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QUOTABLE QUOTE

'The only way to deal with the Indian problem in South Dakota is to put a gun to the AIM leaders' heads and pull the trigger.'—Former South Dakota Governor William Janklow.

INSIDE

FAMILY WARNED

A Marlboro man fears for the lives of his children after receiving a late night warning containing abusive language. Please see page 3.

PROFILE

Windspeaker reporter Heather Andrews recently visited the Rocky Mountain House/Red Deer area. For a selection of her stories, please see pages 15 - 22.

WHERE TO TURN:

- News...2, 3 and 7
- Our Opinion...4
- Richard Wagamese...4, 13
- Your Opinion...5
- Dropin' In...6
- Indian Country events...6
- Economic Development Conference...8, 9
- Environment...10, 11
- Dan David...12
- AIDS...14
- Hobbema...14
- Red Deer/Rocky Mountain House...15 - 22
- Saskatchewan...23 - 28
- Mothers' Day...29
- Arts...30
- Enoch...31
- St. Paul...32
- Paul Band...33, 34
- Careers...35, 36

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Windspeaker

May 10, 1991

North America's Leading Native Newspaper

Volume 9 No. 4

Feds boost Native businesses

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Alberta Native businesses will get a \$1.6 million boost from the federal government, says the minister of state responsible for small businesses and tourism.

At a conference on Indian economic development April 30

in Edmonton, Tom Hockin said Ottawa will provide eight Native businesses with a \$1.6 million contribution under the Canadian Aboriginal Economic Development Strategy.

Indian Lakes Golf Ltd. on the Enoch Reserve, Northern Crude Contracting Ltd. of Chard, Great Plains Production Inc. of Edmonton, Danny's Milk Transport Ltd. of Brooks, Siksika

Tribal Ranch Ltd. on the Blackfoot reserve, Kanata Environmental Services Incorporated of Edmonton, ELT and Sons Logging of Atikameg and Diversified Production Systems Ltd. will benefit from the government money.

"These projects demonstrate aboriginal business is alive and well in Canada and there is an increasing diversity of activity,"

said the minister.

The businesses range from film production to environmental services and logging. Three of the eight companies are owned and operated by Alberta bands.

Ottawa's investment will generate jobs for Natives in the area with Indian Lakes Golf creating employment for 40 Enoch band members, said Hockin.

"Our investment allows the aboriginal entrepreneurs involved in the projects to draw in other investors, create jobs at the

Please see page 3



Rocky Woodward

In a special ceremony Tall Cree Chief Bernard Meneen (seated) was given an eagle war bonnet at Edmonton's recent Indian economic development conference for his contribution to his people. He was also adopted into the family of Peigan elder Joe Crowshoe Sr. (left). Please see page 9.

'Everybody to blame for Oka'

OTTAWA

A commons committee blames Natives, non-Natives and all levels of government for last summer's 78-day violent standoff at Oka, Que.

All must share responsibility for preventing future conflicts, the aboriginal affairs committee says in a report released May 7. But Billy Two Rivers, a band councillor from Kahnawake, near Montreal, denounced the committee for saying Natives must share the responsibility for the Oka conflict. Kahnawake Mohawks set up barricades to express support for the Kanesatake standoff.

"Their actions were justified because they were defending their homelands, defending their houses, defending their families," said Two Rivers. Kahnawake Mohawks took up arms to prevent expansion of a golf course on land they claim to be sacred.

The Quebec Provincial Police, who refused to testify before the committee, invaded the Mohawks July 11 resulting in the death of one officer. The police were attempting to tear down a Mohawk roadblock built to peacefully protest the expansion. The Canadian Armed Forces was later called in to assist police.

The all-party committee report recommends the federal government: • Launch an independent judicial inquiry into Native affairs in Quebec, • Establish a royal commission on aboriginal issues, • Review the National Defence Act to require the provinces give greater justification when they want to use the army to aid civilian police forces and • Create an independent body to settle land claims, review land-claims policy and mediate land use disputes.

AIM member, X, says he killed FBI agents at Pine Ridge

By Dana Wagg
Windspeaker Staff Writer

LEAVENWORTH, KANSAS

A mysterious member of the American Indian Movement says he killed the two FBI agents on Pine Ridge Reservation in 1975 — an act for which Leonard Peltier is serving two consecutive life sentences in a Kansas penitentiary.

But Peltier says he'd rather die in prison than change places with the man known as X.

"Don't wish that on me though," said Peltier in an interview on Tuesday with *Windspeaker*. "No one wants to die in prison, but if that's my fate."

Peltier, a former American

'The brother is a warrior. That's just the way it happened. I don't like it but I was unfortunate I was the one that had to take the fall...I don't want to die in prison, but if that's my fate'—Leonard Peltier in an interview this week with *Windspeaker*

Indian Movement leader, was convicted in 1977 for killing agents Jack Coler and Ronald Williams. He has served 15 years.

But X claims responsibility for the shootings and says he acted in self-defence during the June 26, 1975 shootout in South Dakota between the FBI and AIM supporters. AIM member Joe Stuntz also died that day, killed by an FBI sniper. The shootout

sparked the biggest FBI manhunt in history.

Peter Matthiessen, includes an interview with X in the epilogue of his controversial book *In the Spirit of Crazy Horse*, which has just been re-released in the United States after being held up in the courts for seven years. In

Please see page 2

More Peltier pages 2, 7

Leonard Peltier

'X' says he killed FBI agents

From front page

the book X details the events surrounding the shootout.

Asked about X, Peltier said "He's a very strong brother. I have a lot of admiration for him. There's no hard feelings. The

brother is a warrior. That's just the way it happened. I don't like it but I was unfortunate I was the one that had to take the fall."

Peltier refused, as he has for the last 15 years, to talk about the role of X in the shootout.

But Robert Robideau, who was also charged in connection with the killings, said in the book and in an interview earlier this week with *Windspeaker* that X, not Peltier, in fact killed the FBI agents.

Robideau, national director of the international office of the Leonard Peltier Defence Committee, said in the interview he saw X shoot the agents. "He claims it was self-defence and I believe him. We'll never allow Mr. X to turn himself in and exchange places with Leonard Peltier."

"The issue is and always has been the fact the United States government was waging war against Indian people and the FBI was basically the 7th Cavalry doing their bidding," he said.

He said the only murder that occurred on June 26, 1975 was the shooting of Stuntz.

"I appreciate what they're doing. I don't know if it's going to be helpful. It shows me there's a lot of respect and love for me. But I don't want to change places with anybody," said Peltier.

"It's just not part of our culture or beliefs to turn against each other."

Peltier is optimistic the public outcry raised by *In the Spirit of Crazy Horse* will help win his release.

"Hopefully people will buy it, read it and do something about it — put pressure on their politi-

cians, elected officials and through that hopefully my release will be a reality.

"I appreciate those who have supported me in the past," he said. "My release will only be obtained through the masses' outcry."

President George Bush is being pressured to grant clemency to Peltier. One of those involved includes Judge Gerald Heaney, one of three judges who turned down Peltier's bid for a re-trial in 1985. Peltier said he'd prefer a new trial to expose the illegal activities of the FBI against Indian people. But he said he would accept clemency if it was offered without strings attached.

"I'd accept it if I don't have to point the finger at anybody or admit anything," he said.

Matthiessen interviewed X in February and August 1990. X told him when he approached one of the FBI agents, the agent fired a handgun at him and in a response that was "just fear and quick reaction, all in one moment" X fired and killed both of them.

"I think of myself as a good person and I don't feel guilty. I fired because I couldn't afford to wait for a second shot from either of them. If our positions had been reversed, he would have shot me, I know that much...In the 13 years he has been in prison for something he didn't do, Leonard has never asked or even hinted that I should come forward."

"I'm never going to prison," said X. "I'll never turn myself over to them. I'd rather die quickly fighting than die slowly in their prisons."

Peltier has drawn the support of Congressman Don Edwards (a former FBI agent), Amnesty International, the Rev. Jesse Jackson, Bishop Desmond Tutu of South Africa and 50 Canadian parliamentarians.

In the Spirit of Crazy Horse was originally published by Viking in March 1983. But soon after it hit South Dakota bookstores two lawsuits totalling \$49 million were filed against Matthiessen and Viking by former South Dakota Governor William Janklow and Special Agent David Price of the FBI.

In the book Matthiessen accuses Janklow, "a self-proclaimed Indian fighter in the tradition of George Armstrong Custer," of raping 15-year-old Jancita Eagle Deer in 1967 and of driving a motorcycle while drunk and nude from the waist down and of shooting dogs while on the Crow Creek Indian Reservation.

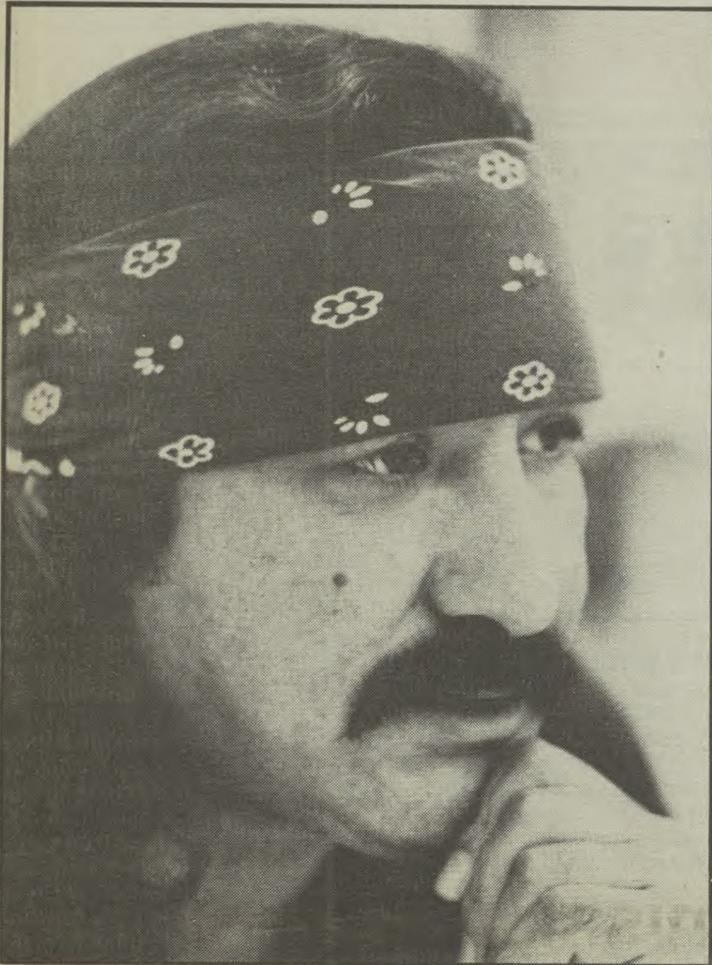
Eagle Deer later died in a suspicious traffic accident.

"The only way to deal with the Indian problem in South Dakota is to put a gun to the AIM leaders' heads and pull the trigger," Janklow once said.

The book will be officially released in the United States May 21. The first printing of 30,000 copies has been sold out. It's the No. 1 bestseller in San Francisco.

60 Minutes is seriously thinking of doing a segment this fall, focusing on X's confession.

Robideau is a major consultant to a feature film in the works called *In the Spirit of Crazy Horse*. Oliver Stone is co-producer. It may be directed by Costa Gavras or Peter Weir.



Jerry Lower

Leonard Peltier

'I would certainly like to go home'

By Dana Waggoner
Windspeaker Staff Writer

LEAVENWORTH, KANSAS

Leonard Peltier says *In the Spirit of Crazy Horse* will play a major role in reshaping how the U.S. government — "and hopefully Canada" — deals with Indian nations.

"Our struggle is legitimate. The things going on during that time in Pine Ridge and all through Indian country were real. We didn't create those situations. We were just victims of a very racist society that had intentions of completely terminating and destroying Indian nations."

"We were just defenders of our people."

"I'm bitter at the government. I've always been bitter at them. They have done nothing but destroy our people. They have done nothing but abuse us. I feel as bitter towards them as Israelis feel towards Nazis."

There was once about 50 million Indian people in the area now occupied by the U.S. Today there's only about one million, he noted.

"I try not to carry bitterness in my heart. I try to be a forgiving person, because that's the way of the teaching of our elders. That could possibly become a reality in my mind if the government could admit these atrocities they committed against our people. They continue to deny the atrocities."

He noted Dwayne Brewer, a "goon squad leader", recently confirmed on the program, *In the Spirit of Crazy Horse*, which aired on PBS in December that the so-

called goon squad operating at Pine Ridge in the 1970s, which consisted mostly of Indians, was armed and financed by the FBI to terrorize and murder activists.

Meanwhile, Peltier said the cards were stacked against him during his 1977 trial. "They threw the law books out of the courtroom and created and prosecuted with a kangaroo court. I've been in prison six years since the government has admitted they don't know who killed their agents."

Prosecutor Lynn Crooks told an appellate court in 1985 "we can't prove who shot those agents."

Peltier said he keeps his spirits up "knowing I'm innocent and one day I will be exonerated and be able to go home. And also I've always had a great, great amount of support from the Indian movement. Just knowing your people is behind you is an inspiration."

He said his "imprisonment has kept the Indian struggle alive here in the United States. But I've lost my family, I was denied the right to raise my children and to be free."

"Of course I wish it would end. I would certainly like to go home."

Peltier called the lawsuits which kept the book off the shelves for almost eight years "frivolous." He said the book was "censored" to hamper his bid for freedom.

The intention of the libel suits was to keep the book from circulating to silence and "destroy the Indian movement and Indian people's struggle," he said.

A U.S. federal judge denied a bid by Peltier in February for a new trial. Judge Richard Rogers sent the case back to North Dakota, without ruling on the merits of Peltier's claim he was denied a fair trial in North Dakota 14 years ago and that new evidence will exonerate him.

Peltier, 46, alleged the FBI so intimidated federal Judge Paul Benson of North Dakota and witnesses he did not receive a fair trial in Fargo in March 1977 when a North Dakota jury convicted him of the 1975 slayings on the Pine Ridge Reservation.

Peltier was apprehended in Canada at Smallboys Camp in

the Rocky Mountains near Hinton in Feb. 1976 after spending about a year in Canada — he believes he was turned in by the leaders — and extradited to the U.S. in Dec. 1976.

"I should have known better than to go there."

"That's another reason why I won't point fingers at anybody. It's wrong to do that. To take the side of your enemy is the wrong position to take."

In denying Peltier a new trial in Sept. 1986 judges of the 8th Circuit Court of Appeal stated there had been "fabrication of evidence, withholding of evidence, coercion of witnesses as

well as improper conduct by the FBI" at Peltier's trial.

Judge Gerald Heaney said later that the FBI was "equally responsible" for the deaths of the two FBI agents.

Robert Robideau and Dino Butler were tried in Cedar Rapids, Iowa in June 1976 for the murder of the two agents. The jury acquitted them, saying they had acted in self-defence. The evidence included the extensive misconduct at Pine Ridge by the FBI, which backed an anti-AIM organization linked to the deaths of more than 60 AIM members and supporters in the preceding three years.

Violent explosion 'likely'

By Dana Waggoner
Windspeaker Staff Writer

LEAVENWORTH, KANSAS

A violent backlash by Native Americans over their depressing social conditions is "very, very likely," says Leonard Peltier.

"It's unfortunate violence has to be used. I don't like to see anybody hurt. But we've got to remember the government is the one that starting using violence against us. Canada hasn't been as abusive but they still have a history of some very serious criminal acts committed against Native people in Canada."

Peltier said many American Indians have to contend with dismal living conditions like extreme poverty and high rates of

alcoholism and unemployment. They feel hopeless and see no end in sight for their children and grandchildren.

"Any race that faces that continually year after year and sees their children and grandchildren are going to explode. They have no alternative when no one will listen to them. It's going to happen. It's happened all around the world when you have people who won't listen and won't try to correct their errors."

"I sincerely hope it doesn't happen but as long as these situations are created, it's going to happen," he said.

"I do not advocate violence but I am a strong believer in self-defence."

Despite the bleak outlook Peltier said Native Americans

have made some headway in their struggle for justice.

"This hasn't been a total loss. I hope and believe I played a big role through my imprisonment. More and more people talk about it on the streets. Now we seem to be receiving more autonomy in dealing with the United States government at a nation-to-nation level," he said.

Indians were also successful in gaining more economic control on reservations — one of the America Indian Movement's goals — and having their religion recognized as a true religion. "We've made some pretty good headway. I just hope the trend can keep going."

"It's been very hard for our people, but we keep trucking though," he said. "We're going to do it eventually."

News

Family warned to leave Marlboro

By Rocky Woodward
Windspeaker Staff Writer

MARLBORO, ALTA.

A Marlboro man fears for the lives of his children after receiving a late night warning to leave the hamlet immediately.

Russel Plante said his wife Jackie woke him up on the morning of May 7 to show him a cardboard message filled with abusive language that warned his family to leave Marlboro. The message was left on the hood of the family car.

"My concern here is not for myself but I have five little children age six to 13. They're Indians, my wife is Indian and I'm Indian and the note says for us to get out of Marlboro because we're Indians," said an angry Plante.

"My people have been shuffled around Canada for hundreds of years. I'm not moving. No one will move me out. As an Indian, an Albertan and a Canadian I have the same rights as whoever left that note," Plante added.

Plante said he notified the Edson RCMP and they seized the cardboard message for fingerprinting and evidence.

RCMP Cpl. J. C. Taylor said police are not treating the incident as an idle threat.

"We have a mandate to serve and protect the citizens of Marlboro. We are quite confident of removing fingerprints from

the cardboard. Once our investigation is complete, we will certainly sit down and determine what charges can be laid," he said.

But Taylor said police are having a hard time determining what charges could be laid.

"We've researched slander and hate literature. There is a problem considering the circumstances surrounding the message. But we will determine a charge if one is to be laid against a culprit or culprits," Taylor said.

Edson resident Randy Layton believes the message could stem from speculation Plante has something to do with 20 mobile homes supposedly destined for Marlboro.

"I gather some of the residents of Marlboro don't want any more Indian people settling at Marlboro. And they feel Plante is responsible for the trailers coming in. Whether or not Plante is, I don't know," Layton said.

Layton is negotiating for a group of Marlboro people on an aboriginal land claim for five and a half townships, 25 km northeast of Marlboro. The location was a Metis colony until 1938.

Layton said a concern arose at one of the meetings regarding the townships that Plante was involved with 20 trailers headed for Marlboro and some of the group were angry with Plante.

But Plante said the first time he heard about the 20 trailers

was the night before the cardboard message appeared on his car.

"Someone called me and brought it up. He wanted me to attend a meeting but I said 'no'. I don't know anything about any trailers coming here? Why don't they call the I.D. (Improvement District) office. They should know because I don't," stressed Plante.

Layton said the message was a poor way of dealing with Plante.

"I don't agree with it. I feel this is a very sneaky way of handling things. They should talk to Plante face-to-face and work out these differences," he said.

The hamlet of Marlboro has a population of about 250 Metis, non-Natives and Indian people.

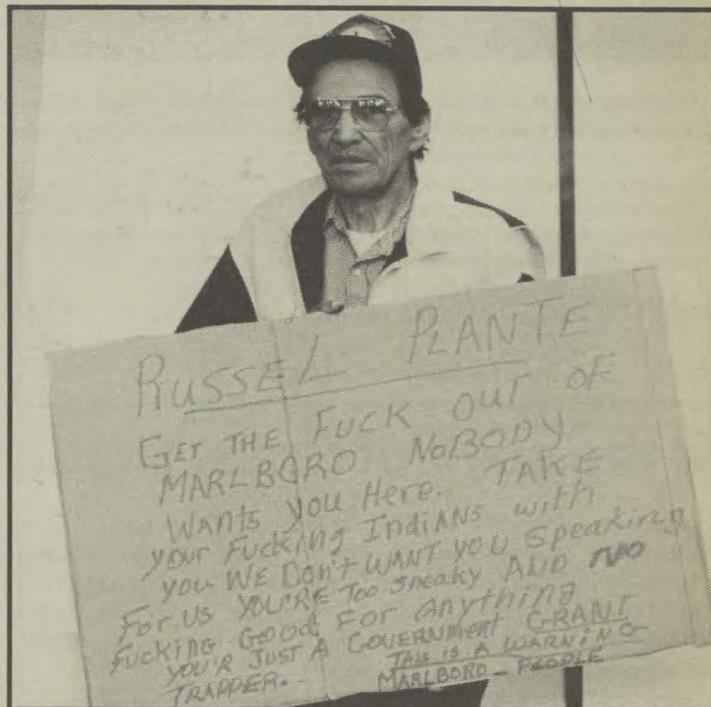
"There are all kinds of Bill C-31 people living here," said Plante's wife Jackie.

Jackie estimates only a few families are non-Native, about five to 10 families are Metis and the rest are Indian families. She too worries for her family's safety.

Russel said if there are trailers coming to Marlboro, he'd love to know about it.

"Sure, we'd share the cost of water and sewer for the trailers. We're renting now and I've been a resident of Marlboro since the 1940s," he said.

The message blasted Plante for being a "government grant trapper" but he said he has never



Bert Crowfoot

Russel Plante with a reproduction of the sign left on his car

received a government grant for his trapline. "I'd be foolish when other people can't get grants. Anyway my trapline is wrecked and I don't have a grant. From where?"

