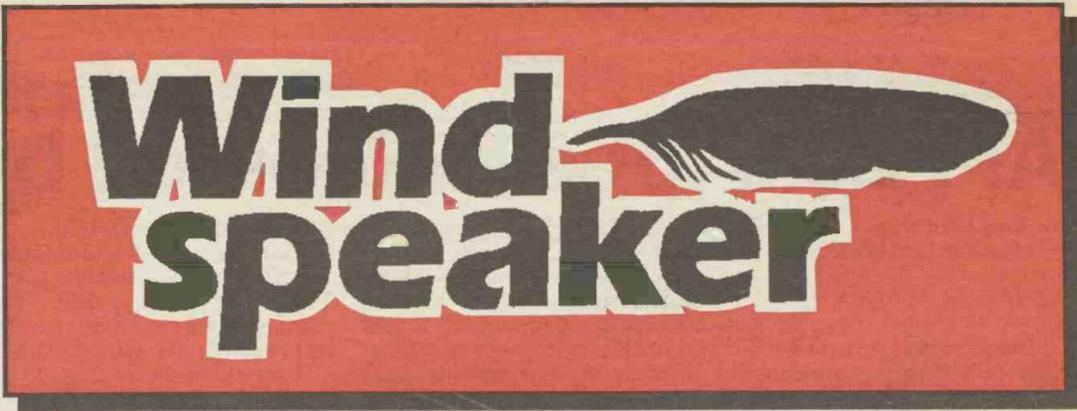


INSIDE



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January 18, 1991

North America's leading Native newspaper

Volume 8 No.21



Dianne Meili

Elder Dorothy Smallboy of Smallboy's Camp in the Rocky Mountains is one of the featured elders in *A Sharing With Those Who Know*, a book being written by former *Windspeaker* editor Dianne Meili to commemorate elders from the 10 different nations in Alberta. The book will be published in 1991.

Re-opening of wells prompts threat by Chief Ominayak

By Amy Santoro
Windspeaker Staff Writer

LUBICON LAKE NATION, ALTA.

The chief of the Lubicon Lake Nation says Norcen Energy Resources will be "dealt with" for re-opening its wells.

Bernard Ominayak says he cannot "specify how Norcen will be dealt with," but he says the company is "stealing our resources and we intend to follow through with our position. We're not going to sit back. We're moving in and we'll pick the time and the place."

Peace River RCMP Staff Sgt. Lynn Julyan says "if the Lubicons commit any illegal activities we will investigate them."

Norcen decided to re-open 18 wells, which had been shut-in since Nov. 30 1989 after threats of sabotage from Lubicon members, because the shut-in wells were not helping to resolve the dispute between the Lubicons and both levels of government, says Steven Nengle, Norcen's manager of northern production.

"It's a matter of economics for us. This is a dispute between the band and the government. We're just caught in the middle."

The first well was re-opened Dec. 5. The others were re-opened within two weeks.

A Norcen news release estimated lost revenue from the shut-in wells since Nov. 30 1989 at \$10.8 million, including \$3.2 million lost by Norcen.

On Nov. 8 Ominayak issued a warning to developers working on Lubicon-claimed land in Little Buffalo, 360 km northwest of Edmonton. He said they would need Lubicon Nation permits if they "wished to continue exploiting resources from unceded Lubicon land."

The permits, says Ominayak, follow government guidelines, with the cost of obtaining a Lubicon Nation development permit being the same as getting a licence from the province.

Nengle says he doesn't expect any confrontations to occur in the area. But Lubicon band adviser Fred Lennarson says re-opening the wells, partly owned by Petro-Canada and Husky Oil, has increased tension in the area.

"They are escalating the situation and if it escalates much further things are going to happen we can never undo." He says both the federal and provincial governments are working with private industry to "crush the Lubicons."

Julyan confirmed officers are "patrolling Norcen wells because of problems that have arisen."

Julyan is referring to the Nov. 24 torching of equipment used by Buchanan Lumber of High Prairie to harvest trees on land claimed by the Lubicons as their traditional hunting and trapping area. The incident led to the arrests of 13 Lubicon Lake band members.

Meantime, Ominayak says the band will challenge the province with a jurisdictional argument in court. He says the province had no right to lay charges because "they have no jurisdiction in our area. If the RCMP really want to enforce the law, they should get the thieves the hell out of here."

He says it's time the territorial question is looked at in the courts.

The Lubicons rejected a federal offer of \$45 million and a 246-sq.km reserve to settle their land claim. The Lubicons want \$167 million in economic compensation.

Nine preliminary hearings, scheduled for April 29, May 6 and May 29, have been set for the 13 Lubicons.

They remain out on bail.

Peigan election a setback for Lonefighters

By Amy Santoro
Windspeaker Staff Writer

PEIGAN NATION, ALTA.

Lonefighters leader Glenn North Peigan said most Lonefighters bidding for council seats in that reserve's recent election lost in part "because people were afraid the council would become too militant."

Peigans were concerned a dominant Lonefighters' presence on council would mean "an aggressive council that wouldn't be willing to compromise with outside agencies," he said in an interview.

Another factor was the number of people seeking election, he said. The Jan. 3 election saw 42 people vying for 13 council seats.

North Peigan and Devalon Small Legs, another Lonefighters' leader, went down to defeat in the election.

George Little Moustache was the only known Lonefighters' supporter elected.

Little Moustache declined comment on the election. But North Peigan said he doesn't see the defeat of the Lonefighters



File photo

Please see page 2

Lubicon Chief Bernard Ominayak

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Al-Pac's jobs welcomed by northern Natives

By Amy Santoro
Windspeaker Staff Writer

ATHABASCA, ALTA.

The proposed Alberta-Pacific pulp mill is being welcomed with open arms by some northern Alberta Native people. Although others have concerns about its environmental impact, they say the mega-mill is a golden opportunity for increased economic growth in an area plagued by high unemployment.

Loretta Gladue of the Calling Lake Community Centre says people "don't make a fuss about the environmental concerns because the bread and butter issues override the environment."

Natives are concerned with employment, she says. "We want to know how we are going to fit into Al-Pac's plan." Calling Lake is 32 km from the Al-Pac mill site.

Al-Pac spokesman Brian Hetherington says the company "has a solid commitment towards hiring Natives." Al-Pac, owned by Crestwood Forest Industries in B.C. and backed by Mitsubishi Corporation and Honschu Paper Company of Japan, has set up a Native liaison committee to help officials understand Native needs in the area, he says.

Al-Pac has already awarded a \$10-million catering contract to the Athabasca Native Development Corporation which is expected to employ about 150 people.

Athabasca Tory MLA Mike Cardinal, an active supporter of the mill, says the development will help curb the area's "chronic unemployment and welfare problems." About 16 per cent of the community is unemployed. He says those communities with the best attitudes will get the

most benefit from the mill.

But despite the economic benefits the mill may bring to the Prosperity area, 180 km northeast of Edmonton, staunch opposition to the project exists.

Chief Dorothy McDonald of the Fort MacKay band is "totally against the pulp mill because of the pollution it will cause to the river."

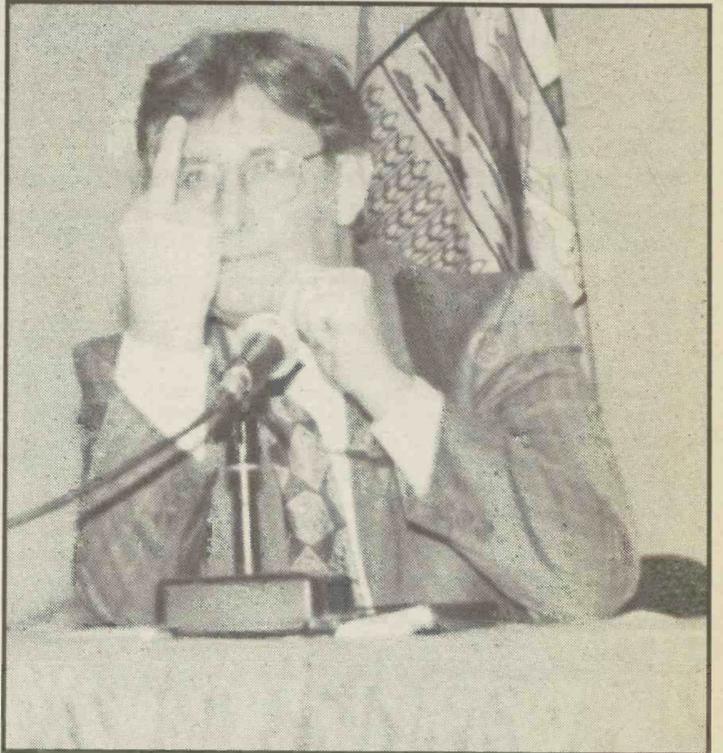
Chief Alphonse Lameman of the Beaver Lake band near Lac la Biche says court action may be a likely solution to settle the dispute over the controversial mill.

The Indian Association of Alberta earlier withdrew its support of the project. President Regena Crowchild says the province has "in effect exercised exclusive control of the environment." In 1989, under former president Roy Louis, the IAA supported the development.

In March 1990 an environmental review panel suggested delaying the mill until more studies determined the effect of the project on the river and fish and people downstream in northern Alberta and the Northwest Territories. But the government called the report biased and commissioned a new panel. The findings of the second panel were never made public.

Meanwhile, the Native and environmental activist charged after giving Environment Minister Ralph Klein the finger will fight the charge under the Charter of Rights and Freedoms.

Randy Lawrence, a member of Friends of the First Nations, a group formed in support of Mohawks in Quebec, says the charge limits his freedom of expression.



Mike Griffin

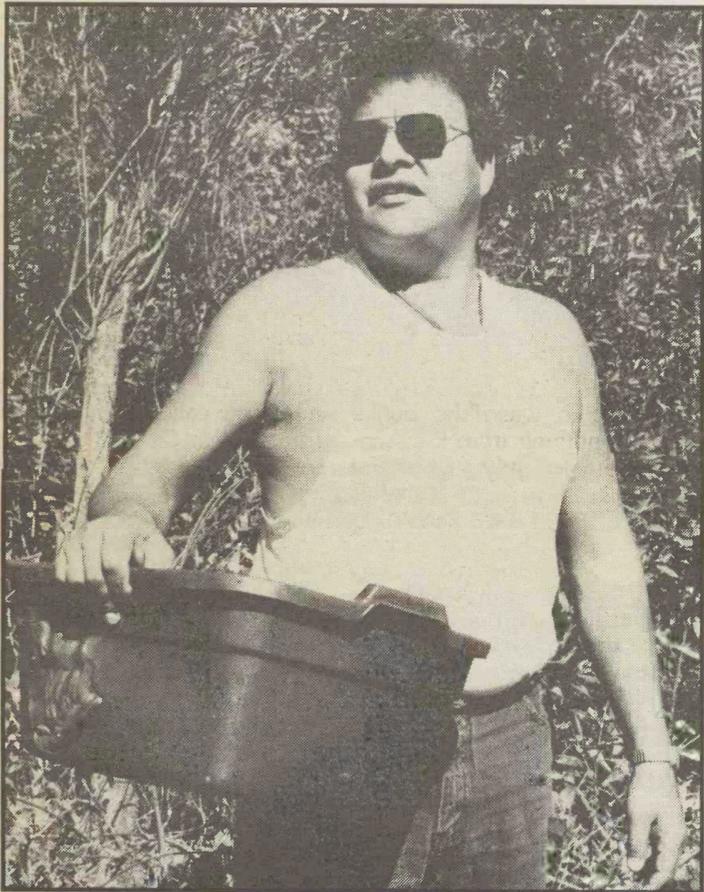
Environment minister Ralph Klein giving the finger to pulp mill opponents Dec. 20, 1990 when Al-Pac was approved

Lawrence was charged with causing a disturbance and resisting arrest Dec. 20 in Athabasca after the Alberta government announced its approval of the \$1.6-billion Al-Pac mill.

Lawrence, who claims Klein initiated the gesturing by "giving me the finger first," stormed the stage at the Athabasca performing arts centre and "responded in kind" to the minister. Lawrence considers his move "a democratic right."

Lawrence, who is to appear in Athabasca provincial court Jan. 21, says the law on "disturbing the peace is too vague and broad."

He says the decision to give Al-Pac the green light to build its bleached kraft pulp mill near the town of Athabasca will "run fundamentally against the interests of Native people and the public at large." Construction on the mill, slated to open in 1993, is to start this winter.



Bert Crowfoot

Glenn North Peigan

Peigan election is a setback for Lonefighters

From front page

as a "lack of support for what the society is trying to achieve."

The Lonefighters oppose construction of the Oldman River Dam for environmental and spiritual reasons. In September, members of the group attempted to divert the river around a weir supplying the Lethbridge Northern Irrigation District. Had the diversion been successful, water would have been cut off to several hundred irrigation farmers. RCMP stepped in to stop the diversion attempt and arrested Lonefighters' leader Milton Born With A Tooth. The diversion work was later repaired by Alberta Environment.

North Peigan said the main stumbling block for the Lonefighters is ignorance on the part of some reserve members.

"You can't educate people how to vote. You have to realize that in the Indian world, people still vote in a very clannish way."

The new council makes for an uncertain future for the Lonefighters, said a dispirited North Peigan.

"The old council was starting to understand and support us towards the end but now we have to start educating all over again. Then at the end of two years when they are educated, we'll have to start again with a new council."

North Peigan said diversion of the river will continue but he said he may have to "re-evaluate" his role and "maybe change tactics. But if all hell breaks loose, I'll be there to protect what's ours."

Meanwhile, Chief Leonard Bastien was re-elected for another term as were five of 11 incumbent councillors. New members to the council include Gordon No Chief, Leroy Black Eyes, Lionel Crow Shoe, William Big Bull, Joseph Yellow Horn, Fabian North Peigan and Wilma Little Moustache. Incumbent Lonefighters' supporter Leander Strikes With A Gun was defeated.

Councillor wants chief removed

By Amy Santoro
Windspeaker Staff Writer

JANVIER, ALTA.

A Janvier band councillor wants to drive Chief Walter Janvier out of office.

Archie Janvier, who isn't related to the chief, says he is putting forth a non-confidence vote against him for not informing the band of council activities. "He has never released a financial report or details of future plans and he doesn't attend council meetings."

Janvier says the chief by "being a dictator" is not performing his role properly.

He has circulated a petition calling for the chief's removal. According to band custom a non-confidence vote must be supported by 75 per cent of the voting membership. There are 87 band members eligible to vote on the reserve 340 km northeast of Edmonton. Janvier has gathered 67 names to support his non-confidence motion.

Indian affairs spokesman Ken Kirby says the department will look into the issue when the petition is received. Kirby says if the petition has the support of 75 per cent of the voting population "Indian affairs cannot interfere with the termination of the chief."

The Janvier band follows a band custom election process which is approved by the department but does not fall under the terms of the Indian Act.

Chief Janvier dismisses the attempt to remove him saying those involved are "just a bunch trying to cause trouble." He says the petition is questionable because "people were harassed into signing it."

He says Coun. Janvier does not have the support of the band membership. But the dissident councillor says he will take the petition to Indian affairs after gathering additional support.

He claimed he is supported by at least one other councillor.

University watchdog to go to bat for Natives

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The new human rights watchdog at the University of Alberta will pay particular attention to Native rights, says human rights officer Anna Pellatt.

Pellatt says she expects to see "a lot of Native complaints but I'm not sure what form the complaints will take."

She says it is hard to know what to expect since the human rights body is the first of its kind for the university.

Pellatt says the complaints may stem from "Native students facing special educational issues which other students coming to campus do not."

For instance, Pellatt says Natives on campus have different financial problems, find the transition between non-university and university life

more difficult and are significantly older than other students resulting in the campus' 150 Native students possibly being treated differently from non-Native students.

The average age of a Native attending the university is 28 years.

The human rights office opened this year as a result of a recommendation in a report of the president's commission for equality and respect on campus.

