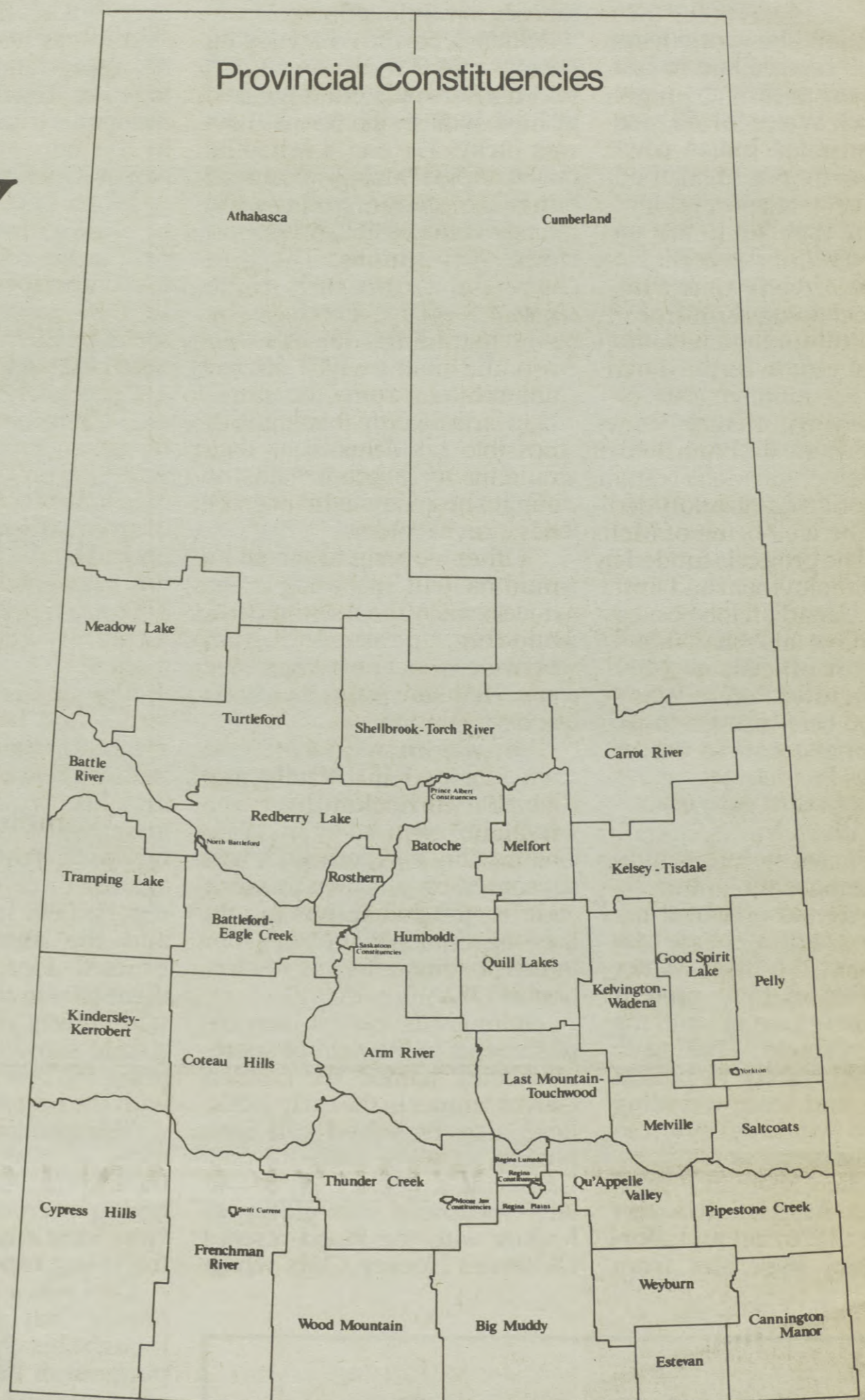
The Electoral Boundaries Commission was established by *The Electoral Boundaries Commission Act, 1991* consisting of:

Dr. John H. Archer, O.C., S.O.M. (Chairman);
the Honourable Mr. Justice E. C. Malone; and
the Honourable Mr. Justice R. C. Barclay.

Section 9 of the Act directed the Commission to prepare a report containing the Commission's recommendations respecting constituency boundaries. In proposing these boundaries, the Commission is directed:

- to divide the area of Saskatchewan north of the dividing line described in the Act, into two constituencies; and
- to divide the area of Saskatchewan south of the dividing line described in the Act, into 64 constituencies; and
- to prepare boundary descriptions for each proposed constituency; and
- to propose a name for each proposed constituency.

The map published with this notice describes the Commission's proposals for the boundaries, and names of the 66 constituencies.



NOTICE OF HEARINGS

Section 17 of the Act directs that:

In performing its duties pursuant to this Act, the commission shall sit at those times and places the commission considers necessary to obtain adequate input respecting the areas of Saskatchewan to be included in proposed constituencies and the boundaries of those constituencies.

