

QUOTABLE QUOTE

"There can be little doubt Daishowa now intends a major logging operation in unceded Lubicon territory this fall.... If Daishowa cannot be decisively stopped, the result may well be a fatal blow to the collective psyche of the already badly battered and profoundly damaged Lubicon society.... It's not at all clear the Lubicon people are up to once again leading the charge." — Excerpt from 11 July 1991 statement by Lubicon Lake Indian Nation. It was received by Windspeaker 30 July 1991



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INSIDE

SPECIAL REPORT

Sam Custer has been fighting to have a women's prison built in Prince Albert ever since his daughter Marie hanged herself at Kingston Penitentiary 17 months ago. Custer was visiting his depressed daughter at the time and awoke in the early morning to read her last words to him pinned to the basement door. 'Dad, please don't come down. It's too late, call a guard.' Please see page 19. We also have a related story on page 22 on Carol Daniels' plan to take her fight to the Supreme Court of Canada to continue serving her life sentence for second-degree murder in Saskatchewan. The Saskatchewan Court of Appeals ruled in June she must be sent to Kingston.

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# Mother launches hunger strike

By Jenifer Watton  
*Windspeaker Correspondent*

## CALGARY

A Calgary Native woman has launched a 24-hour vigil to pressure Alberta Social Services into giving her back her children.

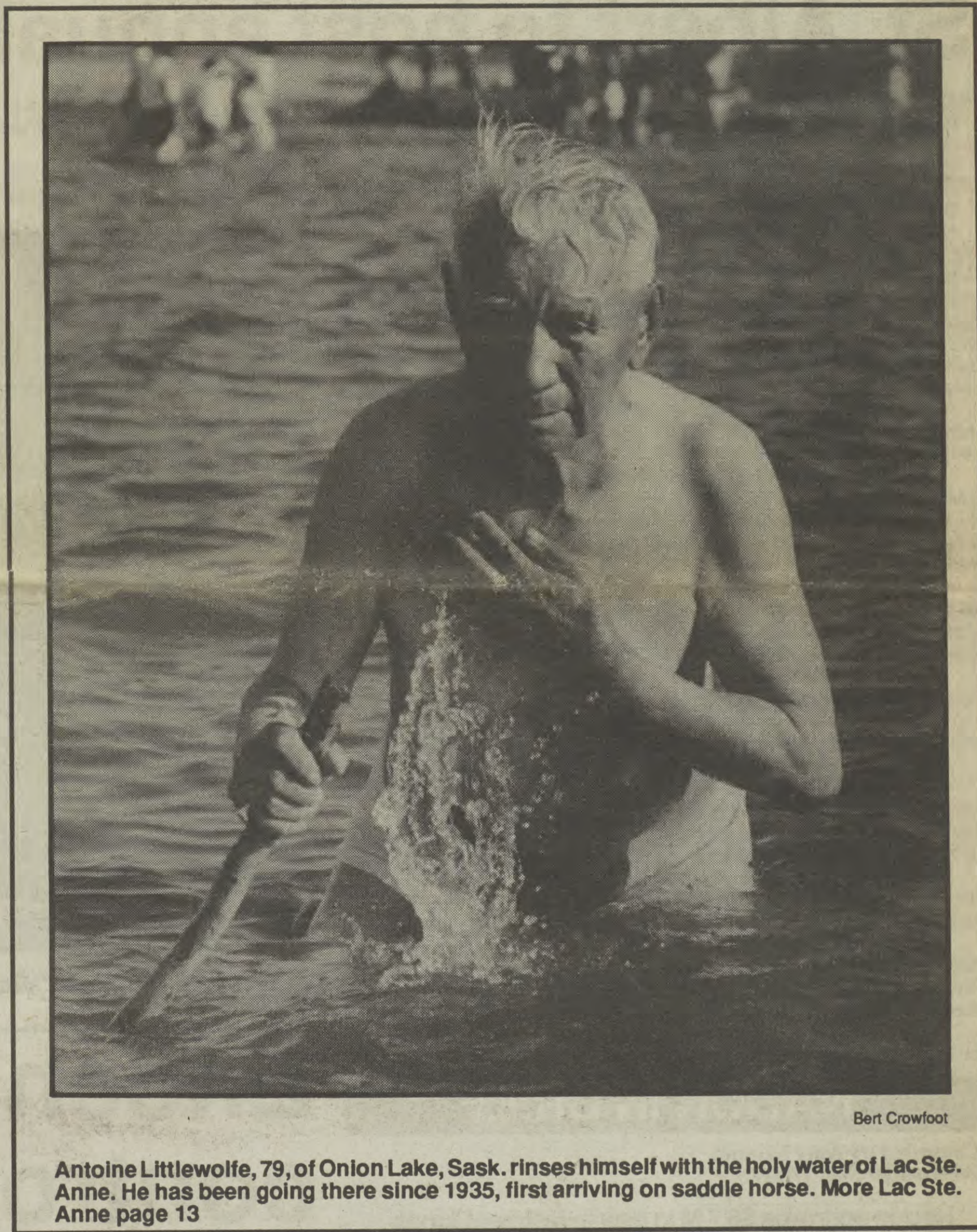
The woman was shocked after learning provincial child welfare officials are allowing her two children to be adopted by outsiders, even though other family members want the kids. The vigil was initiated July 19 at the corner of the 10th St. Bridge and Memorial Drive NW.

She began a hunger strike at noon on July 23 and vowed to "continue this action until I'm on my deathbed." She has been joined by Chris Larkin of the Osnaburg reserve near Thunder Bay, Ontario. Larkin's three children are also being cared for by a foster family. Larkin goes to court in December to prevent their permanent removal.

The Calgary woman, who can only be identified by her first name Sharon to protect the identity of her children, picketed outside the child welfare office of Alberta Family and Community Services along with members of her family and supporters to protest what they say is callous treatment of Native parents and children by the province.

Sharon, a mother of three children comes from Broken-Head Ojibwa Nation in Manitoba. She inadvertently found out through her sister Peggy Sofocleous in mid-July that her two youngest children were soon to be adopted by strangers.

Three years ago Sharon was in an abusive relationship, which was complicated by al- Please see page 3



Bert Crowfoot

Antoine Littlewolfe, 79, of Onion Lake, Sask. rinses himself with the holy water of Lac Ste. Anne. He has been going there since 1935, first arriving on saddle horse. More Lac Ste. Anne page 13

# Nepoose not out of the woods yet

By Amy Santoro  
*Windspeaker Staff Writer*

## EDMONTON

The very evidence that allowed Justice Minister Kim Campbell to send the Wilson Nepoose case to the Alberta Court of Appeal may keep Nepoose behind bars, says investigator Jack Ramsay.

Only a new trial will give Nepoose his freedom, Ramsay told *Windspeaker*.

"The court of appeal can reject evidence supporting Wilson's innocence. The cir-

cumstances warrant the ordering of a new trial and the freeing of Wilson without further delay, cost and incarceration," he said.

Evidence which was available to the defence at the original trial can't be presented to the court of appeal.

Information supporting an alibi for the 47-year-old Samson band member was available at his 1987 trial. Ramsay uncovered evidence supporting Nepoose's alibi but it was discredited at the trial.

Nepoose was convicted by a Wetaskiwin jury for the strangulation murder of Marie Rose

Desjarlais June 23, 1986. He was found guilty of second-degree murder carrying a life sentence with no possibility of parole for 15 years.

Nepoose has spent four years behind bars, consistently maintaining his innocence.

In February, Crown witness Delma Bull admitted making false statements linking Nepoose to the crime saying she was intimidated by the RCMP.

Following the recanting of Bull's testimony the Alberta Attorney General's Department and the RCMP launched an investigation leading to Campbell's review of the case.

But Ramsay, a retired RCMP officer, is worried Bull's credibility will be challenged in the court of appeal.

Nepoose's lawyer, Bob Sachs, said he would have also preferred a new trial but "we got as much as we could given the circumstances."

In a telephone interview, Sachs said he'll argue the alibi is "fresh evidence" before the court of appeal.

Recently, Nepoose was transferred to the Edmonton Remand Centre from the Saskatchewan Penitentiary in Prince Albert. An application for bail will be filed, said Sachs.



# McDonald's cool to a McBuffalo burger

By Amy Santoro  
Windspeaker Staff Writer

CALGARY

McDonald's of Canada won't be adding McBuffalo burgers to its menu, says the restaurant chain's executive vice-president.

"We have a menu plan and we won't deviate from that. Reports there'll be a McBuffalo burger are simply not true," Ron Marcoux told *Windspeaker*.

In late June, media reports indicated the possibility of McDonald's adding McBuffalo burgers and Egg McBannocks to its menu at eateries on or close to Indian reserves.

A newly-created Calgary consulting firm had plans to help Indian reserves open up their own McDonald's restaurants with Native specialties on the menu but Marcoux said no agreement was made.

Marcoux said the president of the National Economic Development Corp. (NEDCORP), Gerry Pulak, contacted him wanting "to be the middleman in negotiations with Indian people but I told him I'm not interested in dealing with a middle-

man, I'll deal with the Indians." The idea of altering McDonald's menu was never discussed, said Marcoux.

Restaurants in the Maritimes will be adding McLobster to their menu, said Pulak "so we thought if they deal with Indians then maybe they'll add Indian specialties."

But Marcoux said "there's a big difference between McLobster and McBuffalo." He refused to elaborate on the difference.

Pulak said he'll still work to get McDonald's franchises onto Indian reserves. A McDonald's restaurant "will significantly reduce unemployment on reserves. It can employ 40 people," said Pulak.

Most Indian reserves have unemployment rates as high as 95 per cent.

Pulak's month-old company will assist Natives in other business endeavors like paving companies, oil service companies and hotels, said Pulak.

"We'll show Natives they're not doomed. I'm intrigued by the economic potential," he said.

Pulak, a lawyer, said NEDCORP has put together a team of consultants in a variety of fields like engineering, research, architecture and education to help "Indians set up businesses and train them as well."

Pulak said he and his partner, Ed Daskalchuk, plan to approach other fast-food outlets soon.

## 'We have a menu plan and we won't deviate'

# St. Albert to host annual Metis assembly

By Rocky Woodward  
Windspeaker Staff Writer

ST. ALBERT, ALTA.

St. Albert's Mayor Anita Ratchinski was presented with a Metis sash at her office during a meeting with Metis Nation president Larry Desmeules to commemorate the city hosting the 63rd annual Metis Nation's assembly Aug. 16-18.

Ratchinski said she is looking forward to the assembly and will attend as a guest speaker.

"I understand over 3,000 people will be attending the assembly. St. Albert welcomes you and I hope you enjoy what we have to offer," she said.

Desmeules said St. Albert plays an important part in the history of the Metis. Metis roots at St. Albert date back to the early 1800s.

"It is a historical place for the Metis. We thank you for opening up your city to us," he told the mayor at the July 4 meeting.

Metis Nation senator Dr. Anne Anderson said she never thought she would live to see the day Metis from across Alberta would gather at St. Albert, her birthplace.

She told the group of dignitaries she had been waiting for this to happen for a long time.

"I felt the Metis were always neglected. The Indian people were always recognized but it seemed the Metis were always left out.

"I thought I would be gone, but now there is no time to sit

around. I'm so happy we're having the assembly here," Anderson said.

Alberta Solicitor General Dick Fowler, who is also the minister responsible for Native affairs, was also presented with a Metis sash.

"It's a wonderful thing to see one of the earliest Metis settlements in the province conduct the Metis assembly. This assembly will highlight the Metis in Alberta.

"I promise to wear my Metis sash throughout the celebrations," Fowler said.

Fowler is also St. Albert's MLA. Workshops and cultural activities are planned for the assembly, which is hosted by Metis Nation Zone 4 regional council.

Co-ordinator Lyle Donald said Metis will share their past and culture with St. Albert residents over the three days.

He said Metis artifacts will be on display at the St. Albert museum and Metis art will be profiled at St. Albert Place.

For entertainment a parade downtown will start off things on Aug. 17 and a pancake breakfast will be held at Lions Park.

"The proceeds will go towards the Metis Education Foundation," said Donald.

He said first-day activities will be light because the agenda calls for workshops at Perron arena.

A sober dance will be held at the community hall Aug. 16 and a beer garden and dance at Perron arena is scheduled, he said.

Donald said an aboriginal vet-

erans flag-raising ceremony will take place at St. Albert Place on the morning of Aug. 17.

"We sometimes forget the veterans who fought for us, but not

any more," he said.

Also planned is a Metis princess pageant, Metis square dancing and Red River jiggling and fiddle contests.

"The princess pageant will be held at Arden Theatre and Metis contestants will be arriving from all the zones in Alberta," said pageant co-ordinator Brenda Blyan.



Rocky Woodward  
Vice President for Zone 1 Metis Nation Gerald Thom ties Metis sash around St. Albert Mayor Anita Ratchinski

## NATION IN BRIEF

Compiled by Amy Santoro  
Windspeaker Staff Writer

### Hockin approves \$6.7 M in new investment funds

REGINA, SASK. — Four aboriginal financial institutions will get \$6.7 million from Ottawa, announced Small Business and Tourism Minister Tom Hockin. Regina-Wascana MP Larry Schneider said the funding "will create a more equitable situation for Metis, non-status and off-reserve entrepreneurs who need access to business financing." Metis and non-status Indians are not included in transfers from Indian Affairs putting them at a disadvantage, but this funding "will now help to level the playing field for Metis, non-status and aboriginal people living off-reserve," said Schneider. Sask Native Economic Development Corporation, First People's Development Fund (New Brunswick), OMAA Development Corporation (Ontario) and Apeetogosan Development Corporation (Edmonton) have been awarded the funds. Together the institutions provide business lending services to some 290,000 Metis, non-status and off-reserve aboriginals.

### \$38.5 M agreement signed

YELLOWKNIFE — A five-year \$38.5 million agreement has been signed by Indian Affairs Minister Tom Siddon and territorial Minister of Economic Development and Tourism Gordon Wray. The joint agreement gives the go ahead for initiatives in the areas of fine arts, culture, minerals, agriculture, wildlife harvesting and fisheries. The agreement "will provide Northerners with opportunities to develop viable economic ventures," said Siddon. Wray agreed saying the agreement "will enable the N.W.T. and Canada to work towards achieving a self-supporting, economically stable Northwest Territories by promoting balanced economic growth." Implementation of the agreement, which will be cost-shared with Ottawa providing 70 per cent and the territorial government providing 30 per cent, will begin immediately.

# Enoch Nation wants control of school

By Amy Santoro  
Windspeaker Staff Writer

EDMONTON

Former acting Enoch Chief Robert Sharphead wants his band to control the Kitaskinaw school located on the reserve west of Edmonton.

"We don't have that much input now" but eventually "we want a say in what the curriculum will be, who will get hired — we want control of the school."

Within the next year, 90 per cent of the school's population will be Native, said the County of Parkland school's superintendent Marv Tkachuk.

At that point, control of the school by the Enoch band "is something the band has to look at. We're willing partners in helping to manage the school if

it happens. It's a legitimate aspiration," said Tkachuk.

Whether the band will at some point manage the school depends on the province, which owns the building, and the Department of Indian Affairs, said Wayne Hanna, an Indian Affairs communications officer.

Over the past five years the 450-student school has seen a decline in the white student population. The decline is based on "an acreage population in and around the reserve that's aging and a birth rate on the reserve that's growing, whereas the non-Native population has declined," said Tkachuk.

Boundary changes a decade ago and the construction of Graminia School a few kilometres away have also been responsible for the white student decline at Kitaskinaw, he said.

Tkachuk sees an advantage to a mainly Native student popu-

lation at the Enoch school.

"It'll strengthen Native cultural activities yet the Native youth are close enough in proximity to white students they won't be isolated from mainstream society."

Sharphead also sees the changing demographics of the school as a plus. "It's more positive than anything. Before the ratio changed the county was forcing outside community children to attend the school. Then with the boundary changes it was up to the parents. Now, we're finally a majority."

When the school opened its doors in 1978 white students dominated Kitaskinaw two to one.

Both Sharphead and Tkachuk dismiss racism as a possible cause for the changing picture at the school. "It might be the case with one or two families on either side" but that's the extent of the racism, said Tkachuk.



## NATION IN BRIEF

Compiled by Amy Santoro  
Windspeaker Staff Writer

## Quebec hearings set

MONTREAL — Public hearings into complaints about the actions of Quebec provincial police during the Mohawk crisis last summer will begin in September, said Public Security Minister Claude Ryan. A committee has already recommended 39 police officers appear before a police disciplinary panel.

## Suspected cop killer found in swamp

KENORA, ONT. — A police dog tracked down suspected killer Thomas Pahpasay in a swamp July 28 near the Grassy Narrows reserve following the shooting death of a police officer. Pahpasay has been charged with murdering 40-year-old Ontario Provincial Police Sgt. Tom Cooper. Charges of attempted murder were also laid against Pahpasay in connection with the wounding of Const. Kevin Orchard, 25, who was shot in the chest when he ran to help his partner Cooper July 25. Band members joined police to hunt Pahpasay described as "a crazy gas sniffer." Scores of Grassy Narrows Ojibwa and about 25 police officers with tracking dogs searched for the suspect in the rocky Northern Ontario bush of the Canadian Shield just east of the Manitoba border. Cooper was gunned down at the door of a home while responding to a firearms complaint, said Sgt. Don Jones of the force's Kenora detachment.

## Ojibwa to head federal land claims commission

VANCOUVER — Harry LaForme will head a federal commission to settle Native land claims arising from breached treaty provisions, said Indian Affairs Minister Tom Siddon. LaForme, an Ojibwa Indian and the Indian Commissioner of Ontario, "is certainly no stranger to specific claims policy and process issues," said Siddon in a news release. The commission was established to speed up settlement of specific claims — those that arise when treaty provisions are breached. Prime Minister Brian Mulroney said the government would put out \$355 million to settle specific claims over the next five years — four times more than previously spent on the program.

