

INSIDE

Portrait  
of a  
Native Artist

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Bob Fugger  
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speaker

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Canadian Armed Forces

Quebec provincial police have visited the United States to look into the purchase of three Leopard tanks similar to this one. The tank has a maximum speed of 65 km-h. Its weapon systems include a 105 mm gun and a 7.62 mm crew commander's machine gun. It's 42.5 metric tons and may be sealed off against nuclear contamination on nuclear battlefields.

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# Quebec Mohawks fear tanks

By Amy Santoro  
Windspeaker Staff Writer

## QUEBEC

Quebec Mohawks are angered over the prospect of staring down the barrels of armored tanks in future confrontations.

The Surete du Quebec (SQ) is looking into the purchase of three Leopard tanks, says the force's media relations officer, Pierre Rochefort.

The Kanesatake band council lawyer says he is shocked by the move. "I believe it is stupid. It's not in normal use of a police force," says Jacques Lacaille.

It may be illegal for the police to use the equipment if it is purchased, suggests Lacaille.

"There is no article in the Police Act that states they can purchase them. If they buy the tanks, they may not have the power to use them."

A member of the Mohawk Council of Kahnawake says the police "will take any measures to control Natives." Angered by the intended purchase of the tanks, Alvin Delisle questions how long it will be before "the government sits down with Natives" rather than "pushing them in a corner."

Rochefort denies the \$800,000 tanks will be used in confrontations with Mohawks.

"We will use them for humanitarian reasons like escorting people from barricades" like the ones put up by Mohawks last July.

Yet, SQ Staff Sgt. Richard Bourdon says the tanks could "possibly be used in confrontations with Mohawks."

Tear gas, blood, soldiers, masked Mohawks, the death of an SQ officer and angry demonstrators dominated headlines last year as Mohawks from Kanesatake and Kahnawake fought for jurisdiction over their land.

The summer's heat was also evident early January when eight Mohawks were arrested following a bloody clash, which started when police tried to stop a Mohawk vehicle on a secondary road at Kahnawake for a minor infraction.

The driver fled to a nearby lumberyard. Mohawks watching from the lumberyard intercepted RCMP, who were joined by SQ officers, and an argument began as Natives pressed their claim that police were in Mohawk territory.

Two hours later 180 police officers in riot gear faced off against 120 Mohawks carrying lacrosse and hockey sticks or wooden clubs. Police grabbed Mohawks, wrestled them to the ground and hit them with riot sticks.

Warning shots were fired and both Mohawks and police retreated, but tension in the area remained high.

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

Norton said the SQ/RCMP presence creates anxiety in the community.

Mohawks say the incident was part of a continuing harassment program by the SQ and RCMP.

Please see page 2



## PROVINCIAL

Compiled by Amy Santoro  
Windspeaker Staff Writer

### June trial set for RCMP special constable

CALGARY — A June trial date has been set for a Native special RCMP constable charged with assault in an arrest which left a man paralysed from the neck down. William Big Smoke appeared in Calgary Court of Queen's Bench Jan. 9 on a charge of assault causing bodily harm and was ordered to undergo a one-week jury trial starting June 3. Big Smoke was charged after Rodney Pelletier was paralysed following his arrest on the Eden Valley reserve in connection with a domestic dispute Jan. 17, 1990.

### Former chief named to multiculturalism commission

EDMONTON — The former chief of the Goodfish Lake band has been named to the Alberta Multiculturalism Commission. Ernest Houle, who recently completed a three-year stint as chief, is one of seven new members to the 12-person board, which expanded its membership from six to twelve in July. The Minister of Culture and Multiculturalism, Doug Main, said the new members come from varied backgrounds and "their experience in dealing with cultural issues will contribute significantly to the success of the commission." Commission chairman, MLA Steve Zarusky, said the board is taking a new direction "to strengthen Alberta's diverse social climate."