The Commission has determined that sittings with respect to a hearing of representations by interested organizations and persons with respect to the proposed constituencies shall be held at the following places and times:

SASKATOON, MONDAY, JUNE 3, 1991	10:00 a.m.	REGINA, WEDNESDAY, JUNE 5, 1991	10:00 a.m.
City Council Chambers 222 - 3rd Avenue North		City Council Chambers 2476 Victoria Avenue	
SWIFT CURRENT, TUESDAY, JUNE 4, 1991	10:00 a.m.	NORTH BATTLEFORD, THURSDAY, JUNE 6, 1991	10:00 a.m.
Court of Queen's Bench 121 Lorne Street West		City Council Chambers 1291 - 101st Street	

Only those organizations or persons may make representations at any of the foregoing meetings that have, 24 hours prior to the date of the meeting sought to be addressed, given notice in writing to the Commission, stating the name and address of the person by whom such representation is to be made and indicating concisely the nature of the representation and on whose behalf it is made.

Such notice must be sent to:

Mr. Keith Lampard,
Secretary, Electoral Boundaries Commission,
Suite 301, 2222 - 13th Avenue,
Regina, Saskatchewan
S4P 3M7

Fax - 787-4052
Telephone - 787-4000

Copies of maps, legal descriptions of constituencies and other relevant matters may be obtained by contacting the above.

SASKATCHEWAN

Advertising Feature

Program to prepare women for successful careers

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

August 2, 1991 is going to be a big day in the lives of 20 Metis women.

That's the day a new program starts which will prepare the participants for successful careers in business administration and management.

"When they graduate next May, they will have certificates from the Northern Alberta Institute of Technology's microcomputer institute or the equivalency of the first year in certified management accounting," says program co-ordinator Tracy Freidel.

The project is the brainchild of the Women of the Metis Nation, a non-profit organization dedicated to the well-being of Metis women. The project is funded by Canada Employment and Immigration's Canadian Job Strategy.

"We have also had lots of input from officials at NAIT, most recently Percy Woods. They have been a big help with establishing a course curriculum," says Freidel.

Students will be bused to NAIT's Westerra campus in Stony Plain for much of the course. At the main campus they will have a week of Native spirituality with Lorraine Sinclair of the Mother Earth Healing Society as instructor. "As well, the

non-Native teachers involved are participating in a Native awareness workshop before classes begin," says Freidel.

Interviewing for suitable candidates to fill the 20 positions will begin in July. Typically, the women chosen will have had trouble finding and keeping suitable jobs. An aptitude test will help establish the best course of studies for each individual as well. Freidel also assures unsuccessful applicants they will be referred to possible programs in other institutions. The group expects the 20 openings to fill up fast.

"Upgrading courses in English and mathematics might be advisable for some. We'll try to help arrange for this and other possible problems, such as arranging for student loans and suggesting day-care possibilities," says Freidel.

Other courses over the 10 months will include personal development, goal setting, image building, personal financial management, job search skills, law, bookkeeping, marketing and accounting.

"In addition to NAIT, we were helped in establishing a suitable curriculum by a questionnaire sent to many Metis women in 1989, when we were researching the program. We asked them what they felt they would require in order to get into such a course and where they wanted to go in their future ca-

reers," explains Freidel.

An eight-week job placement is a highlight of the program. "We have established several possible employers, with Nova Corporation of Alberta, the Al-

berta government, the Public Service Alliance, the City of Edmonton, Esso and Shell all expressing an interest," she says.

The 20 positions will likely be filled by Edmonton-area women.

"Eventually we would like to expand to any location in Alberta where there is a need," says Freidel.

More information can be obtained by calling 484-7989.

EDUCATIONAL OPPORTUNITY FOR WOMEN

BUSINESS ADMINISTRATION / MANAGEMENT TRAINING

Women of the Metis Nation invite applications for a 43 week Business Administration/Management Training Program beginning August 2nd, 1991. Financial assistance is provided through Canada Employment & Immigration.

Qualifications include:

- 25 years of age and over
- unemployed and/or seeking career change
- ability to attend classes in Edmonton area

Please send resume with covering letter
by June 30th, 1991 to:

Women of the Metis Nation
P.O. Box 818
Stoney Plain, Alberta
T0E 2G0



All friendship
centres, band
offices and
Metis settlements
in Alberta

WHERE CAN I GET **Windspeaker** ?

The following are locations where Windspeaker is made available to our readers in Alberta. If you would like to distribute Windspeaker, please call Joanne at (403)455-2700.

Windspeaker is available in all Mac's Convenience stores in Edmonton, Sherwood Park, Devon and Calgary.

ARROWWOOD

- Arrowwood Grocery

BONNYVILLE

- Native Handicrafts

BOYLE

- Skeleton Lake Resort (R.R. 1, Site 50, Box 6)

BROCKET

- Ed's Service

CALGARY

- Billy's News & Smoke Shop (206-7 Ave. S.W.)
- Calgary City Hall
- Harry Hays Building
- Mac's Stores (All Locations)
- Open Country Books (1304 - 4th St. S.W.)
- Urban Indian Youth (1139 Riverdale Ave. S.W.)

CARDSTON

- Cardston Shell Food Store (64 - 1st Ave. W.)
- K & T Redimart Confectionary (325 Main St.)
- Red Rooster Food Store (364 Main St.)

CLUNY

- Bow River Trading Post
- P.G.'s Enterprises

DUFFIELD

- Paul Band Counselling Serv.

EDMONTON

- AADAC (10010 - 102 A Ave.) - Alberta Metis Women's Council (11339 - 88 St.)
- Bearwoman & Associates (16447 - 117 Ave.)
- Bissell Centre (10527 - 96 St.)
- Drake Hotel (3945 - 118 Ave.)