"You know, whenever I did something on behalf of people I did it with a majority ruling and with the consent of the people. I have never acted on my own —

just this once because there is a threat against me and my family," Plante shakenly told a *Windspeaker* reporter.

"How would you like to live in a community where you lived in peace for many years and you don't know who is threatening your family?" Plante asked.

Marlboro is about 32 km west of Edson.

Mulroney 'damaged' royal commission's credibility

By Amy Santoro
Windspeaker Staff Writer

OTTAWA

Prime Minister Brian Mulroney has damaged the credibility of his proposed royal commission, says a University of Alberta political science professor.

Gurston Dacks said by not consulting Natives prior to his April 23 announcement Mulroney "is casting doubt on the credibility of the commission."

For the government to deal with any citizens' group, said Dacks, "they have to get them involved especially Natives because they're skeptical."

Natives are resistant to a royal commission on Native issues

"which will just study Indians," said Ovide Mercredi, vice-chief of the Assembly of First Nations.

In an interview from Manitoba, Mercredi told *Windspeaker* the commission should "look at laws that violate human rights and look at existing policies and why we need to change them. It should conduct a full review of residential schools, racism and the role of the media."

If the commission takes this approach, said Mercredi, "then it's a study of Canada. Canada needs to get involved in a process of self-examination."

Broadly speaking the commission will look into the "economic, social and cultural reality" of Native issues, said Mulroney.

But Dacks said he hopes the

mandate of the commission will not "be a study of Natives — we know a lot already, we have studies up to the ceiling."

The commission's mandate hasn't been set, but Mulroney promised to consult with Native leaders before deciding what shape the commission will take.

Although Mercredi is generally positive about the commission he's concerned it "may divert the attention from constitutional development on aboriginals" during the coming round of constitutional talks.

Dacks said the government "has to appreciate after Oka that aboriginal issues can't be put on the margin anymore. Aboriginal people have proved they can make the country occasionally ungovernable so Native issues

must be addressed."

Ottawa spent \$110 million on policing costs during last summer's violent confrontation in Oka, Que.

Regena Crowchild, president of the Indian Association of Alberta, said the commission's success depends on the terms of reference. Crowchild said she's annoyed the prime minister didn't consult Native leaders before his announcement.

Yet, Crowchild said Mulroney "appears to have good intentions but we'll have to wait and see."

Although Mulroney didn't consult with Natives before the announcement, "it's a good sign the terms of reference were not decided on so Natives will have an opportunity to draft the mandate," said Keith Penner, who

chaired a 1983 committee on Native self-government.

It's not known when the commission will be set up but Penner, a former Liberal MP, said drafting the terms of reference "is a big job that's going to take time."

Indian Affairs Minister Tom Siddon said the commission will be formed "soon" after consultation with Natives.

A royal commission on Native issues may be useful in educating the public "about the subject to prepare them for government policies they might be inclined to reject," said Dacks.

Mulroney also announced measures to speed up land claims and the creation of an independent commission to resolve disputed claims.

Election changes planned

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The race for band chief and councillors may take a new twist if changes to sections of the Indian Act governing election procedures are given the green light, says an Indian Affairs spokesman.

Skip Everall said the department plans to make significant changes to sections of the act outlining who's eligible to run.

Currently no reference is made as to who is qualified to run for band chief. "This was definitely not intentional. It was an oversight when the act was amended in 1951. It will be amended in the changes."

But a section outlines who's eligible to run for the position of band councillor. "No person other than an elector who resides in an electoral section may be nominated for the office of coun-

cillor to represent that section on the council of the band."

Voters must be 18 years or older and registered on a band list.

Recently, a non-Native was nominated for chief of the Samson band, 80 km southeast of Edmonton, but two days after the nomination he withdrew from the race, said Everall.

Roy Louis, former president of the Indian Association of Alberta and president of the Tory association in Wetaskiwin, said the idea of a non-Indian running for chief is "just a joke. Anybody can run for chief but to vote you have to be a member of the band."

Louis said the Indian Act is full of contradictions and he wants the electoral policy to be "scrapped and let Indians deal with it."

Currently, a band may run elections according to band custom which allows them to deter-

mine the electoral procedures. Band custom may be used only with the approval of Indian Affairs.

Everall said the government wants "to correct imperfections to the way the act reads now and make amendments which will make the act work for bands the way they would like."

The term of office, residency and voting age is also being reviewed by the department, he said.

Right now the term of office is two years but changes, if approved, will give bands an option of a two, three or four-year term, said Everall.

The residency requirement will be removed from the act "so bands can decide on it." The voting age, presently 18, will also be left open.

But the changes "could take years" because of the lengthy process involved in legislative amendments, said Everall.

Feds give boost to Native businesses

From front page

local level and generate many other spin-off benefits," said Hockin.

Hockin encouraged Alberta Natives to take advantage of the role they can play in Canada's private sector. But to take advantage of the opportunity, he said, "aboriginal people must recapture the spirit of entrepreneurship and risk-taking."

The opportunity will be "grasped by others" if aboriginal businesses "don't go after them," he said.

But Hockin said he's pleased Natives are tapping into federal funds more than ever. Last year the aboriginal economic development program provided about 750 Native businesses with about \$70 million, he said.

Hockin also announced a \$59,000 contribution to the Indian Equity Foundation to support the four-day conference.

Over 400 delegates gathered at the Edmonton Inn to discuss the challenges of economic development.

Windspeaker

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Bert Crowfoot, Publisher

In the spirit of Crazy Horse

Justice has eluded Leonard Peltier for the last 15 years.

Relief may be in sight with the release of the well-researched and great work by Peter Matthiessen *In the Spirit of Crazy Horse*, which throws back the covers on the illegal activities of the FBI during the 1970s when it perceived the American Indian Movement as a threat to the United States.

Angered by the deaths of two of its agents on Pine Ridge Reservation in the June 26, 1975 shootout, the organization left no stone unturned in ensuring someone was thrown behind bars for the 'crime.'

Peltier became the scapegoat after two of the people charged were acquitted by a jury.

Peltier's case parallels that of Donald Marshall, who spent 11 years in prison for a murder he didn't commit and who was convicted on the basis of perjured evidence. Peltier, like Marshall, was sent to jail in large part, because he's an Indian. It took 18 years to clear Marshall's name. Peltier has had to fight almost as long to clear his name. And like Marshall, the criminal justice system, has failed Peltier at almost every turn.

A royal commission exonerated Marshall. An exhaustive book has exonerated Peltier, while pointing shameful fingers at the U.S. government and Indian leaders, who terrorized AIM supporters.

Only someone, like Marshall, could understand the anguish and depression Peltier has had to deal with.

Matthiessen's book has received sparkling reviews from *The Washington Post*, *The Boston Globe*, *The Los Angeles Times Book Review*, *The Chicago Sun-Times*, *The Milwaukee Journal* and *USA Today*.

In his introduction he notes "The ruthless persecution of Leonard Peltier has less to do with his own actions than with underlying issues of history, racism and economics, in particular Indian sovereignty claims and growing opposition to massive energy development on treaty lands and the dwindling reservations. Peltier's existence reflects more than most of us wish to know about the realities of Indian existence in America."

Read this book, but be prepared to be shocked, angered and depressed.

But go a step further. Raise your voice in anger and demand the U.S. government grant Peltier a new trial so he can finally be free.

Peltier has already paid far too great a price for his political beliefs and for defending his people.

But from a Kansas penitentiary his plight has inspired thousands of North American Indians and served to expose the real criminals, who as usual go unpunished.

Peltier has only acted in the spirit of Crazy Horse, who dared to defy the white men, who stole, lied and cheated their way across the United States. Crazy Horse, a 'troublemaker' in his time was murdered. Peltier has had 15 years of his life stolen.



On the front lines

Windspeaker columnist Richard Wagamese was in Montreal recently to pick up a national newspaper award. While there he visited Oka. This column deals with his personal battle and inner struggle brought on by that visit.

KAHNAWAKE, QUE.

This is a community under siege. The relentless to and fro of both the Surete du Quebec and the RCMP has forced the Mohawks to erect checkpoints at the four entrances to their reserve and their home.

They come in droves. First one and then the other cruises past in a blatant display of mightiness, whiteness and rightness. However, here at the checkpoints, only the whiteness is guaranteed.

The Mohawk Warriors are prepared for anything. They have to be. It's impossible to trust adversaries who for years have run roughshod over the rights of a people in the name of justice, in the name of order and in the name of power.

Siege. It never ended with the de-escalation at Oka last September. It's happening now and will continue until something constructive is done about the breakdown in trust between the Warriors and the government forces.

Seeing it right up close changed my idea of Canada again. Witnessing the atmosphere of tension, the impending outbreak moment-to-moment was, for me, both as a journalist

and as an Indian, a traumatic, frustrating experience. And that's the story here because I always wanted to be a warrior.

From the moment I stumbled from the relative security of the foster-home/adoption system and landed on the streets of the cities it's what I've wanted, because it was there I met my people. Not the primitive savages of TV, movies and books, but the gentle, humorous, harmonious people I have grown to love. And I wanted to fight for them.

For a time I did. As an angry rebellious, young man I took up arms, occupied offices and graced jails and institutions because of it. It was part of being a warrior; part of the price of refusing to bend. It was the admission to the pantheon of the Dog Soldier and the natural pose for a protector of the people. I became a warrior.

Through the years I have been gifted with the presence in my life of gentle ones who taught me softer ways, ways that enable me to be here and ways that enrich my life immensely. It's changed. But inside my heart, inside my motivation to write these columns is still the motivation of the warrior. The protection of the people.

So, to stand there at the checkpoint was incredibly difficult. The warrior in me wanted to join them: wanted to abandon the quiet life of the scribe and escalate my involvement I have learned and return to the front lines.

But I couldn't. Leaving the checkpoint I felt helpless, powerless, almost a traitor. The deeper stirrings within me wanted to fight and they wrestled with the newer things I've learned since I last held a gun. Wrestled, wrestled and wrestled until I reached a point where I was almost willing to forsake everything I've come to believe in. Everything that has changed my life.

It's taken some time and much inner struggle to realize a

which is that I will always be a warrior. Only my front lines have changed. Those front lines are here telling the stories that need to be told and they are just as important as the front lines at Kahnawake or anywhere Native people choose to stand up for their rights.

Second, I had to realize the truth again about something the Old One told me about the nature of the warrior. All the turmoil made me forget, but its resurfacing was my salvation. He said the warrior has two functions. One, the obvious, is to be prepared at all times to stand up and defend the rights and lives of the people whenever they are threatened. The second, the subtle, is to be prepared at all times to help the people help themselves to work with them as well as for them.

He said to make other people suffer is easy. To inspire anyone to change, grow and heal is far more challenging and requires greater courage, strength and determination. A warrior, therefore, needs to know healing before he knows conflict.

The siege continues here. It will for some time and the Warriors will continue to stand up for the protection of their own. But it is not them who Native or non-Native people should attempt to emulate, for the real warriors in Indian country are those who quietly seek to implement growth, change and healing through their efforts as doctors, lawyers, teachers, politicians, mothers and fathers. They seldom make the front page and they don't often attract the focus of the nation but they continue to be the protectors.

You don't need a gun to be a warrior. I had to relearn that through much personal pain. All you need is a deep, honest and abiding desire to see the future of your children is blessed with as much security, hope and possibility as Creation will allow. Set your mind, body and spirit to work and make it happen.

That's a warrior — Indian or



RICHARD WAGAMESE

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Your Opinion

Nerland sentence a mockery of justice system

By Ivan Morin

Someone said Carney Nerland's reaction to killing Leo LaChance was like someone who had just run over a cat because he didn't like cats.

This is an awful way to describe the murder of a fellow human being, but from what I have found out this analogy is correct. A man who can kill another man and make light of the fact he killed an Indian should not be given any breaks or preferential treatment.

A number of things about this case really upset me. I'm told the facts in this case are fairly simple. Nerland, a white supremacist, shot and killed LaChance, an Indian. Several days later Nerland was charged with manslaughter — in layman's terms, a careless, but accidental murder. Nerland pleaded guilty and was sentenced to four years, with a recommendation he serve his sentence in a provincial correctional centre as opposed to the Saskatchewan Penitentiary, where most individuals sentenced to more than two years normally serve their sentence.

The deeper I got into this case the more I realized we really missed the boat. This was an opportunity for the community, through its representative, the Crown prosecutor's office, to show the rest of the world we would not condone the kind of views Nerland and his Aryan Nations group perpetuate. By recommending a four-year sentence for Nerland, Crown prosecutor John Field did not accurately represent the public view. The response to a *Prince Albert Daily Herald* opinion poll clearly shows this recommendation let the public down.

Recommending only a four-year sentence for Nerland, in the words of Eugene Arcand, executive director of the Prince Albert Indian and Metis Friendship

Centre, "insults the community's intelligence".

My understanding of the law is the Crown prosecutor's job is to protect the interest of the public and to ensure the laws are equally administered. I would like to propose a scenario whereby I, as an aboriginal person, had killed a non-aboriginal person. In this scenario, I also am the leader of the Cree Nations Warrior Society whose belief is, only Indians and Metis should be allowed on a particular strip of land. I didn't have a criminal record and I accidentally killed an individual on this land I perceived to be mine. I am with two friends who are supporting my claim of an accidental killing. Would I receive the same kind of treatment Nerland did? Would there be an almost immediate decision what charge would be laid and ultimately would I receive a light sentence as Nerland did?

My opinion and experience with the court system leads me to believe I and my friends would be raked over the coals and we might all be charged with murder or manslaughter just for the sake of applying pressure on my friends for evidence. The determination of whether the charge would be lowered to manslaughter would be left to the jury after a lengthy trial. This is the experience of the aboriginal community. I would not have received the same treatment Nerland did.

The sentence recommendation and the acceptance of the recommendation for a four-year sentence are very inappropriate in this case. Nerland freely admitted he "accidentally" killed LaChance and then joked he would be rewarded for killing an Indian. When the courts sentence individuals for their crimes, they generally take into consideration the individual's attitude with regard to the



Dana Wagg

Carney Nerland leaving court after being sentenced

crime.

Does the sentence really protect the public from individuals like Nerland? Given the length of time he has to serve before he is eligible for parole, I don't think it is much of a deterrent for taking someone's life. Let us assume Nerland does not receive parole at the first opportunity in eight months and the parole board gives him specific direction as to what he has to do to satisfy their needs to release and he fulfills those needs. Nerland would definitely be released on his next parole application six months later. He would then have served 14 months for the accidental murder of LaChance and we the public would have had 14

months of protection from his racist attitude and opinions.

How does four years deter other individuals from committing similar offences, if they know they could get out after only serving eight to 14 months? Specific deterrence is almost void here because Nerland knew before he went to court he was going to receive a four-year sen-

tence and he didn't seem at all fazed by the sentence. In fact, he gave a thumbs-up sign to reporters as he was driven away by the police.

The four-year sentence is a mockery of the justice system and its relationship with the aboriginal people of this province and all residents of Prince Albert. I agree with *The Herald* editorial which states for justice to be carried out it must be perceived to be done. It definitely has not been done here in the eyes of the public.

It has also been brought to my attention by a number of aboriginal people our elected leadership in the province, Roland Crowe, chief of the Federation of Saskatchewan Indian Nations, and Jimmy Durocher, president of the Metis Society of Saskatchewan, have yet to express their views one way or the other in this case. They seem to be sitting idly by as their constituents are looking for some leadership in this situation.

This incident is an injustice of the highest order and we have yet to hear from the elected leaders of the aboriginal community. Instead, and to his credit, the charge from the aboriginal community is being led by Arcand, the executive director of a service organization. Where are you Jimmy Durocher and Roland Crowe? You are our leaders and the public, your constituents, needs to hear from you, they need your support if justice is going to be done in this case. (Morin is a Regina freelance writer.)

Seeds of racism planted early

Dear Editor:

I grew up in Prince Albert. My father had a wood-preserving plant, and for awhile Leo LaChance's brother hauled in wood from the forest and Carney Nerland's father trucked out the finished product to market.

There are those among us with low self-esteem who foolishly try to raise it by looking down upon our fellow man. Carney's father fell into this trap. He was loose with his tongue, quick to spurt out anti-Native clichés and racial jokes, a big burly trucker, who thought his racial jestings made him appear witty and in vogue.

Young Carney Nerland looked up to his dad. He used to accompany his father on occasion to the treating plant in the big, old, yellow International. He loved his dad, tried hard to emulate him and was quick to pick up on the racist bigotry and incorporate it into his own makeup. But Carney Nerland took this racist seed and nurtured it himself while growing into manhood, having it blossom into this white supremacist nonsense he is involved with today.

There is a lesson for all of us in this, and that includes Native people as well because as a white person I have felt the sting of racism from Natives. The lesson is to challenge racism on all fronts, attacking it as diligently as a master gardener does when a weed appears on his sculptured and manicured lawn. We must "get on" racism as soon as it pops up and fight until each and every incident is resolved. We can't ever allow it a foothold — a foothold it enjoys today in our bigoted courts, because as a weed, racism spreads and becomes the norm.

Leo LaChance must not die in vain. The judge and Crown must be taken to task for being decadent, bourgeois bigots in this matter. Their conduct has been totally unacceptable. And what about those two guards — friends of a racist supremacist — who did nothing during the shooting but who hold down jobs in the criminal justice system? Do not allow this to go unchallenged. Holler, scream, picket and lobby, then lobby some more until this case gets reopened.

In the end you still won't have justice, for only the return of Leo LaChance would provide it. Justice is not of this world, but of the next where Leo LaChance now dwells. Yet it is our duty to deal the best we can with injustice, to try to eliminate it and the suffering born from it.

Craig Langford
Calgary

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

Judge who sentenced Milton deserves to be censured

Dear Editor:

I recently attended the sentencing of Milton Born With A Tooth in Lethbridge. I'm sure Judge Laurie MacLean would have tried to put Milton away for many, many years had the Cawsey report on injustice to Native people not been coming out the same day. And I fully support the effort now of the Canadian Alliance in Solidarity

with Native Peoples to have Judge MacLean at least censured.

Attorney General Ken Rostad's reaction to the Cawsey report has been disappointing, but then he also refuses to recommend even a transfer back to Alberta of Wilson Nepoose, probably this province's own Donald Marshall. The accounting has only begun.

If there is any justice yet in Alberta, the charges against the Lubicons facing trial should be

dropped. All logging in their traditional area should be immediately halted and a land-claim settlement should be seriously negotiated as recommended in the provincial government's own spring 1990 AI/Pac report.

Charges should also be laid in connection with the death of Katie Cardinal at the Kingsway Inn in Edmonton a year ago. This young Metis mother allegedly struck her head outside the Kingsway after she had been ejected for speaking too loudly in the bar. There is a possible case of manslaughter involved here, however, with the recent charges laid in connection with the April 1 death, in almost identical circumstances, of a middle-aged white Edmonton businessman, Ronald Mudryk, makes unmistakable.

If charges had been laid by police in the Cardinal case, special training for bouncers might have been instituted by now, and Mudryk's death avoided. As it is, Katie Cardinal's family is still waiting for justice and the legal apparatus has yet to show there is not a racist double standard.

Randy Lawrence
Edmonton
Member of Friends of First Nations

Congratulations Richard

Dear Editor:

On behalf of the students in the Native Communications Program at Grant MacEwan Community College, I wish to congratulate Richard Wagamese on his recent National Newspaper Award for his syndicated weekly column in *The Calgary Herald*. For many aboriginal people, however, we became acquainted with Wagamese through his column which appears in *Windspeaker*, so we congratulate you also for having the good sense to run his column!

At the risk of appearing to "bask in reflected glory," we have a particular interest in Wagamese's award as he is a member of the college's advisory committee to the Native Communications Program. We are pleased to have Wagamese and eight others of his calibre to offer advice and the benefit of their expertise to aboriginal students in the program.

Jane Sager Chair
Native Communications Program
Grant MacEwan Community College, Edmonton

What's Happening?

Jim Herman about to beat me out again

Hi! And now Jim Herman is going to beat me out for a part in a movie again!

Let me tell you the story. You see there was an audition for *Dances with Wolves* in Edmonton and I showed up at the hotel for the audition before Jim.

I read a script, smiled politely for a photograph session and the lady then looked at me, short cut hair and cowboy boots, I mean the only thing I had going for me was my lifetime tan.

Still, I felt I had a shot at a part until I opened the door to leave and there was Jim Herman — braids, a noble face filled with Indian pride and a voice any movie director would just love.

But I did receive a letter thanking me. And my friend Jim went on to fame.

Now I have another audition! Yes...I was so happy! Betty Chadwick called me from The Other Agency and said they're looking for actors for an upcoming movie, *The Last of the Mohicans*.

I ran into Jim at the Indian Economic Development Conference at the Edmonton Inn and couldn't wait to tell him the news.

Jim listened, smiled politely and said, "I auditioned about a month ago for a part in that movie."

The last Jim saw of me I was stumbling away, mumbling incoherent something about, "I know, I'll call Walt Disney Productions...yeah...hee, hee. Jim won't know about it...maybe I'll just buy a home video and tape myself...hee...hee...yeah...or maybe I'll..."

SIOUX LOOKOUT: It was wonderful to see George Tucaro and Winston Wuttunee together again. Winston is in town visiting schools with Edmonton's finest, the Edmonton city police, role modelling.

DROPPIN' IN thinks they are doing a fine job, bridging the gap between the youth by visiting schools and showing students that policemen are human too.

