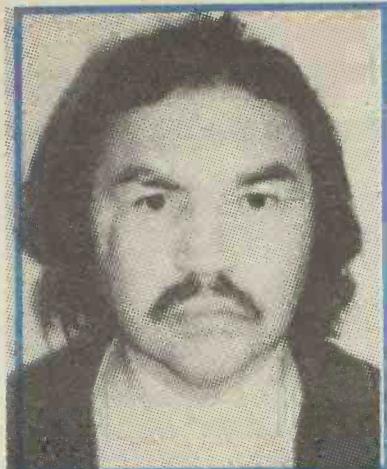


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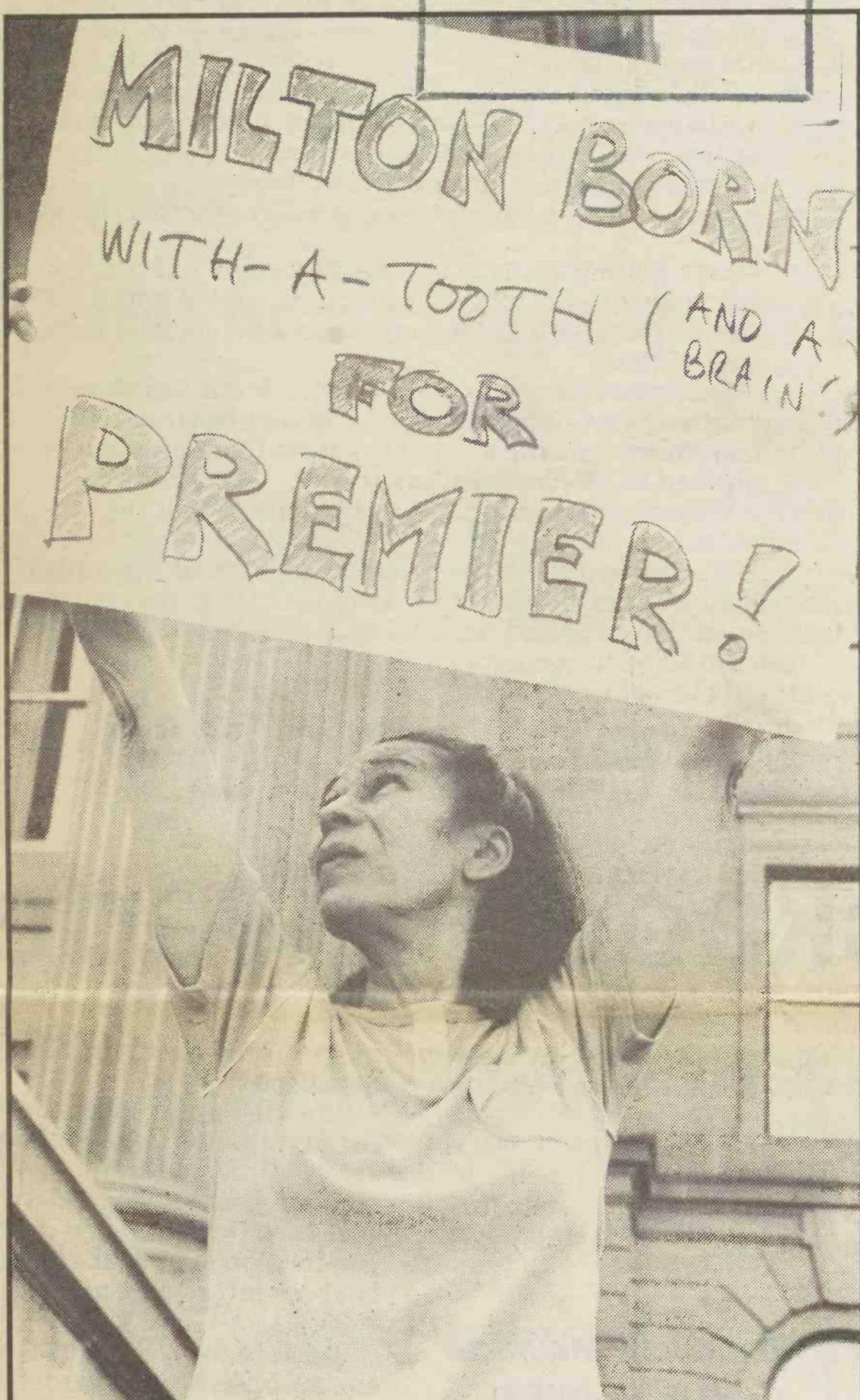
Wilson Nepoose

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Lonefighter arrest protested by Julie Russell in front of the Alberta Legislative buildings

# Wind speaker

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## Lonefighters digging in for long winter seige

By Jenifer Watton  
Windspeaker Correspondent

### PEIGAN NATION

The Lonefighters Society says it will spend the winter near the Oldman River diversion site in an effort to "heal the river" despite the provincial government's injunction forbidding them to continue the river's diversion.

Lonefighter Raymond Crowshoe says they will carry on protesting construction of the Oldman River dam in southern Alberta, which Lonefighters say threatens Peigan burial grounds and the environment.

The Lonefighters Society say they were only 15 hours from completing their diversion of the river when a Calgary judge upheld a provincial court injunction (Sept. 12) that stopped the Peigans from completing the diversion.

Crowshoe says despite the loss of their caterpillar, the injunction and the arrest of Lonefighters' leader Milton Born With A Tooth, Lonefighters are regrouping.

Lonefighter spokesman Glenn North Peigan says "Born With A Tooth's arrest temporarily stopped us" from continuing the diversion, and he hopes the

government will now halt dam construction and go ahead with an environmental impact study.

If that happens, he says "we'll be good little Indians and go away."

Crowshoe maintains the society won a victory over the province in its treatment of the Peigans over the controversial Oldman dam.

"The government has exposed itself and now all of Canada can see what Native people are up against," he says.

Presently the Lonefighters are winterizing their camp on Good Rider flats near their river diversion. They say it will remain a peaceful camp despite Alberta Environment's prediction that they will return to "fix" the river before Nov. 1, a deadline for ground freeze-up.

Crowshoe suggests by settling in for the winter the Lonefighters have stepped into a more political arena.

"Our job is to protect and protest eroding Native rights, traditions and culture. Our lands, minerals and resources were taken in exchange for a life of segregation," says Crowshoe.

"We've been branded as outlaws and subjected to assimilation and genocide through not so subtle forms of apartheid," Crowshoe added.

The Lonefighters say they will continue their efforts to heal the river through protests and forums.

Recently a protest was held at Head Smashed In Buffalo Jump only kilometers from their camp, and a debating forum in Lethbridge was attended by 500 people.

Meanwhile contempt of court charges have been filed against Born With A Tooth for breaching the court injunction.

RCMP say the Lonefighters continued work on their diversion after the injunction was in place.

Born With A Tooth is also facing two firearms charges and has been denied bail on two occasions.

Lethbridge Judge Clarence Yanosik says he is not convinced that Born With A Tooth is not a threat to public safety.

Born With A Tooth says keeping him in jail — is a political whitewash.

"Somebody has to be the sacrificial lamb," Born With A Tooth says.

Meanwhile the Peigan Lonefighters wait to see when the RCMP and Alberta Environment will return to repair the Oldman River diversion.

"They say they're coming before November 1. We'll wait and see," says North Peigan.

## Wild brawl greets Oka surrender

By Rudy Haugeneder  
Windspeaker Staff Writer

### OKA, QUE.

A wild brawl between Mohawks, the military, and police ended the 78-day seige of the Kanesatake drug and alcohol treatment centre Wednesday night.

About 50 Warriors, women and children had opted for an "honorable disengagement" to the violent dispute over Indian land claims. They were crossing the army's razor-wire fence surrounding the centre to surrender to the military when chaos broke out.

Scuffles and fights broke out after the Mohawks fanned out rather than walk directly to military buses that were supposed to take them to an army base — and protect them from the Quebec provincial police.

Women and children were dragged by the hair and punched by soldiers and police.

The police arrested a number of Mohawk warriors that slipped through army lines.

A few hours later, on the nearby Kahnawaka Reserve, soldiers fixed bayonets and aimed at hundreds of angry Mohawks who temporarily blockaded Mercier Bridge into Montreal to protest the surrender violence at Oka.

It was the first time soldiers were ordered to point their weapons.

The Warriors decided to give up the centre out of fear of falling into the hands of the Quebec provincial police, said Joe Deom, a Mohawk negotiator.

The military was supposed to leave the next day and be replaced by the police.

George Erasmus, grand chief of the Assembly of First Nations, described the actions as "appalling."

He said he "couldn't believe" how soldiers could be ordered to fix bayonets against unarmed men, women, and children, and

was enraged at the way police and soldiers "were throwing women and children around . . . pulling them by the sweaters and tossing them around."

Erasmus warned that the Mohawk protests are only a sample of what's to come across the country unless governments begin to deal seriously — and immediately — with aboriginal land and rights claims.

"This is not the end," he said in an interview. "It's not even the beginning yet."

And he blamed Indian Affairs Minister Tom Siddon for the summer of violence "which could have been settled peacefully" if the minister had acted instead of hiding away throughout the confrontations.

"Siddon was no place to be seen for the last 100 days," he said. "Where was he during this time period?"

The AFN leader wasn't alone in his warning.

Bill Wilson, the normally moderate president of B.C.'s First

Nations Congress, warned the federal and provincial governments are in for a "big surprise" if they don't begin to settle Aboriginal grievances. "We've finally woke up."

Miles Richardson, head of the Haida Nation in B.C., echoed the warnings that more direct action is in the wings unless governments take action.

He said the Oka battle was a "triumph for what Natives believe in" and "governments can no longer ignore us."

Erasmus, responding to fears that First Nations want their own separate countries, said "we're prepared to live in one state" but only if Natives are given control of their own jurisdictions.

The Army said 16 women, 28 men, and a half dozen children were taken into custody by the military. The Army loaded them onto buses and took them to the nearby base at Farnham.

The police also arrested some Mohawks and have them in custody.

## News

# Littlechild after Tom Siddon's job as Indian Affairs minister

By Rudy Haugeneder  
Windspeaker Staff Writer

EDMONTON

Native MP Willie Littlechild says he wants to be Canada's first Indian-born federal Indian Affairs Minister.

And he wants the job on his terms.

Littlechild, 46, from the four bands at Hobbema, says he agonized all summer over whether he'd accept the job if the prime minister offered it to him.

"The more I've thought about it, the more I'd accept that challenge," said the first-ever treaty Indian to be elected to the House of Commons. "If the opportunity arises, I'd take it on."

Littlechild, an accomplished athlete and lawyer who won the largely non-Native Wetaskiwin riding two years ago for the conservatives, has often been named by the media as a natural choice for the job.

But he says he wouldn't accept the job unless he's given a "good reign" on the department.

And that means changes — including making the job a permanent one rather than as a short-term stepping stone to more senior cabinet posts.

"Changing ministers too often has been a problem," says Littlechild. "The Indian leadership complains the administration changes too often. I'd have to be there long enough to affect change."

Among the changes he'd demand, splitting it up into two departments is one — an Indian affairs department and a separate northern affairs department responsible for the Yukon and Northwest Territories. The department is currently responsible for both.

"Personally, the whole department has to be completely reviewed and drastically changed," he said.

He says he'd also want guar-

antees that Aboriginal peoples have direct input into how the department is run.

Although Prime Minister Brian Mulroney is known to be considering a major cabinet shuffle in the not too distant future, Littlechild says he might be considered too politically inexperienced to take on the portfolio.

However, he says he has a lifetime of experience in Indian politics to draw on, and already sits on a number of important federal committees dealing with everything from justice to Aboriginal affairs.

And he's got a history of loyalty to Mulroney — despite widespread criticism the government has come under from the Native community for its handling of the Mohawk situation at Oka, the ill-fated Meech Lake accord which ignored Native demands for recognition and special status, and the enormous public backlash against the Goods and Services Tax (GST).

# Oka-sparked hatred hits Alberta Natives

By Everett Lambert  
Windspeaker Correspondent

EDMONTON

The brutality of Oka is being felt in Alberta where differing opinions are pitting Indian against Indian and is also causing a violent non-Native backlash.

One Native has already been killed in a drunken brawl in Edmonton between Natives with opposing views on the Mohawk situation at Oka, Que.

And there is a rising tide of incidents of non-Natives attacking Natives, say Native spokesmen — incidents that are Oka related.

The Indian Association of Alberta says it has a growing list of reports of Natives being attacked by non-Natives who oppose the Mohawk protest and Peigan Lonefighter actions in southern Alberta.

Similar attacks have been reported by other organizations.

"It's getting really bad," says Marilyn Buffalo, co-chairman of the federal Liberal Party's Aboriginal Peoples Commission. "It has polarized peoples' feelings and opinions."

Jackie Bouvier, who works with a Metis family and childrens group in Edmonton, says her boyfriend was badly beaten inside a small restaurant by non-Natives opposed to Mohawk actions at Oka.

She says something has to be done to halt the violence.

It's reached the level where "a lot of Native people don't want to talk about it," she said.

## Wilson innocent?

By Rudy Haugeneder  
Windspeaker Staff Writer

HOBBEMA

Hobbema Indian Wilson Nepoose is Alberta's Donald Marshall, says investigator Jack Ramsay.

Armed with new and old evidence showing that the 45-year-old Samson band member has already spent four years rotting behind bars for a murder he didn't commit, Ramsay says he wants a "full public inquiry" to investigate the reasons behind what he calls "a clear miscarriage of justice."

Marshall is a Micmac Indian who spent 11 years in a Nova Scotia prison convicted for a murder he didn't commit. Ramsay says it mirrors the Nepoose case because of similar circumstances — poor police work, prejudice, and perjured evidence.

The Marshall case led to a public inquiry that eventually concluded that Natives aren't treated the same as non-Native people by the judicial system.

A former RCMP officer, Ramsay says he believes Nepoose is in prison because he is Native. Nepoose is serving a life sentence.

Ramsay says the RCMP bungled the investigation even though they used "illegal threats and intimidation tactics" to get two key prosecution witnesses to lie on the stand.

He also charges the prosecution went after a conviction even though the evidence showed Nepoose was likely innocent. As well, Ramsay claims the defence lawyer did a lousy job.

Nepoose, currently kept in a constantly drugged state at Saskatchewan's maximum security Prince Albert Federal Penitentiary, has steadfastly maintained his innocence since his arrest in July, 1986, and subsequent conviction, for the strangulation murder of Rose Marie Desjarlais, of Edmonton, a couple of weeks

earlier.

The Attorney General's office is currently reviewing the case, according to Ramsay, who was hired a couple of months ago by Nepoose's brother and sister-in-law who have spent a small fortune trying prove Wilson's innocence.

Lester Nepoose, a Samson band councillor, says his brother was convicted because of lies told by the prosecutor's two main witnesses, and the failure of the judge, prosecution, and defence lawyer to ensure justice was properly served.

One of the witnesses has since died, and the other, Delma Bull, told Ramsay that she was pressured by police into lying. Bull, who now lives in Valleyview, and couldn't be reached for comment.

Ramsay, Lester Nepoose and his wife Debbie, all contend "this case would never have gone to court" if Wilson were white — based on dubious witnesses, conflicting evidence, and an almost ironclad Wilson alibi showing he wasn't near the murder site at the estimated time of the killing.

The information uncovered by Ramsay is so strong the normally conservative Alberta Report, which often opposes any government concessions to Native people, did an unusually long three-page cover story September 24, questioning Nepoose's conviction.

The full cover of the weekly newsmagazine was titled "WHITE MAN'S JUSTICE New evidence: Maybe Wilson Nepoose didn't murder anybody after all."

Even the *Edmonton Sun* says transcripts of court records it obtained "reveal conflicts between physical evidence and testimony which led to Wilson Nepoose's conviction" of second degree murder.

Willie Littlechild, the Tory MP for Wetaskiwin, which includes Hobbema, also compares the case to the Marshall case.

## Jasper Cree ready to blockade - invade

By Rudy Haugeneder  
Windspeaker Staff Writer

JASPER NATIONAL PARK

Eighty years after being kicked out of their homeland, the Rocky Mountain Cree want Jasper National Park back.

And they'll do anything it takes to get the land back — or land similar to it.

They've already taken the first step by setting up an around-the-clock information protest camp just inside the park's eastern gate, and are waiting for National Parks Service authorities in Ottawa to set up an independent commission to look into their claim.

Following an emergency meeting with an assistant deputy minister just after the camp was set up on Sept. 9, the Natives gave the parks service a one-month deadline to act.

After that they'll launch a full-blown blockade of Highway 16 into the park, they warn. Passing motorists are handed leaflets outlining the reasons for the Jasper land claim.

The protesters, who support the Mohawks at Oka, say they will also spread out and squat on select pieces of land throughout the 4,200-square-mile park.

The group representing 700 to 2,000 people scattered around the province and whose Cree and Iroquois ancestors called the park home, say planning for the protest camp began well before the current troubles at Oka, Quebec.

Spokesman Lester Howse says the protest camp, and any future action, has won the support of Indian leadership from at least "four treaty areas."

Howse says the Cree were thrown off the land in 1911, around the time the park was formed.

He says the Indians were told

they could settle on nearby Crown land — and keep it forever.