## Alcan loses appeal — B.C. Natives claim victory

VANCOUVER — A federal court judge denied an application by Alcan Aluminum Ltd. to suspend a court order requiring the federal government to undertake a complete environmental review of a massive river diversion project. Carrier-Sekani Tribal Council lawyer Arthur Pape said the decision was an important victory and a precedent. Members of the Carrier-Sekani Tribal Council claim the Nechako River and surrounding area as their traditional territory. Natives have opposed the Alcan project saying it will destroy fish stocks, which they rely upon as part of their traditional culture, and will harm the surrounding lands which are under a land claim initiated by the Indians. Pape said he expects the federal government to proceed with the Environmental Assessment Review Process (EARP) which was ordered May 14. "We've now got the first situation we've ever had anywhere in the country where the court has ordered an EARP assessment and the project has come to a halt until it's done."

## University accused of stereotyping aboriginals

WINNIPEG — Aboriginal university students are stereotyped as drunks, slow learners and freeloaders in post-secondary systems, say Native student leaders. "They think we are all drunks and party all the time and stuff like that, but in fact most of the (Native) students don't even drink," said Margaret King, acting president of the University of Manitoba Native Students' Association. Last November, a poster promoting an association meeting was defaced with: "BYOL, Bring Your Own Lysol." A recent University of Winnipeg report on student accessibility states the school is mainly white, middle-class and male-oriented. It says racial minorities are usually successful only if they assimilate into that atmosphere. "The worst scenario is having to advise aboriginal people to carry their student ID at all times...so they won't get thrown out of the university," says the report.

## Band's election probed

HOBBEEMA — An investigation has been ordered into the Samson band council election following a complaint by an unsuccessful candidate. Lawyers for Samson band member Melton C. Louis have asked Indian Affairs Minister Tom Siddon to strike down the May 6 election of Nancy Yellowbird. Louis claims Yellowbird was not eligible to run for one of the 12 council positions because she was not a resident of the reserve when she was nominated. A report is expected by the Department of Indian Affairs in early August.

## Farm offered to Natives as sanctuary

FREDERICTON — Bruce and Marion Cumming are hoping Native organizations will buy their farm on the outskirts of Fredericton and turn it into a medicine lodge where traditional Native customs and healing methods can be practised. The Cummings are planning to move to Victoria but rather than selling their property through the real estate market they have approached Natives with the idea of turning the farm into a retreat for promoting Native culture. The Cummings see a gap between the Native and non-Native culture so they wanted to provide a mending tool. But Native groups have been unable to come up with the \$200,000 needed to buy the sanctuary. Groups have only managed to collect \$1,500 after two months. Alma Brooks, co-ordinator of the project, said the medicine lodge would be of special help to Natives wounded emotionally and physically by their losing battle with the modern world.

## News

## Mother launches hunger strike

From front page

cohol abuse. She sought help with the kids from social services, but they claimed they could only help the kids if they were abused or abandoned. Sharon was told "we aren't a babysitting agency. We will only get involved if the children are abandoned or in danger." There was no room in the women's shelter for the family either.

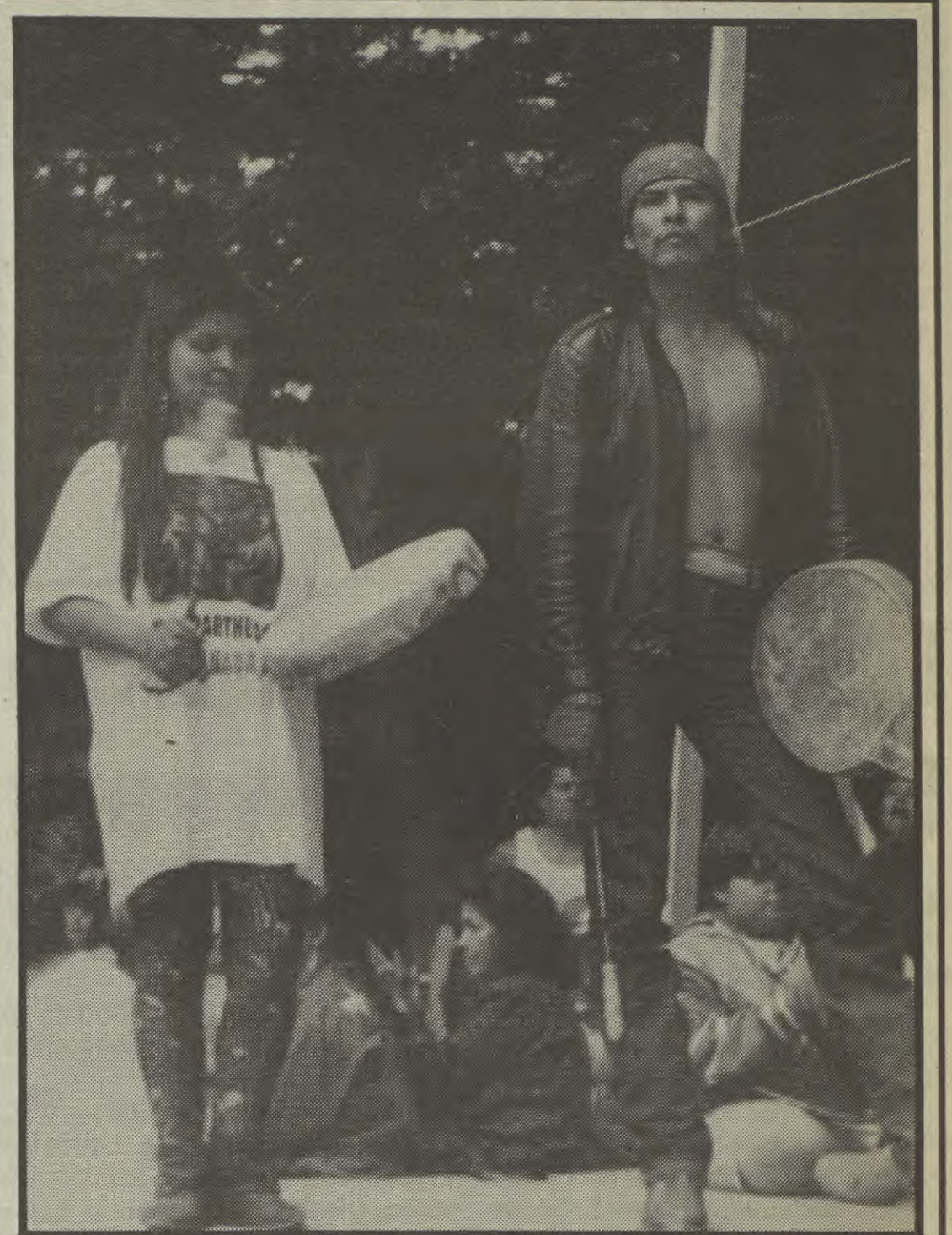
Subsequently Peggy took over guardianship of the children to enable Sharon to find help. Disruptive behavior by the oldest boy, now 13, caused Peggy to turn to social services as well. She simply asked for financial help to send him to his grandfather's home in Nova Scotia. Instead, social services took the three children, ostensibly to keep them together. Within days they had made arrangements to send the oldest to the Maritimes and had put the other two in foster care.

Sharon said she believed her children would be returned once she had resolved her personal problems. But a Court of Queen's Bench justice ruled last year the province should retain permanent guardianship.

Since August 1988, Sharon has had two supervised visits with her two youngest children. The oldest has since been returned to her care.

Meantime, Sharon has successfully completed courses in drug and alcohol rehabilitation, parenting skills and Native culture. She is determined to prove herself a capable parent. However, two appeals for guardianship in 1989 and one in 1990 have been fruitless.

"Now I have nothing to lose. I'm planning to stay here 24 hours a day until I get a response from social services. Their policies must be changed. There's got to be a million cases like this across the country," she said.



Spanner McNeil

Approximately 600 Native and non-Natives gathered at Kanehsatake near Oka, Quebec July 11 to mark the first day of the first annual four-day pow-wow. Milton Born With A Tooth arrived in the late afternoon along with the rest of the As The River Flows caravan. They were soon joined by several hundred others for a peaceful march through Oka ending with high-spirited drumming in The Pines. The procession was preceded by two S.Q. police cars. Elijah L. Harper was one of several spokespersons to address the gathering. "The government has no respect for aboriginal people. Don't believe them, don't trust them." Ellen Gabriel, often heard from during last summer's defense of the land said, "The trees were good to us. They took some bullets for us. There were two eagles circling in the sky earlier this afternoon and that is a good sign too. We are here to commemorate, not to celebrate."

## Oblates admit abuse at schools: apology issued

By Amy Santoro  
Windspeaker Staff Writer

LAC STE. ANNE, ALTA.

The Roman Catholic church's largest order has apologized to Natives for the wounds Canada's First Peoples experienced in residential schools.

Rev. Doug Crosby issued the apology July 24 on behalf of 1,200 Canadian Oblate priests and brothers during the annual religious pilgrimage to Lac Ste. Anne, 80 km west of Edmonton.

"We apologize for the part we played in the cultural, ethnic and religious imperialism that was part of the mentality with which the peoples of Europe first met the aboriginal peoples and which consistently has lurked behind the way the Native peoples of Canada have been treated by civil governments and churches," read Crosby, president of the Oblate Conference of Canada.

The "essential purpose" of the apology is "to move further toward reconciliation and healing," Crosby told *Windspeaker* in an interview.

In the context of the "superiority the Europeans brought with them to North America we talk about the Indian residential schools and the physical and sexual abuse that took part," he said.

"We apologize for the part we played in the cultural, ethnic and religious imperialism that was part of the mentality with which the peoples of Europe first met the aboriginal peoples and which consistently has lurked behind the way the Native peoples of Canada have been treated by civil governments and churches."

In the apology, prompted by recent criticism of the residential school system, Crosby said Oblates "admit to instances of physical and sexual abuse...and see them as inexcusable, intolerable and a betrayal of trust in one of its most serious forms."

Crosby told *Windspeaker* the Catholic church is "aware a lot of pain was caused by taking Native children from their homes and put in residential schools." But he stressed the "bigger issue of abuse was the existence of the schools themselves."

Crosby said there were some benefits from the church-run schools "from the perspective at the time because the people were a nomadic people, yet from our perspective at this time it doesn't seem to be acceptable."

Crosby said the Oblates want to reaffirm the historical link between them and Natives by "re-pledging the Oblate presence and support to the Native people in their struggles for further justice."

The Catholic missionary or-

der arrived in Canada 150 years ago to convert Natives to Christianity.

Crosby also pledged the Oblates to "support an effective process of disclosure" about what happened in the residential schools. Never again will Native parents "see their children forcibly removed from them by authorities," he said in the apology.

In an interview, Crosby said the "whole story of Indian residential schools has yet to be told. We're committed to discovering with Native people exactly what happened. The historical record has yet to be brought forward."

Chief Johnson Sewepagaham accepts the apology and urges other Natives to do the same. The Little Red River Cree Nation chief spent nine years in the Fort Vermilion Residential School. He said it's taken him a long time to get over his memories of abuse.

The government-funded schools opened in the 1880s with most closing their doors by the 1970s.



# Windspeaker

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 Bert Crowfoot, Publisher

## Lubicon Nation Battered and weary

The latest release from the Lubicon Lake Nation is a mixed read. Through most of the 21 pages, the usual wit, sarcasm, strength and defiance of the Lubicons shines through.

It reminds us the real issue faced by the northern Alberta nation is the governments' unwillingness to settle the long-standing land claim.

Meanwhile, as Ottawa drags its heels on this protracted dispute, which spans five decades, it and the province of Alberta continue to work with powerful international interests to see the resources of the Lubicons continue to be harvested, filling the pockets of both governments and the bank accounts of national and international corporations.

To hell with the Lubicons, they say. Who cares if many members of this nation have been forced on to welfare?

The spirits of some treaty Indians around the Lubicons like the Woodland Crees and some of those of Loon Lake have grown weary. That's understandable given the skill, might, power and money of the governments and businesses waging war on this land and its people.

But lest we focus on weary spirits let's not forget who invaded whose territory. Let's not forget the Lubicons' traditional and moral claim to this land regardless of the laws the white men have written since their invasion to justify theft.

Let's remember the money to pay multimillion dollar settlements like that now being enjoyed by Woodland Cree members flows from the resources of the unceded Lubicon land. The government is merely robbing Peter to pay Paul.

What's most significant in the Lubicons' latest document is this nation too is weary, that governments and multinational corporations might yet prevail in their war against "this courageous little society."

The document predicts Daishowa, a Japanese multinational, will launch a major logging offensive on unceded Lubicon land this fall.

"If Daishowa cannot be decisively stopped, the result may well be a fatal blow to the collective psyche of the already badly battered and profoundly damaged Lubicon society," it says.

"It is not at all clear the Lubicon people are up to once again leading the charge."

The Lubicons already face criminal charges in connection with a "lightning surprise raid on a logging camp operating in unceded Lubicon territory without Lubicon authorization" and now more than ever they need their supporters to stand behind them.

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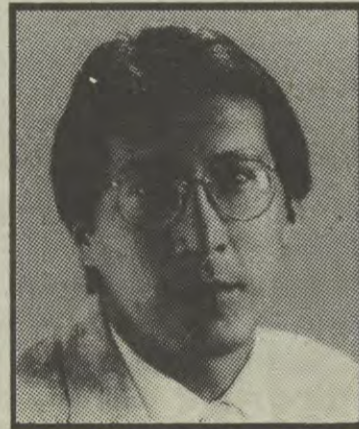
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## Life is a balancing act



**RICHARD  
 WAGAMESE**

In these disruptive times something the Old One shared with me a few years back seems appropriate to ponder.

We were sitting in his house watching an international gymnastics competition on television. The Old One, being a staunch traditional man, never failed to be amazed at the diverse ways humanity found to test itself and this gymnastics display had his rapt attention.

When the balance-beam finals started he seemed intent on analysing each and every manoeuvre for its dexterity, degree of difficulty and quite probably, its day-to-day usefulness.

Finally, he turned to me and said quite simply, "Just like life this."

It took me a moment to comprehend this, but the explanation I received that day has stuck with me through the years and seems a fitting metaphor for the state of things in Canada in these post-Spicer commission times.

The balance beam itself was like the path of the individual, he said. Each of us, like the gymnasts, need to spend a lot of time and energy learning to walk it with grace and dignity. After a time, having dedicated oneself to the exercise, it becomes second nature. The fear of falling, of injury or failure is lost in the feeling of balance itself.

But there comes a time when gymnasts need to go beyond mere balancing acts. To prove to themselves and to the judges how dedicated they are, to demonstrate their mettle, courage and heart and to continue to develop, it becomes necessary to perform a strength move.

For the athlete, a strength move is the physical articulation of a difficult, seemingly painful, stressful manoeuvre. Interrupting their rhythm and their flow, they'll suddenly press upwards to a handstand. The control, poise and dignity they maintain ultimately determines the champions from the also-rans.

For the individuals, the Old One said, there will always come a time when circumstances and the process of life itself, will require a strength move. Sometimes that might be the acceptance of hardship, the passing of a loved one or the loss of something valued. Whatever it might be, the strength move becomes possible because of the time and energy spent learning to walk with dignity and grace.

When it's over, the gymnasts launch themselves through the air in celebratory dismounts. The individuals launch themselves into the celebration of life and the conquering of themselves and their fears.

So the balance beam is like life itself, the Old One said. All the time spent learning to walk my path in balance will justify itself in times of stress when strength becomes a necessary quality. The winners in life are those who can negotiate their way along the beam despite the breaks in rhythm and fear of failure and who display control, poise and dignity through it all.

It was an arresting metaphor. It's helped me through difficult times and when I consider the traditional aboriginal view that the needs of the individual are

the same as the needs of the community and the nation it seems more than apt for Canada in 1991.

Apt, because the Spicer commission report harkens to a Canada filled with dissenting voices. It is a country adamantly displeased with government and filled with a sense of powerlessness by the parliamentary process; a nation poised on the edge of a fragmentary abyss, divided and seemingly conquered by the very diversity it seeks to foster.

A nation, in terms of the metaphor, out of balance with itself.

So it's time for a strength move. In order for us to grow and evolve our inherent qualities of grace, poise and dignity, it's time to press for the fundamental changes that are necessary.

There's no mystery to it. They were expressed in the town halls, schoolrooms and committee rooms in a Canadian voice fibrillating with multitudinous, disparate concerns. They're compiled in Keith Spicer's document and they await the attention of the government.

For their part the Indians pressed their representatives to pay heed to the heartbeat of the communities. They took care to remind them the needs of the whole, balanced individual are the same as the needs of the whole, balanced community and nation. In this, the Native peoples have much to teach their non-Native brothers and sisters.

When aboriginal leaders assume their place at negotiating tables they do so with an agenda of the people as opposed to an agenda of the elite. Canadians in general have a document now with which to pursue the same.

And Canada, as a whole, can only gain in dignity, poise and grace.



## Your Opinion

## Big "C" members abandoned their chief

Dear Editor:

I am writing to you because of how my husband was treated by Big "C" band members and the Department of Indian Affairs.

To start off I want to go back to the 1970s before my husband became the chief.

Band members were scattered all over in the community of La Loche, Sask. The only way they knew they were treaty Indians was because they were on welfare assistance. They didn't even have an office. Indian Affairs officials would drive in twice a week and if they didn't stop him on the road, they didn't get assistance, which was a requisition for food and clothing. So, they really had to watch out for the government vehicle with a sign on the door saying Department of Indian Affairs.

There were many chiefs elected before my husband but no one accomplished anything

for the band.

My husband Frank Piche became chief in Sept. 1976. Since that time he really got things moving. He had the band office built and then he had jobs created for the band members constructing housing. Also he had student jobs going for students when they were out on summer holidays. Then he had band members lined up with jobs in the band office — the band administrator, welfare worker, clerk, receptionist, housing foreman, renovations foreman, student jobs foreman, bookkeeper, etc.

All these things started happening with a lot of effort and time of my husband. As the years went by he started opening doors and he got to know all the contact people.

When he couldn't get anything from the bottom, he went to the top people.

This is how he became the first man to trade land for another reserve. The land he got is seven miles out of town towards north. At the time it didn't even have an existing trail going into it. He started working on it in 1979 and by 1980 he had a road built in and he started constructing band houses. And at that time he only had 11 houses built. At times he had to fight hard with the federal government to get funds.