The commission was struck last year following complaints about sexism in the faculty of engineering. Pellatt says the office, located in Athabasca Hall, exists to provide "people with a place to go to discuss their experiences."

She says the U of A is not immune to the problems of racism found in the community at large.

Although the human rights office does not have enforcement powers, Pellatt wants Native students to come forward with any concerns they may have involving racism, sexism or discrimination.

IN BRIEF

Trial date set for Potts

EDMONTON — A trial date has been set for Indian Association of Alberta vice-president Percy Potts. Potts, who faces six poaching-related charges will appear in court March 11 along with four others charged following a two-year provincial sting operation. Potts says he will represent himself in the case which is expected to revolve around the issue of treaty Indian hunting rights. Two months ago 65 charges were laid against Potts, nine other people and a numbered Alberta company. The charges included hunting for the purpose of trafficking wild game and possession of wild game for the purpose of trafficking.

Lawsuit threatened

YELLOWKNIFE, N.W.T. — The 12,000-member Dene Nation will hit Ottawa with a lawsuit unless negotiations resume on their land claim. The Dene Nation will challenge the federal government in the Supreme Court to prove the Indians gave up aboriginal title in the Western Arctic. An Indian affairs spokesman said the federal government has no plans to negotiate with the Dene people. The \$500 million Dene-Metis claim collapsed over the issue of aboriginal rights. After declaring the deal dead, Ottawa decided to deal with the land claims on a regional basis involving the five Dene-Metis districts.

Stonewalker rehired

HOBEBMA, ALTA. — Boxer Danny Stonewalker returns to his old job as coach of the Samson Band boxing club in Hobbema replacing fired coach Jim Stevenson. Stonewalker, the Canadian light heavyweight champion, was coaching at the facility before going to jail on impaired-driving charges. Stevenson claims he was fired for his anti-drug stance but the band council denies the allegation saying Stevenson was fired for "just cause."

Europeans on fact-finding tour

KAHNAWAKE, QUE. — Members of the European Parliament have come to Canada to find out how Native people are dealt with. The delegation is on a five day fact-finding tour as a follow-up to a motion made by the European Parliament censuring Canada's handling of the summer crisis at Oka. The parliamentarians say they are in Canada at the request of Native people. They will talk to Native groups, government officials and human rights organizations.

Chief advocates Native armies

OTTAWA, ONT. — An Ontario chief wants Natives to establish their own armies to deal with confrontations similar to the one at Oka, Que. Chief Roger Jones told a meeting of the Assembly of First Nations that Natives must be prepared to respond to future confrontations with the federal government. The proposal, which was not voted on, went unchallenged by the chiefs.

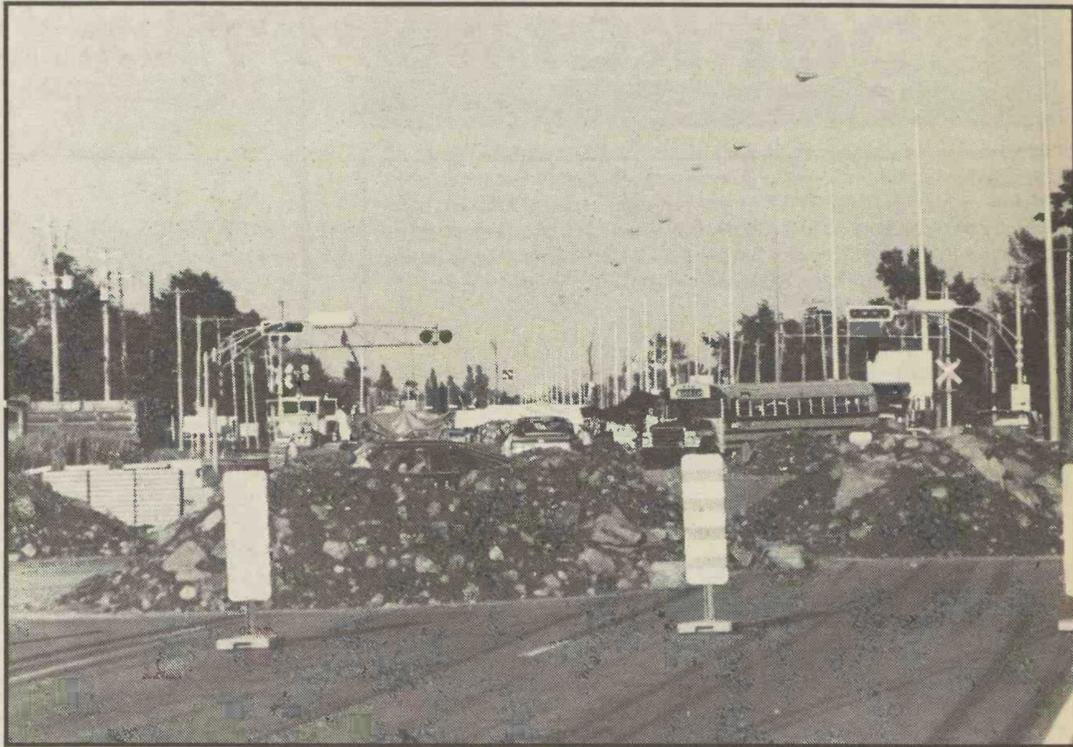
Anti-logging bid fails

VANCOUVER ISLAND, B.C. — A Vancouver Island Indian band has failed to save the Tsitika Valley from logging. The B.C. Court of Appeal rejected a bid from the Tlowitsis-Mumtaglias Tribal Council to appeal rulings which allow logging on the east coast of the island. The court questioned why the band waited until logging and legal action had already begun before claiming the Tsitika Valley as sacred territory.

Team name protested

CHARLOTTETOWN, P.E.I. — Officials at the Charlottetown Rural High School are resisting pressure from members of the Assembly of First Nations and Native leaders throughout Atlantic Canada to change the name of the school's football team, the Redmen. A petition circulated by the island's Micmacs demands that "all stereotypic emblems, chants and other paraphernalia which are considered racist by our people be removed as soon as possible." However, a school committee says the symbols "are meant to honor the Indians." Now, say the Natives, they plan to join currently active big-league protest movements against professional teams that include football's Washington Redskins, baseball's Cleveland Indians, along with hockey's Chicago Blackhawks.

News



Dana Wagg

A blockade set up by Kahnawake Mohawks in the summer of 1990 on Highway 132. Chateauguy is beyond the barricades.

Police provoked confrontation, says Kahnawake chief

By Amy Santoro
Windspeaker Staff Writer

KAHNAWAKE, QUE.

Kahnawake Grand Chief Joe Norton says the RCMP and Quebec provincial police provoked recent violence on his reserve by venturing onto private property.

"They attempted to stop a vehicle for a minor infraction outside their mandate which is to patrol the main highways," he said.

Norton said the "ultimate provocation" occurred when the police "stopped traffic on Highway 132, blocked the Mercier Bridge (linking Chateauguy to Montreal) and confronted community members."

Norton said the "massive force was unwarranted and appeared to be a set-up to provoke a confrontation."

He said the incident was in "no way associated with recent events at Oka." Kanesatake Mohawks clashed with police near that village over a planned

construction program in The Pines.

University of Alberta political science professor Gurston Dacks said the most distressing feature of the Jan. 8 confrontation at Kahnawake was "the police learned nothing from the summer's events." July 11 was the beginning of a 78-day standoff between Mohawks and police in Kanesatake.

Dacks said the police were being "irrational by continuing to be hostile and throwing their weight around." He said Quebec provincial police are angry "which has caused them to forget their responsibilities."

Conflicts can be resolved in one of two ways, said Dacks. "You can either decide to understand and negotiate or you can attempt to control. The police have decided to control the Mohawks."

He said Quebec police need to be retrained in strategies of conflict and "they need extensive training in how to deal with Natives in Canada."

Meanwhile, Alberta chiefs are

not alarmed by the recent outburst of violence in Kahnawake, said the chief of the Whitefish Lake band.

Eddie Tallman said "the chiefs are not concerned right now." He called the Jan. 8 confrontation an isolated event and said he's confident violence "will not continue in Quebec and it won't spread to Alberta."

Eight Natives were arrested following the bloody uproar in Kahnawake, which started when an RCMP cruiser stopped a Mohawk truck about 2:30 p.m. east of the Mercier Bridge on Highway 132. The driver fled his vehicle and ran to a nearby lumberyard.

The RCMP were soon joined by members of the Quebec provincial police. A fight broke out after Mohawks began arguing with police over jurisdiction.

When the fighting stopped, police called in reinforcements, including riot-equipped officers and shut down the bridge. About 5:00 p.m., 180 police officers with riot gear faced off with 120 Mohawks.

Police cruisers were surrounded by angry Natives carrying baseball bats and two-by-fours and nine police officers were beaten.

Mohawks began to disperse after Norton and band mothers calmed the crowd.

But police in riot gear moved forward, banging their sticks against their shields, and a standoff developed. According to reports, after one officer was hit with a club thrown by a Mohawk during the melee, police charged the fleeing Mohawks, smashing the windows of Mohawk cars with their riot sticks during the pursuit.

Montreal Gazette photographer Dave Sidaway, who witnessed the incident, said a half-dozen officers caught one Native, surrounded him and "kicked the shit out of him."

Then they pulled his pants off in the bone-numbing cold.

The incident ended after shots were fired into the air, most of them apparently warning shots from Mohawk weapons.

Citizens Forum on Canada's Future is 'not the answer' for Natives

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

A University of Alberta political science professor says the Citizens Forum on Canada's Future has no commitment to significantly address Native issues. Gurston Dacks says the real intent of the forum, headed by Keith Spicer, is to determine public opinion on the relation between English and French Canadians.

"There will be no comfort for aboriginals from the Spicer commission."

The federal government has thrown in the aboriginal angle to the forum "merely because it didn't want a lot of media attention on a Quebec commission," says the Native politics specialist.

'We need the opportunity to air our concerns but give us an avenue'

He says the commission's agenda is focused on "the challenge Quebec posed to Confederation as we know it."

The 12-member commission has posed 14 questions for people to answer in search of a new Canada. One deals with aboriginal people but Dacks says the "questions are carefully neutral."

The questions are not designed to produce any particular response whether sympathetic or hostile, says Dacks.

Although Dacks isn't optimistic the commission will have any impact on government policy, he says "to the extent it may have some impact it's feasible to think

the impact may also be felt by Natives."

Dacks says a royal commission would be more effective in educating Canadians about Native affairs than the Spicer commission.

"A royal commission could present a clear argument to the government on behalf of Canada's aboriginals and it would educate Canadians, preparing them for policies they might otherwise resist."

A royal commission can compel witnesses to appear and it may also commission extensive research studies; the citizens' forum does not have such powers.

Chief Eddie Tallman of the Whitefish Lake band in northeast Alberta shares Dacks' skepticism about the Spicer commission. "I'd rather see a royal commission which would deal specifically with Natives. It would have the authority to deal with government policy."

Tallman is worried the Spicer commission is "not taken seriously by Canadians or by government."

The chief of the Dene Nation says the Spicer commission isn't the answer to Native issues. "We need the opportunity to air our concerns but give us an avenue," said Bill Erasmus in a telephone interview from Yellowknife.

The forum has until July 1 to put together a final report telling the federal government what shape Canadians want the country to take.

Wind speaker

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Bert Crowfoot
Publisher

Riot squads and traffic tickets

Well, they're kicking ass at Kahnawake again.

Mohawks rioted and Quebec police retaliated by swinging billy clubs, knocking some out. Another Mohawk had his trousers pulled off. Wonderful photographs of the action made the front pages of newspapers across Canada.

Why do Quebec provincial police continue to harass Mohawks?

It's as if they're looking for any sort of excuse to rile Mohawk people to charge them with anything from not having enough air in their car tires to simply just looking Mohawk.

Federal Solicitor General Pierre Cadieux has committed the RCMP to work with the provincial police. He says it's to ensure Mohawks respect the law.

OK, so after a Mohawk carrying a truckload of lumber refused to stop for police on a traffic violation (a red flag wasn't tied to the lumber), angry Mohawks gathered at a lumberyard on Kahnawake reserve. Suddenly police backup arrived and a confrontation took place. Confrontation? More like bloody violence.

After what took place during the summer of discontent at Oka, Kanasatake and Kahnawake, you would think police would be better prepared to tread lightly, but this outburst of stupidity shows the police are about as smart as Prime Minister Mulroney, the rest of his clan on Parliament Hill and Quebec Premier Robert Bourassa.

It only proves they are looking for a fight. Why? Because they were made to look like fools at Oka last summer for the world to see? Or are they trying to save face or are they simply out for revenge, using their badges and the Constitution to back up their bullying of the Mohawks?

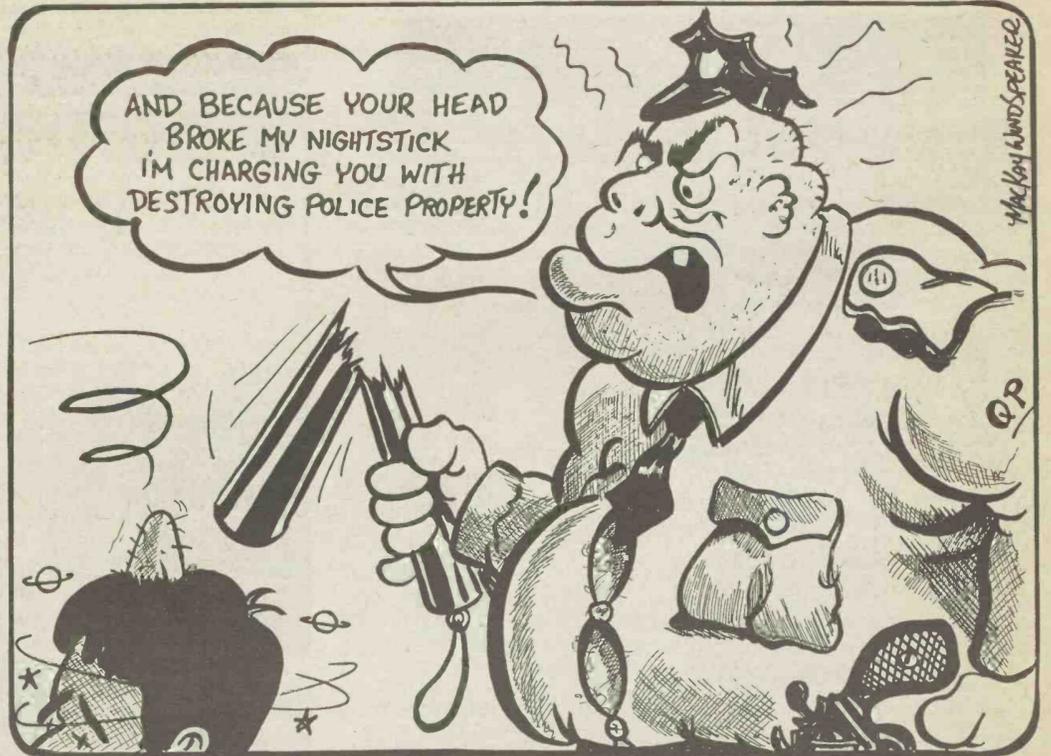
Why didn't the police back off, leave the reserve to avoid a confrontation and arrest the traffic violator later under better circumstances?

When a traffic violator is wanted by the police, it's far from routine to send a riot squad and 10 or 20 patrol cars to arrest the culprit.

Cadieux says the police were led into a trap. What trap? The police officers entered reserve land knowing tension existed between Mohawks and police. It was at the lumberyard that Mohawks alerted to the chase began to gather. Again what trap?

No. Cadieux is wrong. It smells too much like police wanted a confrontation. And it smells like it's been going on since the Mohawk warriors walked — not surrendered — to the barbed wire last summer and were arrested. Believe it. We can smell it from right here in Alberta.

The Mohawks are paying for their blockades of the Mercier Bridge and the other blockades and especially their battle with provincial police at Oka. And it won't stop until police have their way — any way they can get it.



