

Wind speaker



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QUOTABLE QUOTES

"... Columbus was just another pawn in a game where only the white pieces get to move."

-Richard Wagamese
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October 12, 1992

North America's Leading Native Newspaper

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Blockade down; both sides talking

By Linda Caldwell
Windspeaker Staff Writer

GITWANGAK, B.C.

A blockade of a CN rail line in northwestern B.C. has come down and Gitksan band members are working with the provincial government to settle the dispute.

Gitksan chiefs and spokesman Don Ryan met with the B.C. ministers of forestry and aboriginal affairs last week to address the problems caused by the transfer of assets from Westar Timber to Repap, a Montreal firm.

The transfer of assets, which included timber rights and a super mill called Carnaby, forced the closure of two smaller, older mills, Rim and Westar Kitwanga, which was on the Gitwangak reserve. This put about 110 people out of work.

The financially troubled Westar owes these workers severance pay but so far none of the laid off workers have received any money, Ryan said.

Social assistance benefits are paid to the band in a lump sum at the beginning of the fiscal year, based on a band estimate of how many people need the assistance. The assessment was made before unemployment insurance payments for the laid off workers ran out, and now the band is paying out about \$25,000 a month more than it got from the

government.

The assets should never have been transferred, Ryan argues. First of all, the timber licenses are on land held traditionally by the Gitksan people. And forestry minister Dan Miller was on a leave of absence from Repap, where he worked as a mill wright for 12 years, when the assets were transferred to Repap.

The Gitksan asked the Supreme Court for a judicial inquiry. "We lost that action because there were huge loopholes in the conflict of interest legislation and in the forest act," Ryan said.

The NDP government's own investigation found Miller was in a slight conflict of interest, and B.C. Premier Mike Harcourt suspended him without pay for three months. He will return to his position as forestry minister when the three months are up.

The blockade was erected at midnight on Sept. 16 on the Gitwangak reserve north of Smithers, halting all train traffic between Prince George and Prince Rupert for six days.

CN got a court injunction against the blockade. The Gitksan decided to challenge the injunction and three warriors volunteered to be arrested.

The Gitksan want the B.C. government to insure the laid-off workers get severance pay and they want help to expand their economic opportunities and re-train some of the former mill workers.



Day-dreaming

Laura Vinson and Free Spirit were the house band for the Dreamspeakers festival in Edmonton. For more festival coverage, see Pages 16 & 17.

Leah Pagett

Support deal, leaders urge

By John Holman
Windspeaker Contributor

YELLOWKNIFE

Equality and self-government for Native people are reasons to vote for the constitutional accord in the Oct. 26 referendum, national Native leaders told the Northwest Territories' legislature.

Representatives from the Metis National Council, the Native Council of Canada, the Inuit Tapirisat of Canada and the Assembly of First Nations recently urged the members of the legislative assembly to vote yes.

The new constitution will right the wrongs of history against the Native people of Canada, said AFN grand chief

Ovide Mercredi. In the past, Indians and Inuit were discriminated against because they were different. The constitutional package will protect their right to be different and their inherent rights to self-government.

"It means the end of dominance, the end of dominance of one society over another for too long," Mercredi said. "The constitutional amendments, if they survive the test of the people, will not only end dominance, but for people who have spent all their lives fighting for the recognition of their rights, it means that they can now concentrate on the future."

The amendments outline that treaty rights will have to be interpreted liberally by the courts, forcing Ottawa to honor treaties that have been unen-

forced for up to 125 years.

Mercredi admitted the deal won't answer all demands, but it is a step to settling them.

ITC president Rosemary Kuptana agreed. She supports the constitutional amendments.

The Inuit government, to be created under the Nunavut land claim agreement, will eventually have constitutional protection. And Inuit people will finally get what they've desired: admission in Canada as full and equal partners, Kuptana said.

The Nunavut government, as part of the ITC land claim, will receive constitutional protection under the new Charlottetown accord, she said.

"If Inuit conclude self-government agreements, as contemplated by the Charlottetown accord, then all aspects of these

agreements will be constitutionally protected," Kuptana said.

Listening intently was Charlottetown accord supporter Ethel Blondin-Andrew, Western Arctic MP. She admitted it was a compromise.

Rejecting the deal will reject gains made at the constitutional table; gains Mercredi and Kuptana spoke about, said Blondin-Andrew. The deal also means the Territories can gain provincehood through federal negotiations, without the approval of other provinces.

"This is as good as it's going to get. I really think we have an awful lot to lose if we don't accept what we've achieved. We have to recognize our own success," she said.

(Story courtesy of the Press Independent.)

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MISSING CHILDREN

The nightmare of a missing child is something no family wants to endure. This week, we are featuring photographs of missing children from across Canada, along with some important tips that can help you protect your child from abduction.

See Pages 18-23.

DREAMSPEAKERS

It was the first gathering of aboriginal film makers, entertainers and film buffs, but it won't be the last. Dreamspeakers' debut in Edmonton attracted thousands of people for a week of viewing films and celebrating aboriginal culture.

See Pages 16 & 17.

AD DEADLINES

The advertising deadline for the October 26th issue is Thursday, October 15th at 2:00 p.m.

Justice system discriminates

OTTAWA

The Canadian government needs to do more to improve its record of human rights for aboriginal peoples and rid its justice system of racism, according to Amnesty International.

In a report released recently to mark the 500th anniversary of the discovery of the Americas, the human rights organization examined oppression, torture and killings of Native people throughout the Western Hemisphere.

The organization was not as critical of Canada as it was of other countries, but it suggested a link between racism and some recent failures of the Canadian justice system.

Research carried out by the government in a number of provinces suggests general prejudice against Native Canadians has led to discrimination in the justice system, the report said.

The rigor with which the Canadian police investigate crimes may depend on the race of the victim, the report concluded.

Cases cited in the report have been well-publicized in Canada, but the criticism is stinging because it comes from a respected group whose reports draw worldwide attention.

Cases cited in the report include:

- The 1971 murder conviction of Donald Marshall, a

Micmac Indian in Nova Scotia who was released in 1982 after new evidence emerged. A royal commission found that racial stereotyping played a role in his wrongful conviction.

- The 16-year delay in bringing the killers of Helen Betty Osborne, a 19-year-old Cree Indian in Manitoba, to justice. An inquiry found several aspects of the police investigation were marred by racism.

- The death of John Joseph Harper, a Wasagamack Indian who was shot during a struggle with a police officer in Winnipeg. The officer was cleared at an inquest, but a later inquiry found racism played a part in police handling of the case.

Amnesty is also critical of

delays in investigating allegations that six Mohawk Indians were beaten while in custody during the 1990 confrontation at Oka, Que.

Only two complaints are under review, one by the Quebec police ethics commissioner and the other by the complaints investigation committee of the provincial police force.

Canada compares well to some other countries where Natives have been killed in armed conflicts or drug wars and attacked during land disputes and peaceful protests.

But no matter what the country, the root causes of violations are the same discrimination, racial prejudice and the attitude of authorities, said the report.

Urban votes won't be separated Threat to equality dropped from text

By Carol McDowell
Windspeaker Contributor

CALGARY

Natives who cast their votes from urban areas in the Oct. 26 referendum will not be counted separately like the votes of those in aboriginal communities and on reserves, Elections Canada announced recently.

That decision has left urban Natives wondering if the self-governing status promised in the agreement has been breached before the vote even takes place.

There are large groups of Natives living in the city and their vote could make a difference overall, said the executive director of the Indian Friend-

ship Centre in Calgary, an association that represents hundreds of Natives who live in the city.

Laverna McMaster is also President of the National Association of Friendship Centres.

Richard Rochefort, spokesman for Elections Canada, said there was not enough time before the vote to determine how many Natives live in urban areas. A separate ballot box was considered, but after some research they concluded that there was also not enough time to administer this type of system effectively.

"Not enough time" is not a good enough excuse, McMaster said. "They've been working on this since Meech Lake. They should have started collecting this kind of information a long

time ago."

McMaster said the urban vote was specifically important because many Natives in urban areas believe they will lose their current rights and social benefits under self-government.

"The government is trying to divide us into a bunch of different groups and those groups will receive social benefits under those headings.

"We need to maintain our funding for all Natives whether they are Metis, status or non-status," she said.

She also said many are confused as to whether or not they will vote at all because the vote is going through so quickly and most don't understand what changes will occur if they vote yes.

School's prospects dim

CALGARY

The struggling Plains Indian Cultural Survival School has managed to keep its doors open for another year, but staff and students are facing an uncertain future.

"Next year does not look promising," said school principal Jerry Arshinoff.

Of the urban high school's 429 students, 305 are adults, most of them 20 to 23 years old. Calgary school board trustees voted to cut funding in 1993 for all

over-age students not covered by adult education grants. That would mean refusing an education to about three-quarters of the students, Arshinoff said.

"One of the arguments that has been given to us is that these students could go to continuing education somewhere else," he said. But some students have been to continuing education courses and vocational training and they end up dropping out because they feel uncomfortable.

Arshinoff hopes the October elections will bring in new

school board trustees who will reconsider the move by the current board to cut funding.

"The cost isn't as great as they think and the need is tremendous. In the long run the provincial government isn't going to save any money at all. A number of our students might end up on welfare if they cannot come here."

Arshinoff has also started discussions with other levels of government, trying to arrange funding, but it's too early to tell what the response will be.

NATION IN BRIEF

Urban reserves must be compatible with nearby neighborhoods

Urban Indian reserve developments don't have to be identical to adjacent neighborhoods but they should be compatible, Saskatoon City Commissioner Marty Irwin said. "I think in the next half-dozen years, there are going to be more urban reserves created. There is going to be the need for understanding on both parts (Native developers and the adjacent municipality)," Irwin said. Federal regulations already say there must be an agreement between the municipality and the reserve that the band pass compatible bylaws, he said. A conflict is developing in the town of Fort Qu'Appelle, where the municipality has indicated it wants to maintain zoning rights in the area the Muskeg band wants to locate an urban reserve. Band representatives say they will establish all regulations. The band, which has an urban reserve near Sutherland, Sask., has agreed to maintain the same zoning as the municipality.

Saskatchewan blockade led to

Native control of logging

The blockade at Meadow Lake, Saskatchewan has sparked a unique approach to forest management. Through community boards, residents will have a say on where and how logging takes place, the size and shape of cuts, location of roads, harvesting methods, reforestation and operation plans, said Barry Peel, president of Mistik Management Ltd. Since May, a group of protesters has been blocking roads at a site 270 kilometres northwest of Prince Albert. The Protectors of Mother Earth opposed clear-cut logging in the area by Mistik. RCMP arrested 30 people, including elders, on June 30. They were released the next day.

1993 Indigenous Games to be played in Prince Albert

Prince Albert, Saskatchewan will be the host city of the 1993 North American Indigenous Games, which will be held July 18-25. Saskatchewan Native athletes will not only host the international sporting event, but they are the defending champions in both medals and overall points won at the 1990 Games in Edmonton. Games

chairman Eugene Arcand estimates 5,000 Native athletes from all over North America will take part. Coupled with the athletic events will be a major cultural festival featuring dancers, artists, singers and designers. Federation of Saskatchewan Indian Nations will be the hosts.

Three Saskatchewan chiefs said 'no' to land deal

Three band chiefs wouldn't sign Saskatchewan's land entitlement deal at the official ceremony recently. The Pelican Narrows band, 275 km northeast of Prince Albert, said it will delay signing the framework for two months to allow for more education about the agreement. Onion Lake and Poundmaker are the other bands which would not sign the agreement. The deadline for signing the document, which will serve as a blueprint for each band's final negotiations, is March 1, 1993. "We told people we've got it built in for bands to move at their own pace," said Winston McLean, treaty land entitlement coordinator.

News

Alberta treaty chiefs oppose accord

By Jeff Morrow
Windspeaker Contributor

EDMONTON

Canada's constitution peddler Joe Clark has assured Alberta treaty chiefs that the federal government will consider honoring Native self-government on a nation-to-nation basis as they've demanded. That is, of course, if the upcoming referendum succeeds.

Speaking to 25 Alberta chiefs at the Nisku Inn near Edmonton, Clark said Native leaders will be given the opportunity to negotiate self-government on their own terms.

"The prime minister has written today to treaty chiefs that he is ready to start the process personally in the first quarter of 1993," Clark said, adding negotiations for Native self-government will proceed if the Oct. 26 referendum on the constitution succeeds.

All the chiefs Clark met with oppose the controversial constitutional accord. They claim the Assembly of First Nations is being given too much power to negotiate on their behalf. It was the first time Alberta treaty chiefs

were given a chance to discuss their positions with a high-ranking federal official.

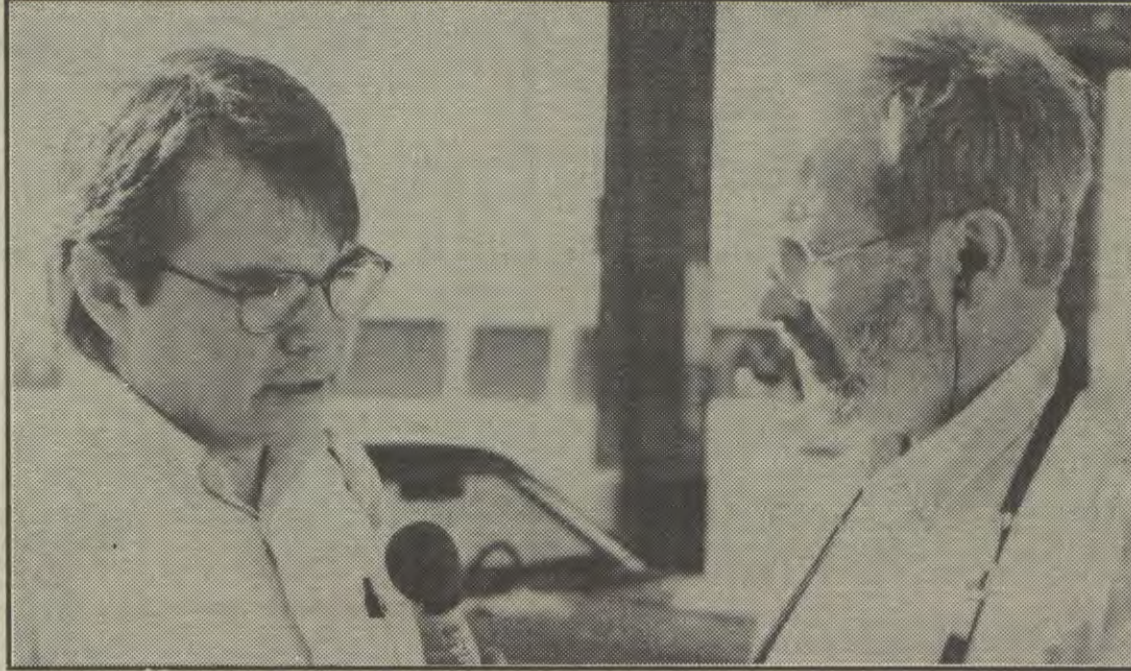
"This is a beginning," said Beaver Lake Chief Al Lameman after meeting with Clark for nearly 90 minutes. "We've never had the opportunity before to sit down with the government and tell them where we're coming from."

Lameman noted Alberta chiefs are more confident their concerns for self-government will be taken more seriously.

The federal government should recognize that Treaties are as individual and distinctive as the Indian nations they represent, and should not be "lumped together" in Canada's constitution.

"We're saying we have to talk outside those institutions. We have our own treaties to deal with."

Lameman represents a group of dissident Treaty 6 chiefs who've expressed strong reservations about the constitutional package which would entrench the right to self-government, guarantee equal access to social programs to off-reserve Indians and give official recognition to Metis as one of Canada's aboriginal peoples.



Jeff Morrow
Siksika Nation Chief Strater Crowfoot left the chief's meeting before it began, saying Treaty 7 leaders are turning the constitutional deal into more of an ordeal than need be.

Leaders from Treaty 8 have also questioned the government's intentions to honor Indian rights, but it's been Treaty 6 and 7 chiefs who've been the most vocal.

Blood Chief Roy Fox has said he will refuse to allow Elections Canada officials to set up polling stations on his southern Alberta reserve. And the coalition recently sponsored a full-page ad in the Globe and Mail criticising the methods used to iron out the deal.

But not all Alberta chiefs were ready to reject the proposal,

which has become known as the Charlottetown Accord.

Siksika Nation Chief Strater Crowfoot left the chiefs' meeting before it even commenced, claiming his Alberta counterparts were "playing politics" with the future of treaty peoples.

"This is a major juncture in our history. We have to be willing to listen to what is best," he said. "We have to look at our options."

AFN Alberta spokesman Jerome Morin said Alberta chiefs who oppose the deal are miss-

ing the point, and they may jeopardize the accord if they vote no in the referendum.

"They must understand that their treaties will not be altered," he said. "We have to allay these fears."

In a similar appeal for the acceptance for aboriginal self-government, the Inuit of the Northwest Territories are insisting the right should be guaranteed even if the referendum fails.

"Right now, I don't think that a no vote would mean no to aboriginal rights," said Inuit leader Mary Simon. She said the inclusion of inherent Native right can't be abandoned simply because Canadians won't accept the entire package being offered.

To pass the referendum, approval of only seven provinces out of 10 is required. Simon said failure should have no bearing on existing rights.

Added Rosemary Kuptana, president of the Inuit Tapirisat of Canada: "The Charlottetown accord is not a panacea for all social and economic challenges facing aboriginal peoples, but it is the clearest opportunity Canada has made available to us to regain control of our lives and our communities."

B.C. opposition growing

By Linda Caldwell
Windspeaker Staff Writer

Opposition to the referendum is gaining force in British Columbia, where the president of the Union of B.C. Indian Chiefs has said he rejects the Charlottetown Accord and Canada's referendum process "in their totality."

"What we see is a clear and present danger to our peoples' aboriginal title and rights, to the integrity of our traditional territories, and to our survival as distinct Nations possessing inherent tribal sovereignty since time immemorial," said chief Saul Terry.

"The Charlottetown Accord will do away with the Nation-to-Nation relationship (with the Crown) once and for all, for treaty and non-treaty peoples alike. We will cease to be Nations within our respective traditional territories," Terry said.

"In our humble opinion, we are being asked to give up all of our lands back to Canada and then they will negotiate with us to get bits and pieces back."

First Nations are being asked to accept the obligations

of self-government without any guarantees from the federal government of sufficient financial resources to meet community needs.

"Let us be clear. The agenda of the Charlottetown Accord is termination, not self-determination."

There is a lot of confusion and many First Nations people do not understand what is going on, Terry added. The union will do "whatever it takes" to insure people are directly consulted and have the opportunity to give or refuse their full and informed consent.

Louise Gabriel, spokesperson for the Okanagan Nation Elders Council, said the council rejects the accord and the referendum process and that it will have no influence, force or effect on the Okanagan Nation and traditional territories.

No representative Indian organization, including the Assembly of First Nations and the B.C. Claims Task Force, can consent on behalf of the Okanagan Nation, Gabriel added.

The current constitutional reform process is nothing more than a self-serving politically expedient exercise designed to salvage the political future or Prime Minister Brian Mulroney

and his conservative government, said Chief Archie Jack, chairman of the Okanagan Tribal Council, in a press release.

The absence of a legal text and the desperate last-minute time frame means all Canadians have not been allowed to be involved in the process.

"We have no choice but to maintain the status quo, until such time as a proper constitutional reform process is established which shall serve the future needs of all Canadians and not just the prime minister and his conservative government," he added.

B.C. Liberal leader Gordon Wilson called the latest constitutional package a "recipe for disaster" and he said Canada's aboriginal people have been sold a bill of goods at the constitutional table.

The language on aboriginal rights is not clear and the deal pits provinces against Natives, Wilson told a town hall meeting in Kamloops recently.

The deal means the government only agrees to discuss the issue for a five-year period with the right to turn matters over to the courts afterwards.

Manitobans undecided

By Cooper Langford
Windspeaker Staff Writer

WINNIPEG

There's no telling which way First Nation opinion in Manitoba will blow when the winds of the national referendum sweep Canada Oct. 26, community leaders say.

Although the province's First Nations are treaty bands in general, there has not been a flat rejection of the constitutional process.

That does not mean the deal stands unopposed. There are concerns it may water down existing treaty rights. Some people are leaning towards a "No" vote because women didn't participate directly in negotiations.

But people mostly want information on what's in the deal and that is not widely available.

"A lot of people out there don't know what is in it," said Aboriginal Council of Winnipeg vice-president Sandy Funk, who's 1,200 member group is sponsoring a series of non-partisan information meetings.

While opinion in the province appears to sway back and forth between yes and no, the Assembly of Manitoba Chiefs is busy polling community atti-

tudes. The organization, which represents the province's 60 bands, had not come out with an official line by press deadlines but was expecting to reach a formal position this week.

In an earlier Windspeaker interview, assembly chief Phil Fontaine said Manitoba's First Nations will have to make their own decisions. "What is of primary importance to us is getting information out to our people," he said. "(The vote) will be a well-considered decision Get the information out to the people and let them be guided by their conscience."

Meanwhile, Elijah Harper - the Manitoba MLA who was instrumental to the collapse of the 1990 Meech Lake accord - sat out the first week of the referendum campaign.

Instead of joining the arm-twisting and posturing, the representative from Red Sucker Lake disappeared into the bush with his brother to hunt moose and contemplate his own "maybe."

"The problem is that the final legal document is not available The people have a right to that. This is a very important document, entrenched in the constitution - in the future of this country. I don't think that we should rush into it."

Urban Native votes won't be counted separately

By Carol McDowell
Windspeaker Contributor

CALGARY

Natives who cast their votes from urban areas in the Oct. 26 referendum will not be counted separately like the votes of those in aboriginal communities and on reserves, Elections Canada announced recently.

That decision has left urban Natives wondering if the self-governing status promised in the agreement has been breached before the vote even takes place.

There are large groups of Natives living in the city and their vote could make a difference overall, said the executive director of the Indian Friendship Centre in Calgary, an association that represents hundreds of Natives who live in the city.

Laverna McMaster is also President of the National Association of Friendship Centres.