Then he had a power line put in right up to the reserve. It's amazing what he did with the little funds he was getting.

Then he had some band houses moved in by movers from Saskatoon.

Since then he had a band communiplex built which is used for the band office. It has three classrooms from nursery to Grade 4 and a health clinic. There's also two portable classrooms for Grades 5 and 6. And also he got a water treatment plant built right on the reserve. To date he's got 84 houses built with sewer and running water and two lagoons. Out of these 84 houses, 24 homes are operating on septic tanks. So he has one sewer truck working daily.

He had one fourplex built also that's housing citizens. And he's got about 30 people employed year-round not counting the carpenters and laborers.

When my husband was charged with fraud on Jan. 7, 1991 there was nobody there for him. Not one person stood up to say the good side for him or of all the hard work he did. Not one band member thanked him. I and my children took all the cruel things said about my husband hard. But all this time I kept thinking we were not alone. I know God is with us to give us strength to keep on facing the hardships.

They just let my husband go without a red cent, which makes me even angrier.

I have six children and five grandchildren. I know my husband is innocent. I don't care

what anybody says.

Beatrice Piche  
Big "C" band  
Reserve # 222  
La Loche, Sask.

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WHILE SUPPLIES LAST!

## For Leonard Peltier

By K. L. Stonechild

You are a prisoner of war,  
Of chilling deadly holocaust  
Against all that is good and  
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A war of greed and power  
Over the Natural Laws and the  
Peoples.

Even the colonizers admit their  
own statistics,  
Tell a story of racist domination  
In the Americas

Thus a Warrior is needed to live  
against  
This murderous genocide.  
A Warrior who is able to fight  
the enemies  
Of money and oppression.

A Warrior who knows the battle  
is both  
External and internal,  
That only with his own libera-  
tion within himself  
Can his People ever be free.

## Over zealous police

Dear Editor:

When a policeman loses his temper and beats up a drunk, the courts say the cop was merely overzealous. And when the officer uses a "police karate hold" and the drunk dies, he is always cleared of any wrongdoing because the drunk was miraculously found in a police cell with a belt, bedsheet or shoelace wrapped around his neck. Suicide is the official version, but those of us who have experience with how the police deal with a drunk Indian and Metis people know better.

A former drunk, I have been convicted six times of assaulting a police officer because I resisted being used as a human punching bag. So much for justice. Only by the grace of God was the "police karate control hold" not used on me. Had it been, I'm sure I'd not be here to write this letter.

In any case, the sooner a separate aboriginal justice system is set up, the sooner we'll see a drop in these so called "suicides".

Gordon Robert Dumont  
Prince Albert

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## Native Achievers

## Voyageurs encounter 'zillions of mosquitoes'

Editor's note: Modern day voyageur and Calgarian Stéphane Wuttunee, a 22 year old of Cree descent, left Edmonton June 9 on a four-and-a-half month canoe trip to Quebec City. He's filing biweekly accounts of his adventure with Windspeaker. This is his second segment. His brother Leslie joined him in North Battleford.

By Stéphane G. Wuttunee  
Contributing Writer

## THE PAS, MAN.

Hi everybody!  
Just dropping a line to let you know everything is well. We reached The Pas, Manitoba the evening of July 15. We had paddled for 13 hours straight, from 2 in the afternoon to 3 in the morning. We couldn't wait to reach the Manitoba border I guess.

So far, we've covered roughly 1,000 miles. That leaves 1,700 to go. We're right on schedule and unfortunately can't afford to stop at any one place for too long. Half a day here, a few hours there. Whatever we can get away with.

Northern country. It's what we're in. It's what we're breathing day in and day out. Feels nice to be in Manitoba, that means two provinces left. The friendship centre here in The Pas arranged a hotel room for us as well as a short lecture with some young students. We've even received a few donations and you can be certain they're well appreciated.

Again, the hardships endured are much the same as before — thunderstorms, lack of adequate sleep and searing midday heat. There were big — no huge — rapids between Prince Albert and Nipawin. We ran all of them. No capsizes.

However, there have been a few comforts. Financial donations received in P.A. were used to buy a tent and mosquito coils. No more bugs at night!

We re-supply our food reserves at every stopping point. Normally this means carrying a

week's worth. The fishing and hunting hasn't been too good, so we rely heavily on store bought staples. From here on into Cedar Lake and Lake Winnipeg, we've been told our angling success might soar. Certainly hope so.

Les and I remain in a state of mind where nothing seems to matter. I believe he summed it up best a few days ago when he stopped paddling for a second, turned around and said, "Stéphane, I feel so tough I think I could bite into a tree and eat it." We both got a good laugh at that! Morale is high and we're highly confident of finishing the trip. We burn sweetgrass and offer tobacco every morning.

Though we still get lonely once in a while, wildlife is abundant and we enjoy the company. Here in the north country we've run into the likes of moose, eagles (about one an hour), otters, beaver and the list goes on. Less welcome species of wildlife include the zillions of mosquitoes encountered along the "liquid highway". A heavy coating of repellent every two hours or so seems to help. Not much, but enough. Like I said we're beyond the point of caring now anyway.

If the former part of the trip might have been called rain, the section from Battleford to here would have to be labelled heat! With our heavy flannel shirts, we do more than our fair share of sweating. An adequate supply of drinking water in our 21-litre jug keeps us moving.

It saddens me somewhat to see the waters polluted even up here. Pulp mills and sewage systems continue to spew their toxins as we speak and it scares me to think of the consequences we'll have to pay in the near future. What surprised me more was when two Native persons in Cumberland House told us they've been drinking straight from the river for years! Must be hard on the system.

Yet all in all the trip is good. We're eating well, resting enough (though infrequently) and absorbing all we can. Media coverage seems to be getting more common and often we ar-



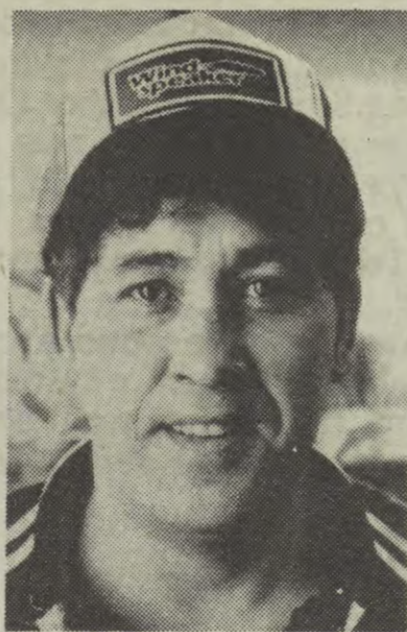
Stéphane and Leslie Wuttunee

rive in a small town to find the locals have been expecting us. The hospitality in Canada is A-1! It doesn't matter where you're from or what language you speak, Les and I are discovering people are the same everywhere you go. In times where the East and West are divided in their opinions, it might be a good idea to remember this and try to rebuild the country on common ground and keep our own cul-

tures! There are no differences in this world so great they can't be settled.

Space and time limitations force me to leave you now, but I promise to try to get in contact once again in the next few weeks. Perhaps this time from Lake of the Woods in Ontario or Pine Falls, Manitoba. Till then, we'll keep a paddlin'.

Spiritually yours in the great outdoors.



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## POWOW TRAIL

PEIGAN NATION ANNUAL CELEBRATIONS, Aug. 2-4, Brocket, AB.

LONG PLAIN FIRST NATION POWWOW, Songs of All Nations, Long Plain, Manitoba.

SQUAMISH NATION YOUTH PEOPLE POWWOW, Aug. 2-4, Capilano Indian Reserve, North Vancouver, B.C.

OCHAPOWACE 6TH ANNUAL INDIAN CELEBRATIONS, Aug 2-4, 12 miles N. of Broadview, Broadview, Sask.

PAUL BAND 35TH ANNIVERSARY COMPETITION POWWOW, Aug. 2-4, Paul Band Reserve, Duffield, AB.

ROCKY BOY POWWOW, Aug. 1-4, Rocky Boy Reservation, Montana.

OGLALA NATION FAIR POWWOW, Aug. 1-4, 1/2 mile W. of the agency, Pine Ridge, South Dakota.

5TH ANNUAL OCHAPOWACE POWWOW; Aug. 2-4; Ochapowace Reserve near Whitewood, Sask.

BEAVER LAKE MULTI-CULTURAL DAYS, Aug. 1-4, Beaver Lake Reserve, Lac La Biche, AB.

KAHKEWISTAHAW POWWOW; Aug. 6-8; Kahkewistehaw Reserve near Broadview, Sask.

SIKSIKA NATION INDIAN DAYS; Aug 9-11; Blackfoot Crossing; Gleichen, AB

ERMINESKIN POWWOW, Aug 9-11, Ermineskin Reserve Powwow Grounds, Hobbema, AB.

STANDING BUFFALO POWWOW; Aug. 9-11; 6 miles W. of Ft. Qu'Appelle, Fort Qu'Appelle, Sask.

PRINCE ALBERT POWWOW; Aug. 13-15; Prince Albert Exhibition Grounds, Prince Albert, Sask.

PIAPOT CELEBRATION 1991; Aug. 17-18; Piapot Reserve, Piapot, Sask.

KEHEWIN BAND RODEO & POWWOW; Rodeo, Aug. 17 - 18; Powwow, Aug. 23 - 25; Bonnyville, AB.

WHOOOP-UP TRAIL; July 27, 11 a.m. - 1 p.m.; Cheesman Memo-

## Indian Country Community Events

rial Arena; Cardston, AB.

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

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

OH PE KI YOUTH CONFERENCE; Aug. 5 - 9; Peter Bull Memorial Centre; Hobbema, AB.

HEALING RENEWAL FOR CAREGIVERS; Aug. 11-25; Sponsored by Bearwoman; phone 451-5078

YOUTH CONFERENCE; Aug. 20 - 22; Blackfoot Crossing; Gleichen, AB

INTERNATIONAL FIRST PEOPLES GATHERING; Aug.

12 - 18; Victor Lake, Grande Cache, AB.

COMMUNITY AWARENESS DAY; Aug. 17; McCauley School; Edmonton, AB.

CO-ED SLOWPITCH & BASEBALL TOURNAMENT; Aug. 17 & 18; Goodfish Lake Pakan Park

WAYNE BABYCH HOCKEY CLINIC; Aug 24 - 28; open to all treaty youth 8 - 18 years; Hobbema, AB.

WOMEN AND WELLNESS CONFERENCE II, "A GATHERING OF THE WOMEN"; October. 6 - 8; Saskatoon Inn, Sask.

NO BORDERS: NORTHERN ABORIGINAL & ENVIRONMENTAL ISSUES; Oct. 18; U of A, Edmonton, AB.

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## News

# Country association to showcase Natives

By Rocky Woodward  
Windspeaker Staff Writer

## EDMONTON

A Native board member on the recently formed Edmonton Country Rodeo Association has promised Native participation in the association's activities will be on an even basis. It won't be a side attraction, vowed Bob Vandal, the association's director of Native involvement.

Vandal said when he was approached to sit on the board he insisted Native involvement must be "on an even keel with the association's future plans" and not just for show.

"The association had no problem with that. They said their goals were the same," said Vandal, a counsellor with the Michael Indian band near Edmonton.

The association wants to create a higher profile for country and rodeo in Edmonton. It plans to do this by welcoming in summer in 1992 with a Edmonton 'Country Hearts' good-time celebration. The extravaganza will feature Native cultural activities across the city, country entertainment and a professional rodeo.

Management director Don Gray said the association has a lot of work ahead of it over the next year but he guaranteed the City of Champions is in for a "country dress down" like it's never seen before.

Speaking at an announcement reception in Edmonton July 3, Gray said Edmonton is one of the fastest growing country spots in the country.

"How big is it? There are 16

country clubs, 17 country retail stores, the Canadian Cutting Horse Association is located here, western and country dance steps are taught at clubs, the university and community colleges and we have the Canadian Professional Rodeo Finals held in Edmonton.

"We are also hopeful a permanent Canadian country museum will be established here sometime in the future. It's something we don't want to lose to the south (Calgary)," Gray said.

Vandal said ECRA supports the preservation of Native culture. He plans to have a huge tipi village set up at Fort Edmonton Park and a one-day, all-Native rodeo will be held.

The rodeo is sanctioned by the Canadian Professional Rodeo Association, he said.

"Our goal is to show Native people at their best, whether it's during traditional performances, country entertainment or during the rodeo," said Vandal.

A pro rodeo will also be held at Clark Stadium and activities will take place at selected downtown venues and parks.

ECRA president John Vrolijk said the association realizes there is a struggle ahead to pull the country extravaganza off. But he said a lot of work went into planning over the last six months to make sure the venture would not fail.

"I am confident we will achieve our goal and it can do only good towards the city's economy," he said.

The Country Hearts celebration will kick off next year in June.

At the reception Dr. Anne Anderson said opening prayers.



Rocky Woodward

L to R. ECRA Native director Bob Vandal, management director Don Gray and ECRA president John Vrolijk

## Mountain Crees hosting international gathering

By Rocky Woodward  
Windspeaker Staff Writer

## GRANDE CACHE, ALTA.

The Rocky Mountain Cree at Grande Cache will host the second in a series of five International First Peoples Gatherings scheduled to be held over the next two years.

The first gathering was held in June at Winnipeg. It drew a large gathering of aboriginal people from around the world.

Aboriginal representatives worldwide will meet Aug. 12-18 at Victor Lake, near Grande Cache, to discuss the negative effects European civilization has had on indigenous populations.

Grande Cache co-ordinator Lester Howse says much of the one-week event will focus on the Rocky Mountain Cree who

are in the process of demarcating their land base to re-establish territorial autonomy.

Howse said the support provided by these gatherings will serve to strengthen indigenous people globally in a common struggle to regain freedom and to regain dignity essential to the survival of indigenous people.

"We are expecting a lot of people," he said.

Things to be discussed at the Victor Lake sessions include alternatives to colonization, land claims and treaty rights, independence, the justice system, racism, genocide, spirituality and re-establishing traditional values.

Manitoba MLA Elijah Harper is expected to attend. Also American Indian Movement leaders Dennis Banks and Russell Means are scheduled to be there.

Howse said the involvement of Means and Banks is strictly spiritual.

"Last year they ran from London, England to Moscow, USSR. They have run across Japan, bringing a spiritual message from elders where ever they stop. It's a sacred run," said Howse.

He said Means and Banks sit on the steering committee responsible for the international gatherings and Banks is also the co-ordinator of the sacred run.

Means plans to run from Vancouver to Kanehsatake, Que. delivering a message from elders he has met worldwide. He also plans to visit the Lubicon Lake Nation.

Howse said a traditional powwow and other entertainment is scheduled. "Tipi poles, traditional food, wood and clear mountain water will be available."

## Coming Up

### GITKSAN-WET'SUWET'EN DECISION PROBED

VICTORIA — Scholars, lawyers, aboriginal representatives from across Canada and other countries and government officials will gather at the University of Victoria Sept. 10-11 for *Delgamuukw and the Aboriginal Land Question*. The conference will take a close look at the Gitksan-Wet'suwet'en decision handed down by Chief Justice Allen McEachern. McEachern's ruling suggested Indian title to traditional lands in northern British Columbia was extinguished while the province was still a British colony. The decision has since been appealed to the B.C. Appeals Court. The \$325-conference fee (\$195 for students) includes lunches, refreshments, a banquet and written material. Registration deadline is Aug. 30. Register through the School of Public Administration, University of Victoria, P.O. Box 1700, Victoria, B.C.

### LOVING YOURSELF INTO THE LIGHT WORKSHOP

GRAND CACHE, ALTA. — Take part in the *Loving Yourself into the Light* seminar in Grande Cache on the edge of the Rocky Mountains. Plan to be there Sept. 8-13 for a variety of workshops, presented by the Whitefox Circle Inc., focusing on healing, Native culture, understanding dreams, holistic youth programs in a wilderness setting and much more. Registration is \$370 a person which includes evening bus tours through scenic areas, morning aerobics and five lunches. Contact Grace Dubetz at 837-2696.

### HOUSING FOR SENIORS SEMINAR

YELLOWKNIFE — Aboriginal and non-aboriginal seniors are invited to participate in planning the future of seniors' housing in northern and remote areas Sept. 29-Oct. 1 at Yellowknife's Explorer Hotel. Meeting the housing needs of seniors living in northern communities presents a special challenge. The conference, sponsored by the Canadian Mortgage and Housing Corporation, will formulate practical solutions to deal with senior's housing needs. The conference fee is \$35 for those 55 years and over and \$150 for non-seniors. Send your cheque or money order to Seniors' Housing Conference, c/o Canada Mortgage and Housing Corporation, C7-319, 682 Montreal Road, Ottawa, K1A 0P7. The conference committee has made arrangements with Air Canada for special rates for the event. For more information contact Marlene Davis at 482-8700.

### FRIENDSHIP CENTRE CELEBRATION

MONTREAL — Montreal is the place to be Oct. 5-6 for *A Celebration of Friendship*, the 1991 theme for the 10th Annual Native Cultural Festival. There'll be singers, musicians, theatre, powwows, drum groups and dancers. The event is a celebration of the many years the Montreal Friendship Centre has been promoting Native culture in the city. For more information call Ken Williams, festival co-ordinator at 514-937-5338.

## Activist meets ambassador

## CALGARY

Doreen Spence, president of the Plains Indian Cultural Survival School, met briefly with the Japanese ambassador to Canada at a Chamber of Commerce luncheon in Calgary July 22 at the Westin Hotel.

Although Ambassador Michio Mizoguchi was uncomfortable meeting with a woman, he politely exchanged wrapped gifts with the aboriginal activist. Spence said she was pleased to open the lines of communication with the highest-ranking Japanese official in Canada. When she expressed concern about the conflict between aboriginals and Japanese multinational corporations like Daishowa and Mitsubishi-Honshu in northern Alberta, the ambassador said he would try

to work out a "satisfactory solution."

Mizoguchi was in Calgary to foster trade relations with Alberta. Japan imports coal, canola, chemicals, grains and other products from Alberta. Mizoguchi said Japan needs Alberta's resources and products, but more than anything, it needs Alberta's friendship. In a world of increasing Japan bashing, he was pleased Alberta is open for business and future investments.