But things haven't worked out that way and the only land they now have is a handful of small parcels of land known as

**The Rocky Mountain Cree want Jasper National Park back**

co-ops. These were set up by the province in the 1960s after the town of Grande Cache was built to serve mining and forestry interests which moved onto the land the Natives settled on after being expelled from Jasper.

Although they are short on official documents, the Rocky Mountain Cree say they've collected statements from elders, outlining promises made at the time the park was formed.

Howse and elder Charlie Desjarlais say they won't allow the Indian affairs department to become involved with land claim negotiations, and will deal only with the parks service.

A declaration sent to Ottawa says: "Today we are declaring to all people concerned and especially to those governments who have established themselves in our territory, that we will be taking control."

It adds that "prior to the establishment of the park, our people were totally self-sufficient and were not in need of anything from the outside world. This way of life was drastically changed for all our people, and today we are still feeling its effects as we have been subjected to a welfare state of existence."

The declaration says the park's original Native inhabitants "were threatened with imprisonment if they did not

move from their traditional homeland."

Jim Collinson, the assistant deputy minister who met with about 50 demonstrators — including a half dozen elders — says the demand for a special commission to settle the dispute has been turned over to his superiors.

Because the land claim came as a surprise, he says the department has a lot of digging to do to find documents dealing with promises that were made at the time the park was formed. The parks service is part of Environment Canada.

While documentation may be lacking on both sides, Collinson says the protesters were "clearly sincere and honest" about their claims. "If there's something we didn't do, we'll look at it."

He says there are no plans to move against the protest camp of more than a half dozen tents and teepees.

Michel Audey, the assistant superintendent, says the parks service is doing an "internal inquiry" to locate documents about promises at the time the park was established.

While he thinks it's likely "some form of compensation" was given at the time, he says it is possible not all the terms of the agreements have been fulfilled.

Because "the bubble has burst" on old methods of dealing with Native land claims "as dramatized by Oka," he says "there has to be a lot of soul searching by both sides" in order to come up with a better formula.

John Shannon, director of the province's Native affairs special services, says "we knew they felt they had some kind of land claims."

But he says the province won't get involved until it finds out whether Ottawa is willing to deal with the Rocky Mountain Cree land claim.

## News

### Suspicion greets PM's land claims promise

By Rudy Haugeneder  
Windspeaker Staff Writer

EDMONTON

It's time Natives and non-Natives decided to "co-exist," says Regena Crowchild, president of the Indian Association of Alberta.

Native issues have been ignored too long by Ottawa, she told about 130 people attending a Native land claims rally Monday in front of the legislative buildings.

It was a message Prime Minister Brian Mulroney obviously understood.

The next day he announced that his government was embarking on a new program to

speed up Native land claims and improve economic conditions on reserves.

However, Native leaders across the country are suspicious, saying they've heard similar promises from a succession of federal governments.

While long on promises, Mulroney's new plan was short on details and hadn't involved consultation with Natives — nor did the new deal call for consultations, say Native leaders.

Meanwhile, most of the Mohawk Warriors who have been engaged in a standoff at Oka, Quebec, for the past 11 weeks are preparing to lay down their arms and surrender to the army, says Mohawk negotiator Bob Antone.

The Mohawks say it's not a

surrender, but a simple "disengagement to halt hostilities."

The army earlier announced it is gradually pulling back hundreds of soldier surrounding about 50 people and armed Warriors holed up in a treatment centre on the Kanesatake reserve, and will be replaced by the Quebec provincial police which has hired and trained Mohawks to patrol the region.

Willie Littlechild, the Conservative MP for Wetaskiwin, and the only Treaty Indian in the Commons, says he understands the police do not plan to move into the area in large numbers, but will resume normal patrols as it had done before hostilities began.

Crowchild, at the rally, called for talks between Ottawa and the First Nations to spell out exactly what is meant by Native land and treaty rights — and arrive at something that's "fair and equitable to First Nations."

Crowchild, one of a number of speakers to address the crowd during a cross-country day of First Nations supported rallies to draw attention to Indian land claims on the day Parliament reconvened, said First Nations have always "lived up" to their part of the treaties.

It's time Ottawa did the same, she added.

Because the First Nations signed treaties as nations, she says Ottawa should define those rights in nation-to-nation talks.

Crowchild says the IAA will continue to support the Mohawks at Oka, Quebec, through rallies which serve to "educate the public about our rights."

Earlier this year an all chiefs conference in Edmonton, demanded Ottawa establish a commission of elected Aboriginal and elected government representatives to define the treaty rights of First Nations — and the obligations Canada has under those treaties.

### CNFC hosts major events

By Lyle Donald  
Windspeaker Correspondent

EDMONTON

It's a busy time at the Canadian Native Friendship Center as staff get ready to host two of the centre's major events of the year.

The 28th annual All Native Festival, will be held Oct. 12, at the Saxony Motor Inn beginning at 7:30 p.m. Vocals competitions will be featured and on Oct. 13, square dance competitions will take place at the Continental Inn (west Edmonton) beginning at 1:30 p.m.

Cultural co-ordinator, Georgina Donald says this year's talent show will offer contestants something never done before in the festival's 28 year history.

"It's a new experience for us because for the first time we are going to offer prize money in each of the categories", smiled Donald. She says times are changing and contestants are expecting more.

"We had to go this route because no one wants to compete just for trophies anymore," she added.

Coming up this fall is the Rita Houle Memorial Banquet. The banquet is named after athlete Rita Houle who had a dream to compete someday in the Olympic games. Shattered of cancer before her dream could be fulfilled.

The Rita Houle Memorial honours Aboriginal athletes for their abilities in sports, education, sportmanship and volunteer work in the community.

Friendship Centre Public relations officer, Anne Cardinal says they are now looking for nominations for this year's awards.

Nominations must come from a Native organization, an Indian Band, or school that feels that their nominee fit in all the above categories.

The deadline for the competition is Oct. 19th. For further information call the Edmonton Friendship Centre at 452-7811.

### Racism robs Natives of megaproject jobs

By Rudy Haugeneder  
Windspeaker Staff Writer

FORT McMURRAY

Racism and government bungling has robbed Native people of a chance to get involved in oil sands megaprojects, Native leaders recently told a parliamentary hearing.

Native leaders are worried the same thing will happen at the proposed \$4.1 billion Oslo project unless conditions and government attitudes are changed.

Robert Cree, chief of the Athabasca Tribal Corporation which represents about 4,000 treaty Indians in the region, told the House of Commons Energy Committee that the federal and provincial governments have "failed miserably" in providing training programs to help Natives take advantage of job opportunities.

Both senior governments "have refused" to participate in Native proposed tripartite — Natives, governments, and business — planning for the Oslo project, said a tribal council brief to the committee.

Although Natives account for about 10 per cent of the population in the area, the number of Natives employed by megaprojects amounts to almost nothing, the committee was told.

"Without preplanning in the area of training, employment, and business opportunities, we can be assured that Aboriginal people will be left out of the start-

ing gate of the Oslo project — as they have been left out of the starting gates of Syncrude, Suncor, and Cold Lake projects."

But it's not just governments that are to blame for the low number of Indians working at the megaprojects.

Tony Punko, Athabasca Tribal Corporation executive director, told Windspeaker that corporate racism must also share the blame.

"There's racism, but they don't want to admit it," he says of oil sands companies.

However, the numbers speak for themselves, says Punko. "When you have such a small percentage of Native people working ... what else can you conclude?"

Those jobs are usually at the lower end of the job scale, he says, and involve mostly simple labor and maintenance work rather than management and technical opportunities.

It's almost impossible for Natives to climb up the job ladder, says Punko.

He says it's time governments and the companies listened to Native requests for participation — or face the consequences.

"We're sick and tired of the same things happening over and over," he says, warning that unless major changes are made "within the next year" Native frustration could turn ugly.

Cree echoed the warning. He told the committee that not only has Canada abdicated its responsibilities, as outlined in treaty

rights, towards Natives, but is allowing energy and forestry interests to intrude on traditional Indian land.

He says this has "severely undermined our traditional lifestyle and traditional economy" — still a vital part of Native life in central and northern regions — but has been done "without compensation, without any consultation with regard to our rights."

And Natives are mad about it, he warns.

"This creates anger, frustration, and a lack of belief that the Canadian government is prepared to respect the law or acknowledge and meets its obligations under Treaty, under law, or under any sense of morality in Canada," he says. "This must change."

Chief Dorothy McDonald, of the Fort McKay Band, echoed concerns about the lack of federal job training help for Natives, blasted the companies for polluting the air and water, and complained bitterly about stalled Indian land claims in the region.

She told the committee her band has a "valid outstanding land claim" that Ottawa is ignoring.

McDonald warns that unless Ottawa gets off its butt in areas of land claims, the environment, and Native job training, that "Oka is not an incident but a symptom of the anger and frustration all our people feel in dealing with Canada."

## IN BRIEF

### Wildlife charge dropped

CALGARY — The provincial government stopped court proceedings against an Eden Valley Native who shot two elk on a Crown grazing lease. Alberta entered a stay of proceedings against George Alexson who was scheduled to be retried next month — 15 months after his original acquittal — on a 1988 charge of unlawful possession of wildlife. He was charged because he didn't obtain the leaseholder's permission.

### Hunting rights restored

HALIFAX — The Nova Scotia government has finally formally recognized Aboriginal rights to hunt and fish. Eighty-three Micmac hunters last week began a controversial week-long moose hunt after their chiefs signed an agreement in which the province states it "recognizes and affirms that the Micmac have an existing Aboriginal right to harvest outside of reserves for wildlife and food and fur — subject only to the needs of conservation and public safety." The Micmacs claimed that a treaty signed in 1752 gave them the right to hunt for food and that they are not bound by provincial regulations. Talks had been going on for 20 years.

### Harper wants Oka Inquiry

HAMILTON — Elijah Harper says a public inquiry should be called to investigate the way the army mishandled the armed standoff at Oka, Quebec. "An objective and independent inquiry must be held to account for the actions of both governments (Quebec and Ottawa), the Quebec provincial police and the Canadian Armed Forces," he told high school students. Harper, credited with killing the Meech Lake accord, says "there have been human rights violations, the use of armed force, and these questions have to be answered."

### Prison violates bundle

EDMONTON — Native inmates at the Edmonton Institution say they're not allowed to practise their religion freely. And they're threatening to go to court unless the prison stops violating sacred bundles during routine security checks at the institution. Prison authorities have promised to be more careful in the future.

### Language frees Innu

GOOSE BAY — Language differences saw trespassing charges dropped against 14 Innu who protested low level flights at Canadian Forces Base Goose Bay. The provincial court failed to find a translator after searching for someone willing to translate Innu into English. Seven others who failed to appear in court were found guilty of trespassing on Defense Department property and fined \$50 each.

### Police ads blasted

EDMONTON — Regena Crowchild, president of the Indian Association of Alberta, says she is "shocked" at Canadian Police Association advertisements that appeared in major newspapers recently, and which described Quebec Mohawks as "terrorists." She says she finds it strange that police are trying to discredit the Native cause — and the reasons behind nationwide Native protests. She says police should be trying to find peaceful solutions rather than branding Natives who are seeking justice. The Globe and Mail refused to run the advertisement, saying it was filled with misinformation.

### Games deficit solution close

EDMONTON — Organizers of this summer's North American Indigenous Games, which attracted 4,000 Native athletes from across the continent, say they are close to finding a solution for an estimated \$40,000 deficit the games ran up. Among measures to see the debt cleaned up within a couple of months, are plans to hold casinos. The debt was encountered when more athletes than planned participated in Games events.

# Wind speaker

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Bert Crowfoot  
General Manager

## — EDITORIAL —

By Rocky Woodward

The tactics used by Alberta's Attorney General Ken Rostad and the RCMP to rid themselves of Milton Born With A Tooth and his Lonefighters Society stands right up there with the handling of the Mohawks at Oka by the Quebec provincial police.

Lonefighters' leader Born With A Tooth is condemned by the provincial government and media, as a "militant," a "renegade Indian" and now for the past three weeks he sits in a jail cell.

Born With A Tooth is in police custody facing two firearms charges after he fired two warning shots in the air during a confrontation with RCMP on the Peigan reserve in southern Alberta, Sept. 7.

RCMP moved onto the reserve after they say a court injunction ordering Lonefighters to discontinue their diversion was ignored.

The Lonefighters were diverting the Oldman river in protest of the \$345-million controversial dam they say will destroy sacred Indian burial grounds. Rostad refused to meet with the Lonefighters even though a crisis was erupting, (for over 35 days) and instead elected to remind the Peigan Lonefighters the RCMP would be (were) sent in if they continued the diversion.

And federal Indian Affairs minister, Tom Siddon, turned a blind eye and also refused to meet with the Lonefighters.

So Lonefighters continued their diversion of the river and consequently, Born With A Tooth became the actor who had to pay in the drama. Is Born With A Tooth becoming another Leonard Peltier?

Has Born With A Tooth become a scapegoat because the province needed cause to justify why they invaded Indian land under federal jurisdiction that September morning? Even though Siddon washed his hands of the whole affair, isn't Indian reserve land a federal responsibility?

And after RCMP moved onto the reserve because they say a provincial court injunction was broken by the Lonefighters, did they not break the law themselves when Chief Leonard Bastien handed them a Band Council Resolution (BCR) stating they were trespassing?

The BCR was ignored by police.

And did they break the law after a Calgary judge ordered both the Lonefighters and the RCMP to maintain the "status quo" not to do anything "foolish" until he had the chance to review evidence on the original court injunction?

Judge William Egbert said he would deal with either side harshly if either side broke the peace. So how come the RCMP ignored the warning and instead staged a surprise raid on the Lonefighters camp and seized a D-9 caterpillar?

Their reason. They were asked by the owner to act as peacekeepers so he could remove his caterpillar. Then why at near midnight in a driving rainstorm with only women and children and three lonefighters in camp would the RCMP stage the raid? And didn't they break the status quo set by Egbert?

Egbert would not deal with the RCMP raid while reviewing the injunction against the Lonefighters diversion of the river. About 16 hours after the raid Egbert upheld the injunction granted to the Alberta government, prohibiting the Lonefighters from diverting the Oldman river.

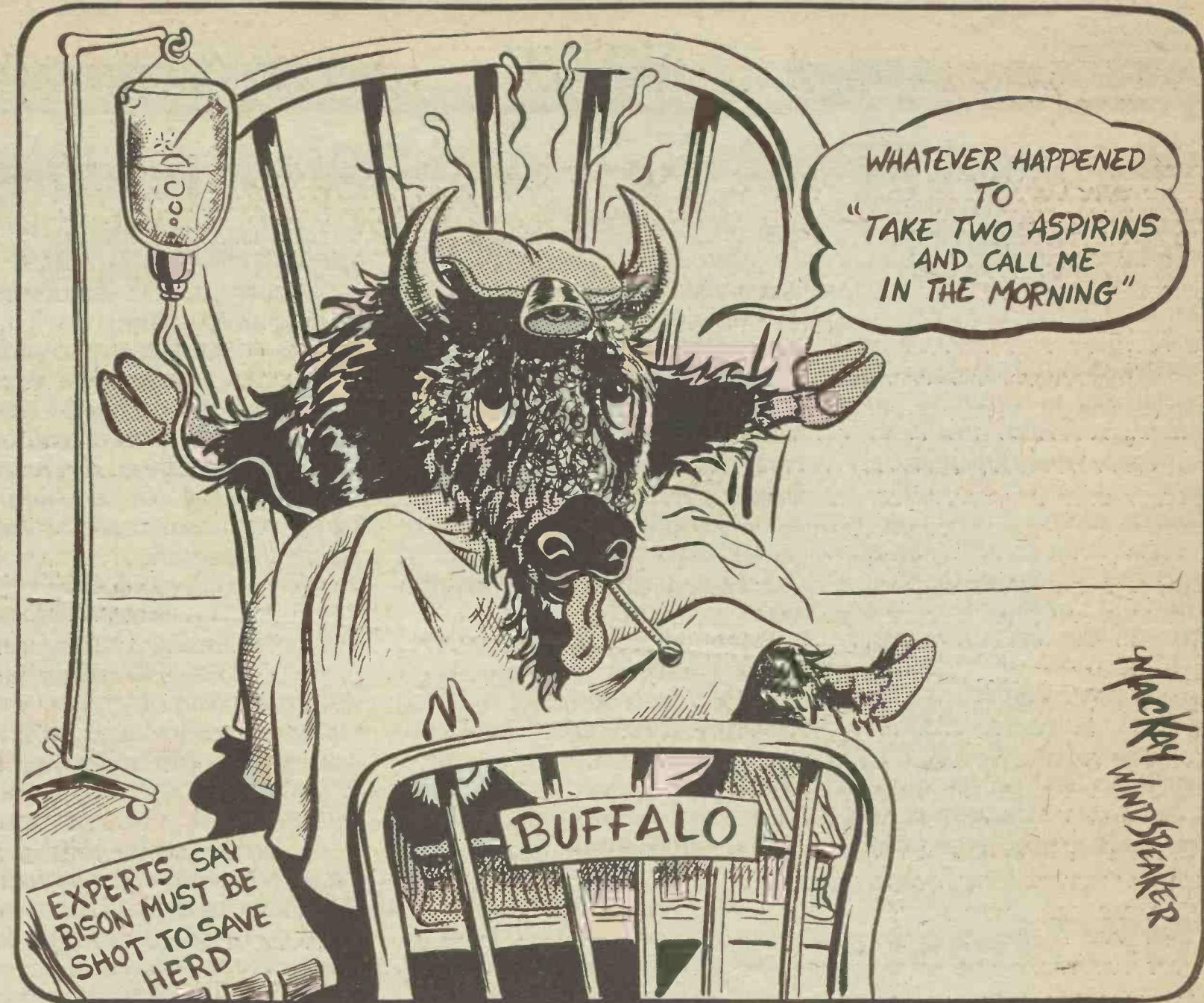
It seems Born With A Tooth is the only loser right now. He's being held behind bars while Siddon and Rostad continue to hide behind the RCMP. And it scares people like Lonefighters' spiritual leader Devalon Small Legs and Lonefighters spokesman Glenn North Peigan when provincial jurisdiction rules over federal responsibility—Peigan Nation reserve land.