Peigan a powerful symbol

There's really only one image that defines the year in Indian country. One image that stands out amidst the starkness of masked warriors, rock-throwing Quebecers, stone-faced governments and stern-faced Native leaders. A single image that captures the essence of Indian reality circa 1990.

Milton Born With A Tooth poised at the lip of the Peigan diversion, rifle in hand, has become the quintessential symbol for the continued trampling of Indian rights in Canada.

When he fired shots into the air in an attempt to halt an RCMP-led invasion onto Peigan land in September, the Lonefighter leader echoed sentiments which first percolated into the national consciousness from a tiny Quebec village called Oka. The reverberations from those shots will continue to be felt throughout the breadth and width of Canada for years.

Because Milton Born With A Tooth and his subsequent detention, as well as his February trial on weapons charges, represents the stoical "one-man-against-incredible-odds" stuff that crosses all cultural and political boundaries.

The Lonefighters Society of the Peigan Nation was attempting to divert the Oldman River. The Oldman River Dam threatens a river valley that for generation after generation has sustained the physical, cultural, spiritual and philosophical de-



**RICHARD
WAGAMESE**

velopment of the Peigan people. The government sees it only in terms of votes, capital and something thinly disguised as progress.

Milton Born With A Tooth said no. No to the dam, no to the RCMP and no to the continued economic, political, sociological and spiritual oppression of the Peigans. No. One word that rang louder and carried farther than the warning shots he fired harmlessly into the air that day.

No. It's a dangerous word in Indian country. The government of Canada still smarts from its sting. For this one syllable uttered by a soft-spoken Cree MLA in Manitoba led to the demise of the Meech Lake accord. Uttered by a small band of Mohawk Warriors, it vaulted Canada into the international spotlight for 78 tense, nationally traumatic days. And finally, uttered by a grittily determined Peigan, that same syllable leads us to a critical examination of everything implied by the word justice.

Milton Born With A Tooth spent 100 days in custody and failed in four bail hearings. This despite Mohawks involved in a far more serious incident and facing more serious charges being released immediately. When he was finally released prior to Christmas there was no bond posted. There were, however, several curious restrictions.

The first said he could not go closer than a mile to the site of the Lonefighters' diversion of the Oldman River. In mainstream terms this is like saying you can have the run of your own house but stay out of the yard. The Indian Act itself refers to reserve lands as being "set aside for the use and benefit" of Indians. There is nothing that says an individual's right to use the land can be restricted.

Apparently, however, the government and the justice system can supercede each other's mandates, legislation and rulings.

The second curiosity here lay in the fact Born With A Tooth could not approach his own duly

elected chief and council on anything except "day-to-day business."

Again, in mainstream terms, this is tantamount to saying the average citizen should stay away from their MLA, MP, city council or community association. The Indian people of this country, thanks to the Indian Act, the department of Indian affairs and federal-provincial miscommunication have become 24-hour people. Every move they make comes under the auspices of some legislation, department or agency. Autonomy is obsolete. Day-to-day business can be construed as anything and everything.

Chief and council are, in effect, the parliament of reserve Indians. For the courts to deny Milton Born With A Tooth full and complete access to his duly elected political representation is nothing less than heinous trampling of rights purported to be protected by the Charter of Rights and Freedoms.

Rather than set him up as an example to other insurgent aboriginals the government's fear-motivated handling of Born With A Tooth has resulted in his becoming a symbol of political malfeasance, pandering and outright apartheid tendencies.

In Indian-government relations there is indeed justice and just-us.

Milton Born With A Tooth represents the year in Indian country. He represents the angst which continues to simmer in Native circles coast to coast. He represents the grit, determination, stoicism and spiritualism of those communities as well.

But most importantly, he represents an enduring example of a government, both provincial and federal, that continues to place its own apparent rightness ahead of the good of the environment, its citizens and the future of the country.

EAGLE FEATHERS: To Milton Born With A Tooth for his courage and honesty in the face of incredible adversity.

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A thank-you to *Windspeaker* and Alberta Natives from Quebec Mohawks

Dear Editor:

I am from Kahnawake, Quebec. I am writing to thank *Windspeaker* staff for their excellent reporting of the Mohawk crisis and other Native issues. If it was not for your reporting, Native people would not be as well informed about important issues which concern us today and tomorrow, the future of the unborn generations.

You have helped create a stronger solidarity among Native people and a forum for Native people to speak about their problems. I encourage you to keep up the good work because many issues about Native people are censored here in Quebec. It makes us happy to know there are other Native people across this continent standing up for their rights.

Also I would like to thank all our brothers and sisters who supported us through their words and actions. It touched

our hearts and minds to know someone cared during our bleakest moments of the Mohawk crisis. You gave us the strength to carry on in the face of overwhelming force.

I am crying as I type this letter to you because it saddens me to read there are still racist people who cannot learn to live with Native people as reported in your Nov. 9, 1990 issue. I had been to the city of Lethbridge when I was on an exchange trip with the Blood people of the Stand Off reserve. I see the attitude of the people of Lethbridge has not changed. When will these type of people ever learn?

I have some words of advice to share with all Native people: be proud of who you are because you have nothing to be ashamed of because our ancestors were not savages. They were kind to the white man when he first came to these shores.

If they were savages, no white man would exist on this conti-

nent because they would have all been killed. You have everything to be proud of as the "Real People" of this continent.

And don't be intimidated by racists because they thrive on beating on the meek. If push comes to shove, defend yourself. There is no crime in self-defence and you can only reason with a person interested in making peace.

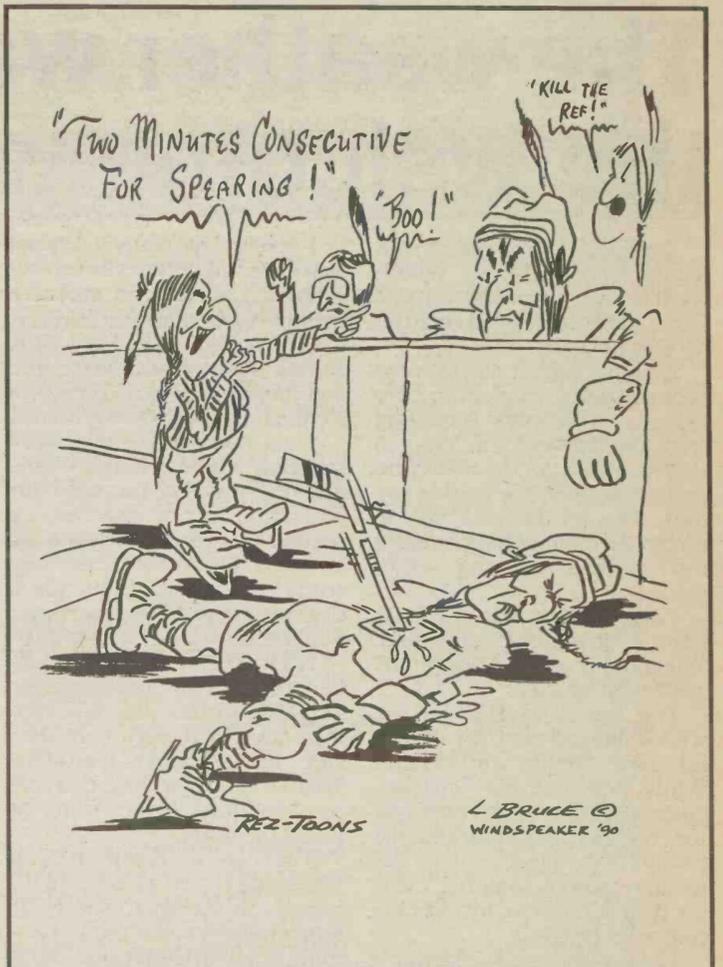
Most importantly we have given all Native people a new dignity and pride. It was a welcome morale boost to all who believe in justice, equality and human rights.

Keep up the fight. Through hard work, sacrifice, dedication and education we can build our future.

Nia: wenkowa tanon onen ki wahi.

Thank you very much and good-bye

Michael Rice
Kahnawake, Quebec



Will Getty live up to his name?

Dear Editor:

Don Getty named after one of the key Native signatories to Treaty 8? I suppose a name, once given, can't be taken back. But once given, I understand, it must be lived up to!

Getty's 'environment' minister Ralph Klein was given a Blackfoot name, I am told, some years ago. Just recently, protected by a small army of heavily-armed RCMP, Klein invaded the sovereign territory of a confederate Nation, the Peigan. Perhaps he and his government will now lose the Oldman Dam case.

Since that case has gone before the Supreme Court of Canada, it has gained tremendous constitutional significance. Seven provinces (including Alberta and Quebec) as well as the Dene Nation, the Metis Association of the N.W.T. and the AFN have now joined Friends of the Oldman River v. Canada. Whatever the ultimate decision on the specific issue, whether construction must be stopped, the big decision will be whether the environment (Mother Earth) legally exists at all or is merely provincial natural resources.

A decision early in 1991 for the provinces, in this regard, could amount to a severe challenge to recent aboriginal victories in the Supreme Court like Sparrow and Sioui. In short, to Meech by the back door!

But then, Robert Bourassa and Kinnoyoo were among the chief architects of Meech Lake. Just because that catastrophe was derailed once by Elijah Harper does not mean the same train is not even now steaming down a new set of tracks.

I can't think of greater threats to all the treaties, aboriginal rights and Mother Earth in Canada than Getty, Bourassa, Mulroney and their respective cabinets. The Alberta premier serves the interests of First Nations, I would submit, to about the same degree Tory Senator Walter Twinn serves the interests of Canadians at large.

Will the new Kinnoyoo keep his hands off the Lubicons and their land? Will he stop persecuting Milton Born With A Tooth? Are there any whitefish left in Utikama Lake?

The honoring of Premier Getty in the current context of pulp mill development and the struggle for aboriginal rights is a highly partisan political act given the original Kinnoyoo's celebrated concern about treaty signing and for the environment. His spirit might very well be troubled at the latest turn of events!

Randy Lawrence
Edmonton

In search of.....

Dear Editor:

I am looking for my mother, who is French-Canadian and Cree. She was born about 1932. I think she had three brothers and four sisters.

My name at birth was Normand Charles Smith and I was born June 17, 1959 at the Misericordia Hospital in Edmonton. If anyone has information about my mother, please contact my friend Ray Enswinger at 433-4524.

Thank you for your help.

George Prevost
Edmonton

Best wishes from the Feather of Hope Society

Dear Editor:

I would like to express best wishes for those we met in 1990 for a "promising new year and a healthy one at that" since we have been travelling to the various communities in Indian country providing important information regarding HIV/AIDS.

The Feather of Hope Aboriginal AIDS Prevention Society (FOHAAPS) would like to acknowledge the support of CHRs, schools/colleges, friendship centres and chiefs and councils who allowed our group to be a part of the educating process. Honorable mentions to the following: Heart Lake, Whitefish Lake, Beaver Lake, Enoch Band, Alexander Band, Driftpile, Sucker Creek, (A.V.C.) Grouard, Frog Lake, Sturgeon Lake, Hobbema, Gleichen, Peigan Nation, Blood Tribe and the O'Chiese youth conference. Thank you once again and we look forward to travelling new roads and seeing new friendly faces hearing the truths about HIV/AIDS in Indian country.

The Feather of Hope Society would also like to thank from our hearts the elders for their guidance and strength: Nancy Potts, Dr. Anne Anderson as well as elders from the Blood Tribe and Peigan Nation. Without your recognition and presence, there would be an emptiness within our travels. We thank you for your time and patience.

On a personal note, the society recently completed filling positions on the board of directors and we welcome those who have made commitments. We are currently working on gathering professional resource individuals for an advisory committee.

I would like to reflect back on this year and how quickly my life has been quite productive. I had asked the Great Spirit for two good years and for the Grandfathers to guide me well in my

travels to your communities. And I have always left with something that is a comfort to my heart every time. Our people are listening out there, and I have not been subjected to any abuse. My faith in our people to accept me for who I am — and not what I am — will remain in my heart when my days will come.

The first year was to be a part of a provincial group, to create a society for Alberta for aboriginal persons who share the honest and sincere desire to work together. I had planned to educate communities, provide required training programs, establish an up-to-date resource library and work with existing groups on special HIV/AIDS projects.

The second year of my personal goal was to form an aboriginal-persons-living-with-HIV society. We need to become active and help meet medical, physical and emotional needs. If we can put this into action, we are setting some precedents for others to come out and live with

dignity.

FOHAAPS would like to extend our sincerest appreciation to Native newspapers for the positive coverage. You have been most essential in helping educate your readers of HIV/AIDS. For this we thank you.

To the southern brothers/sisters, I have always sought a strong spiritual strength when I arrived in the south. I am eternally grateful to you in sharing your land and people with me. There will always be a special section in my heart since I was given that which I'd yearned for so many years.

My prayers were answered. Thank you Leo Daychief and a very special lady Jane Daychief for giving me something of most value — my Indian name.

Thank you to all. Have a good new year as the Great Spirit grants you good health.

Ken Ward
Feather of Hope Society
Edmonton

Daishowa should settle with the Lubicon band

Dear Editor:

With regards to the issue between Daishowa and the Lubicons published in the Oct. 13, 1990 issue of *Windspeaker*. As a Grade 9 Native student of the North Tallcree School, I think Daishowa should make an agreement with the Lubicons because they would be better off.

In this settlement they should not interfere with the band, the government or the law. I'm a neighbor to the band and I'm very concerned about this settlement. I hope the band pulls through with a good share of the land without using any violence.

An alternative that Lubicons can choose is to sell a fair amount of land to Daishowa for profit. If the Lubicons settle the claim and sell some of the land to the company, they might have limitations to log on only the land they have requested.

I hope the settlement can be peaceful. If the Lubicons sold the land for a high profit, they would have more things material wise, but less things in a way like culture and adaptability. If they did this, they might speed up the claim because the band has waited long enough. I hope it's successful for the band.

Dennis Meneen
Fort Vermilion, Alta.

What's Happening?

The weather was cold; the welcome wasn't

Droppin' In columnist and fellow reporter Rocky Woodward is away from his desk this week, so I got elected to try to fill his size 10 shoes.

And that's great news for me because I just got back from a trip to the Lac la Biche and Athabasca areas and it gives me a chance to say 'thanks' to all the folks who spent time with me during my three days on the road, talking about all the things happening in their hometowns and settlements.

Roger Littlechilds at Kikino spent a lot of his valuable time telling me all about plans for the settlement's future.

The kids and staff at the school showed me their beautiful, new facility and Mabel White explained her Cree language program to me. Principal Jon Sigtena, the staff and the parents of the 118 kids at the elementary school have big plans for their future too, including a computer program.

Lac la Biche was registering a temperature of -42 C the next morning and the friendly desk clerk at the La Biche Inn cheerfully informed me the temperature at the nearby mission was even worse at -51 C! But the welcome and hospitality was warm, even if the weather was not.

I visited the Native cultural arts program at the Alberta Vocational College and met students in their handicraft class. A thanks to instructors Pat Bruno, Velma Willet, Kathy Maccagno and counsellor Floyd Thompson for the time they spent with me.

Next stop was the provincial building where Dianna Wabie and the guys at the wild fur education office brewed up steaming cups of tea while we admired Dianna's beautifully crafted work — jewelry made of deer antlers and bone, porcupine quills and various kinds of fur.

No trip to Lac la Biche would be complete without stopping in at Native Counselling and having a cup of coffee with Liz Sharon and Kathy Donofrio. Thanks ladies for your tips concerning future stories from the Lac la Biche area.

The friendship centre at Lac la Biche was closed as were all the schools in the area. The frigid temperatures had closed everything down in Caslan, too, as the phones rang unanswered in several offices when I called later in the day, so I journeyed on to Athabasca.

Several residents of Calling Lake met with me the next morning.

They are very concerned about the impact on their com-

munity of the upcoming construction and operation of the Al-Pac mega-mill, slated to open in less than three years. Clarence Cardinal, elder Francis Cardinal, Marvin Nipshank, Barry Schmidt and Loretta Gladue talked with me for over an hour and a half, discussing issues like employment, economics, vocational training and housing.