Only 20 per cent of Alberta's exports to Japan are manufactured or value-added products. Hal Godwin, a chamber of commerce director, acknowledged the Japanese speaker and politely but firmly stressed Albertans want to develop and share in the value-added export of products and technology.

Outside the hotel, about 50 protesters carried placards and shouted "Mitsubishi Go Home" as they pushed a shopping cart full of garbage and larger than life effigies of Environment Minister Ralph Klein, Premier Don Getty and Forestry Minister Leroy Fjordbotten. A Native man yelled at the ambassador as he climbed into a taxi, "There are people who live in those forests. Take your money elsewhere. We don't need it."

Daishowa and Mitsubishi are responsible for two large pulp mills in northern Alberta. Daishowa operates a mill at Peace River. Mitsubishi Corporation and Honshu Paper Corporation are backers of Crestbrook Forest Industries of B.C., which is building the \$1.3-billion Alberta-Pacific mill near Athabasca.



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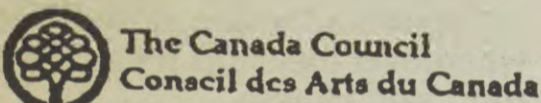
**Procedure:** At least one month before closing dates, please submit brief project description and resume of individual responsible for the project. Organizations should include a summary of past activities. Application forms will be sent to potential candidates.

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## Careers

# Realtors are above the crowd

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Successful Indian business men and women must be ambassadors for their people by their examples, say two successful Native real estate agents.

Dawn Bastien and Joyce Laprise come from different backgrounds and varying life experiences, but both women feel they are role models for other Native people. "Before anything else, of course, you have to have your education," says Laprise.

The young Chipewyan woman came to Alberta in 1987 from Saskatchewan. She had experimented with careers in corrections, social work and education as her interests dictated and took various university courses in each field. "But I still hadn't found my niche in life as far as my career was concerned," she says.

Bastien's family originally came from Ontario. "My dad was proud of his accomplishments but wished to shrug off the bad conditions of reserve life, so he came west, settling near Kamloops in British Columbia," she says. She and her two sisters are proud of him as he was employed in the engineering, surveying and mapping of the west coast province. "He was both our role model and our inspiration."

Although Bastien didn't grow up with much exposure to her Algonquin culture, she hopes to attend traditional Indian events in the Edmonton area as much as possible.

Laprise was more involved in her culture as a young person. "My dad had grown up on an island in northern Saskatchewan and had fished and otherwise lived off the land in a traditional way," she says.

The two women met at classes for prospective real estate agents and eventually found themselves both employed by Re/Max Real Estate in the Terwillegar shopping centre office in Edmonton's west end. "We took an instant liking to each other and are really pleased we are in the same office," says Laprise.

Although they work individually, they support each other through the natural ups and downs common to any business venture. "We have a great combination of respecting each other's space while at the same time encouraging and boosting the other's spirits as needed," she says.

Both women have always set goals for themselves and then set out to accomplish them. Like her fellow worker, Bastien had tried several other occupations, including nursing and surveying, before settling on real estate as her life's work.

Both have found any goal achievable if they set their minds to it. And they consider making mistakes a valuable part of the learning process.

Laprise sums it all up with one of her father's favorite sayings. "He used to say going through life was like hunting. You might go out many times and get nothing, but you keep trying. Eventually you get lucky and then you feast and know you've accomplished what you set out to do."

## INSTANT FRIENDS



Heather Andrews

Dawn Baptiste (left) and Joyce Laprise

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## NATIVE PROGRAM COORDINATOR

Competition No: SG91E8116-002-WDSP

**GRANDE CACHE** - Grande Cache Correctional Centre - An opportunity exists for an individual with well developed interpersonal and communication skills to provide specialized program coordination duties in our Centre. As a Native Program Coordinator you will be responsible for the development, coordination and delivery of a wide variety of institutional programs with a special emphasis on the Native offender. Responsibilities include functional supervision of contract staff and volunteers. Extensive liaison with other centre management and staff, community resources and community agencies is required to achieve program goals. **QUALIFICATIONS:** High School Diploma plus related coursework and extensive related experience including experience with Native organizations and cultures. Additional education may be considered in lieu of experience and a related university degree is desirable. NOTE: Smoking restrictions are in effect.

Salary: \$ 36,000 - \$ 44,676

Closing Date: August 21, 1991

Solicitor General

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office  
4th Floor, Kensington Place  
10011 - 109 Street  
Edmonton, Alberta  
T5J 3S8

Facsimile No: (403) 422-0468

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Sakku Investments Corporation, the economic arm of the Keewatin Inuit Association, is seeking a professional to assume the position of Business Development Officer for the Inuit of the Keewatin Region.

Reporting to the Project Manager the successful candidate will promote business development for the Inuit of the Keewatin, formulate and prepare plans for a wide variety of business development and identify potential opportunities and programs that will stimulate Inuit business.

As a graduate of a post-secondary institution you will have three to five years relevant experience in dealing with native business, industry and tourism operations and will liaison with economic development authorities at all levels of government.

Strong communication and interpersonal skills are essential as well as a background in business management and accounting practices.

Competitive compensation and benefits are offered. The starting salary is \$40,000.00 per year. Closing Date: August 12, 1991

Submit applications to:

Project Manager  
Sakku Investments Corp.  
P.O. Box 188  
Rankin Inlet, N.W.T.  
X0C 0G0  
Fax # (819)645-2063



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*Tender notices have been issued for the following project in the development of the company's forestry complex.*

#### SCOPE OF WORK

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Edmonton
- Graham Construction Engineering  
Edmonton
- NWS Construction  
Hinton
- HMW Construction  
Edmonton
- Stuart-Olson Industrial  
Construction  
Edmonton

#### TENDER CLOSING DATE

August 19, 1991

*There is a mandatory site visit on August 7, 1991 at 10:00 a.m.*

*Any companies interested in being subcontractors on the above project should contact the Listed Contractors*

## Do you want a change of scenery?

Teachers required in a small rural community in B.C.

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September 3, 1991.

*Application deadline  
August 16, 1991.*

Mail or fax resume to:

Clarence Apassin  
Box 3009  
Buick, BC  
V0C 2R0  
(604) 630-2584



**BONNYVILLE CANADIAN NATIVE  
FRIENDSHIP CENTRE**

**ACTIVITIES COORDINATOR  
JOB OPPORTUNITY**

**OBJECTIVE:** The objective of the position is to develop, coordinate and carry through the implementation of family unit programming initiatives. The activities shall be aimed at providing the membership and our community with the opportunity to learn, participate and share some of the uniqueness of our aboriginal way of life and values.

**REQUIREMENTS:** Good communication skills (written and oral) are a requirement. Knowledge of proposal writing and budget preparations is a necessity. Must be flexible and have a valid Alberta drivers license.

**CLOSING DATE:** AUGUST 30, 1991

**NOTE:** Resumes must be received at the Centre on or before August 30, 1991

**SEND RESUMES TO:**

Dorothy Scanie,  
Executive Director  
Bonnyville Canadian Native Friendship Centre.  
Box 5399  
Bonnyville, Alberta  
T9N 2G5

**UPGRADING INSTRUCTOR  
BOYER RIVER/ROCKY LANE**

(Please Refer to Competition No. 9192-A3)

Fairview College requires an Upgrading Instructor to instruct high school level subjects according to the Alberta Curriculum in a single-instructor adult education centre in a Native community. This is a Special Project position for the period September 4, 1991 to May 8, 1992.

The successful candidate will have a Bachelor of Education Degree, and a current Teaching Certificate. Cross Cultural and adult education experience are preferred assets. Good interpersonal and communication skills are required.

**SALARY:** \$31,606.00 to \$42,942.00 per annum.

**CLOSING DATE:** This competition will remain open until a suitable candidate has been selected.

For more information, please call (403) 926-2573

Please submit resumes, including the names of three recent references to:

Director, Northern Region  
Fairview College  
Box 810  
High Level, Alberta  
T0H 1Z0



**ATTENTION  
HOMEOWNERS**

**Need  
House  
Repairs?**

If you are a low-income homeowner and your house needs major repairs, you may qualify for financial assistance to fix it up.

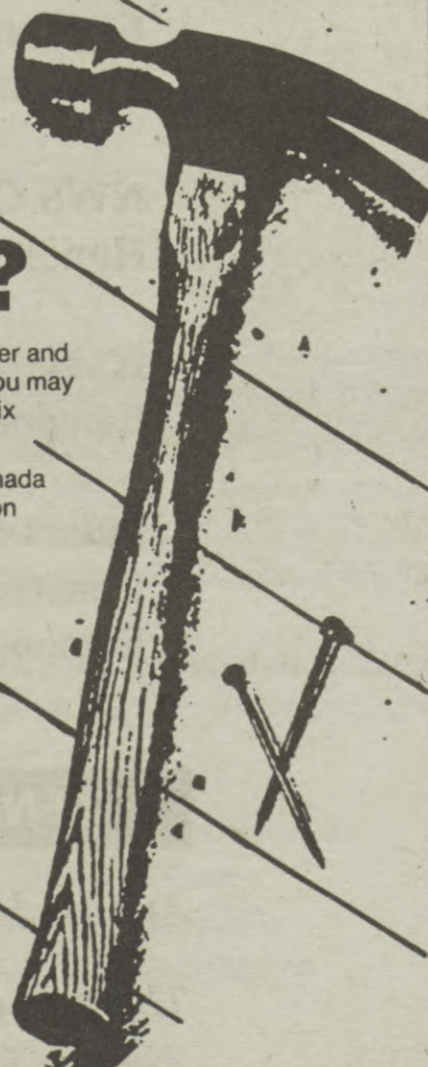
This assistance is provided by Canada Mortgage and Housing Corporation on behalf of the Government of Canada.

The type of repairs required and your income will determine your eligibility.

Funds are also available to improve the accessibility of dwellings for disabled occupants and to improve rental housing.

For further information about the Residential Rehabilitation Assistance Program (RRAP), contact:

**(403) 482-8731**



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and Housing  
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Management Studies Year II**

Applications for Fall 1991/92 are now being accepted until the deadline August 15, 1991.

Entrance testing for UCEPP is on Tuesdays and Thursdays from 1:00 p.m.

**For more information contact:**

**Debra A. Cardinal, Administrative Coordinator  
Blue Quills First Nations College**

**Box 279  
St. Paul, Alberta  
T0A 3A0**

**Phone: (403) 645-4455 or Fax: (403) 645-5215**



# CAREER OPPORTUNITIES

Do you wish to challenge your skills in the counselling profession?

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**TYPE:**

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**WHERE:**

Peekiskwetan "Let's Talk" Society/Agency  
Wabasca, Alberta T0G 2K0  
Phone: (403) 891-3640 Fax: (403) 891-3626

**REQUIREMENTS:**

- Bachelors degree or extensive experience in a counselling field.
- Knowledge of laws / legal responsibilities as a counsellor.
- Valid drivers licence and vehicle
- Willing to travel
- Must have workshop / presenting skills
- Must have good client and report documenting skills.
- Experience working with adolescents and Native people will be considered an asset.

**SALARY:**

Commensurate to education and experience

**CLOSING DATE FOR APPLICATIONS:**

September 31, 1991

**PLEASE SUBMIT RESUMES TO:**

Jeanne Cardinal  
Administrator / Program Co-ordinator  
Peekiskwetan "Let's Talk" Agency  
Wabasca, Alberta  
T0G 2K0

## LITERACY INSTRUCTOR

for a specially-funded 5-month program at Ingenika Indian Village, in the B.C. Interior

The Mackenzie branch of the College of New Caledonia, a community college centered in Prince George, has an unusual and challenging opportunity commencing October 15, 1991. It calls for a Literacy Instructor to reside and teach in the new village of Ingenika which is accessible by air and has a population of approximately 150. Accommodation will be provided and leave about every 6 weeks will be arranged.

This is a "community-based" program with variable hours and classes limited to 12 persons.

A teaching certificate is required and will ideally be supplemented with ABE experience and/or Native and life skills experience. A highly flexible, self-directed and organized individual, you have excellent interpersonal skills and welcome the opportunity to become involved with the community.

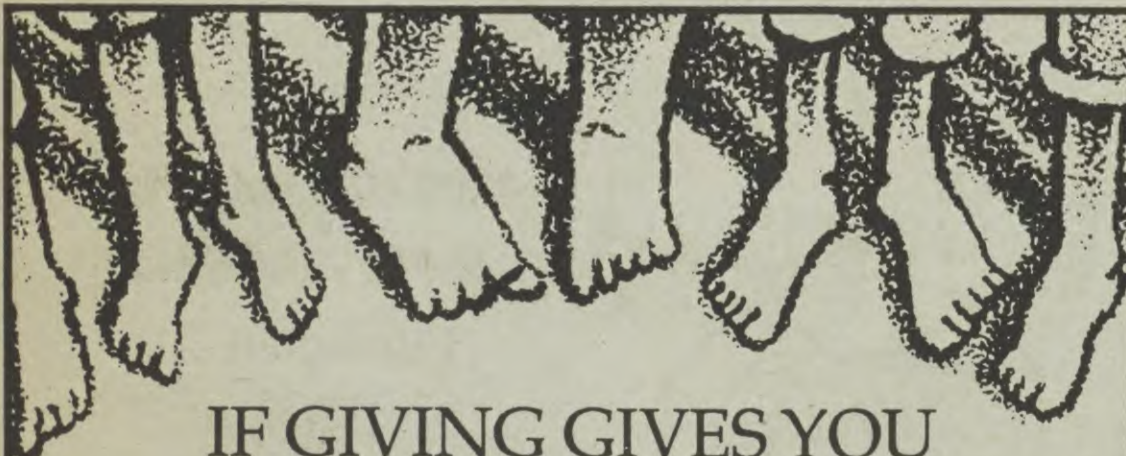
Please apply in writing by August 26, 1991 to the Human Resources Department at the address below, or fax to (604) 561-5829.



## COLLEGE OF NEW CALEDONIA

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## DIRECTOR SOCIAL DEVELOPMENT PROGRAM

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We are seeking a dynamic, experienced individual to administer our Social Assistance and Adult Care Programs, to co-ordinate and develop Child Welfare Service in liaison with Alberta Social Services, to supervise our Alcohol and Drug Addictions Program and to Supervise our Mental Program to meet the needs of Band Members.

**QUALIFICATIONS:**

BSW or solid equivalent. Experience in community development, administration, management and financial control is required. Experience working with Native communities and commitment to work in the North essential.

Fluency in Both English and Cree would be an asset.

**SALARY:**

Negotiable based on qualifications and experience.

**APPLY TO:**

Richard Dumaine  
Little Red River Cree Nation  
Box 1165  
High Level, Alberta  
T0H 1Z0  
Phone: (403) 759-3912  
or Fax resume to  
(403) 759-3780



**CLOSING DATE:**

August 23, 1991

## CAREER OPPORTUNITY

*Are you interested in a job that will challenge your organizational, technical and people skills, not to mention offer you the opportunity to see first hand the various communities across many provinces?*

**The Indan Management Assistance Program (I.M.A.P.)** is a program through which Native organizations across Alberta are able to access high calibre university students to work as project consultants during the summer months.

**First Nations Resource Council (F.N.R.C.)** is the first and only organization to take over the administration of this program from the department of Indian and Northern Affairs.

This year, nearly 400 students from all across Canada applied for positions as Student Consultants and just under 100 project proposals were submitted. From this response, over 55 student consultants are currently getting experience both working and living in the various Native communities across Alberta at little or no cost to that community.

If you are interested in becoming involved in determining the future direction and success of this program then hurry and apply for the position of I.M.A.P. Director. As I.M.A.P. Director, you will be charged with the responsibility to:

**I**mmediately request and select proposal submissions from client organizations and organize a massive national recruitment drive for university students.

**M**aintain and attempt to increase present funding received from various government and corporate sponsors.

**A**ssign student consultants to prospective client organizations and maintain close follow-up and supervision.

**P**repare a final wrap-up conference and report and assist with the general administrative functions of F.N.R.C.

*Qualifications:*

- Previous experience in an administrative position or university background is required.
- Familiarity with Native communities and organizations is essential.
- Salary commensurate with experience.

*Please submit applications to:*

**I.M.A.P. DIRECTOR**  
**FIRST NATIONS RESOURCE COUNCIL**  
#502, 10036 Jasper Avenue  
Edmonton, Alberta T5J 2W2  
ph. (403) 420-9010, fax 420-9030

## CAREER OPPORTUNITY



# Slave Lake



Bert Crowfoot

Mabel Laboucan admires the plaque marking the official opening of the centre which bears her late husband's name

## Sam Laboucan Centre officially opened

By Heather Andrews  
Windspeaker Staff Writer

SLAVE LAKE, ALTA.

Young people who have made some wrong choices in their lives have now got an alternative to institutional custody. The Sam Laboucan Centre, located 28 km east of Slave Lake, officially opened July 26.

Youth worker Rob Metchooyeah co-ordinated the opening ceremonies. "With Sam Laboucan himself coming from the nearby Driftpile band, we were pleased to welcome the participation of the Driftpile people."

Three flags were presented as part of the ceremonies — the Canadian, the Albertan and the Driftpile flag, which was presented by Chief Eugene Laboucan.

Sam Laboucan was a tireless worker for Native youth, says Metchooyeah. "He was a full-time farmer, but he would take time from his work to drive young people to school. He really believed in the youth and in encouraging them."

The group home is operated by Native Counselling Services of Alberta (NCSA), under contract with the Alberta Solicitor General's Department. Laboucan worked for more than 10 years for NCSA, an organization he helped found. He died in 1982 at the age of 57.

Throughout his life he worked for his community and for the young people and he was often heard to say, "We've got to offer youth a second chance." His widow Mabel thanked everyone involved for pulling together and helping make the group home a success.

Group home residents attend school and are encouraged to participate in Native conferences, career seminars and employment opportunities offered by private businesses. Although it has been open many months, opening ceremonies were delayed until proven programs were in place and permanent staff were hired.