They say if it can happen to them, it can happen to any reserve in Canada.

It came as a blow to the Peigan Lonefighters when Egbert's assertion basically said the Oldman river and its riverbanks on reserve land is owned by the province. The Peigan maintain all natural resources including earth and water belongs to them. And their message is clear—the province will sink to new lows to make sure a project like the Oldman River dam is completed. A project that may have a sorry effect on the environment in years to come.

Meanwhile, Milton Born With A Tooth sits in an RCMP cell because the provincial government simply refused to listen to his Lonefighters grievances—an environmental study before the dam is completed.

He gave them 35 days to answer. In return they locked him up and gave him nothing.



## The land is mother

There's an old cabin somewhere in Indian country.

Actually, the cabin has long since lost the battle to the ravages of time but its foundations might still be visible. It lies nestled somewhere in the rough and tangle in the northern Ontario bush.

In the mid-'50s, the Wagameese family lived here and for a short time experienced together the last vestiges of the traditional Ojibway life.

The cabin, the family and the way of life have all undergone some drastic alterations in the last 35 years.

These days negotiating my way through a cosmopolitan lifestyle can make the distance between Bankview and that old cabin seem galactic sometimes.

I went there once. Rather, I tried to go there. Paddling across the mercury platter of that northern lake was a returning in itself. In all these years of travelling and exploration it was the experience that most says home to me.

I rambled around and around that section of woods for days and never once stumbled across anything remotely resembling a cabin or its foundations.

The rough and tangle had exercised its autonomy.

But there was something in the process that was immensely healing. The time I spent wandering in search of my beginnings gave me the time to reflect on the nature of those beginnings. It gave me the time to reconnect to my Ojibwayness, my Indianness and my humanness. Even though I never discovered the physical manifestations of that cabin or my beginnings, I nonetheless emerged from the bush with the belief it had existed one time.

These days when this city life gets too much to handle I can go there. The feeling of heritage, tradition and beginnings is always there for exploring.

However, had I been able to locate that old cabin the piece of land itself would have become the significant thing. The revisiting is a feeling thing. It would have contained tangible evidences of my heritage, my people and myself. For me, as an individual, it would be sacred.

No amount of capital could force me to alter it. No amount of difficulty could sway me from

returning to it in order to feel the tangible, yet invisible, positivity it effects on my life.

This is spiritual. This is healing. This is Indian.

The Mohawks in Oka are re-

deck, unfortunately, is stacked against them.

Mainstream consciousness focuses much easier on accepted rightness and wrongness than it does on the legitimacy of un-



RICHARD  
WAGAMESE

acting to the same motivation.

The most basic human right in the world is the right to know yourself. For the Indians, the single most important element that defines them as individuals, bands, clans and nations is the land.

The land is mother. It is a living, breathing, nurturing thing that requires the respect and honor of all of us to continue.

The land is a feeling.

Non-Indians have a great deal of difficulty understanding and accepting this.

Part of the problem lies in the disturbing lack of information regarding the authentic representation of Indians circa 1990.

The media in general somehow sees fit to investigate Indians only when they're dead, dying or complaining.

The unfortunate result is Native people begin to become regarded in the public eye as being overtly political nations.

Hence the misunderstanding.

Politics, and the recent militancy, are simply a tool Indian nations have had to learn to employ in order to protect, enhance and define their rights and spiritual traditions.

At the very root of the so-called "Indian problem" in this country is the direct confrontation between the inherent spiritual motivations of the Indians and adopted pragmatism of federal politicians.

The trick is that transition from the spiritual to the political is a much easier way to travel than the reverse.

When the Indians blockade, barricade or arm themselves in defence of land and tradition the

known or unfamiliar protestation.

Headlines announcing policemen dying on behalf of golf courses don't do much to alleviate the problem. The constant images of masked "warriors" serve only to reinforce the idea of Indian "terrorists" and the implied wrongness of their actions.

Media would do much better to work at fostering communication between themselves and the Indians so the underlying spiritual motivations of their actions can be presented and perhaps understood by the general reading public.

That old cabin in the woods will always represent the cultural, traditional and spiritual foundation of my life even though its physical presence has disappeared.

It follows that although the physical manifestations of the old Indian way have dimmed considerably, it remains the prime motivation in the outright acts of the Indian people today.

The general public just needs to be given the opportunity to understand.

(Richard Wagamese is a full-time reporter with The Calgary Herald. He is also an associate producer of Spirit People, a Native documentary program produced by CFCN-TV in Calgary. Having recently reached an agreement with the Southam newspaper chain, Wagamese is the country's first nationally-syndicated Native columnist. His column, which has been running in The Toronto Star and The Herald, will now appear weekly in Southam newspapers across Canada.)

## Your Letters

# A proud, strong, united nation will emerge

Dear Editor:

By now most avid followers of the daily news are probably sick and tired of reading the same old issues being rehashed. Have you noticed what the headlines are day after day? The Meech Lake dilemma, organized movements toward the preservation of the French language and culture, the sad state of Canadian political affairs, federal budget issues and other newsworthy items of common concern.

Yes, these attract attention, cause reaction, sell newspapers and are legitimate headliners. This can not be disputed. Have you ever scanned your newspaper to follow up on current Native issues? Even if you do care, where do you normally find these? Look hard enough and you may find an article located in the remote section of your newspaper. The issues that should be

reported on, which are positive in nature, don't get the attention that is deserved. Those which get headline attention are those full of negativity, which also help to reinforce and promote a negative stereotype.

As for Meech Lake, Quebec's stance has been pro preservation of language and culture on the basis of being one of the founding nations of our great country. There obviously has been some support gained as our government is seriously looking at this issue. Although support for this is not unanimous, it is being taken seriously. But what about the plight of the true founding persons of this country? There is not, nor has there been, an organized government movement to protect these rights. In fact, the opposite is the truth. I

am referring to this country's Native population. Our rights should be considered and protected, no questions asked. Many attempts have been made to assimilate, deprive and recondition us to become a part of mainstream society, as well as to forget about our culture, beliefs and customs. This is an individual choice, one that should not be forced on any individual or group. Attempts were even made to destroy complete Nations. The total lack of awareness and concern of these sad facts is overwhelming to say the least. The factors that have lead to this point are too numerous to mention.

As to the impact of federal budget cuts on this portion of society, our most honorable finance minister is making a con-

centrated effort to reduce the overwhelming federal deficit by making budget cuts the public at large is unaware of. What great work! Announced were substantial cuts to the department of secretary of state. Over 40 per cent of these cuts relate specifically to Native programs.

These cuts will dramatically affect most Native organizations. Some will have no alternative but to close up shop — essential services and programs will be cut back drastically. Some may have to serve lay-off notices to dedicated, hardworking and substantially underpaid staff members as well as prepare for more drastic repercussions in the future. There has been a proven history of taking away a "bit" at a time. What next?

One thing may not be crystal

clear or apparent on the surface. All the attempts of suppression, distortion and cover-up make for a stronger group bonding together in common concern. You will see the re-emergence of a proud, strong and united nation of first people, who will reach out and take what is rightfully theirs. We will have a strong sense of pride and cultural identity with the exception of a loss of land base. We will also be in a position to direct and control our future destiny.

In the words of a great man from the past who saw the same for his race "together we shall overcome."

Helen Dale, President  
Hamilton Regional Indian Centre  
Board of Directors  
Hamilton, Ontario

## Treatment of Native people puzzling

Dear Editor:

In August 89 I arrived in Edmonton for one year from Norway, where I have lived for 25 years. My husband is a professor at Norwegian Agricultural University. He had a one year sabbatical leave at the University of Alberta.

On Aug. 8 shortly after arriving, we enjoyed the Heritage Days Festival. We were so impressed by the pavilions representing people from all over the world. As Scandinavians we realized Canada has been a haven for everyone, the open-armed country, where everybody could find a secure place for freedom, beliefs and their daily bread.

In Norway busy raising children and earning a living, I had no time to get information about Canada. Walking around at Heritage Days I suddenly remembered my childhood playmates — clever, strong, wise and proud Indians.

I realized I stood in the very country of the good and honest, dangerous and smart, hostile and proud Indian people.

I searched for and found Dr. Anne Anderson. She did not look Indian to me in my lack of knowledge. Today I know what an exceptional lady she is.

Dr. Anderson also gave me the address of the School for Native Studies at the U of A, where I asked questions and borrowed books. The first I happened to read was Maria Campbell's "Halfbreed". I was shocked.

And I read "The Spirit of the Treaty (7)" by Richard Price and visited the National Film Board and Poundmaker's Lodge, where I met clever, kind and generous people.

After reading about Campbell I was full of questions about the way Canada has treated Native people all these years.

Campbell was born in 1940. She fought for the lives of her brothers and sisters; her diet was gophers. She had to see the social workers driving off with the children and taking them to foster homes. Her father was in jail because he provided for his family, hunting as Native people have always done. I have no words to express my sorrow and shock.

Canada has been so generous to everyone who needs a shelter from all over the world. What about the original Canadians — Native people?

It puzzled me how Indians had gone from being those who

said "Let us be sisters and brothers together, here is space for all of us" to third or fourth class citizens.

At the University of Alberta I listened to Chief Bernard Omnikay of the Lubicon Lake band. I thought about the oil pipeline and the transformation of the oil into cash. I wondered what amount of money it could be? Would it cover the cost of the village the band themselves want to build? I have seen the inch-thick pile of letters of the talks and negotiations and an air photo showed me the roads and pipelines through the area.

During my stay here cutbacks in media funds for Native newspapers took place yet in the same period government employees got more wages. This is inequitable.

The Native people I met seemed wise, kind and talented. For a moment I thought "how many have had a life like Maria Campbell?"

At the NFB I saw a film about Poundmaker's Lodge, where Native people help each other to repair the damage alcohol has

caused. A young man gives his testimony, telling how residential schools made him a stranger to his own family, how the social workers took all the children out of the home and into foster homes. He had 17 different foster homes and his entire family disappeared. What goals are there in life when children are taken away?

He also tells about the missionaries who wanted to translate the Bible into Cree, searching for the exact word for sin. In Cree there is no word for sin. The closest one could come is the expression for "when you cast a shadow over a child's future."

One can regard Canada's different races and people as Canada's children and Native people as the firstborn child — with all the difficulties the firstborn child has with inexperienced parents.

The white world has managed to make Native people underestimate their being Indian and has denied them freedom of religion and disturbed development of their language.

At Poundmaker's Lodge I was allowed to partake in the

morning prayer. What a treat for the soul! Every community could use that kind of body shop for hurt souls.

A visit to the Young Offenders' Centre at Kennedale School impressed me. The inmates are between 12-18 years of age and 35 per cent are Native. It's a very fine and modern institution with excellent leaders trying to repair young people's way in a difficult world. I asked "Where do the young people go from here?"

The ideal would be a co-operative home where they could learn to live and use their energy benefiting themselves and others.

Edmonton has just had a unique event, the North American Indigenous Games. In Europe it might have been made into a tourist attraction. Edmonton had a long weekend and the city seemed almost empty.

Thank you, dear Edmonton, for a wonderful year! What a great country, rich, beautiful and powerful.

Abi Qvam  
Edmonton

## In search of second world war vet

Dear Editor:

The relatives of William Irvine, a Second World War veteran of the Winnipeg Rifles, are anxious to find out anything they can about his whereabouts.

He would be about 75 years old. He was born in Northern Ireland and immigrated to Canada with his mother and siblings about 1920. We believe he was with National Typewriter while in Winnipeg and moved to Edmonton about 1953, where he may have switched to Wilson Stationers.

He was married to Violet Newsom. This marriage has since ended. They had one son, Bill Jr. His brothers and sisters last saw him or heard from him when his mother died in 1966.

As far as we know he is still in the Edmonton area. He is the youngest of eight children, four of whom have passed away. We do not even know if he is alive or dead and would appreciate any help you can give us.

Unfortunately we do not have his proper rank or serial number. Some say he was a staff sergeant and some say he was a sergeant major. We do know sergeant was in his title.

My mother-in-law is his sister,

Agnes.

Ruth Winstone  
(niece-in-law)

22 Blackberry Bay  
Winnipeg, Manitoba, R2J 2G5

## Control through cutbacks

Dear Editor:

Tansi brothers and sisters. We the United Native Club of Matsqui Institution send this message out to all. First of all we thank Kahtou and Windspeaker for all their help in the past in letting you know what is happening with your brothers behind these walls. In these dark days it makes us sad and mad at the government for trying to shut down Native communications and stop us from talking to all our people in this way.

They call it government cutbacks but we all know what the real reason is. We as Native people are open and honest in

what we say and they can't face the truth so the age-old way of controlling us is through oppression. Our Native communications are a step towards unity but the government does not want that because there is strength through unity. But if we all help, we can keep our papers, radio and television lines open. It's either that or it's back to the moccasin telegraph.

Reaching out to unite all brothers and sisters.

Dave Vanalstine, President  
Gideon Innes, Vice-President  
United Native Club  
Matsqui Institution  
Abbotsford, B.C.

## Letters Welcome

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.



## What's Happening

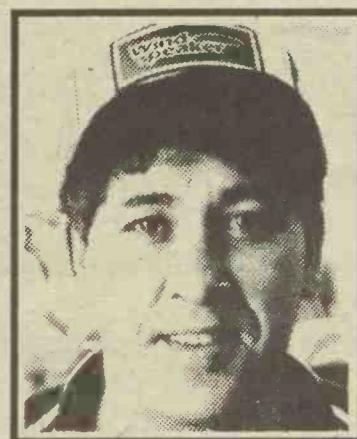
# Magazine reporter misses mark

Hi! It sure has been an "Indian summer of discontent."

We have seen Mohawks in Quebec fighting for their rights. It's the same across the country. Native roadblocks are now common in Alberta, British Columbia, Manitoba, other provinces.

In Southern Alberta the Peigan Lonefighters Society successfully "bucked the odds" in their attempt to divert the Oldman river to protest of the \$353-million Oldman River dam that threatens reserve land.

And I read a story in the Al-



### Droppin' In By Rocky Woodward

from a non-native reporter who probably never made Boy Scouts, and judging from his

story without using his name because I want to forget his existence...very quickly. "They scratched, stretched, yawned

a n d c o u g h e d u n d e r a p o w e r b l u e s k y and headed for the cottonwoods to r e l i e v e t h e m ~ s e l v e s . "

W h o c a r e s ? P o s s i b l y the cottonwoods, and obviously the reporter did.

When I visited the camp, Lonefighters spokesman Glenn North Peigan told me the reporter would never be welcomed in their camp again. I can't un-

derstand why?

North Peigan is probably right though. I mean enough is enough!

I for one don't want most of Alberta knowing how and at what time I went to the bathroom, yawned and scratched myself.

Hey! Come on Alberta Report. No more dirty laundry...Oops. Did I just write

the magic words?

EDMONTON: Welcome to the 28th annual Native Festival (talent show).

It all takes off Oct. 12-13 and this year there is much prize money to be won.

On day one judging of talented singers and fiddle players will be held at the Saxony Motor Inn. Square dance competitions are scheduled for the following day at the Continental Inn (west end).

For more information call the Canadian Native Friendship Centre 452-7811.

And a Remembrance Day dance is being planned. It will probably be held at the Westmount Community Hall. Dropin' In will inform you in the next edition.

**YELLOWKNIFE:** How you doing, Chico Desjarlais!

To all Chico's Edmonton and area friends, Chico says she is doing great and working for the Native Press newspaper, along with another former Windspeaker reporter, John Holman.

Sorry about the story you requested Chico, but just ask John how busy it can be around here.

**PEIGAN NATION:** Just a thanks James Bad Eagle and Eddie Bad Eagle Sr.

These two Elders of the Peigan Nation were most helpful in my quest to learn about the Lonefighters Society.

Thanks also to Darcia and Glenn North Peigan. Your warmth and friendliness towards this reporter will not be forgotten.

**FORT MCKAY:** In a recent election Dorothy MacDonald was elected as Chief of the Fort McKay Indian Nation.

Welcome back to the world of

politics, Dorothy.

And at Wabasca, in a recent election on the Bigstone reserve,



Billy the guard dog takes on cat...or is he?

Eric Alook has taken over the duties as chief from Chuckie Beaver.

**DROPPIN' IN:** Now that hockey has begun, are all parents ready for another "season of the blade"?

This year Lyle Donald's son and my son are on the same hockey team: The Knights of Columbus "Columbians!"

Oh no! They joined the cartel!

Now that registration is almost complete it's nice to see that many Native youth will be playing on various city league teams this year.

Good luck!