Winston dropped in at the economic development conference April 30 and performed. He and George are very humorous. Winston is doing a jig in this picture holding his hat out for donations. All in jest of course.

FISHING LAKE: First of all thanks for taking the pics for me while I was hosting the St. Paul talent show Diane Parenteau. They turned out great, but there were none of ME!

And secondly, sorry about the story Brian Fayant. I did a profile on Brian and mentioned in my story Brian had received a bachelor of social work degree. Brian did have three and a half years in on a four-year course but he

didn't finish. He has a half year to go.

Brian said he doesn't want anyone thinking he's lying about receiving a BSW. He isn't...I lied. **DROPPIN' IN:** Isn't she beautiful! This is Rose Mercredi modelling some of Pat Piche's great Native, contemporary-designed garments.

Rose is so pretty stars fall from the sky when she walks by.

PEACE RIVER: I understand the Bros. in Peace River Correctional Centre hosted a talent show and powwow. Sorry Michael Halcrow, liaison officer for the centre, but being understaffed and on a strict budget *Droppin' In* could not make the trip.

In fact, *Droppin' In* travels according to a timetable unless it is of utmost importance we be there. I believe the next time I travel north to Peace River and points beyond will be in June.

HOBEBEMA: On behalf of Hobbema minor hockey young Jason



Droppin' In By Rocky Woodward

Louis presented a tube of muscle liniment to 69-year-old Stanley Buffalo. Stanley was the oldest player in a season end hockey carnival at Hobbema.

Stanley proves you're never too old when it comes to sports. **ALBERTA SCENE:** Congratulations to Native fashion designer Pat Piche, who was awarded a beautiful stone carving of a bear, created by Municipal Affairs executive Cliff Supermeault. The award was given for her contribution to the Indian Economic Development Conference. Pat's models fashioned her wardrobe of contemporary Native design for the many people attending the conference.

The Spirit Within is a documentary film that explores Native inmates' search to know and

understand the culture and spirituality of their ancestry. For these prisoners, the sweat lodge and the pipe become the tools to break the cycle of poverty, alienation and violence. And it's all available at the National Film Board of Canada. Call Muriel Stanley Venne (403) 495-3012 if you're interested in the video. See ya all next time.



Rose Mercredi

Rocky Woodward



Winston Wuttunee

Rocky Woodward



Stanley Buffalo and young Jason Louis

Fran Ermineskin

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE MAY 24TH ISSUE, PLEASE CALL KAREN BEFORE NOON WED., MAY 15TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

POUNDMAKER SOBER DANCE; last Saturday of each month; Poundmaker Lodge, St. Albert, AB.
CO-ED VOLLEYBALL; Mon. & Wed.; 7-9 p.m.; Kikinahk Friendship Centre Gym; La Ronge, SK.
C.N.F.C. BOXING & FIRM-UP; Mon., Wed. & Fri. from 6:30 - 9 p.m.; Westmount Jr. High School, 11125 - 131 St.; Edm., AB.
FLYING DUST AL-ANON MEETINGS; every Tues. at 7:00 p.m.; Flying Dust Health Clinic, SK.
OLD TIME SOBER DANCE; monthly; sponsored by C.N.F.C.; Edmonton, AB.
SOUP AND BANNOCK; every 2nd Friday; NAPI Friendship Centre, Pincher Creek, AB.
PUBLIC FORUM; May 13, Canadian Human Rights Commission; Hilton Hotel, Edmonton, AB.
A CELEBRATION OF HOPE; May 11, 7:30 p.m.; Moyer Recreation Centre, Josephburg, AB.

BEN CALF ROBE 10TH ANNUAL POWWOW; May 11, noon to midnight; 11833 - 64 St., Edmonton, AB.
SECOND ANNUAL SASK. NATIVE AIDS PROJECT CONFERENCE; May 15-17; Saskatoon Inn; Saskatoon, SK.
2ND ANNUAL LOUIS BULL ELDERS' SOCIETY HAND-GAME TOURNAMENT; May 17 - 19; Louis Bull Reserve, AB.
MEN'S 8-BALL POOL TOURNAMENT; May 17 - 19; Swan River Admin. & Recreation Bldg.; Kinuso, AB.
2ND ANNUAL NORTHERN PROFESSIONAL CHUCKWAGON & CHARIOT RACES; May 18 & 19; Exhibition Park, Cold Lake First Nations, AB.
MODIFIED CO-ED SLOW PITCH TOURNAMENT; May 18 & 19; Saddle Lake, AB.
NEXUS '91 NATIVE INVESTMENT TRADE SHOW; May 23 - 25; Robson Square Conference Centre; Vancouver, BC.
HONORING OUR CHILDREN: 15TH ANNUAL POWWOW; May 24 - 26; Nepean Tent & Trailer Park, 411 Corkstown Road; Ottawa, Ontario.
NORTHLAND SCHOOL DIVISION GAMES; May 25, Grouard, AB.
3RD ANNUAL MOTHER - DAUGHTER BANQUET; May 26, 6 p.m.; Continental Inn West; Edmonton, AB.
ECONOMIC DEV. TRADE

Indian Country Community Events

SHOW; May 31, June 1 & 2; Saskatoon Jubilee Building; Saskatoon, SK.
1ST ANNUAL MOOSE MOUNTAIN FRIENDSHIP CENTRE RODEO; May 31, June 1 & 2; White Bear Rodeo Grounds; Carlyle, SK.
"COMMUNITIES IN CRISIS: HEALING OURSELVES" CONFERENCE; June 6 - 8; Concordia University, Loyola Campus, 7141, Sherbrooke St. W.; Montreal, Quebec.
KOHDOM AND MUSHOM PAGEANT; June 7, 1:00 p.m. - 11:00 p.m.; Eastwood Community Hall; sponsored by Metis Women's Council of Edm.; AB.
MOTHER EARTH'S PEOPLE INTERNATIONAL POWWOW; June 14 - 16; sponsored by the Aboriginal Cultural Society Inc.; Winnipeg, MB.
ABORIGINAL ART & CRAFT SALE/EXHIBITION; June 15 - 20; The Forks Historical Site; Winnipeg, Manitoba.
INTERNATIONAL ENVI-

RONMENTAL SYMPOSIUM; June 17 - 21; presented by Aboriginal Cultural Society Inc.; Winnipeg, MB.
SAKIMAY POWWOW; June 21 - 23; Sakimay Reserve; Saskatchewan.
3RD ANNUAL TREATY 6 FORUM; June 25 - 27; Saddle Lake Reserve, AB.
SADDLE LAKE POWWOW; June 27 - 30; Saddle Lake, Alberta.
POUNDMAKER LODGE POWWOW; June 28, 29 & 30; Poundmaker Lodge, St. Albert, AB.
KINISTIN POWWOW; June 29-July 1; Saskatchewan.
SHORT COURSE FOR PRINCIPALS OF FIRST NATIONS SCHOOLS; July 29 - August 2; University of British Columbia; Vancouver, BC.
1991 CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP; August 2 - 4; Ohsweken Ball Park, Six Nations Reserve, Ontario.

LOUIS SUNCHILD MEMORIAL CEREMONY and Monument Dedication
May 17th, 1991
at Louis Sunchild Memorial Site.
Lunch will be served at the band office following the ceremony.

MEMORIAL ROUND DANCE AT THE SUNCHILD-O'CHIESE SCHOOL

Commemoration of original signers of Sunchild Band
(Louis Sunchild, Jim Redcalf and Jim Yelloweyes).

EVERYONE WELCOME!

News

Reformers think like supremacists: Louis

By Amy Santoro
Windspeaker Staff Writer

WETASKIWIN

Members of the Reform party think like white supremacists, says a conservative party worker and former Indian leader.

Roy Louis, president of the Progressive Conservative association in Wetaskiwin and former president of the Indian Association of Alberta, said the Reform party "has an Aryan Nations mentality which is going to be dangerous for Natives."

He said the party wants to scrap the Department of Indian Affairs in an effort to "do away with Indians and aboriginal rights."

At a convention last month the party voted to abolish the department and adopted resolutions saying Natives should be more involved in government policy and program development.

Louis said the Reform party's

"racist policies are insulting my people." Under a Reform government, Natives would never achieve self-government, he said.

Stephen Harper, chief policy adviser for the party, called Louis' comments "rubbish because I have often spoken about the dangers of extreme positions."

Harper said his party "favors the concept" of self-government but has never used the term "because it means so many things to different people."

But University of Alberta political science professor Gurston Dacks said the Reform party has attracted some people "who don't hold the view of human equality and some extremists as well."

Dacks said aboriginals should be concerned about electing a Reform party government since the party is committed to reducing spending which would harm aboriginal people.

"While Natives may be unhappy with the present government, a significant amount of money flows from the govern-

ment to Natives. The Reform party would reduce that spending."

The Reform party also believes in a "neo-conservative approach where the emphasis is on the individual" making the party "hostile to the notion of inherent aboriginal rights," said Dacks.

Harper said Louis has a "vested interest in making those comments because he's with the Tories."

He said the Reform party "expects to be subjected to these kinds of remarks because that's the way major parties treat new parties."

The Reform party, said Har-

per, is more willing to introduce "systemic contemporary change than the Tories, so who's on the far right?"

Dacks said the Reform party "doesn't have enough of a track record to judge" their willingness to produce change.

Parties on the right of the political spectrum are generally less open to change, he said.

No matter how frustrated Natives are with the federal Conservative party, said Louis, the Reform party should "never be elected in Canada."

Louis said Natives should "hang in there" because the "Native agenda is heavy for any government."



Roy Louis

Prison depresses Peltier

By Dana Wagg
Windspeaker Staff Writer

LEAVENWORTH, KANSAS

Prison life is often depressing, says Leonard Peltier.

Peltier, who spent four years in solitary confinement, said he frequently feels depressed when he wakes in the morning and when he goes to bed at night, because he's still behind bars after 15 years, for a crime he says he didn't commit.

Peltier isn't alone in that belief. Scores of politicians on both sides of the Canadian and U.S. border and millions of people around the world have lobbied to get Peltier a new trial.

In that decade and a half in prison he said he's missed "being with the people, being able to walk out in the woods, being with my children, camping, being with a woman, being able to attend ceremonies. There's a lot of things I miss," he says with a laugh.

Last year when his father died, officials refused to allow him to attend the funeral.

As well as having to contend with feeling low, Peltier has had to deal with deteriorating health.

After a stroke he lost 80 per cent of the vision in his left eye. He received medical attention from a doctor from the Soviet Union, who said his vision could have been saved with basic medical care.

And now Peltier is battling what he believes to be a gallstone

problem. In addition, he said, doctors refuse to treat a bad knee, which has troubled him for the last 20 years, because he admitted it was bad before he entered prison.

He said he'll have to wait until he's released to get the knee treated — if he can then afford it. "I just gotta roll with it."

But being in prison has deepened his commitment to Indian religion and the belief it's the

only religion for Indian people. "It's a beautiful religion."

Meanwhile, Peltier works in the penitentiary as an orderly — he helps keep the art room clean. And sitting there whiling away the hours over the years he's developed into a serious artist.

"Really I got a long way to go yet. I'm starting to get more and more proud of it. Hopefully one day I'll develop into the artist I've always wanted to be."

PROVINCIAL BRIEFS

Compiled by Amy Santoro
Windspeaker Staff Writer

Inquiry into police actions delays Lubicon's trial

EDMONTON — A Peace River judge postponed the trials of 13 Natives charged in connection with fires at a logging camp on land claimed by the Lubicon Lake Indian band. A series of preliminary hearings will be delayed until Court of Queen's Bench determines if the RCMP interfered with the rights of witnesses, said a spokesman for the attorney general's office. The appeal will be heard sometime in June, said Susan O'Sullivan. Police laid charges against the 13 after about \$20,000 worth of logging equipment was torched in November. Lubicon lawyer Bob Sachs claimed police intimidated witnesses during their investigation and questioned them without the presence of legal counsel. All 13 appeared in provincial court April 29. They remained mute to show they challenged the province's right to lay charges during a January appearance. If the Court of Queen's Bench rejects Sach's appeal, the 13 are scheduled to appear in a Peace River provincial court June 17 to have trial dates set.

Cardinal fatality inquiry held over

EDMONTON — An inquiry into the death of Native Katie Cardinal has been held over until June 18. Cardinal fell backwards and struck her head while being carried by a bouncer at Truckers Saloon in Edmonton. Cardinal was asked to leave the bar for fighting with another woman. The other woman left voluntarily but Katie apparently refused to leave. She died Feb. 10, 1990 from skull fractures and brain injuries. The inquiry began in Edmonton April 22 and was adjourned April 23.

Moose hunter to appeal case

FORT SMITH — A Fort Smith Native man convicted of shooting a moose in Wood Buffalo National Park is taking his case to the Alberta Court of Appeal. Irvin Norm, manager of the Fort Smith Dene band, says he has the right to hunt moose in the park — in Alberta or the N.W.T. — because it's all within the bounds of Treaty 8. The park straddles the Alberta-N.W.T. border. Wood Buffalo is "one of the biggest parks in the world and it's right in the middle of Treaty 8. What it then does is infringe on the treaty rights issue for Native people who are within those boundaries." Norm said treaty holders can hunt within their territory unless there's an agreement with the government not to kill a specific species, such as an earlier decision to protect buffalo. "They put a ban on buffalo but there was no ban on moose or any other animal, regardless of whether it's in a park. Now if you hunt in a park, you get charged for it, which is not right."

Public hearings set into two Hobbema deaths

WETASKIWIN — Fatality hearings into the deaths of two Hobbema Natives will begin in May. Phyllis Deschamps was admitted to Wetaskiwin Hospital to deliver her baby but due to an apparent complication a cesarean section was performed June 23, 1990. Deschamps didn't recover from the surgery. The inquiry is scheduled for May 14 at Wetaskiwin Provincial Court. The continuation of the fatality inquiry into the death of Gerard Barthelette starts May 15. Barthelette slashed his wrist Nov. 9, 1989. He was taken to Wetaskiwin Hospital, treated and then sent to Alberta Hospital in Ponoka. He was transferred to Ponoka General Hospital because of chest pain. He died there Nov. 10, 1989.

Beaver wins gold medal at nationals

SLAVE LAKE — Slave Lake Native Friendship Centre club boxer Francis Beaver won gold at the Canadian national junior boxing championships in Sarnia, Ont. The win caps a highly successful season for Beaver, who recently won the 51 kg intermediate division in Slave Lake. This is the second national medal for Beaver who won bronze last year in the 46-kg class. Beaver's coach, Lee Tanghe, was named Alberta's boxing coach for the nationals.



Nancy Crampton

Peter Matthiessen, author of *In the Spirit of Crazy Horse*

Family and Community Support Services (F.C.S.S.) Review

The Family and Community Support Services (F.C.S.S.) Ministerial Review Panel is hosting a series of community dialogues across Alberta, to review the F.C.S.S. provincial program.

The F.C.S.S. Program is designed to strengthen individuals, families and communities and promote volunteerism.

We would like to explore with you several topics including:

- The difference F.C.S.S. makes to you, your family and your community.
- The ways in which you participate in meeting the social needs in your community.
- Any changes you would recommend in order for the F.C.S.S. Program to be as effective as possible in meeting your community's needs in the 1990s.

Only with your help can the F.C.S.S. Review Panel get information on the strengths, the weaknesses or areas for improvement in the F.C.S.S. Program.

Our community dialogue is an open forum. Everyone is welcome to attend and discuss their views of these matters.

If you require further information please call the local F.C.S.S. office at the telephone number listed with each community, or the Edmonton F.C.S.S. Review office at 427-1237.

Community dialogues will be held in the following communities.

- Calgary: May 21 and 22
- Fort McMurray: May 27
- Slave Lake: May 28
- Edson: May 29
- High Level: June 4
- Fairview: June 5
- Nanton: June 12
- Edmonton: June 17 and 18

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FAMILY AND SOCIAL SERVICES

Economic Development Conference

International market a potential gold mine

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

It's high time Indian Nations in Canada set their sights on the international trade and commerce market, says the chairperson of the Indian Economic Development Conference and trade show held recently in Edmonton.

Caen Bly told a packed room of delegates that because Indian reserves aren't taxed they could become Japan's North American marketing and networking distribution centres.

"Land is a commodity we have," she said, while adding that Japan could become a launching pad for Indian bands to tap into the international market.

About 600 people from across the country faced the reality and challenge of the future during the April 29-May 2 conference. The conference was designed to bring together delegates from communities, governments and the industrial sector to share information to foster a more comprehensive economic and political environment.

"I feel the rapidly expanding interest and activity level of Indian owned and operated businesses is a positive sign our people are emerging as a stronger economic entity in Canada," said Fred Gladstone, president of the Indian Equity Foundation and conference ambassador, during an opening address to delegates.

Gladstone said the conference was a direct result of the large number of inquiries arising from the 1989 conference 'Realizing our Potential.'

Bly said indigenous people must be prepared to take part in the ever changing world of business.

"Technical advancement is a scary threat. It's like our ancestors felt towards the invasion of the white men. But today our tools are no longer the bow and arrow. Instead we negotiate at the table with conviction and commitment, it's where we're at today," she said.

Conference coordinator Don Logan noted Native business is expanding quite rapidly.

"There appears to be an incredible array of business and development activities within the aboriginal communities right across the country. This increase of activity is a very strong signal that when people are in control of their own affairs the results improve," he said.

During the four-day conference plenary sessions and workshops were held at the Edmonton Inn. The conference ended with the late Chief Dan George prayer. *Dances with Wolves* actor Jim Herman said the prayer.

'The rapidly expanding interest and activity level of Indian owned and operated businesses is a positive sign our people are emerging as a stronger economic entity in Canada'



Rocky Woodward

Chiefs from across Alberta accepted the reality and challenge of a better tomorrow for Native people everywhere at an Indian economic development conference in Edmonton

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Economic Development Conference

Dances With Wolves cast honored

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

The drums echoed and a crowd of people stood in admiration as chiefs from five Indian Nations in Alberta sang an honor song for a Canadian Native cast being honored for their roles in the movie *Dances with Wolves*.

Clayton Buglar (Buffalo Child), Jim Herman and Cheyenne Martin, the son of actress Tantoo Cardinal, stood on stage in silence before accepting their awards of appreciation at a *Dances with Wolves* recognition awards ceremony, held during the Indian Economic Development Conference at the Edmonton Inn April 30.

"It's an honor to congratulate these people who make us proud to be Natives. The 1990s is our (Indian) time and just as their awards display (an eagle encased in beautifully designed glass), the eagle has landed," said Chief Victor Buffalo of the Samson Indian Band at Hobema.

Dances with Wolves, which recently won seven Oscars, was seen by millions. It was one of the top money-makers in 1990. Set in the 1800s the story is centred around a young United States army officer (Kevin Costner), who lives with the Sioux on one of the last wild frontiers before the settlers from the east arrived.

Many who viewed the movie said *Dances with Wolves* shed a new light on Indian people — showing them as a proud and wonderful people — apart from the stereotyping of movies from the 1950-60s.

"Eat your heart out Academy Awards," Jim Herman laughed while holding his eagle award up for the crowd.

"When I was on screen you were all there with me. I want to see Native doctors and lawyers, not just actors. I know we can do it," Herman added while giving thanks to his family and friends for standing by him during the making of the movie.

"Tantoo feels bad she could not be here but my mother is busy doing another movie. She is



Cheyenne Martin, Clayton Buglar (Buffalo Child) and Jim Herman faced the cameras holding their 'Dances with Wolves' awards. Martin accepted the award on behalf of his mother Tantoo Cardinal

Rocky Woodward

sad because she remembers 20 years ago it was you people who let her sleep in your houses while she was a struggling actress. She remembers her roots," said Cardinal's son Cheyenne, who accepted the award on behalf of his mother.

During the awards presentation, clips from the movie *Dances*

with Wolves were shown to the audience.

"My father was born on the Red Pheasant reserve in Saskatchewan in 1915. He's in a wheelchair right now but with the money from *Dances with Wolves* I bought a house in British Columbia. My parents are coming home to live with me,"

said Buglar.

Prior to the awards ceremony Buglar, dressed in Indian costume, displayed his talents as a hoop dancer.

"The Metis leader Louis Riel once said his people (Metis and Indian people) would sleep for 100 years and then as artists they would return to bring the spirit

of indigenous people back to the forefront. It's happening," said Victor Buffalo, giving praise to the *Dances with Wolves* cast and other leaders in the arts field like John Kim Bell.

Dances with Wolves actor Graham Greene also received an award but he was unable to attend the ceremony.

Chief Meneen given eagle war bonnet

Tall Cree Chief also adopted by Peigan elder

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

In a special ceremony Bernie Meneen, chief of the Tall Cree Nation in northern Alberta, was given an eagle war bonnet for his contribution to his people.

Meneen was also made an honorary member of the Peigan Indian Nation in southern Alberta and was adopted into the family of Chief Joe Crowshoe Sr. who presided over the ceremony.

The ceremony took place during the Indian Economic Development Conference held in Edmonton April 29-May 2.

"Meneen has contributed a great deal towards his people. He definitely deserves this war bonnet in recognition of his work," said Peigan Chief Leonard Bastien.

The special ceremony dates back to well over 200 years and was used by the Blackfoot Nation to bestow recognition on their warriors for deeds of bravery and honor.

Meneen was asked to sit with his back to the chiefs and elders responsible for the ceremony. With the drums pounding and Meneen's peers chanting, Chief Crowshoe Sr. began the ceremony.