Richard Rochefort, spokesman for Elections Canada, said there was not enough time before the vote to determine how many Natives live in urban areas. A separate ballot box was considered, but after some research they concluded that there was also not enough time to administer this type of system.

"Not enough time" is not a good enough excuse, she said.

"They've been working on this since Meech Lake. They should have started collecting this kind of information a long time ago."

McMaster said the urban vote was specifically important because many Natives in urban areas believe they will lose their current rights and social benefits under self-government.

"The government is trying to

divide us into a bunch of different groups and those groups will receive social benefits under those headings. We need to maintain our funding for all Natives whether they are Metis, status or non-status," she said.

Many are confused as to whether or not they will vote at all because the vote is going through so quickly and most don't understand what changes will occur if they vote yes.

Time needed to consider constitution

On Oct. 26 we'll all be asked to put a mark next to a word, either yes or no. There won't be a maybe. There won't be the option to say we'd like to think about things a little longer.

And Prime Minister Brian Mulroney assures us we face economic chaos and other disasters if we do not ratify the Charlottetown accord right away. It gets very confusing very quickly.

But that is what the political strategists in Ottawa want. It's easier to force the vote in their favor through public ignorance and intimidation.

But the public does not need threats. It needs time to understand the question that is being put before them. This is very evident in the section of the deal that address Native rights.

First nation's representatives did a good job at the negotiating table. They won a flexible agreement that recognizes the different characters and needs of Native communities.

The emphasis is on negotiation and the settlement of diverse needs. There is recognition of the rights of non-status and off-reserve people. Canada's Metis communities have won unprecedented recognition.

There are numerous clauses promising that the rights defined in treaties with the British Crown will not fade away through the constitutional entrenchment of the inherent right.

But that's all they are at this stage of the game - promises that have yet to find their final legal form.

Despite repeated assurances this agreement will not harm the treaties, chiefs across Canada are expressing severe doubts.

In Alberta, leaders from Treaty 6, Treaty 7 and Treaty 8 dropped out of the negotiations before the final accord. They said being forced to negotiate with the provinces threatened their special relationship with the federal government.

Quebec Mohawk chief Billy Two Rivers came out against the deal as it reached completion because he feared Quebec had gained too much power over the exercise of government.

In other parts of the country, chiefs and communities are wavering between a yes and no vote. It is impossible to predict where their support will fall.

Unfortunately, opposition to the deal by treaty chiefs could contribute greatly to the defeat of the accord, a defeat that will take away tremendous gains made for the Metis and off-reserve people.

This difficult and sorry situation can only be blamed on the political strategists who want to see the Charlottetown accord passed quickly.

Why can't take a year to review the agreement? Maybe it doesn't pose a real threat to the treaties. But that can't be known unless the chiefs and communities have a chance to reflect on its contents. Maybe have it reviewed by lawyers or consultants who can explain the vagaries of constitutional law and find the little loopholes.

But that is not what the government wants us to do. They want the deal to pass quickly because they fear the longer it is subject to public debate the greater the chance for opposition to grow.

Brian Mulroney is trying to capitalize on public ignorance coupled with a healthy dose of scare-mongering. That should get the accord rammed down the public throat. It is as if the government has put a pistol to the collective head of the voting public and said "don't blame us if this thing goes off."

This is no way to reach a considered democratic solution.

Canada's constitutional problems are not going to go away on Oct. 27 no matter what the outcome of the vote.

Whatever happens, we should not blame each other for the anger that is bound to arise after the vote. Rather than arguing, we collectively send a strong message to the federal government that we refuse to deal with cynical political leaders who feel obliged to bully and manipulate the public into following their agenda.

There should be no further constitutional talks in Canada until after the next federal election when we won't have Brian Mulroney to kick us around any more.



Columbus no hero to aboriginal peoples

For the aboriginal people of the Americas, 500 years is just a heartbeat in our lifetime. Our history began thousands of years before the sadist Christopher Columbus stumbled upon our shores.

Our ancestors hunted the Mastodon and traversed the glaciers to settle at the southern-most tip of South America and all places in between. Before Columbus arrived, they built the temples at Teotihuacan, developed the 365-day calendar and understood the concept of "zero".

But I suppose what will be remembered as our greatest achievement is the survival of 500 years of European oppression.

This week's anniversary, there will be numerous celebrations taking place for this man, who in 60 years annihilated the total aboriginal population of the West Indies and the Caribbean Islands.

Let's review the Columbus myth. Columbus was a great intellectual who wanted to prove the earth was round. He went from one European kingdom to the next trying to find some monarch to finance his expedition to sail to China using a western route.

Queen Isabella of Portugal, not the true monarch, backed him using her personal jewels.

He left for the new world on



Pikiskwe
by Connie Buffalo

ships with billowing sails with priests sent to Christianize inhabitants. He landed wearing clean, white, frilly shirts, with a flag in one hand and a cross in the other.

The reality is the lands of the Americas were common Maritime knowledge. There were even a few books written about the Norse travels that included accurate geographical information. It is known that Columbus owned a copy of one of these books.

When Columbus landed, his men must have been on the verge of mutiny. They were low on food and water. What the Arawaks greeted 500 years ago were a tired, hungry and dirty lot.

The Arawaks provided food and water, and later rescued one of Columbus' ships. He repaid them with slavery and death.

As governor, he set up a quota system for the Arawaks. Those Arawaks that did not meet the quota were killed by having their hands cut off. Columbus wrote

with pride of how he would use green wood as opposed to dry wood when he burned Indians at the stake, so as to prolong their agony. And when he hanged Indians he did so in groups of 13, "in memory of Our Redeemer and His 12 Apostles."

Slavery would not prove profitable because the Arawaks would sooner drink poison than live under Columbus' oppression.

Bartolome de Las Casas, Columbus' priest, believed there were more than 40 million dead by the year 1560. No one was left for him to Christianize. It wasn't long before the first African slaves were brought to the islands to continue work in their mines.

No, this October 12, we the aboriginal people of these two continents will not celebrate his arrival. We will fast and pray.

But the next day, we will prepare a feast, and there will be much celebration of our survival as a people.

Wind speaker

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Ph: (403) 455-2700

Fax: (403) 455-7639

Publisher: Bert Crowfoot

STAFF

- Linda Caldwell • EDITOR •
- Cooper Langford • NEWS REPORTER •
- Ethel Winnipeg • PRODUCTION CO-ORDINATOR •
- Joanne Gallien • ACCOUNTS •
- Paul Macedo • SYSTEMS ANALYST •
- Leah Pagett • RECEPTIONIST & PHOTOGRAPHER •
- Bill MacKay • CARTOONIST •

SALES CONSULTANTS

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Your Opinion

Traditional values, principles not restricted by gender

Dear Editor,

Re: I have spoken, Aug. 3, 1992

I read your article with interest because the words that you chose to use resounded in my mind: "I see women doing things that only men should be doing," and "I believe that the administration of these correctional centres wants to have women in these places because they can manipulate women much easier than they could a man." And then, Stan, you refer to yourself as a "warrior" and suggest you have "warrior's blood."

I began to wonder myself, you know. Like you, I too sometimes wonder when we will meet that time when we again live the life our great-grandmothers and great-grandfathers intended us to live. Change, it has been hard on us. But, hard is a way of life our people have always endured, it's what made us "warriors." We are stronger, healthier, and yes, happier because of what we have endured.

I am a woman brought up and raised in a man's world which was defined by the Indian Act, ultimately the work of white middle and upper class Europeans who were quick to see what was in it for them to make us all believe that it was and is a "man's world." I was lucky though, I had strong men and women in my life that lived the times that were given and survived the holocaust that struck the heart of our nations.

What happened to you? Did you buy into the "white standard?" I resent it when you imply that my grandmother's and grandfather's teachings were only for my brothers and not for me, that somehow I am weaker

because of my gender. I am physically weaker than most of the male gender but that did not have to be and I had many women in my life to prove that to me. Women that hunted, trapped, built miles and miles of fence, raised cattle and horses, and in addition to all this spit on the white man's suggestion that she should also be the main cook and house and laundry maid. The men in their lives, being the human beings that they were, loved and respected them for being who they were and reaped the rewards as did these women's children and grandchildren.

Over time we all need to recognize that, as the world changes and turns, so too do we need to change and adapt in order to do better than survive but in order to live, to really live.

Why do you find this so painful, I asked myself? Perhaps because you have three square meals every day and some woman has chosen to live this life you see as "fit" for a woman. If not and you actually know how to cook, is it possible that you see this as only convenient when no woman is available to do this "work" for you? Or do you see it as I do, a gift?

I honestly see that you have made a valuable point and before I seek to find out the total story, I am willing to say that there is something "unnatural" for a woman to be leading a man's ceremony. What makes this wrong for you and the men? I thought it was perhaps the fact that the men could not see these women as human beings first, or perhaps these women weren't entering their new roles as human beings first. I think if we were capable of looking past

gender only for a moment we would actually be able to see the root of what most of our traditional values and principles were, the ones that defined our traditions, ceremonies, and our beliefs. I don't think that we would find any reference to gender if we were able to do this.

What have I said to you really?!

That you insult my gender and me as an individual when you put me down because I am a woman.

That you are brought up in a predominantly white man's world and that you need to dig deeper when you are looking for or praying for guidance and answers. If you decide not to do this, try the Bible and studying Christian philosophy because in it you find the answer that supports your present mind.

That you should have that patience you talk of but that you should also have it in you to open your mind to new and unorthodox gifts, it will lead you to a better understanding of the ways of aboriginal women.

Your mind is presently biased and unbalanced. There is no logic to your open letter.

Your words in effect put women down in the eyes of humanity, below and weaker than man, the many destructive forces at work in our community. I don't find it funny to make jokes about, I don't find it acceptable to write about, and if I find it in conversation, I hope that I try to address it publicly and immediately.

I have spoken.

Yours in friendship,
Anusilayx
Vancouver, B.C.

Controlling land the best solution

Dear Editor,

The First Nations of Canada have just been recognized at the constitutional talks as a 'third order' of government, but what will they actually govern? If it means self-governing on present reserves, will that not ultimately devolve into the power to control one's own dissidents, etc., thus adding a third order of colonialist repression? Adherence to the principle of 'peace, order and good government' (white law and order?) in Canada would seem to point fairly obviously in that direction.

On the other hand, how would the new tentative deal on 'inherent rights' actually protect Native land, resources, culture and people? The apparent sacrifice of future land claims in order to establish tighter Native control within existing reserves seems to me a very poor trade-off.

Take northern Alberta for example. What the Lubicon, Bigstones and so on need, it seems to me, is fairly complete control in the first place of their land, and of development in their entire traditional territories. This would give their communities protection from the ravages of multinational exploitation, at the same time providing an economic base for the exercise of real power. Without this, local Native governments would, I fear, essentially gain control of disintegrating welfare societies. They would certainly be more 'powerful', but only in the end on little islands within vast, foreign-controlled clear-cuts. Inevitably, 'good government' - defined on the outside - would break down, the other 'orders' would move

in, and Native northerners would be possibly much worse off than they are now.

I don't think there's any substitute for control of land, and that in my opinion is what Aboriginal leaders should be negotiating vis a vis Canada's semi-patriated constitution. What control of land means today is wresting it from the provinces.

When the treaties were signed in western Canada, Native people were given certain guarantees in principle against encroachment by settler society.

Simply trying to defend the treaties in the abstract over the years, I would submit, has not really served Native people. What needs to be questioned in my view is the creation in the first place and subsequent expansion of most of the provinces, especially 1905-12, i.e. the colonialist status quo directly. Thus a reasonable trade-off in present day Alberta would be to end Edmonton's jurisdiction at the pre-1905 northern boundary of the district of Alberta, latitude 55 degrees north.

Peace River and Fort McMurray would become 'white reserves' in a reconstituted, Native-controlled Northwest Territories.

Pulp mill development in the Dehcho (Mackenzie) Basin would be determined by downstream Yellowknife in co-operation with Lubicon Lake and Wabasca.

Latitude 55 would seem to me still a fair northern limit to settler control across the West.

In solidarity,
Randy Lawrence
Edmonton

Columbus Day a chance to celebrate

Tansi, ahnee and hello. It's the choices we make in life and the way we react to the consequences of those choices that determines the extent of our happiness. Learning that has taken the better part of these soon-to-be 37 years I've spent in this reality.

Indeed, it's been the way I've reacted to things that's charted my course. Never the consummate navigator, I've sailed an awful lot of dark and barren seas since 1955.

As usual it was the overheard things in life that got me thinking this way. The dog and I were out for an afternoon stroll and happened to be passing a schoolyard full of children at play. It was a happy scene, one that rekindled memories of my own schoolyard days, and we stopped to watch and listen for a while.

As a small group of kids were chasing each other around and around the swing sets we could hear them chanting... "In fourteen hundred and ninety two, Columbus sailed the ocean blue..."

Needless to say, we smirked. Well, I shouldn't speak for the dog, but being prone to aboriginal attitudes as she is, I'm certain she smirked as well.

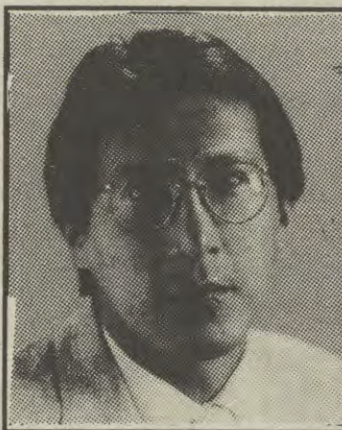
It was strange to hear kids using the same couplet I'd used a couple decades back.

Back then it was simply a charming little ditty we used to remember a significant date in the world's history. These days it's an angry prod in the political sensibilities. The dog and I felt almost compelled to charge into the schoolyard and fill these poor unenlightened kids in on the rest of the verses.

You know, the verses that sing of the annihilation of peoples, the rape of resources, the lingering death of cultures, the price of Beothuk ears, the enforced sociological change from a hunter-gatherer lifestyle to a welfare mentality, the myth of treaties and the thousand-odd other legitimate complaints aboriginal people have with the established idea of North American history.

We wanted to burst across that schoolyard and scream... you can't discover anything when you're wandering around lost!

Wanted to tell them how the sand must have screamed under the weight of that booted foot that morning of Oct. 12, 1492 and how that same scream has echoed down through the pages of history and resides



**RICHARD
WAGAMESE**

today in a national referendum, the death of rain forests and the multitude agonies of a people.

Wanted to tell them that history is a tool. That when you justify one invasion you can justify a thousand others: physical, mental, emotional and spiritual invasions that rip and tear and claw at the very heart and soul of a people.

Wanted to tell them that Columbus was just another pawn in a game where only the white pieces get to move.

But we didn't. They were only children and had no need for political ravings. We were just a man and a dog at the edge of a schoolyard and history was something to play at before they got to the crucial matter of chasing each other around those swings.

The dog wagged her tail, I

shook my head and we wandered to ponder the world. Hers, the world of smell and sensation and mine, the world of thought and reaction. I couldn't help feeling that she was getting the better deal.

Two things happened quickly. First I laughed at my reaction.

Second, I remembered that today is the only history I can change. Then I laughed again.

It occurred to me how easily I fall into the trap of accentuating the negative. Sure, our history is filled with gross injustices and the pages of history books have seldom dealt with the real nature of settlement and yes, many of us have, and still do suffer at the hands of that historical perspective.

But we survived. We survived and we have flourished despite every transgression, every cultural trespass and

every attempt at subjugation and control. And we've survived our own negative reactions to those things as well. History has two sides after all.

We've survived. And what that 500 years tells me is that there exists an aboriginal heart that continues to beat despite the better attempts of outside influences to quiet it. An aboriginal heart that outlived Columbus, Pizarro, Champlain and Cartier, and will most certainly outlive Brian Mulroney, Canada and history itself.

So the dog and I will celebrate Oct. 12th. We'll celebrate it as an indication of the strength of will, heart and spirit of aboriginal people everywhere. Celebrate the courage that's enabled them to survive and flourish despite the heavy hand of history. Celebrate the vibrancy we see at powwows, gatherings and ceremonies everywhere.

When we charge across the schoolyard that day it will be to run and leap in celebration of an aboriginal heart that can transcend anything. And believe me, that's a lot more fun than bemoaning something you can't change.

Until next time, Meegwetch.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE OCTOBER 26TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, OCTOBER 7TH AT 1-800-661-5469, FAX 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDM., AB., T5M 2V6.

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

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

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

WEEKLY A.A. MEETINGS; every Thursday, St. Paul's Treatment Centre, Cardston, AB

NATIVE AWARENESS CLASSES; beginning September 14, Canadian Native Friendship Centre, Edmonton, AB

METIS CULTURAL DANCE CLASSES; beginning September 20, St. Peter's Anglican Church, Edmonton, AB

POW-WOW DANCE CLASSES; beginning September 20, Westmount Jr. High School, Edmonton, AB

THE COWBOY/INDIAN SHOW; August 22-October 17, 1992, Glenbow Museum, Calgary, AB

CANADA'S NEW DEMOCRATS ABORIGINAL FEAST; October 16, 1992, Sacred Heart Parish Hall, Edmonton, AB

THE REQUIEM: PLAY; October 15-18, 1992, Catalyst Theatre, Edmonton, AB,

EQUITY EMPLOYMENT EXCHANGE DAY; October 19, Regina City Hall, Regina, Saskatchewan

AS SNOW BEFORE THE SUMMER SUN CONFERENCE; October 22-24, 1992, Woodland Cultural Centre, Brantford, Ontario

UNITING NORTH AND SOUTH: PARTNERS IN EDUCATION; October 24, 1992, U of A, Edmonton, AB

NATIVE ART NETWORK; October 23-25, 1992, Minneapolis, MN USA

SASKATCHEWAN CHIEFS CONFERENCE; October 28 & 29, 1992, Regina, SK

HEALTHCARE; THE ENVIRONMENT: THE NATIVE PERSPECTIVE; October 29, 1992, Vancouver, B.C.

THE TURNING TIDE: CONFERENCE FOR PEOPLE WITH DISABILITIES; October 29-31, 1992, Victoria, B.C.

PLAY: MOON LODGE; October 28-November 1, 1992, Edmonton, AB

6TH ANNUAL B.C. AIDS CONFERENCE; November 1-3, 1992, Vancouver, B.C.

WELLNESS & SPIRITUALITY CONFERENCE; November 1-4, 1992, Tucson, Arizona

PARTNERSHIPS FOR ECONOMIC GROWTH: ABORIGINAL WORKFORCE PARTICIPATION CONFERENCE; November 3-5, 1992, Winnipeg, MB

1ST ANNUAL OKI NAPI TRADITIONAL POWWOW; November 6&7, 1992, Enoch Rec Centre, Winterburn, AB

30TH ANNUAL ALL-NATIVE FESTIVAL; November 6&7, 1992, CNFC, Edmonton, AB

I CARE EXPOSITION; November 10-13, 1992, Saskatoon, SK

HOBEBMA VETERAN'S DAY POWWOW; November 13-15, 1992, Hobbema, AB

ROUND DANCE; November, 13, St. Patrick's School, Edmonton, AB

BUILDING A CO-ORDINATED RESPONSE TO COMMUNITY AND FAMILY VIOLENCE; November 12-14, 1992, Calgary, AB

13TH ANNUAL RITA HOULE MEMORIAL AWARDS AND BANQUET; November 14, 1992, Edmonton, AB

11TH ANNUAL VOLLEYBALL TOURNAMENT; November 20-22, 1992, Brandon University, Brandon, MB

POUNDMAKER/NECHI ROUND DANCE; November 21, 1992, St. Albert, AB

2ND ANNUAL NATIONAL ABORIGINAL ADULT CHILDREN OF ALCOHOLICS; November 22-26, 1992, Toronto, Ont.

WINTERGREEN '92/SK. CRAFT COUNCIL; November 27 & 28, 1992, Sask. Centre of the Arts, Saskatoon, SK

REUNION FOR FORMER CLIENTS AT ST. PAUL'S TREATMENT CENTRE; November 20, 1992, Cardston, AB

OKI or HI! This issue is full of winners . . .

Edmonton, Alberta - I was invited to the Aboriginal Celebrity Gala at Ben Calf Robe school on Oct. 3. The Feather of Hope AIDS Prevention Society hosted the event. In attendance were Elijah Harper, MLA for Manitoba's Red Sucker Lake, Ethel Blondin-Andrew, Western Arctic MP and the Mayor of Edmonton, Jan Reimer. All three agreed on how important it is for aboriginal people to become more aware and educated on the risks of AIDS. This disease is not biased, it could happen to anyone. It does not know color or race. If you think you are in the high risk category, go to your doctor or clinic and get checked out.

Meanwhile, Maggie Hodgson, executive director of the Nechi Institute, received a honorary doctorate of law degree from the University of Alberta. Congratulations.

Peigan Nation, Alberta - Josephine and Joe Crowshoe recently received the prestigious Order of Canada for their contributions to Canadian society. Both are from the Peigan Nation near Brocket. They have been promoting and keeping the Blackfoot culture alive. Josephine Crowshoe, a Blackfoot holy woman, has the sacred Natoas Bundle. The bundle has been passed on from generation to generation. In the early 1970s, she revived many of the ancient Blackfoot traditions, such as the Sun Dance.

Joe Crowshoe has been conducting sacred ceremonies as the spiritual leader of the Peigan Nation since the 1930s. He was an elected member of the Peigan Council. He has travelled the globe to promote the Blackfoot traditions, going as far away as Australia in a cultural exchange. Through his efforts, he was given a Citation of Citizenship from the Secretary of State in 1989.

The Crowshoes are working to integrate aboriginal spiritual values in the Canadian judicial system, such as recognizing marriages performed by spiritual leaders and getting the traditional pipe used in court appearances.

Calgary, Alberta - Nova Corporation awarded big bucks to eight lucky students through its Educational Awards Program for Natives. I will not say how much they get in case they want it to be kept a secret.

The students are: **Ellie Joe Carter of Frog Lake, Alberta.** She is in her first year in Business Administration at Lakeland College.

James Dion of Bonnyville, Alberta, second year in Land Agent Program at Olds College.

Cheri Finch of Calgary, Alberta, second year in Business Administration at the Southern Alberta Institute of Technology.