The dog is Billy and it was the official guard dog at the Lonefighters camp on the Peigan Nation reserve.

In the picture he is seen backing off from a nervous but fearless kitten. I swear, Billy didn't have eyes! But upon a closer look I noticed one peeking out from all that hair.

Billy was well liked by everyone in the camp and he liked back-excluding journalists and German Shepards.

Until next time...backs to the wind...ya hear.



Left - Elder James Bad Eagle with grandchild and elder Eddy Bad Eagle Sr.

berta Report (Aug. 10 edition) by a reporter who outlined his account of his visit to the Lonefighters camp. It caused tears to flow from my eyes-for him.

The reporter was kind enough to show this reader how Native people sleep, go to the bathroom, and how they scratch, stretch and yawn.

Seriously though, it was a brave account. I mean coming

story, needs a history lesson on Indian people, one would have to be either crazy or brave (Which one is he?) to write something like that.

Can you imagine. He wrote that on only one morning, just one morning, did Lonefighters get out of bed at the time they had predicted the evening before! Awe. Shame on you Lonefighters!

Listen to this, and I quote his

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## Native Leaders

# Elijah: a modest self-taught hero

By Wayne Courchene  
Windspeaker Correspondent

MORLEY

As a national hero among Indians across Canada and widely recognized as the man who killed the Meech Lake accord, Elijah Harper is aware of his role as a politician-come-celebrity.

Yet it isn't easy for him. "I still can't get used to it," the Manitoba Native MLA said during a recent interview while he was visiting southern Alberta.

However, leadership is not new to Elijah.

As a member of student council in high school, Elijah set the course for his future profession.

"I was involved in a lot of activities in school. It started when I attended school in Garden Hill and continued through junior high school and when I went to school in Winnipeg for my high school."

For Elijah, leadership was inspired by people like John F. Kennedy and Martin Luther King. At 41, Harper is old enough to remember the two great Americans who were assassinated for their beliefs.

"He was always involved in something," said Jerry Daniels, originally from Manitoba and now living on the Siksika Nation reserve. "He was a pretty good goalie for the school hockey team. I was a few grades behind him, but I remember him being

involved with the student organization. I should have known he would get in politics."

Another opportunity to hone his leadership skills came when he attended the University of Manitoba. Services for Native students were non-existent when he enrolled.

He successfully fought for and established the Indian Metis Inuit Student Association with the likes of Ovide Mercredi and Moses Okimow, both of whom went on to become leaders in their communities — and are personal friends currently working with the Assembly of National Chiefs.

At university Elijah learned about dealing with large institutions. The engineering students published a derogatory spoof in their newspaper depicting Indians as drunks on skid row.

With skillful use of public outrage, the Native students pressured the engineering students to publicly apologize for the stories in the newspaper.

They successfully lobbied for the establishment of a Native studies department, a Native student adviser, and a larger lounge where the growing number of Native students could congregate and socialize.

Elijah left university to work for the Manitoba Indian Brotherhood as community development worker under Chief Dave Courchene, then a prominent figure in national Indian politics.

Harper moved closer to home. He worked out of Th-



Wayne Glowacki, Winnipeg Free Press

ompson, Manitoba, where he initiated community development projects in northern Cree communities.

For this reason most media accounts of Elijah call him a Cree when in fact he comes from a community of mixed Cree and Ojibwa with its own dialect.

This gave him firm grounding for his plans to enter politics.

After his stint with the Native organization, he joined northern affairs for a year. He left his job with provincial government because he felt the newly elected conservative government would change provincial Native policy.

He returned to Red Sucker, ran in the election and served as

chief from 1978 to January 1982. During that time he developed close ties with the New Democratic Party.

In the late 1970s Native people joined the NDP with the hope it would address Native issues.

Then, on Nov. 17, 1981, Elijah became the first treaty Indian to win a seat in the provincial legislature. For three months he filled the dual roles of MLA and chief of Red Sucker.

"I was too active as chief during

that time. I was getting oriented," Elijah recalls. "No one is there to teach you how to be an MLA. I had to learn for myself."

His provincial election success elated Native people in Manitoba, but the glow of victory was blemished the next day.

The morning after the election, which ironically ousted the conservative government Elijah could not work for, he found himself on the front page of the Winnipeg Free Press. It carried a story of an altercation between Elijah, his supporters, and the hotel staff, during a boisterous victory party.

It wasn't a good start. Elijah said the hotel staff was less than

polite about an Indian winning a seat.

Disenchantment with the NDP set in among Native people after a couple of years in power because the government did not deal with Native issues as seriously as Natives had hoped for — and many left the party.

But Elijah persevered and it paid off. The following provincial election saw the NDP defeated and he was only one of 12 New Democrats to hang onto their seats.

Despite the party's unpopularity he stuck with it — never for a moment suspecting what the future had in store for him.

Harper, re-elected earlier this month, says the strength of Native peoples' tradition and culture can't be taken away, despite Ottawa's policies and programs aimed at integrating them.

"The federal government is not living up to its obligations in the constitution, with the treaties, with land claims," he said, pointing to Oka as an example. "I think Brian Mulroney is using divide and conquer tactics; he's trying to manipulate the situation to where he can take advantage of the discontent among the Mohawk people there."

"The federal government is trying to play both ends. They are trying to take credit for resolving the issue by buying land for the Mohawks and they are letting Quebec handle the security. But they are sending in the army to deal with the arms issue."

## READER CONTRIBUTION CONTEST

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  - ARTICLES are true stories about real people and events. Should not be more than 1500 words, and may be accompanied with photos or other illustrations.
  - POETRY should be 25 lines or less.
  - ILLUSTRATIONS may be in any two-dimensional medium which will reproduce in the newspaper.
  - PHOTOS should include information on the subject.
- Children, adults and youth are encouraged to enter. Submissions should have a Christmas or Drug & Alcohol theme.

- STORIES
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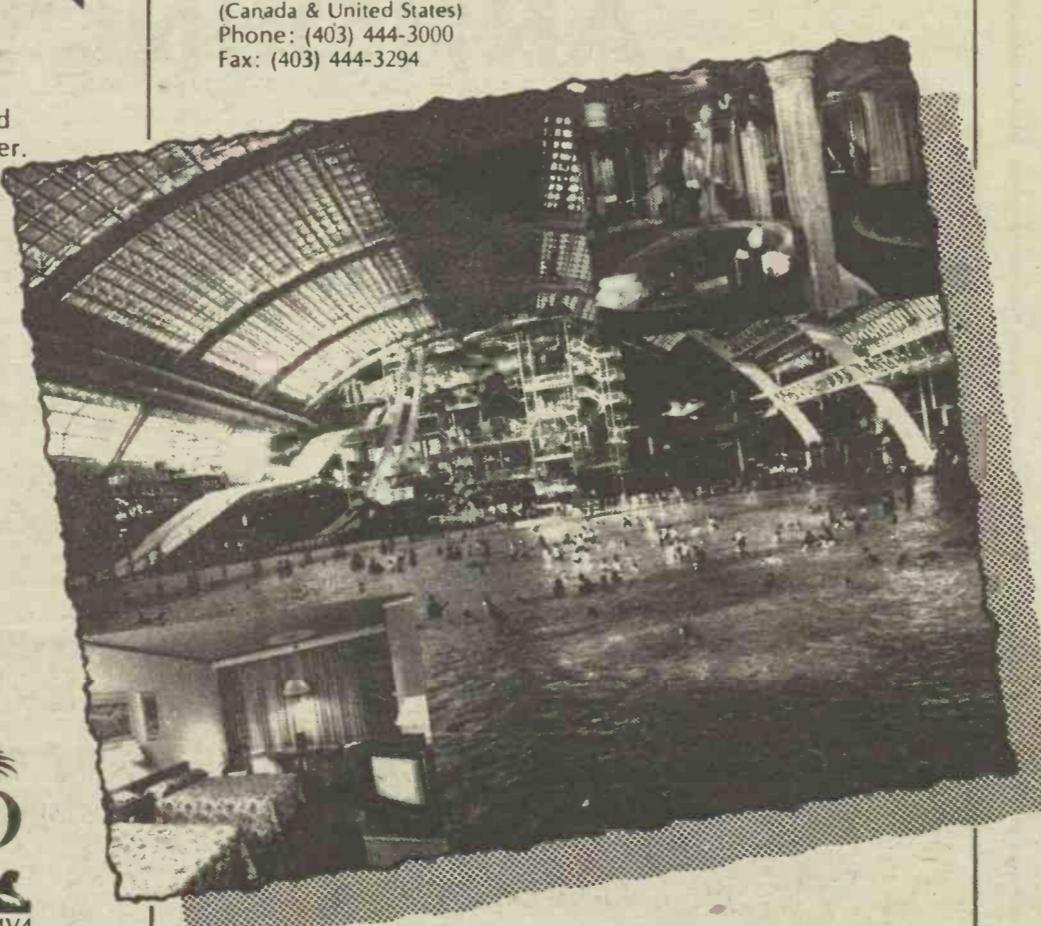
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For written material, please type or write or print your entry neatly.

Illustrations should be packaged carefully.

Photo entries should include both print and negative, colour or black and white.

Be sure to include your name, address, phone and age if under eighteen.

(Board members and employees of AMMSA and their immediate families are not eligible.)

### DEADLINE:

Entries for Drug & Alcohol issue must be in the AMMSA office by October 26, 1990.

Entries for Christmas issue must be in the AMMSA office by November 23, 1990.

Send your entries as soon as possible to:

Reader Contribution Contest

AMMSA

15001 - 112 Avenue

Edmonton, Alberta T5M 2V6

**Adolescent Conference****More treatment studies needed**

By Rocky Woodward

Windspeaker Staff Writer

**EDMONTON**

Director of Poundmaker's Lodge, Pat Shirt, said Native youth across North America are emerging more and more as casualties of alcohol, drugs and solvent abuse.

In his opening address to about 500 delegates attending a three day conference on adolescent treatment in Edmonton, Shirt said at a time when Native youth should be realizing their potential, "rates of teen pregnancies, delinquency, school drop-outs and suicide attempts are unacceptably high."

"Many youth are too impaired by problems such as alcohol, drugs and solvent abuse to take full advantage of opportunities available to them," Shirt said.

He added the problems youth are facing are well documented.

"The challenge is now to identify solutions to these problems. We need to break new ground in the interest of Native children and our future," he said.

The "Healing our Youth" conference, hosted by Pound-

maker's Lodge, (an alcohol/drug treatment centre) selected alcohol, drug and solvent abuse resource people from across Canada and the United States. Their topics included information on prevention, intervention and aftercare.

Inhalent chemical abuse among the youth is a problem that has only come to the forefront over the last few years. It was a main highlight of the conference.

Health Educator in Anarko, Oklahoma, Morris Dyer said the use of inhalent chemicals has spread into a second generation of sniffers due to the inability to properly recognize and address the drug problem.

He said literature addressing inhalent abuse is segmented and, due to changing knowledge, literature still in reference today is obsolete.

"We must develop a better understanding of the psychological states induced by inhalants before we can develop effective treatment modalities," Dyer said.

Dyer said inhalent abuse is a serious and mystifying form of drug abuse and warrants emphasis in treatment and prevention education.

"This involves the youngest of drug users during their critical formative years," Dyer commented.

Dyer adds that inhalent abuse may rank third behind alcohol and marijuana, but it presents more serious problems than the effects of marijuana.

"It is exceeded only by alcohol abuse, only because of the greater number of alcohol abusers," Dyer said.

Poundmaker board chairman, Lloyd Auger said because of the large attendance at the conference it convinced him that people are concerned for Native youth.

"We are not apprentices anymore in the field of alcohol and drug abuse. Yet we are still confronted with this problem with the youth. We have to admit we are still falling short of many answers," Auger told a hushed crowd in his opening speech.

Auger voiced the same concerns Shirt did, telling his audience abuse is exceedingly high and, "potential youth become casualties."

"We must start to realize that our youth are our future. In life or death they have a direct influence on our lifestyle, economy and our culture," Auger said.

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**EDUCATIONAL PROJECTS**

This type of project must be designed to increase awareness and understanding or educate people in ways that will help prevent family violence. Examples include newsletters, handbooks or workshops dealing with family violence issues. Funding available: \$3,000 per project (maximum). **Submission deadline: May 1, 1991.**

**DEMONSTRATION PROJECTS**

This type of project must be designed to demonstrate some new way to approach the prevention of family violence. Examples include self-help or support programs, social drama or video presentations. Funding available: \$20,000 per contract (maximum). **Submission deadline: December 1, 1990.**

For more information or an application form, write or phone:

The Office for the Prevention of Family Violence  
 Alberta Family and Social Services  
 11th Floor, Seventh Street Plaza  
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*The Grande Prairie Friendship Centre in consultation with Grande Prairie Regional College, is presently recruiting for a Project Co-ordinator/Researcher for a special term-certain project to develop a Recruitment and Retention Strategy for Native Adult Literacy Learners.*

**Responsibilities:**

*Reporting to the Executive Director at the Grande Prairie Friendship Centre, the duties are:*

**Administration:**

- to establish Advisory Committee
- day-to-day project management
- staff recruitment/supervision

**Research:**

- literature search
- the visiting and review of successful programs
- establishing demonstration class
- interviewing past and potential learners
- preparation of Phase III proposal

**Qualifications:**

- post-secondary degree; knowledge and experience in adult education;
- knowledge of the native culture - active language an asset;
- own transportation and able to travel.

Term: November 1, 1990 to March 30, 1991

Salary: \$3,000 - \$3,500 per month

**Submit Resumes To:**

Ms. Irene Loutitt, Executive Director  
 Grande Prairie Friendship Centre  
 10507 - 98 Avenue  
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Sharon Barbeau: "It feels good to be back again".

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## Native Leaders

# Willing to listen is Crowchild's secret

By Amy Santoro  
Windspeaker Correspondent

"I'm here to bring unity to disunity so we can collectively accomplish our goals," says the president of the Indian Association of Alberta. Regena Crowchild says relations between the three treaty areas she represents are not harmonious.

Crowchild says she plans to bring unity to Treaties 6, 7, and 8 by establishing and maintaining close contact with the elected representatives and the membership.



File Photo

**Regena Crowchild**

"We can start the process by sending out newsletters which will keep the membership informed and help them understand the issues."

Crowchild, a Blood Indian until she transferred to the Sarcee Nation after her marriage, defeated former president Roy Louis earlier this year.

She says she had mixed feelings about running because she was raised in an environment where the head was always a man.

"I've always considered the Indian Association of Alberta one big family, so I wasn't sure if as a woman, I should head that family. But I talked to the elders and my mother and they assured me that running for president was right."

Crowchild says she has brought one more significant change to the position: an at-

tempt to seek direction from the chiefs and other elected officials of the Indian Association.

"They more than anyone know what's going on in their Treaty. I listen to them because they are representatives of their people. Then it's my job to figure out what the common concerns of all three Treaties are and help them find solutions."

Crowchild, a graduate of the Henderson School of Business in Calgary, has been involved with the Native community since 1966 when she was secretary of the

Sarcee Band. In the early 1970s Crowchild worked for the department of Indian affairs as a band manager advisor. She has served for two consecutive terms on the Sarcee council. Crowchild also has 10 years of experience as a board member of the IAA.

She sees her role as president as one who brings harmony to the First Nations.

Crowchild says without unity, her longtime concern for protection of treaty rights cannot be dealt with.

"The government of Canada

says we don't have any rights except those delegated to us in the Indian Act. A treaty is a legal obligation which the government is not recognizing. We're at their mercy."

Crowchild says that the method of settling land claims is unfair. She says the government sets the rules so it can decide whether a claim is valid. This inequitable process has been brought to light by the Mohawk dispute in Oka, Quebec, she says.

"The Mohawks wanted a peaceful settlement but the government through its unfairness, forced them into frustration."

Crowchild maintains that the government and Aboriginal people must agree to co-exist. Indian matters have been put on the back burner to long, she says.

It is time, she says, that a distinct society status be granted to the First Nations. Crowchild says that it is the denial of a distinct society status by the Canadian government that has created the

disputes we now have. The government has to stop unilaterally deciding what our rights are, she says.

"The government doesn't have exclusive jurisdiction over us. They can't just change treaties without our consent. It must be a bilateral process," says Crowchild. "Natives and government must negotiate the terms together so we can finally have a more meaningful relationship."

Crowchild's term as president ends in 1991. She says she does not know if she'll run again. Even though she felt uncertainty about running for the presidency and questioned her abilities after she had won, Crowchild says she is glad she took her mother's advice.

"My dad used to take me to Indian Association meetings when I was a child. When I went to my mother for council she reminded me of that and told me 'your dad didn't raise you for nothing.'"

## Grant MacEwan Community College

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The Native Communications Program is seeking an Instructor to assist in the delivery of an eight-month media based program for aboriginal people. The program is operated on the Jasper Place Campus of the College in Edmonton.

The position will require close involvement on a day-to-day basis with students enrolled in Native Communications, as well as other Native students attending college courses on all four Edmonton campuses. Liaison with other college programs is an important component of the position. This is a full time term position to June 30, 1991 subject to annual renewal. The position commences November 15, 1990, or as soon as the successful applicant is available.

#### QUALIFICATIONS:

University graduation in Education, the Social Sciences or the Humanities is required. Ideally, be familiar with print and electronic media production and with the aboriginal news media in Alberta. Candidates must be familiar with social and cultural issues facing Native people in Western Canada. The ability to speak a Native language would be an asset.