We plan to look into some of these concerns over the next few issues.

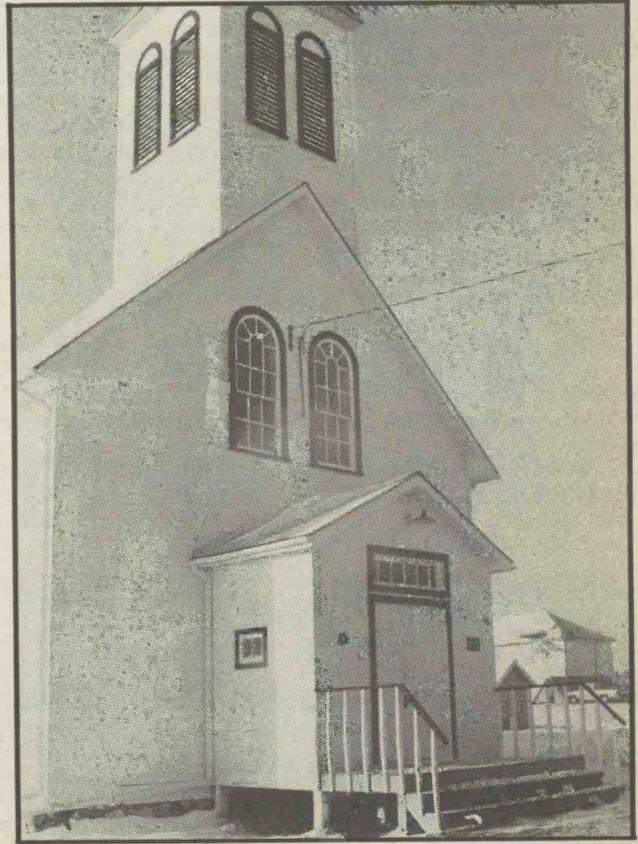
At the school, principal Karl Adamowicz also expressed concern about possible effects of the mill project and local teachers Gladys and Clarisse Cardinal talked about their work with the 135 students of the school.

There was time late in the afternoon to stop in at the AVC classrooms and say hello to the students and teachers Alvin Hershberger, George Williamson and George Meatheringham. The relaxed, friendly atmosphere of the adult students and their teachers made a perfect ending to the three days of travelling and visiting.

To those folks at Heart Lake, Goodfish Lake, Whitefish Lake, Caslan and other settlements and towns which we didn't visit this time, we're looking forward to meeting you all next time. Maybe it won't be quite so cold!

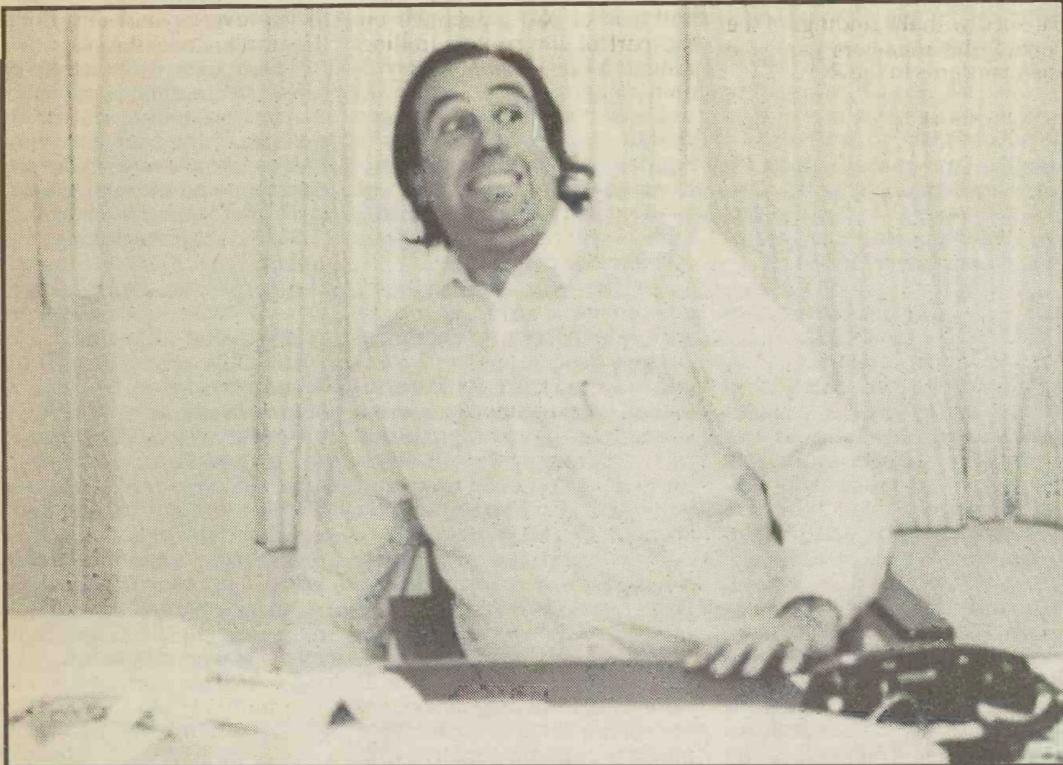


Fillin' In
By Heather
Andrews



Heather Andrews

The Notre Dame des Victoires Mission was established near Lac la Biche in 1853. Indian children attended the residential school and local Native families worshipped in the church pictured here.



Heather Andrews

AVC teacher
George
Meatheringham
hams it up
with Calling
Lake adult
students.

HERE'S WHAT'S HAPPENING IN YOUR WORLD

Brought to you by Windspeaker

YWCA "A TRIBUTE TO WOMEN" AWARDS DINNER

May 8, 1991 at the Westin Hotel in Edmonton. The YWCA is now looking for 7 exceptional women who have made outstanding and significant contributions to the greater Edmonton community in the following categories:

- Arts and Culture
- Business, Management and the Professions
- Social Science and Social Services
- Health, Science and Technology
- Public Affairs and Communications
- Athletics, Recreation and Fitness

For further information and nomination forms, contact Maureen Bedford at (403) 423-9922. Deadline for nominations is Friday, March 1, 1991.



We bring
your world
to you.

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR (FREE) FOR THE FEB. 1 ISSUE, PLEASE CALL TINA WOOD BEFORE WEDNESDAY, JAN. 23 AT NOON AT (403)455-2700 OR WRITE TO 15001 - 112 AVE., EDM., T5M 2V6

C.N.F.C. FAMILY SWIM NIGHT; every Sunday from 6 - 7 p.m.; O'Leary Swimming Pool, 8804 - 152 Avenue, Edmonton.
C.N.F.C. METIS CULTURAL DANCE CLASSES; Sundays, 2 - 4 p.m.; St. Peter's Church, Edmonton, AB.
CO-ED VOLLEYBALL (C.N.F.C.); Tuesdays from 6 - 8

p.m.; Ben Calf Robe School, 11833 - 64 St., Edmonton, AB.
C.N.F.C. BOXING & FIRM-UP; Mon., Wed. & Fri. from 7 - 9 p.m.; Westmount Jr. High School, 11125 - 131 St.; Edmonton, AB.
EDMONTON ART EXHIBITION (A.I.A.C.S.); Jan. 14 - Feb. 28; Beaver House Gallery, Edmonton, AB.
NATIVE FILMS; Jan. 20, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump Interpretive Centre; Fort Macleod, AB.
SUCCESSFUL FUNDRAISING FOR NON-PROFITS; Jan. 24; sponsored by the Edmonton Learner Centre; Chateau Lacombe Hotel, Edmonton, AB.
POUNDMAKER'S LODGE SOBER DANCE; Jan. 26, 9 p.m. - 2 a.m.; Poundmaker's Lodge, St. Albert, AB.
SADDLE LAKE ADAMS

Indian Country Community Events

HOCKEY TOURNAMENT; Jan. 26 & 27; Saddle Lake Complex, Saddle Lake, AB.
BLACKFOOT CRAFT DISPLAY; Jan. 27, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump Interpretive Centre; Fort Macleod, AB.
SADDLE LAKE PLAYBOYS NO HIT HOCKEY TOURNAMENT; Feb. 2 & 3;

Saddle Lake Complex, AB.
SADDLE LAKE PEE WEE HOCKEY TOURNAMENT; Feb. 9 & 10; Saddle Lake Complex; Saddle Lake, AB.
SADDLE LAKE WINTER FESTIVAL; Feb. 15 - 17; Saddle Lake Complex, Saddle Lake, AB.
CALGARY ART EXHIBITION (A.I.A.C.S.); Mar. 4 - 29; Nova Gallery, Calgary, AB.

News

Indian summer turns into winter of discontent

By Jack Todd

It had to happen. No one was paying much attention, as our Indian Summer turned into a sullen winter of discontent in Kahnawake and Kanesatake — but the few people who were watching knew this was coming.

A couple of days after Christmas, reporter Ann McLaughlin told me Mohawks were furious over what they considered constant "provocations" on the part of Surete du Quebec and RCMP officers. She said there had already been one potentially seri-

ous incident in which angry Mohawks leapt atop an RCMP cruiser and ripped off the lights on the roof.

McLaughlin and I made vague plans to go out to Kahnawake to talk with some of her sources when I returned from vacation — but stories don't wait for columnists to end their holidays.

On Jan. 8 RCMP officers stopped a truck for a check on a service road by a Kahnawake lumberyard, triggering an afternoon of ugliness which left Mohawks and police alike with little of which to be proud.

Mohawks who saw the pursuit called the Mohawk Nation Office, RCMP officers called for Surete backup, the cruisers were surrounded by angry Natives carrying two-by-fours and baseball bats — and nine police officers were beaten.

With Kahnawake Grand Chief Joe Norton and band mothers trying to calm the hot-heads in the crowd, the Mohawks, according to Gazette reporters, began to disperse.

At that point, for reasons known only to police, officers armed with riot gear began to move forward, banging their

COMMENTARY

sticks against their shields. A standoff developed between about 100 stick-wielding Mohawks and an equal number of riot police, a standoff which turned into a melee after one of the riot cops was hit with a club thrown by a Mohawk.

At that point the riot police took off after fleeing Mohawks — taking time out from their hot pursuit to shatter the windows of Mohawk cars with their riot sticks.

Gazette photographer Dave Sidaway, who witnessed the incident, said that at first it didn't look as if the cops were going to catch any of the Mohawks. Then a half-dozen officers caught up to one Native, surrounded him, and in Sidaway's words: "kicked the shit out of him."

Then, in a gesture which amounted to torture in the frigid temperatures, cops also pulled the Mohawk's pants off.

The incident ended after shots were fired, most of them apparently warning shots from automatic or semi-automatic weapons the Mohawks fired into the air. Gazette reporter Lynn Moore, trying to stay out of the line of fire, saw at least one police officer fire one shot at the fleeing Mohawks.

For now, Claude Ryan can thank his lucky stars no one was killed as a result of this latest outbreak of bad judgement on the part of the cops patrolling Kahnawake — but it's only a matter of time.

Ryan can't say he wasn't warned. On Dec. 17 Norton told him Mohawks were angry over constant police harassment on the reserve. Norton complained Mohawks were being pulled over for the most trivial traffic

violations or for no violations at all — to have their windshield-washer fluid checked, for instance. Ryan said at the time he was leaving it to the Surete du Quebec to use discretion in its dealings with Natives — which is like expecting a hungry lion to be discreet with a side of beef.

"They've been ordered to act responsibly and with as much prudence as possible," Ryan said. "The rest must be left to their judgment."

Police, for their part, say they've been taunted with insults and pelted with rocks when they attempt to ticket Mohawk cars.

"It's like a little Beirut in there," one RCMP officer said before the Jan. 8 incident.

Knowing that, why didn't the RCMP officers break off their riot pursuit? Why did riot police move in when Mohawks were beginning to disperse?

You can't blame the cops for all of what happened last week. You can blame those in power, however, for failing to understand the only way to bring long-term peace to the reserve is to get the RCMP and the Surete out.

As long as police officers can be so brutal and unprofessional as to break car windows and to strip a Native when the wind-chill factor is off the charts, we'd be better off leaving the reserve to Native peacekeepers — until they prove beyond any doubt they can't handle the job.

Given the bitter hatred on both sides, keeping peace on the reserve is simply outside the abilities of the Surete and the RCMP. If you don't believe me, just ask the people who planned to take the Mercier Bridge Jan. 8. (Todd is a Montreal Gazette columnist)

Council and dissidents to meet

By Amy Santoro
Windspeaker Staff Writer

STURGEON LAKE, ALTA.

The Sturgeon Lake group of six will get a chance to meet face-to-face with the council it accuses of mismanagement.

The council has already been cleared of wrongdoing by an Indian affairs report.

Ken Kirby, director of Indian services for the Alberta region, said he will chair the Feb. 12 meeting between the group of six and the Sturgeon Lake chief and council. He said he wants to create an atmosphere where "rational discussion can take place to deal with concerns."

The six women band members demanded an investigation

of the band's financial affairs in September. They walked 350-km to Edmonton to protest what they referred to as the council's mismanagement of band funds.

But a 10-page Indian affairs report concluded there was no evidence of financial mismanagement or illegal or improper activities. Instead there was a lack of communication between the council and the protesters, said Kirby.

The group's spokesperson Cecilia Soto is not optimistic about the outcome of the meeting.

"As usual we'll be hollered at by the chief and we won't get straight answers. We'll just get the runaround."

She said the group wants "a thorough investigation" to be

conducted by the department not "just an analysis."

Group supporter Mike David said the department is involved "in a cover-up because the issues which were brought forward have not been dealt with."

The group charged the council with placing the band into a \$1.5 million deficit, selling property without membership approval and withholding financial statements from band members.

Chief Ron Sunshine, who said the allegations are unfounded, isn't sure whether he will be able to attend the meeting. Councilors, however, will be present.

Sunshine said the meeting "will not go anywhere, so I'm not worried about not being there."

Kirby said if the group isn't satisfied with the findings of the report, the members can take their concerns to the RCMP.

But Soto said the group is running out of steam — financially and emotionally.

"I am poor, on welfare and I can't afford a lawyer or anymore trips to Edmonton. I'm just a poor person trying to help the people on my reserve."

Ottawa funds family crisis centre

By Amy Santoro
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

The city of Prince Albert has received \$726,792 from the department of health and welfare to set up a centre to help Native children and their families in emergency situations.

The director of the Children's Haven and Child Crisis Centre says the 24-hour service was established to provide children with a safe place during times of family turmoil.

"The centre is for children whose families are in crisis so families have time to sort things out and the kids are safe," says Nella Hegeman.

Hegeman says the centre,

which sleeps 17, has seen 600 children come and go since the doors opened three months ago. She says the staff of 19 child-care workers use a "preventive approach by doing follow-ups with the families."

Although the initiative was intended to serve Natives, 25 per cent of the children coming through the centre are non-Natives, says Hegeman, because "there was nothing for kids in the city before we opened our doors."

Children may stay a maximum of three days in the short-term care facility.

Hegeman is confident the centre will have its funding renewed in three years when the program is reviewed by the federal government.

DESIGN CONTEST

SUICIDE PREVENTION PROGRAM requires a design for the cover of our new brochure containing information on the warning signs of suicide and community resources.

The brochure will be printed in English and Cree. The design is to be completed in ink, approximately 3 - 6" in length and not more than 6" wide. The graphic chosen will be able to be reproduced in miniature. The design should reflect Native Culture and the idea of people helping each other through crises.

Prize for the winning design - \$200.00

Contact Barbara Campbell, 539-6680 for more information.

Deliver or mail designs to
SUICIDE PREVENTION PROGRAM
#202, 10118-101 Ave.
Grande Prairie, Alberta
T8V 0Y2

Deadline - February 15, 1991

Co-ordinator

Mental Health Referrals/Addictions

Requirements:

- We are seeking a dynamic experienced individual in the field of addictions and program management.