- Edmonton's Food Bank (10218 - 111 St.)
- Health Care and Rehab Spec. (10611 Kinsway Ave.)
- Klondiker Hotel (15326 Stony Plain Road)

- Mac's Stores (All Locations)
- Money Mart (12614 - 118 Ave.)
- Peace Hills Trust (Mn Flr., 10011 - 109 St.)
- Settlement Investment Corp. (2nd Floor, 11104 - 107 Ave.)
- West End Bingo (17304 - 105 Ave.)

ENILDA

- Carrie's Diner & Catering

FAUST

- Lakeside Coffee Shop

FORT MACLEOD

- Fort MacLeod Auction Market
- Head-Smashed-In Buffalo Jump
- Hodnett's IDA Pharmacy Ltd. (222 - 22 St.)

- Java Shop (Greyhound Station 2302 - 2nd Ave.)
- Mac's Convenience Stor (538-24 St.)
- Midnight News

FORT McMURRAY

- Indian Affairs Canada (200, 9913 Briggs Ave.)
- Safeway (131 Signal Rd.)
- Safeway (Franklin Ave. & Hardin St.)
- Peter Pond Shopping Ctr. (9913 Hardin St.)

FORT VERMILION

- Fort Gas Bar

- Freisen's General Store
- Little Red Air Service Ltd.
- Lucky Dollar Foods
- Sheridan Lawrence Hotel
- Clay's Service
- Gleichen Lucky Dollar
- Old Sun College
- Saveway Foods & Clothing
- Siksika Lodge & Alcohol Program
- Siksika Pharmacy
- Thrifty Market
- Wilson's Service
- GOODFISH LAKE
- Cardinal Cash & Carry
- GRANDE CACHE
- Grande Cache Hotel
- HIGH LEVEL
- Action North Recovery
- High Level Super 'A'
- Liz Dutch Pantry & Cheese House
- Our Place
- Stardust Motel
- HIGH PRAIRIE
- H & E Schween Holdings Ltd.
- High Prairie Auto Sales & Salvage
- Kentucky Fried Chicken
- Prairie River Jr. High School
- Raven Motor Inns (Hwy 2)

- HINTON
- Native Employment Services (108 Metro Building)
- HOBEBEMA
- Big Way Foods
- Champions Place Restaurant
- Ermineskin Arts & Crafts
- Ermineskin Auto Care Centre
- Hobbema Auto Centre
- Indian Health Services
- Maskwachees College

- Panee Memorial Agriplex
- Peace Hills Trust (Maskwachees Shopping Ctr., Hwy 2A S.)
- KEG RIVER
- Keg River Cabins
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- The Native Perspective (CFWE 89.9 FM)
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- Green's Pop Shop & Grocery (613 - 13th St. N.)
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- Marketplace Shell (1818 Mayor Macgrath Dr.)
- Mayor Macgrath Mohawk (1202 Mayor Macgrath Dr. S.)
- University of Lethbridge

MORLEY

- Nakoda Lodge
- Stony Indian Park - Campground & Store
- PADDLE PRAIRIE
- Ghostkeeper Store & Husky Bar

PEACE RIVER

- Seeken's Inn
- Odd Spot - Q Mart
- West Hill Shell (7401-100 Ave.)

PINCHER CREEK

- Red Rooster Food Store
- T-Bear Gas Bar/Food Mart

RIMBEY

- Hummels Gas 'n' Splash

ROCKY MOUNTAIN HOUSE

- David Thompson Resort
- Modern Men's Hairstyling
- R. M.H. Chamber of Commerce
- Ritz Cafe
- Rocky Native Arts & Crafts
- Rocky Turbo
- Shopper's Drug mart
- SLAVE LAKE
- Acklands Ltd.
- Cimaksis Trading Post
- Fisherman's Cove
- Harold's Speedee Mart
- Maga's Clothing
- Sawridge Drugstore
- Sawridge Plaza
- Sawridge Truck Stop
- SPUTINOW
- Sputinow General Store
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- Ft. Ethier Lodge (3802 - 56 St.)
- WILDWOOD
- Mander Holdings (1980) Ltd.

Ranch a haven for disabled children

By Heather Andrews
Windspeaker Staff Writer

SHERWOOD PARK, ALTA.

Imagine loading bags of medicine, 1,100 diapers and 45 cases of canned milk as part of preparations for going on a family holiday. For a local Metis couple, such preparations are a regular part of their yearly activities.

Roberta and Philip Lehne have devoted their lives to fostering handicapped children, especially young Native people. "Philip was raised in a succession of foster homes in Saskatchewan, so he felt really strongly about providing a stable home environment for these special kids," explains Roberta.

The couple began fostering in 1978 and since that time have had as many as eight children in their Sherwood Park acreage home at one time, where they operate the Silver Springs Children's Ranch.

"Even when we've had a houseful here at the Silver Springs Children's Ranch, we always pack everyone up and head for a month's vacation on Vancouver Island," says Roberta. Roberta quit her job to go into fostering children, while Philip is a long-haul trucker. Since they have their own rig, he can arrange to have a month off every summer.

Currently the couple has only two children in their home. One youngster, Amanda, has family in the Rocky Mountain House area. "Our own three are grown up now and out on their own,"

says Lehne.

"We keep in close touch with Amanda's parents and often travel to traditional gatherings to enable Amanda to keep in touch with her extended family," says Roberta.

The Lehnés didn't participate in many cultural activities in their growing up years, so they enjoy attending sweats and prayer circles for Amanda now.