Lynn Hamilton of Fort McMurray, Alberta, first year in Instrumentation Engineering Technology at Northern Alberta Institute of Technology.

Penny Kreunen of Calgary, Alberta, second year in Public Relations at Mount Royal College.

Lucy Mulgrew of Grande Prairie, Alberta, second year in Business Administration at Grande Prairie Regional College.



PEOPLE & PLACES

by Ethel Winnipeg

Thelma Pariseau of Winterburn, Alberta, second year in Management Studies at Grant MacEwan Community College.

Jack Royal of Gleichen, Alberta, second year in Business Administration at Mount Royal College.

Congratulations on your award and keep up the good work.

Also in Calgary: If you are a musician and you want a big break and you jam with a guitar and sing a tune, then you can read on.

The country/rock band Redwood is looking for a lead guitarist. They are recording artists who are itching to release their CD, but cannot do it because they are not complete. If you are interested, send a resume and a demo tape to REDWOOD, c/o Showcana Corporation, P.O. Box 4689, Station 'C', Calgary, Alta. T2T 5P1 or phone Rob Chin at (403) 243-4999 or fax (403) 229-3598.

If you have any songs but cannot sing, send them to Rob. He would prefer that reflect the Native culture.

Whitehorse, Yukon - Northern Native Broadcasting has appointed Brenda Chambers to the position of Director of Operations. Brenda is a member of the Champagne-Aishihik First Nation. She is a graduate of the Audio/Visual Program at Grant MacEwan. She has also studied radio broadcasting and story/video production at Ryerson Polytechnical Institute in Toronto. Also she is a graduate from Community Administrative Skills Training Programme at Yukon College. With all these skills who wouldn't hire her?

I want to congratulate her and best wishes on her new position.

Hobbema, Alberta - The end of September brought the Buffy Roan Memorial powwow. The powwow was put on for a teenaged traditional dancer named Buffy Roan who died last year. His family hosted the pow-

wow. There were visitors who came from across North America to pay their respects to the family and enjoy the festivities. The Buffy Roan teen boys traditional memorial dance was won by a teen, from New Mexico, who also was honored by getting adopted into the Roan family. .

Each year the Canadian Native Friendship Centre pays tribute to Rita Houle, an athlete who died in her prime. If there is anybody that you know male or female athlete who is eligible for this award.

The rules are as follows:

1. Candidates must have been a resident of Alberta for the past 3 years.
2. Candidates must be nominated by any "registered" Native Organization,
3. Nominated candidates must be between the ages of fourteen and twenty at the date of application.
4. Candidates must be of Native ancestry.
5. Candidates must have demonstrated a willingness to volunteer his/her assistance with local organization/ communities.
6. Athletic achievements are seriously considered.
7. Academic achievements are also seriously considered.

If you would like more information about the Rita Houle Memorial awards, call Val Kaufman at the Friendship Centre in Edmonton at 452-7811

Windspeaker was at the recent Business Exposition in Edmonton. We would like to thank all the people for entering. Anyways, here are the winners. . .

Peter Big Head, you have won yourself a beautiful Windspeaker hat. **Elias Morin,** the CFWE hat is awarded to you. Our pin set goes to **Linda Nabe.** Windspeaker sweatshirt goes to **Orville Daniels.** Our Windspeaker T-shirt goes to **Dianne Willier.** And last but not least, **Sandra Choak** and **Eddie Shortman,** you have won a free one-year subscription to Windspeaker.



Do you know this child?

Well, I don't! Windspeaker doesn't either! Windspeaker put him on the front cover of August 31 issue. We have been getting requests for his name. If you have any information or you know who he is can you contact me at 1-800-661-5469

Children have much to teach

Human nature and a need to belong often repress us from saying what we feel is important. The following prose is written with pure candor as only a child could express.

Hear me.

Mine is not a political voice. Neither am I academic, economic, or racial. Sadly, I lay dormant in most men and women, yet active and alive in all children. I am the universal voice of youth, and I need to be heard.

I originate from a different world, one you believe you already know everything about. Only I can boast of this.

In my world, direct knowledge and understanding of all natural law is an integral part of my being. The universe holds no secrets.

Of relevance to this earth, I experience the very essence of what you call love, peace and harmony. Not just between yourselves, but all entities!

Regardless of the number of books written, or lectures told before adoring audiences, I still know more than you, and always will. Try fathoming the vastness of my comprehension, I'll leave then return a thousand lifetimes later to see if you are close.

Out of love for you and my creator, I willingly relinquished these heavenly gifts and descended to your level of consciousness. I am your child. I am here to enlighten.

Slowly, steadily, my pureness of spirit is tainted right from the very moment of physical birth.

As I grow, I often come to you with my grandest dreams and visions, only to have them shot down. They are real to me, why do you say they are not?

You can understand then, why remaining in this body for any length of time is so difficult. On a daily basis, impure images and influences continuously attack me, as if trying to destroy my creator's plans. I could go on for days, months - years explaining all the wrongs of this world and the way it is being managed. I won't. My love for you is too great.

Instead, I will reveal precise, concrete ways with which you can rekindle the youth essence in yourselves. These can be likened to spiritual shortcuts. For the sake of your children's future, I hope you take them.

First, truths previously hidden will suddenly become clear when you go into nature regularly and learn what it has to teach. Some lessons are grandiose, others obscure and mysterious. Talk unashamedly with earthy substances, plants and animals. They too share this earth and are overwhelmingly anxious to communicate. Watch the sky and its patterns. Learn secrets others wish to conceal.

Strengthen, not harden, your spirit and mind with physical challenges in nature. Do not conspire against elements, work with them. This step will prepare you for knowledge. Depending on your inner strength, it will also decide whether or not darker motives will overrule you (I'll make double sure you will fall flat on your face if you choose this path).

Bathe or shower daily with cold water. Do not ask why, the reasons will become evident over time.

Dream daily about all that you feel is right. Accept the fact that whatever you can imagine - is possible! This will pave your way to enlightenment (this law is one of my creator's best).

Tolerate other cultures, people, and spheres of ideas, even those totally alien to your own. Really, all of which you think you know shrinks into unimportance, then finally becomes nothing when viewed from higher realms. Search for my creator's truths and his only. In fact, you are like individual dots on a television screen, each given a certain color and vibration. You look around, seeing other colors, then declare yourself knowledgeable. You are not. Humility should become your greatest virtue.

But - love the one creator who CAN see the greater picture!

Be responsible. Another



First Person by Stephane Wuttunee

world is fast arriving. Uphold your daily work to put food on the table and a roof over your head. Dreaming is no excuse for duty.

If you perform these tasks, soon you will find new meaning in life. True beauty will attract and hold you, while repulsive ugliness will fall before your eyes. Bad habits will perish. You will feel great and won't be shy in showing it!

On the other hand, occasional low moods will swoop in, causing you to seek seclusion and introspection. Do not fight these - encourage them! It is hunger being sharpened. You will find that after these bouts, truths come to you as if by magic! And then you will finally become what you were meant to be!

For now, until my creator has judged you sufficiently progressed, I will continue to elude you. From this day on, I will taunt and lure you onwards with little reflections of my essence. During these times, your spirit will glide so powerful and free you will not ever want to let me go.

You will experience who I am when:

You are in love.
You have children.
You are in nature.

You are in a crisis and I come to your rescue. I prefer that you do not wait for these times to come forth to openly talk with me. I am ALWAYS there!

You are in intense prayer.
You witness coincidences (actually small miracles).

Most of all, do not make the mistake of believing you are better than he, she, or it. More sacrifice than you may be willing to give in this lifetime is necessary to achieve saintliness. It is a realistic goal that comes solely through selflessness and compassion. You will know when you are there.

Keep searching far and wide for me. Eventually you will find I was with you all along. This is a fun part of life, the searching, the quest, the finding. I want you to know that it never ends and that it is beautiful.

I have said all that I wanted to say.

SAMSON RECREATION BINGO

ANNIVERSARY WEEKEND

OCTOBER 30, 31, & NOVEMBER 1, 1992

FREE
COFFEE & DONUTS
THROUGHOUT THE
WEEKEND.

DOORS OPEN
@ 11:00 AM FOR AFTERNOON PROGRAMS
@ 5:00 PM FOR EVENING PROGRAMS

OCTOBER 30
.. FRIDAY EVENING ..
NOVEMBER 1
.. SUNDAY EVENING ..

\$1000 special game
4 free 3-ups to each customer
on purchase at admission.

OCTOBER 30
FRIDAY LATE
NIGHT BINGO

- Early bird - Odd/Even
- 6 regular series game
- Bonanza - Mini Bonanza

OCTOBER 31
SATURDAY AFTERNOON
NOVEMBER 1
SUNDAY AFTERNOON

Free dabbers to customers on
purchase at admission

OCTOBER 31, SATURDAY EVENING HALLOWEEN

Guaranteed minimum Bonanza of \$3500

Costume Contest: 1st Prize - 9 Triple Cards • 2nd Prize - 9 Gold Cards • 3rd Prize - 9 Regular Cards

* Plus regular format including progressive Jackpot & progressive Lucky number. *

You have in the

A referendum has been called for October 26. This consultation will obtain the opinion of Canadians on a question relating to the Constitution of Canada. The referendum process is similar to that of an election, except instead of voting for a candidate, you will answer "yes" or "no" to the referendum question.

THE REFERENDUM QUESTION

"Do you agree that the Constitution of Canada should be renewed on the basis of the agreement reached on August 28, 1992?"

THE BALLOT PAPER

To indicate your choice, just make your mark in the "yes" or "no" circle on your ballot.

Do you agree that the Constitution of Canada should be renewed on the basis of the agreement reached on August 28, 1992?	YES <input type="radio"/>	OUI <input type="radio"/>	Acceptez-vous que la Constitution du Canada soit renouvelée sur la base de l'entente conclue le 28 août 1992 ?
	NO <input type="radio"/>	NON <input type="radio"/>	

WHO CAN VOTE IN THE REFERENDUM?

All Canadian citizens, who will be 18 years of age and older by October 26, 1992, and whose names are on the Voters' List, can vote in this referendum.

THE REFERENDUM WILL FOLLOW THE SAME STEPS AS AN ELECTION.

Unless you are voting for the first time, the referendum process will be familiar as it is similar to that of an election.

1. Your name must be on a Voters' List.
During Enumeration, Elections Canada Enumerators will visit your home to put your name on the Voters' List. If you are missed, you can have your name added to the list during the Revision Period.

2. Voting
Shortly afterward, you'll receive an Enumeration Card in the mail telling you where and when you can vote. If you cannot vote on the day of the referendum, you can vote earlier at the Advance Polls.

REFERENDUM '92

a say matter

VOTER ENUMERATION, FROM OCTOBER 2 TO OCTOBER 7

In a few days, you'll see ads from Elections Canada asking you to open your door to the Enumerators. They wear yellow badges and are easy to recognize. It's important to open your door to them, because having your name on the Voters' List means that you can exercise your right to vote in this referendum.

In certain rural areas, the enumerator does not necessarily come to your door. However, the Voters' List is always posted in a public place, so that voters can check if their name has been included.

After Enumeration, everyone whose name is on the List receives an Enumeration card by mail. This card confirms that you're registered to vote. It's a good idea to keep it on hand, as it contains useful information including where and when you can vote on referendum day, or if necessary, at the Advance Polls.



NOTICE OF ENUMERATION
AVIS DE RECENSEMENT

ELECTORAL DISTRICT / CIRCONSCRIPTION

MAIL POSTE

Canada Post Corporation / Société canadienne des postes
Postage paid / Post payé
Lettermail / Poste-lettre
285
Ottawa, Ontario

ON POLLING DAY, MONDAY,
OCTOBER 26, 1992, BETWEEN 9 A.M. AND 8 P.M.,
YOU VOTE AT

LE JOUR DU SCRUTIN, LE LUNDI,
26 OCTOBRE 1992, ENTRE 9H ET 20H,
VOUS VOTEZ AU



This site is not easily accessible. If necessary, call
Cet endroit n'est pas facilement accessible. S'il y a lieu, téléphonez au

Poll no. / Bureau n°

See over

Voir verso

TO:

À:

SOME IMPORTANT DATES

Deadline for adding your name to the Voters' List,
deleting or correcting it: October 19
Advance Polls: October 22 and October 23
Date of Referendum: October 26



All Polling Stations in Canada, with
few exceptions, provide level access.

NOTICE TO ALL CABLE SUBSCRIBERS:
ELECTIONS CANADA VOTER INFORMATION
IS BROADCAST DAILY ON THE
PARLIAMENTARY CHANNEL.

FOR ADDITIONAL
INFORMATION,
CALL THE
ELECTIONS CANADA
OFFICE IN YOUR
RIDING OR CALL
OUR TOLL FREE LINE:

1 800 387-2323



1 800 361-8935

IF YOU KNOW A PERSON WHO HAS
DIFFICULTY READING, PLEASE INFORM
THEM OF THE CONTENT OF THIS
ADVERTISEMENT, OR GIVE THEM ONE OF
THE ABOVE TELEPHONE NUMBERS.

Jean-Pierre Kingsley

Jean-Pierre Kingsley.

Chief Electoral Officer of Canada



The non-partisan agency responsible for the conduct of the federal referendum

You have in the

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THE REFERENDUM QUESTION

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THE BALLOT PAPER

To indicate your choice, just make your mark in the "yes" or "no" circle on your ballot.

Do you agree that the Constitution of Canada should be renewed on the basis of the agreement reached on August 28, 1992?	YES <input type="radio"/>	OUI <input type="radio"/>	Acceptez-vous que la Constitution du Canada soit renouvelée sur la base de l'entente conclue le 28 août 1992 ?
	NO <input type="radio"/>	NON <input type="radio"/>	

WHO CAN VOTE IN THE REFERENDUM?

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 C LMα"Δ ∇"∇ Δ"Δ α JΔ
 B"ṖΔ° βαC"Δ· ΔṖασD·h'
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 PΔ"ΔΔ·Ṗ LMα"ΔBU°, BṖ
 C 7PṖ P Δ"ΔΔ·Ṗ.

THE REFERENDUM WILL FOLLOW THE SAME STEPS AS AN ELECTION.

P"ΛṖ σ"°C° ∇ 7PΔṖ ΔΔ"ΔΔ·Ṗ
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Women at odds

The Saskatchewan Treaty Indian Women's Council has come out swinging against the Native Women's Association of Canada and their bid to block the Constitutional Referendum.

"The Native Women's Association of Canada does not represent Saskatchewan Treaty Indian Women," said council president Isabelle McNab. "They have no mandate to represent us and their actions are harmful to our search for Indian self-government."

The Native Women's Association of Canada went to the Federal Court of Canada in a bid to halt the referendum vote because the deal violated the rights of Native women since they didn't have a seat at the constitutional talks. The case was adjourned to give other Native organizations time to intervene if they wanted to.

The day after the constitutional agreement was reached, the Federal Court of Appeal decided the association should have been involved in the con-

stitutional talks.

NWAC is "a bona fide, established, recognized" national voice of non-Inuit aboriginal women and should have been at the constitutional table since "there is ample evidence... that they individually and Native women as a class remain doubly disadvantaged in Canadian society... and also seriously disadvantaged by reason of sex (when) residing on Indian reserves."

NWAC spokesperson Sharon McIvor said Native women will have little protection and few rights under the pending constitution.

"The constitution as they are presently amending it will give the aboriginal governments several ways to get out of the protection of the charter," McIvor said.

A clause inserted into the draft text will allow aboriginal self-governments to prevail over the Charter of Rights. The text very clearly excludes the new Native governments from an-

other clause which gives Canadian citizens the right to vote and to run for office. This means Native women will not be guaranteed the right to vote or to run for office in First Nations governments.

Section 67 of the Human Rights Act excludes Natives, McIvor added, which means Native women will have no protection of their rights at all.

But McNab argued the Saskatchewan Treaty Indian Women's Council is an integral part of the Federation of Saskatchewan Indian Nations.

"We are involved in all aspects of decision-making in the federation, and Saskatchewan Treaty Indian women are not prevented from seeking public office as chiefs of the federation. There are, and have been, a number of Treaty Indian women chiefs in this province."

There is presently sufficient protection for gender equality in the Canadian Charter of Rights and Freedoms, where it is mentioned twice, she said.

Abstain or vote no treaty chiefs say

By Carol McDowell
Windspeaker Contributor

CALGARY

Native bands under Treaties 6, 7 and 8 in Alberta believe self-government under the current constitutional package will jeopardize their Treaty rights.

Many of them intend to make their dissatisfaction known by abstaining from the Oct. 26 referendum.

"If we become involved in this process we will indicate that we are for the process, and we are not for the process," said Chief Roy Fox of the Blood Reserve.

He and several other leaders from Treaty bands in Alberta met in Standoff to discuss the spirit and intent of Treaty 7. Some agreed to bar officials from setting up polling stations on reserves. Other bands have taken a less confrontational stand and will ask their people to vote no.

All of the bands under Treaties 6, 7, and 8 tried to reach a consensus on how to make their grievances known to the federal government, but they could not decide which stand would have more clout: not voting or voting no.

They did all agree, however, that self-government as laid down in the current constitutional package does not recognize the rights provided to almost 400 Treaty Indian bands in Alberta.

Chief Fox said his researchers have concluded the treaties were negotiated between the British Crown and each band as a sovereign nation. If the current package is accepted they will lose that international status and become self-governing only under Canada's rule - a far weaker position.

"As far as we are concerned we have always had self-government, before the White man came, before the treaties came, and we continue to hold that perspective even though the federal and provincial governments are trying to narrow the definition of self-government through legislation," said Fox.

He added that if the federal government wanted changes to the Treaty or to self-governing status then the federal government would have to negotiate that separately with the Blood band as a sovereign nation.

It was made clear by all elders present at the two-day conference that the Treaties also had to be protected because they were sacred.

"This agreement involved a sacred promise and it was agreed the promise was for the lifetime of both parties," said Fox.

Regena Crowchild, President of the Indian Association of Alberta, said Treaty natives from across Alberta are echoing the demands of the Blood band.

"There seems to be a collective agreement that we do not agree with the proposals. Most of our people will vote no, and others have taken a stronger position. They won't participate at all because they don't think the Canadian constitution is their constitution," she said.

Both Fox and Crowchild expressed concerns about the Assembly of First Nations (AFN) leader Ovide Mercredi. They said he does not speak for all Indians despite the federal government's acceptance of him as a national spokesman for Native people.

Bands from Treaty 6 and 8 have withdrawn from the AFN.

The only band that appears to be straying from the pack is the Siksika nation from southern Alberta, which has already started studying what changes would occur under self-government on their reserve.

"We see this as a path to definite change. We can start negotiating for better services. If we sit back and vote no, things will be the same as they have been for the last 125 years," said Fred Braker, a member of the Siksika Tribal Council.

Elections Canada said they will not try to force polling stations on to reserves. But Richard Rochefort, spokesman for Elections Canada, said polling stations would be installed close enough to reserves that Native people who want to vote, can.

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... 13 - 17 ...

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... 16 & OVER ...

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Arts & Entertainment

Last of the Mohicans a visual feast

By Marilyn Dumont
Windspeaker Contributor

What Michael Mann's direction brings us in the Last of the Mohicans, a script adapted from the James Fenimore Cooper novel, is a well crafted visual feast of images about "the frontier." This is imagery that is embedded in a tradition of Romanticism about the "new world." This is not to say this film avoids the violence of Black Robe - there are generous portions of that, in new varieties.

To imbibe the texture of the visual quality of this film, one need only gaze at a Frederic Turner oil painting from the same era. This movie masters through lighting, set design, framing and acting on film what Turner accomplished through oil paint on canvas. Turner's paintings of the same period are dark oils intensified by the contrasting orange light of sunset or fire. This is from our "Romantic unconscious." In Last of the Mohicans many of the scenes are shot in the shadow of trees, interiors of dwellings or exterior night shots. For example, the viewer's introduction to Fort William Henry, the British fort, is a night shot lit by cannon fire. This camera framing maximizes low light and heightens the drama.

The canvas for Mann is the screen and his palette is shadow and dark warmed by orange light of fire and ochre skin. Shafts of light streaming through stands of trees or through a window and catching the edge of a profile are all masterfully replicated from



Chingachgook (Russell Means, far left) and Uncas (Eric Schweig, second from left) are the adoptive father and brother of Hawkeye the frontiersman (Daniel Day Lewis).

the Romantic period when Native North Americans were thought to be a vanishing race. And we the viewers are engaged in these images because we know the menu from our past diet of film, art and literature of this period. This is a meal not to be turned down but to be ingested while one is mindful of its content. We should be conscious when we partake of it that it evokes our existent storehouse of impressions about Natives as exotic, noble, physically superior and vanishing.

If you partake of this feast, do so for its well crafted imagery and its acting or to marvel at the magnitude of its production size and period reconstruction. For the film

required extensive reconstruction and manufacture of period dress, dwellings and weaponry, not to mention its impressive set size of 38 acres and the 1,200 extras that were employed to stage it. The magnitude of this production is epic in proportion.

The Native casting is astute, which makes me presume that just maybe the skills of Native actors are finally being recognized. Alongside this, the Native casting business is becoming a lucrative profession. The role of Chingachgook by Russell Means in his acting debut is a strong first performance. Eric Schweig as his Native son, Uncas, is sound. Schweig is poised and con-

vincingly comfortable with this role, to the point that it does not appear as acting and Magua played by Cherokee actor, Wes Studi, is poignant. However, Studi, a strong force in the role, is weakened by a script that denies him behaving other than a treacherous stalking warrior. The finest slice of acting is a wordless exchange between Magua (Wes Studi), and Alice Munro, played by Jodhi May, who made her debut in A World Apart. This is a riveting scene which tests and matches the acting skills of both actors.

The weakness of this movie is in its characterization. I am not convinced that two hunter/gatherer, tribally

oriented males would choose as partners two females who know nothing of the environment and its attendant survival skills. Such a choice for a partner, if we are to sustain our belief that this is a "savage and beautiful" land they inhabit, would be inviting danger and a burden to any hunter/gatherer. Oh, but of course, this is the Harlequin/Hollywood frontier, not the historical frontier, where miscegenation occurred because the socio-economic conditions supported the union of European males and Indian females. However, the reverse union of Indian males and European females rarely occurred, except of course in Harlequin or Hollywood, because these unions had little basis in reality.