- Will be required to co-ordinate mental health services, and co-ordinate and develop an addictions program in the communities of Fox Lake, John D'or Prairie and Garden River

Qualifications:

- Must have sobriety and the ability to motivate the community.

- Must have a good theoretical knowledge of program development, administrative evaluation, monitoring techniques and community development principals.

- Must possess a basic alcohol and drug counselling certificate plus a post secondary certificate in a related field.

- Should have four years formal alcohol and drug counselling experience with one year of supervisory experience.

- Fluency in both English and Cree an asset.

- Experience in working with the Native communities and a commitment to work in the North essential.

Salary:

- Negotiable based on qualifications and experience.

Apply to:

Connie Campbell, Directory of Social Development
Little Red River Cree Tribe
Box 1165
High Level, Alberta T0H 1Z0

Closing date for application is January 31, 1991, however, competition will remain open until such time as a suitable candidate is selected.

Sucker Creek



Rocky Woodward

Sucker Creek's Doug Badger, chef and owner of Carrie's Diner

Real down-home country cooking at Carrie's Diner

By Rocky Woodward
Windspeaker Staff Writer

SUCKER CREEK, ALTA.

It's somewhat off the main highway that runs from Edmonton to High Prairie but when you see a sign saying Sucker Creek reserve, perhaps you might want to stop at Carrie's Diner for some real down-home, country cooking.

Owner Doug Badger promises a great cup of coffee or a hot meal for hungry customers at his diner, which is but one kilometre off Highway 2.

"We specialize in home cooking and we'll service all your catering needs," he smiles.

In Oct. 1988, Badger decided to open his own diner after studying under a Bulgarian chef and receiving his chef's papers.

Then he attended the Alberta Vocational Centre (AVC) at Grouard, where he earned a certificate in small business management.

"I was a cook at a hospital for five years, so when it came time to approach a bank for a business loan, I knew what I was talking about," Badger says.

His diner, named after his mother Caroline (Carrie), who passed away in 1987, is homey with red and white tablecloths and white walls with red trim, where a wooden, red clock with his mother's name on it hangs. Even the menu is pleasing to look at.

"The diner is furnished the way my mother would have done it and I believe when people come to visit they should feel at home," Badger explains.

Most of his business comes during the summer. He would someday like to expand his operation, possibly to the town of High Prairie.

"I get business from band members and band businesses. With rodeos and baseball tournaments, it picks up a lot in the summer.

Just recently he received a \$2,000 small business award, which is funded from profits from the Coffee Pit, a student run concession business at AVC Grouard campus. To be eligible for the award students must start a full-time business and invest at least \$2,000.

Badger says he will use the money to expand his business.

His catering business does well also.

"I get a lot of business at Christmas time and for graduations and weddings. Last year I catered for a wedding that had 300 people at it," smiles Badger.

Badger's diner, which seats about 20 people, is located at the Sucker Creek Community Centre. He has a movie rental service as well.

Badger always wanted to be a chef and now that he is he says "Carrie's Diner offers the best in home-cooked meals to our customers."

BEARWOMAN & ASSOCIATES

WE HAVE MOVED

This is to cordially invite you to an open house at our new premises.

Refreshments will be served, bring a friend.

Looking forward to seeing you then.

OPEN HOUSE

January 23, 1991

1pm to 5 pm

at

16447-117 Avenue, Edmonton, Alberta

UP WHERE YOU BELONG

Facilitated by Blair Thomas
& Sharon Hladun

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

February 22, 23 & 24, 1991

THE CROSS CULTURAL WORKSHOP

Facilitated by Lee Brown

In this workshop you will learn about the Indian histories, teachings and prophecies that were told long before the Europeans came to North America. You will discover how the numerous Indian nations are interconnected by language and beliefs. This workshop will also focus on the building of a national community and the importance the 4 races of man have in this national community.

February 28 - March 1-3, 1991

BEARWOMAN & ASSOCIATES

HEAD OFFICE

P.O. Box 1975
Morinville, Alberta T0G 1P0
Ph: (403) 939-5674

SUB OFFICE

16447 - 117 Avenue
Edmonton, Alberta T5M 3V3
Ph: (403) 451-5078
Fax: (403) 451-0745

ST. PAUL EDUCATION

is seeking applications for the following positions effective February 1, 1991:

1. Cree 15 / 25 Teacher for St. Paul Regional High School (must be eligible for Alberta Teacher Certification).
2. Native Support Personnel for St. Paul Elementary Community School (fluency in Cree essential).

Applications will be received until January 25, 1991 at:

St. Paul Education
P.O. Box 5000
4901 - 47 Street
ST. PAUL, ALBERTA
T0A 3A3

Fax: 645-5789

Attention: Deputy Superintendent



UNIVERSITY OF LETHBRIDGE

CENTRE FOR ABORIGINAL MANAGEMENT EDUCATION AND TRAINING
OFFERS TWO WORKSHOPS FOR ABORIGINAL MANAGERS

Indian Labour Law - \$295.00

Organizational Design - \$395.00

February 6, 7, 8, 1991
Vancouver, B.C.
Holiday Inn Metrotown
438-1881

February 11, 12, 13 & 14, 1991
Vancouver, B.C.
Holiday Inn Metrotown
438-1881

March 4, 5, 6, 1991
Edmonton, AB
Convention Inn
434-6415

February 25, 26, 27, 28, 1991
Edmonton, AB
Convention Inn
434-6415

March 12, 13, 14, 1991
Regina, SK
Hotel Saskatchewan
522-7691

March 19, 20, 21, 22, 1991
Regina, SK
Hotel Saskatchewan
522-7691

To REGISTER - Contact the Centre at (403) 329-2148 or write to CAMET,
The University of Lethbridge, 4401 University Drive, Lethbridge, AB T1K 3M4
Fax (403) 329-2038



AVC Grouard



Back row (left to right): Heather Willis (program coordinator), Judy Richards (Valleyview), Judy Willier (Sucker Creek), Linda Grinde (High Prairie), Dickie Willier (Sucker Creek), Lyle LeGrande (Grouard), Josephine Twin (Kinuso), Darlene Willier (Sucker Creek), Doug Heckbert (instructor, Grant MacEwan Community College). Front row (left to right): Sandi Smith (High Prairie), Lynda Lauck (High Prairie), Penny Carpentier (High Prairie), Suzie Swanson (Valleyview), Marlene LaFleur (Atikameg). Missing: Barb Okemow (Sucker Creek).

Correctional services grads have a promising future

GROUARD, ALTA.

A celebratory luncheon was held Dec. 14 at AVC Lesser Slave Lake, Grouard Campus, to honor six students who completed the correctional services program. The two-year diploma programs were offered at Grouard and brokered through Grant MacEwan Community College.

This is the first time the programs have been offered in northern Alberta and already the programs and students are meeting with success.

Two students have applied to university to further their education and the rest will be entering the job market after graduation. Students who are willing to work or relocate to work are practically guaranteed jobs, according to program co-ordinator Heather Willis.

"The students should be complemented for completing these programs. They require a great deal of hard work, effort and commitment," says Keith Wright, program head of Grant MacEwan's correctional services program.

"These programs have been tremendously successful. I am confident the students will all be employed in good jobs and making contributions in their field," he says.

Judy Richards, a child and youth care graduate from Valleyview, knows firsthand the commitment it took just to attend classes everyday.

"I drove from Valleyview to Grouard campus everyday and did field placement in High Prairie and Grande Prairie," says Richards. "The travel was really hard on me and my family but they gave me lots of support. I have always wanted to take a college program like this and it would have been impossible for me to relocate to Edmonton to attend college. When I discovered the program would be offered at AVC Lesser Slave Lake, I was thrilled. It was a great program and I would definitely recommend it."

Sandra Smith, a correctional services graduate from High Prairie, echoes Richard's praise.

"The program was excellent. There was a wide variety of people in the program - from high school graduates to grandmothers. We all grew and learned a lot about ourselves and other people. The instructors from Grant MacEwan and the local instructors were very good. During the two-year program, I did field placements at the Peace River Corrections Office, the John Howard Centre in Grande Prairie and the Edmonton Remand Centre. The travelling and the placements were demanding, but the program was definitely worth it," she says.

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Asset#	Unit#	Description	Serial Number
1813	552	1981 Chev/Thomas	2GBG6P1A2B5300110
3489	559	1982 IHC/Thomas	2HVBA17B5CCA11881
8272	564	1982 Chev/Thomas	1GBF6P1B7CV128561
9294	569	1983 Ford/Thomas	1FDJE3764DHB06643
1817	553	1980 GMC/Thomas	T16PBA5555636

Asset#	Trans	Fuel	Passenger
1813	A.T.	Gas	36
3489	A.T.	LPG	54
8272	A.T.	LPG	54
9294	A.T.	Gas	16
1817	A.T.	LPG	48

These buses are stored at Northland School Division #61 Service Centre, at 10501 - 75 Street (West Hill Industrial Subdivision) and may be viewed by contacting Mr. Robert Lefebvre at 624-2060.

Sealed bids, clearly marked "Used Bus Tenders", along with a deposit of 10% of the bid price, certified cheque or money order, will be received by the Secretary-Treasurer, Mr. Fred DeKleine, until noon Friday, February 1, 1991.

Lowest or any tender not necessarily accepted. Deposits will be returned on unsuccessful bids

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This is a two year term position and applicants are required to have a University Degree or College diploma in Recreation, Physical Education or related field; plus a minimum of one years experience in the Recreation Field. Northern experience is preferred with a proven ability to work in a cross cultural environment.

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Attention: Chief Pat Martel Fax: (403) 874-3229

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- 2) The ability to communicate effectively in a Cross-cultural Environment is essential.

EXPERIENCE:

- 1) Experience in reviewing and analyzing loan applications, including financial statements, business plans and assessing the viability of such business projects.
- 2) Experience and background in Business Development and a thorough knowledge of the base economics of the Treaty Seven Tribes and Nations.
- 3) Experience and contact with the business community including financial institutions, Government funding agencies and other related organizations.
- 4) Experience in budgeting, forecasting and financial operations.
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TREATY 7 COMMUNITY FUTURES
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PH: (403) 273-9855 FAX: (403) 272-5400

DEADLINE FOR APPLICATIONS TO BE RECEIVED BY JANUARY 31, 1991.

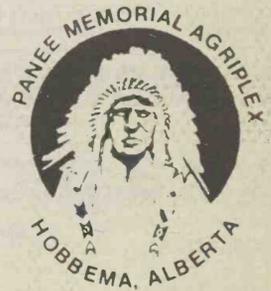
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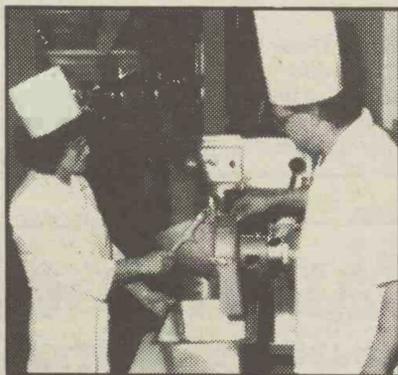
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Motor Mechanics Trade



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The pre-employment trade programs allow students to begin their apprenticeship training before obtaining sponsorship with an employer.

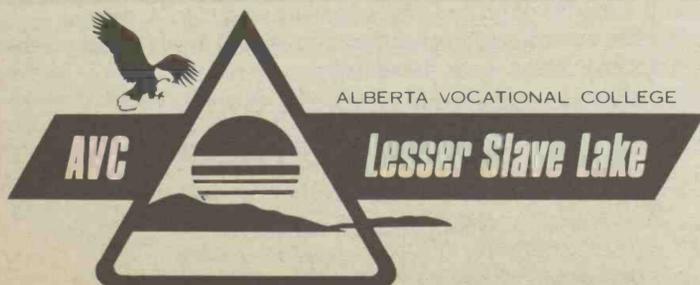
Upon successful completion of a pre-employment trade program, students can write the First Period apprenticeship examination and if successful, can be employed as apprentices. In addition, classroom time may be granted as credit upon the employer's recommendation.

Entrance requirements: Applicants should be at least 17 years of age with a minimum Grade 9 academic standing. Applicants not meeting the academic requirements will be accepted based on a passing grade on an Entrance Examination.

Note: Although not essential, some experience in the student's chosen trade would be an asset.

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For more information and/or registration, contact
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 Glenna Anderson, Registrar**
AVC Lesser Slave Lake
Grouard Campus, Grouard, AB T0G 1C0
Phone: 751-3915



Anzac

Fond memories of summers in northern Alberta

By Rocky Woodward
Windspeaker Staff Writer

ANZAC, ALTA.

I remember Rose Cheecham from when my father would send all us kids packing for the summer holidays to Anzac, a distance of about 50 km east of Fort McMurray.

There were four of us in the family and our father worked for the department of public works keeping the diesel motors running on a snag boat that patrolled the waterways between Fort McMurray and Lake Athabasca. So when school was out, it was understandable why he had to ship us off to our granny Suzanne Woodward for the summer.

Those were tremendous months — except for the berry picking of course. And it was during those sunny days I first met Rose.

Rose has lived at Anzac, a small hamlet just a short ways from Gregoire Lake, most of her life. She is a member of the Cree band and still lives on the reserve a few kilometres from Anzac.

She had the kindest eyes, yet they had a look of wisdom about them — and she was kind.

I first saw her at her house. She invited my sisters and I in for bannock and wild strawberries. It sticks in my mind because it was one time I didn't have to pick them, only eat them.

Outside, hanging from poles tied together by twine, strips of whitefish were hanging. During those youthful years much of our Indian heritage was taken for granted so I thought nothing of the fish, until Rose came out with a bowl of ground, dry fish smothered in butter.

It tasted immaculate!

Like all the people who lived in the Anzac area in those days, Rose could take wild meat, fish, prairie chickens, you name it and make a meal no one could ever forget.

Rose has lived all her life in the traditional way. Not often would you find her in town — she'd go there only when necessary — and never would you find her in Fort McMurray bars.

I also remember Rose and her husband Wink Plews trapping before he passed away.

Rose and Wink had just returned from their trapline. The house was filled with fur on wooden stretchers. I had never seen so much fur in my life, but fur was abundant then.

And I also knew Rose could shoot a wild chicken off the top of a spruce tree before we kids even knew a chicken was perched on its highest branches. So I knew it wasn't just Wink who had trapped all those furs. Of course Wink would never admit that.

Rose once said she is going to write a book on how to skin moose and beavers and tan their hides and pelts. She said since a lot of this type of knowledge is being lost somebody should write a book.

She is also one of those ladies who never missed a summer at Lac Ste. Anne's annual pilgrimage. A firm believer in the spiritual way, religion was never made fun of in her presence.

Just last year I ran into Rose at Moose Lake, near St. Paul. An elders' conference was being held there and Rose made the 750 km journey in a van with a group of ladies.



Rocky Woodward

Anzac's Rose Cheecham, like sunshine on water

"You're never too old to travel like hippies," laughed Rose, who turned 63 Nov. 20.

It was her first time to the elders' conference and she was enjoying it.

"Many elders here don't speak English. I like speaking Cree with them. It gives us a chance to talk in our Indian tongue, nothing else," she smiled.

She adds Indian tradition in the past was losing its value, especially among the younger generation.

But now she believes it's being revived.

"It's things like this elders' conference that are reviving it. Look at the young people here. They can and they are learning the old ways once again," Rose beamed as she looked around at the young faces.

"I think young people need oldtimers like us. It's a knowledge they can never receive in school — and we give our wisdom with a bit of humor too,"

she said with another smile.

There's another book Rose wants to write before she dies.

"Over the years I have taken down a lot of notes about my life. There's a lot I can write about the old ways, like trapping. It's been an interesting life," she said.

There's something else about Rose that is quite impressive. Although she won't admit it, she has done some of the finest canvas oil paintings I have ever seen.

Faces of Indian elders and nature — she is at her best.

"I've sold a few paintings and then I retired my brush for awhile," she laughed.

"But now I've started to paint again."