A valid Alberta Driver's license is required as travel is involved to rural communities to assist in the recruitment of students.

For further information please contact Mary Rizzoli at (403) 483-2348 or Bob Lysay at (403) 483-2349.

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### Vocal Competitions

Friday, October 12, 1990, 7:00 pm

Saxony Motor Inn,

156 Street, Stony Plain Road, Edmonton, Alta.

#### Featured Categories:

Junior Male & Female 12-under  
Teen Male & Female 13-16 yrs  
Adult Male & Female 16-Over  
**\$10.00 Entry fee**

Prize money awarded to top three winners  
of each category. Each winner  
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Dance competitions.

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Saturday, October 13th, 1990 1:30 pm, Continental Inn West  
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Featured Categories: Junior and Seniors (Team Competitions)

Reel of Eight • Drops of Brandy

Duck Dance • Reel of Four

Squaredance Open

Entry fee \$125.00, \$25.00 per team competition, prize money to top  
two dance groups per category.

#### Old Time Fiddling (Open Competition)

\$10.00 entry / per competitor, prize money to top three fiddlers

#### Red River Jig Competition Categories

"Little Jiggers" 12 - under

Teens (13-16) • Adult Jiggers

Senior Jiggers (55 - over)

\$10.00 entry per jigger.

#### Square Dance callers Competition

(Clarence Phillips Memorial) Trophy

Old time Waltz Competition to be held  
at Saturday evening dance (Trophy)

**Horse Lake**

# Horse Lake's economy turning around

By Rocky Woodward  
Windspeaker Staff Writer

**HORSE LAKE:**

People on the Horse Lake reserve, 80 km northwest of Grande Prairie, are proud of what they are accomplishing under the leadership of Chief Robert Horseman and his council.

Horse Lake, which has a population of about 210 people, is home to both Cree and a small number of Beaver Indians.

Since Horseman's recent election, the community has seen a health centre established, more community sports for youth, a drug and alcohol addiction office has opened, and a large recreational centre has been built.

Horseman said the complex which was built by band members was once "only a dream."

"We had a plot of land mapped out where we wanted to put a floor down, tin sheet metal walls, and a roof so our youth could have somewhere to play games. Then the idea became even bigger.

"For too long our youth, seniors and the general population have gone without any facility for sports games and community activities. Now we have a building which can support community functions," Horseman explained.

Horseman said he lobbied the provincial and federal governments for funding for the project but came up empty. He said because of the government's lack of support towards the project, 90 percent of the cost for the complex was band funded.

"Indian Affairs donated \$100,000 towards the project. We're happy about that," Horseman said.

Although the complex hurt the band somewhat financially, Horseman said the band is determined to upgrade the community, "with a lot of hard work," he said.

Horse Lake encompasses about 6,000 acres of forest, farm and ranch land. It is beautiful country.

Large spruce and aspen trees are abundant, and a small lake is within walking distance of the band office.

Recreational Director Wayne Horseman, chuckled when he said, "If it wasn't for ducks unlimited there wouldn't be a lake. Only a slough. They built a dam upstream on the creek that runs through the Horse lake reserve and voila! We have a lake," he laughed.

Further north and towards the British Columbia border, lies the other part of the Horse Lake reserve-the Clear Hills reserve.

Only two families live there because Clear Hills is mostly wetland, Chief Horseman said.

Horse Lake also operates a cattle company. Good ranchland has inspired the band to get into the cattle business and once a feasibility study is complete, Horse Lake, along with two other bands will consider the European beef market for sale of their beef.

"We are hoping to set up a slaughter house with the Duncan and Sturgeon Lake bands," Horseman said.

"We have 170 head of cattle at present but we're planning to expand the herd to 300," said

Farm Manager Jim Horseman. "We'll grow a couple of hundred acres of oats along with the grass. If we get a larger herd we'll need plenty of feed," Horseman added.

A townsite has been surveyed and houses are now being built.

The band has set its sights on building six new houses, a fire hall and maintenance shop.

Construction worker Dale S. Horseman greets the new projects with enthusiasm because it means employment for band members.

A carpentry program that began May 14, to train 12 people over 33 weeks, will also benefit band members.

Six graduates from the program are guaranteed jobs beginning next year.

Chief Horseman said these incentive programs help cut down on the high unemployment rate at Horse Lake.

And the band hasn't forgotten its youth, Horseman said.

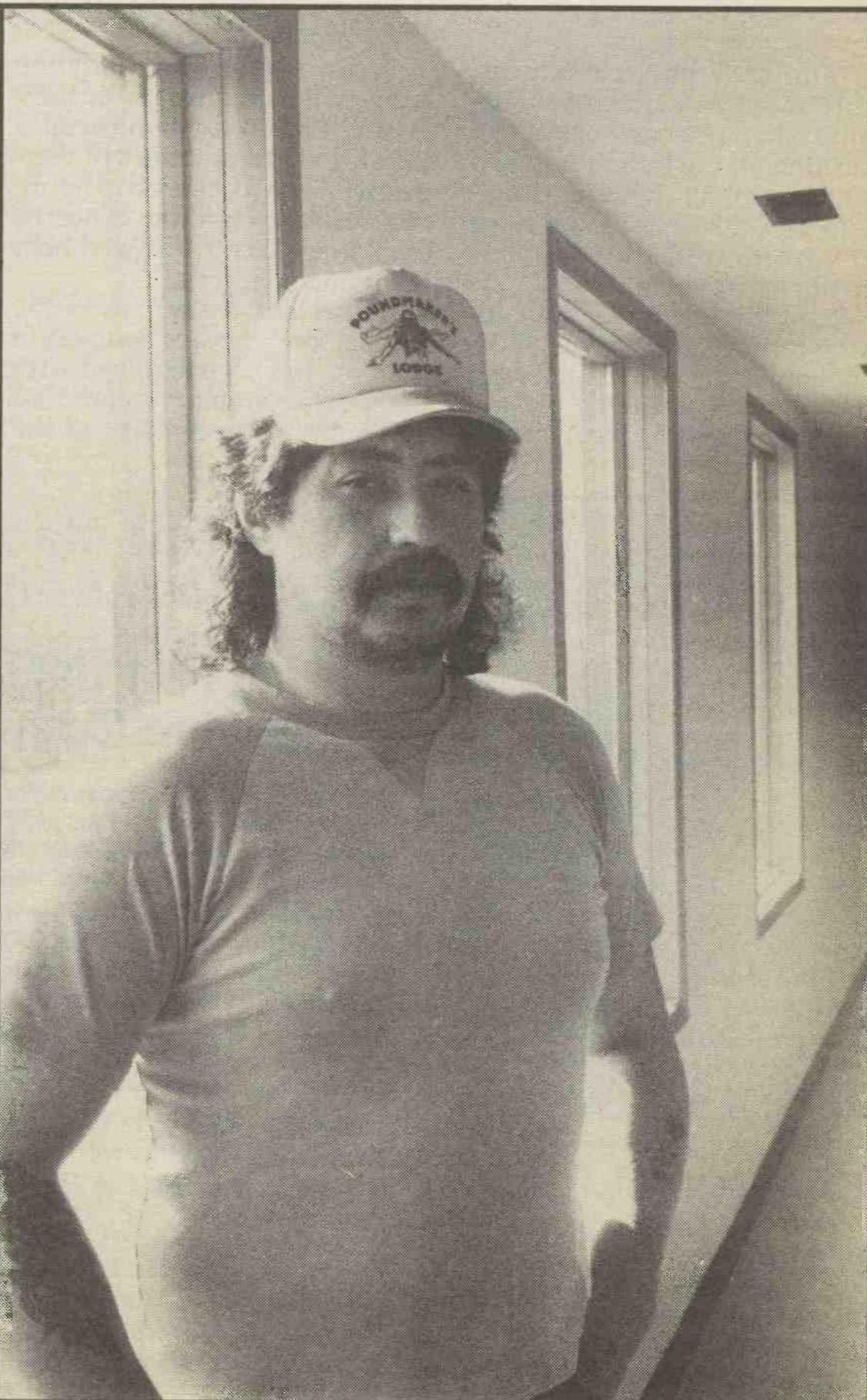
This year the band held its first appreciation banquet in honoring students.

"We are trying to keep our children in school. Simply saying you did good when they bring home good marks is not enough. So we went a step further," he said.

But Horseman said the reserve is lacking in Native cultural activities and spiritual teachings.

"There is no real focus on Native culture like other reserves have," Horseman admits.

"You must remember we are just coming together. Our lack of culture is a concern of ours and it's sad. But we will be doing something about it in the future," he stressed.



Rocky Woodward

**Chief Robert Horseman - The reserve's economy is turning around for the better under his administration.**



Rocky Woodward

**Dale S. Horseman shows just how a universal gym works inside Rec Centre**



Rocky Woodward

**The Recreation Centre is a dream come true for Horse Lake band members**

## Horse Lake

# Fred Gladue loves telling a good story

By Rocky Woodward  
Windspeaker Staff Writer

### HORSE LAKE:

When I first met old-timer Fred Gladue I thought he was a bartender, a barber, or perhaps a well paid speaker. For sure Fred is a story teller.

Fred is in his mid-sixties and lives on the Horse Lake Reserve near Grande Prairie. When I was introduced to him by my tour guide, Wayne Horseman, Fred was more than willing to share a story or two with me.

However, Fred has his own way of telling stories.

A very humorous man, he greeted me as if he'd known me all his life.

"Come on in and make yourself at home. It looks like you need a home," Fred laughed as he and his just as funny friend, Fred Mennell, welcomed me.

Fred has had many encounters with Grizzly bears.

"I shot a moose once when I had little kids with me. When I went to check the moose about 100 yards away, a grizzly bear was standing on top of it."

"Well I didn't ask no questions. It was my moose. The bear knew this so I shot it.

"They took me to court over that grizzly. I won the case but

lost the hide," and both Fred's laugh and laugh.

Then it's the other Fred's turn to have a go at me.

"One time this grizzly chased me. I stopped real sudden, turned and reached my arm way down his throat and...."

"You grabbed his tail and turned him inside out!" finishes Gladue, grabbing the joke away from his friend while both men laugh hysterically.

By this time I got the notion they both were having a great time at my expense.

Fred Gladue remembers a serious story about Annie Gladue.

"Annie is 87 now. She was

attacked by a grizzly. It mauled her pretty bad but she survived the ordeal," Fred said.

"Now, anytime a grizzly bear looks at me cross eyed...I shoot him."

About his lady friend Jean Horseman, Fred said they share everything together, including their home and love. "She'll be 66 pretty soon."

Using an old cliche, Fred adds: "She's not getting older, only better."

"But I still think when she turns 66 I'm going to trade her in for three 22's." Fred and Fred laugh again.

Jean and Fred have been together for 36 years. They live in a

spacious house that is full of pictures of family members and Indian artifacts.

"I had a hard life but I'm making it through," Jean said, recalling the times when she used a horse and sleigh to haul wood home.

And Fred? Well he promised this reporter that the next time I'm back in his neck of the woods to, "Stay longer."

"I have a lifetime of stories to tell you," Fred commented.

When I left, Fred and Fred were still talking. As I walked towards the truck I could hear Fred telling Fred, "Remember that time we met those two bears in the bar..."



Rocky Woodward

**Close friends Fred Mennell and Fred Gladue (R) enjoyed telling 'Tall Tales' to Windspeaker reporter**



Rocky Woodward

**Farm equipment manager Jim Horsman is prepared for fall harvest**

## Native Leaders

# Tireless tribunal chairman works for people

By Diane Parenteau  
Windspeaker Correspondent

## ELIZABETH SETTLEMENT

For over two decades, members of the Elizabeth Settlement have been under the watchful political leadership of lifetime resident Archie Collins.

But after being in the chair for 12 years, he has resigned and accepted the unpreceded position of the Chairman for the Metis Appeal Tribunal.

The settlement has realized a number of changes under Collins who focused on employment and more local autonomy. In the beginning, it was a struggle for Collins who believed Municipal Affairs was working for the Settlement and not the other way around.

"It was a major job just to change the attitude of the Metis Settlements Branch," said Collins. "It's not telling the settlements what to do any more. It's helping them strive for what they want. In the beginning when we had council meetings back in 79/80, we were told the MSB was working themselves out of a job. Now it's starting to



**Archie Collins**

happen.

The 44 year old Metis Leaders' decision to get out of politics was made after he nominated for the Tribunal chairmanship by his local council, chosen for appointment by the Federation all Council and should subsequently be

appointed by the Minister of Municipal Affairs Ken Ronstad following proclamation.

"It took me a good six weeks before I made up my mind," said Collins who in May was re-elected for his 5th 3 year on settlement council.

As he spoke about the difficult decision he faced regarding the job offer, Collins surveyed the movement of settlement members in the community hall where he sat. He now spends 4-5 days of the week in Edmonton while his family and friends remain behind.

"It's a brand new thing," said Collins whose immediate job will include hiring staff and setting up office space. "Then I thought about when I stepped into the chairmanship (in Elizabeth), there was nothing going on here, things were pretty slow. Now things are happening. I figured the Tribunal couldn't be much different. It's a brand new challenge and with the right people, I figure it couldn't be that

hard to set up."

"It wasn't easy just picking up and leaving," he added. "I still have the settlement at heart but I have confidence in the council right now. They can do it."

The Metis Appeal Tribunal was established as an impartial body, apart from the commission and the General Council with funding coming directly from the Provincial Government and serves as a hearing board for land and membership disagreements.

"It has to be seen out by itself somewhere separate from the general council and commission where someone can come and get treated fairly," said Collins.

"It's a faster and smoother way of handling disagreements within the Metis Settlements Land."

The position as chairman called for a level headed person, someone fair and impartial who has been involved with settlement business. A person who is

tough enough to make decisions and have the respect of settlement leaders and members.

"We figured he was the person who could do that kind of job pretty good," said Elizabeth councillor Lawrence Desjarlais who is also one of the Fathers of Federation." Archie knows all about the settlements, the act and has been working right through the accord."

Desjarlais said Collins was a fair man. The kind of man who could get the job done for the good of the people. He has been called above Politics in some ways. "I'm working not only for the settlement but for everyone involved" said Collins.

Collins also has the support of his wife Laura and three children.

"My family is not going to move and I'm not going to move," said Collins who will commute home on weekends and after this thing is up and running I may come back and challenge council again."

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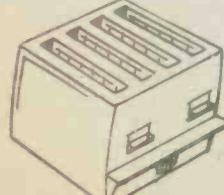


*We salute our Native Leaders throughout Alberta and across Canada*

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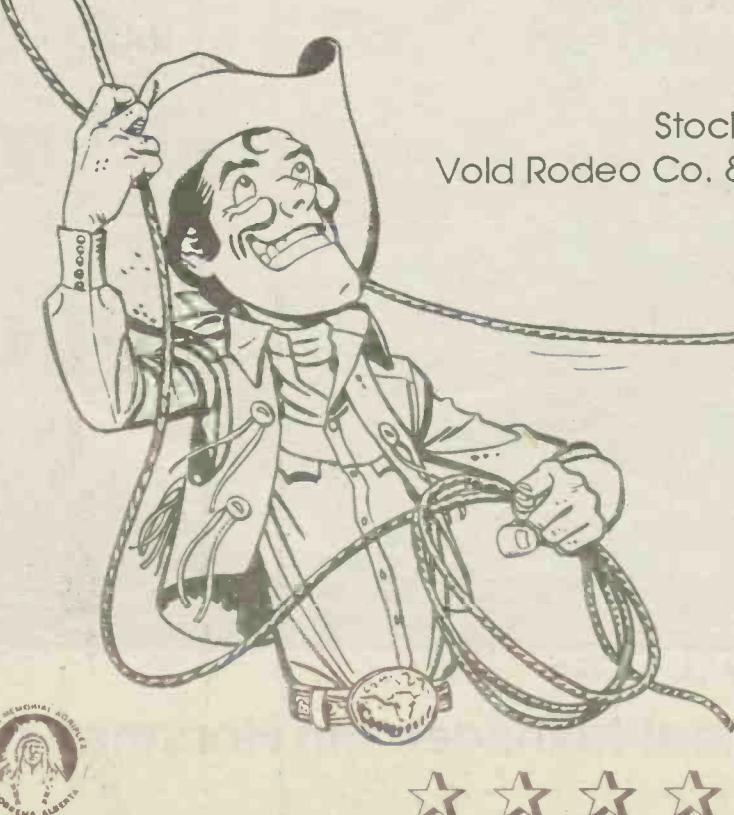
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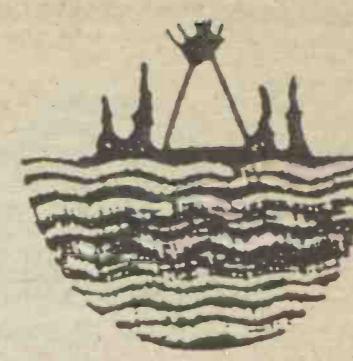
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Previous work experience with Native organizations, preferably in a management capacity. Knowledge in administration, finance control, government programs and human resources. Effective verbal and writing skills. Knowledge of the various funding sources and skills in being able to apply for funding effectively. Sound knowledge in organizational skills. Ability to initiate and coordinate short and long term planning. Public relations skills.

#### SALARY

Negotiable, depending on qualifications.