He held feathers in one hand and brushed them over Meneen's body. He painted Meneen's face with sacred red earth powder while the chiefs sang the Capture song and the Bear Power song.

And with rattles the chiefs summoned the four spirits from the four directions of Mother Earth to look after Meneen and his family for many years.

"To let him live a long life to see his grandchildren," explained Bastien.

Then Chief Crowshoe took Meneen's hand and guided him to the circle of chiefs and elders. Sitting him down, Crowshoe lifted the eagle war bonnet and placed it on Meneen's head.

The chiefs and elders then gave Meneen the right to wear

the headdress with dignity and honor — "to give him the wisdom, foresight and hindsight to lead his people well," said Bastien.

Then Chief Crowshoe stood up and sang in Peigan. A name was given to Meneen.

"Let it be known to all people that we the chiefs here give Meneen the name Eagle Claw. It now goes with the eagle tail feathers he now wears on his war bonnet," explained Chief Crowshoe.

When the ceremony ended, Chief Eagle Claw Meneen and his family danced as the chiefs sang an honor song.

"Eagle Claw is now one of my boys, he is now one of my family," smiled Chief Crowshoe.

"I am very honored. This is a great day in my life. I thank my family for being here, Chief Leonard Bastien, all chiefs and elders and most of all, I thank Chief Joe Crowshoe Sr. for adopting me into his family," Meneen said.

'I am very honored. This is a great day in my life'

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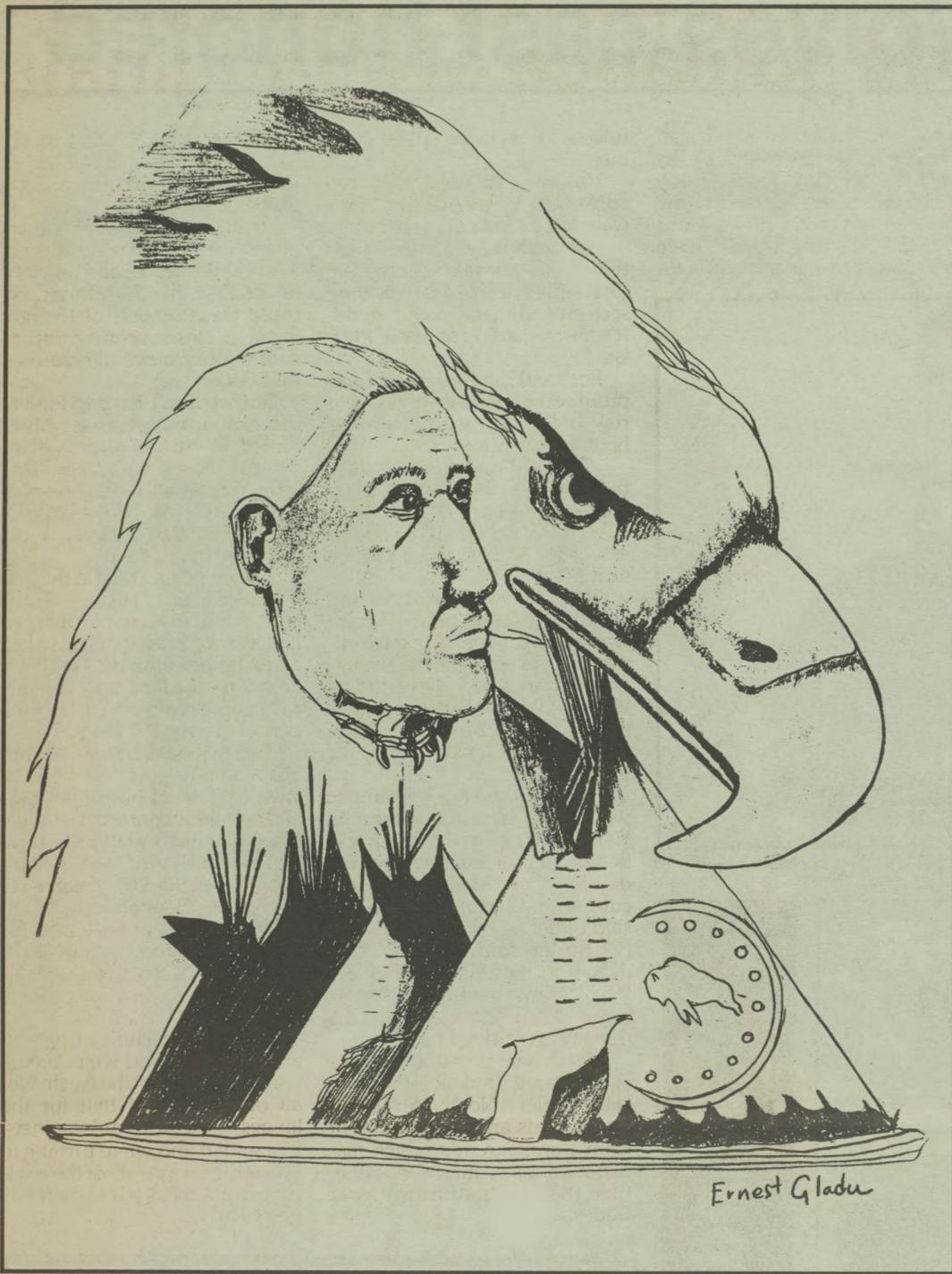
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WHILE SUPPLIES LAST!

Environment



Graphic by Ernest Gladu

Aboriginal people must play lead role as keepers of the planet

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

It's time Native people start living up to their responsibility as the keepers of the planet, says a longtime Native environmental activist.

"We are the caretakers of this land. We are the people of this land. That's our responsibility when the Creator put us here. We have to take back that responsibility," said Lorraine Sinclair, founder and executive director of the Mother Earth Healing Society.

More Natives need to develop the courage to speak out against the destruction of Mother Earth on behalf of future generations, she said.

"When our ancestors made a decision, they didn't say 'How's this going to affect my pocketbook' and 'This is going to give me a bigger house and more cars.' They said, 'How's this decision going to affect the next seven generations?'"

Natives have a responsibility to the earth because they are most affected by industrial development.

"Aboriginals are the poorest in this country, no doubt. But the land is rich so its resources are being taken to support the urban lifestyle—someone else's dream—at our expense, Mother Earth's expense."

Speaking at the Indian Economic Development Conference

'the land is rich so its resources are being taken to support the urban lifestyle—at our expense, Mother Earth's expense.'

and Trade Show in Edmonton April 30, Sinclair took a swift hit at the Alberta government. "This government has on its agenda policies of short-term economic gain under the guise of sustainable development."

Sustainable development "is development that meets the needs of the present without compromising the ability of future generations to meet their own needs," said the 1987 United Nations Brundtland commission on the environment and development.

The Alberta government has "given away 15 per cent of our northern forests away," charged Sinclair. "The multinational attitude is to go and take and destroy. Clear-cutting is wrong because it destroys the entire ecosystem."

Two Japanese giants, Alberta Pacific Forest Industries and Daishowa Canada, are using northern Alberta forests to feed megamills.

The Brundtland commission said "sound forest policies can be based only on an analysis of the capacity of the forests and the land under them...Contracts covering forests will have to be negotiated and renegotiated to ensure sustainability of forest exploitation..."

An internal government document leaked to the New Democrats in early April warned Alberta forests face huge environmental damage if more isn't done to protect and replant millions of trees used in the pulp industry.

Sinclair said Natives can find the strength and courage from Mother Earth to fight environmentally destructive development because "Mother Earth teaches us to be human."

Speaking to about 150 conference delegates, Sinclair clutched a rock as she held back the tears in her 20-minute presentation.

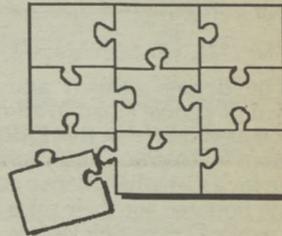
"This rock I'm holding teaches us about inner strength. Those rock and mountains are there for a reason and that is to help us understand the strength inside us. I know it takes a lot of courage to speak in front of people and allow the heart to speak."

But to speak from the heart, to be caretakers of the land and to teach non-Natives respect for the environment is "the responsibility we have as indigenous people."

The environmentalists talk about reduce, reuse and recycle but "we add respect and responsibility to make it whole," she said.

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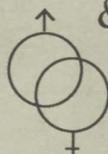


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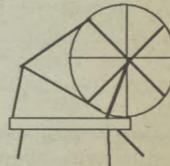
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SENIORS' ADVISORY COUNCIL

Environment

Green tourism needs guidance of aboriginals

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Green tourism is becoming the hottest industry in the world

but it can't succeed without Native guidance, says a University of Alberta parks and wildlife professor.

Eco-tourists and environmentalists are allies to the Natives "so embrace them and teach them,"

said Jim Butler at the Indian Economic Development Conference in Edmonton April 30.

White culture doesn't know how to use wild places, said Butler. "Campgrounds have cable hook-ups which remove a

unique experience. I say burn them."

People want to travel for the spiritual experience — "they want to be retuned," says Butler.

Eco-tourism associated with the natural environment is going to be "the richest fast-growing sector of tourism in the world. It's the sustaining sector of tourism."

But we've abused it and compromised it "putting us in severe risk of losing people coming here," said Butler.

"This is the greatest risk with pulp mills in northern Alberta which will result in a net loss for Alberta because we will lose jobs associated with eco-tourism," he said.

"We have to preserve the value of these things. We're walking with you. The environmental movement is the strongest movement we have today. We're looking for your perspective of the land in eco-tourism. The soul of Canada is in your wilderness."

One of the major changes we've seen in tourism patterns "is we don't go to the beach and be nothing for three weeks. Today we like to learn about the culture and nature of a place," said Butler.

Butler said humans "are drawn to nature like never before. We care about it like never before. We used to care about the things that profited us."

Our whole vacation strategy is changing into eco-tourism, said Butler. North American tourism ads are vastly different from European ads which feature man-made attractions rather than the beauty of nature, said Butler.

"Wild places is what makes North America unique because wilderness around the world is a vanished thing."

In this age of the environment people are increasingly turning to the philosophies and religions of the East, like Buddhism, because these schools of thought foster a closer relationship to nature than other alternatives, said Butler.

But we don't have to look to the east for "spiritual values rooted in nature since Natives possess these values," said Butler. "We have it right here in North America. The only problem is you quit teaching it because we quit listening."

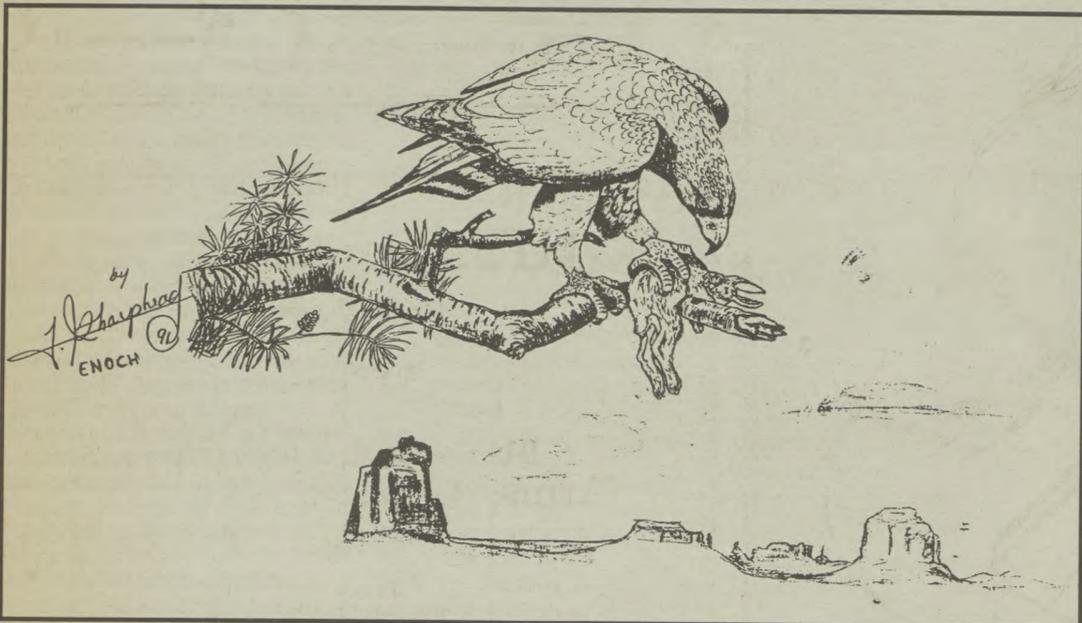
Native people taught the first colonists how to survive off the land "and my people listened and learned but when you talked about spiritual matters and reverence for the land and all of life my people refused to listen for a period of over 400 years."

Today the white man is once again interested in the Native way. "We're admiring your art and culture and your art is finally coming to our attention."

The spirits of the Native people "are finally speaking to us especially our children."

Butler notes how respect for the earth is found more in Native elders "and in our culture it's more contained in young people and is rare in our elders."

"We are reaching, listening and learning. And we're seeing you as keepers of the earth. Not all of us realized that for the longest time but you're consistent with it and we're turning to you for the way out" of the environmental mess white man has gotten into."



Graphic by T.J. Sharphead

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Aboriginal Achievers

Mohawk journalist meets the Queen

LONDON, ONT.

Dan David, a 38-year old Mohawk from Kanesatake, is believed to have been the first Mohawk to greet a reigning monarch since Joseph Brant when he met the Queen in London, England this month.

David was in the United Kingdom as part of the Commonwealth Foundation's fellowship scheme to promote commonwealth understanding. He was one of 12 people taking part, joining a distinguished group of men and women from the Bahamas, Bangladesh, Cyprus, Ghana, Jamaica, Kenya, Namibia, Papua New Guinea, Sierra Leone and Zambia. They spent two weeks in the U.K. learning about the Commonwealth and its institutions before having an audience with the Queen.

David is one of Canada's best-known Native journalists. He graduated from the journalism program for Native people at the University of Western Ontario in 1982, receiving an award as the top student in his class. Since then he has worked as a journalist, mostly with the CBC in radio, TV and current affairs. He was CBC Radio's national Native affairs broadcaster for two years. David is now working on a book about the events at Kanesatake during the summer of 1990.

David, who was nominated for the Fellowship by the Com-



Dan David

monwealth Association for Education in Journalism and Communication, was raised at Kanesatake, near Oka, Quebec. A member of the Bear Clan, he has covered just about every major story affecting aboriginal people in Canada during the past 10 years. From PCBs in the Arctic to aboriginal rights in the Canadian Constitution to the

Mohawk civil war at Akwesasne, where he ducked a few bullets a couple of times.

Last summer he stayed behind the barricades at Kanesatake for 78 days. "It's my home. They're my people, my family. I couldn't cover the story because I was too close. I couldn't stay away because my family and friends were going through

hell." He helped smuggle food past the police trying to starve out the Mohawks. And he worked with human rights observers, documenting many of the human and civil rights abuses.

"Call me a Food Warrior," he says. "That's what we call ourselves."

"In a curious way this trip (to England) is completing a circle. Nearly 100 years ago my great-grandfather was driven into exile, running for his life, because the RCMP was trying to kill him. The issue then was almost exactly the same as last summer. The land. A fight against development. And the cops."

"He went to England to try to plead his case and that of his people to the king. But the king wouldn't — or couldn't — see him. About 70 years later my grandmother fought the same fight over the same land, again. And then... last summer. And here I am, nearly 100 years after my great-grandfather went to England and I'm going to meet the Queen. I think the last Mohawk to meet an English monarch was Joseph Brant."

"When I go there, when I meet the Queen, I'll be thinking of my great-grandfather. And my grandmother. And the rest of my family back home."

David has worked as a "tree surgeon, a laborer on construction and I've dug my share of ditches, too". But he's also worked at the first Native-

owned and operated college in Canada, Manitou Community College, first as a laborer, later as a printer and finally as the manager of the Thunderbird Press.

After Manitou College was closed David went to Ottawa to work in the audio-visual department of Indian Affairs until the new minister, Jake Epp, assembled all the Native employees in one room. "He asked us who we were working for, the federal government or Native people? Two of us walked out and never came back."

When David was in high school, he notes, the policy was "to put Indian men into carpentry or bricklaying and the Indian women into beautician school or some such nonsense. Then I saw this ad for the program in journalism for Native people at the University of Western Ontario. After 10 years of beating my back out, I decided to try for it. And that, as they say, was that."

David has done most of his journalism for the CBC, in both radio and TV news and current affairs. He's now a freelance journalist based in Maniwaki, Quebec.

After meeting the Queen in London the Fellows travelled to the South Pacific to spend four weeks in the Solomon Islands, Western Samoa and Tonga learning about these countries and their people. They will return to their own countries about the first week of June.

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Aboriginal Achievers

Richard Wagamese: He loves to tell stories

A graduate of the university of the street

By Stacey Ross
Contributing Writer

CALGARY

Richard Wagamese recalls a time when he was living on skid row and was barely making ends meet. Suddenly he had a stroke of luck.

"There I was down and out, no money, no job and the only thing I had was a radio to listen to. One night I was listening to it and I said to a guy on the street 'I bet ya fifty bucks I can read the news better than that guy.' I was half-loaded at the time and was down to my last dollars. Well I went into the station and I did read it better. I wound up with a part-time job because of it," Wagamese, says with a wide grin. Wagamese, a reporter and Native affairs columnist with *The Calgary Herald*, recently won the National Newspaper Award for a weekly column.

This accidental foray into journalism has given him the opportunity to use Native storytelling skills rather than those acquired on the job to connect an ancient culture to modern technology.

Wagamese, a tall, slender man, does not carry an air of superiority and self-righteousness. Instead he is more down-to-earth and approachable than most people on the street. When he asks you how you are, the compassion in his eyes says he genuinely cares.

In the *Herald* cafeteria, Wagamese prefers to sit in the non-smoking or normal section as he calls it, which is ironic because he is not normal and certainly not ordinary. He is vibrant and intense and has managed to remain unjaded and true to himself.

Nothing about him is simple, not his life, his job or his past. The only thing which is clear is that, more than anything, he loves to tell stories.

His right forearm is embellished with a large tattoo of a marijuana leaf, which he claims to be a Canadian maple leaf rendered by a very bad artist. To him, the tattoo represents a time in his life when everything was turned upside down and he became a close acquaintance of drugs and alcohol. Although he isn't proud of his past, he says the tattoo is a reminder of it so he never forgets the hardships Native people have suffered in Canada.

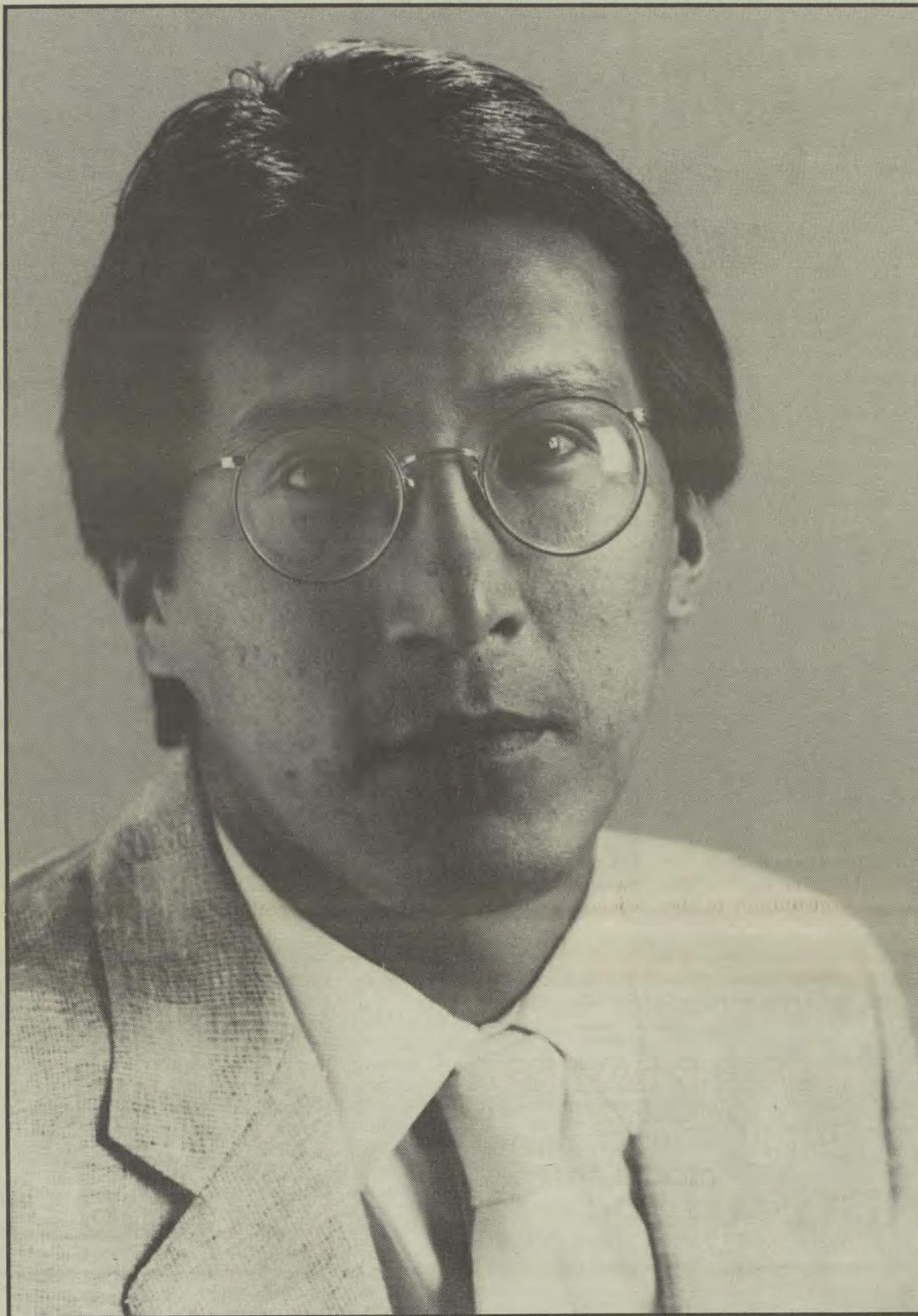
Unlike many reporters, who either have a university or college education, Wagamese graduated from what he calls the university of the street where schoolbooks have no home.