### Chief sentenced to three months in jail

RED DEER — The chief of the Sunchild Indian reserve will spend three months in jail for theft. Robert Whitecalf also faces one-year probation following his release. Whitecalf was found guilty of stealing band property between April 1 and June 1 last year. Before his probation expires, Whitecalf must pay the band \$5,000. The conviction strips Whitecalf of his title as chief.

### Spicer Commission faces angry Natives

PINCHER CREEK — The Spicer Commission faced 70 angry Natives during its visit to Pincher Creek Jan. 17. Celeste Strikes With A Gun, from the Peigan reserve 130 km south of Calgary, said land will keep Natives out of poverty. "Sure we can go to town and make money but money doesn't last. Land lasts." The former mayor of Pincher Creek told the Citizens Forum on Canada's Future Natives will never prosper until the federal government gets rid of reserves. Juan Teron said reserves are ghettos that do for Canada's Natives what townships have done for South Africa's blacks. The commission has completed its tour of the country and must now prepare a report detailing what kind of a Canada citizens want. The 12-member panel has until July 1.

# Ottawa, Mohawks clash over land deal

By Amy Santoro  
Windspeaker Staff Writer

MONTREAL

The Department of Indian Affairs denies claims it bought the wrong land at Oka to hand over to Kanesatake Mohawks.

Helen Fisher, chief of media relations for the department, said the government purchased the 97 acres agreed upon during the 78-day crisis at Oka.

"We bought the land which was at the heart of the dispute. The entire pines was never asked for."

But Kanesatake band lawyer Jacques Lacaille said the government promised to buy the land on which the golf course expansion would occur, which he says includes the entire area known as The Pines.

A development plan by the village of Oka to expand a golf course and condominium onto the pine forest and cemetery, claimed by the Mohawks as sacred land, resulted in a tense and violent confrontation between Natives and police last July.

Lacaille said Ottawa "bought the west end of the pine forest and the swampland behind The Pines, not the entire area as they promised."

In a telephone interview, he said the land was not surveyed before it was bought, making it difficult to know exactly what was purchased.

According to Lacaille, the land titles date back "many years which could make them fraudulent."

Although land negotiations are complete with the purchase

of the 97 acres, Fisher said it's not "necessarily the sum total of the land which will be purchased."

The next item on the agenda, she said, is an agreement on economic development money for the Indian band.

For Lacaille the next step is proper land negotiations. All talks are off, he said, until a legitimate negotiating team is appointed.

The government, he said, has "violated its moral obligation to negotiate by picking Mohawk negotiators who are not representative of the whole community."

Unless talks are conducted with legitimate authorities, "my clients will block negotiations." Lacaille may seek a court injunction to prevent the talks.

The Kanesatake Mohawk Coalition was "chosen by petition by the majority of the reserve to represent them in talks," said Fisher.

"There is room for the council in negotiations if they wish," she added.



Dana Wagg

The ancestral forest and sacred burial grounds of Kanesatake Mohawks

## Officer charged after shooting; Bigstone chief still angry

By Amy Santoro  
Windspeaker Staff Writer

WABASCA, ALTA.

Charges have been laid against an RCMP officer in connection with the shooting of a Bigstone Cree band member but the chief is still steamed.

Leslie Gladue was wounded

after a high-speed chase near Wabasca-Desmarais last August after he and an accomplice abandoned their car and tried to run away from police.

A bullet, allegedly from Const. Richard Graydon's gun, grazed Gladue's ear and shoulder. Charges were not laid against Gladue following the incident.

Bigstone Chief Eric Alook says the community is still upset over the shooting. "If something happens to one Indian, it happens to the whole band."

Gladue did not have a "firearm in his hand. The officer would have acted differently if Leslie was white," says Alook. The attorney general laid charges of aggravated assault and careless use of a firearm against Graydon following an investigation into the shooting.

The shooting caused then-Bigstone Chief Chuckie Beaver to demand an inquiry by the

RCMP public complaints commission into the incident.