Over the years, the couple has cared for multiply-handicapped youngsters who are blind and deaf, paraplegic, and who frequently have seizures. "Little Amanda, who is nine years old now, for example took meningitis at the age of two-and-a-half and is severely handicapped," she says.

Children have remained in the Lehne home for as long as six years with some going on to adoptive homes. "In every case we have seen the children benefit from our care and they have been able to go on to improved lifestyles compared to what they had before they were placed with us," she says.

The couple offers respite care to Native and non-Native families who have a handicapped child at home but need a safe temporary placement at holiday times.

The ranch also offers some opportunity for after school and summer employment. "We frequently need staff, depending on the number of children in our care and I need occasional afternoons off too," she says.

More information about this caring home can be obtained by calling (403)922-6299.

Silver Springs Children's Ranch

Compassionate respite care for your handicapped child. Short or long term arranged. Metis and Treaty children welcome.

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Telephone (403) 423-3404 • Fax (403) 493-0888
Mailing Address: P.O. Box 1313, Edmonton, Alberta T5J 2M8

EDMONTON, May 9: Nine major contracts valued at more than \$60 million have been awarded by Alberta-Pacific Forest Industries, for work ranging from concrete supply to construction camp building and catering for the development of the pulp mill near Athabasca.

Additional announcements will be made as contracts are awarded during the construction camp building and catering for the development of the pulp mill near Athabasca.

Additional announcements will be made as contracts are awarded during the construction phase.

The major contracts awarded to date are:

- Atco Ltd. of Spruce Grove; supply and installation of a 500 trailer unit construction camp.
- Consolidated Concrete of Edmonton; installation of batch plant to supply concrete for the construction.
- Graham Brothers Contracting Group of Edmonton; site preparation.
- McGregor Contracting Ltd. of Edmonton; temporary power installation.
- A joint venture of National Caterers of Vancouver and the Athabasca Native Development Corporation of Fort McMurray to provide catering to the construction camp.
- North American Construction Group of Edmonton; underground services for the construction camp; and water, sewer and electrical services to construction camp buildings.
- Stuart Olson Construction of Edmonton; pulp warehouse and mill stores building.
- Western Caissons, Edmonton; piling installation.

Equipment from Consolidated Concrete, Graham Brothers and North American Construction is already on site and work will begin in the next day or so.

1 9 9 1 • C E N S U S

CENSUS DAY
June 4 • Count Yourself In!

First Nations Peoples Are Important.

June 4th is Census Day in Canada and it's an important day for Aboriginal peoples and their communities.

Census information is a valuable resource for First Nations in the areas of economic development, land claims and the collection of information for an aboriginal data base. The information you provide can be used to document the need for improved educational facilities and training programs...collect data on mobility and housing...and provide accurate statistical data for First Nations peoples.

Remember the Census is NOT a registration and participation will not negate Treaty Rights or land claims negotiations.

So, "Count Yourself In" on Canada's Census Day, June 4th.
It only takes a few minutes and it'll be time well spent.



Statistics
Canada

Statistique
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Canada

Census Day

Count yourself in on Census Day, June 4

EDMONTON

On a summer day this year we will all be asked to do something that might seem a bit out of character with our national personality.

On Census Day, June 4, over 26 million Canadians from coast to coast will be asked to set aside regional, language and economic differences and fill in and mail back census forms.

This national duty occurs twice a decade and provides a wealth of information that will have an impact on decision-making in every part of our country for years to come.

Enumerators will ensure census forms reach every Canadian household in the week before June 4. By completing and mailing back the forms, we can help the only nationwide comprehensive survey of population and agriculture compile an accurate profile of our country.

Some people may have questions and concerns about the

census and the type of information they are required to provide.

But all census information is confidential. No one has access to the information on your personal census form. Neither can the information on your form become available to anyone or any organization through any means for any reason, not the courts, not the RCMP or any government department.

Now census information is available to everyone through the advisory services division of Statistics Canada at regional reference centres across the country, but no data is ever released in a manner that would allow it to be traced to any individual.

The reference centres are open to the public and information can be viewed or publications purchased. StatsCan collects, compiles, analyzes, abstracts and publishes the census information, providing a valuable resource for businesses, organizations and individuals. All data is published in aggregate or summary form only.

So census data is available to everyone but the information on your form is available to no one. It becomes an unidentifiable part of an ocean of information.

People will find help in filling out their forms — even if they don't speak either of Canada's official languages — as close as the nearest phone. The telephone assistance service provided by StatsCan can give nationwide, toll-free assistance and advice in a wide variety of languages.

By simply calling the nearest StatsCan regional office in the week following Census Day, a visit to the home and assistance by a helpful rep can be arranged. Canada's census is vitally important to everyone and people from all regions of our land can help provide a fair place for themselves in the future by simply counting themselves in on Census Day, June 4, 1991.

It's a small task but one that will play a large part in securing a better tomorrow.

DID YOU KNOW...A Canadian study by Angus Reid Group in 1989 indicated that 86% of Canadians favoured compulsory recycling, 83% supported regulation to minimize excess packaging, and 77% believe polluters should be jailed—Moore Business Form and Systems Ltd.

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Limited space available, apply now.