With only a Grade 9 education under his belt, Wagamese quit school and began a downward spiral into drugs, alcohol, poverty and welfare which ended only with the guidance of several elders.

"They told me I was going about my life in the wrong way, especially with the kind of work I was trying to do," he says.

After much encouragement from Native elders, Wagamese began to put his life in order and find his way back into the mainstream.

"I got my first real job as a writer by being creative. I was hitchhiking across Canada because I really didn't know where my life was heading and was running short on money. I found this advertisement for a Native reporter in Regina and I thought I would give it a shot. When I



Richard Wagamese

applied for the job, I made up a story about how I had gone to journalism school in Ontario, but my house burned down and I lost everything, including all my papers," says Wagamese.

"The funny thing was I had never been to journalism school or the place I named or written a news story. I spent five days in the library teaching myself how to write in journalistic style and when I went back for the interview, I got the job."

Unfortunately, not all of Wagamese's life has gone as smoothly, nor has it been exactly pleasant. As a child he spent most of his time being bounced from foster home to foster home to finally an adoptive family. School was a constant conflict both in and out of the classroom. He did not finish high school. On several occasions he has been on the wrong side of the law and has spent time in jail. Wagamese has also endured the humiliation of being out of work and being forced to go on unemployment insurance and welfare. He has been divorced from both his wife and culture and had to find his way back to his people. Life for

him has been a constant battleground, yet he is not embittered.

"The way my Creator directed me to live my life was in preparation for what I am essentially supposed to do. I'm supposed to write about what it is like to be a Native person in Canada and I can do that without the benefit of a mainstream education, because I have been educated in the realities of Canada," he says.

"My past has also made my writing stronger. Those years running around on the street were essential because they have enabled me to tell people who have never been through all that what it feels like."

Countless *Herald* readers have commended his work, yet nothing carries the impact of face-to-face contact with the public.

"The other day, two old Native people brought me a loaf of home-made bread and a Tupperware container full of turkey stew. They said 'We noticed you were looking a little skinny, so we brought you this stuff so you can eat it and stay strong. We need you to keep writing for us.' I thought that was kind of neat,"

he says with a smile.

"Sometimes I'm not in the greatest of moods and if someone is jerking me around, I like to put them in their place. I remember once a young reporter asked me if I had any questions at the end of the interview. I said I had just one. 'Do you want to print what you have or do you wanna hear the truth?' You should have seen the look on his face. I left him hanging for awhile then I told him I was just joking. I don't think he was amused," he says with a laugh.

According to Wagamese, there has always been room in Native communities for storytellers. Some of the main functions of a storyteller in a tribal society are to pass on knowledge and teachings to the younger generations and to keep the people informed.

"One of my elders told me my role is to be a storyteller. I do it a little differently through newspapers and such, but that is my purpose both as a man and a journalist."

After spending several months as a Native columnist at *The Herald*, he was moved to a

position as an intern reporter. He is now working in the entertainment section. He says the change in pace was necessary because he was having difficulty separating work from his personal life.

"As a Native issues reporter, it was hard to find that line where I could say I was no longer an Indian."

"I also discovered I am a stronger writer than a reporter. In entertainment, I can use freer language than at the city desk and I can expand on my writing skills."

He has a natural affinity with music and says music has always played a major role in his life. Although Wagamese does not have any education in the music industry, he has played the guitar for a number of years and knows when music is put together well. Often he has to work harder to understand the technical aspects of the entertainment industry than those who have had the benefit of a university education. But he feels a break was necessary.

"I just had to cut myself some slack and take the time to concentrate on my column. Plus ya meet more chicks in entertainment," he says with a devilish grin.

Before joining *The Herald*, Wagamese had been submerged in Native culture and had not been a part of life outside that realm for some time. The transition was an enormous step and required the nurturing support of associate editor Catherine Ford.

"She always has her door open at the end of the hall and there have been times when I needed to go in there and scream and shout, times when I needed to get some self-confidence back and times when I needed to understand something business-wise. She has always been there to help me out."

"She made me feel like I could cope."

"I would like to retain the ability to accept things as they come and not get all twisted and cold inside. There is a whole room full of people here who are callous and I don't want to wind up like them. I think if I could come through the kind of lifestyle I did, I could probably avoid that problem," he says.

Although he has no intention of leaving *The Herald* in the near future, one day Wagamese plans to return to a Native newspaper and bring with him the knowledge he has gained. There is talk a national Native newspaper may be started in Canada and if one comes into existence, this goal may only be a year away. Whatever his future holds, Wagamese hopes he can maintain his compassion. He likes to write from a personal perspective because the one thing all people have in common are their emotions.

According to Wagamese, more readers might be reached if journalists had a more humanistic approach to writing. He says those who do write in this manner have had some hard knocks and are able to look back at what they learned and relay it back to the reader.

"One time this old lady came to me across the traffic light when I was downtown. I didn't even know her, but she gave me a big hug and said 'we really need you to keep doing the things you are doing' and she just walked away."

Facing AIDS

HIV-positive news devastating for teen

'Come home, I love you'

By Heather Andrews
Windspeaker Staff Writer

HOBBEEMA, ALTA.

Kecia Larkin ran away at the age of 15 from an abusive home. "I lived on the streets of Vancouver shooting up drugs and staying high," she said.

In 1989 the B.C. Native found out from a doctor her boyfriend was HIV positive. "He had known he had the AIDS-producing virus all along, but had not told me," she tearfully told more than 200 people gathered at the Panee Agriplex in Hobbema April 24-25.

It took several months to gather enough courage to have herself tested. "Sure enough, I had the virus too," she said. At first she refused to accept the diagnosis. Full-blown AIDS has been proven to develop within 10 to 15 years, and often much sooner, of an HIV positive test.

"I was worse than ever then and returned to living on the streets and going wild on cocaine. During that time all I wanted to do was block out the awful reality of the disease," she said.

Eventually, though, she admitted herself to a detoxification centre. Realizing she had to face the facts and learn to live with the infection, which leads to the always fatal disease, she began to reach out for help.

One of the first things she did was get in touch with her mother, who refrained from asking judgemental questions and preaching to Kecia about this being a possible consequence of running away.

"She just said, 'Come home, I love you'."

Now the 20-year-old is dedicating her life to educating others about AIDS. "We must stand up together and fight this disease. And we must support each other. I never knew what lonely

was until I got the HIV virus," she said, noting the ignorance of people makes it hard to form a support network just when it's most needed.

Kecia spoke several times at the two-day conference. On the last day she joined in a panel discussion with three other Native people, who had developed the virus.

Enoch's Ken Ward, who had gone public with the story of his HIV diagnosis in an exclusive interview with *Windspeaker* in 1990, added the story of his own anguish to Kecia's.

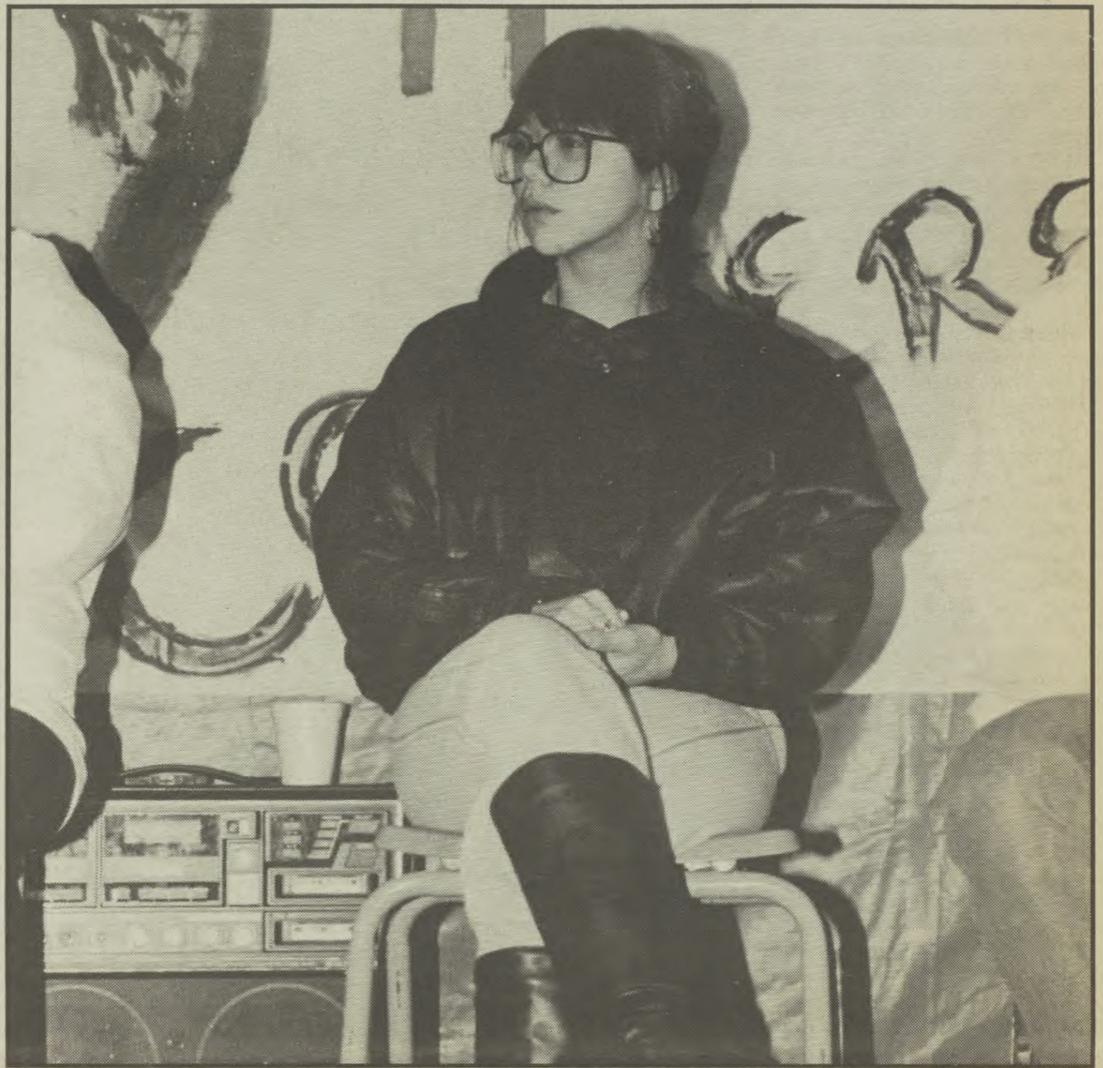
"How do you tell your mom you have the HIV virus?" he asked. In the months following his diagnosis, he felt he had no one he could turn to. Eventually he found his way to Karos House, a Catholic Social Services home for AIDS patients.

"I've lived there a year now. I've seen guys die, I've seen people lose their ability to function. Death from this disease is slow, and many people have nowhere else to go, this is now their home," he said. Rejection and isolation are common to sufferers.

Recently a patient passed away. Towards the end he was virtually unaware of the world about him, but those who lived in Karos House with him sat by his side, touching him and holding his hand to the end. "He didn't have to die alone," said Ken.

The Cree man admitted he may not be alive for another conference. He quoted statistics which indicate the increase of AIDS is reaching epidemic proportions. "We must work together to save our children. It is the Indian way to care," he said.

He cautioned the youths in attendance to honor their relationships, to grow with their boyfriend or girlfriend and to be



Kecia Larkin

Heather Andrews

true to each other. "Don't sleep around and don't get into drugs," he said. Ken and his mother travel throughout the country, educating and alerting people to the consequences of a lifestyle which could lead to AIDS.

Wilson Okeymaw of Nayo-Skan Human Resources in Hobbema, one of the conference organizers, said interest in AIDS prevention is at an all-time high.

"I've had calls from all over Canada asking for help to put on similar conferences at other re-

serves," he said. Over 2,000 people attended the first day of the first-ever Canadian on-reserve AIDS conference, which featured speakers like veteran broadcaster Austin Willis and Lubicon Lake Nation Chief Bernard Ominayak.

Women and AIDS: Another fact of life

Fifth in a series

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

In the '90s women are faced with new challenges as a result of AIDS. The World Health Organization (WHO) estimates more than three million women worldwide are infected with HIV, the virus that leads to AIDS.

Women are challenged not only by the personal risks of infection, but also because they represent a large number of the family, caregivers, health professionals, teachers and counsellors who are dealing with the disease.

At the beginning of the '80s, there was a myth in North America AIDS was only a gay man's disease. Women were seen to be affected only as mothers, family members and friends of men who were infected. That myth has allowed HIV infection

to spread among the heterosexual population. Why? Because heterosexuals don't see themselves at risk of HIV.

With increasing awareness of the risks to heterosexuals, the impact of HIV infection on women is now starting to be recognized. Women who have unprotected sexual intercourse or share needles to inject drugs risk being infected. Having been infected, they may then pass the virus to their offspring. About 13 to 30 per cent of children born to infected mothers are infected. WHO predicts AIDS will be a major global cause of death among infants and children—in

some countries the biggest cause—during the 1990s.

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

Your sexual partner's past can put you at risk. Anybody, from anywhere, who has engaged in unprotected sexual intercourse or has shared needles to inject drugs may be infected.

But men and women together can make a difference. Negotiation of relationships without resort to abandonment or abuse is

the order of the day. By changing our behavior, working with our partners and insisting on safer sexual practices, men and women are taking responsibility for their health. Together we can help stem the tide of HIV infection.

For women who want more information about AIDS, contact your doctor, health unit or sexu-

ally transmitted disease clinic in Calgary (297-6562), Edmonton (427-2834) or Fort McMurray (743-3232).

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

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Profile:
Rocky Mountain House / Red Deer

Where The
Old Man Slept

Napi creates the Red Deer River Valley.

A Blackfoot legend tells of Napi, or Old Man, who came here to create plants and animals, landforms and people.

Exhausted, he stretched out on the land and slept. When he arose, his imprint remained, forming the Red Deer River Valley.
The Cree's legend of creation speaks of Wisakechak, a man gifted by the Creator. From the Cree word Wawashkoo Sipi or Elk River, our Red Deer River gets its name.

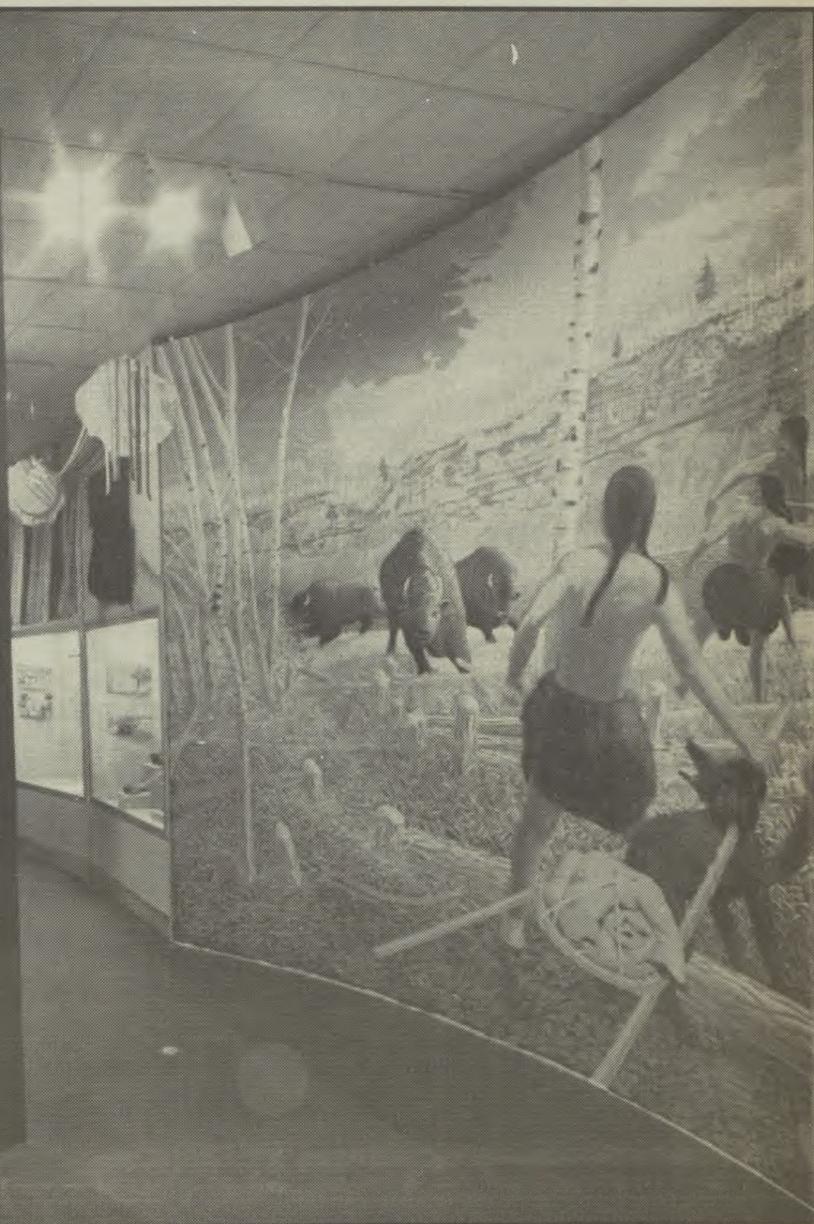


Photo Courtesy Red Deer and District Museum and Archives

Entrance to the exhibit at the Red Deer and District Museum

Museum records history of Red Deer Indians

By Heather Andrews
Windspeaker Staff Writer

RED DEER, ALTA.

WHERE THE OLD MAN SLEPT

A new permanent exhibit at the Red Deer and District Museum is expected to get a stamp of approval from the Indian people of central Alberta.

"We had the full participation of elders and staff from the Maskwachees College in Hobbema for the Cree background and the Oldman River Cultural College in southern Alberta for the Blackfoot people," says Rod Trentham. As well other organizations like the Red Deer Native Friendship Centre, Red Deer College, Calgary's Glenbow Museum, Alberta Culture and the Archaeological Survey of Alberta donated time and energy to seeing the effort completed.

The curatorial assistant at the museum remembers the actual start of the exhibit three years ago. "It was in the planning stages for a long time, but in 1988, we began to get serious," says Trentham. With the financial help of organizations like the Alberta Museums Association, the federal and provincial governments, the Waskasoo Museum Foundation and the estate of local resident Jack Hunter, the dream became a reality.

In 1987-88 the Red Deer facility had featured an exhibit from Glenbow. "When it came time to return it, we realized we should have our own, permanent collection," says Trentham. The museum had acquired some of its own artifacts over the years and once the word got out, other people donated or loaned items

as well.

"We repatriated a coat from the United States and purchased some items through our special Swallow endowment fund."

The exhibit features many items including a 6,400-year-old mortar bowl discovered locally, a 150-year-old Metis coat, a replica of a Red River cart and a catechism scroll used by Christian missionaries for religious instruction which is translated into Cree. The labels which record the story of the Indian people of the area were written in close co-operation with the consulting Native authorities.

Registrar Valerie Miller found it fascinating to work with the elders and staff of the colleges who ensured the authenticity of the exhibit. "Working with Alex Greyeyes, Fred Carnew and Walter Lightning from Hobbema and Bryan Yellowhorn from the Oldman River Cultural Centre was a real pleasure."

The theme — where the old man slept — is taken from the Blackfoot legend about Napi, the old man who created the Red Deer river valley, she says.

The exhibit officially opens with special ceremonies May 11. It will include traditional dancing, including a hoop dancing demonstration and team dancing. Guest speakers include Lightning, dean of cultural studies at Maskwachees, and Morris Flewelling, director of museums at Red Deer.

BEARWOMAN & ASSOCIATES

June 14, 15, 16 - UP WHERE YOU BELONG

To know the self is to know all of who we are, all of which are worthy to be shared with one another. This workshop is a personal growth experience that includes intuitive counselling, body work, gestalt, breathing techniques, ceremony and symbols. Participants can deal with issues and the ways that they may be interpreting their lives.

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Profile:
Rocky Mountain House / Red Deer

Atmosphere special at Sunchild-O'Chiese school

By Heather Andrews
Windspeaker Staff Writer

SUNCHILD - O'CHIESE
INDIAN RESERVE, ALTA.

Although Gary Westhara has been involved in several different schools during his 20 years in Native education, he feels the atmosphere at the Sunchild-O'Chiese school is special.