I am not suggesting you abstain from this feast but to just be mindful when you partake that you know what you are being fed because this film does adopt some refreshing relations between Natives and European relations. In one of the early scenes, Natives visit and interact with European settlers as equals in a domestic scene. But is this enough to break the subtle spell of racism cast by our imagery diet of Romanticism? No, because the main character is genetically European even if he is culturally Native. And any viewer who might be tempted to help themselves to seconds and be persuaded that this is a story by and about Natives is being enticed, because this is a Eurocentric feast of images and a drama about Eurocentric perceptions with a lot of Native extras.

Windspeaker

CONTEST 3

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ENTER THE CONTEST BY ANSWERING ALL THE QUESTIONS ON THE ENTRY FORM. THE ANSWERS CAN BE FOUND ON THE PAGES OF **THIS ISSUE** OF WINDSPEAKER. JUST BROWSE THROUGH THE PAPER, FILL IN THE ANSWERS AND MAIL YOUR ENTRY TO WINDSPEAKER BEFORE THE CONTEST CLOSING DATE TO BE ELIGIBLE TO WIN SOME GREAT PRIZES.

RULES

Contest is open to all readers of Windspeaker (except staff and their families of AMMSA and Windspeaker). You may enter as often as you wish, but all entries must be original, no photocopies or facsimiles please. Winners will be selected from completed and correct entries received at Windspeaker's offices by the contest closing date October 20, 1992. Prizes must be accepted as awarded. The decision of the contest committee will be final.

PRIZES

- 1 ORIGINAL ART BY ROY SALOPEE FROM VISION QUEST GALLERY
- 2 4 WINDS CATLINITE PIPE FROM NATIVE AMERICAN CRAFT SUPPLIES
- 3 LEATHER MOCCASINS FROM HALFORD HIDE & LEATHER CO. LTD.

ENTRY FORM

CONTEST 3 B- CLOSING DATE OCTOBER 20, 1992

WINNERS WILL BE ANNOUNCED IN THE OCTOBER 26 ISSUE OF WINDSPEAKER

- 1 People & Places - What did Maggie Hodgson recently receive?
- 2 Who have much to teach according to Stephane Wuttunee?
- 3 On which page is the ad for Native American Craft Supplies??
- 4 What is Vision Quest Gallery looking for?
- 5 For how many years has Halford Hide and Leather been in service?

NAME:
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Leonard Johnston, a Cree from Northern Alberta, who is HIV positive, designed the AIDS/HIV Medicine Wheel and addresses issues regarding AIDS for the betterment of B.C. First Nations people. He is involved in presenting workshops, speaker at conferences, radio interviews and sits on various committees regarding programs and issue for First Nations People living with AIDS and their extended family members.

The HEALING OUR SPIRIT B.C. FIRST NATIONS AIDS SOCIETY (H.O.S.) is committed to ensure cultural relevant programs and material regarding AIDS which is designed by First Nations People dealing with education, care, treatment and support.

The wheel is welcomed by our people because it passed down through the teaching of our grandfathers and grandmothers of this land in doing so we honour them. The HIV/AIDS Wheel is respected by Canadian and USA First Nations people as an important part of AIDS education. The wheel can also be used to give direction to care and support for people living with AIDS.



Alex Janvier displays one of his paintings.

Cold Lake artist earns top job

OTTAWA

Canada's Michelangelo is a Dene Indian from Cold Lake, Alta.

Alex Janvier has been selected to paint his abstract work on the massive dome of the Canadian Museum of Civilization in Ottawa this winter.

Although Janvier jokes about turning the dome into the Sistine Chapel, the artistic commission is one of the most important in the country.

A temporary floor will be built so Janvier can stand up to

complete the four-month job. The dome, at the river end of the museum's grand hall, measures 45- square metres.

Bill Taylor, museum director emeritus, said every step will be taken to preserve the painting for centuries. It will be a monument to Janvier, who is known as the first Canadian Native artist to work in a modern abstract style.

"He was chosen for this because he is an entirely distinctive and profoundly impressive painter. His work is lyrical and intensely Indian," Taylor said.

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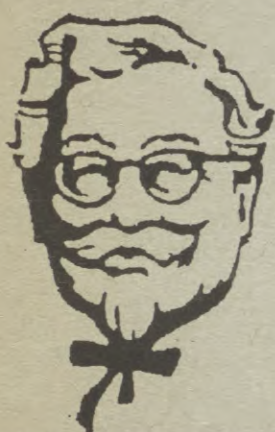
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First Nations art at National Gallery

OTTAWA

The first international exhibition of contemporary First Nations art to be organized by the National Gallery of Canada is open to the public until Nov. 22.

Land, Spirit, Power: First Nations at the National Gallery of Canada presents 18 contemporary First Nations artists from Canada and the United States. Their work ranges from ceremonial masks to paintings, sculpture and installations, including new technologies such as virtual reality. It reflects the great

strength and diversity of contemporary North American aboriginal artists.

The artists in this exhibition have inherited a vital cultural, artistic and spiritual legacy from their elders and the antiquity of this hemisphere. The land, its spirit and the power it confers, symbolize the ancestral base which has survived the test of time. This complex heritage has shaped the artists' lives and work.

While they are deeply rooted in their own distinct culture, for example Haida, Amittuqmiut, Cherokee, or Micmac, the artists

play an integral part in the contemporary art world as a whole. Land, Spirit, Power is a celebration of this diversity.

Western artists with works in the exhibit include Dempsey Bob (Tahltan-Tlingit, lives in Prince Rupert, B.C.), Robert Davidson (Haida, lives in South Surrey, B.C.), Dorothy Grant (Haida, lives in South Surrey, B.C.), Faye HeavyShield (Blood, lives in Calgary, Alta.) Alex Janvier (Dene, lives in Cold Lake, Alta.) and Lawrence Paul Yuxweluptun (Cowichan-Okanagan, lives in Fort St. James, B.C.)

Writers and artists sought

The Calgary Women's Writing Project is looking for writers and artists who are willing to contribute work to a special issue for Forum magazine.

This issue will focus on white appropriation of Native art and literature.

If you have concerns about appropriation, or simply wish to have your art or short stories, poems, opinions considered for publication, please contact us.

Please send all submissions to:

The Calgary Women's Writing Project
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**National Native Association of Treatment Directors****EMPLOYMENT OPPORTUNITIES****Fundraising and Communications Coordinator**

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An experienced program developer is required to oversee all aspects of the National Native Association of Treatment Directors training initiatives and liaise effectively with community based addiction services. Will be responsible for: development of training workshops; training of trainers; needs identification; development of evaluation instruments/checklists, planning and organizing training sessions. The successful candidate will have proven organizational skills, ability to work with native communities, public relations skills, excellent communications skills; proven negotiation skills; knowledge of wordprocessing an asset; ability to exercise good judgement and team participation. Will report to the executive director.

References required. Secondary reference check may be sought.

Forward resumes to National Native Association of Treatment Directors, 410, 8989 - Macleod Trail S.W., Calgary, Alberta T2M 0M2, by October 15, 1992. Identify salary expectation.

Competition will remain open until suitable candidates are found.

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For information or application forms:

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Dreamspeakers draws film folk, fan

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

If Dreamspeakers is a baby, as executive director Loro Carmen calls it, it learned to walk during its six-day Edmonton debut.

The aboriginal film festival drew thousands of people to the city from around the world to take in films made by and starring First Nations people, said Carmen. Churchill Square, in the heart of downtown, hosted a variety of musicians, dancers and other artists, along with food concessions where festival goers could feast on buffalo burgers and bannock.

"I got lots of beautiful warm thoughts and energy from many people," said Carmen.

As soon as she returns from a well deserved week off, planning starts for the 1993 festival.

"I have to take a week to go and nurture myself with the big trees in B.C. Then we start right away planning and fund-raising for next year."

The festival was conceived in April of 1991 at the first symposium of First Nations filmmakers from across Canada. Organized by the Aboriginal Film-makers Association of Alberta, planning began in earnest in November.

It took a total of 450 volunteers and 15 full-time staff members to run the festival, Carmen said. Working with a budget of a little over \$500,000, the festival is in debt, but Carmen hopes fund-raising activities between now and the fiscal year's end

will remedy that.

Little or no funding from various levels of government did not help, she added.

"We didn't get one bit of help from Edmonton, provincial or federal tourism development. We're certainly not going to take no for an answer next year," Carmen said.

The City of Edmonton gave Dreamspeakers a grant for \$25,000 "after a lot of political lobbying," said Carmen, who is the former general manager of the folk festival.

"Any other festival they've given \$50,000 to. You can be assured we won't be asking for \$25,000 next year. We will be asking for what it costs us to provide entertainment to the public."

Attendance at the films, which played at four different theatres, was low the first three days, but but went up to about 75 per cent. And Saturday night, the theatres were sold out.

"That's pretty good for the first year. I'm very happy," Carmen said.

The final day's festivities attracted enough people to fill the square, and many people joined hands for a round dance.

"It was the largest circle I've ever seen for the round dance," Carmen said.

Some 100 performers comprised 63 acts and 300 delegates from around the world made Dreamspeakers a success.

"Dreamspeakers is just a baby and it needs to be nurtured. As Dreamspeakers grows, I anticipate a really good shot of activity for economic development," Carmen said.

Attendance could have been



Dreamspeakers executive director Loro Carmen with the painting Spirit Woman, by Brenda Jones, which her staff gave her as a token of their appreciation for her hard work.

better but Carmen thinks the sheer size and diversity of the festival may have confused the public.

"There were over 60 shows, professional workshops, a youth conference and the films."

The films included Incident at Oglala, a documentary by Robert Redford which plores the jailing of Leonard Peltier, the American Indian Movement member who was convicted of first degree murder in the deaths of two FBI agents.

Jit, a film from Zimbabwe, is full of the spirit of Africa. It's a love story and a comedy set to the sounds of jit jive, an infectious musical form which layers rock'n'roll with African rhythms.

There were also films from Australia and New Zealand in addition to the North American selections, but the choice of films caused a conflict of its own.

Five films were dropped because they lacked sufficient Native creative content. A group of 10 people appointed themselves

to a steering committee at the April 1991 symposium, Carmen said, but they had no formal structure and they didn't meet until the Sunday before the Tuesday opening.

"This group came and made all kinds of demands," Carmen said. Four of them submitted their own films at the last minute and slashed other works from the schedule.

"We were threatened that if we didn't slash programming and adhere to what they thought our programming should be, they'd go to the press."

At least one of the films, Kecia: Words to Live By, about a young Native girl who contracted HIV, the virus leading to AIDS, played at the main library's theatre during a free afternoon showing.

Plans for next year's festival are not firm yet, but Carmen has several ideas on how to improve Dreamspeakers. Dividing the festival in half, with a spring focus on artists and performers and a fall offering of films is one idea.

Establishing a world-wide network of aboriginal filmmakers who would submit long lists of quality programming for them to choose from is another.

Current fund-raising attempts include postcards addressed to the Prime Minister, with a message on the back supporting the festival. Supporters can drop by the Dreamspeakers office in south Edmonton, buy a card for \$1, sign it and send it to Brian Mulroney - postage free, of course.



Leah Lalonde ponders what to take in next year's festival.



The round dance at the festival.


REFERENDUM COMMITTEES AND THE LAW

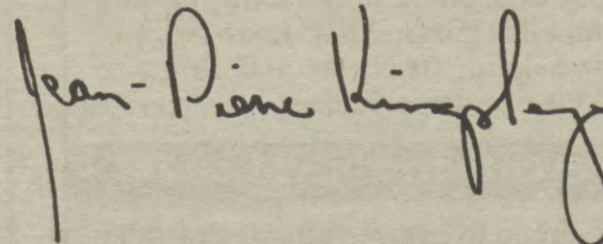
Who must register as a referendum committee?

Under the Referendum Act, any person or group that intends to spend over five thousand dollars during the referendum periods for the purpose of supporting or opposing directly the referendum questions must register as a committee.

Applications for registration as a referendum committee must be sent to Elections Canada in Ottawa as soon as possible, and be received by Oct. 26, 1992. All applications must be addressed to 1595 Telesat Court, Ottawa, Ontario, K1A 0M6, or they can be faxed to 1 800 267-8549.

Note: As applications are considered in order of receipt, committees should apply as soon as possible.

To obtain additional information or an application form to register as a referendum committee, call this toll-free number: 1 800 387-2323 or  1 800 361-8935.



Jean-Pierre Kingsley
Chief Electoral Officer of Canada



The non-partisan agency responsible for the conduct of the federal referendum

fans by the thousands



Leah Lalonde relaxes on a cushion of fallen leaves and ponders which part of the Dreamspeakers feast she should take in next.



The round dance on Sunday, opening day for the festival.



Joanelle Nadine Romero belts out the blues for a crowd gathered in Churchill Square.

Photos by Leah Pagett



Loretta Todd, left, and Roxana Spicer are producing a 13-part series called The Four Directions.

CBC aims to give Natives a voice

EDMONTON

Two CBC producers are joining forces to produce a television series they hope will give voices to First Nations communities.

Called The Four Directions, the series of 13 half-hour dramas will be written by Native writers and told from a Native world view, said producer Loretta Todd.

"It obviously has some limitations as a 25-minute drama with three acts and commercial breaks, but we believe that within that, a Native voice will come through: Our own way of telling a story," Todd said.

Though there are only 13 dramas planned now, Todd and fellow producer Roxana Spicer hope it will become a series.

The two have so far received about 50 stories, some of them tremendous, said Todd, but they are accepting scripts and story

outlines until Dec. 15.

"We're not excluding those people who are not professional writers, who may have a hidden talent that's just ready to come through."

The series is called The Four Directions because the producers want to illustrate the rich diversity of First Nations' cultures from all over Canada. Scheduled air date is fall of 1993.

Todd and Spicer were in Edmonton for Dreamspeakers, the recent international festival of aboriginal films. Todd, a Metis who grew up in the Edmonton area, has also produced The Learning Path, a National Film Board video about three Edmonton aboriginal educators. She's also made a series of documentaries with Native people.

Besides promoting the new series, Todd took part in the directors' workshops and took advantage of meeting other filmmakers at the festival.

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Jean-Pierre Kingsley

Jean-Pierre Kingsley ΡΓ Δε Δ.Δσ Δ.



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MISSING CHILDREN

Missing kids often runaways

Last year, there were 59,135 children reported missing in Canada.

Statistics compiled by the RCMP Missing Children's Registry in Ottawa revealed that some 44,786 of these children were runaways. Most of the children returned home within 48 hours, but at year's end some 4,620 children still missing.

Although runaway children have left home voluntarily, studies have shown that they are often running from a home life that is physically, mentally or sexually abusive. A study done by the Missing Children's Registry in 1989 concluded that of the repeat runners, 26 per cent had been physically abused, 10 per cent sexually abused and 33 per cent rejected emotionally.

Children who try to survive on the streets are at significant risk and are frequently exploited. Often approached by individuals who appear to care and understand their plight, they will be offered food or shelter, but soon afterward are forced to repay their debt, which often results in the child becoming involved in drug pushing, prostitution or pornography.

While not every runaway will encounter this situation, some 80 per cent will turn to criminal activity to survive.

Parental abductions represent the highest percentage of child abduction in Canada. Last year there were approximately 412 cases reported to police. Parents abduct their children for a variety of reasons, some of which may include revenge, fear that access will be denied, or concerns about the other parent's ability to care for their children.

Contrary to popular belief, these children are at risk, both

physically and emotionally. Children who are victims of abduction by a parent are often lied to about why they must leave their home and families. They are continually uprooted and moved from place to place, forced to lie about who they are and where they come from, and virtually live on the run.

The longer the parent is on the run, the greater his/her emotional stress and the greater the potential for emotional and physical abuse of the child.

Parental abduction, regardless of whether a custody order has been obtained, is a violation of the Canadian Criminal Code.

Although stranger abductions are the least common, they are undoubtedly the most horrifying, high-profile type of abduction. There were 78 reported cases of stranger abduction last year in Canada.

Some of the children in this category are reported to have simply vanished while playing, walking home from school, the store or a friend's house. It is very difficult to know why these children are taken until the case is resolved. We do know that in some cases the children were taken for sexual purposes, sometimes killed, or in rare cases to replace a child the abductors have lost.

There were 14 cases of stranger abduction unresolved at year's end.

In some cases there is not sufficient background information to determine in which category a child should be placed. Last year there were 11,863 children placed under the unknown category.

This information was provided by the Missing Children Society of Canada.



SHELLEY-ANNE BASCU
Born: April 7, 1967
Missing Since: May 3, 1983
Missing From: Hinton, Alta.
Last seen walking west, home.



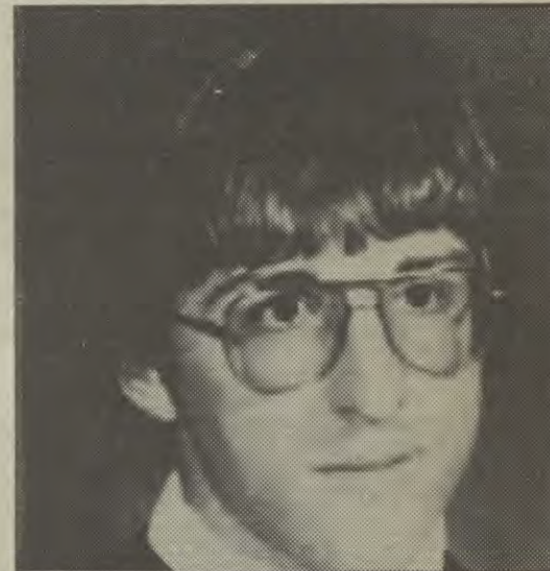
TANIA MAKIE MURRELL
Born June 20, 1976
Missing Since: Jan. 20, 1983
Missing From: Edmonton, Alta.
Hair: Sandy Blonde Eyes: Brown Right Photo Computer-aging



CAROLYN PRUYSER
Born: Aug. 30, 1965
Missing Since: May 18, 1984
Missing From: Peace River, AB



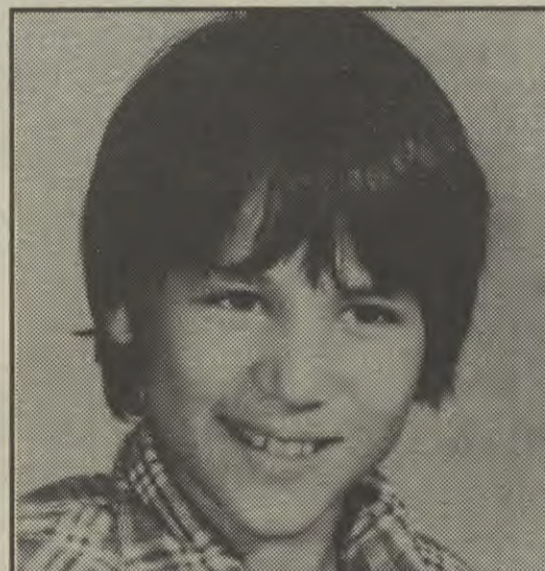
JULIAN NICHOLAS POTTLE
Born: Feb. 3, 1986
Missing Since: July, 1990
Missing From: Saint John, N.B.



DANIEL WOROPEC
Born: May 11, 1966
Missing Since: May 13, 1984
Missing From: Lanigan, Sask.



CHARLENE CATHOLIQUE
Born: June 23, 1975
Missing Since: June 22, 1990
Missing From: Yellowknife, N.W.T.
NATIVE Nickname: Candice



TYLER LAWRENCE BOWIE
Born: Oct. 9, 1969
Missing Since: April 30, 1983
Missing From: Whitehorse, Yukon
Hair: Dk brown Eyes: D. brown



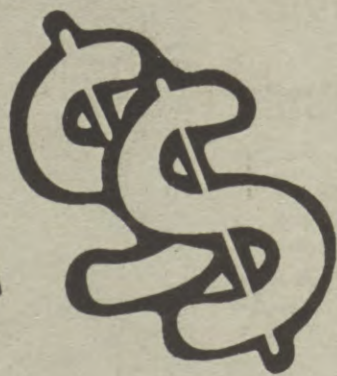
JENNIFER LOUISE DEPUTTER
Born: Dec. 22, 1976
Missing Since: July 4, 1992
Missing From: London, Ont.
Hair: Auburn Eyes: Green

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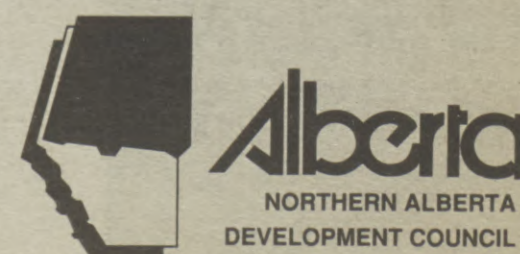
NADC Public Forum

Keg River
7:30 p.m., Tuesday, October 27, 1992
Community Hall

The Northern Alberta Development Council sponsored public forum is an opportunity for you or your organization to present a brief to Council on matters related to the development of the people and resources of northern Alberta.

The ten member Council consists of eight public members and two MLA's. The Chairman of the Northern Alberta Development Council is Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Jack Newman in Fort Vermilion at 927-3416 or the Northern Development Branch in Peace River at 624-6274.



MISSING CHILDREN

A well informed child is a safe child

There are four reasons why a child could be missing:

- stranger abduction
- parental abduction
- running away
- lost

They all have different beginnings, reasons for occurring, and patterns. However, they all have the same unfortunate ending: missing children. These tips will help both parents and children handle the situation should it occur.

Following are some recommended precautions you can teach your child to significantly reduce the risk of his or her being the victim of abduction by a stranger. A well informed child has the odds in his favor. Take time to teach your children about personal safety:

- * Talk with your child - from an early age, and without instilling fear - about the facts of abduction.
- * Define clearly what a stranger is. For instance, the postman they see on the street every day is not necessarily someone they know.
- * Abductors play on emotions of children, such as fear or compassion. Teach your child the different lures used.
- * Shopping centres are a haven for abductors. Always keep your

child at your side. Explain to them that if they lose you, they should go to the nearest cashier or information booth and ask for help.