Anytime an RCMP member is charged with a criminal offence an internal investigation is conducted. Media liaison officer Lorne Thiemann said he couldn't discuss the findings of the RCMP investigation involving Graydon.

Thiemann said Graydon, a three-year member of the force, is still on active duty in Bashaw. But Thiemann refused to comment on whether it's normal for an officer charged with an offence to remain on active duty.

But Alook says allowing Graydon to remain on active duty "doesn't seem right to me." Whether Graydon would have acted differently if Gladue had been a non-Native is "not valid, it's not an issue," says Thiemann.

Graydon is to appear in Wabasca Provincial Court Feb. 28.

## Mohawks fear tanks

From front page

Meanwhile, a senior adviser to Indian Affairs Minister Tom Siddon said he believes police would use the tanks in any future confrontations with Mohawks. "They're buying them to use them," said Rick Van Loon in

a telephone interview from Ottawa.

The police have sent representatives to the United States to survey the types of armored vehicles used in civil unrest. The Los Angeles Police Department uses an armored carrier to destroy "dope houses." State police departments in New York don't have armored vehicles, a New York state police detective told *Windspeaker*.

The Leopard tank is used by the Canadian Armed Forces as the main battle tank for its NATO forces in Germany, where it was designed in the 1960s.

It carries a 105 mm gun and a 7.62 mm crew commander's machine gun, which is able to fire 4,000 rounds of ammunition. It's also fitted with two banks of smoke grenade dischargers.

Quebec Public Security Minister Claude Ryan said it's reasonable for the SQ to consider buying armored vehicles.

He said last summer's clashes with Mohawks at Oka showed the SQ didn't have the equipment to deal with the crisis.

Ryan, the minister responsible for the force, would have to approve the purchase.

Following the summer stand-off, Amnesty International conducted an inquiry into allegations of human rights violations during the dispute. Information was collected on cases involving Mohawk Indians and the SQ. The group received about 200 complaints Mohawk Indians were mistreated. The findings have yet to be made public.

Kanesatake Chief George Martin was unavailable for comment on the proposed purchase of the tanks.

## CORRECTION

We incorrectly reported in our Jan. 18 issue that Indian Association of Alberta vice-president Percy Potts had had a trial date of March 11 set to appear on charges stemming from a provincial sting operation by Alberta Forestry, Lands and Wildlife. In fact Potts requested additional time to find a lawyer. A trial date was set Wednesday for Potts. He'll be tried June 11 along with Gilbert Potts and William Potts. Percy made his first appearance in November on three charges and was later charged with three more offences. The charges include hunting for the purpose of trafficking wild game, failure to report the killing of an elk, hunting out of season and possession of wild game for the purpose of trafficking. The case is expected to revolve around the issue of treaty Indian hunting rights. The province laid a total of 65 charges against a numbered Alberta company and 10 people as a result of the sting operation.

## Land-claim talks in Saskatchewan on track

By Amy Santoro  
Windspeaker Staff Writer

REGINA, SASK.

The Saskatchewan government, Ottawa and the Federation of Saskatchewan Indian Nations have taken their first concrete step in resolving outstanding land claims.

They each signed a general protocol agreement Jan. 17, which will guide the conduct of negotiations "minimizing the likelihood of problems occurring in the process," says the FSIN treaty land entitlement co-ordinator.

The discussions will produce a master plan to guide bands in land claim negotiations.

In a telephone interview, Winston McLean said the agreement will encourage successful arrangements for Saskatchewan's 27 Indian bands which didn't receive the full amount of land promised in treaties a century ago.

"We have a plan, an agenda

and target dates. We have identified the items that have to be negotiated."

In the past, says McLean, negotiations failed because the terms of negotiation weren't clear.

He says negotiations will occur on a bilateral basis.

Certain issues will be discussed by the FSIN and Ottawa while the province sits on the sidelines as an observer. And the FSIN will witness discussion of issues involving the two governments.

If the participants are able to establish a framework agreement in principle through the negotiations, set to begin immediately, individual bands will then be able to negotiate land entitlements.