Six young men, aged 14-18, are residents at the centre. "The guys

are allowed to roam the property at their pleasure, although passes are needed to go into town or to be away for the weekend," says acting supervisor Greg Lacombe. The centre is located beside the Slave River in a beautiful natural setting and most of the residents love the outdoor environment.

The men are urged to maintain family ties while living at the centre. "We have fixed up a cabin in which families will be able to stay when they come to visit. We don't want the high cost of hotel rooms to keep families from being involved in the rehabilitation of the young offenders," says Lacombe.

The residents are taught cultural history, values and traditions along with basic living skills and how to function in a family or group. "The importance of attending school and goal setting, as well as establishing areas of expertise towards career planning, are emphasized," he says.

Staff and volunteers undergo training and orientation programs. Lacombe is pleased the

three key workers are First Nations people. "We have Metis and Indian cultures represented at the staffing level, as well. Some of us have come from a tumultuous youth ourselves, so we can really identify with where the young people are coming from."

The young men stay for anywhere from 30 days to six or seven months, depending on the court sentence.

Joe Cardinal of Saddle Lake, an elder with Native Counselling Services, gave the blessing at the opening ceremony. "We honor the four life-giving forces — the daylight, sun, wind and rain. This day we will never see again, but the blessing will stay with this place forever."

A number of other elders attended the ceremony also. Lesser Slave Lake MLA Pearl Calahasen, who officially opened the centre, was assisted in the ribbon cutting by MP Jack Shields and Mabel Laboucan.

The project is funded under the federal/provincial special purpose housing program.



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We would like to take this opportunity to thank everyone involved in the making of the Memorial Centre

Sponsored and managed by the Native Counselling Service of Alberta, the Sam Laboucan Centre is a seven-bed open custody group home for young offenders.

Capital financing was provided through the Heritage Savings Trust Fund and mortgage insurance by Canada Mortgage and Housing Corporation. Subsidies to write down the mortgage interest rate are cost shared by the federal and provincial governments. The Solicitor General Department provides operating funding.

Congratulations to the Sam Laboucan Centre for giving positive direction to our youth

DENE THA'



From the Chief and Council, Communities of Dene Tha' Band and the Social Development Program

### Native Counselling Services of Alberta

We would like to take this opportunity to thank everyone who worked and donated their time and efforts in preparation of the NCSA Group Home. Congratulations on the official grand opening of the Sam Laboucan Memorial Centre.

From management and staff.



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Best wishes on your official grand opening

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Congratulations on the grand opening, of the Sam Laboucan Centre

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# Lac Ste. Anne Pilgrimage

## A Spiritual tradition

By Jessie LaFlamme  
Windspeaker Junior Reporter

LAC STE. ANNE, ALTA.

For five days they came. About 20,000 Native pilgrims, young and old, from all over, to wade in the holy water of Lac Ste. Anne.

It all started in 1889, when parishioners from the Lac Ste. Anne parish, while in a drought, came to the blessed lake to pray for rain.

Ever since pilgrims have been coming annually, increasing by the year, as the stories of physi-

cal and spiritual healings and miracles have spread.

The Natives who came from afar camped out near the lake. Few brought trailers and many chose to go the traditional way.

Those who brought tents and tarpaulins pitched them up using the structure of a tipi.

Open campfires, frying fish and cooked meats could be seen on a walk through the aisle of campers while the smell of bannock filled the air.

Along the other side of the fence, away from the religious practices, was the pilgrimage grounds where anything could be bought — from food to

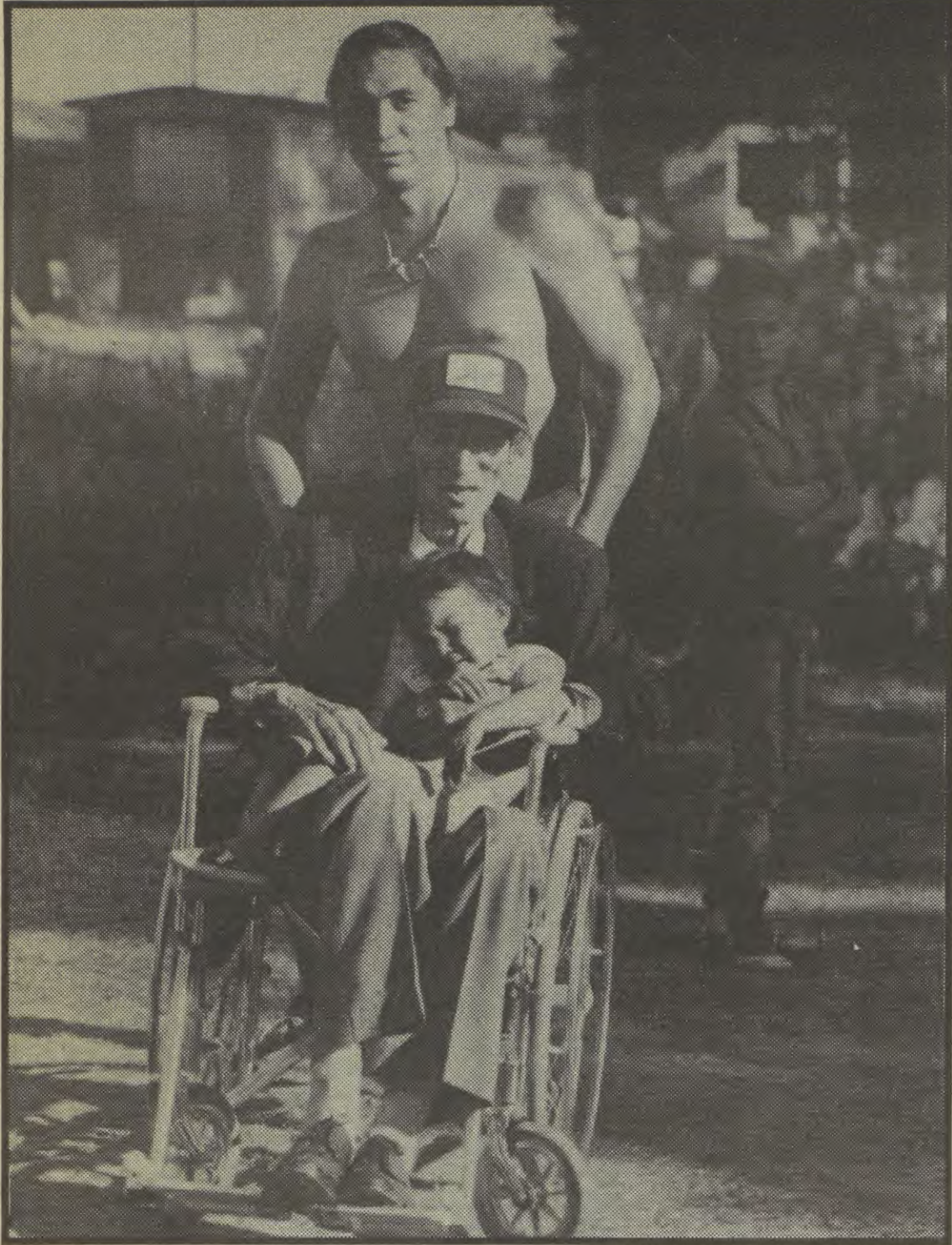
jewelry.

The pilgrimage was a chance for young Native people who don't get much exposure to it to get a taste of their culture and religion.

And for everyone it was a time to meet old friends and to make new ones.

The spirituality and tradition could be felt in the air.

The annual gathering at Lac Ste. Anne, 80 km west of Edmonton, is a spiritual tradition that has been passed down from generation to generation for 102 years. It will be carried down for many more years to come.



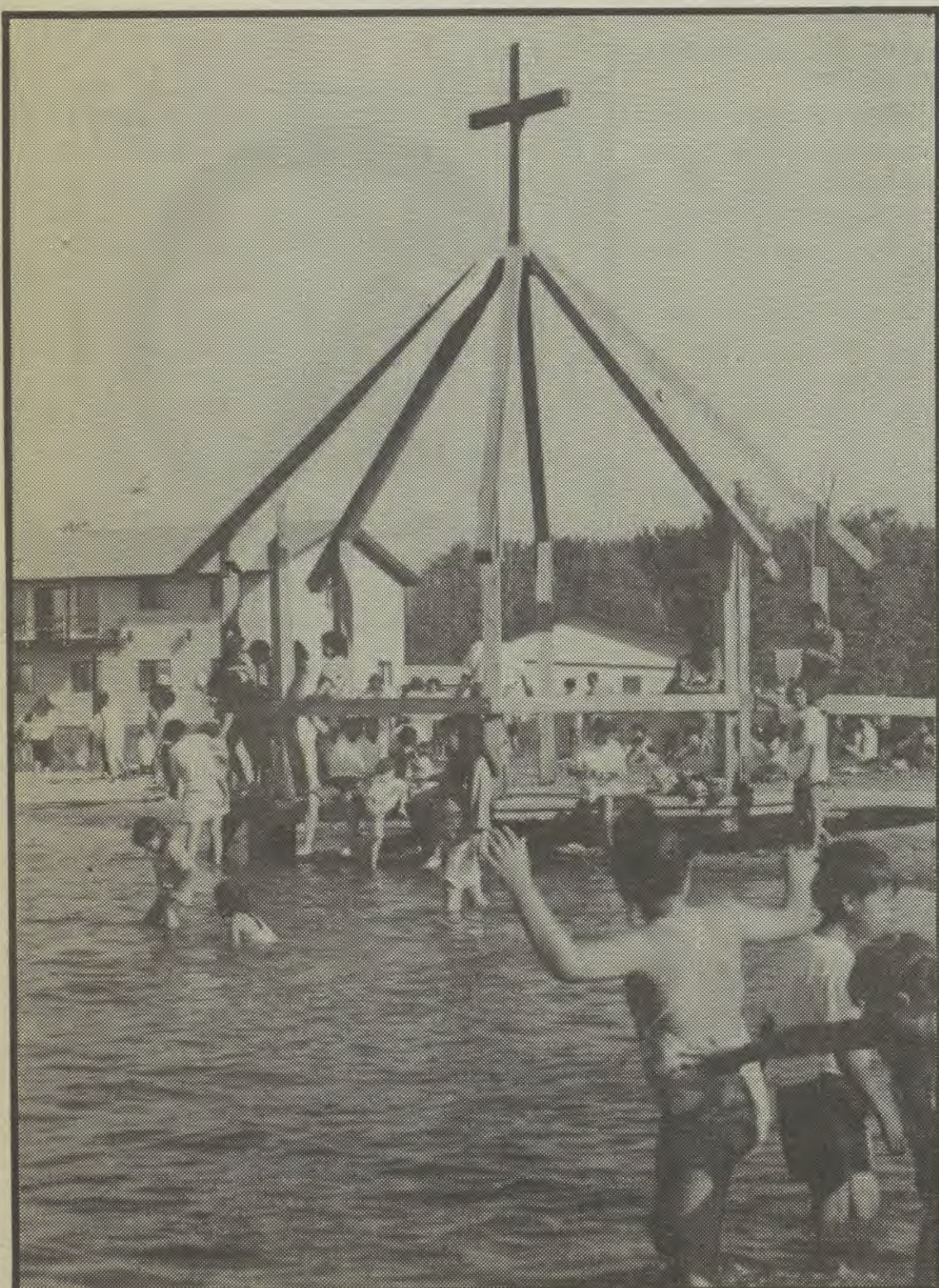
Three generations of pilgrims: (top to bottom) Dances with Wolves actor Buffalo Child, Albert Bugler (76) and Hope Starlight Child



A prayer group at Lac Ste. Anne



The Lac Ste. Anne Shrine



Children at play in Lac Ste. Anne



Jessie LaFlamme



Shirley Delorne washes her grandfather Louie Delorne with the waters of Lac Ste. Anne

Photos by  
Bert Crowfoot



# ADVERTISING FEATURE

Kuska Gallery & Framing and Dimensional Prints Inc. are Native formed companies developed to promote many talented individuals in unique life forms and various showings from contemporary to Native design. Landscapes, oceans and mountains, the wildlife of our valleys to the carvings, jewelry, beading and baskets of our cultures are blended from various regional areas and life styles throughout Canada. The craftsmanship from the Wilson brothers of the Haisla Tribe of Kitamaat to the Cree's of Alberta and Manitoba, as of the Northern Hemisphere of the Yukon can be found in the quality of the artists accomplishments and their reproductions.

Today our companies have compiled together, artists to produce and distribute their talent to the public. With growing support from all facets of the industry, our policy of working with people has gained us enough respect to allow us to become a major player in the Native art scene. With the combination of both retail and wholesale outlets, this enables us to access an inside spectrum of the marketing of our Native products with an insight to provide and support a variety of artistic talent.

The near future opening of Kuska Gallery & Framing, is our chance to provide various artists an opportunity to display and create their natural artistic talent to their fullest potential. To establish further marketing strategies, Dimensional Prints Inc. (established since 1988), hopes to influence the European and Eastern Asian markets, as well as the United States market, which are currently under way to produce a stronger following of the Native arts.

We're working towards developing stronger support for artisans to acquire the due respect reserved in the ways of credibility as well as a way of life that all can have a chance to acknowledge.



## JOHN JOHNSON

Metis Cree of Alberta, born in Lindsey, Ontario in 1960. "I never cease to be amazed by the beauty of this land and the myriad of life that share the sacred circle. In my art I wish to reflect my love of the backbone upon which we live and are responsible for as caretakers; our planet of oceans, mountains, rivers, foothills, prairie and wildlife, the power and beauty of cooperation between souls blending creativity-manifesting the dream. We live on the life of the Creator manifest you are God Righteous, and nothing is impossible."

## KEN SKODA

An intensifying and inspiring artist, Ken Skoda, with his imagery, strength and meaning to the ecological balance of nature expresses the vital importance that man and nature can create a perfect harmony. Born in 1961, in Calgary, Alberta, Ken recreates the magnificent Rocky Mountains of his childhood in his own imagery with oils and acrylics.

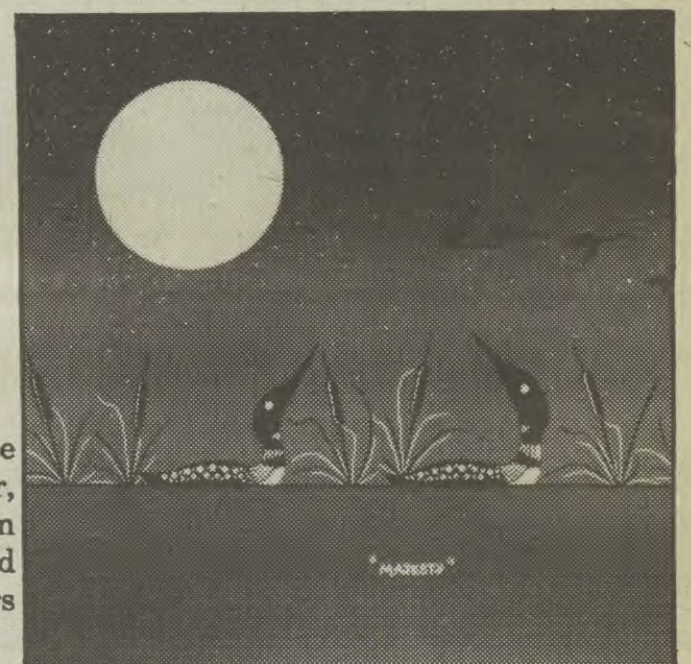


## GARRY WILSON

Garry Wilson was born into the Haisla Tribe of the Kitamaat Band in 1961, in Kemano, B.C. Inspired since birth, Garry has the talent of a naturally born artist and has done professional carving since 1986. He says, "I love the bright intense colors of the blues and reds I use in my works of art and the natural beauty of the wood grains are the true inspiration of the carver." With his participation in several art shows, he feels he has contributed to his own artistic development and his Native heritage.

## PHILLIP RAYMOND OPPENHEIM

Interior Salish artist of the Nicola Valley, Opie is a silkscreen artist, soapstone sculptor, painter of watercolour originals, silver and goldsmith, wood carver, teacher, learner. The bold use of warm and vibrant colours has succeeded in grasping the attention of Native art enthusiasts. Unique, definitely different and portraying legends of his people, Opie's art is gaining recognition with collectors internationally.



## BEN HOUSTIE

Born in 1964 into the Bella Bella Band. He is a member of the Indian Arts and Crafts Society of British Columbia and various other organizations. He participated in both painting and woodcarving. Later, he found himself apprenticing under Bill Reid, a very well-known and renowned artist. After three years apprenticeship, Ben started on his own and has added his own style to his Indian Prints. We expect to see more of this fine quality work from Ben in the future.

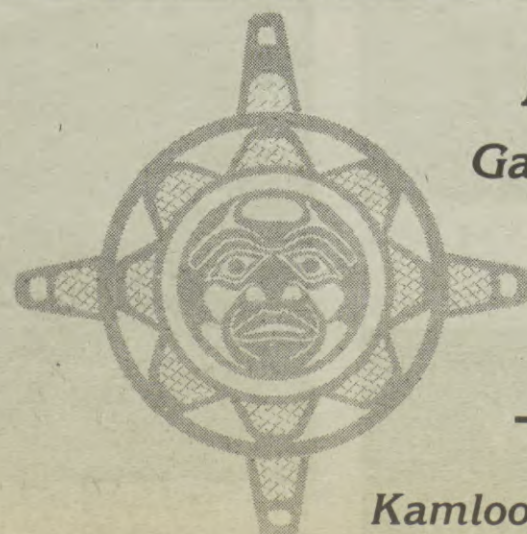
## RICHARD SHORTY

Richard Shorty was born in 1959, into the Southern Tutchone Band. Raised in Whitehorse, Yukon, Richard moved to Vancouver in 1978, where he began distributing his contemporary acrylic paintings. With his unique style of blending realism with Native Design, he captures the true beauty of his subjects.



## GEORGE PENNIER

George Pennier is a member of the Coast Salish from Chehalis, B.C. He began his painting in acrylics in 1978. Specializing in the North Coast style and being inspired and taught by Tony Hunt, George expanded his knowledge in 1981 with hand carving. The awe and splendor of his 20-30 foot totems is a sensation to view.