Rose Cheecham is quite content with her life and of course she has four grandchildren to keep her company and to eat bannock and wild strawberries the way my sisters and I did when we first met her and her traditional smile — like sunshine on water — during those warm summer months.

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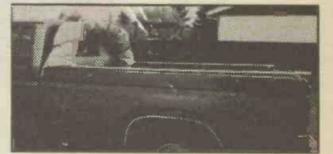
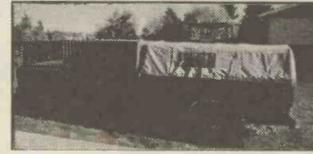
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— CORRECTION —

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Focus on Native Business



Bert Crowfoot

Brian Gaudry, Jr. and Buddy Gordon watch as Brian Gaudry, Sr. of Kanata jacks a scrap automobile onto a trailer.

A revisit with some of 1991's entrepreneurs

Every month for the past year the Focus on Native Business column has profiled a Native entrepreneur, from grocery operators starting in crowded kitchens to sandblasters working in industrial parks, from consultants working in downtown highrises to recyclers sifting through municipal landfills. Each story has told the struggle of a person with an idea and a hope. All the stories have had at least one thing in common — they detailed a Native businessperson struggling for independence and success while retaining important links to the community. In this month's column, we revisit some of the entrepreneurs profiled last year to see how they're doing and what their hopes are in 1991.

JANE HUMMEL

"We're still giving the best service in town," says Jane Hummel of her Rimbey gas bar, convenience store, car wash and laundromat.

Hummel's Gas'n'Splash faced a few difficult months in 1990 but with some short-term financing and a re-consideration of her product line, the former group home operator is confident about her prospects in the coming year.

"I watch what I buy," says Hummel, who vows to focus her purchasing and stay away from novelties. One novelty she has to get used to is the GST. It has meant retraining her staff of 25 employees and learning to take the anger of some consumers about the new tax.

All businesses, she says, have to be careful not to include GST proceeds in general revenue. "I'm learning what's taxed and what isn't. I have to make sure I keep on top of it."

KANATA ENVIRONMENTAL SERVICES

Last spring Kanata completed a 28-day, \$10,000 test project at Edmonton's Clover Bar dump.

The Native-run company proved many valuable products that were to be buried at the city's crowded landfill could be retrieved and reused. Kanata wanted to proceed to a six-month pilot project to test the feasibility of operating on a larger scale. If successful, Kanata felt their salvage efforts could extend the life of the city dump and open the door to an environmentally friendly enterprise.

The ambitious pilot project with the city did not emerge. "It was taking too much time," says Kanata president Blayne Lefebvre. Not to be discouraged, partners Harry Breland and Bryan Gaudry have worked out a deal with the Enoch band to begin a six-month project in April at the reserve bordering Edmonton city limits. The city and private haulers will bring truckloads to Kanata for salvage. If it works, a full-fledged operation could see 130 employees at six conveyor belts sorting for a cache of metals, appliances and a host of perfectly good garbage.

LYNN AND FERN VOGT

Last year the Vogt sisters, originally from Fort Smith, N.W.T., were hoping to open a beauty salon in Edmonton. Fern had experience as a stylist in the N.W.T. and Edmonton, and Lynn's background as an administrator completed the management team. They decided it was wisest to purchase an existing business with a reliable clientele rather than start from scratch.

"Things were going slow," says Lynn. Four or five salons became available and it was taking some time to put the final touches on a business plan. Last month an offer was made to one operator. To clinch the deal the Vogts are waiting for approval of an application for federal funding.

"I can't see why they wouldn't assist us," says Lynn,

mindful their offer also faces a fast approaching expiry date. Both sisters are nevertheless feeling optimistic. "We hope to somehow reach people back home so they'll come and see us — at the salon."

DENNIS REID

For many years Dennis Reid watched contractors haul heavy equipment to job sites near his home on the Buffalo Lake Metis settlement in northeastern Alberta. After several years of working for construction companies in the area, he decided it made good sense to buy a Caterpillar and compete for available jobs.

The past year "has been a little quieter," according to Reid. His Cat developed engine problems and planned repairs will be expensive. On the positive side, he reports the settlement council is now responsible for all road work at Buffalo Lake. This has meant a more aggressive construction program and additional opportunities for Reid's company (Darcor Construction) and other settlement-based contractors.

His wife will be completing an accounting course in another year and will then add her expertise to the company. Despite some setbacks, Reid thinks 1991 "looks pretty promising."

Focus on Native Business is a monthly column about Native entrepreneurs. It's sponsored by the Economic Development Discussion Group, which meets four times a year to discuss Native employment and business development. Current members include: Alberta Power Limited, Amoco Canada, BANAC, Esso Resources, Husky Oil, Indian Affairs, Indian Oil and Gas Canada, Alberta Municipal Affairs, NOVA Corporation, the Royal Bank, Shell Canada, Syncrude and TransAlta Utilities.

The High Level Native Friendship Centre requires an Executive Director.

The Executive Director will be responsible to the Board of Directors and shall:

Manage and supervise the total operation of the High Level Native Friendship Centre and carry out the responsibilities for planning and developing programs, policies, and longterm objectives for the centre, and shall regularly submit same to the board of directors for consideration and approval.

Requirements:

- Administrative experience an asset;
- Knowledge of Indian culture, Indian language would be considered an asset.

Salary negotiable.

Deadline: March 31, 1991

Please send resumés to:

Personnel Committee
High Level Native Friendship
Centre Society
Box 1735
High Level, Alberta
T0H 1Z0
Ph: (403) 926-3355



For More info contact: Elmer Cardinal, Acting Director

HOUSING MANAGER

The Lloydminster Metis Housing Group Inc. is now accepting applications for Housing Manager. The Housing Group has 109 units & a support staff of 4. The Housing Manager will be responsible for daily operations, working with Board of Directors & CMHC.

Job Description - Yearly budget, determining nature & extent of all maintenance & to see that all work is undertaken & completed.

Applications submitted to:

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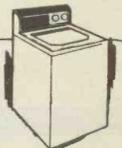
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Saskatchewan

Counsellor dedicated to helping others find sobriety

By Rocky Woodward
Windspeaker Staff Writer

ONION LAKE, SASK.

One morning Edmund Waskawitch woke up to find his family gone. Inside the house, cold and hung over, he gazed at empty liquor bottles.

He says he knew that day he was down in the gutter with nowhere to turn and was now deserted by the family he loved.

"I realized I needed help. It took something drastic, my family leaving, to make me realize what I had lost because of my alcohol problem," says Waskawitch from his Onion Lake office.

When that realization hit him he couldn't stop crying.

"I prayed to the Creator to remove the alcohol trail I was following. I asked it from the bottom of my heart. Over and over I prayed and cried. That was the turning point in my life."

That same day, 17 years ago, Waskawitch found the courage to admit himself to the Meadow Lake rehabilitation centre. He hasn't touched a drop of liquor since.

"It changed my way of thinking. Deep down I made a silent promise I would dedicate my life to helping others find their sobriety, to help others who have problems, big or small," smiles the father of 11 children.

Since 1974 Waskawitch has been involved with prevention of alcohol and drug abuse.

Since his entry into the rehab centre, Alcoholics Anonymous has been part of his life. In 1978 he began work as a prevention counsellor at the Onion Lake drop-in centre.

He's now into his third year as board chairman of the Ekweskeet rehabilitation centre at Onion Lake.

But his position does not stop him from working with people, especially young people.

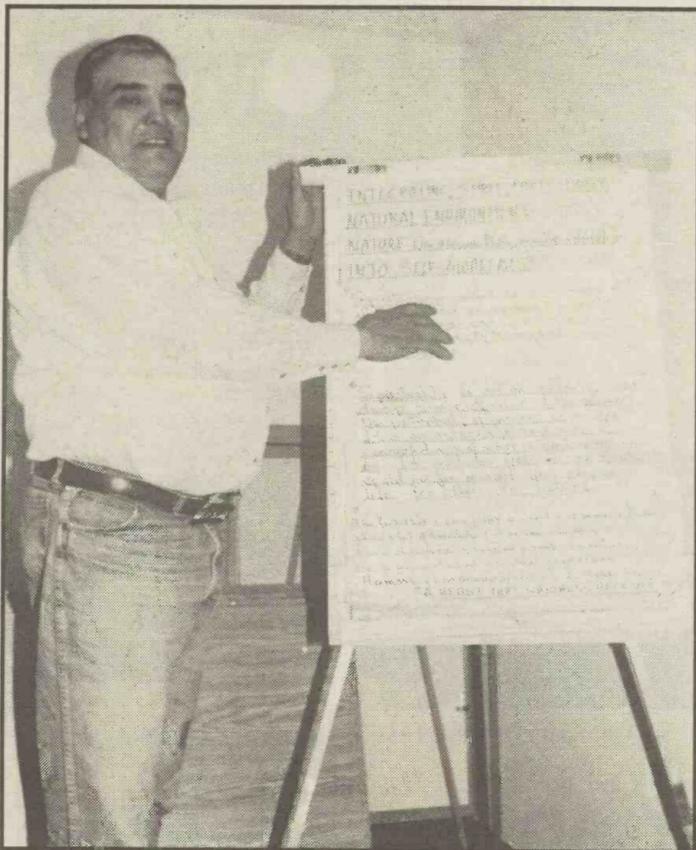
He believes Indian culture is being lost because Native youth are mixed-up between the white culture and their Indian heritage.

"Many of our youth don't speak their own language anymore, only English. They leave the reserves for schooling or jobs and enter the white man's world and consequently they lose their culture."

He says alcohol plays a huge role in destroying any chance Native youth have to do something with their lives.

"You know history. You know alcohol was never a part of our lives until the Europeans arrived."

"Our elders taught us about the spiritual ways but now Native people have lost it through alcohol and drugs. That's why it's important to me to make myself available to the youth. We



Edmund Waskawitch

Rocky Woodward

must turn around the harm (alcohol and drug abuse) that has plagued our people for years," says Waskawitch.

Apart from making sure clients receive help, especially counselling, the centre also has a program that teaches Native culture. Waskawitch says a lot of clients who go through the full program get to know who they are.

"They are being taught alcohol was never a part of their culture and it does not mix with Indian people."

"Now when young people go through the 28-day program and aftercare treatment they are finding their roots. Sure it takes time for them to realize where they're at, but already some have gone back to their culture after going through here," he says.

And Waskawitch says the program can only get better because of a strong board of directors which stresses the importance of culture.

"Our board members are all in their 60s so they know the importance of our culture. We firmly believe Indian spirituality should be a part of the program, so it is. And all our counsellors speak Cree and English fluently so our clients can communicate in either tongue they choose."

"People in the community participate. They hold sober dances and even teach oldtime dancing and powwow dancing. We have workshops and hold AA meetings weekly."

Although his appointment as

board chairman is up this June, Waskawitch says he'll never give up helping others even if he steps down.

"I made a promise years ago and I intend to stick by it. Alcohol and drugs are very cunning. It destroys people's lives. Alcohol almost destroyed mine."

"We have very few elders left here at Onion Lake but those who are left get visits from the young people all the time. It's important they learn from the elders' knowledge and if they benefit from me, good."

"When I see them coming to me for help, I remember my promise and when I see them changing around their lives for the better, I smile to myself because in my heart I know it's a worthwhile promise to keep," he says.

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Panel of Saskatchewan Aboriginal Writers
- (3) *Healing and the Family*
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- (4) *Of Beads, Silk and Quills*
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Saskatchewan

Urban Natives need improved services

By Rocky Woodward
Windspeaker Staff Writer

POUNDMAKER'S RESERVE,
SASK.

When Poundmaker's reserve band member Arsene Tootoosis was attending the University of Regina he was fortunate enough to be part of a powwow dance group that travelled the globe.

In fact Tootoosis danced his way across Sweden, Finland, Norway, England, Australia, Chile, Peru and Argentina.

"The dance troupe actually began at the University of Lethbridge and was tied in with the World Council of Indigenous People. We did traditional dancing," Tootoosis said.

Tootoosis is presently employed by the Onion Lake reserve as executive director of the Ekweskeet rehabilitation centre.

Raised on the Poundmaker's reserve, he attended school there and finished his Grade 12 at St. Thomas College at North Battleford, Sask.

He said his travels abroad showed him aboriginal people around the world face the same basic problem North American Indians face — they have to fight for their rights.

"The people we came in contact with were mostly aborigines like Laplanders in Norway and Aborigines in Australia. After visiting these countries, I believe the indigenous mandate is to come to an agreement to educate

each other in a common goal, that of fighting for our rights," said Tootoosis.

At the University of Regina Tootoosis earned a bachelor's degree in social work and for two years after he worked for family services and welfare in Lloydminster for the province of Saskatchewan.

He said it was a great experience because it gave him the chance to learn more about his people, specifically urban Indian people.

"I had a lot of public contact with Native people in urban centres. What I found out is when Native people move off reserves to big centres for better housing, education or employment, life can be better but not when they're unskilled. And most people leaving the reserves are unskilled and uneducated.

"It's sad because these people face a lot of hardships. Most have a difficult time adjusting. They can't find work and usually go through many prejudices until finally they return to their reserves, sometimes worse off than when they left," Tootoosis said.

"I would like to see more and better services made available for those Native people leaving reserves trying to find a better life in big centres."

Tootoosis said he has always cared for his people and stresses education is the route to a good life.

Leaving Lloydminster, Tootoosis went back to Pound-

maker's and for eight years worked as a social worker in child care. His wife Kimberly also has a bachelor's degree in social work.

Because the couple wanted to see Native children get a break they became involved as community homes operators.

"We looked after two young offenders. Rather than seeing them serve time in jail we wanted to see them going to school.

"Some of these kids have alcohol and social problems, many problems. We wanted to give them an opportunity, a chance in life and to be there for them when they needed parental guidance. We did it for two years contracted by social services," said Tootoosis.

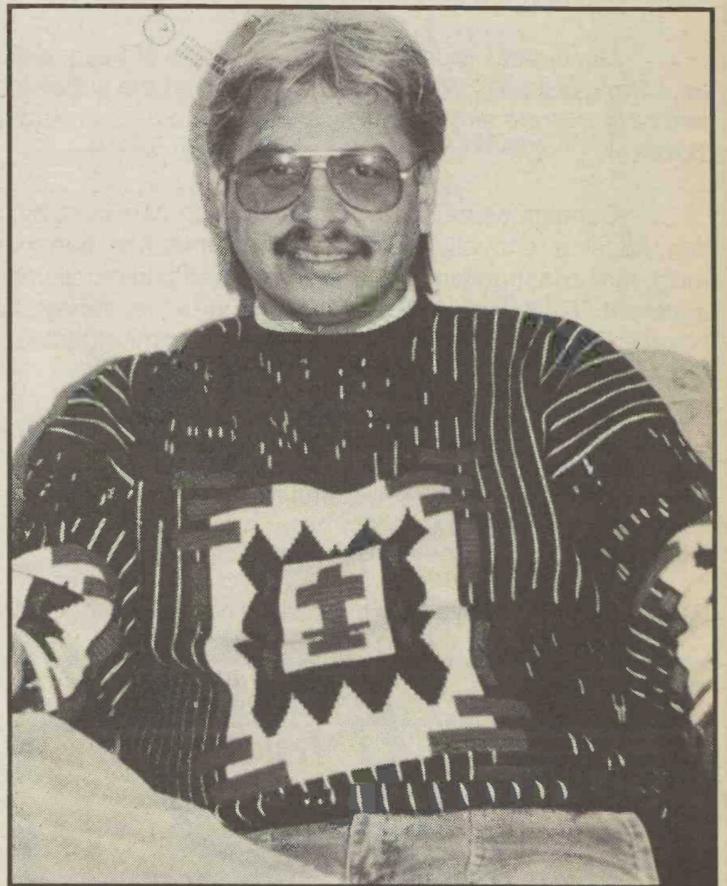
The Tootoosis's have four children: Colby, Milan, Jolannie and Tishanna who is adopted.