Send information to:

Silver Springs Children's Ranch
Box 193
Ardrossan, Alberta
T0B 0E0



Providing status Indian people with free, confidential counselling for concerns such as:

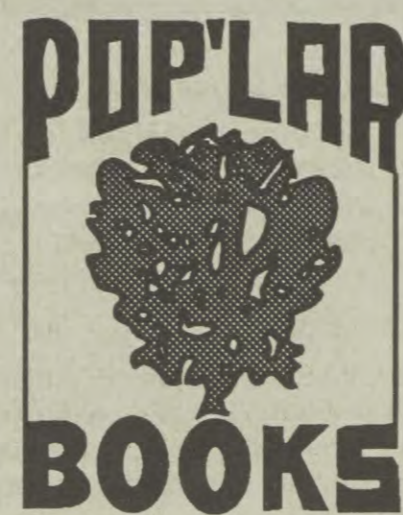
- marital and family problems
- bereavement
- addictions
- boarding school experiences
- sexual abuse and many more

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1 9 9 1 • C E N S U S

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- Roles / Rules / Responsibilities
- Spiritual Awareness
- Balance of Life
- Elders / Healers / Medicine Men and Women / Helpers
- Native History / Legend / Stories

We provide Addictions Awareness Workshops based on the Native insight of alcoholism, substance abuse and solvent abuse. We have designed these workshops to be very effective especially for the Native person's point of view. For a non-Native to do such a workshop for Native people, you will find the impact of such a workshop to be very minimal to the Native clients attending. Our design allows the Native person to totally understand clearly and walk away content from our workshop.

Services provided

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- Cross-Cultural Workshops based upon Native Culture
- Addictions Awareness workshops based on the Native insight of alcoholism
- Individual and Group Addictions Counselling
- Elder advice in Human Development Workshops
- Native Cultural / Spiritual Retreat service
- Social Native Activity service
- Conference Project service
- Native Cultural Camp service
- Cree Language lessons / Cree Syllabic writing
- Research/Study and Survey services
- Cree-Chip Native Language Interpreting Services
- HIV - AIDS Awareness



Morningstar Consulting

Human Development Consultants
Suite 14, 6725 - 124 Avenue
Edmonton, Alberta T5B 4N5
Phone: (403)471-6997

For more information call John Gambler or Louise Laboucan Smith

NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO:

VICTORIA ST. JACQUES

Take notice that on the 12th day of June at 9:30 a.m. a hearing will take place in Wetaskiwin Family Court. A Director under the Child Welfare Act, will make an application for permanent guardianship of your child, born on February 11, 1976. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

Contact: Nadine Lastiwka
Alberta Family and Social Services, (city): Wetaskiwin
Telephone: (403) 352-1284

NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO:

BEVERLY WAPASS

Take notice that on the 12th day of June at 9:30 a.m. a hearing will take place in Wetaskiwin Family Court. A Director under the Child Welfare Act, will make an application for permanent guardianship of your children, born on March 4, 1981, April 28, 1982, January 12, 1989. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

Contact: Betty Walker
Alberta Family and Social Services, (city): Wetaskiwin
Telephone: (403)352-1283

NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO:

ARLENE CRIER

Take notice that on the 10th day of June at 9:30 a.m. a hearing will take place in Wetaskiwin Family Court. A Director under the Child Welfare Act, will make an application for permanent guardianship of your children, born on June 27, 1982, February 9, 1988, April 18, 1989. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

Contact: Nadine Lastiwka
Alberta Family and Social Services, (city): Wetaskiwin
Telephone: (403)352-1284

The Yellowhead Tribal Council

is accepting applications for a *NURSE/HEALTH EDUCATOR*. This position requires one of the following: *Public Health Degree, Master's Degree in one of the health fields, or a Social Sciences Degree. Previous experience working in Native Communities definitely an asset.*

CLOSING DATE: May 31, 1991

Please submit a resumé and a letter of application to:

The Yellowhead Tribal Council
#307 Westgrove Building
131 - First Avenue
Spruce Grove, Alberta
T7X 2Z8

FIREFIIGHTER PRE-HIRING CLINIC

The City of Calgary Fire Department will be holding a competition to hire Firefighters. An Information Clinic will be conducted to advise prospective candidates of the various tests they will be required to undergo. The Clinic is not a prerequisite or requirement of the application process, but is an opportunity for individuals who are unfamiliar with the testing procedures to view and "walk through" each component of the process. The Clinic will be held on Saturday, June 15, 1991 at 10:00 a.m. at:

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Calgary, Alberta



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EMPLOYMENT OPPORTUNITY

REPORTER

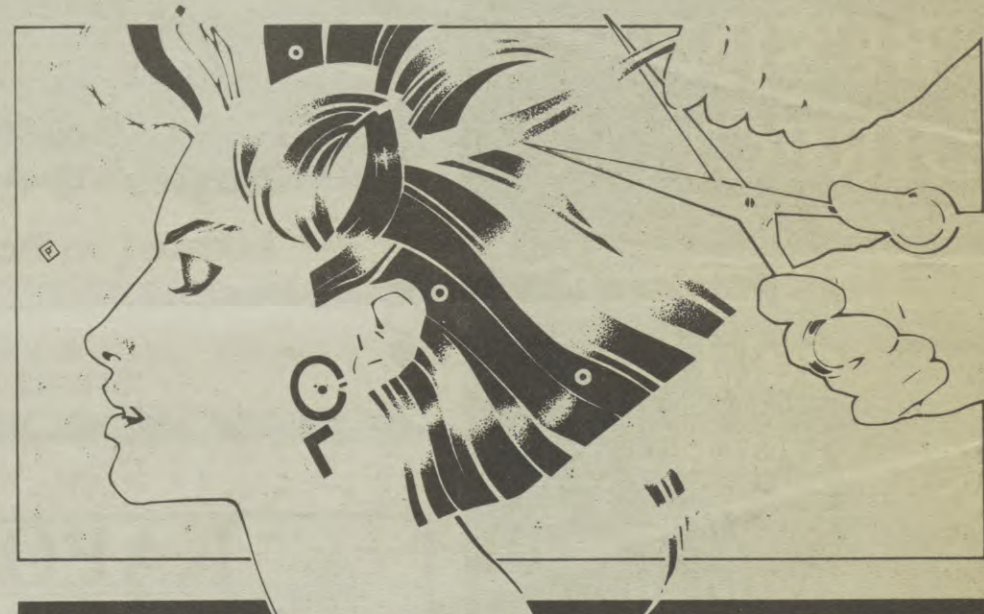
North America's leading Native newspaper, has an opening for a reporting position. The successful candidate should be experienced, must have a vehicle, and be currently unemployed or, if employed working an average of 20 hours or less per week. Preference will be given to Aboriginal candidates.

Send applications to:



15001 - 112 Avenue
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Fax: (403)455-7639

BEAUTY CULTURE PROGRAM



**Grouard Campus
September 3, 1991**

The 10-month Beauty Culture program provides instruction and practice in cosmetology and hairstyling techniques. Throughout the program, high standards are stressed and students are prepared to challenge the Apprenticeship and Trade Certification Branch theory examination.

Instruction is provided in hairstyling, haircutting, permanent waving, hair coloring, massage and salon management.

Entrance Requirements: Applicants must be at least 18 years of age with a Grade 10 academic standing. Applicants must provide a transcript.

Graduates of the program can be employed as apprentices and must accumulate an additional 1400 hours of apprenticeship training in a salon and pass the Apprenticeship and Trade Certification Branch practical examination to complete the apprenticeship. Upon completion of the apprenticeship, graduates receive an Alberta Completion of Apprenticeship Certificate and a Journeyman Proficiency Certificate.

For more information and/or registration, please contact:

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



YOUR CAREER SECTION

To advertise in the June 7th issue, all ad copy must be at our offices no later than Friday, May 31st at 4:00 p.m. - just call (403)455-2700 or fax us at 455-7639

CAREERS

AMISK COMMUNITY SCHOOL has the following opening:
CULTURAL DIRECTOR

The Cultural Director is responsible for cultural activities in the school, preparing materials for 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 XII, knowledge of Native culture and language and an ability to work with children of all ages.

Please send resume by June 21, 1991 to:
Mr. D. Kirby, Principal
Amisk Community School
Box 960 Lac La Biche, AB T0A 2C0
Phone: 403-623-4548 Fax: 403-623-5659

EMPLOYMENT OPPORTUNITY Youth Cultural Coordinator

Duties:

- coordinating and running youth programs

Qualifications:

- grade 12 education
- must have own vehicle and hold a valid class 5 driver's license
- ability to work on own initiative with minimal supervision
- salary negotiable depending on experience and qualifications

ENQUIRIES AND RESUMES TO:

High Level Native Friendship Center
Box 1735
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Tsuu T'Ina School, Sarcee, requires teachers for primary school. Special education certification or administrative training and experience an asset.

Send resumes to:
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(403) 238-2677



EMPLOYMENT OPPORTUNITY

QUALIFICATIONS:

- an appropriate level of education and training.
- various administrative and management experience.
- familiarity with the Native community and Native organizations.
- demonstrated ability to prepare written proposals.
- supervise staff.
- deal successfully with various private and government funding sources.
- the ability to speak aboriginal languages will be considered an additional asset.
- must have a valid driver's license and vehicle.

ADDITIONAL INFORMATION:

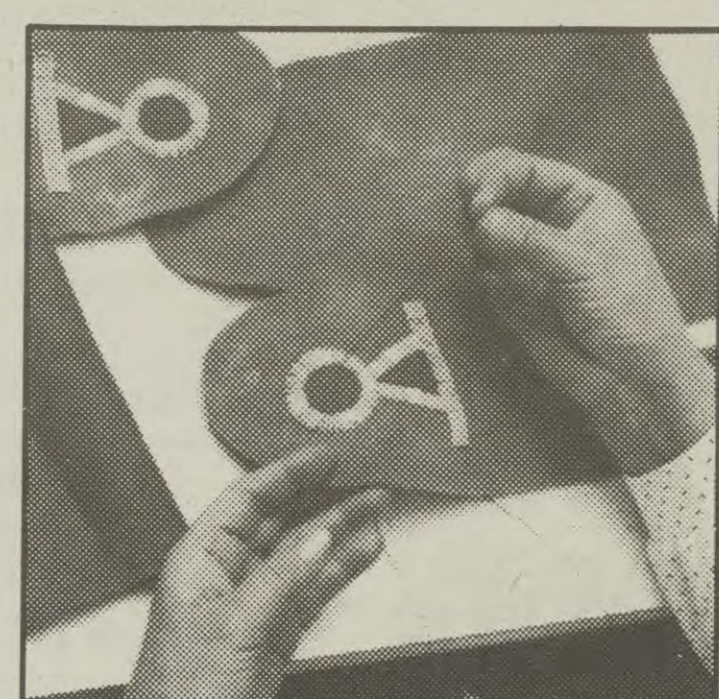
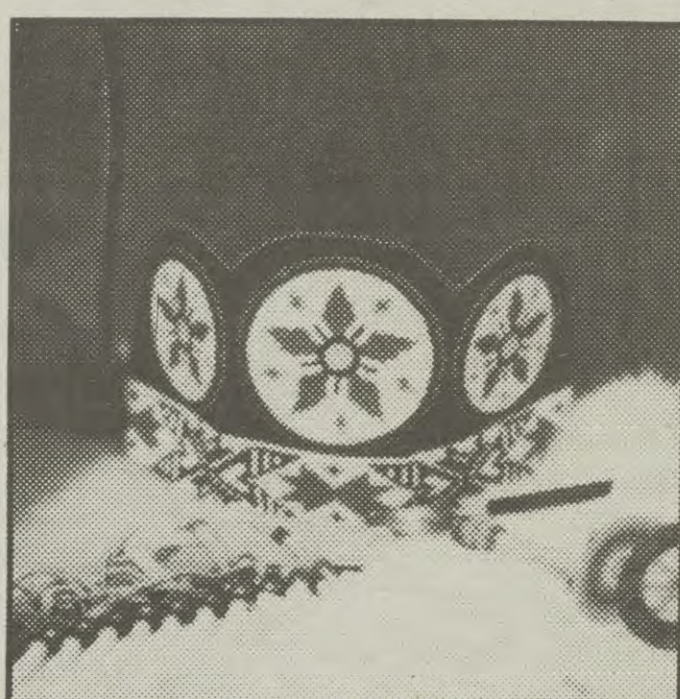
Monies are available through Canada Employment Center for travel to interviews, if a person is unemployed or in the process of being laid off. If you should fall into either of these categories, we would appreciate your applying for these funds. See your local Employment Center for more information.

SALARY IS NEGOTIABLE. THE POSITION CLOSING DATE IS JUNE 30/91.
ENQUIRIES AND RESUMES TO:

JOHN LOFTUS, PRESIDENT, BOARD OF DIRECTORS
HIGH LEVEL NATIVE FRIENDSHIP CENTER
BOX 1735
HIGH LEVEL, ALBERTA
T0H 1Z0



Native Cultural Arts Programs



Programs begin September 3, 1991 at the Grouard Campus.

Native Clothing Design

The 10-month Native Clothing Design program provides instruction in sewing and design. Traditional and contemporary native motifs and design elements are stressed. Students learn a variety of sewing and decorative skills through lectures, demonstrations and sewing projects. Decorative arts such as beading, moosehair tufting, embroidery and ribbon applique are included.

Applicants should be at least 17 years of age, have a minimum Grade 10 academic standing and demonstrate a strong interest in native clothing design. Acceptance into the program is based on a skills appraisal test and a personal interview. Mature students without the academic requirement may be accepted based on the test and interview.

Native Traditional Arts

The Native Traditional Arts program stimulates cultural awareness and appreciation of traditional native art forms. Instruction in a range of arts and craft forms is offered. Through individual courses, workshops and presentations, interested persons may participate in specific courses that may be of particular interest to them. Courses include beadwork, porcupine quillwork, native footwear, featherwork, birch bark work, basket making and others.

Applicants for most courses should be at least 17 years of age. Applicants should have an interest in native art and culture.

For more information and/or registration, please contact:

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



Justice system to be explored at conference

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Natives involved in the justice system from across Canada and the United States will come together in Edmonton for a two-day conference on Native justice.

The Indian Justice Symposium will see all Native panelists and speakers tackle the question 'what is an Indian justice system and how will it work,' said conference co-ordinator Brian Calliou.

The conference, which runs June 27-28, is intended for chiefs, councillors, senior managers and other Native leaders to help them achieve greater self-determination in the area of justice, said Calliou.

Calliou is confident if the conference, funded by the Alberta Law Foundation, is kept "narrow and practical something can result."

The Indigenous Bar Association came up with the idea and timed it to follow the release of the Cawsey and Rolf reports, said Calliou.

The report of the task force chaired by Alberta Court of Queen's Bench Justice Allan Cawsey found Alberta Natives are "victims of racism and dis-

crimination" in the criminal justice system.