- * Have your telephone number (including area code) engraved on the back of a bracelet or any other inconspicuous place; write it inside all articles of clothing. Tape coins in your child's shoes or sew them into clothing.
- * Teach your child to avoid isolated areas such as parks, school grounds and fields.
- * Teach them to "buddy up" as there is safety in numbers.
- * Establish ground rules as to who will pick up your child at school, etc. and stick to them. Establish a code word, which you and your child know, to be used in emergencies.
- * Teach your children to never give any information to a stranger over the phone when they are alone at home. The same applies to callers at the door.
- * Instruct your child to report to you or an authorized adult any suspicious incident.
- * Tell your children to walk facing oncoming traffic. If a car stops, teach your child to run home or to the nearest commercial establishment.
- * Teach your children to say

"NO" to an adult; to scream, fight, or kick if a stranger tries to take him away. Doing so will draw attention to the situation.

* Remind your child often that an adult in trouble requires the assistance of another adult, not a child.

Be sure your children know:
* their full names as well as your full name, address, and telephone number (including area code).

* how to use both the telephone at home and a pay telephone, and how to make a long-distance call. Explain who the operator is, how to reach him or her, and how he or she can help in an emergency.

* what to do if they become separated from you in a large store or shopping centre. Have a pre-arranged spot to meet in case this occurs.

* that no one can forbid them from contacting their parents.

* about their neighborhood. Point out useful landmarks to them while walking or driving. Draw maps with them to see how large their 'world' really is. This can be very useful to a lost child trying to find his or her way home.

As a parent, there are some other things you can do to keep

your children safe:

* Always know where and with whom your child is.

* Keep a list of emergency telephone numbers beside your telephone.

* Never leave your child unattended in a car.

* Be selective in your choice of baby-sitters (or anyone you may leave your child with).

Unfortunately, no amount of precaution can completely protect you from an ex-spouse who is intent upon taking your children but you can take steps to reduce the possibility.

* Maintain a good relationship with your ex-spouse.

* Obtain legal permanent or temporary custody of your child. If no legal custody has been determined, then no laws have been broken, and you have no legal recourse.

* Once you have legal custody, obtain a passport for your children and notify the Passport Officer that your children are not to be taken out of the country without your written permission. If your spouse or ex-spouse is threatening abduction, have the threats witnessed or tape-recorded. Discuss the matter with your lawyer, he may be able to alter your ex-spouse's

visiting rights.

* Know and maintain current vital information about your spouse or ex-spouse, such as: Social Insurance Number, driver's licence number, credit information, financial records, and a list of relatives and friends.

* Respect your ex-spouse's visiting rights. Avoid frustrations that could lead to the abduction of your child. Inform your baby-sitter, day care, school, or anyone involved with the care of your child that they must not under any circumstances let your child leave with any unauthorized person.

* Discuss the subject with your children on a regular basis. Teach them what to do in case of abduction. Tell them often that you love them and that you never want to be separated.

* Teach your children that they can search for you, too. Teach them your full name, address, and telephone number (including area code), as well as the CHILD FIND toll-free number.

* You must make sure your child knows he has the right to find a way to contact you, no matter who forbids it.

(This information was provided by the Edmonton Police Service.)



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FINANCIAL HIGHLIGHTS

(thousands of dollars)	1992	1991
FINANCIAL POSITION		
Total Deposits	\$ 7,287,652	\$ 7,126,313
Total Loans	6,290,726	5,865,045
Capital Deficit	109,007	121,670
EARNINGS		
Interest Earned on Loans	661,800	741,984
Other Interest Earnings	84,326	134,419
Other Income	44,917	39,079
Total Earnings	791,043	915,482
EXPENSES		
Interest Paid to Depositors	543,950	674,615
Provisions for Credit Loans	62,149	58,342
Amortization	12,782	15,776
Operating Expenses	159,499	148,200
Total Expenses	778,380	896,933
PROFITS	\$ 12,663	\$ 18,549

STATISTICAL HIGHLIGHTS

	1992	1991
Customer Deposit Accounts	818,240	743,911
Customer Loan Accounts	200,357	189,113
Branches and Agencies	266	260

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DICK JOHNSTON
Provincial Treasurer

A.O. BRAY
Superintendent
& Chief Operating Officer

MISSING CHILDREN

Cheslatta family sought

Mother still hopeful after three years

PRINCE GEORGE, B.C.

A phone ringing in the stillness of the early morning woke Cheslatta band member Mabel Jack. It was her son, Ronald, telling her he was going out of town to work and taking his family with him.

That conversation took place more than three years ago, and it was the last time Mabel Jack talked to her son.

Ronald Jack, 26, and his wife Doreen, 26, left their Prince George four-plex with their two sons, Russell and Ryan, on Aug. 2, 1989.

They haven't been seen since. Despite a continuing RCMP investigation, the police have yet to find any members of the family.

"We have lots of leads, but we haven't found anyone yet," said Prince George RCMP Const. Paul Strader. "It would be nice to find the people, or their remains. It would definitely put a lot of minds at ease."

The night the Jacks disappeared, Ronald was in the First Litre pub on Strathcona Avenue, four blocks from his four-plex.

It was there he met a tall man, between six feet and six-and-a-half feet tall, 35 to 40 years old, with reddish-brown hair parted at the side and a full beard.

The man offered Ronald a job at a logging camp in the



The Jack family was last seen with this man.

Bednesti Lake area, about 48 km west of Prince George.

The man told Ronald he would pay Doreen to work as the camp cook. The children, Russell, 9 and Ryan, 4, would be looked after by a camp babysitter.

Ronald had worked in a sawmill before injuring his back. He was living on welfare and looking for another job when he met the man in the pub.

"He was really happy about that job," his mother said.

"They left everything. They just took blankets and some clothes."

Ronald had never gone for long periods of time without contacting his mother.

"My son is very close to me and he always phones me," Mabel said.

The Jacks left in the middle of the night because the man had offered to drive them to the camp. They were last seen driving away in a dark-colored, four-wheel-drive truck which was driven by the man Ronald met in the pub.

Ronald's father reported the family missing 24 days later.

Ronald and Doreen would be 29 years old now. Russell would be 12 and Ryan would be 7.

The last time Mabel saw Ronald, he was five feet, six inches tall and weighed 150 pounds. He had collar-length black hair.

Doreen, who also goes by the last name of Edmond, was five-foot-two, 111 pounds with long black hair.

Mabel has their furniture stored at her home.

"I miss Ronnie so much. Sometimes I dream about him, but his face is different. I hope they're still alive," Mabel said.

RCMP have followed 316 leads and are still pursuing 87. The serious crime unit in Vancouver has also been involved in the case.

"This one is definitely unusual," Strader said. "For a whole family to just disappear - it's bizarre."

Safety depends on knowledge

Knowing your children and your neighborhood will help keep your children safe. To make sure you have taken every precaution, run over the following check-list for personal safety.

* Do you know how and where to reach your child at all times?

* Does your child know how and where to reach you at all times?

* Do you know your children's friends' names, addresses and telephone numbers?

* Have you met the parents of your child's friends?

* Do you know your child's favorite place to play?

* Are you aware of the routes your children take to school, the park, friend's houses, etc? Have you ever walked these routes?

* Have you ever taken a walking tour of your neighborhood?

* In your neighborhood, do you know if there are any:

- abandoned buildings?

- vacant lots?

- unlighted walkways?

- creeks subject to flooding?

* Do you play the "What if ..." game with your children regularly and on different subjects?

* Does your child know what to do if lost?

* In the presence of your child, do you display a positive attitude towards the police?

* Have you discussed when your child should get into a friend's car?

* Have you physically checked out the facilities your child attends: day care, sports and social?

* Does your child carry personal identification and medical information?

* Do you know if your child is a follower?

* Have you discussed with your child who might be the best people to approach if he or she needs help?

* Have you ever discussed peer pressure with your child?

* Is your home a gathering place for kids?

* Do you feel you listen to your child and spend enough time with your child?

* Does your child know when to reject adult authority?

* Is your child prompt? Are you prompt?

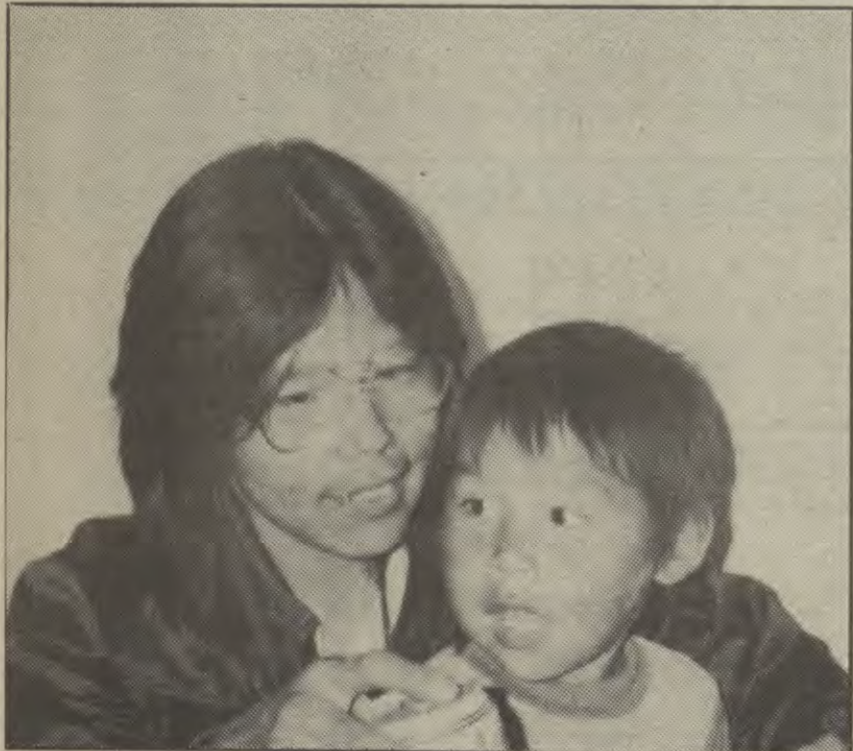
* Do you know if your child is a wanderer?

* Have you trained your children so they know how to use the public transit system?

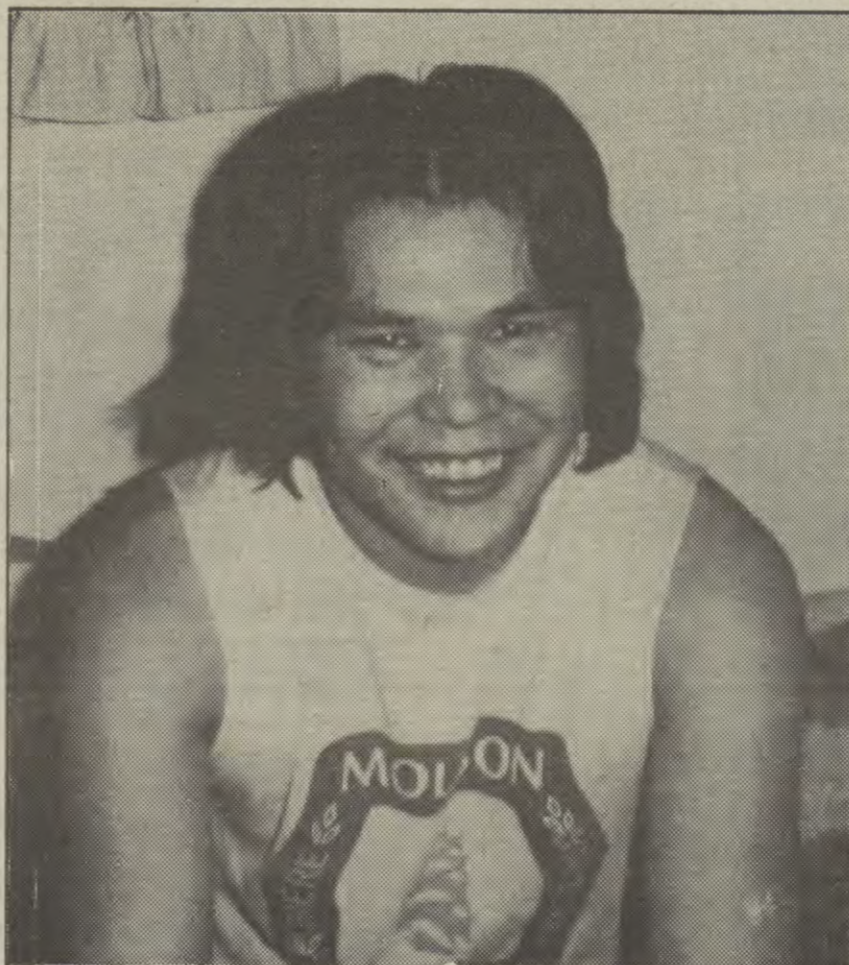
* Have you ever discussed emergency procedures with your child?

(This information was provided by the Edmonton Police Service Crime Prevention Unit.)

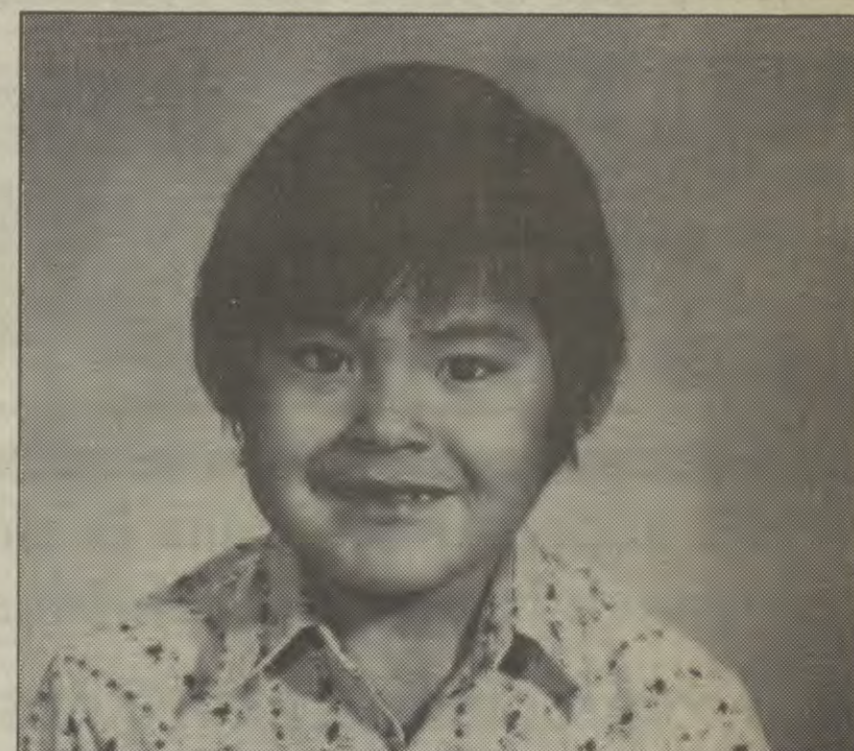
In support of missing children...



Doreen Ann and Ryan
Jack



Russell
Jack



Ronald Paul
Jack

If there is any information on this family, please contact P.L Peleskey S/Sgt.
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V2L 2C3 or call (604) 562-3371

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MISSING CHILDREN

Be prepared

While no one wants to contemplate the horror of their child disappearing, there are steps parents can take to help locate their missing child. Prepare information kits on each child and keep these kits in a safe place. A bank safety deposit box is not a good idea due to limited hours of access. Each kit should include:

- * physical description including height, weight, hair and eye color, any distinguishing marks or mannerisms.
- * fingerprints that are clear and usable
- * footprints
- * birth certificate
- * recent photographs (full-face and profile). These should be taken four times a year until age 16. After that, twice a year is

sufficient.

- * photographs of birthmarks, moles, scars, deformities, and distinguishing marks
- * dental records and x-rays
- * medical records (blood type, illnesses, diseases, allergies, vaccinations, speech impediments, x-rays of bone fractures)
- * handwriting sample. A new sample should be taken annually up to age 16.
- * prescription data and frame type for all eyeglasses and contact lenses.
- * prescription data for all major medication and effects that could occur if medication is not administered.
- * tape recording of your child's voice.
- * a video showing the child walking, talking etc.



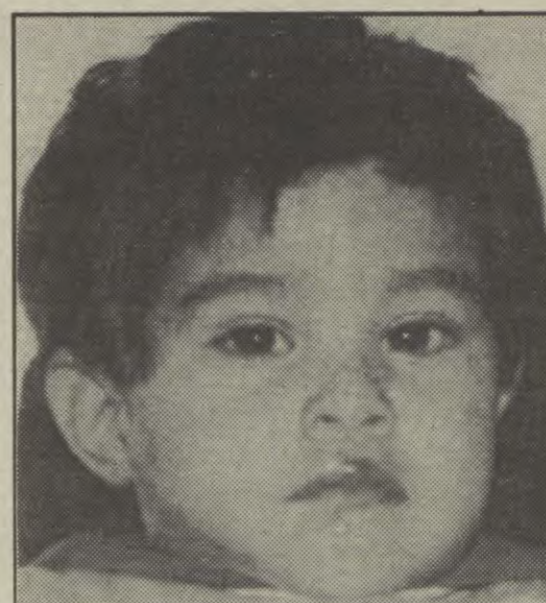
ANTASTIA LAMBROPOULOS
Date of Birth: April 26, 1983
Missing Since: May 20, 1984
Missing From: Mississauga, Ont.
Hair: Black with Reddish Highlights, Eyes: Blue.
Red birthmark on back of neck.



JULIE STANTON
Date of Birth: August 30, 1975
Missing Since: April 16, 1990
Missing From: Pickering, Ont.
Hair: Blonde Eyes: Blue
Birthmark on back of neck



ILENE MISHELOFF
Date of Birth: March 12, 1975
Missing Since: January 30, 1989
Missing From: Dublin, Calif. U.S.
Hair: Brown Eyes: Brown
Braces on teeth.



PABLO ALFREDO
Date of Birth: August 1, 1988
Missing Since: September 9, 1990
Missing From: Toronto, Ont.
Hair: Black Eyes: Brown
Nickname: FROGO



ANI REA LYNN KING
Date of Birth: December 15, 1973
Missing Since: January 1, 1992
Missing From: Halifax, N.S.
Hair: Lt. Brown Eyes: Lt. Blue
Height: 5'5" Weight: 155lbs

ROBERTA MARIE FERGUSON

Date of Birth: 19, 1968
Race: CREE Native, wears glasses
Missing Since: August 24, 1988
Missing From: Cultus Lake, B.C.

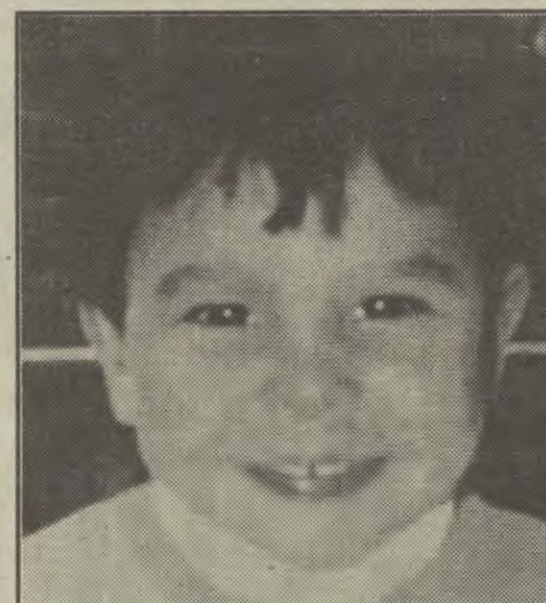
Roberta was last seen leaving the Sunnyside Campground in Cultus Lake. At approximately 8-8:30 pm, witnesses reported seeing Roberta talking to a man in a car at the intersection of Vedder Mt. Road and Cultus Lake Road. The man is described as being of average height with blond/light brown hair, a prominent jaw and is considered good looking. The vehicle he was driving is described as being sporty, fire engine red and in very good condition.



DELPHINE ANNE NIKAL

Date of Birth: February 16, 1975
Race: Metis
Missing Since: June 13, 1990
Missing From: Smithers, B.C.

Delphine was last seen on June 13, 1990, at Smithers, British Columbia. She was to hitchhike her way home to Telkwa, B.C., some 15 kilometres away



ALEX GONZALEZ
Date of Birth: September 18, 1988
Missing Since: August 21, 1991
Missing From: Etobicoke, Ont.
Hair: Dk brown Eyes: Dk Brown
Brown Mark on back of left thigh



SIMON AUSTEN-BROWN
Date of Birth: September 28, 1987
Missing Since: November 24, 1990
Missing From: Windsor, Ont.
Hair: Dk brown Eyes: black
Mix of White/Indians speaks French

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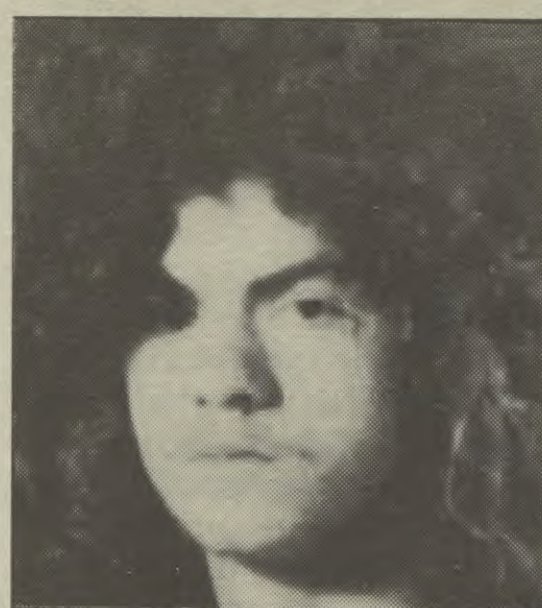
MISSING CHILDREN



JEFFREY ANDREW DUPRES

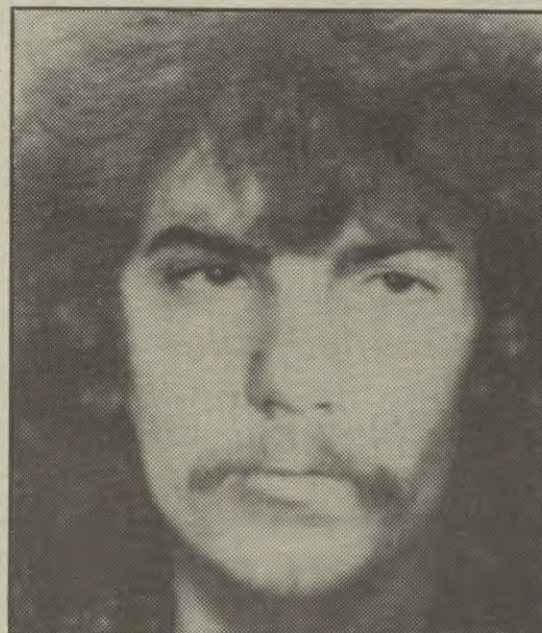
Date of Birth: March 16, 1977
 Missing Since: April 24, 1980
 Missing From: Slave Lake, Alberta

Jeffrey may have abducted by an unidentified male and female, mid twenties to early thirties, driving a 1979-80 Chev truck with dark blue top and bottom, with aqua blue - centre from Slave Lake, Alberta, on April 24, 1980.