They had wanted for a long time to run a group home but there was too much red tape involved, said Tootoosis. "So when the community homes program came into being, we jumped at it," he smiled.

Along with the centre's program co-ordinator, Austin Tootoosis, they are presently revamping the program format at the Onion Lake centre to better suit its clients.

"We work hand in hand with chief and council," said Arsene.

And although he has only been at the drug and alcohol centre since last November,



Rocky Woodward

Arsene Tootoosis is a firm believer in youth development

Tootoosis said he plans to be there for a long time.

"I wouldn't have it any other way. I enjoy the field I am in and

I enjoy working with clients. What satisfaction do I get from my job? Watching people grow," he smiled.

Centres help students learn in their community

By Rocky Woodward
Windspeaker Staff Writer

FLYING DUST, SASK.

Ever since learning centres were developed on nine reserves in northern Saskatchewan, people in those communities have greatly benefited from them. Now, for many, education has become a priority when once it wasn't.

The learning centres help students upgrade their education while setting their own class schedules and they don't have to leave their home community.

Programs allow students to upgrade their marks and increase their grade levels so they can eventually enter a trade school or university.

The uniqueness of this program is educational services are offered annually in the communities. Many of the reserves are long distances from main schooling centres and at one time only short-term community programs and correspondence courses were available. Learning centres got their initial start in 1988 under the New Opportunity Project (NOP). The project is sponsored by the Meadow Lake Tribal Council and its nine member bands and the Saskatchewan Indian Institute of Technologies. One such learning centre is located at the Flying Dust reserve near Meadow Lake, Sask.

Instructor Sandra Fiddler teaches Grades 5-10 adult basic education, an upgrading course.

"The learning centre is open five days a week but our students come only when they can. The program is great because it allows students and mothers, who have children at home to gain their upgrading on their

own time.

"Sure it means a longer period to finish a course, about a year, but everybody's situation is different and we treat it that way," Fiddler said.

Fiddler said she has two ladies who work come to morning classes four days a week.

"One lady works at the hospital and the other has a janitorial service. But they make the time to come to class. Another lady comes to class two hours a day.

"That's what unique about the centres. It gives people the freedom to attend courses according to their daily schedules," Fiddler said.

The centres provide all the necessary material needed to complete a course and Fiddler says for many it's a blessing.

"It would cost for someone to do it on their own," she said.

And there is also the availability of instructors.

"Let's say someone needs help to write a resume. We have computers here and I'm here to help students. They couldn't do this anywhere else," Fiddler said.

The centres on the nine reserves have established a closeness with people in the communities. Since its beginning three years ago, more and more people are taking advantage of the learning centres to further their education. NOP offers basic literacy classes, adult basic education, high school upgrading, university and career information, personal development and employment readiness training and occupational instruction.

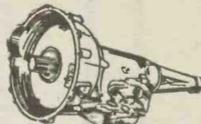
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For more information contact
Debbie McKay or Don Graveson at:
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 Brandon, Manitoba
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 (204) 725-3560 Telephone
 (204) 726-5966 Fax



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For more information contact **Rene Houle 726-3829**

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For information contact **Ben Houle 726-2648**

Talent Show Competitions Sat. February 16 at 2:00 pm
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For more information contact

Henry Cardinal Bus: 726-3930 or Res: 726-4063
Hector Cardinal Bus: 726-3930 or Res: 726-2553

Crib Tournament Sat. February 16 at 12:00 pm
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For more information contact **Sam Cardinal 726-3829**

Mosum & Kokum of the North Sun. at 12:00 pm
 \$170.00 prize money

For more information contact **Peter Pasquayak 726-3829**

Cross Country Skiing Sun. 2:00 pm
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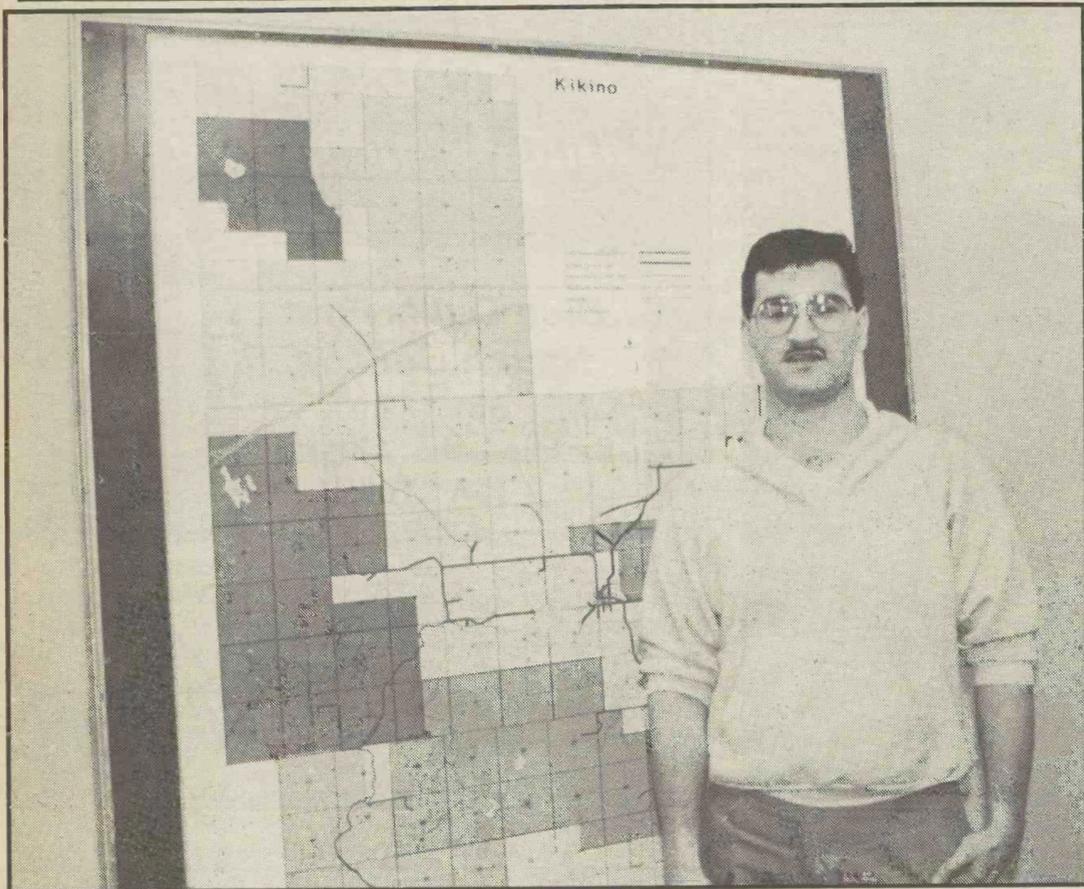
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Profile: Lac la Biche/St. Paul Area



Heather Andrews

Kikino settlement administrator Roger Littlechilds

Metis agreement giving Kikino economic boost

By Heather Andrews
Windspeaker Staff Writer

KIKINO METIS SETTLEMENT,
ALTA.

The administration offices at Kikino Metis Settlement are buzzing with plans for several new activities. Employees are working on details for beach development at nearby Whitefish Lake, an annual rodeo and triathlon, an equestrian centre and a wildlife farm.

Settlement administrator Roger Littlechilds says the land claim agreement completed in November is largely responsible for the increased activity.

"After the agreement was signed with Premier Getty, we were able to do a lot more of our own planning for the future."

The historic agreement turned over 1.25 million acres of land to Alberta's eight Metis settlement along with sizeable yearly cash contributions.

"We need to build up our economic base so we can create more employment positions right here at home," says Littlechilds.

At least 70 per cent of Kikino residents are employed at jobs outside the settlement, but the council hopes to soon get that number down to at least 50 per cent.

The beach expansion project will see 10 quarter sections of land on the shores of Whitefish Lake developed.

"There's 90 campsites there now, but we want to increase that number so special interest and school groups are attracted and to encourage people who are on vacation to stay for several days or weeks, not just for a weekend," Littlechilds says.

Kikino already holds its Metis triathlon at the site, featuring traditional events like horseback riding, canoeing and running.

"Last year we had 37 four-member teams competing from all over Western Canada and

hope to attract more to the annual event," says Littlechilds.

A rodeo is held the same weekend.

"Watch *Windspeaker* and the local media for the date of this year's event."

Another project expected to increase the settlement's economic resources is the establishment of a wildlife ranch. Two hundred bison and 125 elk are presently roaming over 11 sections of the settlement.

"We are building up the herds and want to get into marketing the meat as well as attracting tourists to view the animals similar to the attraction at Elk Island park," says Littlechilds.

The Kikino council also bargains with gas and oil companies which come onto the land to build lease sites or to cut service lines through the bush.

"For example instead of paying in cash, we ask them to build a good road which will be beneficial to us after they are gone and we ask them to use local people as employees and local equipment in the construction," he says.

The settlement has also cooperated with Alberta Vocational College and Canada Em-

ployment and Immigration to develop a training program for carpenters. Fifteen new homes were built recently and apprentices received firsthand experience. Other training opportunities are also planned to be instituted as needed.

Littlechilds feels the future is bright for Kikino and he believes careful planning for spending the money from the recent agreement will ensure the creation of many benefits for residents.

"We'll be hiring more administrative staff to handle the increased work and that will create employment. As well we are studying the possibility of building a communiplex in about two years and we have plans for more programs for youth and seniors."

Littlechilds recognizes the efforts of the residents too. "We have good community involvement. We have lots of volunteers who help make our local events a success."

In 1989 the settlement hosted the 50th anniversary of the Alberta Federation of Metis Settlements Association. "Over 3,000 people attended and thanks to the volunteers it was a big success," he says.

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Profile: Lac la Biche/St. Paul Area



Heather Andrews

Carolyn "Bunni" Goode, shown here sewing traditional crafts, is one of the students from the Native cultural arts program preparing for a cultural awareness day at AVC Lac la Biche Feb. 7.

Native cultural arts students learn everything from scratch

By Heather Andrews
Windspeaker Staff Writer

LAC LA BICHE, ALTA.

Students enrolled in the Native cultural arts program at the Lac la Biche campus of Alberta Vocational College have a learning opportunity unequalled in all of Canada.

"We are the only institution which includes an in-depth hide tanning course using all traditional methods," explains Kathy Maccagno, one of the program instructors.

Students spend three weeks with elder Elsie Quintal at nearby Owl River preparing hides and becoming familiar with some traditional living skills.

AVC's program is divided into two areas of study.

"The cultural arts worker courses prepare students for teaching Native crafts, culture and traditions. There's a scarcity of teachers out there right now," says Maccagno.

The other component produces Native artisans. Subjects include carving, Native footwear, decorative arts, marketing and product development.

"Graduates from this program are welcomed into employment in the Native art production field or as independent producers."

When possible students take one year in the artisan program, then another year in the teacher program.

"It makes for a well-rounded

education," says Maccagno.

The emphasis is definitely on tradition, she says.

"For example students learn everything from scratch. They walk into class and find a dead porcupine laying there waiting for them to skin it and they get the quills for beading."

Students attend from from all over the country including Newfoundland, Montreal, Saskatchewan, Manitoba and Fort McPherson, N.W.T. "Some go on to work and others to university and colleges to further their skills," she adds. Many students are adults coming back to school following several years at home.

"We see the learning process as including improvement of study skills and increased self-esteem," says Maccagno.



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Profile: Lac la Biche/St. Paul Area

Teacher spoke Cree since she was knee-high

By Heather Andrews
Windspeaker Staff Writer

KIKINO METIS SETTLEMENT, ALTA.

Teacher Mabel White doesn't need a university education to know how to pass on her knowledge of the Cree language.

"It was all I spoke as a youngster and was my mother's only language," says the Kikino resident. White teaches Cree to 118 students at the settlement's new school two to three times a week.

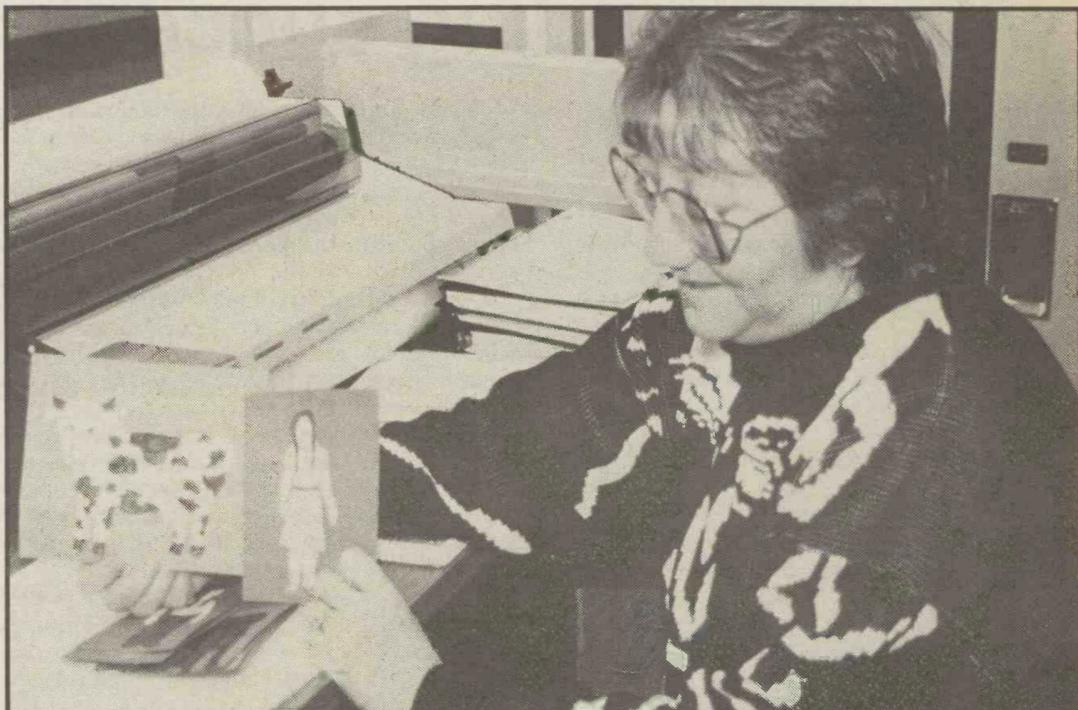
"I encourage the children to use Cree in their other classes, too," she says. She also often sends work home with the students knowing they will work on it together with their families.

White has designed picture cards to use as learning aids in her classes. As well she works with the students on writing stories about themselves in Cree. "In both exercises we are learning about our culture as we discuss the meanings behind the words," she explains.

White likes the inquisitiveness of the children. "They often come to me outside class time and ask questions," she laughs. She has lived at Kikino all her life and is related to many of her students.

School principal Jon Sigtena is pleased with the Cree language program. "It's a definite plus she's from the area," he says, adding the students are very comfortable working with White.

The school is in its second year of operation. "Before that the kids were bused to schools in the surrounding area and that makes for a pretty long day, especially for young students," says Sigtena. So far, classes are held at Kikino for kindergarten to Grade 6 pupils only. "Maybe Grades 7-9 will be included here in the near future," he adds.



Heather Andrews

Cree language teacher Mabel White at the new Kikino school designed picture cards to help students learn their Native language

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A break for women at Calling Lake

By Heather Andrews
Windspeaker Staff Writer

CALLING LAKE, ALTA.

Once a week mothers in the Calling Lake area head for the community administration offices to enjoy an afternoon of fun and fellowship.

According to Roxanne Cardinal, women's support worker for the community initiatives program, the outing gives local women, most of whom have preschoolers at home, a social time away from their daily household routines.

"We supply a babysitter and usually have an activity planned," says Cardinal. The women, who number from eight to 10 every week, work on handicrafts or attend study sessions which they have requested.

"Recently we ran an eight-week personal living program, where we examined everything from budgeting to self-development."