#### COMPETITION CLOSING DATE

Closing date for applying is 4:30 p.m., October 1, 1990.

Please send resumes marked "CONFIDENTIAL" to the attention of:  
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## The Environment

# Reduce, Recycle, and Reuse

The Treaty Indian Environment Secretariat (TIES), an organization sponsored by the Indian Association of Alberta, promotes action on environmental issues and concerns. Each issue we bring you important environmental information and useful hints to help you start on your personal plan of action. The column will include energy and money-saving tips for your home and your office as well as personal grooming tips. Remember the 3 R's: Reduce, Recycle and Reuse.

#### AT HOME

- Having a party or a barbecue? Have your guests bring their own washable plate, cup and utensils. Your guests will be happy to do their part to help reduce disposable waste. You'll save money too! Plastic utensils, plastic or styrofoam cups and plates are not cheap.

- Take your own shopping bags — both transparent produce bags and the regular supermarket bags with the carrying handles — with you to the store. These bags can be used over and over again. If you put the empty bags in the trunk of your car as soon as you bring home your groceries, you will always have the bags with you.

#### AT WORK

- Rewind adding machine paper. Instead of cutting off adding machine paper after each use, let it roll up. At the end of the roll you can rethread the paper through the machine and print on the unused side.

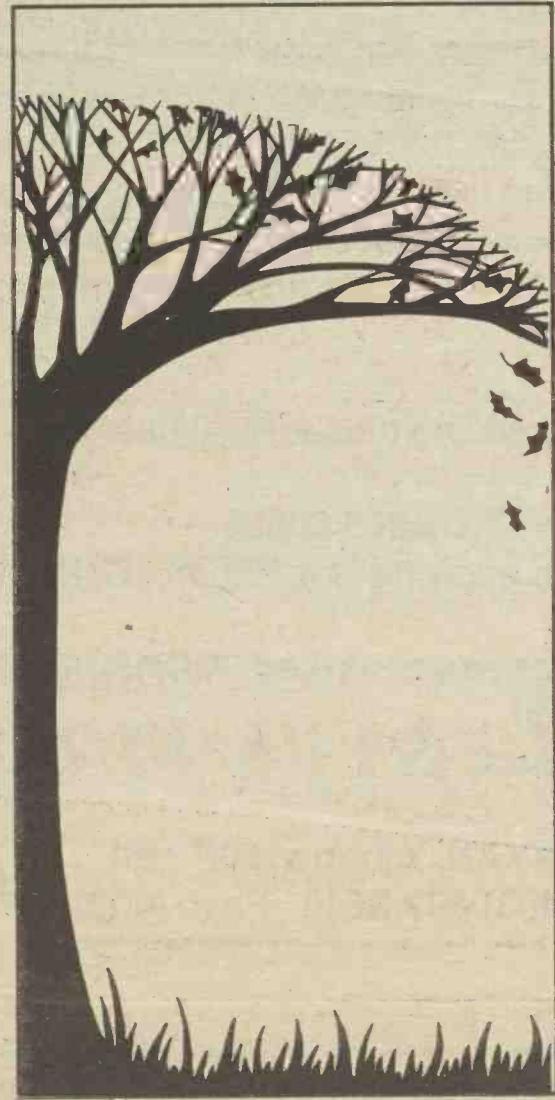
- If your office is purchasing new computer equipment, consider lap top computers. Not only are they convenient, they are more energy efficient than the conventional microcomputer. They use between 10 to 30 per cent less energy.

#### PERSONAL GROOMING

- Choose the least packaged sanitary supplies. A major complaint about sanitary products, apart from the use of bleached pulp, is the excessive and unnecessary use of plastics, which

never break down in the environment. Choose a tampon with a cardboard rather than a plastic applicator. Some sanitary napkins are individually wrapped in plastic and have additional plastic disposal bags — more plastic for the landfill. As an alternative consider sanitary napkins without chlorine-bleached wood pulp, which don't have individual wrappers.

- Choose an unscented soap; fewer chemicals are used to make it. Plain soap works just as well as perfumed soap. Plain glycerine soap can be used in both the sink and the bathtub; you can even use it to wash your hair. You can buy glycerine soap in a drugstore, supermarket, health food store or at a farmers' market.



two-storey house.

It takes years for a tree to grow enough to be made into paper, it takes many forests to make all the paper we use...and throw away. Old paper can be turned into new paper by recycling old paper. Then we'd have more trees and a greener world. And don't use just one side of paper, use the other side for scrap paper. That's recycling too. Find a place where you can put a box for scraps of paper. Ask your parents to help you locate the nearest paper recycling centre.

#### Notice of Temporary Guardianship To:

### ARLENE LYNN CRIER

Take notice that an application for Temporary Guardianship of your children, born on April 18, 1989, February 9, 1988, June 27, 1982, will be made on October 10th at 9:30 a.m. in Wetaskiwin Family Court.

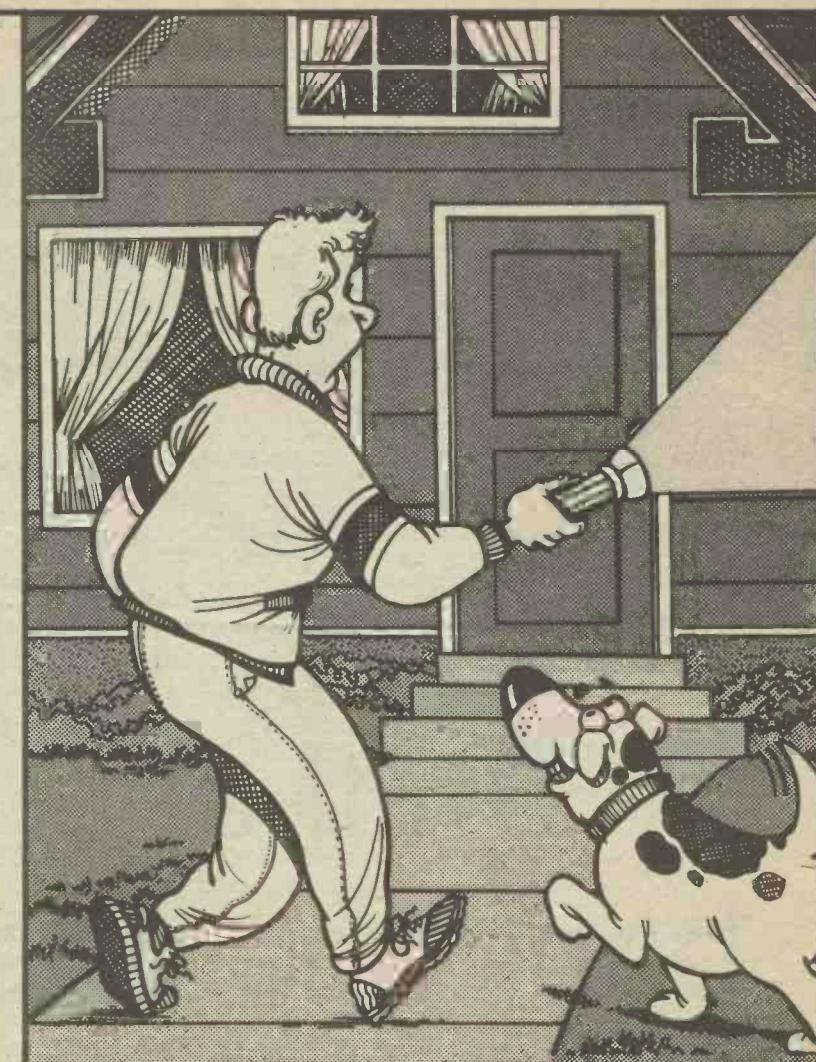
Contact: Shonda Kiester  
Alberta Family and Social Services,  
(city): Wetaskiwin  
Telephone: 352-1297

#### Notice of Review Of Temporary Guardianship To:

### LEANNE THERESA SADDLEBACK and PHILIP ROASTING

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Alberta Family and Social Services,  
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Telephone: 352-1297



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COMMENCEMENT: October 22, 1990

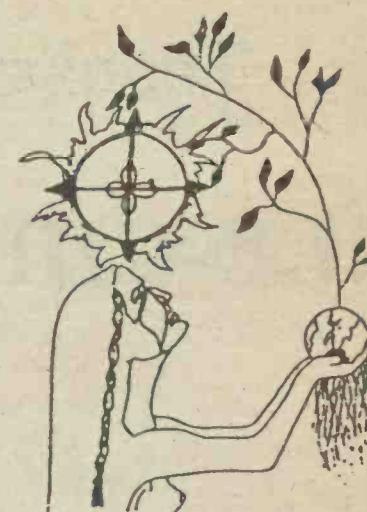
DUTIES: Answering phones, taking accurate messages, all mail responsibilities, typing, filing, minute responsibilities for Board & Staff meetings, photocopying, transferring all Bonnyville Canadian Native Friendship Centre information onto diskettes.

QUALIFICATIONS: Computer literacy, Word Perfect, DBase, Lotus 1, 2, 3, Print Shop, Office Procedures. Work some flexible hours.

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DEADLINE FOR RESUMES OCTOBER 12, 1990



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Bonnyville, Alta.  
T9N 2G5

## Native Leaders

# 'A Sharing with Those Who Know'

By Dianne Meili

The following article is excerpted from "A Sharing with Those Who Know", a book being written by former Windspeaker editor Dianne Meili to commemorate elders from ten different nations in Alberta. The collection of interviews and poetry will be accompanied by color photographs. Dianne Meili is the great-granddaughter of Victoria Calahoo, a well-known Cree elder born in 1860 in the Edmonton area. "A Sharing with Those Who Know" will be published in 1991.

Rose Auger scoops up a handful of black dirt and surveys the freshly tilled garden plot behind the Faust community hall. In her mind, she walks through imaginary rows of leafy vegetables. It's only spring and the garden has just been seeded, but she hopes it won't be long before she's picking red tomatoes and green peas.

Though her ancestors didn't grow food, Rose sees her garden as a necessary "tradition" for the coming years.

"It's not hard to figure out we have to create another way of sustaining ourselves. Indians especially have to keep our earth intact. If we have no more land, we cannot carry out our religion, our traditional ways. We cannot even pick medicine plants."

The Cree medicine woman's moccasins leave tiny imprints in the soft garden dirt as we head back to her two-storey log house, passing by a sweatlodge and woodpile in her yard. Inside her large kitchen, Rose sets coffee cups steaming with strawberry-mint tea on the table and sits down. Her dark eyes are piercing and her expression intense as she continues talking about self-reliance — a must for the future.

"Many Indian people live on reservations. They have all kinds of land. They can sustain themselves by raising domestic animals and growing food. We have to find our own natural way of surviving and go back to our ceremonies.

"Now we have T.V., bingo halls and things like that. It's all out there and it deals with trying to be economically stable. Well, it's a fantasy, a dream, and it's destroying our children and our homes. We have to get back to our traditional life because then you become whole, you're happy . . . you're at peace. You can put in a garden, you can pick your own medicines, your own natural foods. There is so much you can do for yourself which keeps you healthy. You are outside doing these things. In the other world you sit and you lay and you eat and eat and become very unhealthy."

With a feeble body, things just get worse, says Rose, suggesting the sweatlodge is a good place to become healthy again, a place where "your body, mind and spirit are all brought back into balance. It's a purifier of your self and it takes toxins out of your body. It cleans your soul, your spirit."

Rose laughs and refers to the sweatlodge as her people's "treatment centre" because it was used to "put everything in place." She insists "what we had was far superior to anything in this new world to keep us healthy and happy and give us a clear vision of what life should be."

People today have forgotten how to live, Rose insists, and she knows many Native people who are not willing to sacrifice living the strict and powerful way according to the Creator's laws.

She believes this unwillingness will eventually bring destruction.

"There is a prophecy. We know the time is coming. It's a



Rose Auger

time of purification. There will be floods, eruptions . . . many things. The earth is starting to rebel against what is going on — it's so unbalanced. The purification is going to happen and when it does we are going to have to start over. We are near to that time."

The medicine people and prophets Rose travels to meet with in southern Alberta, Saskatchewan and the United States have said for many years that people need to prepare themselves for the purification.

Medicine bundles, sacred songs and ancient ceremonies, used by the first nations on this continent to survive long ago, are once again needed for survival. These sacred things kept the spirits of the people open to the Creator's guidance and love, and kept them firmly connected to the great mystery, Manitou (the Great Spirit).

The word "disconnected" comes up often when Rose discusses the way most people are today. She suggests the first Europeans who landed in North America became disconnected from being "at one" with the land and their Creator because they left their important part of themselves, their spirit connection, she says.

The emphasis was put on economic development instead of human development. Human development is the finding of your identity by looking at your history, your roots. It's a way of life that guides you and helps you to know the right thing to do."

Without this kind of human development, people disconnect from the guidance of the Creator and look to themselves alone for direction, Rose explains. With the spirit connection gone, the mind and body take over, and they "get stuck on themselves and nothing else matters." The mind and body are self-centered and want to find comfort with the least effort.

When people come to Rose to regain their lost spiritual connection, she helps them to realize the world does not revolve around them.

"We have to relate what's around us — be it a tree, a blade of grass or clear spring water," she says, stressing each person must understand he or she is no more important than the Creator's other miracles.

This realization does not come easily to most people who have learned to over-individualize and worry mostly about their own comfort, rendering life much more complicated than it

was meant to be. They have grown up using their minds and not nurturing their spirits. A person must be totally sincere in wanting to know the truth about life, and willing to break down old, deep-seated ideas.

Most people, especially young people, want knowledge right away. "But it doesn't happen like that," says Rose. Peoples' beliefs are layered around them, and the layers are hard to peel off because they're so tough from years of reinforcement. Just like an onion, the layers must be gently peeled away until the soft heart at the centre is exposed.

Rose's house is often home to young people who want to find their identity and re-establish their connection with the Creator. They pray and in the sweatlodge, work in the garden and, Rose hopes, begin to become more aware of the beauty of the land around them.

Their training begins with a give-away — an offering to the teacher. "When you work with an elder, the elder is gifted in a certain way and he uses the gift to help you. So for me, you must bring four colors (of cloth), three packs of tobacco and a gift. It should be something that makes you feel good to give away or something that hurts you to give away."

Once the offering is made, the giver receives his or her Indian name in a ceremony. This is an important rite because it gives the seeker an identity, it reflects their true nature. It is who they are.

"You have a helper in the spirit world who is with you all the time. It's like your double in the spirit world. That's who you are. That's your Indian name, your real name."

"You begin to understand yourself, why you are the way you are, because your name teaches you that."

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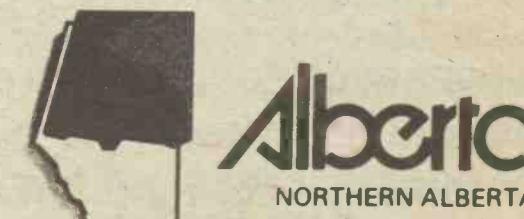
### NADC Public Forum

High Prairie  
7:30 p.m., Tuesday, October 16, 1990  
Downtown Elks Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Pearl Calahasen at 523-3171 or 427-1859, or the Northern Development Branch in Peace River at 624-6274 for assistance.



## The Environment

# Bison Kill Condemned

By Amy Santoro  
Special to Windspeaker

Natives are condemning a Federal Report released August 29 that calls for the slaughter of 4,200 bison at Wood Buffalo National Park.

George Kurszewski a spokesman for several Native Bands near the park, which straddles the border between Alberta and the Northwest Territories, says the killing of the bison is an unwarranted measure.

Kurszewski, a buffalo hunter from Fort Smith, British Columbia, says the panel based their recommendations on information that is thirty five years old.

"They're guessing because no new studies have been done to determine how extensive the disease is," says Kurszewski. "What's the rush, the problem may not be as severe as the panel suggests".

The herd, located in the 44,800 kilometer park is infected with tuberculosis and brucellosis. William Fuller, a wildlife biologist and member of the Federal Environmental Panel, says the risk is unacceptable.

"The infected plains and wood buffalo will spread the disease to cattle, other buffalo, and even humans", says Fuller.

He says the only way to deal with the disease is to eliminate the problem.

The panel recommended that the herd be lured into corrals and shot. Those that are missed by the process will be hunted down by helicopter or snowmobile until there are none left. This

process would take four years to complete.

Neils Damgaard, of the Alberta Fish and Game Association, a non-profit group that promotes the conservation of fish and wildlife, says the panel did not have the studies needed to make a decision on the fate of the bison.

"From a scientific basis, I have no qualms about killing them if the studies are there, but they're not".

The federal panel says the infection rate is thirty to fifty percent. But Damgaard says that data is ancient. He says there may actually be a drop in the infection rate.

The association's own studies indicate an infection rate of under six percent."

University of Alberta wildlife disease specialist says Damgaard's argument is irrelevant.

"The prevalence of the disease doesn't mean much. It's like saying someone is just a wee bit pregnant", says William Samuel. Samuel admits the studies are old but he says nonetheless the report is scientifically honest.

"The report is balanced because the panel went overboard to please everyone. It particularly focused on the preservation of the Wood Buffalo."

The panel recommended a repopulation strategy to ensure the rarer Wood Buffalo gene is saved. The panel suggested that about 200 animals from the wild that most resemble the Wood Buffalo be bred separately. Once proven to be disease free, they would be reintroduced into the park. Another 240 disease free

buffalo would be taken from Elk Island National Park, bred released. Fuller says this recommendation will ensure the genetic diversity of the animal.