## Kuska

Gallery & Framing

John Johnston

Phone 374-2747

131 Victoria St.  
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## Artists

## Dene artist works with the elders in mind

By Molly Chisaakay  
Windspeaker Staff Writer

ROCKY LANE, ALTA.

Expressing independence, artist Dia Thurston has developed her own original style of art using many different mediums. An established artist at 37, she does most of her work at home. Caring for her family and finding time to paint is a real challenge, she says. Thurston, a Dene Tha' Native originally from Assumption, lives in Rocky Lane in northern Alberta.

The various art subjects are guided with precise lines, each one original with a style of its own, she says.

Independent of other influential Dene artists, Thurston has established a unique style.

"I draw and sketch that which I know to be true visually," she smiles.

She manages her own business working on commission contracts from her home. "I have direct contact with people I work with. It is important for me to know and work with quality not quantity. I also have to take care of myself, to take time for my family."

Pencil sketching, using ink and charcoal, she illustrated a book on Dene traditions in 1989 titled *Wolverine Myths and Visions*. It was written and edited by Pat Moore and Angela Wheelock.

And for the town of High Level in 1988 Thurston painted



Artwork by Dia Thurston

a large acrylic wall mural of a chuck wagon rodeo scene.

Last year she illustrated a preschool/parenting kit educational package for the government of the N.W.T.

The package is used in schools and homes throughout Dene Nation communities in the Territories.

Thurston works with a variety of art forms. "I do not limit myself by using just one form of

expressing my art."

The many aspects of contemporary Dene Native culture and lifestyle are captured in her art.

The subjects and forms in Thurston's work are vividly captured with the essence of life. Simple line movements bring life to the subjects, making them stand out.

Flexible and curious to try new ways to improve her art, Thurston

doesn't limit herself to using only one approach. "I like to try different ways to explore art, it has many unique things about it I enjoy."

Her work reflects a non-traditional sense, distinctive in areas which defines her work. The simple everyday life subjects are captured in fine detail.

The northern landscape and its animals, still life forms, cultural events — like tea dance

rituals — and portraits make up some of the subjects of her work.

Thurston is presently working on a tourism promotional mural for the board of trade in Fort Vermilion. It will be a gift to the Mackenzie Crossroads Museum and Visitors Centre in High Level when it celebrates its grand opening.

And she's just completed an illustration for an international tourist magazine published in the United States.

"Being natural is real," she says. "To capture and blend those within the lines of art is what I hope to do."

"Artwork is an expression, of seeing and visualizing the real thing and that is what people see," she says.

"The elders and children look at my pictures and notice people they know, that is what I like," she smiles. "I like to know the elders can appreciate my work. I like to portray real people in my work."

"I want to work with the present, preserving the events of the heritage of my culture through my art."

Thurston speaks of the deep respect she has for the elders. "I do art with the elders in mind. They would have a hard time understanding something that is complicated, they are simple."

"Simple art portraying the Dene people is my way of paying respect and honoring my people," she says.

"The elders are very expressive, I want to portray what I see in its essence of being."

## ADVERTISING FEATURE

## Nechi Institute searching for its trainees

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

If you're one of the trainees who attended programs at the Nechi Institute on Alcohol and Drug Education in the past, Nechi wants to talk to you, says coordinator Trish Merrithew-Mercredi.

"We are really interested in finding out where they all are now, what they are doing and to

what extent their training has been helpful in their careers or personal lives," she explains. All trainees are encouraged to respond, whether they completed entire programs or just took individual courses.

There has been about 2,600 trainees at Nechi since its inception in 1973. The trainees represent a wide scope of persons from every province and territory in Canada. "Most are Native people responsible for, or somehow involved in, providing addictions services to other Native people.

As well, many are recovering addicts themselves and are committed to assisting others achieve sobriety," says Merrithew-Mercredi.

Other than that Nechi doesn't know a lot about the participants, especially once they have left the program.

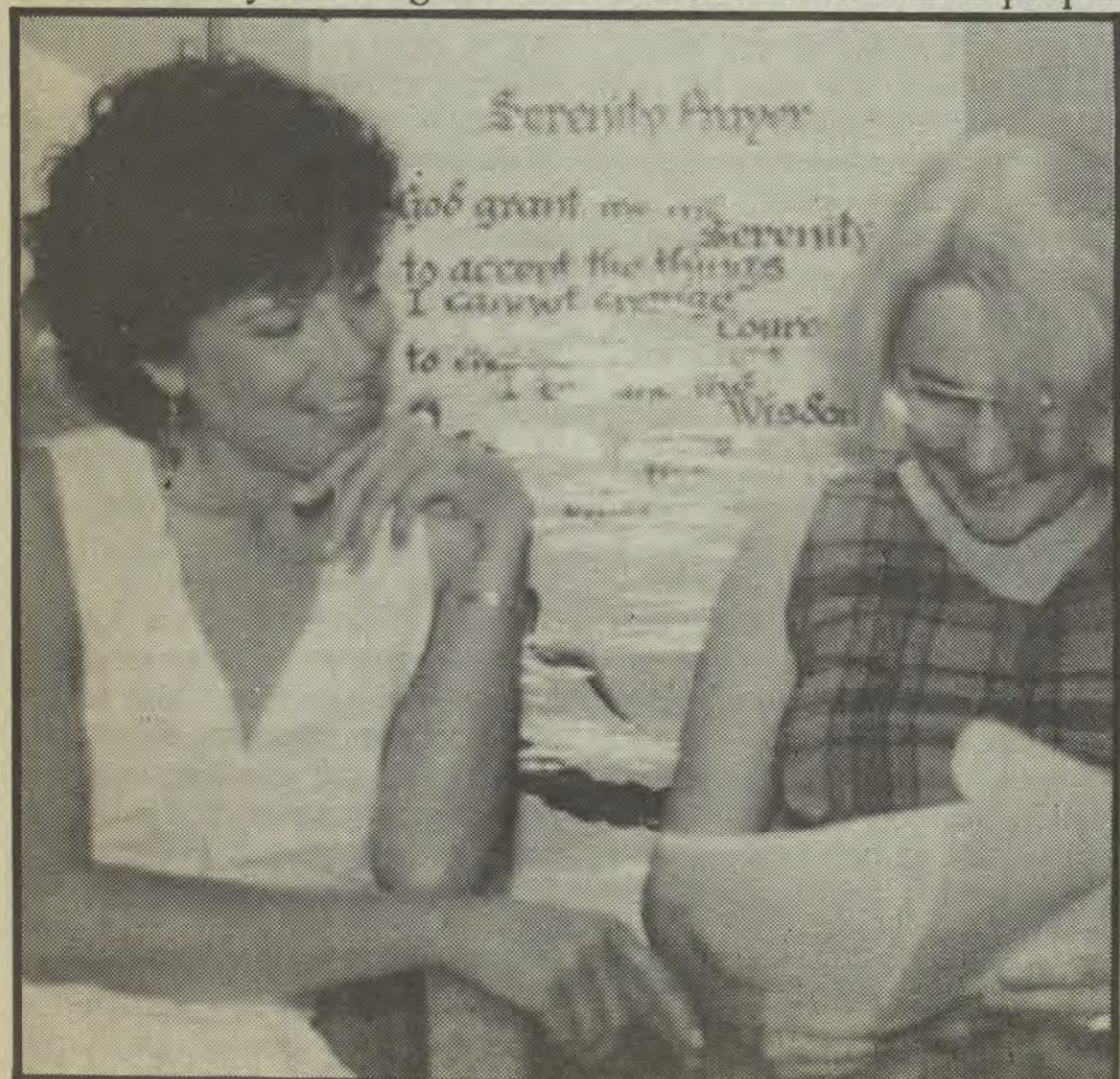
Assisting Merrithew-Mercredi with the monumental task of reaching the numerous trainees is research assistant Jane Martin. "If former students could call Trish or myself giving us their up-to-date addresses and phone numbers, it would allow us to do a complete follow-up on the training they received while here at Nechi."

The updated list of former participants' addresses will also allow Nechi to send out invitations for an anticipated anniversary reunion.

"We are relying on the legendary moccasin telegraph to help us accomplish this as well. *Windspeaker* readers will hopefully tell other trainees, who may not have seen this article, to call us. It would be unfortunate if they missed out on the opportunity to have input," says Martin.

The follow-up confidential telephone interviews will be used to review the current activities of the institute and to identify the need for new or enhanced types of training. The information will be used to assist communities in addressing addictions and related problems. The findings will be available to other Native training groups in Canada to assist them in evaluating their own training initiatives.

Martin and Merrithew-Mercredi can be reached at (403)458-1884 or information can be faxed to (403)458-1883.



Heather Andrews

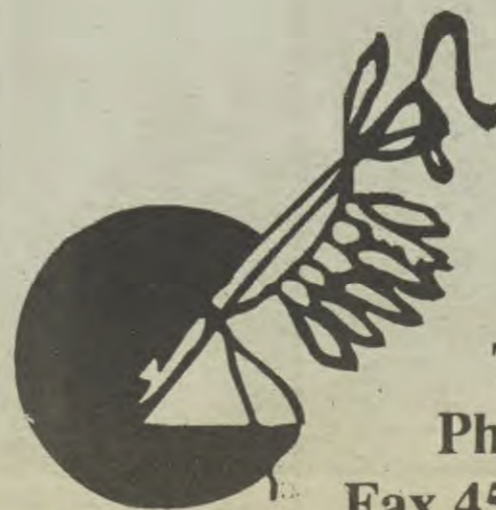
Trish Merrithew-Mercredi (left) and Jane Martin

RE-UNION  
CELEBRATION

Nechi Institute is currently updating its mailing list for two reasons.

1. We are conducting an extensive follow-up survey with all persons who have been involved in training over the years (whether completed or not).
2. In addition we are preparing for our 20 year anniversary celebration in 1993 and would like to invite you to participate and meet old friends.

If you are a past-trainee of Nechi Institute or know people who are, we wish to hear from you. Please call or write to:



Jane Martin  
Nechi Institute  
Box 3884, Station D  
Edmonton, Alberta  
T5L 4K1  
Phone 458-1884  
Fax 458-1883



# Native and Chinese artists promote multiculturalism

By Molly Chisaakay  
Windspeaker Staff Writer

EDMONTON

A Chinese and Native artist are working together to feature the unique aspects of their cultures.

Through their work Mark Jian-Qing Xu and Clayton Campbell hope to promote multiculturalism, said Connie Leonard of Heritage Consulting.

"Xu does not speak very much English and needs a translator, yet both of the artists work well together communicating."

Xu, 35, a graduate of Shanghai School of Fine Arts, comes from Shanghai, China. Campbell, 21, a self-taught Ojibwa/Saulteaux Native, was born in Ste. Rose du Lac, Manitoba.

They brought their multicolored pieces of art recently to Kingsway Garden Mall. Shoppers stopped at their display to look at the two artists busily sketching eagles and Oriental birds in bright colors, each reflecting his culture.

"One man, who watched the artists work in the morning, came back later to view the final picture and was so impressed," said Ted Dellaire, also of Heritage Consulting.

One painting was of two women, Native and Oriental, sitting on the ground, holding hands in a handshake. Native and Oriental influences are clearly visible in the finished work of both artists.

Loretta Callioux of the Sacred Trail Society for Education and Cross-Cultural Awareness said "through sharing positive ideas, people learn together."

"I think by collaborating we will build up understanding of other cultures," said Campbell.

"Understanding differences in cultures is being able to come together and expressing those differences yet maintaining individuality with respect to the other," he said.

"Mark's culture is different, his visions are from his own country and he likes Native art."

"I have been drawing since I was six, I have a lot to improve on, but always look forward to teaching my own Saulteaux Ojibwa style," said Campbell.

"My vision is in my art," said Campbell. "I have no formal education. I have a talent, gifted in my visual perception and must respect and share this by teaching others. That is what was taught to me by my grandmother, a Native elder."

"Through my vision I can draw the lines of understanding and unity, which was influenced by my grandmother."

Xu, through an English/Chinese interpreter, spoke with gestures, nodded and smiled.

Xu came to Canada two years ago from Shanghai, where he was the arts editor of Wen Hai Bao Daily, one of the largest newspapers in China.

Prior to coming to Canada he was already studying Native art. Xu was attracted by totem poles, murals and sculptures.

"I have always had an aim to paint Native peoples and their different lifestyles," he said. "I am going to have an exhibition here in Edmonton soon."

He said the Chinese have a long history. "We have the same simple primitive forms in art which are so similar to Native art."

Native culture has simplicity



Molly Chisaakay

Mark Jian - Qing Xu and Clayton Campbell (left)

that truly represents primitive art, because it has not been influenced by Europeans, said Xu.

Xu would like to meet more Native artists and Native people by travelling to reserves to experience firsthand the simplicity of their lifestyle and culture.

Xu said he likes the simple aspects of Native life and their colorful dress, which is easy to express in his art.

Despite the language barrier Xu said he and Campbell have developed a mutual understanding of what they hope to achieve.

"I am happy to have the opportunity to be doing this," he said, motioning to the finished pieces. "Two artists from two different cultures are working together and despite the differences there are many similarities."

Dellaire said "respect is an inherent value that plays a big part in Native culture." He said "Native people are generally artistic and creative in their heritage."

Storytelling is very much a part of Native culture. Through their own visual ways Native

artists express this in their art.

"We have classes every Friday at Ben Calf Robe School with elders and youth doing artwork together," said Dellaire. "In many ways art can and does bring people together."

It is important to teach others to break barriers, he smiled, nodding at Xu and Campbell, who returned smiles knowingly.

Dellaire said he wants to preserve the old ways. By helping elders teach the youths those ideas and values are passed on, he said.

# Artist paints animals' skulls to honor them

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Carmen Mendoza's father is a Native of the Tarascan state in southwest Mexico. "From him I have a rich Mexican and Spanish heritage," she says.

Her mother is non-Native. "From her I inherited my profession, one which has come down through her family for eight generations. I am an artist," she says proudly.

Mendoza became interested as a young person in the cultures of the 70 ethnic groups in Mexico. She has researched other Native cultures over the past several

years, continually studying the aboriginal heritage of people from Central America to Alaska.

"It's interesting to see the differences, but even more interesting to see the similarities," she says.

It's not simply painting and designs, but the spirituality behind the culture, she says. Mendoza especially enjoys painting shields, which historically were not simply instruments of war, but a mirror of the bearer's personality as well.

"I am identified as a person from the south by the designs of my shields, the sea turtle, jaguar and butterfly, for instance," she says. Other cultures may prefer animals and birds indigenous to their local area.

As she studies other Native people, however, she can interpret what they might like in their shields. "When I get commissioned to do shields, I ask questions about the peoples' backgrounds and look into their heritage so I can capture it," she explains.

Mendoza lived in the United States for several years after leaving Mexico. She feels it takes four or five years of living in an area to get to know the local Native people. "I study at the library, at museums, art shows and I travel and buy and read numerous books. Painting only occupies part of my time," she says.

The young artist also paints the skulls of animals. She has located trappers in the Rocky Mountain House area from

whom she can buy the skulls of marten, grizzly bears and black bears. As well, she welcomes donations from anyone who has found a bird killed on the road or which otherwise perished. Robins and woodpeckers are among her collection.

"The animals died without honor, on the trap line or on the road. I paint their skulls to give them that honor," she says solemnly.

Sometimes the skulls are painted with bright colors and designs symbolic of the Aztec culture which she saw in her home country. "Or it could be based on some other Native people's heritage, such as the Navajo," she says. She uses natural feathers, never using a dye and therefore experiences a never-ending search for her materials.

Mendoza also uses leather tanned the natural way, even learning the craft herself. "My father showed me the traditional way in Mexico, with tree bark for one ingredient, and that tree is not available here, of course. So sometimes I have to resort to commercial methods when I can't purchase local hides tanned traditionally." She has also learned to gather willow and treat it herself, heating and shaping it for her shields.

The craftswoman left Mexico because her quest for the freedom to travel, and pursue her own interests was not accepted in Mexican cultural circles. "In my country women are expected

to adhere to more traditional roles," she explains. In the United States and Canada she has found a greater opportunity to grow as an artist and the economy is better than that of her homeland's also.

Since arriving in Edmonton four years ago, she has become well-acquainted with the area. "I have been asked to teach a series of shield-making workshops," she says. And she has been doing volunteer work with the Mother Earth Healing Society, a local environmental and healing group.

Mendoza says the philosophy of the group fits in perfectly with her own respect for the earth and life. "There is a connection between the universe and life, even when beliefs are different, or when species are varied," she says, adding the circle and the four directions are also basic to aboriginal cultures.

The young Mexican uses oil colors, some of which are original tubes given to her by her mother. "Time-honored methods and colors were passed on to me through her," she says. Some of the tubes are from the 1800s and are used sparingly, only for very special projects and for very special people.

The next few years may see Mendoza moving on, possibly to British Columbia. "But wherever I go, I always return to where I lived before, perhaps bringing an art display to an exhibition or sale, and renew old friendships in the area."



Carmen Mendoza

Heather Andrews



## Artists

# High Prairie artist has many talents

By Heather Andrews  
Windspeaker Staff Writer

HIGH PRAIRIE, ALTA.

Residents of this northern community who find themselves in need of a poster, a painting, Indian handicrafts or a wall hanging will often be referred to members of the High Prairie Friendship Centre.

Marlene Collins is one of those members. An artist with many talents, the versatile young Cree woman is equally adept at painting with oils on leather or sketching on paper. As well as being an accomplished craftswoman, she does beadwork, creating mukluks, moccasins and keychains.

"I hope some day to have my own shop, but for now I'm busy adding to the Native handicrafts we have for sale at the friendship centre," she says.

Collins says she can express herself when designing artistic compositions. "Depending on my mood, I sometimes paint with brilliant colors, and other times I soften my creations with pastels."

So far she has concentrated on landscapes and other subjects created in her own imagination. Portrait work is very specialized and she hasn't yet accomplished anything that meets her own artistic standards. Collins uses the revered eagle in many of her pictures and enjoys designing Indian themes.

"Native cultural objects are always attractive, whether it's in the pattern for beadwork for a prospective buyer, or for the cover of the friendship centre newsletter," she says.