BOBBY LEE GRIMES

Date of Birth: December 6, 1979
 Missing Since: June 2, 1991
 Missing From: Limon, Colorado
 Bobby was allegedly abducted by his father, Jess Raye Grimes.



DARREN MARTIN SADLER

Date of Birth: March 29, 1963
 Missing Since: May 17, 1980
 Missing From: Nanaimo, B.C.
 Darren was last seen riding his ten-speed bike near his home, wearing only a pair of cut-off jeans, no shirt or shoes. His bike was found a few blocks away from where he was seen last.

MICHAEL BRIAN HAMMOND

Date of Birth: January 21, 1975
 Missing Since: November 24, 1991
 Missing From: Richmond, B.C.
 Was last seen at his home approximately 6:30 pm



MICHAEL WAYNE DUNAHEE

Date of Birth: May 12, 1986
 Missing Since: March 24, 1991
 Missing From: Victoria, B.C.

Michael was last seen at approximately 12:30 pm on March 24, 1991, at the Blanchard Street School yard where his parents were attending a touch football tournament.

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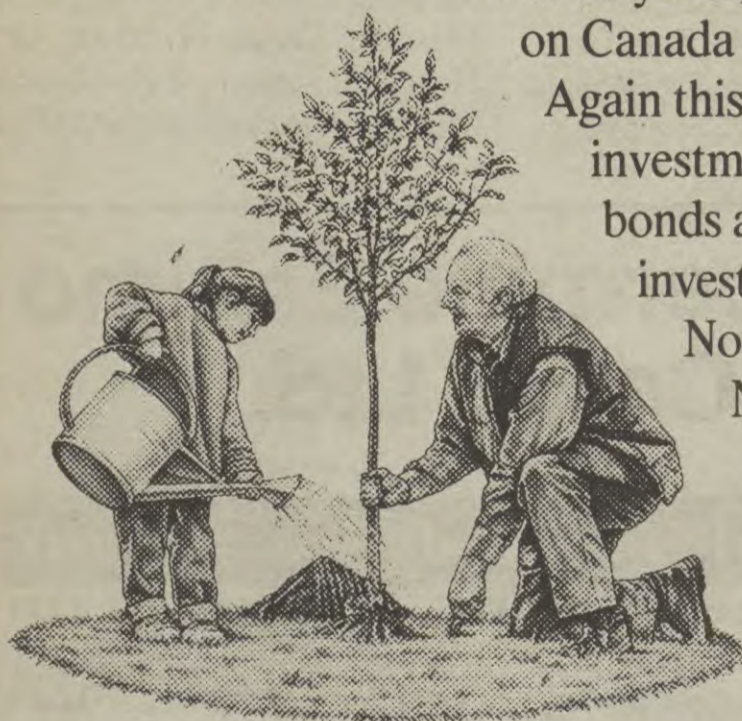
The cost of attending the conference is \$150 per person if registering by October 20, 1992. Participants registering after the deadline will be charged \$250. All registration fee payments must be in U.S. funds.

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MISSING CHILDREN

What to do if you spot a missing child

Child Find has put together the following information with the hope that the reader may be able to help. A missing child is EVERYONE'S responsibility. If you think you have seen a missing child, do the following:

1. Contact your local authorities.
2. Contact Child Find at 1-800-387-7962.
3. NEVER confront the situation yourself. Allow the proper authorities to do that for you.
4. Be quietly observant. Take down any license numbers that may be pertinent. Write down descriptions of the people who the child was with. Also, record the color of the child's hair, eyes and other distinguishing characteristics, if you are close enough to see them.

Although you may not be sure that the child you have seen is in fact a missing child, it is always better to be wrong than to have passed up an opportunity to bring home a child.

Whatever information you provide will be kept confidential if you so desire.



ELIZABETH MICHELLE ARELLANO
 Date of Birth: February 26, 1985
 Missing Since: July 23, 1991
 Missing From: Winnipeg, MB
 Hair: Brown Eyes: Blue
 Nickname: TITA



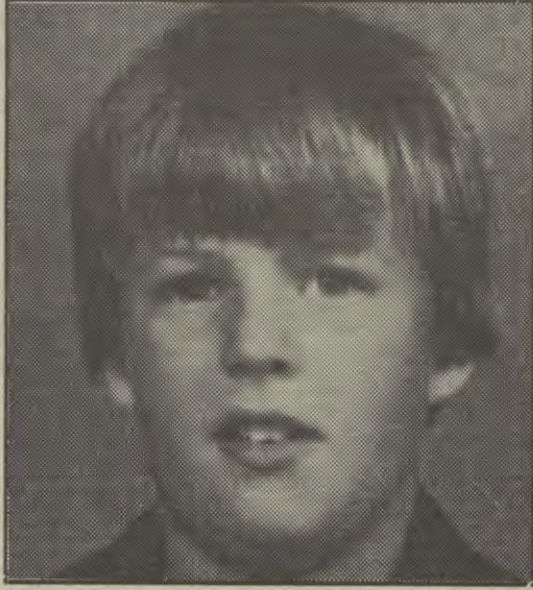
WALTER RICARDO ARELLANO
 Date of Birth: October 7, 1981
 Missing Since: July 23, 1991
 Missing From: Winnipeg, MB
 Hair: Dk Brown Eyes: brown
 Nickname: TITO



JEREMY CHRISTIAN CHISHOLM
 Date of Birth: April 3, 1978
 Missing Since: August 19, 1980
 Missing From: Nova Scotia
 Hair: Brown Eyes: Blue
 Scar on right leg from scalding
 Right photo-computer aging



MATTHEW GIESBRECHT
 Date of Birth: December 12, 1979
 Missing Since: May 1989
 Missing From: Kitchener, Ont.
 Hair: Lt. brown Eyes: Hazel
 Two front teeth overlap & project



JEFFREY GORDON MURRAY
 Date of Birth: February 2, 1972
 Missing Since: January 23, 1986
 Missing From: Dartmouth, Nova Scotia
 Hair: Brown Eyes: Blue
 Right photo is aged enhancement of Jeffrey in 1991



LEAH GIESBRECHT
 Date of Birth: November 16, 1981
 Missing Since: May 1989
 Missing From: Kitchener, Ont.
 Hair: Lt. brown Eyes: Hazel
 Subdued Freckles.



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Bloods get new police chief

By Barb Grinder
Windspeaker Contributor

STANDOFF, Alta.

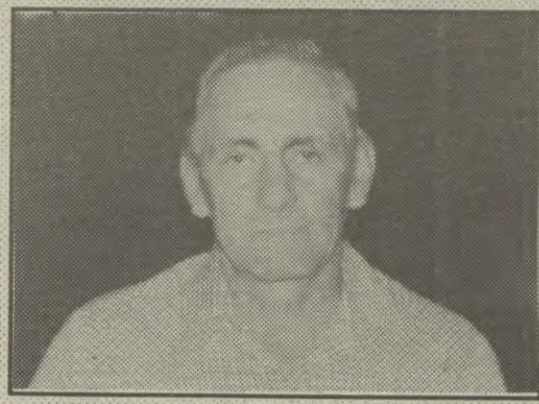
On first acquaintance, Wayne Hamby doesn't seem to be a policeman, much less the chief of a busy, growing police department. But appearances would certainly be deceiving in this case.

Despite his soft-spoken manner, Hamby, the newly appointed Chief of Police on the Blood Reserve in southern Alberta, is a highly qualified law enforcement officer. And though shy with the press, he's also an able police administrator.

Hamby grew up on the Blackfeet Reserve, near Browning, Montana and has lived in that area most of his life. He began his policing career in 1971, working as an officer with the Tribal Police on the Blackfeet Reserve. Within a few years he'd been promoted to Captain and

"The people here have made me feel pretty comfortable, but I think we need a thorough public relations effort to let the community know what we plan to do to make things better."

- Wayne Hamby



eventually was appointed Police Commissioner there.

In 1981 he moved into criminal investigations with the United States Bureau of Indian Affairs.

Though much of his training was on-the-job, Hamby has also taken about 2,500 hours of course work, including classes at Montana State University, the U.S. Police Academy in Roswell, New Mexico, and the U.S. Treasury Department's School in Georgia.

Though his education has been in U.S. law, Hamby says he

anticipates little difficulty adjusting to the Canadian legal system. "The law is basically the law," he says. "The codes are different, but the concepts are about the same."

He's spending a fair amount of time reading up on the Canadian codes and legal system, but he's concentrating on getting to know the people in his department and on the reserve.

"The people here have made me feel pretty comfortable, but I think we need a thorough public relations effort to let the community know what we plan to

do to make things better. It's one of the things I hope to work on in the future," he says.

Hamby's other priorities are to create a more effective policing force on the reserve and to get increased training for his men. He also anticipates he'll be looking at some changes in the administration of the department.

Though Hamby was being considered for the job from the first moment it came open, his appointment has only been within the last month. As an American citizen, there was

some uncertainty as to his working status in Canada.

Blood Tribe administrator Annabelle Cropped Eared Wolf has said there was little problem, as Hamby's an Indian rather than an American, but he still required a working permit to come here.

Hamby is living at St. Mary Lake near Babb and commuting to his office in Standoff, but he hopes to find a weekday residence in Alberta before the winter sets in.

Hamby replaces former chief Liz Scout, the only female chief of police in Canada at the time, who was fired abruptly in May for speaking out against her community's politics.

Asked about the problems on the reserve hinted at by Scout, Hamby says he'd rather not get involved in politics.

"I'm sure if there are problems they can be worked out in the future, but right now I'd just like to do a good job of policing the reserve."



YOUR IDEAS

suggested a better deal for

ALBERTA'S NATIVE PEOPLES

YOUR VOTE

On October 26, 1992 is a choice for

ALBERTA AND CANADA

When Alberta's Select Special Committee on Constitutional Reform sought out the views of Albertans, thousands expressed their ideas.

Many Albertans told the committee they believed all people should be able to participate freely and equally in how we are governed.

They said that like other Canadians, Alberta's aboriginal peoples should have the freedom and responsibility to chart the future course of their respective peoples.

In Charlottetown, on August 28, 1992, Canada's leaders agreed to recognize the inherent right to self-government of Canada's aboriginal peoples, including Metis and those living off reserves.

This new right would be entrenched in the Constitution.

The Charlottetown agreement says that any laws arising from aboriginal self-government must conform with federal and provincial laws essential to the preservation of peace, order and good government. The method for financing self-government will be determined in future negotiations.

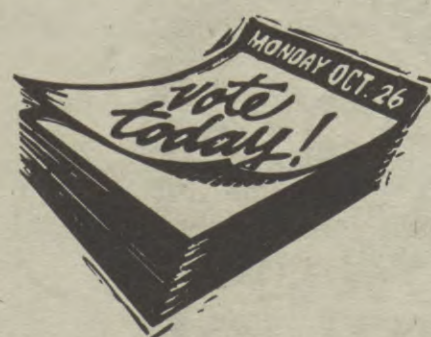
The agreement itself does not provide for any new land rights for aboriginal peoples. Equally, it does not weaken existing treaty rights for native bands.

Provincial, federal, territorial and aboriginal leaders will negotiate the terms and conditions of self-government. All are committed to demonstrating

good faith in these negotiations. If an agreement cannot be reached in five years, any of the parties may request the courts to rule on the issue.

Self-government for aboriginal peoples — recognizing aboriginal governments as a third order of government within Canada — is an important part of the Charlottetown agreement for a united Canada. For Alberta's native citizens, it would forever change their role in defining their own future.

Other important elements of the agreement affecting Albertans are a Triple E Senate, a streamlining of responsibilities between governments, a Canada Clause and a Social and Economic Union.



If you would like more information about the Charlottetown agreement, please contact your MLA, or call

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On Monday, October 26, your vote is a choice, for Alberta and for Canada.



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Bones get proper burial

MIDLAND, Ont.

It's been five years since Linda Taylor rescued a young Native girl from the Huronia Museum.

Her remains had been hanging on the wall as part of a display of Native bones in this central Ontario community.

Taylor said the exhibit was offensive. The bones of Natives are sacred and belong in the ground, she said.

"And it's not just Natives," said the 37-year-old Iroquois Indian.

"It's a human issue. It's disgusting that museums have mummies on display and artifacts from graves. These people should be left in peace."

Taylor asked officials at the museum to rebury the bones. Museum curator Jamie Hunter quickly agreed and helped Taylor set up a reburial committee.

But trying to come up with final resting places for Native remains is a tough job.

Taylor said she approached nearby reserves Rama, Christian Island and Moose Deer Point to take the bones of a Huron for reburial but they refused.

"I even called the Hurons in Quebec. I was willing to go down there on the bus with the bones, but they didn't want them."

Bands are trying to stay out of an ongoing dispute between Native activists and traditionalists and some of North America's largest museums and universities, she said.

These institutions are home to thousands of Native

"How would you like it if Indians dug up your grandmother, took her wedding ring to study it, and charged people a dollar to come in and look at her skeleton?"

- Linda Taylor

bones dug up by archeologists, found by farmers or unearthed at construction sites.

The museums want to keep the collections, to use them for study.

Giving back bones opens the door to demand a return of all sacred objects, said Taylor, a group home worker in Midland.

Still, the bones should be returned to Native communities for burial, she said.

"How would you like it if Indians dug up your grandmother, took her wedding ring to study it, and charged people a dollar to come in and look at her skeleton?"

"People don't realize that these bones are from our ancestors. I've reburied bones that were only 100 years old. The children of that person could easily be alive, and it's not a stretch to believe that those bones belong to someone's grandmother."

Taylor and the museum have reached an agreement that allows the bones to be studied and then turned over to the committee for burial.

Remains found in the area are sent to the Cape Croker reserve near Wiarton on the Bruce Peninsula, and the Six Nations reserve near the southwestern Ontario city of Brantford.

"A lot of the reserve graveyards are getting pretty full. If

it came down to it we would buy a grave in a graveyard. So far, we've been lucky."

A traditional ceremony is held once the bones are buried.

Taylor's nine-year-old son, Rebel, helps her find resting places for the bones.

"It's important for my son to realize the importance of the past," she said. "He's part of the future for Native people."

Taylor has reburied the bones of the young girl from the Midland museum and skeletons of two other Native people found in the Georgian Bay area since the burial committee was formed four years ago.

As well, she found a home for a skull that was found in Penetanguishene Bay two summers ago. A boy stepped on it while swimming.

Next spring, Taylor will receive the bones of four Ojibwa found about five years ago in Orillia when construction crews were digging up a driveway.

The coroner's office now sends all Native remains found in Simcoe County to Taylor's reburial committee.

"It's a big struggle," she said.

"But there are some people who are coming around and saying we've got to give this stuff back."

Play pays homage to those who lost all

EDMONTON

In recognition of 500 years of indigenous resistance and survival, Catalyst Theatre launched The Requiem on a three-city Canadian tour.

The Requiem is a theatrical homage by an ensemble of outstanding Native artists to those who lost their country, their land, their dances and their places to dance.

Written from the perspective of the dead, The Requiem will use singing and oration to expose how five centuries of colonization have informed the present. Ghosts are invoked to tell the stories of those who have gone before. Their descendants, the survivors, are the performers and the audience.

Conceived and directed by Floyd Favel, Artistic Director of Native Earth Theatre in Toronto, The Requiem was commissioned by the Museum of Civili-

zation as part of the public programming for their indigenous visual art installation, Indigena. The production is scripted by Warren Arcan with a cast that features Arcan, Rhonda Cardinal and Carrie LaFramboise.

Production design is by David Skelton who has collaborated on a number of projects with Floyd. All of these artists have worked with Catalyst Theatre over the past several years and were involved in Takwakin, an intensive 16-week training project that developed traditional Native and contemporary performance techniques.

The Requiem was presented in Hull at the Canadian Museum of Civilization in late September and early October. It will be presented at the Catalyst Centre in Edmonton from Oct. 15 to 18 and at Vancouver's Museum of Anthropology from Oct. 22 to Oct. 25.

Pilots graduate to jobs

TYENDINAGARESERVE, Ont.

Native Canadians are soaring to new heights thanks to a program that teaches them how to fly aircraft.

The first 16 graduates of the First Nations Technical Institute were presented with diplomas recently, allowing them to fly everything from small Cessnas to commercial aircraft.

"A lot of hard work and determination now means they can fulfil their dreams of flying aircraft," said Ron Mason, principal of the aerospace technology school at the reserve's Mohawk Airport, 17 kilometres east of Belleville in eastern Ontario.

The institute has been train-

ing aboriginal people in a variety of careers for the past six years. The flight school, however, has only been around for three years.

Budding pilots must take courses in mathematics, physics, first aid, CPR and survival, aerodynamics, communications, computers and all the technical subjects required to maintain and fix planes. They also get more than 200 hours of flight time.

Five of the 16 graduates are from the local reserve, while others come from as far away as Manitoba and Labrador.

"Some of the graduates have already found jobs," said Mason. "They generally go back to the reserve and fly charter."



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- Siksika Nation in Southern Alberta (89.9 CFWE FM) •
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- and on the Television Northern Canada Network •

Tune In for these features, along with news and other interviews every week starting Sunday, October 18th at 10 a.m. (M.S.T.):

THE RED ROAD: Aboriginal People's Struggles with Alcohol and Drug Abuse

**October 18
October 25**

**The Red Road - Part I
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YOU AND THE LAW



By Ward Mallabone

A growing number of people in Alberta today are choosing to live together, without marrying, in what is commonly referred to as a common-law relationship. There is a popular but unfounded belief that after two people have lived together for a certain period of time, they have a common-law "marriage." In fact, in Alberta, non-married couples do not have a relationship recognized by law. Parties to a common-law relationship have significantly fewer rights than do married persons.

A mother of a child born out of wedlock had previously been the sole legal guardian of that child. However, under the Charter of Rights it has been argued that this provision discriminates against the father of an illegitimate child. Accordingly, the father of a child born in a common-law relationship may have a claim for custody depending upon the circumstances of the case.

At common-law, the mother of an illegitimate

child would be entitled to make a claim for maintenance, i.e. child support payments, from the child's father. If the father had been living with the mother for at least one year immediately prior to the birth of the child, there is a presumption under Alberta law that he is the father. If the father had not been living with the mother prior to the birth of the child, and he is not acknowledging that he is the father, the mother may have to apply to a court to establish paternity and to obtain an order requiring the father to pay child support payments.

For a legally married couple, the law provides that property acquired is generally divided equally. However, there are no specific laws which relate to the division of property between common-law couples. In order for a common-law person to obtain a share of property or assets acquired during the relationship, but placed in the other person's name, he or she must be able to show the following:

1. That the person holding the assets has been enriched;
2. That the person seeking

a share of the assets has been deprived;

3. There is no legal reason for the enrichment or deprivation, like a contract between the two persons or a debt owed between the two persons.

The courts, in considering the division of property, will also look at the length of the relationship.

Unfortunately, as in marriages, common-law relationships break down, leading to questions such as the rights of custody and access to children and division of property. Individuals should be aware of these differences and their implications.

This legal column is for information purposes only and should not be construed as legal advice. If you require advice on a similar matter, you should consult your legal advisor.

(Ward Mallabone is a lawyer with Walsh Wilkins, a full-service law firm that has carried on an extensive Native practice for more than 25 years. The Calgary telephone number is 267-8400.)

Ancient masks unearthed in Montana cave

SWEETGRASS HILLS, Mont.

Four brothers from southern Alberta have unearthed ancient masks made of shells believed to be from the Gulf of Mexico in a Montana cave.

Steele, Corry, Tracy and Shayne Tolman made the discovery in the Sweetgrass Hills, just south of the Canadian border, when they were camping.

Archeologists think the masks, about 16 centimetres wide and buried in dirt under a cave floor, may have found their way into the Sweetgrass Hills when their Indian makers travelled up the Mississippi and Missouri rivers.

The find is significant because it proves ancient Indians living along the American south Atlantic coast were not strangers to Canada, said Montana archeologist Stanley Jaynes.

"The influence of the Mississippian culture is even more extensive than had been previously thought," Jaynes said.

Approximately 100 of these types of discoveries have been made throughout North America, about 80 of them in the southeastern United States. Manitoba is the furthest north the masks have been discovered.

The artifacts were carved from either whelk or conch shells and were worn around the neck of their Indian creators, Jaynes said.

Those discovered in the southeastern United States date to about 1600 A.D., but the masks found in Montana are probably not as old.

Campers and local residents have visited the site for years, but the specific location of the cave is not being revealed, said Barry Wood, an archeologist from Mountain View in southwestern Alberta.

The artifacts were only found now because seepage from heavy rainfall this year may have washed away some of the dirt floor, partially revealing the masks and some arrowheads, Wood said.

The masks have red stains on the back, likely paint mixed from ochre and showing finger smears in a specific design. The paint was often used in religious ceremonies, said Jaynes.

Further intrusion on the site could impede future excavations, Jaynes said. Landowners near the site have vowed to keep watch for treasure hunters and will report any intruders to the police.