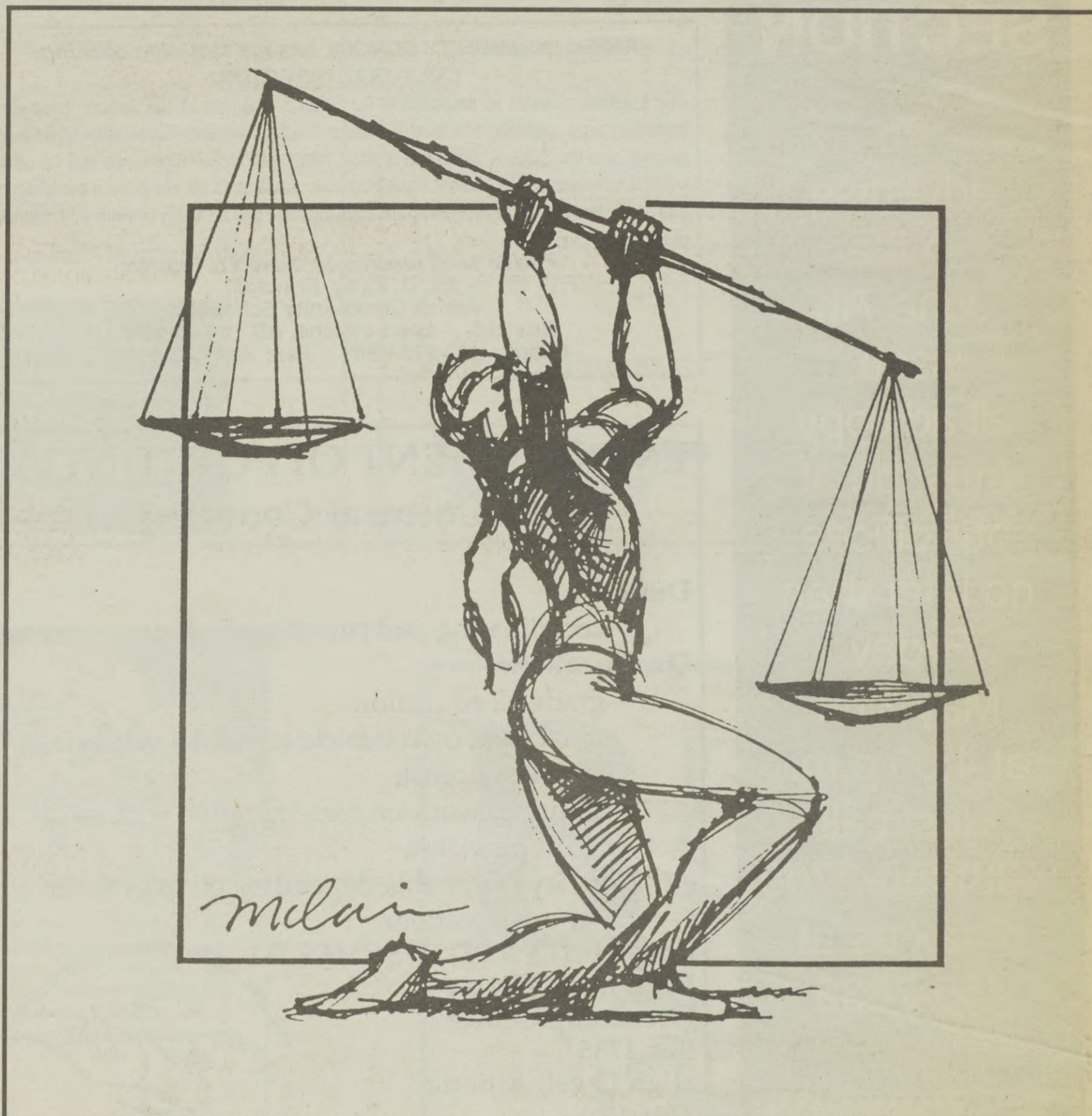
The Rolf report found cultural ignorance, rather than racism, to blame for the tense and troubled relations between police and the Blood Tribe of southern Alberta. The government established the public inquiry, headed by Assistant Chief Justice Carl Rolf, March 1989 after complaints dating back 12 months about policing on the reserve from band members. Both reports were released March 25.

Figures from the solicitor general's department indicate about 31 per cent of prisoners in Alberta's provincial and federal jails are Native. About 35 per cent of young offenders are Native. Natives make up only four per cent of the population.

Calliou said issues and recommendations made in the reports will be discussed at the conference.

As a special treat for conference participants, Manitoba MLA Elijah Harper is scheduled to speak June 28, said Calliou.

The symposium, taking place at the Mayfield Inn, is open to the public. Those interested are asked to pre-register by June 14. The cost is \$150 and \$80 for students. For more information call Calliou at 470-5777.



Graphic by Kim McLain



"WHAT IS AN INDIAN JUSTICE SYSTEM? HOW WOULD IT WORK?"

- Peacekeeping and Law Enforcement in Indian Communities
- Alternative approaches to Charging and Prosecuting in Indian Communities
- Indian Courts and Tribunals
- Incarceration, Parole and Alternatives
- Treatment, Rehabilitation, Restoration to Community
- Comprehensive Criminal Justice System for Indian People

OF SPECIAL INTEREST TO: Anyone involved and active in Indian Justice Matters at any level, including: Chiefs, Councillors, Elders, Band Members, Judges, J.P.'s Police, Band Constables, Probation and Parole Officers, Government Officials and Native Students.

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JUNE 27th - 28th, 1991

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PANELISTS & PRESENTERS

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Rick Souers, Oregon	Catherine Twinn, Alta.
Dan Kirby, Siksika	Tom Dore, Sask.
Paul Chartrand, Man.	Adrian Stimson, Alta.
Brian Thorn, B.C.	Gary Ladouceur, Ont.
Linda Locke, B.C.	Stewart Paull, N.B.
Harry Laforme, Ont.	And Others

SPECIAL GUEST SPEAKERS

Wilton Littlechild, M.P., Alberta
Ethel Blondin, M.P., N.W.T.
Elijah Harper, M.L.A., Manitoba



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Please Register Prior to JUNE 14th, 1991

Registration Fee — \$150.00 Students — \$80.00
Late Registration Fee (after June 14th, 1991) — \$200.00
Payable to : INDIAN JUSTICE SYMPOSIUM

P.O. Box 91, R.R. #1, Site 2
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Fax: (403) 470-3909 Attention: Symposium Registrar
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