"We won't just kill off the wild herd. We're committed to repopulation. If all goes well, 1,300 buffalo will be ready for release in about eight years."

**We depend on the bison for food. It's our livelihood. They took the easy way out.**

In order to prove how strong the panel's commitment to repopulation is, Fuller says they recommended that breeding pens be set up before the hunt starts.

But regardless of the panel's submittion to replenish the herd, Harvey Denechoan, chief of Dene-Tha band north of Highlevel, says natives in the area are opposed to the slaughter because there are other alternatives.

"The best recommendation the panel could follow is to separate the diseased bison and save the ones that are disease free."

Samuel says that the complicated skin test required to detect the presence of tuberculosis and brucellosis does not work well in the bison. Besides which, he says, no vaccine exists for the disease.

The panel gave the most efficient solution to a longtime problem. They have all the evidence and now they must act on it," says Samuel. "It's a no win situation for everyone, but killing them is the best option."

But how can the panel decide what the best solution is, says Denechoan, if they were not dealing with the most current data.

"They were asked to give the latest figures at the hearings and they couldn't. Still, they went ahead with the proposal to kill them."

Berna Unka, chief of the Denino band in Fort Resolution, says the elders maintain the federal panel failed to explore more reasonable measures to eliminate

An Edmonton environmental consultant says that is the nub of the whole debate.

"The cattlemen want to grow cows all over," says Tooker Gomberg. "You can't modify every eco-system just so you can raise cows."

Gomberg wants the government to leave the eco-system intact.

"Once again it's a disgusting example of humans interfering with nature. Cows don't belong in that park. And if the bisons are diseased, nature will eradicate them."

But the panel along with Samuel insist that the disease will not die out naturally.

"That's ridiculous. If nature was going to take care of the disease should have done it long time ago," says Samuel. "We screwed up from the start, so how can you expect nature to take care of it?"

The contamination was introduced in the 1920's when 6,000 plains buffalo were transplanted from central Alberta to the park because of a shortage of grazing land. The plains buffalo, infected with tuberculosis and brucellosis, then bred with the wood buffalo producing a hybrid offspring that are infected to this day.

No exact date was given for the hunt, but the panel recommended it be undertaken in the winter when the bison are easy to spot. The report, however, must still be approved by Federal Government minister Robert de Cotret and agriculture minister Don Mazankowski.

Unka says the ministers should not respond before native leaders have had a chance to study the report together. She says the leaders plan to meet in Fort Resolution on October 4.

### EMPLOYMENT OPPORTUNITY

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- Formal training in the area of chemical abuse is a requirement.
- Certification as an alcohol counsellor (C.A.C) an asset. A career goal of upgrading formal education in the substance abuse field will be considered.
- A minimum of one year of supervisory experience in a human services setting
- A thorough knowledge of Native Culture
- Fluency in both Cree & English an asset
- Good verbal and written communication skills is a requirement
- Must exhibit a therapeutic orientation and a nurturing personality
- Computer experience an asset
- Must hold a valid driver's license
- Experience doing voluntary community work an asset

Deadline for applications is Friday, October 5, 1990.

Please submit resumes or applications to the:

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**General Delivery**  
**Onion Lake, Saskatchewan**  
**S0M 2E0**  
**or call (306) 344-2094 for further information.**

### EMPLOYMENT OPPORTUNITY

An Executive Director is required immediately at the Ekwasheet Rehab Centre located on the Onion Lake Reserve.

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#### Primary Areas of Responsibility

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- Personnel Administration
- Program Administration
- Facility Management
- Assigned Board Duties

#### Basic Qualifications

- A minimum of three (3) years of managerial experience
- A thorough knowledge of basic accounting
- A minimum of four years abstinence from the use of both alcohol & drugs
- A thorough knowledge of native culture
- Fluency in both Cree & English an asset
- Work experience in the addictions field an asset
- Computer experience an asset

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## Sports

# Alexander Teepee Crawlers win 1990 NIAA

By Keith Matthew

SIOUX CITY, IOWA

For Alberta's Alexander Teepee Crawlers and California's Petaluma Chilkats the cornfields of Iowa proved to be the Field of Dreams at the national fastball championships in Sioux City, Sept 6-9.

The Teepee Crawlers ended the seven year reign of defending men's champs B.C. Arrows in a thrilling two game final which lasted until early Monday morning.

A long B side trip in the men's final was set up when B.C. Arrows were upset 2-0 by Saskatchewan's Ochapowace Thunder on Saturday before the final day of competition.

Meanwhile upstart Alexander were cruising towards their destiny and went without a loss until the first of two final games. In their march to their first ever

national championship Alexander took the high road by beating six other teams.

The B.C. Arrows, after losing to Ochapowace, faced a circuitous route to the finals. They played five games straight on the final day under Iowa's unusually brassy skies. Temperatures reached a balmy 32 degrees centigrade during the tournament's final day.

Although the arrows won the first game 1-0 in 13 innings in a hotly contested pitcher's duel between Alexander's Lyle Norman and Arrow's Darren Zack, the final game proved to be anti-climactic.

Alexander opened the final game's first inning by scoring seven runs and then iron man pitcher Lyle Norman took over and shut down a struggling Arrow's offence which would only touch him for three runs. The Crawlers on the other hand would score one more run off of

Zack who went the distance in a losing cause. The final score Alexander 8, B.C. Arrows 3.

After losing their first game to the Arrows the Teepee Crawlers knew they had to regroup and be ready in the second game.

"We knew that we had to let it

go and we talked about the loss. We always blow one. That was the one we blew and we just knew we had to dig in," said player/coach Rupert Arcand.

"Last year we took third and this year we weren't going to settle for anything less than first," he added.

The final game strategy was to make the Arrows work for everything they got on offence and defence.

We wanted them to play the ball and throw it all the time because we knew they were tired and

hurting. They had been on the field since eight o'clock in the morning," said Arcand, after his team's surprising championship win over the Arrows.

In women's action Canada national champs, the Six Nations Native Daughters, were hoping

for a repeat performance similar to last year when they came through the back door to win the national baseball title.

However, the California Petaluma Chilkats ended that dream in a tense 1-0 win in the final game.

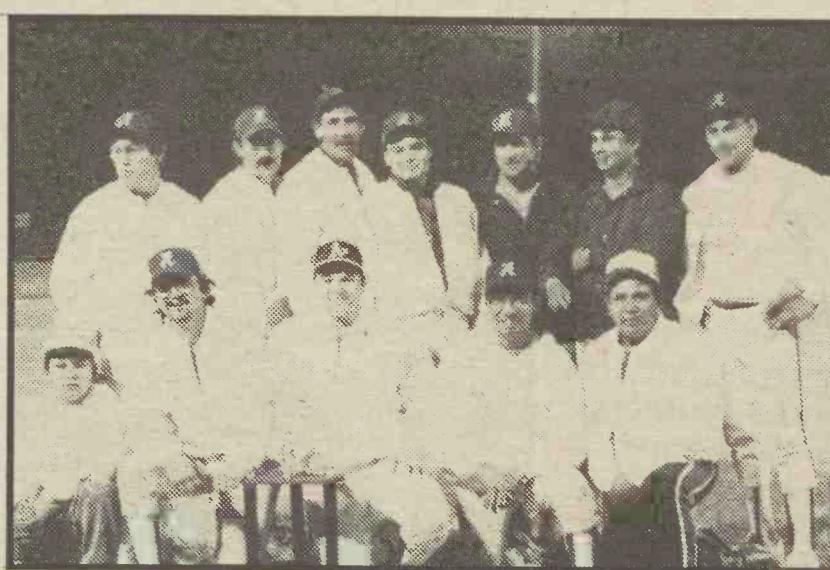
For Six Nations Native Daughters it was their third trip to the North American Championships.

"In Sacramento, California we placed second and in Albuquerque, New Mexico we placed third," said Native Daughters' captain and catcher Nince Hill.

Prior to the final game the Chilkats had beaten the Native Daughters 5-2 to set up the back door challenge.

Chilkats' coach Slim Aguilar said his team was ready for the final game. "We knew they were tough because they do a lot of hitting and they have a good pitcher," said Aguilar.

At the top of the seventh with the score knotted at 0-0 the Chilkats made no mistake when they advanced a runner to second with two out. Hitter Paula Smith laced a sharp single up the middle to score Chilkats pitcher Dena Pitts for the only run.



Alexander Teepee Crawlers: NIAA 1990 Men's Champs

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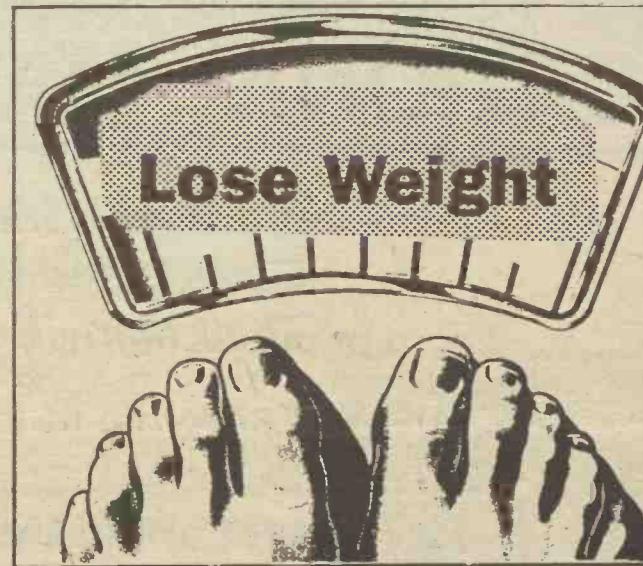
Pour accroître vos possibilités d'affaires, vous devez vous assurer que votre entreprise est enregistrée dans le Répertoire des entrepreneurs autochtones du ministère des Affaires indiennes et du Nord canadien.

Le Répertoire constitue une des listes de référence utilisées par les bureaux du Ministère à l'Administration centrale et dans les régions, lesquels se sont regroupés pour attribuer plus de 1 300 marches pour services professionnels et non-professionnels au cours de l'année financière 1989-1990.

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The educational program of the successful candidates will have special relevance to economic development for Native peoples in Canada. Preference will be given on the basis of academic excellence, but work-related experience with potential for initiative and leadership qualities will be taken into account. The subject areas that have direct bearing on economic development will be considered, and the applicability of the course of study to Native economic development must be demonstrated.

The awards are open to Native students who are Canadian citizens or permanent residents of Canada. These awards are made possible by a contribution from the Native Economic Development Program, Government of Canada.

For information and application material, write to:  
Association of Canadian Universities for Northern Studies  
130 Albert Street, Suite 1915  
Ottawa, Ontario K1P 5G4  
Tel. 613-238-3525

Applications are to be received by November 1st, 1990

## Entertainment

# Two Feathers on the comeback trail

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Shannon Two Feathers is back.

The versatile singer-songwriter who made his name big in the "golden days of summer", back in the 60s is now in the process of cutting his seventh album.

His latest recording to be released sometime this fall has all the makings of a hit album. Not bad for a Saulteau Indian from Sandy Bay, Manitoba, who many thought years ago, would not amount to anything.

Two Feathers climbed to the top of the country record charts with 'The Prisoner' after RCA records signed him to a recording contract.

It was his proudest moment and today he thanks such well known Nashville, Tennessee artists as Chet Atkins and Johnny Cash for much of his success.

"When I first went to Nash-

ville I thought I had landed somewhere in South Carolina. The 'N' was missing from the airport sign," Two Feathers laughs.

"But once I got on even terms with Nashville artists, it became easier," he adds.

Two Feathers remembers it was Atkins who believed in him the most.

"Someday you'll be signed with a top recording company. Just stick with it," Chet said to me," says Two Feathers.

When 'The Prisoner' hit the country charts, it was Atkins who telephoned Two Feathers, then living in Saskatchewan, to congratulate him.

From that moment on there was no looking back for Two Feathers.

Another RCA recording of his, Sweet Gypsy Hair, fared about as well as The Prisoner, and Two Feathers suddenly found himself booked solid on tours across the country.

In the studio, he continued to produce album after album.



Shannon Two Feathers

When he was not producing albums he spent much of his time making guest appearances in schools, writing song material and painting, another love of his.

"Basically music and art are my first loves."

"Next year I will be doing major art work for the Mee-was-in Valley Authority Artifact centre in northern Saskatchewan," Two Feathers said.

Although there is a country flair in Two Feathers' voice, it's his own style and it's one that is good country listening.

A composer of his own music arrangements and lyrics, Two Feathers' work belongs at the top with other country writers.

In his new album Separation Blue he adds his pen and paint brush style to describe the separation between two lovers in the album's title song of the same name.

"I'll paint you a picture with a touch of life,  
some in living color and some in black and white,  
about a man and a woman like me and you,  
I'll paint you a picture separation blue."

Two Feathers' description in every song he writes brings the listener into the story, regardless if the song is sad, up-tempo or a

ballad.

Yet he remains within the boundaries of professional song writing. In the chorus of Separation Blue, he writes.

"You're going about believing it's a darn good life,  
and you say you'll never leave  
but you know it's a lie,  
cause the whole damn world is counting on you,  
to add a little touch of separation blue."

His songs carry a hint of the past—his past.

"The Dreams of Maggie Johnson, and Main Street Angle. Most of my songs are about real life," Two Feathers said about the songs on the Separation Blue album.

Two Feathers has been in Edmonton for about three months. He did the theme song for Poundmaker's/Nechi centre for the up-coming National Addictions Week.

And he is now working in Edmonton with music producer Gary Dere on his seventh album, Keep the Circle Strong.

"That isn't the name for the album but it's what I'm calling it for now," Two Feathers said.

He said this album of songs will be basically traditional Native songs.

"I'm really getting back into it. This album will probably be released in the spring of 1991," commented Two Feathers.

Meanwhile Two Feathers said he will not be performing. "Not until near Christmas at least. The album work keeps me too busy in the studio."

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- Work and liaison with government and other community agencies.

QUALIFICATIONS:

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## Native Leaders

# Listening is important key to success

by Dianne Meili  
Windspeaker Correspondent

Chief Roy Whitney is a confident man.

This morning, sipping coffee in his office on the Sarcee Reserve, just west of Calgary, he quietly forecasts a new beginning for aboriginal Canada.

"Oka needed to happen, I'm a firm believer in destiny. We've gotten our point across and Canada realizes it has not fulfilled its obligations to treaties and land claims. But we can't let this recognition die," says Whitney, who believes a return to "the treaty process" is required before land claims and self-government can be pushed past the federal government.

"When we signed treaties we never signed away any of our rights in terms of government and that's where our own new government will come from. We need to go back now and look at the spirit and intent of those treaties with our people. We need to

converse about it and teach our young people what those treaties were."

Work has begun amongst Sarcee band members to interpret the real, empowering meaning of Treaty 7.

"And that work has to happen because it will be our vehicle in terms of negotiating with the federal government—and it won't be at the departmental level. It will be on the basis of government to government. That's the whole thing that needed to come out of Oka," Whitney says.

Believing the Department of Indian Affairs will someday be obsolete, Whitney proposes it should be made answerable to a board of directors made up of Indian chiefs, citizens and business people until that time.

"Canada has parole boards, agricultural boards and a Petro Canada board of directors to determine policies. Yet the Department of Indian Affairs remains single-minded in its ap-

proach to issues that must change. Why shouldn't its top bureaucrats be made answerable to a body of Indian people?" he asks.

Whitney, 36, awaits government reform with the same optimism he expects for his band's reclamation of 948 acres of land from the Department of National Defence.

"The army camp is our priority. In my heart I know we're going to win. We're going to get that land back. So for us, our next step is to begin planning what we're going to do with it," Whitney said.

The land located just north of the reserve was sold to the government in 1952, but Whitney says lawyers are looking at "illegal terms in the language of the agreement."

"The band is also claiming the government looked after its own interests in making the sale."

With band membership at 900 and climbing, "we're going to need that land in the future," says Whitney. "We need our own economic base and we're going to need jobs."

His own career in band leadership began when he was just 21. After graduating from the Calgary school system, he immersed himself in business administration studies—but with trepidation.

"I didn't really enjoy it. It wasn't my niche in life and I couldn't see myself doing it for a long time. Then the old people came to me and said they'd like to see me run for council. And right then I thought I could change the world. But those years taught me well," recalls Whitney.

After acting as councillor, Whitney was voted in as Chief and is now entering his fourth year in the position.

"There's no way to prepare for this kind of leadership unless chieftainship is in your family. When I came in I didn't know a dam thing about it and it showed. I mean I was scared...I didn't know what I was laying claim to," he says.

"The other week someone in the city said they'd heard I was probably the most democratic chief in the province. I told them they probably didn't know all that many chiefs, but that's how I

see myself. Older people think the chief should always have the last say, so if they come to me I will make the decision, but generally I think it's important that the band council be included.

are people taking alcohol and drugs? To me it says they want out of their lives. It's too unbearable for whatever reason. I think we need to come out of this denial that there's a problem.



Dianne Meili

Roy Whitney

There are nine elected councillors and sometimes I don't totally agree with their decisions, but I usually don't override them."

When the stress of leadership threatens to disrupt his inner peace, Whitney turns to his 87-year-old uncle, Frank One Spot.