Hobbema college to get new building

HOBBEMA, Alta.

Maskwachees Cultural College is on its way to raising the \$9 million needed to build a new school.

Imperial Oil Limited has contributed \$250,000 to the fundraising campaign for the new facility, which will replace the aging structure that now houses 300 students.

The new building will allow the college to double its current enrollment to 600 students.

Maskwachees was founded four years ago in the old Hobbema residential school, 80 km southeast of Edmonton. The old school was condemned by public health authorities last year.

"We were able to undertake enough repairs to temporarily fend off the order," said college director Fred Carnew.

The new home for the degree-granting college, whose mandate is to provide quality post-secondary education for

Native students in an atmosphere that respects and maintains Cree culture, will be 5,500 square metres and cost approximately \$7.5 million.

An additional \$1.5 million will be spent on program development, furnishings and equipment.

The college plans to raise the additional funds by appealing to all levels of government, corporations and charitable foundations as well as the local community.

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The Consensus Report on the Constitution

Canadians have been asking for more information on the agreement reached by First Ministers, Territorial and Aboriginal leaders in Charlottetown, August 28, 1992.

The following pages are the entire unedited text of that agreement.

On October 26th, 1992 Canadians will be asked to vote on this agreement.

PREFACE

This document is a product of a series of meetings on constitutional reform involving federal, provincial and territorial governments and representatives of Aboriginal peoples.

These meetings were part of the Canada Round of constitutional renewal. On September 24, 1991, the Government of Canada tabled in the federal Parliament a set of proposals for the renewal of the Canadian federation entitled *Shaping Canada's Future Together*. These proposals were referred to a Special Joint Committee of the House of Commons and the Senate which travelled across Canada seeking views on the proposals. The Committee received 3,000 submissions and listened to testimony from 700 individuals.

During the same period, all provinces and territories created forums for public consultation on constitutional matters. These forums gathered reaction and advice with a view to producing recommendations to their governments. In addition, Aboriginal peoples were consulted by national and regional Aboriginal organizations.

An innovative forum for consultation with experts, advocacy groups and citizens was the series of six televised national conferences that took place between January and March of 1992. Shortly before the release of the report of the Special Joint Committee on a Renewed Canada, the Prime Minister invited representatives of the provinces and territories and Aboriginal leaders to meet with the federal Minister of Constitutional Affairs to discuss the report.

At this initial meeting, held March 12, 1992, in Ottawa, participants agreed to proceed with a series of meetings with the objective of reaching consensus on a set of constitutional amendments. It was agreed that participants would make best efforts to reach consensus before the end of May, 1992, and that there would be no unilateral actions by any governments while this process was under way. It was subsequently agreed to extend this series of meetings into June, and then into July.

To support their work, the heads of delegation agreed to establish a Coordinating Committee, composed of senior government officials and representatives of the four Aboriginal organizations. This committee,

in turn, created four working groups to develop options and recommendations for consideration by the heads of delegation.

Recommendations made in the report of the Special Joint Committee on a Renewed Canada served as the basis of discussion, as did recommendations of the various provincial and territorial consultations and the consultations with Aboriginal peoples. Alternatives and modifications to the proposals in these reports have been the principal subject of discussion at the multilateral meetings.

Including the initial session in Ottawa, there were twenty-seven days of meetings among the heads of delegation, as well as meetings of the Coordinating Committee and the four working groups. The schedule of the meetings during this first phase of meetings was: March 12 Ottawa; April 8 and 9 Halifax; April 14 Ottawa; April 29 and 30 Edmonton; May 6 and 7 Saint John; May 11, 12 and 13 Vancouver; May 20, 21 and 22 Montreal; May 26, 27, 28, 29 and 30 Toronto; June 9, 10 and 11 Ottawa; June 28 and 29 Ottawa; July 3 Toronto; July 6 and 7 Ottawa.

Following this series of meetings, the Prime Minister of Canada chaired a number of meetings of First Ministers, in which the Government of Quebec was a full participant. These include: August 4 Harrington Lake; August 10 Harrington Lake; August 18, 19, 20, 21 and 22 Ottawa; August 27 and 28 Charlottetown.

Organizational support for the full multilateral meetings has been provided by the Canadian Intergovernmental Conferences Secretariat.

In the course of the multilateral discussions, draft constitutional texts have been developed wherever possible in order to reduce uncertainty or ambiguity. In particular, a rolling draft of legal text was the basis of the discussion of issues affecting Aboriginal peoples. These drafts would provide the foundation of the formal legal resolutions to be submitted to Parliament and the legislatures.

In areas where consensus was not unanimous, some participants chose to have their dissents recorded. Where requested, these dissents have been recorded in the chronological records of the meetings but are not recorded in this summary document.

Asterisks in the text that follows indicate the areas where the consensus is to proceed with a political accord.

I. UNITY AND DIVERSITY

A. PEOPLE AND COMMUNITIES

1. Canada Clause

A new clause should be included as Section 2 of the Constitution Act, 1867 that would express fundamental Canadian values. The Canada Clause would guide the courts in their future interpretation of the entire Constitution, including the Canadian Charter of Rights and Freedoms.

The Constitution Act, 1867 is amended by adding thereto, immediately after Section 1 thereof, the following section:

- "2. (1) The Constitution of Canada, including the Canadian Charter of Rights and Freedoms, shall be interpreted in a manner consistent with the following fundamental characteristics:
- a) Canada is a democracy committed to a parliamentary and federal system of government and to the rule of law;
 - b) the Aboriginal peoples of Canada, being the first peoples to govern this land, have the right to promote their languages, cultures and traditions and to ensure the integrity of their societies, and their governments constitute one of three orders of government in Canada;
 - c) Quebec constitutes within Canada a distinct society, which includes a French-speaking majority, a unique culture and a civil law tradition;
 - d) Canadians and their governments are committed to the vitality and development of official language minority communities throughout Canada;
 - e) Canadians are committed to racial and ethnic equality in a society that includes citizens from many lands who have contributed, and continue to contribute, to the building of a strong Canada that reflects its cultural and racial diversity;
 - f) Canadians are committed to a respect for individual and collective human rights and freedoms of all people;
 - g) Canadians are committed to the equality of female and male persons; and,
 - h) Canadians confirm the principle of the equality of the provinces at the same time as recognizing their diverse characteristics.

(2) The role of the legislature and Government of Quebec to preserve and promote the distinct society of Quebec is affirmed.

(3) Nothing in this section derogates from the powers, rights or privileges of the Parliament or the Government of Canada, or of the legislatures or governments of the provinces, or of the legislative

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bodies or governments of the Aboriginal peoples of Canada, including any powers, rights or privileges relating to language and, for greater certainty, nothing in this section derogates from the aboriginal and treaty rights of the Aboriginal peoples of Canada."

2. Aboriginal Peoples and the Canadian Charter of Rights and Freedoms

The Charter provision dealing with Aboriginal peoples (Section 25, the non-derogation clause) should be strengthened to ensure that nothing in the Charter abrogates or derogates from Aboriginal, treaty or other rights of Aboriginal peoples, and in particular any rights or freedoms relating to the exercise or protection of their languages, cultures or traditions.

3. Linguistic Communities in New Brunswick

A separate constitutional amendment requiring only the consent of Parliament and the legislature of New Brunswick should be added to the Canadian Charter of Rights and Freedoms. The amendment would entrench the equality of status of the English and French linguistic communities in New Brunswick, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of these communities. The amendment would also affirm the role of the legislature and government of New Brunswick to preserve and promote this equality of status.

B. CANADA'S SOCIAL AND ECONOMIC UNION

4. The Social and Economic Union

A new provision should be added to the Constitution describing the commitment of the governments, Parliament and the legislatures within the federation to the principle of the preservation and development of Canada's social and economic union. The new provision, entitled The Social and Economic Union, should be drafted to set out a series of policy objectives underlying the social and the economic union, respectively. The provision should not be justiciable.

The policy objectives set out in the provision on the social union should include, but not be limited to:

- providing throughout Canada a health care system that is comprehensive, universal, portable, publicly administered and accessible;
- providing adequate social services and benefits to ensure that all individuals resident in Canada have reasonable access to housing, food and other basic necessities;
- providing high quality primary and secondary education to all individuals resident in Canada and ensuring reasonable access to post-secondary education;
- protecting the rights of workers to organize and bargain collectively; and,
- protecting, preserving and sustaining the integrity of the environment for present and future generations.

The policy objectives set out in the provision on the economic union should include, but not be limited to:

- working together to strengthen the Canadian economic union;
- the free movement of persons, goods, services and capital;
- the goal of full employment;
- ensuring that all Canadians have a reasonable standard of living; and,
- ensuring sustainable and equitable development.

A mechanism for monitoring the Social and Economic Union should be determined by a First Ministers' Conference.

A clause should be added to the Constitution stating that the Social and Economic Union does not abrogate or derogate from the Canadian Charter of Rights and Freedoms.

5. Economic Disparities, Equalization and Regional Development

Section 36 of the Constitution Act, 1982 currently commits Parliament and the Government of Canada and the governments and legislatures of the provinces to promote equal opportunities and economic development throughout the country and to provide reasonably comparable levels of public services to all Canadians. Subsection 36(2) currently commits the federal government to the principle of equalization payments. This section should be amended to read as follows:

"Parliament and the Government of Canada are committed to making equalization payments so that provincial governments have sufficient revenues to provide reasonably comparable levels of public services at reasonably comparable levels of taxation."

Subsection 36(1) should be expanded to include the territories.

Subsection 36(1) should be amended to add a commitment to ensure the provision of reasonably comparable economic

infrastructures of a national nature in each province and territory.

The Constitution should commit the federal government to meaningful consultation with the provinces before introducing legislation relating to equalization payments.

A new Subsection 36(3) should be added to entrench the commitment of governments to the promotion of regional economic development to reduce economic disparities.

Regional development is also discussed in item 36 of this document.

6. The Common Market

Section 121 of the Constitution Act, 1867 would remain unchanged.

Detailed principles and commitments related to the Canadian Common Market are included in the political accord of August 28, 1992. First Ministers will decide on the best approach to implement these principles and commitments at a future First Ministers' Conference on the economy. First Ministers would have the authority to create an independent dispute resolution agency and decide on its role, mandate and composition. (*)

II. INSTITUTIONS

A. THE SENATE

7. An Elected Senate

The Constitution should be amended to provide that Senators are elected, either by the population of the provinces and territories of Canada or by the members of their provincial or territorial legislative assemblies.

Federal legislation should govern Senate elections, subject to the constitutional provision above and constitutional provisions requiring that elections take place at the same time as elections to the House of Commons and provisions respecting eligibility and mandate of Senators. Federal legislation would be sufficiently flexible to allow provinces and territories to provide for gender equality in the composition of the Senate.

Matters should be expedited in order that Senate elections be held as soon as possible, and, if feasible, at the same time as the next federal general election for the House of Commons.

8. An Equal Senate

The Senate should initially total 62 Senators and should be composed of six Senators from each province and one Senator from each territory.

9. Aboriginal Peoples' Representation in the Senate

Aboriginal representation in the Senate should be guaranteed in the Constitution. Aboriginal Senate seats should be additional to provincial and territorial seats, rather than drawn from any province or territory's allocation of Senate seats.

Aboriginal Senators should have the same role and powers as other Senators, plus a possible double majority power in relation to certain matters materially affecting Aboriginal people. These issues and other details relating to Aboriginal representation in the Senate (numbers, distribution, method of selection) will be discussed further by governments and the representatives of the Aboriginal peoples in the early autumn of 1992. (*)

10. Relationship to the House of Commons

The Senate should not be a confidence chamber. In other words, the defeat of government-sponsored legislation by the Senate would not require the government's resignation.

11. Categories of Legislation

There should be four categories of legislation:

- 1) Revenue and expenditure bills ("supply bills");
- 2) Legislation materially affecting French language or French culture;
- 3) Bills involving fundamental tax policy changes directly related to natural resources;
- 4) Ordinary legislation (any bill not falling into one of the first three categories).

Initial classification of bills should be by the originator of the bill. With the exception of legislation affecting French language or French culture (see item 14), appeals should be determined by the Speaker of the House of Commons, following consultation with the Speaker of the Senate.

12. Approval of Legislation

The Constitution should oblige the Senate to dispose of any bills approved by the House of Commons, within thirty sitting days of the

House of Commons, with the exception of revenue and expenditure bills.

Revenue and expenditure bills would be subject to a 30 calendar-day suspensive veto. If a bill is defeated or amended by the Senate within this period, it could be re-passed by a majority vote in the House of Commons on a resolution.

Bills that materially affect French language or French culture would require approval by a majority of Senators voting and by a majority of the Francophone Senators voting. The House of Commons would not be able to override the defeat of a bill in this category by the Senate.

Bills that involve fundamental tax policy changes directly related to natural resources would be defeated if a majority of Senators voting cast their votes against the bill. The House of Commons would not be able to override the Senate's veto. The precise definition of this category of legislation remains to be determined.

Defeat or amendment of ordinary legislation by the Senate would trigger a joint sitting process with the House of Commons. A simple majority vote at the joint sitting would determine the outcome of the bill.

The Senate should have the powers set out in this Consensus Report. There would be no change to the Senate's current role in approving constitutional amendments. Subject to the Consensus Report, Senate powers and procedures should be parallel to those in the House of Commons.

The Senate should continue to have the capacity to initiate bills, except for money bills. If any bill initiated and passed by the Senate is amended or rejected by the House of Commons, a joint sitting process should be triggered automatically.

The House of Commons should be obliged to dispose of legislation approved by the Senate within a reasonable time limit.

13. Revenue and Expenditure Bills

In order to preserve Canada's parliamentary traditions, the Senate should not be able to block the routine flow of legislation relating to taxation, borrowing and appropriation.

Revenue and expenditure bills ("supply bills") should be defined as only those matters involving borrowing, the raising of revenue and appropriation as well as matters subordinate to these issues. This definition should exclude fundamental policy changes to the tax system (such as the Goods and Services Tax and the National Energy Program).

14. Double Majority

The originator of a bill should be responsible for designating whether it materially affects French language or French culture. Each designation should be subject to appeal to the Speaker of the Senate under rules to be established by the Senate. These rules should be designed to provide adequate protection to Francophones.

On entering the Senate, Senators should be required to declare whether they are Francophones for the purpose of the double majority voting rule. Any process for challenging these declarations should be left to the rules of the Senate.

15. Ratification of Appointments

The Constitution should specify that the Senate ratify the appointment of the Governor of the Bank of Canada.

The Constitution should also be amended to provide the Senate with a new power to ratify other key appointments made by the federal government.

The Senate should be obliged to deal with any proposed appointments within thirty sitting-days of the House of Commons.

The appointments that would be subject to Senate ratification, including the heads of the national cultural institutions and the heads of federal regulatory boards and agencies, should be set out in specific federal legislation rather than the Constitution. The federal government's commitment to table such legislation should be recorded in a political accord. (*)

An appointment submitted for ratification would be rejected if a majority of Senators voting cast their votes against it.

16. Eligibility for Cabinet

Senators should not be eligible for Cabinet posts.

B. THE SUPREME COURT

17. Entrenchment in the Constitution

The Supreme Court should be entrenched in the Constitution as the general court of appeal for Canada.

18. Composition

The Constitution should entrench the current provision of the Supreme Court Act, which specifies that the Supreme Court is to be composed

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of nine members, of whom three must have been admitted to the bar of Quebec (civil law bar).

19. Nominations and Appointments

The Constitution should require the federal government to name judges from lists submitted by the governments of the provinces and territories. A provision should be made in the Constitution for the appointment of interim judges if a list is not submitted on a timely basis or no candidate is acceptable.

20. Aboriginal Peoples' Role

The structure of the Supreme Court should not be modified in this round of constitutional discussions. The role of Aboriginal peoples in relation to the Supreme Court should be recorded in a political accord and should be on the agenda of a future First Ministers' Conference on Aboriginal issues. (*)

Provincial and territorial governments should develop a reasonable process for consulting representatives of the Aboriginal peoples of Canada in the preparation of lists of candidates to fill vacancies on the Supreme Court. (*)

Aboriginal groups should retain the right to make representations to the federal government respecting candidates to fill vacancies on the Supreme Court. (*)

The federal government should examine, in consultation with Aboriginal groups, the proposal that an Aboriginal Council of Elders be entitled to make submissions to the Supreme Court when the court considers Aboriginal issues. (*)

C. HOUSE OF COMMONS

21. Composition of the House of Commons

The composition of the House of Commons should be adjusted to better reflect the principle of representation by population. The adjustment should include an initial increase in the size of the House of Commons to 337 seats, to be made at the time Senate reform comes into effect. Ontario and Quebec would each be assigned eighteen additional seats, British Columbia four additional seats, and Alberta two additional seats, with boundaries to be developed using the 1991 census.

An additional special Canada-wide redistribution of seats should be conducted following the 1996 census, aimed at ensuring that, in the first subsequent general election, no province will have fewer than 95 per cent of the House of Commons seats it would receive under strict representation-by-population. Consequently, British Columbia and Ontario would each be assigned three additional seats and Alberta two additional seats. As a result of this special adjustment, no province or territory will lose seats, nor will a province or territory which has achieved full representation-by-population have a smaller share of House of Commons seats than its share of the total population in the 1996 census.

The redistribution based on the 1996 census and all future redistributions should be governed by the following constitutional provisions:

- A guarantee that Quebec would be assigned no fewer than 25 per cent of the seats in the House of Commons;
- The current Section 41(b) of the Constitution Act, 1982, the "fixed floor", would be retained;
- Section 51A of the Constitution Act, 1867, the "rising floor", would be repealed;
- A new provision that would ensure that no province could have fewer Commons seats than another province with a smaller population, subject to the provision in item (a) above;
- The current provision that allocates two seats to the Northwest Territories and one seat to Yukon would be retained.

A permanent formula should be developed and Section 51 of the Constitution Act, 1867 should be adjusted to accommodate demographic change, taking into consideration the principles suggested by the Royal Commission on Electoral Reform and Party Financing.

22. Aboriginal Peoples' Representation

The issue of Aboriginal representation in the House of Commons should be pursued by Parliament, in consultation with representatives of the Aboriginal peoples of Canada, after it has received the final report of the House of Commons Committee studying the recommendations of the Royal Commission on Electoral Reform and Party Financing. (*)

D. FIRST MINISTERS' CONFERENCES

23. Entrenchment

A provision should be added to the Constitution requiring the Prime Minister to convene a First Ministers' Conference at least once a year.

The agendas for these conferences should not be specified in the Constitution.

The leaders of the territorial governments should be invited to participate in any First Ministers' Conference convened pursuant to this constitutional provision. Representatives of the Aboriginal peoples of Canada should be invited to participate in discussions on any item on the agenda of a First Ministers' Conference that directly affects the Aboriginal peoples. This should be embodied in a political accord. (*)

The role and responsibilities of First Ministers with respect to the federal spending power are outlined at item 25 of this document.

E. THE BANK OF CANADA

24. Bank of Canada

The Bank of Canada was discussed and the consensus was that this issue should not be pursued in this round, except for the consensus that the Senate should have a role in ratifying the appointment of its Governor.

III. ROLES AND RESPONSIBILITIES

25. Federal Spending Power

A provision should be added to the Constitution stipulating that the Government of Canada must provide reasonable compensation to the government of a province that chooses not to participate in a new Canada-wide shared-cost program that is established by the federal government in an area of exclusive provincial jurisdiction, if that province carries on a program or initiative that is compatible with the national objectives.

A framework should be developed to guide the use of the federal spending power in all areas of exclusive provincial jurisdiction. Once developed, the framework could become a multilateral agreement that would receive constitutional protection using the mechanism described in item 26 of this report. The framework should ensure that when the federal spending power is used in areas of exclusive provincial jurisdiction, it should:

- contribute to the pursuit of national objectives;
- reduce overlap and duplication;
- not distort and should respect provincial priorities; and,
- ensure equality of treatment of the provinces, while recognizing their different needs and circumstances.

The Constitution should commit First Ministers to establishing such a framework at a future conference of First Ministers. Once it is established, First Ministers would assume a role in annually reviewing progress in meeting the objectives set out in the framework.

A provision should be added (as Section 106A(3)) that would ensure that nothing in the section that limits the federal spending power affects the commitments of Parliament and the Government of Canada that are set out in Section 36 of the Constitution Act, 1982.

26. Protection of Intergovernmental Agreements

The Constitution should be amended to provide a mechanism to ensure that designated agreements between governments are protected from unilateral change. This would occur when Parliament and the legislature(s) enact laws approving the agreement.

Each application of the mechanism should cease to have effect after a maximum of five years but could be renewed by a vote of Parliament and the legislature(s) readopting similar legislation. Governments of Aboriginal peoples should have access to this mechanism. The provision should be available to protect both bilateral and multilateral agreements among federal, provincial and territorial governments, and the governments of Aboriginal peoples. A government negotiating an agreement should be accorded equality of treatment in relation to any government which has already concluded an agreement, taking into account different needs and circumstances.

It is the intention of governments to apply this mechanism to future agreements related to the Canada Assistance Plan. (*)

27. Immigration

A new provision should be added to the Constitution committing the Government of Canada to negotiate agreements with the provinces relating to immigration.

The Constitution should oblige the federal government to negotiate and conclude within a reasonable time an immigration agreement at the request of any province. A government negotiating an agreement should be accorded equality of treatment in relation to any government which has already concluded an agreement, taking into account different needs and circumstances. *

28. Labour Market Development and Training

Exclusive federal jurisdiction for unemployment insurance, as set out in Section 91(2A) of the Constitution Act, 1867, should not be altered. The federal government should retain exclusive jurisdiction for income support and its related services delivered through the Unemployment Insurance system. Federal spending on job creation programs should be protected through a constitutional provision or a political accord. (*)

Labour market development and training should be identified in Section 92 of the Constitution as a matter of exclusive provincial jurisdiction. Provincial legislatures should have the authority to constrain federal spending that is directly related to labour market development and training. This should be accomplished through justiciable intergovernmental agreements designed to meet the circumstances of each province.

At the request of a province, the federal government would be obligated to withdraw from any or all training activities and from any or all labour market development activities, except Unemployment Insurance. The federal government should be required to negotiate and conclude agreements to provide reasonable compensation to provinces requesting that the federal government withdraw.