Although additional research is still being conducted, McLean says land-claim entitlements for the 27 bands amount to \$295 million over 10 years.

The agreement sets March 31 as a deadline for having negotiation guidelines in place.



## NATIONAL

Compiled by Amy Santoro  
Windspeaker Staff Writer

## Crees negotiate agreement in principle

OTTAWA — The Ouje-Bougoumou Cree have signed an agreement in principle with the federal government to create the new Ouje-Bougoumou village. Chief Abel Bosum said he's optimistic "our 50 year wait for justice is now at an end and our people have finally secured a base to achieve our aspirations." The agreement will see the federal government provide \$31.6 million for the construction of water and sewer systems, 125 houses, an administration building, a day care, a fire hall and other municipal and community facilities, said a news release. The agreement, if finalized, would also create a socio-economic development fund for the Crees.

## Premier supports self-rule

CORNWALL, ONT. — The premier of Ontario is in full support of self-government for the Mohawks of the Akwesasne Indian reserve. "It makes a lot of sense and I'm determined to make progress towards this objective," said Bob Rae following a private meeting with Grand Chief Mike Mitchell Jan. 19. "Let's face it, we have a situation here where a community that was living together before the arrival of the European settlers is now subject to the laws of five different and overlapping jurisdictions," said Rae. The reserve not only straddles the Canada-U.S. border but is divided into Ontario, Quebec and New York state sectors. The premier promised Mitchell he will contact officials in the federal, Quebec and New York governments to negotiate the establishment of self-government. Mitchell, head of the Mohawk Council of Akwesasne which administers the Canadian portion of the reserve, said he was "stunned and overwhelmed" with Rae's support. Mitchell said it's the first time he has met a leader "who has such a grasp of our situation." The chief has been trying to create a single, unified government for the reserve's 9,500 residents as a means of ending smuggling and factional violence. Akwesasne was the scene of violent clashes last year over the operation of illegal gambling casinos on the American sector.

## Chief ordered out of office

NORTH BATTLEFORD, SASK. — After being convicted of fraud, the chief of the Big C Band, Frank Piche, was ordered out of office by Court of Queen's Bench Justice Ross Wimmer. Piche was given an 18-month suspended sentence and placed on probation after a jury found him guilty of defrauding Indian Affairs of \$22,000. The jury said Piche converted funds from a band account to his own use to renovate the Big C Motel he bought in 1987. Piche was ordered to leave his position and to stay out of the band office for 18 months. During Piche's trial last November, Crown prosecutor Dennis Cann said Indian Affairs employee Roger Vincent and Piche "tried to paint a false picture" of the events surrounding the funding. Piche admitted to spending \$21,958 on the motel but testified he thought the money came from Vincent who had agreed to be an investor in the motel. Piche said Vincent agreed to invest \$30,000 and he believed it was Vincent's money being used. Vincent, who no longer works for the government, was never charged.

## Westbank band signs framework agreement in hopes of self-government

WESTBANK INDIAN RESERVE, B.C. — The Westbank Indian band near Kelowna, B.C. is on its way to self-government with the signing of an agreement with the federal government. The framework agreement involves a two-year period of negotiations leading to an agreement on community self-government arrangements. The goal of the Westbank Indian band's local government proposal, which was submitted to the government in 1989, is to "manage, develop and raise revenue from their lands as they see fit, without being restricted by the limitations of the Indian Act," said a news release. The band also wants to directly provide financial services to its members. If negotiations are successful, a Westbank constitution will be established.