"The kids have a unique relationship with the staff and the ambience around here is simply one of trust and companionship," the principal says. The school is located about 50 kilometres from the nearest town of Rocky Mountain House, so the 173 kindergarten to Grade 8 students, Westhara and the staff of 12 spend a lot of time together, during the school day and after hours in the somewhat isolated community.

"We are the focus of Sunchild and O'Chiese all year and as a result there are evening and weekend recreation programs running here at the school all the time," Westhara explains.

Many of the parents are involved with programs instituted by the school, but Westhara would like to see more participation from the remainder. "It's a team effort. The school day is only six hours long and the parents are needed to take responsibility for some of the remaining hours as far as educational and recreational programs are concerned," he says.



Heather Andrews

Principal Gary Westhara, centre, Chief Harry Goodrunning, right, and Constable McIntyre

Recently the school celebrated Education Week. An exchange program with Lochern school at Rocky Mountain House was enjoyed by 30 students. "We hosted the visitors on Tuesday and on Wednesday our kids went into town and spent the day in the other school," he says.

Westhara feels exchanges like this or field trips planned through the school are vital to giving the students a broader view of the world than their everyday experiences would normally give them.

"We don't want them to think going to town to buy groceries or

play bingo is going to be the biggest event of their lives," he laughs.

During the special week, the chiefs of the two reserves were invited to be principals for the day. "Both Harry Goodrunning of the Sunchild band and Carolyn Beaverbones at

O'Chiese were very involved in the activities here that day. They are both very supportive of the school and our educational goals here," he says.

Other activities during Education Week included a skiing trip to Lake Louise for the junior high students, the first such experience for many.

Westhara spent 10 years at Fort Chipewyan and several years at the Blood, Siksika and Alexis reserves. He would like to see non-Natives mixing in with the people at the various reserves where he has worked. "It would be great if children from the dominant society could come into our schools for an extended period of time," he muses. The reverse is usually the case, of course, he says.

The federal government began some time ago to turn the operation of schools over to the communities in which they are located. "Within two years this school will be jointly operated by the Cree people of the Sunchild and O'Chiese bands. Then the parents can feel like it is truly theirs and that they are responsible for its success," he says.

In the meantime, Westhara and the staff continue to enjoy the special relationship they have with the students. "The kids literally revitalize us. They keep us going when we wonder where we are going to get the energy to carry on. They are a delight to work with."

Advertising Feature

Grandfathers taught consultant the Indian way

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

"Oh, when the Grandfathers speak they speak with such wisdom. I have chosen to listen to them for many years and yet I am still the student and they remain forever my professors," says Wapan Atahk (Morningstar) consultant John Gambler.

Before Gambler started his business of working with people in human development and before his many years as an addictions counsellor, he was learning and living the life of Indian custom.

He speaks with pride, sincerity and emotionally when he talks about the Grandfathers who taught him the Indian way over the years.

Learning is not an easy task. Gambler spent many years as an elder's helper for Blackfoot, Blood, Ojibwa, Woodland and Plains Cree elders. He helped them during the sweatlodge ceremonies and other spiritual ceremonies, hunted, hauled firewood and he listened.

"In Indian culture you make yourself available to every elder," commented Gambler.

Even today Gambler said whenever he visits a Native community he seeks an elder's advice. "I go to the sweatlodge with them to maintain my strength on this path that was chosen for me to follow.

"Doing all this I learn a lot from each elder I visit with. Their wisdom is so deep and comforting," Gambler said.

Gambler adds whenever he hears an elder speak he feels he is still at the kindergarten stage of learning. "There is so much to learn from them," he smiles.

When he started his business he approached the elders to ask them how to go about the right way of starting his business.

"I didn't want to disrespect Indian culture and Indian spirituality by going ahead and doing it without their advice.

"I sat with the elders and they said the time was right to teach our white relatives about our culture. To help my own people, they said now was the time.

"The elders warned me the path which was chosen, not by me, but by the Creator and Grandfathers would be filled with negativity, jealousy and envy. But they also said the other side of the path would be

filled with positive strengths, good and purity. They said the forces would balance me to walk straight and with truth.

"It made a lot of sense because I was afraid to walk the path for awhile. But now I find the elders were right. I don't sway left or right but walk in an accepted manner," Gambler explained.

Gambler loves his Indian ancestry and he runs his business in the same manner. "I live by what I teach," he said.

Gambler said he would like to give thanks to all the Grandfathers who helped him — whom he still sees — and "I will never forget them and I will never be away from them for the knowledge they gave me will be with me forever."

Wapan Atahk can be reached at 471-6997.



Rocky Woodward

Wapanatahk (Morning Star) consultant John Gambler

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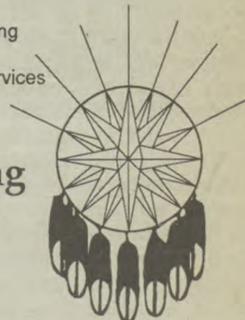
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For more information call John Gambler or Louise Laboucan Smith

Profile:
Rocky Mountain House / Red Deer

Friendship centre all things to all people

By Heather Andrews
Windspeaker Staff Writer

ROCKY MOUNTAIN HOUSE, ALTA.

President Irene Medin has been a part of the Rocky Friendship Centre since its inception some 15 years ago. "It was all volunteer help in those days," she laughs.

Today a staff of six keeps programs running smoothly in the town of 5,500. The centre is a community-based organization and welcomes Native and non-Native people to participate including the Indian people at the Sunchild and O'Chiese reserves, located an hour's drive northwest of town.

"Every year we participate in the local trade fair, which local businesses and organizations sponsor for the enjoyment of the local residents," says program director Iris Schenk. As well Native Awareness Days in May is well attended, she says. This year's four days of activities will include demonstrations by the Metis cultural dancers from the Canadian Native Friendship Centre in Edmonton, displays at schools and ceremonies at the nearby historical park.

As well the centre runs a full schedule of programs throughout the year. "Bowling, crafts, swimming and field trips to Crimson Lake camp are just a few of our youth activities," says Schenk. The establishment of a youth club which would run year round is in the planning stages, she says.

Schenk says the volunteers and board members are a vital part of the organization. "The board members are very active, especially our president Irene and her husband Stan," she says. The Medins, assisted by their grown family of eight children and numerous grandchildren, put on Christmas dinner at the centre every year, with 30 to 40 people attending who otherwise might have no place to go for this most special of annual celebrations, she says.

Medin enjoys participating in the outings the centre plans for the elders who use the facility as a drop-in centre. "We've taken them to the Stan Reynolds Museum in Wetaskiwin this past year. Trips to the buffalo jump in southern Alberta and other historical and cultural sites are planned," she says. The president has taken personal growth courses through Nechi in Edmonton and her positive attitude towards life shows through in the work she does. "You have to be able to laugh at life's misfortunes and laugh at yourself in a wholesome way," she says.

With the centre offering counselling services in the areas of family violence, drug and alcohol abuse and other personal problems, a positive outlook is absolutely necessary, she says.

Medin has seen the friendship centre used in many ways over the years. "When the residents of the nearby O'Chiese and Sunchild reserves were evacuated because of threatening forest fires a few years ago, most of them came here. We made tons of coffee and sandwiches for several days until the danger passed and they could return home."

Participation in cross-cultural awareness is another function of the centre. Two busloads of business people, representatives of the chamber of commerce and town councillors are travelling to Sunchild and O'Chiese soon to share knowledge and concerns, says Schenk.

Executive director Carrie Mason also serves on several inter-agency boards in the area and is active in the tourist promotion area. As Medin notes, tourists from Germany, England, Switzerland and Australia visited the centre last year.

"The town is historically significant to the development of the area and tourists are really interested in us, the original Native people," she says. The demand for handcrafted items is more than they can supply.

Medin sums it up best when talking about the variety of activities and services provided from the two-storey building in downtown Rocky Mountain House when she remarks humorously "there's lots more to a friendship centre than bingo and coffee."



Rocky Native Friendship Centre

Heather Andrews



Program director Iris Schenk, left and president Irene Medin ably assist in the operations at the Rocky Native Friendship Centre

Heather Andrews



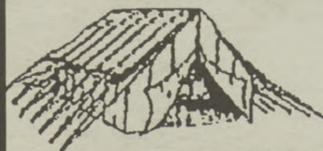
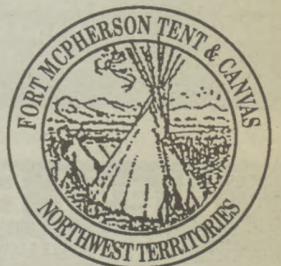
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Profile:
Rocky Mountain House / Red Deer

From a bar stool to a computer school

13 students graduate from life skills course

By Heather Andrews
Windspeaker Staff Writer

RED DEER, ALTA.

"From bar stool to computer school" summed up Barry Roesler's impressions of the 26 weeks of his life he spent recently in a life skills course at Red Deer.

Roesler chose it as the title to a paragraph he prepared as a final assignment in one of his classes. He was one of 13 students to complete the first life and basic academic skills for employment course conducted by the Red Deer Native Friendship Centre.

According to project manager Al Machinski, the pilot project, which was funded by the Canada Employment and Immigration Commission (CEIC), should be offered in every friendship centre in the province.

"The individuals in this class are from various backgrounds, have differing amounts of education and individual ideas about what he or she wants to plan for the future as far as a career is concerned," says Machinski. What they had in common however, are job skills that needed improving, low self-esteem, unhealthy attitudes and they were classified as severely employment disadvantaged, he says.

"This course simply took 13 people who wanted something



Heather Andrews

Graduates received a surprise gift of a T-Shirt

better out of life and gave them a focus," says Machinski. They now have the skills to obtain, and keep, the job of their choice, he says.

Students began the course with a computer test, which is designed to show them their natural aptitudes for different occupations, explains Mach-

inski. The results are often pleasing and surprising and lead a lot of students to reach for higher goals than they ever would have thought of on their own.

Once they have identified an occupation which they would like to pursue, we help them get there, says Machinski. The next 18 weeks are spent in the classroom concentrating on professional development. Three coaches and the project manager teach confidence building, healthy lifestyles, writing, computer literacy, and how to deal with sexual abuse.

"The last eight weeks are spent in the workforce and the businesses around Red Deer have been very supportive with many participating in the on-the-job training or contributing with donations," says Machinski.

Graduates have obtained jobs as secretaries, restaurant and day-care workers and carpenters. Others, having identified what they want to do, plan to enter college in the fall.

Graduation ceremonies at the Golden Palace restaurant in Red Deer April 20 reflected moments of humor, emotion and joy as each student shared memories and aspirations with well-wishers.

Machinski summed up the spirit of the evening. "They are all filled with enthusiasm and with their new confidence we know they will go far in their chosen paths."

Shy student graduates as valedictorian

By Heather Andrews
Windspeaker Staff Writer

RED DEER, ALTA.

Today Lisa Mercredi of Red Deer is enthusiastic about life. Her new career at the local hospital promises the wages to support her family and an opportunity for advancement. It wasn't always so.

Mercredi, one of 13 recent graduates of the Red Deer Friendship Centre's life skills program, can remember when life wasn't so pleasant.

A series of unsatisfying jobs and several stormy relationships saw her move from Prince Albert to Calgary, Edmonton and finally Red Deer.

"I guess it really all started when I left home in Uranium

City, Saskatchewan," Mercredi recalls. At 16 years of age, she felt curious about life away from the small settlement and her mother, brothers and sisters.

"My folks were separated and I was anxious to stay with my dad in Yellowknife for awhile," she says. She was familiar with her Chipewyan heritage which she gained from her mother, but wanted to spend time with her father, who is Beaver Indian and Irish.

From her mom she learned respect and many of the traditional Indian values although her mother drew on all aspects of Canadian society when bringing up her seven children, she says.

Mercredi was painfully shy and not outgoing enough to assert herself either in the

workplace or marriage. She wanted to stay home and raise her son and daughter, but hated relying on social assistance for support. Her efforts to establish a lasting relationship usually ended in failure and one long-term relationship was abusive.

When she finally arrived in Red Deer, she had a poor attitude towards life. Friendship centre office manager Lana McCringle remembers when she first met Mercredi. "Lisa was extremely shy and didn't have any faith in her own ability to find and hold down a job," she says. Mercredi's attitude to life was negative and her self-esteem almost non-existent.

Through the 26-week program, however, a dramatic change took place, so much so that by end of the course Mercredi was unanimously chosen as valedictorian for the graduation ceremonies. "She really became a spokesperson for the class. She really opened up and the change in her as she gained confidence has been incredible," says McCringle.

"The staff and her fellow students can't believe the new attitude and determination now evident in Lisa. She has such a zest for life and has the confidence to assume responsibility," says McCringle.

Mercredi agrees going through the program has given her an optimistic outlook on life. She is now fully informed on getting and keeping a job and the course helped her develop life skills.

Her stronger personality is impressive as those who knew the once shy woman attest. "I am outspoken and very outgoing

now, not one to sit back and keep my thoughts to myself," laughs Mercredi.

She believes getting along

with everybody is important. "People will see what you are inside and they'll respect you," she says.



Heather Andrews

Lisa Mercredi

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Profile: Rocky Mountain House / Red Deer

Gymnast flying high

By Heather Andrews
Windspeaker Staff Writer

RED DEER, ALTA.

Amber Beaver-Martin is only 11-years-old but already she has won numerous awards in tumbling and gymnastics competitions in Europe and Canada.

"Amber placed 10th in Germany last October in tumbling competitions and third this past spring in the provincial event," says her proud mother. The young Stoney girl will be competing at the national level in Saskatoon later this month.

Encouraging the always-active Amber in athletic endeavors is just one way Jim and Berv Beaver-Martin are helping shape a healthy way of life for their five children. Berv is also becoming adept at supervising their schoolwork, which they complete wholly at home on their acreage south of Red Deer.

"We believe Native children should be able to be part of a holistic educational experience with lots of hands-on guidance. Tightly structured public schools are unable to do that," says Berv. The children are tested yearly by school officials to ensure they're keeping up to department standards.

The unique approach to education enables the young students to enjoy a mixture of cultural activities and to study their Indian language along with their schoolwork. It also gives the family the freedom to participate in activities like Amber's athletic competitions which require them to travel for extended periods of time.

Beaver-Martin is a member of the Goodstoney band at Morley, although she left the reserve many years ago. She is the granddaughter of the respected Stoney chief Walking Eagle. "My grandfather was recognized as a wise elder and his ability to forecast the weather by watching nature was legendary," she says. Chief Walking Eagle spent his life on the Big Horn reserve west of Rocky Mountain House. His concern for the environment and for the future of the Indian people in Canada caused him to be an advocate for his people. "He even wrote a letter to King George V expressing his concerns," says Beaver-Martin. The chief passed away in his 70s many years ago and is greatly missed.

Amber is proud of her great-grandfather and equally proud of her heritage. Recently she and her younger sister have expressed an interest in traditional

fancy dancing. "The girls are very involved in choosing patterns and styles for their costumes," says their mother. Upcoming dances include the Morley powwow this fall and a mini-powwow in Red Deer this summer.

The family is active at the Red Deer Native Friendship Centre. "We enjoy the centre as a place to keep in touch with other Indian families and cultural activities, especially since we don't live on the reserve or get down there to visit our relatives as often as we'd like," says Beaver-Martin. As well as participating in functions at the centre, she is part of a committee trying to establish a

dance group.

The centre gave both financial and moral support to help with Amber's recent competitions as did the Goodstoney band. "We really appreciate the interest and help we have received and we recognize the work of her coaches Ken and Karen Soehn as well," says Beaver-Martin.

Amber has been involved in gymnastics for eight years and tumbling for two seasons. Being involved in athletics teaches children how to meet challenges and to achieve, says her mother. "She has learned a lot of self-discipline and increased her confidence and is a credit to Indian people everywhere," she says.



Amber Beaver-Martin

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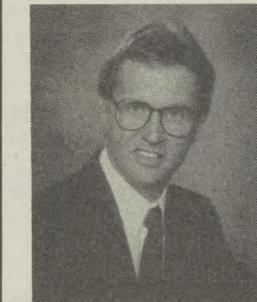


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Profile:
Rocky Mountain House / Red Deer

Friendship centre moving to roomier quarters

By Heather Andrews
Windspeaker Staff Writer

RED DEER, ALTA.

With more than 9,500 people signing the Red Deer Native Friendship Centre Society's guest book last year, the centre's staff and board began some months ago to look for new, roomier quarters.

"We were able to purchase a former doctor's house, known locally as the Parson's house, which was doomed to demolition until we took an interest in it. Located close to downtown, the building has two full storeys and lots of additional room in the attic and basement for offices and program areas," says executive director Darlene Cardinal.

She's excited about the new facility. All the centre's existing programs will be enhanced by the increased space and many more can now be implemented.

"We plan a Native art gallery and a regular craft display in the public area. We already know tourists are interested in us and as the house was designated a historical site in August of last year, we expect lots of visitors," she says.

The 1903 building is architecturally of interest and the renovations will ensure the character of the brick structure is kept intact. "There are former bedrooms which are being converted into offices for our staff of three and a parlor and living room will be-

come the art gallery and craft areas," says Cardinal. The medical facility was used by Native and non-Native people in Red Deer's early days. It housed the doctor's offices and a small room for minor surgeries and living quarters for the doctor's family.

It has taken lots of fundraising to pay for renovations. Donations from the Wild Rose Foundation allowed the centre to purchase furnishings, she says.

The centre, which was formally incorporated in 1985, "had its early beginnings in a local Metis family who were concerned about Native social issues and wanted to assist Native people migrating to the city," says Cardinal. Funding was received from the United Way, Family and Community Support Services and the Alberta Secretariat to rent a basement location in the downtown area.

The facility quickly became inadequate for the needs of the ever increasing number of members and the present location was acquired in 1986. "It is not very convenient either, being up three flights of stairs, and has very little room other than offices, so we are really excited about Parson's house," says Cardinal.

Although most of the programs sponsored by the centre are in recess for the summer, planning for special upcoming events must be co-ordinated around the move into the new quarters, expected later in May. "We are participating in the Boy

Scouts Jamboree in July, which will see 1,700 kids descend on our community," she says. The centre plans to build an Indian village for young people and to offer storytelling among other activities.

The centre also participates annually in Westerner Days, an annual community event also held in July. "We have a float and a display at the fair grounds," says Cardinal. Another community event, Heritage Days, which is held on the August long weekend, focuses on Native people. It's also a big event for friendship centre members.

Cardinal has been executive director since last July, although she had been active as a volunteer and board member for many years. Originally from Sucker Creek reserve in northern Alberta, she worked with Nova Corporation for many years.

She enjoys her work and finds it a challenge, but very satisfying. "With over 6,000 Native people living in the Red Deer area and the numbers growing and with frequent visitors, we have lots of work to do. And we are looking forward to doing it," she says.

The centre's annual general meeting will be held May 25 from 1 p.m. to 5 p.m. at Parson's house (4801-49th St.). Lunch will be served.



Heather Andrews

Executive director Darlene Cardinal of the Red Deer Native Friendship Centre says the number of Native people coming to the centre is growing. She is looking forward to getting into larger quarters later this month

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Heather Andrews

Project manager Levi Meekis and his crew are rushing to complete renovations to the new headquarters of the Red Deer Native Friendship Centre before the end of May

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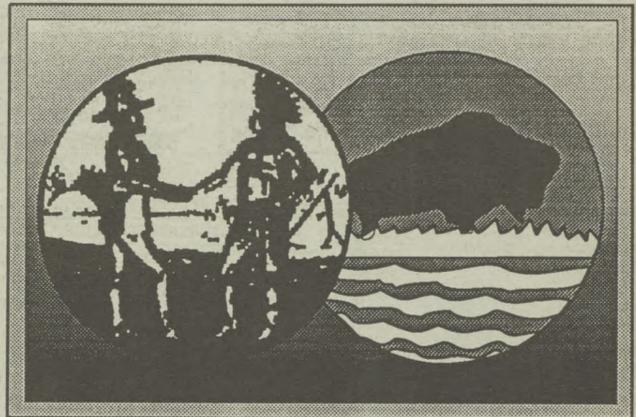
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Calgary Native Awareness Week Events Calendar

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"OUR WORLDS ARE ONE"

Daily Events

Native Fine Arts Exhibition

Triangle Art Gallery
April 25 - May 24
Tuesday - Friday
11:00 a.m. - 5:00 p.m.
Saturday 12:00 - 4:00 p.m.

Children's Art Contest Exhibition

City Hall Atrium
May 21 - 25
8:30 a.m. - 4:30 p.m.

Emerging Native Artist Exhibition

Harry Hayes
Bldg. 2nd Floor Atrium
May 14 - 24
8:30 a.m. - 4:30 p.m.

Native Awareness Week Film Festival

Calgary
Library Theatre, 616 Macleod Tr.
S.E., 2nd Flr.
May 23 - 25
7:00 - 9:00 p.m.

Native Women Authors

Various City High Schools
May 21 - 25

Monday May 20

Victoria Day

Tuesday May 21

Official Opening Ceremonies

City Hall
11:30 a.m. - 1:30 p.m.
Special Guests and Entertainment

Native Food Luncheon & Native Fashion Show

Calgary Friendship Centre
140 - 2nd Avenue S.W.
1:30 - 2:30 p.m.

Teacher's Cross-Cultural Workshop

Nakoda Lodge
8:45 - 4:45 p.m. By Invitation

Film "Where the Spirit Lives"

Glenbow Museum Theatre
7:30 - 9:00 p.m.