The Government of Canada and the government of the province that requested the federal government to withdraw should conclude agreements within a reasonable time.

Provinces negotiating agreements should be accorded equality of treatment with respect to terms and conditions of agreements in relation to any other province that has already concluded an agreement, taking into account the different needs and circumstances of the provinces.

The federal, provincial and territorial governments should commit themselves in a political accord to enter into administrative arrangements to improve efficiency and client service and ensure effective coordination of federal Unemployment Insurance and provincial employment functions. (*)

As a safeguard, the federal government should be required to negotiate and conclude an agreement within a reasonable time, at the request of any province not requesting the federal government to withdraw, to maintain its labour market development and training programs and activities in that province. A similar safeguard should be available to the territories.

There should be a constitutional provision for an ongoing federal role in the establishment of national policy objectives for the national aspects of labour market development. National labour market policy objectives would be established through a process which could be set out in the Constitution including the obligation for presentation to Parliament for debate. Factors to be considered in the establishment of national policy objectives could include items such as national economic conditions, national labour market requirements, international labour market trends and changes in international economic conditions. In establishing national policy objectives, the federal government would take into account the different needs and circumstances of the provinces; and there would be a provision, in the Constitution or in a political accord, committing the federal, provincial and territorial governments to support the development of common occupational standards, in consultation with employer and employee groups. (*)

Provinces that negotiated agreements to constrain the federal spending power should be obliged to ensure that their labour market development programs are compatible with the national policy objectives, in the context of different needs and circumstances.

Considerations of service to the public in both official languages should be included in a political accord and be discussed as part of the negotiation of bilateral agreements. (*)

The concerns of Aboriginal peoples in this field will be dealt with through the mechanisms set out in item 40 below.

29. Culture

Provinces should have exclusive jurisdiction over cultural matters within the provinces. This should be recognized through an explicit constitutional amendment that also recognizes the continuing responsibility of the federal government in Canadian cultural matters. The federal government should retain responsibility for national cultural institutions, including grants and contributions delivered by these institutions. The Government of Canada commits to negotiate cultural agreements with provinces in recognition of their lead responsibility for cultural matters within the province and to ensure that the federal government and the province work in harmony. These changes should not alter the federal fiduciary responsibility for Aboriginal people. The

* Intergovernmental agreements on immigration will be covered by the legal text of the Charlottetown Agreement and will be constitutionally protected.

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non-derogation provisions for Aboriginal peoples set out in item 40 of this document will apply to culture.

30. Forestry

Exclusive provincial jurisdiction over forestry should be recognized and clarified through an explicit constitutional amendment.

Provincial legislatures should have the authority to constrain federal spending that is directly related to forestry.

This should be accomplished through justiciable intergovernmental agreements, designed to meet the specific circumstances of each province. The mechanism used would be the one set out in item 26 of this document, including a provision for equality of treatment with respect to terms and conditions. Considerations of service to the public in both official languages should be considered a possible part of such agreements. (*)

Such an agreement should set the terms for federal withdrawal, including the level and form of financial resources to be transferred. In addition, a political accord could specify the form the compensation would take (i.e. cash transfers, tax points, or others)(*). Alternatively, such an agreement could require the federal government to maintain its spending in that province. A similar safeguard should be available to the territories. The federal government should be obliged to negotiate and conclude such an agreement within a reasonable time.

These changes and the ones set out in items 31, 32, 33, 34 and 35 should not alter the federal fiduciary responsibility for Aboriginal people. The provisions set out in item 40 would apply.

31. Mining

Exclusive provincial jurisdiction over mining should be recognized and clarified through an explicit constitutional amendment and the negotiation of federal-provincial agreements. This should be done in the same manner as set out above with respect to forestry. (*)

32. Tourism

Exclusive provincial jurisdiction over tourism should be recognized and clarified through an explicit constitutional amendment and the negotiation of federal-provincial agreements. This should be done in the same manner as set out above with respect to forestry. (*)

33. Housing

Exclusive provincial jurisdiction over housing should be recognized and clarified through an explicit constitutional amendment and the negotiation of federal-provincial agreements. This should be done in the same manner as set out above with respect to forestry. (*)

34. Recreation

Exclusive provincial jurisdiction over recreation should be recognized and clarified through an explicit constitutional amendment and the negotiation of federal-provincial agreements. This should be done in the same manner as set out above with respect to forestry. (*)

35. Municipal and Urban Affairs

Exclusive provincial jurisdiction over municipal and urban affairs should be recognized and clarified through an explicit constitutional amendment and the negotiation of federal-provincial agreements. This should be done in the same manner as set out above with respect to forestry. (*)

36. Regional Development

In addition to the commitment to regional development to be added to Section 36 of the Constitution Act, 1982 (described in item 5 of this document), a provision should be added to the Constitution that would oblige the federal government to negotiate an agreement at the request of any province with respect to regional development. Such agreements could be protected under the provision set out in item 26 ("Protection of Intergovernmental Agreements"). Regional development should not become a separate head of power in the Constitution.

37. Telecommunications

The federal government should be committed to negotiate agreements with the provincial governments to coordinate and harmonize the procedures of their respective regulatory agencies in this field. Such agreements could be protected under the provision set out in item 26 ("Protection of Intergovernmental Agreements").

38. Federal Power of Disallowance and Reservation

This provision of the Constitution should be repealed. Repeal requires unanimity.

39. Federal Declaratory Power

Section 92(10)(c) of the Constitution Act, 1867 permits the federal

government to declare a "work" to be for the general advantage of Canada and bring it under the legislative jurisdiction of Parliament. This provision should be amended to ensure that the declaratory power can only be applied to new works or rescinded with respect to past declarations with the explicit consent of the province(s) in which the work is situated. Existing declarations should be left undisturbed unless all of the legislatures affected wish to take action.

40. Aboriginal Peoples' Protection Mechanism

There should be a general non-derogation clause to ensure that division of powers amendments will not affect the rights of the Aboriginal peoples and the jurisdictions and powers of governments of Aboriginal peoples.

IV. FIRST PEOPLES

Note: References to the territories will be added to the legal text with respect to this section, except where clearly inappropriate. Nothing in the amendments would extend the powers of the territorial legislatures.

A. THE INHERENT RIGHT OF SELF-GOVERNMENT

41. The Inherent Right of Self-Government

The Constitution should be amended to recognize that the Aboriginal peoples of Canada have the inherent right of self-government within Canada. This right should be placed in a new section of the Constitution Act, 1982, Section 35.1(1).

The recognition of the inherent right of self-government should be interpreted in light of the recognition of Aboriginal governments as one of three orders of government in Canada.

A contextual statement should be inserted in the Constitution, as follows: "The exercise of the right of self-government includes the authority of the duly constituted legislative bodies of Aboriginal peoples, each within its own jurisdiction:

- to safeguard and develop their languages, cultures, economies, institutions and traditions; and,
- to develop, maintain and strengthen their relationship with their lands, waters and environment so as to determine and control their development as peoples according to their own values and priorities and ensure the integrity of their societies."

Before making any final determination of an issue arising from the inherent right of self-government, a court or tribunal should take into account the contextual statement referred to above, should enquire into the efforts that have been made to resolve the issue through negotiations and should be empowered to order the parties to take such steps as are appropriate in the circumstances to effect a negotiated resolution.

42. Delayed Justiciability

The inherent right of self-government should be entrenched in the Constitution. However, its justiciability should be delayed for a five-year period through constitutional language and a political accord. (*)

Delaying the justiciability of the right should be coupled with a constitutional provision which would shield Aboriginal rights.

Delaying the justiciability of the right will not make the right contingent and will not affect existing Aboriginal and treaty rights.

The issue of special courts or tribunals should be on the agenda of the First Ministers' Conference on Aboriginal Constitutional matters referred to in item 53. (*)

43. Charter Issues

The Canadian Charter of Rights and Freedoms should apply immediately to governments of Aboriginal peoples.

A technical change should be made to the English text of sections 3, 4 and 5 of the Canadian Charter of Rights and Freedoms to ensure that it corresponds to the French text.

The legislative bodies of Aboriginal peoples should have access to Section 33 of the Constitution Act, 1982 (the notwithstanding clause) under conditions that are similar to those applying to Parliament and the provincial legislatures but which are appropriate to the circumstances of Aboriginal peoples and their legislative bodies.

44. Land

The specific constitutional provision on the inherent right and the specific constitutional provision on the commitment to negotiate land should not create new Aboriginal rights to land or derogate from existing aboriginal or treaty rights to land, except as provided for in self-government agreements.

B. METHOD OF EXERCISE OF THE RIGHT

45. Commitment to Negotiate

There should be a constitutional commitment by the federal and provincial governments and the Indian, Inuit and Métis peoples in the various regions and communities of Canada to negotiate in good faith with the objective of concluding agreements elaborating the relationship between Aboriginal governments and the other orders of government. The negotiations would focus on the implementation of the right of self-government including issues of jurisdiction, lands and resources, and economic and fiscal arrangements.

46. The Process of Negotiation

Political Accord on Negotiation and Implementation

A political accord should be developed to guide the process of self-government negotiations. (*)

Equity of Access

All Aboriginal peoples of Canada should have equitable access to the process of negotiation.

Trigger for Negotiations

Self-government negotiations should be initiated by the representatives of Aboriginal peoples when they are prepared to do so.

Provision for Non-Ethnic Governments

Self-government agreements may provide for self-government institutions which are open to the participation of all residents in a region covered by the agreement.

Provision for Different Circumstances

Self-government negotiations should take into consideration the different circumstances of the various Aboriginal peoples.

Provision for Agreements

Self-government agreements should be set out in future treaties, including land claims agreements or amendments to existing treaties, including land claims agreements. In addition, self-government agreements could be set out in other agreements which may contain a declaration that the rights of the Aboriginal peoples are treaty rights, within the meaning of Section 35(1) of the Constitution Act, 1982.

Ratification of Agreements

There should be an approval process for governments and Aboriginal peoples for self-government agreements, involving Parliament, the legislative assemblies of the relevant provinces and/or territories and the legislative bodies of the Aboriginal peoples. This principle should be expressed in the ratification procedures set out in the specific self-government agreements.

Non-Derogation Clause

There should be an explicit statement in the Constitution that the commitment to negotiate does not make the right of self-government contingent on negotiations or in any way affect the justiciability of the right of self-government.

Dispute Resolution Mechanism

To assist the negotiation process, a dispute resolution mechanism involving mediation and arbitration should be established. Details of this mechanism should be set out in a political accord. (*)

47. Legal Transition and Consistency of Laws

A constitutional provision should ensure that federal and provincial laws will continue to apply until they are displaced by laws passed by governments of Aboriginal peoples pursuant to their authority.

A constitutional provision should ensure that a law passed by a government of Aboriginal peoples, or an assertion of its authority based on the inherent right provision may not be inconsistent with those laws which are essential to the preservation of peace, order and good government in Canada. However, this provision would not extend the legislative authority of Parliament or of the legislatures of the provinces.

48. Treaties

With respect to treaties with Aboriginal peoples, the Constitution should be amended as follows:

- treaty rights should be interpreted in a just, broad and liberal manner taking into account the spirit and intent of the treaties and the context in which the specific treaties were negotiated;
- the Government of Canada should be committed to establishing and participating in good faith in a joint process to clarify or implement treaty rights, or to rectify terms of treaties when agreed to by the parties. The governments of the provinces should also be committed, to the extent that they have jurisdiction, to participation in the above treaty process when invited by the government of Canada and the Aboriginal peoples concerned or where specified in a treaty;
- participants in this process should have regard, among other things and where appropriate, to the spirit and intent of the treaties as

The Consensus Report on the Constitution

understood by Aboriginal peoples. It should be confirmed that all Aboriginal peoples that possess treaty rights shall have equitable access to this treaty process;

- it should be provided that these treaty amendments shall not extend the authority of any government or legislature, or affect the rights of Aboriginal peoples not party to the treaty concerned.

C. ISSUES RELATED TO THE EXERCISE OF THE RIGHT

49. Equity of Access to Section 35 Rights

The Constitution should provide that all of the Aboriginal peoples of Canada have access to those Aboriginal and treaty rights recognized and affirmed in Section 35 of the Constitution Act, 1982 that pertain to them.

50. Financing

Matters relating to the financing of governments of Aboriginal peoples should be dealt with in a political accord. The accord would commit the governments of Aboriginal peoples to:

- promoting equal opportunities for the well-being of all Aboriginal peoples;
- furthering economic, social and cultural development and employment opportunities to reduce disparities in opportunities among Aboriginal peoples and between Aboriginal peoples and other Canadians; and,
- providing essential public services at levels reasonably comparable to those available to other Canadians in the vicinity.

It would also commit federal and provincial governments to the principle of providing the governments of Aboriginal peoples with fiscal or other resources, such as land, to assist those governments to govern their own affairs and to meet the commitments listed above, taking into account the levels of services provided to other Canadians in the vicinity and the fiscal capacity of governments of Aboriginal peoples to raise revenues from their own sources.

The issues of financing and its possible inclusion in the Constitution should be on the agenda of the first First Ministers' Conference on Aboriginal Constitutional matters referred to in item 53. (*)

51. Affirmative Action Programs

The Constitution should include a provision which authorizes governments of Aboriginal peoples to undertake affirmative action programs for socially and economically disadvantaged individuals or groups and programs for the advancement of Aboriginal languages and cultures.

52. Gender Equality

Section 35(4) of the Constitution Act, 1982, which guarantees existing Aboriginal and treaty rights equally to male and female persons, should be retained. The issue of gender equality should be on the agenda of the first First Ministers' Conference on Aboriginal Constitutional matters referred to under item 53. (*)

53. Future Aboriginal Constitutional Process

The Constitution should be amended to provide for four future First Ministers' Conferences on Aboriginal constitutional matters beginning no later than 1996, and following every two years thereafter. These conferences would be in addition to any other First Ministers' Conferences required by the Constitution. The agendas of these conferences would include items identified in this report and items requested by Aboriginal peoples.

54. Section 91(24)

For greater certainty, a new provision should be added to the Constitution Act, 1867 to ensure that Section 91(24) applies to all Aboriginal peoples.

The new provision would not result in a reduction of existing

expenditures by governments on Indians and Inuit or alter the fiduciary and treaty obligations of the federal government for Aboriginal peoples. This would be reflected in a political accord. (*)

55. Métis in Alberta/Section 91(24)

The Constitution should be amended to safeguard the legislative authority of the Government of Alberta for Métis and Métis Settlements lands. There was agreement to a proposed amendment to the Alberta Act that would constitutionally protect the status of the land held in fee simple by the Métis Settlements General Council under letters patent from Alberta.

56. Métis Nation Accord (*)

The federal government, the provinces of Ontario, Manitoba, Saskatchewan, Alberta, British Columbia and the Métis National Council have agreed to enter into a legally binding, justiciable and enforceable accord on Métis Nation issues. Technical drafting of the Accord is being completed. The Accord sets out the obligations of the federal and provincial governments and the Métis Nation.

The Accord commits governments to negotiate: self-government agreements; lands and resources; the transfer of the portion of Aboriginal programs and services available to Métis; and cost-sharing arrangements relating to Métis institutions, programs and services.

Provinces and the federal government agree not to reduce existing expenditures on Métis and other Aboriginal people as a result of the Accord or as a result of an amendment to Section 91(24). The Accord defines the Métis for the purposes of the Métis Nation Accord and commits governments to enumerate and register the Métis Nation.

V. THE AMENDING FORMULA

Note: All of the following changes to the amending formula require the unanimous agreement of Parliament and the provincial legislatures.

57. Changes to National Institutions

Amendments to provisions of the Constitution related to the Senate should require unanimous agreement of Parliament and the provincial legislatures, once the current set of amendments related to Senate reform has come into effect. Future amendments affecting the House of Commons including Quebec's guarantee of at least 25 per cent of the seats in the House of Commons, and amendments which can now be made under Section 42 should also require unanimity.

Sections 41 and 42 of the Constitution Act, 1982 should be amended so that the nomination and appointment process of Supreme Court judges would remain subject to the general (7/50) amending procedure. All other matters related to the Supreme Court, including its entrenchment, its role as the general court of appeal and its composition, would be matters requiring unanimity.

58. Establishment of New Provinces

The current provisions of the amending formula governing the creation of new provinces should be rescinded. They should be replaced by the pre-1982 provisions allowing the creation of new provinces through an Act of Parliament, following consultation with all of the existing provinces at a First Ministers' Conference. New provinces should not have a role in the amending formula without the unanimous consent of all of the provinces and the federal government, with the exception of purely bilateral or unilateral matters described in sections 38(3), 40, 43, 45 and 46 as it relates to 43, of the Constitution Act, 1982. Any increase in the representation for new provinces in the Senate should also require the unanimous consent of all provinces and the federal government. Territories that become provinces could not lose Senators or members of the House of Commons.

The provision now contained in Section 42(1)(e) of the Constitution

Act, 1982 with respect to the extension of provincial boundaries into the Territories should be repealed and replaced by the Constitution Act, 1871, modified in order to require the consent of the Territories.

59. Compensation for Amendments that Transfer Jurisdiction

Where an amendment is made under the general amending formula that transfers legislative powers from provincial legislatures to Parliament, Canada should provide reasonable compensation to any province that opts out of the amendment.

60. Aboriginal Consent

There should be Aboriginal consent to future constitutional amendments that directly refer to the Aboriginal peoples. Discussions are continuing on the mechanism by which this consent would be expressed with a view to agreeing on a mechanism prior to the introduction in Parliament of formal resolutions amending the Constitution.

VI. OTHER ISSUES

Other constitutional issues were discussed during the multilateral meetings.

The consensus was to not pursue the following issues:

- personal bankruptcy and insolvency;
- intellectual property;
- interjurisdictional immunity;
- inland fisheries;
- marriage and divorce;
- residual power;
- legislative interdelegation;
- changes to the "notwithstanding clause";
- Section 96 (appointment of judges);
- Section 125 (taxation of federal and provincial governments);
- Section 92A (export of natural resources);
- requiring notice for changes to federal legislation respecting equalization payments;
- property rights;
- implementation of international treaties.

Other issues were discussed but were not finally resolved, among which were:

- requiring notice for changes to federal legislation respecting Established Programs Financing;
- establishing in a political accord a formal federal-provincial consultation process with regard to the negotiation of international treaties and agreements;
- Aboriginal participation in intergovernmental agreements respecting the division of powers;
- establishing a framework for compensation issues with respect to labour market development and training;
- consequential amendments related to Senate reform, including by-elections;
- any other consequential amendments required by changes recommended in this report.

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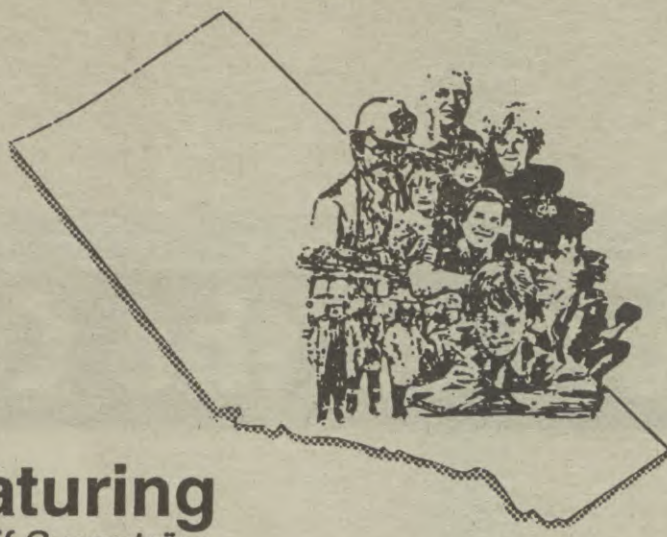
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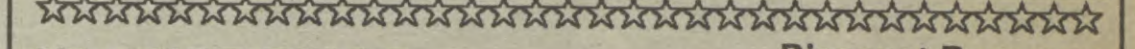
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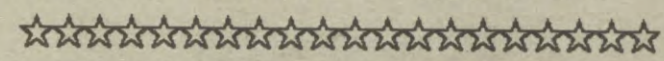
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In March 1991 over 800 delegates attended Canada's First Aboriginal ACOA Conference in Vancouver, BC. Accordingly, a second national annual event has been organized to be held in Toronto this year.

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The conference program objective is to provide a personal healing experience for victims and survivors. The broad program objective is to empower rural and urban Aboriginal communities by educating, motivating and equipping leaders, caregivers, and individuals in the full range of Aboriginal ACOA issues.

The ideal post-conference result is to provide individuals who return to their families and communities with a full understanding of the Aboriginal ACOA reality and a sense of personal empowerment in their own healing journey.

Each of these objectives will be addressed in a program of discussion, education, and personal counselling with cultural emphases and celebration.

Scheduled for November 22 - 26, 1992, the conference involves plenary sessions by Jane Middleton-Moz, Bea Shawanda and Don Bartlett. Workshops will focus on ACOA concepts and issues associated with addictions such as family violence, sexuality, and in addition to a pow Wow, art show,

craft exhibit, fashion show, games and feasting, dancers and performers will celebrate 500 years of survival. Bring your regalia!

There will also be a celebration of life with ceremonies, Sweat Lodge teachings and story telling.

Coincident with NAACOA '92 there will be an Elders Conference with presentations by respected Elders. Youth Track '92 is an additional and important part of the program. Leadership skill development and promotion of healthy lifestyles will complement planned social and recreational activities for this active and special group.

Community attendance is a high priority at this conference. In order to permit all people to participate regardless of economic status, the event offers a special program of low registration fees for youth, students, seniors and disabled persons. Communities are encouraged to organize group registration, group travel, group dormitory type hotel accommodations and attend as single parent family, 12 Step Program, prison inmate or victim support groups.

This forum is aimed at Aboriginal individuals, caregivers and leaders in both the rural and urban communities across the country. Those who are seeking a healing path to a good life, including Aboriginal community members who grew up in dysfunctional families or still are struggling with issues of abuse. Health and social service caregivers who are concerned about alcoholism or drug abuse in Aboriginal communities.

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