In her effort to provide a good income for her five-year-old daughter Audrey and herself, Collins also completes custom orders of invitations, greeting cards, calligraphy and posters.

"I enjoy the medium of

leather, but also work on paper and canvas," she says.

Collins teaches Native art in local schools on request. She is glad she can contribute to the development of artistic talent in the young Indian students and also pass on cross-cultural awareness to the non-Native students in the classes.

"Those who are inspired to work at it discover a worthwhile activity to fill after-school hours and they grow emotionally as their talent as an artist matures," she says.

Collins had begun to exhibit work throughout the province through the Alberta Indian Arts and Crafts Society until the organization's funds were recently slashed. The extra exposure the Edmonton-based organization was getting for her at their art shows was welcomed.

"I was really sorry to hear their funding was cut. I will miss them, as I'm sure a lot of Alberta artists will," she laments.

Collins is currently preparing for a show in Ontario this fall. "It's really keeping me busy preparing for that as well as keeping up to assignments here in High Prairie," she says. A drawing hanging in a friend's home in Cold Lake came to the attention of a visitor who happened to own an art gallery in the eastern province and 30 pieces were requested for an upcoming exhibition.

Collins plans on continuing with her present activities for now. "I'm happy doing what I'm doing right now, right here at the High Prairie Friendship Centre," she says. Daughter Audrey can join her after school and with the youngster already showing some of her mother's artistic ability, the two spend many productive hours at the centre.

With the facility anticipating a move to larger quarters in an area of town more travelled by passing tourists, an enhanced arts and crafts display is anticipated. That would be good news for her and all local artisans, she says.



Marlene Collins

Heather Andrews

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## Facing Aids

This is the 11th article in a series of 13 on AIDS in Alberta. The campaign is intended to provide Albertans with information and models for changing behaviors which put them at risk of HIV infection. Since AIDS was first reported in 1981, 323 Albertans have been diagnosed with the illness. Of these 176 (54 per cent) have died. Over 1,000 Albertans have tested positive for HIV, the virus that causes AIDS and it's estimated as many as 6,000 may actually be infected.

People of the '90s are faced with different concerns than their parents and grandparents. We fight cholesterol, flourish on fitness and, like they did, work hard to protect our health. And now because of AIDS we are going one step further by making different choices about our intimate behaviors.

One of the issues we are faced with is the reliability of condoms. We are understandably concerned about conflicting information on condoms and how good they really are as protection. It is only recently we have been able to obtain reliable information.

Condoms are given rigorous testing by the people who make them. Two basic tests have been developed for gauging condom strength: a leakage test and an airburst test. The leakage test involves filling the test condoms with water. To pass the airburst test, a condom has to be able to hold a minimum of 15 litres of air under a minimum pressure of 0.9 kilopascals.

Tests done by Consumer Report in 1989 showed all condoms tested fell well within the North American standards of four or fewer failures per 1,000 condoms in the leakage test and most had less than a four per cent failure rate in the airburst test.

Condom failures happen because of exposure to extreme heat or cold from storage in car glove compartments or from being carried about in hip pockets, etc. Condom failure is also frequently caused by the use of oil-based lubricants like vaseline or baby oil. Oil-based lubricants weaken the latex making the condom useless. Use only water-based lubricants like K-Y jelly. If your sexual expression leads to intercourse, it is important you and your partner use a latex condom carefully and properly. The condom acts as a barrier that helps prevent the spread of HIV infection and other sexually transmitted diseases.

In the 1989 survey by Consumer Report, a large number of heterosexual males found peace of mind to be a major advantage to using condoms. That peace of mind can only be achieved when people are sure they are practising safer sex.

At present there is no cure for HIV infection. A choice of health protecting behaviors, which includes safer sexual practices and not sharing uncleaned injection drug equipment, can prevent the spread of HIV.

Information on how to use a condom can be found on the condom package or call your doctor, a health unit in your community or your community AIDS organization: Calgary (228-0155), Edmonton (429-2437), Grande Prairie (538-3388), Red Deer (346-8858), Lethbridge (328-8186), High River (938-4911) and Jasper (852-5274).

## Alberta-Pacific Forest Industries Inc.



Construction of the \$1.6 billion pulp and paper facility in the Athabasca-Lac La Biche region of Alberta is well underway. The first phase of the project, a 1,500 tonne per day kraft mill, has been designed to incorporate the world's best proven technologies including the elimination of molecular chlorine gas. These processes are designed to enhance productivity and achieve the best environmental standards in the industry. Completion is scheduled for the summer of 1993, with Woodlands operations commencing in the winter of 1992.

To operate and manage this world class facility, the Company

will utilize a unique management system based on participative techniques and the concept of self regulating teams.

Alberta-Pacific is now accepting applications for a number of positions. In addition to requisite experience, all positions require outstanding communication and interpersonal skills, coupled with an ability to work in a team environment. Successful candidates will be expected to participate in the construction, commissioning and operation phases of the mill and in the development of relevant human systems.

### Process Engineer (Senior)

Reporting to the Technical Services Manager, this position will provide technical expertise and leadership direction in a variety of control and enhancement activities. A seasoned Chemical Engineer with a minimum of six years appropriate kraft mill experience is required. This position will be heavily involved in setting standards, selecting and developing teams, developing operating process targets and establishing quality assurance programs. A knowledge of hardwood production, total quality concepts, Honeywell TDC 3000 and advanced distribution control system methods would be an asset.

### Water & Effluent Specialist

Reporting to the Chemical Recovery and Utilities Manager and the Environmental Manager, the specialist will develop operating procedures, assist in staffing, create and implement training processes, develop teams, communicate and enforce regulatory and licensing requirements, and act as an internal consultant to the operating teams. A Level IV Water Treatment Plant Operator Certificate or Civil Engineering degree is required. Candidates must have a minimum of eight years experience in large systems with activated sludge treatment components. Exposure to pulp mill processes is preferred.

### Specialist - Utilities/Recovery/Recaust and Kiln, 1st Class Steam Engineer (2 positions)

Reporting to the Chemical Recovery and Utility Manager, these positions provide initial leadership and continuing internal consulting expertise to approximately 30 staff, organized into four teams who are responsible for 60 megawatts of power generation and a recovery boiler with a capacity of 5.8 million lbs. of solids per day as well as a hog fuelled boiler producing 260 tonnes of steam per hour. You must have an Alberta or Interprovincial 1st Class Power Engineering Certificate and a minimum of eight years appropriate pulp mill experience. Candidates with kraft pulp background are preferred.

### Laboratory Group Leader

Reporting to the Technical Services Manager, the Group Leader will build, lead, and direct the activities of an 8 person team responsible for a variety of analyses associated with a world class pulping operation. The leader will be accountable to select testing equipment, develop testing programs including ISO 9000, set up the lab, quality assurance, select and empower a team and develop computerized laboratory information systems. Applicants should be Chemical Engineers or Technologists with 10 years of appropriate experience. Preference will be given to applicants with hardwood and kraft pulp experience.

### Electrical Specialist

Reporting to the Engineering and Maintenance Manager, this position provides initial leadership and continuing internal technical consulting expertise to a fourteen person electrical team. In addition, this specialist will be responsible for overall electrical coordination, troubleshooting and maintenance program development throughout the operation. Candidates require a minimum of 5 years, hands-on experience at a supervisory level, an engineering degree is preferred but not essential. Kraft pulp, D.C.S. and millwide MIS expertise is desired. This position will be required to develop external supplier relations and supervise contract design personnel.

### Engineering Specialist

Reporting to the Engineering and Maintenance Manager, this position is responsible for the activities of a 15 person, engineering and planning team, providing services to all areas of the operation. Project and design background is essential. A professional Engineering designation is required, coupled with ten years of appropriate experience preferably in a kraft pulp environment.

### Mechanical Specialist

Reporting to the Engineering and Maintenance Manager, this position organizes, provides initial leadership and continued internal technical consulting expertise to a varied group of sixty tradesmen. In addition, the specialist will be responsible for overall predictive maintenance, mechanical coordination, troubleshooting and mechanical repairs throughout the operation. Candidates should be tradesmen with a minimum of 5 years supervisory experience in a kraft pulp environment. Knowledge of process control, millwide MIS and proven problem solving abilities are desirable.

### Machine Room Specialist

Reporting to the Production Manager, this specialist will develop operating procedures, assist in staffing, create and implement training processes, develop teams and provide ongoing internal technical expertise to the organization. Key equipment involved includes a 320 inch Valmet machine, a Flakt dryer, Lambs Grey cutter/layboy, and a Honeywell TDC 3000 D.C.S. We require a hands-on individual with a minimum of ten years appropriate experience as a Machine Tender or a Machine Room Supervisor. Preference will be given to those with hardwood kraft experience. Knowledge of aspen processing would be an asset.

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## SASKATCHEWAN SECTION

# Wind speaker

## Grieving father wants women's jail in P.A.

By Amy Santoro  
Windspeaker Staff Writer

### Kingston 'unfit for bears, much less women' — report

PRINCE ALBERT, SASK.

Sam Custer's daughter killed herself behind the walls of Canada's prison for women. Marie Custer succeeded at her second attempt at death on Feb. 26, 1990 at Kingston Prison for Women in Ontario. Like other Native women at Canada's only maximum-security prison for women Custer, 27, hanged herself.

"It's tough for me, it's hard for me to forget," her father told *Windspeaker* in a telephone interview from Prince Albert.

The same night Marie spoke to her father over the phone about her depression she attempted suicide.

"She was crying over the phone. I could hear the pain. She said, 'Dad, I don't like it here. We're treated too rough. It's so bad here I don't think I can stand it anymore.'"

Following Marie's failed suicide attempt Sam flew to Kingston to be with his daughter despite his shaky financial situation.

Officials at Kingston made arrangements for father and daughter to stay together in a house within the institution for two nights.

"She didn't look right. On the outside she looked happy but deep inside she was suffering. She said, 'Dad, how come you're here? You spent all your money.'"

Father and daughter spent their first day together "praying hard" Marie would get over her depression and survive Kingston. Their prayers weren't answered.

Custer said he was awakened at 4 a.m. by the television. He got up and went into Marie's bedroom but she wasn't there. "I was yelling 'where the hell are you?' I came to the basement door. I saw the note hanging there. It said: 'Dad please don't come down. It's too late, call a guard.' I tried to kick the door in but I couldn't."

Marie was serving a 10-year sentence for armed robbery. She had served 8 1/2 years of her sentence.

Custer said he's convinced if his daughter had been in an institution close to home she'd still be alive today. "I want a jail in Prince Albert. I'm working so hard for that. If there was one for Marie she wouldn't have killed herself. She wanted a transfer. They want to see their kids and family that's why there's so many suicides and it's going to happen again. I won't stop until something is done."

Seven aboriginal women have committed suicide at Kingston since 1975, either while incarcerated or shortly after being released. Three Saskatchewan Native women killed themselves in the past two years and an-



Marie Custer and her son

other was found hanging in her cell last November. She remains in a coma.

The backgrounds of the women all bear a strange resemblance, said Sharon McIvor, lawyer for the Native Women's Association of Canada.

"Their backgrounds are horrendous. Sexual abuse, physical abuse and low income" is the pattern with Native women at Kingston prison, said McIvor in a telephone interview from Merritt, B.C.

Marie was placed in a foster home for six years after her parents — from the Pelican Narrows and Sturgeon Lake reserves — split. She was beaten, starved and "treated like a dog" in the non-Native foster home, said Custer.

As a teenager, Marie found herself in and out of jail. Studies indicate Native women are more frequently involved with the criminal justice system than non-Natives as a result of their turbulent backgrounds.

Kingston Prison for women "epitomizes what's been happening to aboriginals. They're in a hopeless situation — the final straw. Out on the street there are other options other than suicide. Kingston is totally oppressive. There's no element that's not oppressive," said McIvor.

"Aboriginal people have been oppressed for a long time. Aboriginal women turn the violence on themselves while aboriginal men turn violence outward," she said.

Joan Lavalley, a volunteer elder at Pinegrove Correctional Centre near Prince Albert, said the Native women who committed suicide "all felt hopeless. They had to deal with being shipped from their home province, mourning and thinking about when they get out they'll have to form new relationships with their families and babies that are 11 and 12 years old now."

A coroner's inquest, which is mandatory when a prisoner dies in custody, is still looking into Custer's suicide and that of two other Native women.

Julian Falconer, representing Custer at the inquest, said unless "something is done now in the interim while we're waiting for the government to build

the regional centres it'll result in more tragedies."

Last September, Ottawa decided to close the doors on the 57-year-old prison replacing it within four years with five regional facilities. An announcement on the locations of the centres is expected later this summer.

Women sentenced to two or more years must serve their terms at Kingston even though most are not considered dangerous, said Falconer. Federal institutions are available for men in their home province.

Falconer said the fact Native women are so far away from home is the main reason they commit suicide. "Only Marie knows the reasons for killing herself but the facts are there that she desperately missed her father and her home," Falconer told *Windspeaker*.

Marie had a 10-year-old son who, according to Custer, "wants his mom back."

The Native Women's Association of Canada wants all prisons abolished but five regional facilities is a compromise the organization will accept, said McIvor.

The one major problem with Kingston is its distance, said McIvor, since most of the 17 Native women currently in the prison are from outside the area.

McIvor said the institution "encourages women to commit suicide. All those who killed themselves spent time in segregation. That's the worst thing you can do for suicidal women. It leads them to think there's no other way out."

Judith Williams, assistant warden at Kingston, said "I don't know why the suicides happen. We're concerned about the loss of life and we've done a great many things." When asked to specify on the "great many things", Williams told *Windspeaker* she can't specify because "there's just so many."

Since the prison opened in 1936 about nine major commissions or task forces have recommended shutting the doors to the penitentiary. The most recent federal task force found the prison to be "unfit for bears, much less women."

The only real safeguard against Native women continuing to take their lives is to "take our people out of the system. It's not geared to healing anyone. It's a completely punish-oriented system geared to keep people employed," said McIvor.

Natives need a separate justice system "in order for our people to heal and become good citizens," she said.

Lavalley said "unless the whole system is changed" suicides "will go on and on."



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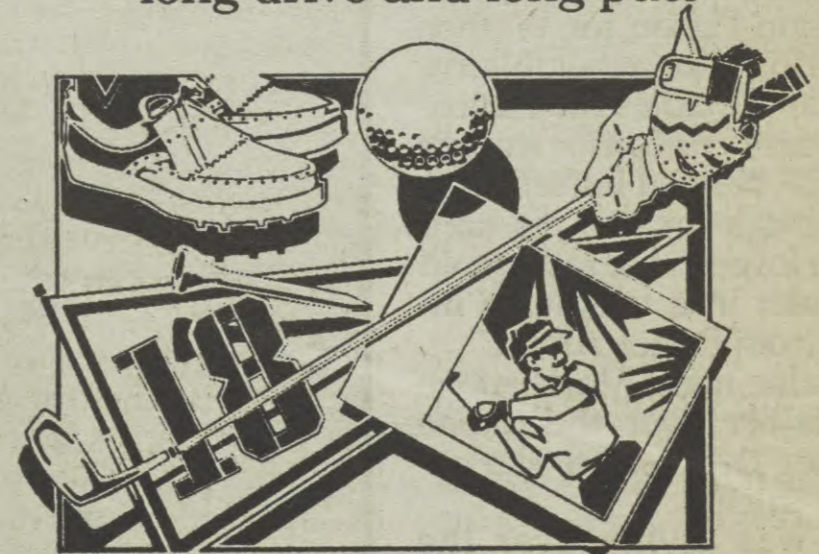
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## Saskatchewan

## Uranium mining: A personal experience

By Susan Adam-Montgomery  
Contributing Writer

URANIUM CITY, SASK.

When I was younger, I used to joke about being born in Uranium City, a small town in northern Saskatchewan. Having the last name Adam and having gone to a school called Candu High gave me the ability to glow in the dark, I said. At the time I thought it was funny, but looking back I know it wasn't.

I was surrounded by people who had worked at the uranium mine called Eldorado, which means city of gold in Spanish. It was seven miles from Uranium City. My father worked there and so did my mother and a couple of my brothers. When my father wasn't working at the mine he was out hunting, trapping or fishing. Out on the land he noticed changes in the area; it changed from virgin lands to land heavily scarred with dirty water, cleared forests and soil that wouldn't grow anything.

As the land changed, so did the price of uranium. It went down forcing the mine to shut June 30, 1982.

After the mine closed, my father was diagnosed as having asthma. About three years later my two sisters and I were also told we had asthma. As a trained practical nurse, I knew asthma was hereditary, so I left it alone until I interviewed Dr. Helen Caldicott, who is known internationally for her work and role in stopping uranium mining. I mentioned the asthma in my family to Dr. Caldicott and was told asthma and other lung disorders resulted from being exposed to high levels of radiation.

We also talked about the impact of uranium mining on the environment, other health problems attributed to uranium mining and the possibility of nuclear war. We also discussed the

short-term benefits uranium mining provides like jobs and electricity while its effect on the environment is long-term. In short, mining uranium is destroying our eco-system, mutilating and killing people and it may send us all into oblivion.

Having seen the effect of uranium mining on the environment, I can honestly say it is not a pretty sight. Near Uranium City there used to be a uranium mill called Larado, which operated for a couple of years in the late 1950s. During that time the area practically died. As a child in the late 1970s I saw plants in that area that still weren't able to grow and the water near there was undrinkable because it was orangy in color and filled with sediment.

The film, *Uranium*, a National Film Board production, says if we leave uranium in its original state it protects itself but once it is taken out of the earth that protective layer is lost causing harm to those who come in contact with it. Because human and animal senses can't detect radiation, we can't tell if it is invading our body. It can easily enter living cells and disturb their functions, sometimes ruining them beyond repair. There is mention of this in Miles Goldstick's book, *Voices From Wollaston Lake*. He notes two separate incidents of a cow moose carrying a two-headed fetus being shot near Wollaston Lake in northern Saskatchewan. The tailings pond from the Rabbit Lake uranium mine drains into Wollaston Lake. The moose drink and eat from the lake and take in the contaminated wastes from the tailings pond.