Princess Pageant Banquet

Calgary Native Friendship Centre
140 - 2nd Avenue S.W.
6:30 - 9:00 p.m.; Pre-Registration
264-1155

Wednesday May 22

Chief David Crowchild Day

City Hall Atrium/Displays
8:30 a.m. - 4:30 p.m.

Chief David Crowchild Memorial Award Presentation

Entertainment & Reception - City Hall
Atrium 4:30 - 7:00 p.m.

"Managing Diversity: Workshop"

City Hall
9:00 - 11:30 a.m. By Invitation

Plains Indian Cultural Survival School - Open House & Mini Powwow

1723 - 33rd Street S.W.
10:00 a.m. - 3:30 p.m.

Calgary Chamber of Commerce Luncheon

Guest Speaker - Hon. Elijah Harper
Westin Hotel - 12:00 noon
Pre-Registration
263-7435

Talent Contest & Princess Pageant

Calgary Native Friendship Centre
140 - 2nd Avenue S.W.
6:00 - 9:00 p.m.

Mount Royal College Workshop for College Faculty

Guest
Speaker & Native Dancers
By Invitation

Thursday May 23

"Environment/Land Claims Conference"

(A Native Perspective)
Calgary Library Theatre
616 Macleod Trail S.E. (2nd Floor)

9:00 a.m. - 8:00 p.m.

"Growing in Spirit" Youth Seminar

Glenbow Museum Theatre
9:30 a.m. - 4:30 p.m.

Native Student Public Speaking Contest

Glenbow Museum Theatre
5:30 - 9:30 p.m.

Calgary Chamber of Commerce - Native Food Luncheon

12:00 - 1:30 p.m.
Members & Guests 263-7435

Native Awareness Film Festival

Calgary Library Theatre - 616
Macleod Tr. S.E. (2nd Flr.)
7:00 - 8:00 p.m.
Film "Uranium"

Talent Contest & Princess Pageant Finals

Calgary Native Friendship Centre
140 - 2nd Avenue S.W.
6:00 - 9:00 p.m.

Friday May 24

Calgary Chamber of Commerce "Breakfast Meeting"
Guest Speakers - Chief John Snow,
Goodstoney Band, David Kitchen,
Sr. V.P. Royal Bank of Canada
7:30 a.m.
Pre-Registration 263-7435

Closing Ceremonies

City Hall - 11:30 - 1:30 p.m.
Special Guests and Entertainment

Native Awareness Film Festival

Calgary Library, 616 Macleod Tr.
S.E.
7:00 - 8:30 p.m.
Films "Blockade", "Algonquins
Defend the Forest" & "The Spirit
Within"

Saturday May 25

Calgary Chamber of Commerce Sarcee Travois Tour
10:00 a.m. - 5:00 p.m.
Pre-Registration 263-7435

Uptown 17 Assoc. Native
Dance Demonstration
17th Ave. & 8th Street S.W.
11:30 a.m. - 1:30 p.m.

Native Awareness Film Festival

Calgary Library, 616 Macleod Trail
S.E. - 7:00 - 9:00
Films "Hunters & Bombers" &
"Between Two Worlds"

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SASKATCHEWAN SECTION

Wind speaker



Rocky Woodward

St. Michael's Indian Residential School

Students scale ladder of success at St. Michael's

By Rocky Woodward
Windspeaker Staff Writer

DUCK LAKE, SASK

Since the early 1970s, dentists, lawyers, social workers and many other professional Native people who have walked out the door of St. Michael's Indian Residential School at Duck Lake, Sask. after completing their high school, credit the school for starting them on the road to successful careers.

Since 1972 at least three students a year have graduated from the historic school which was born one year before the Battle of Batoche during the Metis resistance in 1885. Batoche is about 12 km from Duck Lake.

St. Michael's history dates back to 1884 when it was first opened by the Oblate Catholic missionaries. In 1994 the school will celebrate its 100th anniversary.

In the early 1920s the original school burned down. Then in 1925 the school was rebuilt at its

present site in Duck Lake and for the next 44 years the Oblate priests continued to govern school policies.

Then in 1969 the federal government took over the school. The priests stayed until 1972 when the government accepted an Indian takeover of all administration duties.

The government continued to fund the school until in 1982 it was completely taken over by the seven First Nation Indian reserves that make up what is now the Saskatoon District Tribal Council. For many years academics reached only to Grade 8 until the Oblate priests left and the tribal council took over the school's education program and St. Michael's became a high school.

Presently, St. Michael's has a staff of 48 people and an enrolment of 135 students from across the province. Although an emphasis is put on educating treaty Indian students from the seven reserves that administer the school, the dean of St. Michael's,

Ray Wanhella, said it is not mandatory.

"We initially accept application for enrolment at St. Michael's from the seven Indian bands first, but the school is open to everyone after that, providing the school is not filled to capacity," he said.

Wanhella said he is quite proud of the school and its traditions.

"Once our students leave St. Michael's, we want them to be able to fit into any academic program or post-secondary education. At St. Michael's we definitely prepare our students for this," he stressed.

St. Michael's provides a school and residential program with emphasis on academic skills, athletic excellence, cultural values, recreation and life skills. It is the school's belief students develop a genuine feeling of pride and belonging helping them succeed in all their future endeavors.

The director of student services at St. Michael's, Harvey Cameron, said one reason the

school has a good track record is it sets high standards for the students.

"Resident students need continuity and discipline 24 hours a day within the school's program and we give them this. Our teachers are highly qualified and always try to do the best for the student.

"And since 1972 we've had many students graduate from St. Michael's. Many of them are doctors, lawyers and teachers. It's because they are prepared to tackle the outside world once they leave St. Michael's," said Cameron.

"At one time it was difficult to administer school policies. When we needed approval to incorporate something into the school's curriculum, it was hard to track down people from the seven bands.

"But last summer a board of governors was started and now decisions are made here. It really improved the school's activities, keeping in mind the students of course," added Wanhella.

And the school is not without its activities.

Elders' programs, camps, sweat lodge ceremonies and powwows are all part of the school's programs.

"There is an emphasis on all Native cultural activities and it's increasing," said Cameron.

In sports there is a hockey program, curling, weightlifting, track and field, volleyball and boxing programs.

Ceramics, guitar and piano lessons and cadet training are offered at the school along with jiggging and square dancing lessons.

Presently St. Michael's offers a school program for Grades 5-12. The school follows the provincially-required school programs and its staff are well qualified and have a genuine appreciation of Indian culture and heritage.

It is St. Michael's ambition to one day offer university classes.

St. Michael's has progressed from a modest beginning to where it is today — scaling the heights of success and honor.

Saskatchewan



Rocky Woodward

Grade 3 students and their supervisors from Onion Lake, Sask. enjoyed a tour of Edmonton's Space Sciences Centre

Trip out of this world for Onion Lake students

By Rocky Woodward
Windspeaker Staff Writer

ONION LAKE, SASK.

According to nine-year-old Candice Blackbird the best part of her visit to the Edmonton Space Science Centre was the movie about the planets in our solar system.

"I liked it," Blackbird said between ice cream licks.

"Most of the children enjoyed the movie," said Onion Lake elementary school principal Dick Hodgkinson.

Twenty-four children from Onion Lake spent a day in Edmonton and although it was "sort of hectic" for the adults, the children loved everything about their field trip.

Little Andy Carter said he loved all the stuff. "But I've been around here about 15 times," said the Grade 3 student.

Hodgkinson said the children earned the trip and it was a great incentive for them.

"These children are super. They have great attitudes and it shows in their schoolwork. Our school attendance has never dropped under 90 per cent,"

beams Hodgkinson.

He adds at Onion Lake there are always ceremonies and little contests "which the kids strive for.

"Involvement in the community is at a point where the children love coming to school. Parents are very supportive when it comes to their children receiving a good education."

Students viewed exciting programs at the centre and most of them like Grade 3 student, Leslie Takakenew, 8, were hooked on the movie about planets.

"It's a great way for them to spend a day," says Hodgkinson.

University of Saskatchewan

DIRECTOR

Indigenous Students' Resource Centre

The mandate of the Indigenous Students' Resource Centre is to facilitate activities that will increase the participation and retention rates of indigenous students at the University of Saskatchewan. Reporting to the Assistant Vice-President (Student Affairs & Services), the Director will be responsible for planning and implementing the best organizational structure for the development, operation, services and funding of the Resource Centre. By acting as an advocate to ensure the academic success of indigenous students, the Director will arrange for the provision of orientation, academic, personal, career and crises counselling; establish tutorial, bridging, effective study and priority management programs; and provide information services on financial, housing, day care or other social life concerns. The Director will need to establish effective communication links with many groups and organizations in the community to develop and deliver policies and support programs for indigenous students.

Qualifications:

Candidates for the Director's position must have a University degree, and preferably will have a graduate degree or its equivalent in training and experience. Effective interpersonal skills, good knowledge of the University and the education systems in Saskatchewan and a clear understanding of the cultural, social and political structure of indigenous peoples' organizations within Saskatchewan are also required. Candidates must be fluent in at least one Saskatchewan indigenous language and be of aboriginal ancestry.

Salary:

The starting salary will be commensurate with training and experience somewhere in the area of \$40,000 per annum.

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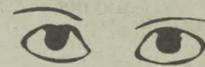


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Saskatchewan

Mary Ciona has warm welcome for all

By Rocky Woodward
Windspeaker Staff Writer

BLAINE LAKE, SASK.

I heard of Blaine Lake, Saskatchewan for the first time when I was a part of a group of horse riders travelling to Batoche in the summer of 1985. We made the 11-day journey in celebration of the 100th anniversary of the 1885 Metis resistance and the battles that took place at Batoche, Duck Lake and Fish Creek.

Recently while travelling to Duck Lake from Edmonton, I stopped at a Blaine Lake service station to find the same woman who was there six years ago still running it.

Mary Ciona is a pretty lady and carries herself very well. She is in her twilight years and I use the term twilight with caution because Mary says "age is in the eye of the beholder and nothing else."

For 18 years the Cionas ran a farm equipment business in downtown Blaine Lake. "But it was always the dream of my husband to build a business here on this corner," smiles Mary.

Mary's husband passed away nine years ago but he did fulfill his dream. The gas and service centre, now run by Mary and her son Andrew with his wife Patty,

has been at the junction of Highways 40 and 12 — which runs to Saskatoon — for the last 28 years.

"I have strings attached here forever," Mary said.

She knows the land and its people in the surrounding area of Blaine Lake quite well and has a high regard for the Metis. When asked how to get to Duck Lake from her garage, Mary offered me a free map and then took time from her chores to show me shortcuts to the historic town.

"When you get back to Edmonton, be sure to say hello to everyone. I have a son and daughter (Natalie and Steven) living there," Mary smiled again.

Mary Ciona treats all her customers with a warmth that is hard to come by in the present day world. It's a friendliness that comes from a time when doors were left unlocked and there was always a pot of coffee on the stove for neighbors. And she has a friendly smile that would cheer the heart of any weary traveller. She did mine.

So if you're ever in the Blaine Lake area, be sure to stop in at the Blaine Lake corner service centre and say hello to Mary. You won't regret the warm greeting you'll receive from Mary Ciona, a pioneer of the Blaine Lake agricultural district.



Mary Ciona

Rocky Woodward

Foe an unlikely ally for band

HATCHET LAKE, SASK.

Hatchet Lake band has received help from an unlikely source to tune into the world.

And former Chief Ed Benoanie is spreading the word.

Cameco, a uranium company, which has been criticized by Benoanie for its lack of action on radioactive waste spills, has bought a \$50,000 radio broadcasting transmitter.

Hatchet Lake is near the Rabbit Lake uranium mine operated by Cameco.

Benoanie said the band has been trying to get a transmitter since a 1989 spill. "Now we will know what the weather is like in Prince Albert and La Ronge and we can communicate with other northern communities."

Before the new link was installed, Benoanie said the community received national TV news but little provincial or northern news.

The transmitter will carry broadcasts from Missinipi Broadcasting in La Ronge, about 200 km north of Prince Albert, and CBC shows from Regina. It will also allow news of the band's community, about 350 km northeast of Prince Albert, to get out to the world.

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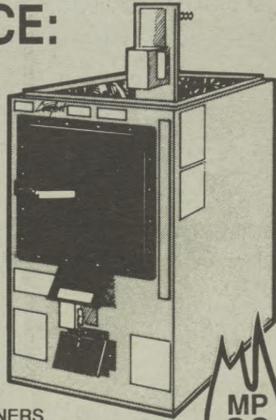


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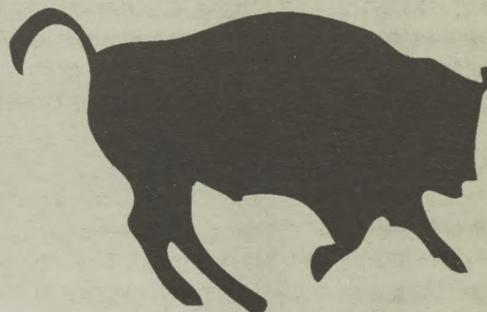
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Saskatchewan



Rocky Woodward

Frank Keshane (L) poses with Dances With Wolves actor, Jim Herman. On the right is Frank's brother Leonard, manager of First Nations Flooring

Businessman rises in Saskatoon after sinking in Yorkton

By Rocky Woodward
Windspeaker Staff Writer

SASKATOON, SASK.

When Frank Keshane gets a mind to do something there's nothing that can stop him.

He proved that by starting up his own business, First Nation Flooring, after getting tired of working for others and "making them rich," he laughs.

Today Keshane has already lined up some multimillion dollar contracts for his business — a business that supplies carpets, lumber, household appliances and everything needed to build office buildings, schools, homes and "you name it," he smiles.

A member of the Little Heaven reserve in southern Saskatchewan, Keshane said it's high time Native people and businesses worked together. He says his business not only employs Native people but will also train Native people in installation practices.

"We are currently accepting applications for our summer sessions. We will be training people with various floor prod-

ucts such as glues and sealants, basic carpet and vinyl installations, proper sub-floor application, commercial tiles and in customer relations," said Keshane.

Keshane said the total cost of the 40-hour course is \$2,200, excluding GST.

"However we are offering accommodations and meals each day, transportation between the school and hotel, books and each student will receive an installation tool starter kit."

The kit is valued at \$899.

"These students will then be prepared to handle this type of work in their communities and there is a heck of a lot of building going on presently," said Keshane.

"When we receive a job in a community, I would like to have Native people employed on that particular job site," he added.

Not only does Keshane run his business but he also dabbles in gospel music.

"I have cassettes that I did. My family is musical and we've done a lot of work in the music business."

Keshane said if his business continues to do well he hopes to

open offices in each province. "We're toying with the idea of a franchise if Native people are interested in becoming involved. However, since we're just a newly-formed company, our priority right now is towards our customers. Everything will fall into place," he said with conviction.

Keshane had it rough. He once lived in Yorkton, "but there was absolutely nothing there for work or for my family. I said to my wife 'We must get out of here, we're sinking.'"

The Keshanes moved to Saskatoon and for a time Frank worked in the housing field until he came up with the idea to start his own business.

"The rest is history," he said. "It's exciting now because I believe Native people want to work with Native people."

"I want Native people to work with us but not simply because we're a Native company, but also because we practise what we preach and that's honesty," noted Keshane.

For anyone interested in First Nation Flooring and their installation course call (306) 244-7222 (Saskatoon).

Windspeaker is... Saskatoon



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Saskatchewan

A visit to Poundmaker

The nice thing about travelling Saskatchewan is I get to see some things other people are usually not aware of — like the time I visited Chief Poundmaker's gravesite on the Poundmaker reserve.

It was such a splendid day and early in the season so no one was around. I know a little about Chief Poundmaker, like how he travelled across country to the Blackfoot country to stay with his friend Chief Crowfoot.

And how he ordered his war Chief Fine Day to quit the battle against Col. Otter's troops at Cut Knife Hill, which saved Otter from losing many more men than he already had lost.

And now I was standing at the famous battlesite of Cut Knife Hill where Chief Poundmaker sleeps, overlooking his reserve and his people.

It is quite a feeling to be standing there, alone, and I could almost feel the presence of

spirits from a battle long ago.

It's a beautiful feeling. So if you're ever in the Poundmaker area, you should visit the site of Chief Poundmaker's grave — after permission is granted, of course.

ST. LAURENT: Is near Batoche and it's where the gravesite of four Metis and an Indian man who died in battle at Duck Lake, Sask., during the Riel Resistance of 1885 are located.

"There is no greater love than this, to lay down one's life for a friend," reads a sign above the entrance of the gravesite.

The five men resting there are Gabriel Dumont's brother Isidore Dumont, Augustine Lafontaine, Jean Baptist, Joseph Montour and an Indian warrior, only known by the name Charles.

STAR BLANKET: I learned so much about the reserve from these two wonderful people, Denise Ahenakew and Burton Ahenakew, who were kind enough to show Border Crossing around.

Burton works in human resources while Denise is a financial controller.

"Star Blanket was our first chief when the treaties were signed," said Denise.

According to Burton the reserve does have employment problems but the chief, the council and the community are working on solutions.

And Burton says construction is expected to begin shortly on a high school, full with a gymnasium! Yeah!

Presently, students are learning the "dreaded academic process" from kindergarten to Grade 10.

Just think. David Ahenakew comes from Star Blanket. So does Fred Saskamoose. These two gentlemen played an important part in Canadian history.

Ten big (\$) ones to the person who can tell me what careers David and Fred were so good at. But there is a catch. You must be in Grade 3, be from Star Blanket and your teacher must ask you on a day of her or his choosing. Let's make that \$20 big ones and a chocolate bar right here from Edmonton's Adrian Hope centre. Yeah!

ONION LAKE: Good news from this wonderful First Nation. Just this May 13 a Native Employment and Training Centre will be officially opened at Onion

BORDER CROSSING



Hocky Woodward on the road



Rocky Woodward

Denise Ahenakew and Burton Ahenakew - Border Crossings' guides



Photo courtesy Poundmaker Reserve

Rocky Woodward "A whisper of silence" at Chief Poundmaker's grave

Lake.

Border Crossing's friend, Albert Jimmy, says the centre will help people find work in the Lloydminster area and also direct people towards available training such as where to go for trades, schooling, etc.

But how did this all come about?

"We applied for funding through the Community Futures Association. The association represents the Lloydminster region and is involved with economic development and employment projects," said Jimmy.

Jimmy said \$57,000 was awarded to them by the Canadian Employment and Immigration Commission. Northbridge, a band-owned business, matched that number for the centre.

And more big news! Look at all the ice cream these Grade 3 students are eating during a tour of the space science centre in

Edmonton. The teachers and supervisors are eating ice cream too, they're just hiding it! The students said they had a ball — the supervisors were tired, tired, tired.

LA RONGE: And a hearty Saskatchewan hello to Missinipi Broadcasting employee Teri McIntyre.

I was just speaking with Teri and told her I'd be in her area around the end of May.

Teri, I'm not too good on writing letters, so if I forget to write you requesting to visit the Missinipi establishment can you accept this as a formal (visiting rights) letter?

Teri said she is looking for Native music! Where are all our Native singers and their cassettes! Send them to Teri! Now! So the people in the vicinity of the Missinipi radio airwaves can hear ya all.

OK then, I'm going now, goodbye.



Rocky Woodward

The ice cream kids of Onion Lake

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LLOYDMINSTER

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NORTH BATTLEFORD

- Battlefords Indian Health Centre Inc. (1022-102 St. N.)
- Battlefords Urban Native Housing Co-operative (61 - 22 St. W.)

MEADOW LAKE

- Meadow River Service

REGINA

- Core Community Group (100, 1654 - 11 Ave.)
- Indian Economic Development (3rd Flr, 1870 Albert St.)

ROSTHERN

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*For my mother
Grace Andrews...*
who has always been my
role model and my source
of inspiration, best wishes
on Mothers' Day
...Heather



Lydia,
Thanks for putting up
with us. We love you!
**Your kids, Bert,
B.J. & Sandi**

Maria Lucilia
We will always be a part
of you, you gave us life
and through loving
example and guidance,
gave it purpose and
direction. We can offer
you only words, love and
thanks.
Paul - Ben - Lucy

By Patches Goodswimmer
DRUMHELLER, ALTA.

A Mother's Love

*A mother's love is forever
Putting her family's feelings
first
Her wants and needs last.
So caring and understanding
Never once complaining
Of things she has to do
without
Always putting her family
first.*

*A mother's love is special
Giving love so freely,
Never asking anything in re-
turn
Putting her family's well-
being
Before her needs.*

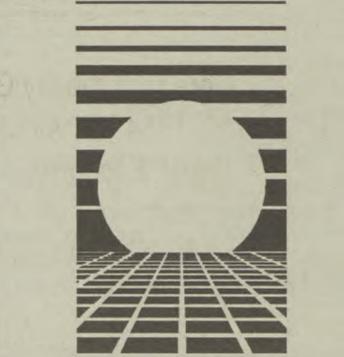
*A mother's love is forever
It never seems to end,
She's forever giving
Without a thought for
herself.
These few words from her
family
Would make her happy
And make her sacrifices
worthwhile
"I love you mom,
Thank you for being you."*

(Goodswimmer wrote the
above poem for Mothers'
Day in remembrance of
his mother Hermine
Goodswimmer, who passed
away June 2, 1988.)