Cardinal is as-

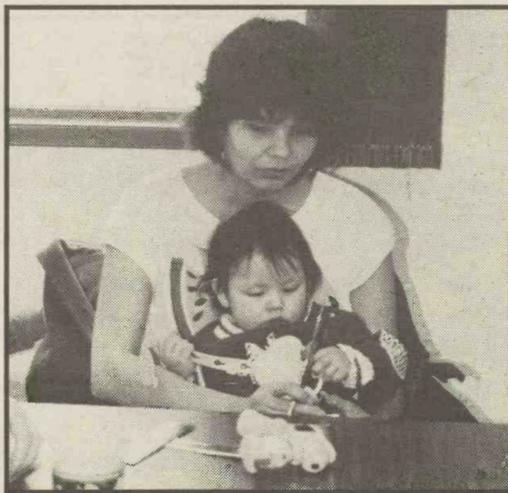
sisted in organizing the weekly programs by her co-worker Cindy Gladue, who is also the community youth worker.

"Every Wednesday we have 10 to 14 young people gather here," says Gladue. The group has gone on field trips to Edmonton and participated in activities like sock hops, model car building and plastic jewelry making.

"We hope to get a building of our own soon and then we can run more recreational programs," says Gladue.

One of the goals of the leaders is to teach young people they can have fun without using alcohol and drugs.

"As well we address issues parents sometimes find difficult to talk about, too, such as teenage sexuality and maturing," she says. The young people plan and organize all the programs. "They have to learn to operate by the rules, because there will be accepted procedures to which they will have to adhere as adults, too," Gladue explains.



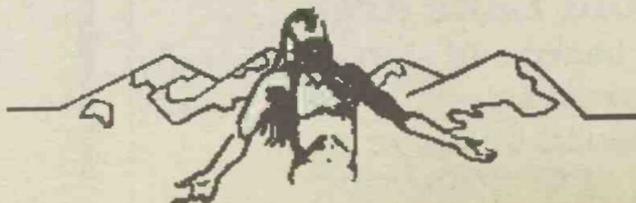
Monica Gladue and son Brent

Heather Andrews

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Profile: Lac la Biche/St. Paul Area

Alternate school meeting with resounding success

By Heather Andrews
Windspeaker Staff Writer

ST. PAUL, ALTA.

Students in the St. Paul area experiencing difficulty in the regular school system are graduating with resounding success from the life values school.

According to principal Carl Christensen students are referred to the school by parents, social workers and court workers. Or they request admittance themselves. "We offer an alternative to kids who, for whatever reason, are having problems staying in school."

Thirty students, ranging in age from eight to 16, are bused to the school, located four miles from St. Paul. The camp belongs to St. Paul's Native friendship centre, which uses it only in the summer. The school uses the facility from September to June.

"It's an ideal setting, on the shore of a lake and in the midst of a natural forest," says Christensen.

Local students attend along with residents of Calling Lake, Saddle Lake, Frog Lake and Goodfish Lake. Those from out of town live in group homes.

"The life values system works for these kids because we practice an holistic approach. Three areas of concentration include the mind, body health and fitness, and universal values," says Christensen. For example, honesty, integrity and respect for themselves and others are basic values which are emphasized.

"And we have some innovative teaching systems, such as a remembering technique and mind mapping, which is a new concept in notetaking," he says.

The Native culture comes into daily studies, too. "We have sweatlodge and sweetgrass ceremonies and practise crafts such as bead work, too," he says. One year the students spent a whole month learning to prepare hides for tanning.

"This component is an important part of our program and the young people learn pride in their Native culture through it," says Christensen, who is no stranger to Native schools, having been at Saddle Lake and Gift Lake schools for some time before coming to the life values school seven years ago.

Upon successfully completing their courses at the school, many students return to the regular school system, armed with a new learning approach. Others go on to employment or vocational training.

"One student of whom we're especially proud is Krystal Arcand, who went through our program, completed high school at St. Joseph's Composite High School in Edmonton and has now been accepted into training to become a member of the RCMP," says Christensen.

Priority is given at the school to hiring positive role models. "All our staff members are committed to health and fitness and are non-smokers. We don't tolerate any kind of substance use or abuse by our staff," he says.

Life values is partially funded by grants from Indian affairs and the provincial government. "As well we raise a lot of our own funds, holding bingos and other money-generating events," says Christensen.

The school operates under the umbrella of Members of the Life Values Society for Effective Education. The organization includes parents, staff and concerned St. Paul area residents. Some of the money they raise goes for a daily, hearty, hot noon meal, milk and snacks.

The school is also hoping to raise funds to build a bigger facility. "But it will still have the concept of a small school with no more than 40 students," says Christensen. "We believe in operating in accordance with human needs, which we believe are more easily accomplished in smaller groups, with the highest possible ratio of staff to student population."



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Native Elders

Elder remembers Dene prophet Nogha

By Dianne Meili
Windspeaker Correspondent

The following article has been excerpted from *A Sharing With Those Who Know*, a book being compiled by former Windspeaker editor Dianne Meili to commemorate elders from the 10 different nations in Alberta. The collection of elder interviews and poetry complete with color photographs, will serve as a lasting record of the lives and wisdom of our beloved old ones, who embody the best of what it means to be Indian. Meili is the great-granddaughter of Victoria Callihoo, a well-known Cree elder, who was born in 1860 in the Edmonton area. Her book will be published this year.

MEANDER RIVER, ALTA.

As the hunters catch a glimpse of their Dene camp, they urge their tired dogs into a run. Ahead on the trail, a woman walks toward them. Her face is set in grim lines because she must deliver an unsettling message to one of the men, the husband of a pregnant woman who has gone into labor.

In a tent pitched well apart from the others, the hunter's grandmother watches a battle for life play out before her. She looks with great kindness into the glassy and unseeing eyes of the sweating woman struggling so hard to bring new life into the world.

Her daughter-in-law has given birth to 16 babies in the past, but she's too old to be having children now, Old Lady mutters to herself. The labor has been long and difficult.

Suddenly, the moans subside. Old Lady checks the shallow breathing and notices the woman's lack of response to her urgent commands to "push", "push", "push". Old Lady fears the worst; she realizes the child's spirit has already departed but now the mother is in danger because she has no strength left to expel the lifeless child within her.

Old Lady motions for her assistant to lay the woman down. With gnarled, wrinkled hands, she reaches for a birchbark water container and sets it beside the fresh, sweet-smelling bed of new spruce boughs and soft rabbitskin blankets. Whispering a prayer over the water — a plea to the spirits to help the dying woman — Old Lady lifts her daughter-in-law's head and pours a little between her lips. Laying her down and cradling her head, she waits for the baby to come. Not many minutes pass before it does.

"If there were problems during childbirth, my mother would give the woman some water. She would say a few words and the baby would just come," explains Meander River's Catherine Yatsallie, describing how her people helped themselves before the white man's medical technology was brought to them.

She speaks of men who received supernatural powers from animals after spending days alone in the bush. "These people who have a power through animals could help people. They could cure all kinds of sickness," she says.

Many spiritually-gifted people existed among the Dene Tha'. Perhaps the best known was the prophet Nogha (pronounced Noah), who Yatsallie remembers seeing when she was

a girl. Though it's been about 60 years since his death, today even the youngest Dene Tha' (a term which means "ordinary people") can repeat stories heard about Nogha and his foretelling of changes to come, ending traditional Dene life forever.

"I saw Nogha a long time ago. He used to travel around on a horse. Everywhere he went there was always a big tea dance," Yatsallie recalls. Nogha used to speak of his predictions and urge people to care for each other and pray to the Creator to help them through the hard times ahead, she says. He foresaw a black cloud over a large hill, near an area which would be designated as reserve land years later, and he predicted people would do bad things to each other when they were drinking.

Sometimes Nogha's prophecies were full of despair, but he was not a solemn man. On the contrary, Catherine describes him as a humorous man who loved to tease people. "One time he pulled the blankets off my grandmother and told her she should get up ... then she got mad at him ... just pretending."

When Yatsallie speaks about the old, powerful people she knew as a young woman, her grandchildren Stephen and Arnold drift into the living room to hear her talk about Nogha and add their own impressions of Dene heroes and culture.

"Other tribes like the Cree have medicine circles and different animals for the different directions. They have lots of ceremonies. Our religion is simple. We have the tea dance and the drum," Arnold, 18, explains.

As the conversation swings back to Yatsallie's life, she quietly explains she was born on a trapline about five miles from where her house stands in what is now the Meander River reserve townsite. But, as a young girl and woman, the whole of northern Alberta was her home as she travelled with her family following animals for fur and food.

"In the wintertime when we were kids — my father was still alive then — we used to go all the way to Wood Buffalo Park by dog team. When we got there we shovelled snow and lived there in a tipi. We went that far for fur and to hunt moose."

The endless ribboned tracks left by her family's dogsled in the snow during winter travels would number in the thousands of kilometres if tallied. In the summer, her canoe cut the waters of the Hay River as it carried her to seasonal hunting and fishing areas and the camps of friends enjoying a more relaxed pace of life in the warm days of summer.

The winding Hay River bends to the north only a few yards beyond Yatsallie's door, its waters a constant reminder of days when she roamed freely.

"Whenever I think about that river I get lonely to go up it. We were always on the river with a boat. In the summertime we'd go up past Indian Cabins, sometimes all the way to Hay River."

Yatsallie vividly recalls walking behind her mother as they walked the miles between seasonal camps.

"Women were always packing babies in a packsack. They covered their heads from the cold. When we made camp, they'd just set the mossbag in the

snow until it was ready. But the baby didn't get cold.

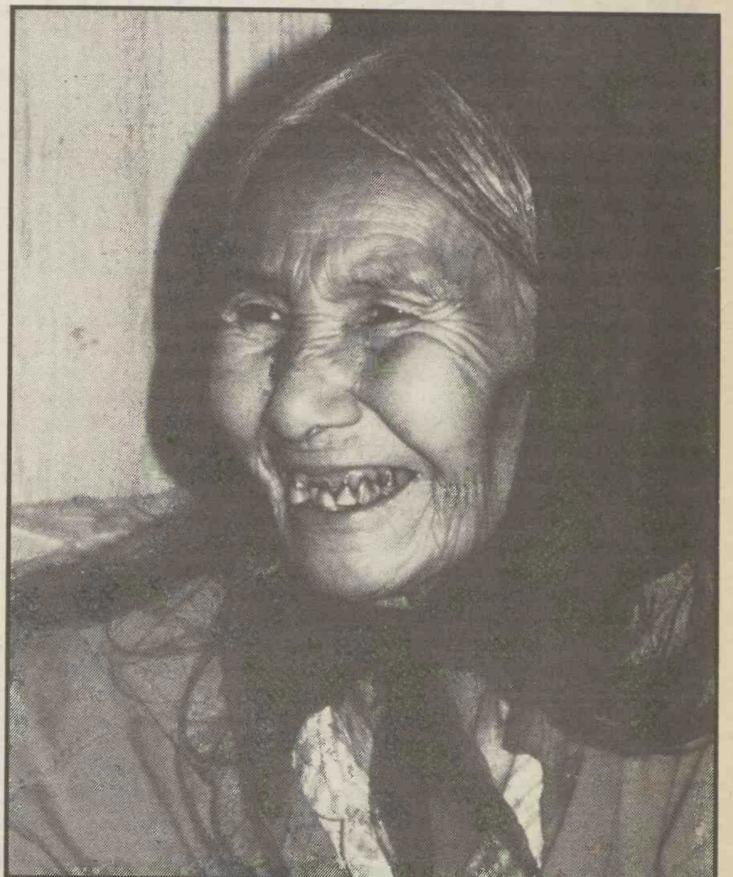
I remember Alexandra Falls (in the Northwest Territories)...coming out of there in the springtime...March or April. There was a lot of water, creeks running everywhere. We were walking back with our moccasins. When we got to those creeks, you just had to do it, you had to cross. At night we hung our socks and moccasins up to dry. We slept on spruce branches with rabbitskin blankets.

"Sometimes we had a fire. It was outside the tent, not inside. Sometimes it was very cold and we lived in this kind of tent. Some were made of moosehide — they were warm — and some were made out of canvas. In the morning it was very cold but my mom put blankets around the tent to keep warm. In the winter we really had to pile spruce branches on the floor to keep the cold out and keep the snow from turning to ice."

When families moved, toddlers were tied into a toboggan amidst a mountain of blankets and cooking utensils. Yatsallie enjoyed her younger days riding behind dog teams, but all too soon she was given a pair of old snowshoes and made to walk.

"We used to travel by snowshoes. My brothers used to make nice, fancy shoes, but mine were never as nice so I used to throw them away. I didn't like them."

"We used to walk and walk.



Dianne Meili

Catherine Yatsallie

Not too many people had horses. It was really cold. In the summer there were mosquitoes. My mother would make a fire in a lard pail and we carried that to keep the mosquitoes away. I don't know how I survived. I must have been very tough."



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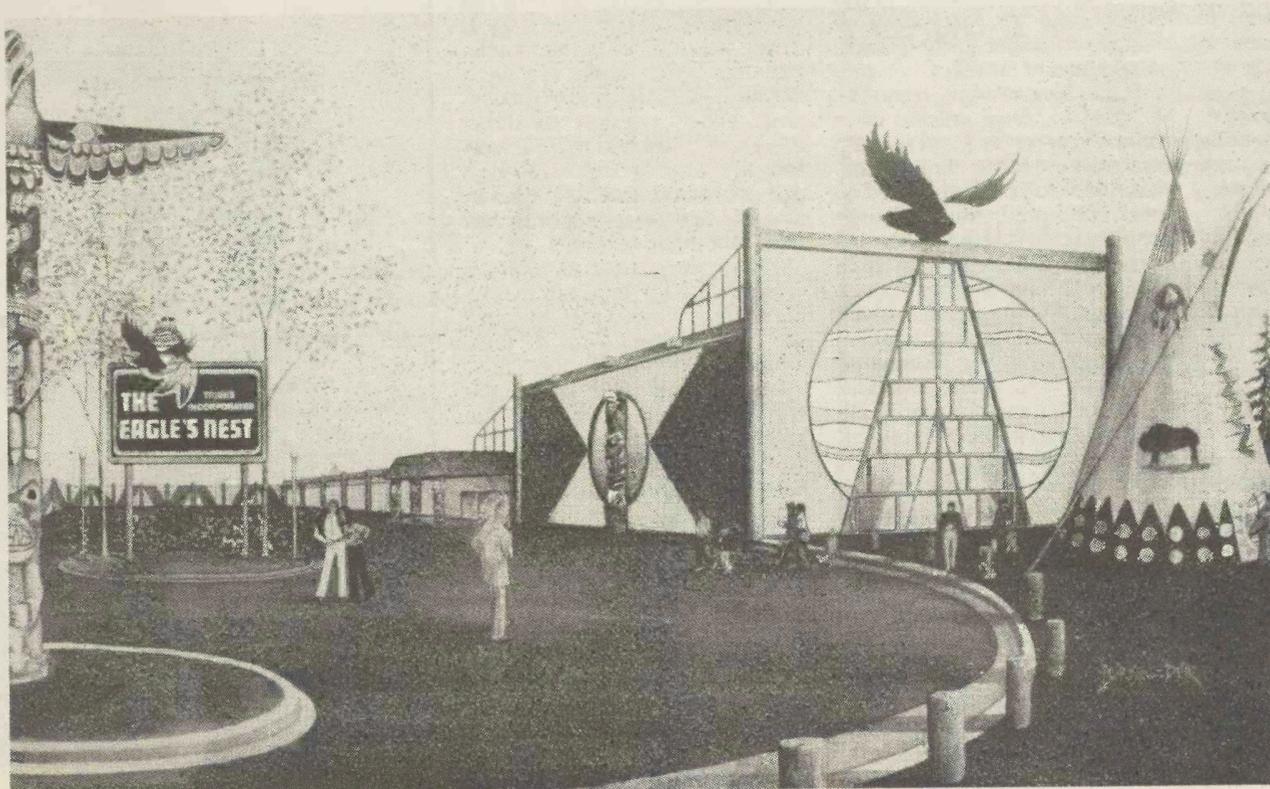
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