Another case of mutation through contact with radiation happened downstream from the Beaverlodge mine near Uranium City. In 1977 samples of lake chub, a scavenger fish, were caught downstream and found to have small pupils or lens cataracts. The fish were tested for parasites, which may have been the cause but none were found. In 1982, also downstream from the Beaverlodge mine, a longnose sucker was caught and found to be totally blind and had no pupils. Because the radioactive fragments are heavy they sink, therefore, the sucker, which eats off the bottom of the lake, consumes the



Gilbert Oskaboose from the Serpent River reserve in Ontario (left) and Magnus Isacson, director of Uranium

contaminated plants.

It doesn't take long to see the effects of mining uranium when you look at these cases but what about the changes that have taken place that can't be seen? Will it be normal to see two headed-moose, blind fish and plants develop different shapes and colors?

In addition, mining uranium is mutilating and killing people. I think it was inevitable my family members and I got asthma. As Goldstick's book, says "In the 1950s and 1960s, when the danger of radioactive contamination was unknown, the fine, sandlike, radioactive wastes (or tailings) were used as construction fill material in Uranium City. The school, most of the streets and buildings, including the hospital, were built on the radioactive sand."

Another case of radiation exposure comes from Rosalie Bertell's book, *No Immediate Danger*. In 1944, Ted Lombard transported uranium and plutonium for the United States army. He had to leave his job when he developed problems of the skin,

eyes and stomach. Because he carried the radioactive particles with him when he went home, his wife was inflicted with neuro-muscular problems and his children were born with physical and mental disabilities. At 57 years of age, Lombard is fully disabled.

Mining uranium may lead to the destruction of the earth. In the National Film Board production, *If you Love This Planet*, Caldicott relates how close the world came to a nuclear war and being destroyed.

The effect of uranium mining on the environment is permanent, according to Goldstick, since radiosotopes take such a long time to decay. "Some very long-lived radiosotopes are dumped into the environment from a uranium mill. For example, thorium-230 has a half-life of 80,000 years. It is long half-lives like these that make uranium mill wastes stay radioactive so long to be considered forever in human terms."

Keeping in mind the near disaster in 1979, the effects of nuclear testing on the environment and

how long radioactive particles survive, we have no hope in hell if uranium mining continues.

Because we can't see, smell or taste the radioactive particles that come from uranium doesn't mean the problem doesn't exist. Just ask the thousands of people affected by it or take a walk near a site that has been contaminated with it. You may change your mind. If that isn't enough to change your opinion about uranium mining, ask yourself these questions: do you love the environment, cherish your health or adore your one and only planet? If you answered yes to at least one there is no reason why you should want uranium to be mined. Though uranium mining may provide short-term benefits like jobs and electricity, its effect on the environment, human health and life on the planet are long-term.

(Adam-Montgomery, a student in the Native Communications Program at Edmonton's Grant MacEwan Community College, still has family living in the uranium mining areas of northern Saskatchewan.)

### Indian Summer

By Rosalee van Stelten

A giant sleeps  
among the swells  
of Thunder Bay  
wrapped in rock

His name is  
Nanibijou  
What  
will awaken him?

Not silver gull  
dipping feathers tipping  
sun-sharded wave  
nor wail  
of lakeboat's horn  
entering port

But the beat  
of tomtom  
keening cry  
of the nation's  
first people

Across a sea  
of undulating grain  
an eagle feather falls  
like guillotine

Elijah Harper  
gentle voiced  
giant among his people  
The One Who Speaks  
renders his verdict

No.  
(Van Stelten is from Calgary)

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## Saskatchewan

# Inmate fights to serve sentence in Saskatchewan

By Amy Santoro  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Carol Daniels will appeal to the Supreme Court of Canada for the right to serve her life sentence for second-degree murder in her home province.

Court of Queen's Bench Justice Marian Wedge ruled last July Daniel's rights would be violated if she were sent to Kingston Prison for women because it's a long distance from her family.

But Daniels was dealt a swift blow when Wedge's decision was quashed by the Saskatch-

ewan Court of Appeals in June of this year.

Daniels is now serving her time at the Saskatchewan Penitentiary following the outcome of her appeal, said her lawyer Tim White in a telephone interview from Prince Albert.

Daniels, 21, was sentenced to life in prison with eligibility for parole after 10 years following the second-degree murder of Marsha Okemow Aug. 1989.

Daniels and Okemow were picked up by Frank Hafner for sex games, drugs and alcohol in the early morning hours of Aug. 11. The trio drank beer and smoked marijuana before Okemow went to the bedroom with Hafner.

Later, Okemow tried to encourage Daniels to have sex with Hafner. Daniels said she became very angry with the suggestion. "The next thing I knew, I was stabbing her like I was someone else," Daniels told the jury.

White said the Daniels' case is "a tragedy because we're not dealing with a hardened criminal she's typical of Native women incarcerated."

White called the stabbing "an explosive incident" since Daniels had "no major involvement with the law prior to the

incident." White tried unsuccessfully to reduce Daniels' sentence to manslaughter.

To hold Native women at Kingston is to issue them "a death sentence. Are we going to let them drop like flies?" asked White.

White said Daniels and other Native women offenders can't be sent to Kingston because "to strip them of their families and put them in Kingston will kill them."

White said Natives are more "attuned to family and extended

family than whites." Daniels' mother, her six-month-old baby and her three-year-old son live in Prince Albert. Kingston, Ont. is about 2,000 km from Prince Albert.

Allowing Native women to serve their sentences close to home is the "difference between life and death," said White.

Seven aboriginal women have committed suicide at the Kingston prison since 1975, either while incarcerated or upon being released into the city of Kingston.

## Students applications being accepted by Saskatchewan Indian Federated College

The Saskatchewan Indian Federated College is taking applications for undergraduate admission and from athletes interested in intercollegiate men's/women volleyball competition. The SIFC is now a full member of the Prairie Athletic Conference (PAC),

which includes other Saskatchewan technical institutes and private colleges. The winners of the PAC provincial championships represent Saskatchewan at the annual Canadian Colleges Athletic Association (C.C.A.A.) nationals. The vol-

leyball teams also have an opportunity to travel interprovincially to compete in Indian tournaments as well.

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Aug. 15 is the last day for receipt of applications for undergraduate admission/re-admission from Saskatchewan students for the 1991 fall semester.

For further information write SIFC Athletic Office, Milton Tootoosis (coordinator), Room 117, College West, University of Regina, Regina, Sask., S4S 0A2 or call (306) 779-6216. Fax: (306) 584-0955.

## Shoal Lake Cree Nation

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Friday August 16, 1991

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Saturday August 17 and Sunday August 18, 1991

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Longest drive (cash and tournament)
- Hole In One prizes:  
Saturday - Vehicle and satellite dish  
Sunday - two vehicles
- Steak supper: Saturday August 17, 7:00 pm.
- Draw for used car: Sunday August 18, 7:00 pm.
- First 140 golfers accepted

For more information or entries phone  
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The correct date for the  
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**August 24 & 25 not August 17 &  
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Cheryl Sinclair  
Tracy Sinclair  
Angie Stevenson  
Roxanne Stevenson  
Gwen Stranger  
Derek Sutherland  
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Maxine Thomas  
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Trudy Wilson



# Nekaneet - Maple Creek Championship Pow Wow

Maple Creek, Saskatchewan  
October 12 & 13, 1991

**Grand Entries:**  
Saturday 1 & 7 p.m.  
Sunday 1 & 7 p.m.

**Admission:**  
Daily Pass \$3.00  
Weekend Button \$5.00

## Contest Categories

### Golden Age:

Men's & Ladies Traditional  
1st \$450 2nd \$300  
3rd \$250 4th \$100

### Teen Division:

Boys & Girl's Trad.  
Boy's and Girl's Fancy  
Boy's Grass Girls Jingle  
1st \$200 2nd \$100  
3rd \$75 4th \$50

### Adult division:

Men's & Ladies Fancy  
Men's and Ladies  
Traditional  
Men's Grass  
Ladies Jingle  
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3rd \$300 4th \$200

### Singing Contest:

1st \$1200 2nd \$1000  
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5th \$400

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Boy's Traditional — Girls Traditional — Junior Girls Fancy  
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1) Irene Oakes Honorary Dance Contest - Ladies Fancy Sponsored by Gordon & Jean Oakes  
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AUGUST 16-17-18, 1991

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Ladies' Golden Age (50 & over)	500.00	300.00	100.00
Men's Traditional	500.00	300.00	100.00
Ladies' Traditional	500.00	300.00	100.00
Men's Grass	500.00	300.00	100.00
Ladies' Jingle	500.00	300.00	100.00
Men's Fancy	500.00	300.00	100.00
Ladies' Fancy	500.00	300.00	100.00
Jr. Boy's Traditional (11-16)	100.00	75.00	50.00
Jr. Girls' Traditional (11-16)	100.00	75.00	50.00
Jr. Boys' Grass (11-16)	100.00	75.00	50.00
Jr. Girls' Jingle (11-16)	100.00	75.00	50.00
Jr. Boys' Fancy (11-16)	100.00	75.00	50.00
Jr. Girls' Fancy (11-16)	100.00	75.00	50.00
Boys' Traditional (10 & under)	50.00	40.00	30.00
Girls' Traditional (10 & under)	50.00	40.00	30.00
Boys' Fancy (10 & under)	50.00	40.00	30.00
Girls' Fancy (10 & under)	50.00	40.00	30.00

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## JUNIOR EVENTS INCLUDE

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Girls Barrel Race	\$300.00 added
Local Steer Riding	\$100.00, \$75.00, \$50.00 plus trophies

Trophy Saddles for all Senior Events  
Plus (All Around Cowboy)  
Trophy Buckles for Juniors Events  
P.A. Pony chuckwagen & Charriot Association

## Memorial Blanket Horse Races - Sunday Only

\$400 added each Memorial

2 year old	Quarter Horse	350 yards	Roderick Sasakamoose
3 year old & over	Quarter Horse	350 yards	Edwin Ahenakew
660 yards open			Joseph Saskamoose
5 furlong	Thoroughbred		Andrew Ahenakew
6 furlong	Thoroughbred		Tommy Masaskapoe
1 mile	Thoroughbred		Cain Ahenakew
1 1/6 mile	Thoroughbred		Chief Ahtahkakoop Memorial

Indian Pony 52" and under

For entrees phone (306) 468-2326

## SPORTS EVENTS INCLUDE

Slow Pitch	\$2,000.00	Entree fee \$150.00
Soccer	\$2,000.00	Entree fee \$150.00

For entrees phone Stanly Saskamoose (306) 468-2326

**COWBOY CABARET:** For all cowboys & cowgirls — Friday & Saturday night  
Music Supplied by: J.J. Knife (Big Red on Fiddle) & "The Bucking Horse Band"  
Bingo Games and Beer Gardens on grounds



Advertising Feature

# Whitefox offers wilderness workshops at Grande Cache

By Molly Chisaakay  
Windspeaker Staff Writer

GRANDE CACHE, ALTA.

The Whitefox Circle offers dynamic, down-to-earth workshops to deepen your understanding of self, family and beyond.

Tom Wanyandie, Basil Leonard, Susan Feddema and Grace Dubitz are all members of the Whitefox Circle Inc., which runs the first traditional Native survival school in Grande Cache.

The wilderness workshops are for all people. Wanyandie and Leonard are directly involved as they have lived in the bush all their lives, said Feddema.

Wanyandie is a traditional Cree Class A guide. Leonard, a Metis, has been a licensed mountain Class A guide and outfitter since 1959. He has a solid reputation throughout North America and Europe.

Both men are skilled trainers and Leonard has his own outfitting company, High Coun-

try Vacations. He is also a member of the Alberta Outfitters Association/Professional Outfitters Association of Alberta.

The survival education is an adventure of travelling through the wilderness on horseback, living in a tipi village in the eastern slopes of the Canadian Rockies. The experience is designed to expand the individual's physical self, knowledge of traditional ways, survival skills and personal endurance.

These programs have no books, no lectures, no notes — learning is by doing, which provides an opportunity for self-awareness and personal growth. The individuals directly involved believe "behaviors are chosen and change is a matter of choice."

Grande Cache Indians are known as the Rocky Mountain Crees. Relocating to the Smoky River Valley in the 1900s they lived an undisturbed traditional lifestyle until a coal mining boom in 1969. They hunted, trapped and lived off the land. They were one of the last Native communities in North America to be inte-

grated into modern civilization. Many traditional ways are maintained to this day.

The other significant members of Whitefox are Native artists Robert Wanyandie and James Wanyandie, who make original handcrafted traditional art with respect for their Native heritage and the environment, wildlife and the forests.

A life skills component is called Choices and Changes. Joe Courtepatte teaches the course.

The program is mobile, versatile, flexible and can give workshops or lectures in your community, said Whitefox founder Feddema, who is also a registered nurse.

She is a skilled trainer, a life skills educator and a family therapist with a professional background in the addictions field. She is a holistic practitioner and teaches focusing on the unfolding of self.

Feddema studied extensively under famous family therapy pioneer Virginia Satir.

Feddema created and piloted the Children of Alcohol pro-

grams on which the National Film Board of Canada based an award-winning documentary. She has done research measuring behavioral changes in the people with whom she has worked and presented her work at international, national and provincial levels.

She said it's essential to "let go of masks and illusions of what society wants us to be and to get back to being real."

A self-proclaimed fourth-generation recovering alcoholic, Feddema travelled with Satir all over the world. "She understood herself in a sacred unique way," said Feddema of Satir.

"I learned to appreciate each one of us has a gift to visualize ourself as flowers in its beauty, as a beautiful experience of humanity."

The Whitefox programs have developed and grown slowly since the seed was planted in 1985, said Feddema. Co-founders Leonard and Wanyandie developed the experiential program through living it, she said. She said it's nice to see the

program resulting in people becoming self-sufficient and less dependent on the government. "We see ourselves networking despite our differences and working together as part of the human family."

The program, which reaches the spirit of people, has had a profound effect on people's lives, she said.

An upcoming conference will offer a universal perspective of what is happening to the planet and how change is affecting everyone, she said.

Wilson Okeymaw will be leading workshops on the tradition of interpreting how the earth is changing rapidly and will speak on Indian prophecies.

Feddema said the program is to help people begin to honor themselves and to look at becoming more fully human.

Massage therapy will be used in the workshops by Jasper Wallace, a licenced massage therapist.

The uniqueness of Whitefox is it works with all people of the medicine wheel.

## WHITEFOX CIRCLE INC.

PRESENTS

OUR FALL INSTITUTE 1991

AT THE GRANDE CACHE HOTEL, GRANDE CACHE, ALBERTA

Set in pristine wilderness on the edge of the Rocky Mountains

6 p.m. September 8, to  
2 p.m. September 13, 1991  
A Virginia Satir approach to  
dealing with  
Self, Family and Beyond

# LOVING YOURSELF INTO LIGHT



### MAIN WORKSHOP

- Honoring the self — Keys to self-esteem
- Becoming fully human — letting go of the MASK
- Inner peace/world peace
- The male/female within
- The child within
- Healing self — understanding how attitudes can create health
- Mastering personal power
- Creating your own reality
- Creating abundance and prosperity
- Dreams — a tool to understand self
- Relationships
- Healing the family
- Releasing guilt, fear, stress, conflict, anger
- Disease — your choice — understand its message
- Me and my shadow — understanding polarities
- The WORLD around YOU is your MIRROR
- Connecting with others, world and universe
- Understanding the holographic paradigm as it applies to the self/universe
- Healing visualizations/guided meditations

GUEST SPEAKER FOR OPENING AND CLOSING CEREMONIES: Julian Kinisky, Wilson Okeymaw and Susan Feddema



### MINI SESSIONS

- Massage Therapy
- Channelled Vibrational medicine
- Aroma Therapy
- Nutrition and Diet
- Understanding Dreams
- Meditation / Chakras
- Wholeness Within the Family
- Native Cultrue
- The Medicine Wheel
- The Talking Circle
- Holistic Youth Programs in a Wilderness Setting
- Sound Vibrational Therapy
- To Walk with Pride
- Acupuncture / Acupressure

### ACCOMMODATION INFORMATION:

- Please reserve early
- Grande Cache Hotel  
A full service hotel (403) 827-3377  
Single - \$35, Double - \$39 (plus tax)
  - Acorn motel  
(403) 827-2412, Single \$33.60, Twin \$38, Double \$40.02 (includes tax)
  - Alpine Lodge Motel  
(403) 827-2450, Single \$25, Double \$28 (plus tax)



### INCLUDED

- Traditional ceremonies
- Daily guided visualizations
- Morning aerobics
- Evening bus tours to scenic areas and to ceremonies
- Nature trail walks
- Opening welcome evening
- Closing banquet ceremony
- Videos on global issues
- Massages and Jacuzzi
- available by appointment

### PRESENTERS

- Susan Sania Feddema
- Joseph Courtepatte
- Jasper Wallace
- Jackie Waring
- Wilson Okeymaw
- Lorretta Belcourt
- Grace Dubetz
- Dr. Atherstone
- Traditional Elders
- Other Respected Teachers

A COMMUNITY PROCESS DESIGNED TO EXPAND CONSCIOUSNESS

LOVING YOURSELF INTO LIGHT

REGISTRATION FORM

SEPTEMBER 8 - 13, 1991

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Province: \_\_\_\_\_

Business Phone: \_\_\_\_\_

### Registration Fee:

\$340.00 per person before July 12, 1991  
\$370.00 per person after July 12, 1991,  
includes 7% GST, 5 buffet lunches, opening welcome,  
closing banquet, 3 evening bus tours, morning aerobics

Signature: \_\_\_\_\_

City: \_\_\_\_\_

Postal Code: \_\_\_\_\_

Residence Phone: \_\_\_\_\_



EVERGREEN COUNTRY

Please make cheque, money order or purchase order payable to Whitefox Circle Inc. and forward to Whitefox Circle Inc., P.O. Box 537, GRANDE CACHE, AB. Canada T0E 0Y0  
Phone (403) 827-2696, Fax: (403) 827-4799, Contact: Grace Dubetz

Learn to listen to the feelings within you; it will never forsake you! Never!  
Go by the feelings that are in your uttermost being and let them be a lamp unto your night.  
They will always find your path right where you are.