Muriel,
*Thank you for the
many sacrifices that
you made for us.*
Love Bert

To Mother,
I thank you for all the
things you have done
for me, but most of all
I thank you for being
my Mother. May the
sacred winds blow in
your direction always.
Ron Big John Mc.

To our loving mother
Léa Fisher
For everything
and for always
love
Jacqueline & Chris



Happy Mothers' Day to
my mom, **Dorothy Len-
nie**, who gives me love,
guidance & understand-
ing, and has been beside
me through many hard-
ships. I love you mom,
more than words can say.
Your daughter Sharon



Yo! mom, have
a great day,
eh...
Joanne

Hey dudette, Mom!
Happy Mothers' Day!
**We love you heart and
soul. Oh yeah... We're
the kids who
live with you...**
T.J. & Cory Woodward

Happy Mothers'
Day to
Edna Stebbings
Forever thankful
for all that you do...
from
Cliff Stebbings

Mom, you're the
greatest in every way,
and I would like to take
this moment to say,
Have a VERY HAPPY
MOTHERS' DAY!
Bonnie Cadieux

*Have a
wonderful
Mothers' Day
Your son Alan*

To our mothers...

*May the music of the meadow
with its songs of silver
streams bring
sunlight to the paths you walk,
and magic to your dreams.*

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Society of Alberta

Yo Ma
Roses are red,
violets are blue,
I'm your most
mischievous kid and
you know it too
Happy Mothers' Day
Love Dianna

With love and
appreciation for all
your hardwork and
self-less love.
Happy Mothers' Day
Mom
**Matthew, Nicole &
Michael**



Mom, thank you for
being so kind and
understanding to me
throughout all these
years. Happy Mother's
Day
Wally Desjarlais

*To the best mother
a daughter could
ask for... Happy
Mothers' Day
Love Karen*

Only now that the time for me to
go away is nearing can I appreci-
ate all you've done for me. I can
only hope that when I have
children I can raise them with as
much love and compassion as
you have raised me with. My
hope for the future is for you and
me to be good friends. It's going
to be hard for me to live away
from you. I love you.
Your daughter Amy.

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Carnations signifying Mother-Daughter-Grand-
mother will be supplied. Women of the Metis Nation look
forward to sharing this special day with you.

Happy Mothers'
Day to mom,
Thanks for your
giving, your love,
and your caring.
Love Dana

Happy Mothers' Day
IRMA MOWBRAY
*Lots of Love
Tina, Corey,
Lori-Lee & Curtis
XXXX OOOO*

*Of all the things
that God's
created
you're the best.
With all my love,
Kelvin*

Arts & Entertainment

Artist tries new medium

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Local artist Rachel Starr recently applied her talents to a new concept in artwork. Starr and other artists including Troy Arcand from the Alexander reserve and Donald Brumin from Golden, B.C. painted vases, bowls, plates and jugs handthrown by local potter Tony Reid.

The completed works were shown at the Megahertz Studio on Whyte Avenue where Reid is proprietor. They received rave reviews from the art community.

"I really enjoyed working with the circular form of the pottery. It's different and exciting," says Starr. The young Cree woman believes life follows a circular pattern too. She likes the idea the clay is taken from Mother Earth.

Starr has been involved in artwork since she was a young child growing up in Peerless Lake. "It seems like I was born wanting to draw," she laughs. While her home town, located in northern Alberta, has a population of only 200 people, she recognizes the advantages growing up in the tiny community gave her.

"Sure we were limited in resources, but I had the opportunity to be close to nature and to my Indian culture. Many of my paintings today reflect the memories I have of those growing up years," she says.

The young university student started to take her artwork, and her life, seriously a few years ago. "I was approaching my 30th birthday and it was time to set some goals for myself," she remembers. She'd tried various careers, including hairdressing, but decided being an artist was her first love.

"I had enjoyed a good response from the public after entering the Peace Hills Trust art contest a few years ago, too," she says.

She will begin fine arts classes later this year at the University of Alberta after studying general arts. When she graduates in 1994 with a bachelor degree, she hopes to be employed as an

architectural illustrator.

"I think it would be exciting to be in this very unusual field, doing artist's concepts of a new design."

But regardless of what she is studying or where she is working, she will continue with her painting, working in pastels, oils and acrylics. And she hopes to collaborate with Reid on completing more pottery pieces later this winter.

"I'm working hard on establishing my Indian identity. I feel like I'm on the threshold of a new life," she says. "I really want to establish my Native self." Starr is proud of her Indian name, Rainbow Woman, given to her by elder Joe Cardinal.



Heather Andrews

An example of the pottery painted by Indian artists Troy Arcand and Rachel Starr at the Megahertz Studio in Edmonton

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Old River Dam
By S. MacLeod Adams

*Tensions are bubbling and boiling
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Where their ancestors are buried,
They don't want their graveyards
flooded or destroyed.
But no one gives a damn.
The bulldozers rip and roar and
tear,
while the Indians try to hold
their ground,
when it comes to navigable waters,
Indian rights and Indian bands,
Is it up to the federal jurisdiction
to rule?
Or is it up to the Indian bands,
To try to protect their fish habitat
To protect their cottonwood
stands.
The Alberta government says it
needs the space
for irrigation, industry and recreation.
They must use the holy land.
Old Man River Society won a
court appeal in Ottawa
Albertans say Ottawa should
keep its nose out of Alberta land
deals
But this is only one of the evasive
subjects
that highlights the TV news and
newsstands.
In a couple of days Iraq must get
out of Kuwait
or land war will blow Saddam to
the moon,
President Bush looks beat,
Gorbachev tries his hand
he says 21 days for a more complete;
Bush says that's too much time 3
p.m. Edmonton time (Feb. 23)
We'll just have to wait and see
Wednesday March 27, 1991
they're still in confusion
The war is over? We'll wait and
see!
Kuwait back in Kuwait, we'll
just have to wait
They say "What will be will be."
(Adams is from Edmonton)*

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Enoch

Reserve working together to rebuild church

New parish priest found

By Rocky Woodward
Windspeaker Staff Writer

ENOCH RESERVE, ALTA.

Last November the Catholic parish church on the Enoch reserve burned to the ground. A short time later another tragedy hit the Enoch community when parish priest John Albert Brayley passed away suddenly.

"It was a very sad time for our community," said a past chief and parish council member Jerome Morin.

Morin was speaking at a church raising jamboree benefit held at the Enoch recreation centre April 27. About 200 people bought \$20 tickets to help the Enoch Nation build a new parish church.

"Our church has served early settlers and Native people for over 100 years. It was once the hub for this whole area west of Edmonton for various ethnic groups and our people. Now we have lost the church and we lost Father Brayley. It was a terrible blow to all of us," Morin said.

Morin added it would take a tremendous effort to rebuild the church where people congregated since 1961.

"But with people like you who took the time to come here and support the fundraising, the sun will shine again and a church will once again stand tall in our community," he said.

The sun began to shine once again when Edmonton's Native Pastoral Centre priest, Father Gary Laboucan, announced at the benefit he accepted an offer to become Enoch Indian Nation's next parish priest.

"I met with the archbishop, the Enoch parish council and the chief and council and accepted the position," he said to a standing ovation.

Laboucan said he will continue to work at Sacred Heart Parish in Edmonton and when he comes to Enoch he won't come alone.

"The Native Pastoral Centre



Rocky Woodward

Catholic Priest Father Gary Laboucan announced at church benefit he will become the parish priest for the Enoch reserve

will also work here with me and in the city."

Country singers and musicians volunteered to put on a show at the Enoch centre. Country recording artists Jimmy Arthur Orde, Calvin Volrath, Rod Bennet, the Kikino Northern Lights square dancers, Wild Rose Fiddling Association and many other performers shared their talents for the benefit jamboree. CFCW radio announcer Bruce

Makokis hosted the show.

"We have a great parish here and now the test has come. I believe Father Brayley is sitting in heaven and looking down on us, watching us. We must work together to rebuild the church he loved. Work like we never did before," said Morin, who gave credit to the Enoch parish council and to Clara and Mike Sigudur who coordinated the church fundraising benefit.

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St. Paul

St. Paul talent show a community affair

By Rocky Woodward
Windspeaker Staff Writer

ST. PAUL, ALTA.

April showers were quite heavy at St. Paul during the Mannawanis Native Friendship Centre's first annual talent show, but it didn't stop a large crowd of spectators from coming out to enjoy talented singers, dancers and fiddle music.

In fact it was a community affair with many local artists and entertainers sharing their talents — talents that weren't drenched by the rain clouds.

For years the friendship centre has been involved with community events and this year's talent show and dance was no exception.

Friendship centre director Bob Harrison said the event was successful even though their plan to raise money for the centre's summer camp program didn't work out.

"We broke even but basically we wanted to profile the centre in the community and that was successful. We had about 500 people attend the sober dance and many attended the talent show," said Harrison.

Harrison said next year's event will be much better.

"We know of funding avail-

able to offset costs and we learned much doing our first ever talent show," he added.

And the talent show was highly successful.

For entertainment, the On-chaminahos School powwow dancers from Kehewin delighted the crowd with traditional steps, while Les Tour Billions, a group of square dancers, were a real crowd pleaser.

These dancers of French descent from St. Paul glided through dance routines that have been traditionally around for years.

Also performing was the St. Paul Alcadav Productions dancers.

In competitions, no one could outdo Frog Lake singer Adelard Quinney in the senior male vocal singing event. With a great voice Quinney took first place over second place finisher Kenny Badger.

Jigging is always a big part of talent shows across the province. With the crowd clapping to the fiddle music, Joe Large, a home town favorite, won the Golden Age competition. Large also entered the singing event, but his yodling song was no match against Quinney, although the crowd loved Large's singing.

The senior male's jigging was won by Travis Youngchief while

Herman John took second. In the senior female's category Joanne Delver danced to first place and Janey Delver grabbed second place.

Junior male jigging saw Sheldon Youngchief outshine Francis Knight for first place prize money. Junior female jigging was captured by Tammy Desjarlais and second place went to Elizabeth Desjarlais.

The crowd also loved oldtime fiddling in the junior event. Colette Merier was "one heck of a fiddle player" as she took top honors. Second place finisher Courtenay Boyda had nothing to be ashamed of as his competition was tough.

And fiddling John Desjarlais, who backed up the jiggers with his music, didn't walk away empty-handed. Desjarlais won the senior fiddle event over his friend Kenny Badger. Badger also offered his rhythm guitar talent to the dancers.

The junior male vocals winner was Elmer Whitford. Second place was awarded to Randy Whitford. Junior female vocals was taken by Donita Large while second place went to Brandi Logan.

In the duet competition Allan Gladue and Kenny Badger sneaked by second place finishers, sweet little Mary and Sandra Howse, who were backed up on guitar and some vocals by Loren Shirt. Still, they too were a crowd pleaser.

Errol Ranville and C-Weed filled the arena with dancers. "It was a great country dance," said Harrison.



Diane Parenteau

Marie and Sandra Howse gave a great performance at the St. Paul talent show. Loren Shirt guided the young girls along with his guitar.

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Paul Indian Nation



The Paul Indian Nation multiplex

Rocky Woodward

Multiplex facility officially opened

By Rocky Woodward
Windspeaker Staff Writer

PAUL BAND, ALTA.

The recent opening of a new multiplex facility by the Paul Indian Nation is only the beginning for the reserve, says Chief Walter Rain.

"We have come a long way since the wagon days and now we are in a position to go ahead with business ventures," Rain told a group of special guests at the official opening April 28.

The multiplex houses a cafeteria, gas bar, convenience store and service garage.

Rain said the band, which also operates a golf course, has succeeded only because the community worked together and "we never quit."

"We struggled over the last 20 years but now many eyes see us as trustworthy. We must continue to work together, especially now, since our priority is towards economic growth for the Paul band," Rain commented.

Contributions to build the facility were received from the federal Aboriginal Business Development program and Alberta Indian Investment program, which helped offset the total cost of \$686,000.

"As Chief Rain said, 'spring time is a time when things begin to grow and a time for rejoicing.' It's also a time of growth in the Paul band community, a new path for your children and for the future," said Garry Wouters, regional director of Indian Affairs.

Wouters said when groups from the public sector like the Paul band and government work together as a team "things get done."

"The Paul band now has this building," he said.

The multiplex opened for business in December. It employs 15 people and according to Daniel Paul, operations will be overseen by a board of directors.

"The only mandate we have is to run the multiplex as a viable business," said Paul, president of the board of directors.

Presently, the operation receives about 80 per cent of its business from the Paul Indian Nation and about 20 per cent from the public sector.

The service is located near the town of Wabamun and can be reached off Highway 16 west by the Kapasiwin exit.

Wabamun Mayor Bill Purdy,

also a former MLA, said the service will be a "real benefit" for the Paul band and for Wabamun.

"The citizens of Wabamun look forward to your prosperity," said Purdy, who has worked with the Paul Indian Nation on numerous occasions as an MLA and representative of TransAlta Utilities.

The opening ceremony was highlighted with the cutting of four ribbons signifying the colors for water, earth, sky and sun.

Letters of congratulations came from Tom Hockin, minister of state for small businesses and tourism, and Joe Clark, minister responsible for constitutional affairs.



Rocky Woodward

Above:
As multiplex board of directors president Daniel Paul and vice-president Francis Bull hold ribbons, Elders Abby Burnstick and Agnus Paul cut the ribbons to officially open the service centre.

Below:
Chief Walter Rain and his wife, Mary chat with guest at recent opening of the Paul band's multiplex.



Rocky Woodward

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Focus on Native Business

Edmonton model helps students build character

There are times when Theresa Ducharme-Hein can see the anger in the faces of some of her students. On other occasions, they hide behind a door too embarrassed to be seen. Sometimes the door is a prison cell.

These are the looks and attitudes the 28-year-old Edmonton model often has to deal with on the first day of her training program. In the next six weeks she will try to transform the distrust into hope and the resentment into self-confidence.

Ducharme-Hein runs an etiquette and modelling program for young people. But it's more than just a series of tips on makeup and how to look good. The program builds self-confidence and gives students the strength to think about where their lives are headed.

"The modelling is just an avenue," she explains. "It's what's happening underneath that is important."

In six weeks she teaches the value of self-discipline and the need to set goals. It's a program of "tough love" that requires the young students to work hard during classes.

"Sometimes I hold their hands when they walk down the modelling ramp for the first time," she says. "It feels secure for the student and it's a way for me to show them I'm taking this walk with them and they're not alone."

Ducharme-Hein has been on a long walk of her own. Raised on the tough streets of north-end Winnipeg, she ran with gangs and had to deal with many personal difficulties including a father who abandoned the family.

"I was a rebel with a cause in those days," recalls Ducharme-Hein who sometimes turned to drugs for relief. "I knew it was wrong. I was headed for nowhere land."

The re-marriage of her mother resulted in a stepfather insisting the 13 year-old rebel would be tamed by enrolling in an etiquette program. Ducharme-Hein soon found herself balancing

books on her head and being kicked out twice from the program.

"It was like two different worlds," she recalls of the posture exercises and her earlier

buried potential.

To the then reluctant student, the demanding teacher was just picking on her. But Ducharme-Hein now remembers the experience as a needed first expression

ing mother "threw her out" everyday to look for new clients. In time she became one of Eaton's top models, worked for other large department stores and travelled across the country taking on new assignments.

"When I pounded on doors and people hired me, I realized maybe I can do this," she remembers. Her own sense of anger started to disappear and a new confidence emerged. Part of the transformation included coming to terms with being Native.

"There was a time when I denied being Native. But you feel something and if you deny it, something can happen."

Last year, with some professional cards and some letterhead in hand, she started Modelling Mystique out of her apartment in downtown Edmonton. Her fledgling company now has 24 models doing photo assignments and fashion shows but the bulk of her work is teaching Native

teenagers how to re-focus their lives.

Her program of "tough love" sees her travel to reserves in Alberta and B.C. changing the anger she sees in teenagers into hope. One of her students, a convict in a federal penitentiary, enrolled in an academic upgrading course after completing Ducharme-Hein's program.

It all takes a toll on her in long days and sleepless nights. Often her former students phone her to discuss personal problems. But she doesn't mind because it's a way to stay in touch. And it's one way to make a contribution.

"This is something," she says with resolve, "that I can give back to my Native community."

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



Bert Crowfoot

Theresa consults with Arnold Kootenay (A.K.) on an audition for "The Last of the Mohicans"

existence on the street. "But I stuck with it — either that or I was grounded for life."

A teacher at the Academy Modelling School saw something in Ducharme-Hein beneath the tough exterior and pushed her to excel. Maybe it was a certain spark. Or perhaps it was

of confidence.

For the next three years, with her mother as her agent, Ducharme-Hein knocked on doors, visited photographers and made hundreds of phone calls looking for modelling work. It wasn't easy for a person who was shy by nature but an insist-

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By Donald Aulotte

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*Dreams of love, success and gain
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*Working to our dreaming goal
Alone we destroy our loved ones' soul*

*Forgive, forget those dreams of pain
Tomorrow we dream all over again*

Experience is our biggest pain

*Oh Dreams we do reach out to thee
Take our minds and set us free*

*Oh Dreams of painful reality for thee we moan
Again with dreams, we greet a pleasant morn*

(Aulotte is from Fishing Lake Metis settlement, Alta.)



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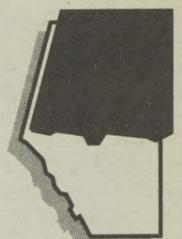
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Academic Programs

Adult Basic Education All Campuses*
 Adult High School Credit All Campuses
 University & College Entrance Slave Lake
 University Credit - Sunrise Project Slave Lake

Inquire about financial assistance, transportation services, accommodation and day care services when applying. Applicants should apply prior to **June 7, 1991**. Some programs have earlier deadlines. Apply **now** to ensure program placement. Note: Program starting dates may vary.

Business Careers

Small Business Management Grouard
 Secretarial Arts Grouard, McLennan, Slave Lake,
 Swan Hills and Valleyview

*All Campuses: Atikameg, Cadott'e Lake, Calling Lake, Chipewyan Lake, East Prairie, Faust, Flatbush, Gift Lake, Grouard, Kinuso, Loon Lake, McLennan, Peavince, Peerless Lake, Slave Lake, Smith, Swan Hills, Trout Lake, Valleyview, and Wabasca.

Health & Human Resources Careers

Practical Nurse Grouard
 Practical Nurse Refresher Grouard
 Emergency Medical Technician Grouard
 Community Addictions Worker Slave Lake
 Social Work Slave Lake

Trades and Resource Technologies Careers

Beauty Culture Grouard
 Forestry Technician Grouard
 Logging Equipment Operator (November, Location: TBA)
 Survey Technician Grouard

Native Cultural Arts Careers

Native Clothing Design Grouard
 Native Traditional Arts (Dates & Location: TBA)

Begin your career training by phoning today.

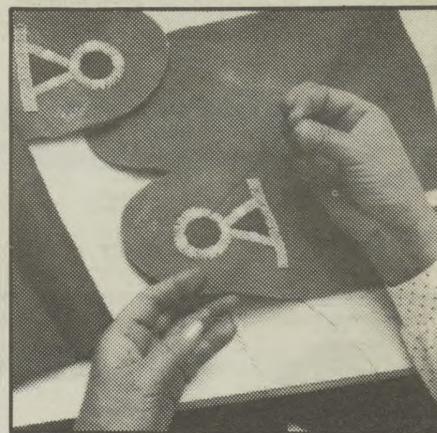
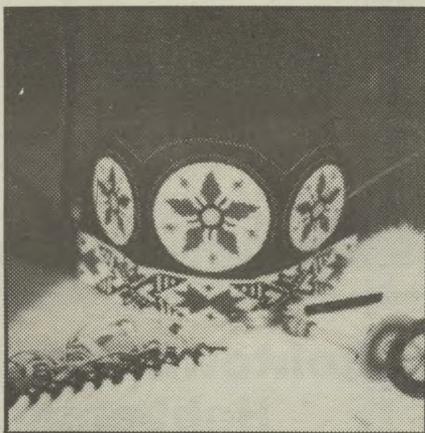
For more information and/or registration, please contact:

The Registrar
 Grouard Campus
 Phone: 751-3915

or
 The Registrar
 Slave Lake Campus
 Phone: 849-7140



Native Cultural Arts Programs



Programs begin September 3, 1991 at the Grouard Campus.

Native Clothing Design

The 10-month Native Clothing Design program provides instruction in sewing and design. Traditional and contemporary native motifs and design elements are stressed. Students learn a variety of sewing and decorative skills through lectures, demonstrations and sewing projects. Decorative arts such as beading, moosehair tufting, embroidery and ribbon applique are included.

Applicants should be at least 17 years of age, have a minimum Grade 10 academic standing and demonstrate a strong interest in native clothing design. Acceptance into the program is based on a skills appraisal test and a personal interview. Mature students without the academic requirement may be accepted based on the test and interview.

Native Traditional Arts

The Native Traditional Arts program stimulates cultural awareness and appreciation of traditional native art forms. Instruction in a range of arts and craft forms is offered. Through individual courses, workshops and presentations, interested persons may participate in specific courses that may be of particular interest to them. Courses include beadwork, porcupine quillwork, native footwear, featherwork, birch bark work, basket making and others.

Applicants for most courses should be at least 17 years of age. Applicants should have an interest in native art and culture.

For more information and/or registration, please contact:

The Registrar
 AVC Lesser Slave Lake
 Grouard Campus,
 Grouard, AB T0G 1C0
 Phone: 751-3915