"I don't go to him for advice, more just to be with him. You can go to elders and they'll know something's wrong but they don't pry. I don't go with a specific issue. Why burden them? They've had their share of problems. I go because of the calmness elders have about them. It clears my thoughts...and he says a prayer for me. It gets me going again."

A question Whitney doesn't have an immediate answer for is how to stop drug and alcohol abuse on the reserve. Last year a number of suicides left the community in a state of shock.

"That really bothers me. Why

Physical abuse, sexual abuse, family violence...we don't talk about the issues. In most communities you don't see people talking about sexuality. Yet, sexual abuse is probably very prevalent. Denial is killing our people."

Attempts have been made to address the problem. A series of workshops dealing with the expression of grief was initially well-received by the community but the success soon declined.

"People started to lose interest and then they went back into their own little worlds again. We forget about it until another death comes along. Yet we (the leadership) can only put support mechanisms in place...help these individuals through things, like drug abuse. It's a blanket over the underlying problem. We have to help them get through the denial and back to their inner strength...that gift the Creator gave them," says Whitney.

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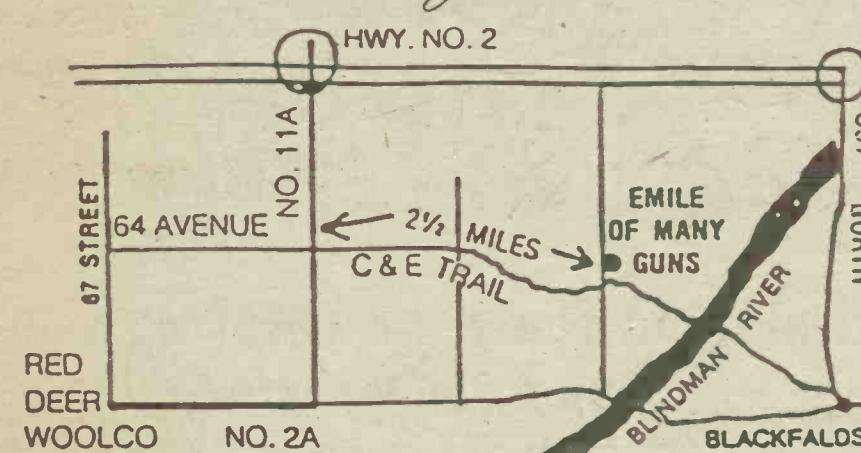


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## Saluting our Native Leaders throughout Canada

I would like to wish all of the athletes who competed in the first-ever North American Indigenous Games in Edmonton, my very best wishes and congratulations.

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**Sports**

# Recovered rodeo veteran wins again

By Jim Goodstriker  
Windspeaker Correspondent

HOBBEWA, ALTA.

Standoff cowboy Dallas Young Pine was out of rodeo competitions with a pulled groin for six weeks.

But he demonstrated he has fully recovered from his injury by capturing the all-around trophy buckle at the T-Bar-C rodeo in Hobbema.

The 32 year-old rodeo veteran won a total of \$458 in the bareback and saddle bronc events.

Young Pine and another well known bareback rider, Bill T. Head, split for first and second place in the bareback event each with 70 points.

In the saddle bronc event Young Pine rode three horses (two re-rides) to gain a split with Harold Blyam. Judges awarded both riders 65 points.

He says he is comfortable with his successes.

"My goal is to make it to the

INFR finals (Indian National Finals Rodeo) in Albuquerque this year.

"I feel good both physically and mentally and this win adds to my confidence," Young Pine said after he was presented with the all-around trophy buckle.

Young Pine has already qualified in two events for the Indian Rodeo Cowboys Association (IRCA) finals.

The IRCA finals will be held in Morley, Oct. 25-28.

Bronc riding honors went to Lionel Wildman of Morley. Wildman spurred his way to a 70 point ride on Crane's Hotshot to win \$353.

Lewis Little Bear captured second place with 66 points for \$270 in purse money.

And Curtis Taypotat and Harold Blyam split for third and fourth positions in the bareback event with 69 points. They split \$267 for their efforts.

Bull riding is always a crowd pleaser event.

Edmonton's Collin Wil-

lier and local Hobbema favorite Gregg Louis didn't let the crowd down. Both cowboys had wild rides on mean bulls, but eight seconds later they beat the clock for a share of first place with 75 points each.

Willier and Louis split first place and \$390 each in winnings.

In steer wrestling local cowboy Dennis Louis posted a run of 4.8 seconds, after missing on the first try. Louis split first place with Morley's Bruce Labelle.

Robert Bruised Head and Jay Bob Lytle took down their steers in 5.4 seconds to share third and fourth place.

Larry Bull of Hobbema, came up with his second straight IRCA calf roping win with a smooth 9.5 seconds. Bull won \$481 for first place.

Clem Crawler was second with a time of 9.6 seconds. It earned him \$368.

And Levi Blackwater Jr. took third place with 9.7 seconds for \$255.

It was well worth the wait for

team roping pair, Ollie Benjamin and Troy Crawler of Morley. With the roar of the crowds approval they captured first place in team roping in 7.4 seconds.

Rudy and Maurice McLean also of Morley stopped the clock at 11.5 seconds for second place, and Keith Johnson and Earl Littlechild placed third with 12.9 seconds.

A tough pen of young bulls gave 30 little league steer riders a real test.

After two days of hard bull riding three of the young cowboys were tied for top spot.

Six year old Boyce Fox from Morley made a spectacular IRCA debut when he tied Kamloops B.C. rider Ty Gottfriedson and Hobbema's David Okeymow for first place with his 68 point ride.

Each rider received \$168 for their efforts.

And Jodi Hibbs from Cut Bank, Montana who already cinched first place for the IRCA junior barrel racing title, added to her current lead by winning the T-Bar-C barrel racing event in 18.813 seconds.

Nicole Chalifoux captured second spot with a time of 19.862, and Stana Wesley took third with 19.880.

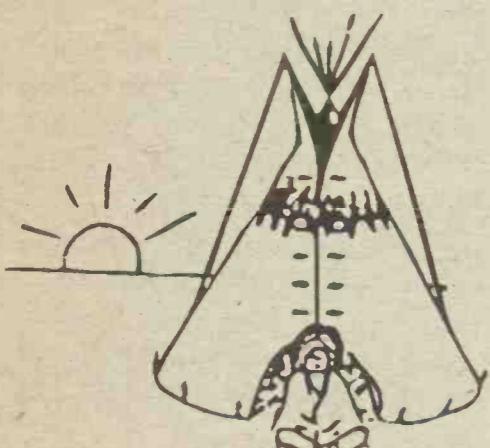
The senior division barrel racing competition was won by Carmen Houle of Ponoka, with a running time of 18.512.

Standoff's Jackie Little Bear posted second at 18.595, and Traci Vaile and Ann Blackwater posted runs of 18.904 and 19.013 for third and fourth place, respectively.



Dallas Young Pine rides to victory as all-round cowboy at Hobbema rodeo

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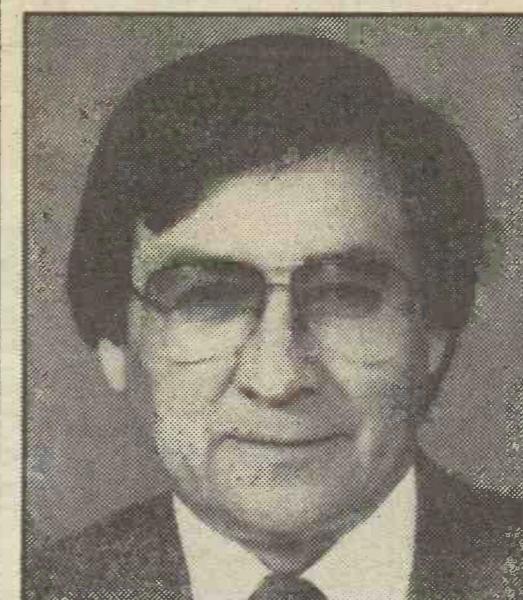
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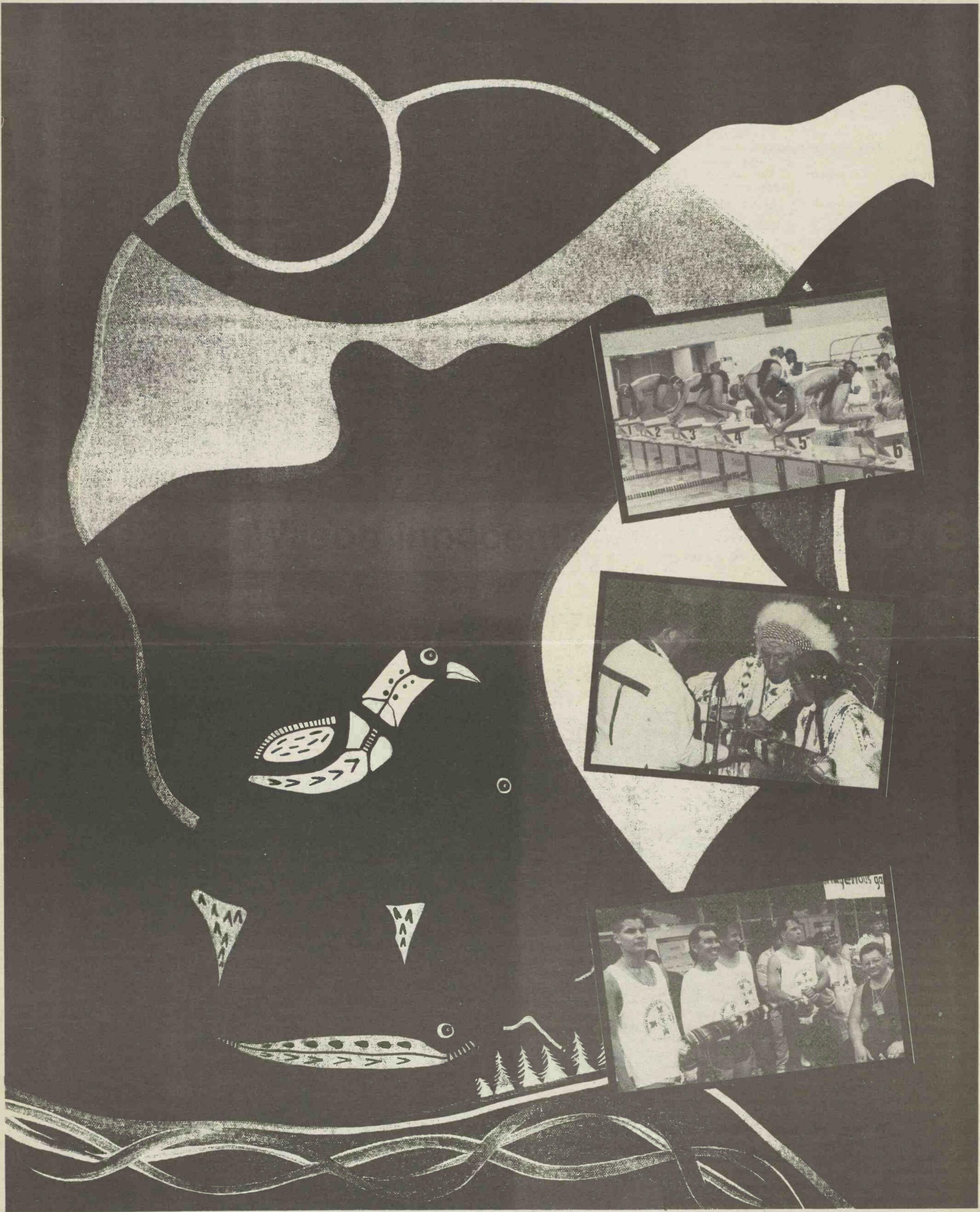
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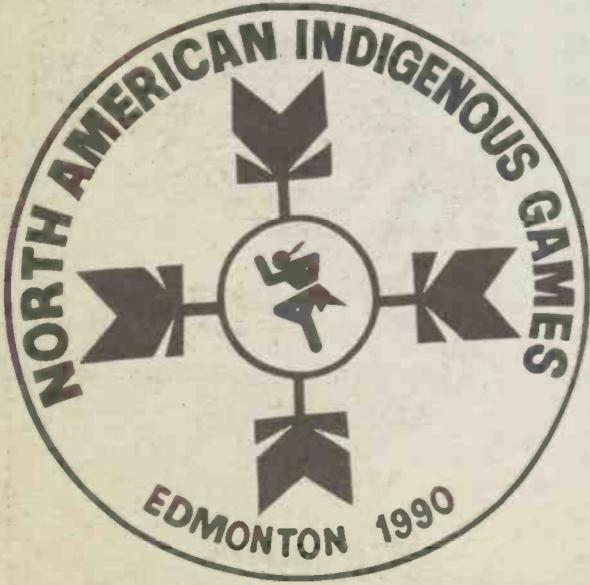
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# NORTH AMERICAN INDIGENOUS GAMES

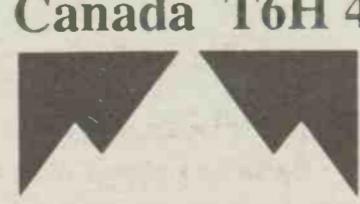
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Charles Wood - Chairman

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*"A new approach to community and personal development"*

## PHILOSOPHY

We live in a time of rapid change, transitioning our past and the 21st Century. New decisions are required of us as individuals and communities daily. We require new answers and innovative options to meet these challenges.

Bearwoman & Associates can provide the knowledge and skills to empower you and your community to move forward in a positive direction. We believe deeply in the need to live our lives in a wholistic manner; all decisions and actions are related.

Traditional teachings advise that this is the time for Native communities to take our rightful place in the world community. Working toward our empowerment and rejuvenation is the goal of Bearwoman & Associates.



Staff members

### INDIAN LEADERSHIP FOR THE 1990'S

Bearwoman & Associates will be hosting a four day seminar on the Hawaiian Island of Maui that will cover how our culture and traditions assist us with situations and trends that will affect our people through the 1990's. The training will be a time of introspection and relaxation. We will look at innovative means to finding solutions to the problems facing our communities now and in the future.

Both options include accommodation and transportation to and from the airport in Honolulu and Maui. Flight departures will be on Nov. 18 and will return for Option #1 on Nov. 25 and for Option #2 on Nov. 22. All costs listed above are per individual. Note that Eastern participants may be required to spend a night in Vancouver or Honolulu at an additional cost, due to flight availability.

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**MODULE ONE:** Personal Awareness SEPT. 24-27, 1990  
**MODULE TWO:** A.C.O.A. Co-dependency NOV. 5, 6, 7, 1990  
**MODULE THREE:** Healing our Spirit DEC. 3, 4, 5, 1990  
**MODULE FOUR:** Family Violence FEB. 4, 5, 6, 1991  
**MODULE FIVE:** Support Groups/Group Dynamics APR. 8, 9, 10, 1991

## ABOUT THE FOUNDER

Adele Arcand (Bearwoman), a Cree Indian from the Alexander Reserve in Alberta, has been successfully involved in Native Community development for 15 years.

Among her list of accomplishments are; Executive Director for the Kipohtakaw Education Centre for the last 10 years, an Alberta Representative on NIEC and a founding member of the NIEF, Chairperson of Alberta Indian Education Task Force and the Alberta Indian Education Committee. Adele currently is a board member for the School of Native Studies, at the U of A. She has been involved in all areas of Indian Government at various times is an outspoken proponent for healthier Indian Communities.

## THE DREAM

The dream is that through Bearwoman & Associates we will bring together the best technicians, trainers and community developers to assist in the empowerment of our people.

That this team of specialists will help the communities to do the necessary comprehensive planning, training and skills enhancement to develop healthy, balanced and economically viable Indian communities.

These communities will be able to successfully incorporate the traditional and contemporary values and skills to enable them to step into the 21st Century as leaders of flourishing communities.

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### PERSONAL DEVELOPMENT

- Communication Skills
- Inter-relationships
- Team Building

### SPIRITUAL CULTURAL

- Native Awareness/Race Relations
- Values Clarifications
- Environmental Issues

### EDUCATION

- Comprehensive Planning
- Local Control/School Board Training
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- Policy Development
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- Child Welfare
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- Funding

### ECONOMIC DEVELOPMENT

- Entrepreneurial Training
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### GOVERNANCE

- Long Range Comprehensive Planning
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## WORKSHOPS

### THE DREAM WORKSHOP (ADVANCED)

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OCT. 30, 1990 9:00 a.m. - 5:00 p.m.  
OCT. 31, 1990 9:00 a.m. - 5:00 p.m.  
NOV. 1, 1990 9:00 a.m. - 5:00 p.m.

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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 interrupting their lives.

SEPT. 28, 1990 7:00 p.m. to 10:00 p.m.  
SEPT. 29, 1990 10:00 a.m. - 6:00 p.m.  
SEPT. 30, 1990 10:00 a.m. - 2:00 p.m.

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CO-FACILITATED BY MILLIE CALLIHOO

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OCT. 5, 1990 7:00 p.m. - 10:00 p.m.  
OCT. 6, 1990 10:00 a.m. - 4:00 p.m.  
OCT. 7, 1990 10:00 a.m. - 2:00 p.m.  
OCT. 12, 1990 7:00 p.m. - 10:00 p.m.  
OCT. 13, 1990 9:00 a.m. - 12:00 p.m.  
OCT. 14, 1990 9:00 a.m. - 12:00 p.m.