## Land-claim settlement to be taken to the people

NUNAVUT, EASTERN ARCTIC — The Tungavik Federation of Nunavut (TFN) has announced a major public information campaign for residents of the region. The campaign called "Nunavut Forum" is designed to inform the area of the "land claims agreement in principle and to stimulate public discussion" before the ratification deadline late this year, states a news release. The president of TFN, Paul Quassa, said "this program fulfills our mandate to ensure all Inuit beneficiaries are informed about the agreement." In other land claim agreements, said Quassa, a lack of information was "a major obstacle to implementing the agreement." A series of eight newspaper supplements covering all aspects of the agreement will appear over the next 12 months in Nunatsiaq News, a weekly publication. The papers will be distributed to all Nunavut communities with an additional 1,000 copies distributed separately by TFN. Nunatsiaq News is welcoming the TFN information campaign. "At a time when economic conditions and government cutbacks are hurting northern media, the TFN decision is a welcome vote of support for Nunatsiaq News, which is based in the North, employs northerners and publishes in Inuktitut," says the paper's president Michael Roberts. The first supplement will be published this month.

## News



Bert Crowfoot Photo Illustration

# Law experts slam Ottawa for slashing of Native communications budget

By Amy Santoro  
Windspeaker Staff Writer

OTTAWA

Federal budget cuts to Native communications were a violation of international law, says a study endorsed by 19 international law experts.

The study, commissioned by the Canadian Centre of International PEN, says the government "silenced the voice" of Native people when it cut funding last February for Native newspapers and slashed funding for northern Native broadcast programs. The study finds Canada in violation of three international covenants to which it is a signatory.

The \$6.5 million cuts amounted to "a neat, efficient surgical operation to remove the voice box from the Native community," said Canadian PEN president John Ralston Saul.

PEN plans to approach the United Nations Commission on Human Rights with its study when it meets this month in Geneva.

Federal New Democrats gave the PEN study their stamp of approval. Robert Skelly, New Democrat Native affairs spokesman, urged the government to reinstate Native communications in the upcoming federal budget.

Skelly said cutting funds to aboriginal communications was only one in a long list of attempts to "quash aboriginal cultures in Canada. From outlawing the potlatch or sweetgrass ceremonies in the Indian Act, and banning public meetings for the purpose of discussing land claims to the residential school system and forcible apprehensions of Indian kids for adoption to foreign families, the Canadian government has followed a policy which amounts to cultural genocide."

The president of the National Aboriginal Communications Society said the government slashed funds to Native communications to silence the aboriginal voice.

"There's no other logical reason," said Ray Fox. He said the cash crunch has made it difficult for aboriginal media to serve their audiences effectively.

The study, endorsed by 19 lawyers and law professors and the Assembly of First Nations, suggested Ottawa deliberately implemented the cuts in an effort

to silence Native opposition to its programs.

Last February, when three dozen Native organizations lost federal funding because of secretary of state budget cuts, AFN Chief Georges Erasmus called the cuts an act of racism. "They've gone to certain parts of their budget and taken a cleaver and just butchered it and left other parts completely intact. We're calling what they're doing racist, because they're virtually picking on everyone else except the French." He said the cuts would weaken the political position of aboriginal people.

The study indicated the government cuts violate:

- Article 27 of the International Covenant on Civil and Political Rights, which states "In those states in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right in community with the other members of their group to enjoy their own culture, to profess and practise their own religion or to use their own language."

- The 1990 UN report on the right to development as an inter-

national human right, which specifically says indigenous people are to be granted special protection.

- The annual report of the Inter-American Commission on Human Rights, which says countries have an ethical obligation to support the cultural development of Native people.

University of Alberta International law professor Linda Reif said it will be "difficult to get Canada to abide by this publicity element." Reif said even if Canada has breached international law, there can be no guarantee the government will change its position since "decisions made by the UN are not binding in any way."

Reif said it is quite likely Canada has infringed rights set out in Article 27 by slashing funds for Native communications.

Because the UN enforcement mechanism "is very weak, Canada may decide not to respond to the negative publicity it may get. It is totally up to Canada whether it will bow to political pressure," said Reif.

Secretary of State Minister Gerry Weiner could not be reached for comment.

## Russell an Unsung Hero

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Gordon Russell paused only momentarily when the Edmonton Sun told him he had won its 1990 Unsung Hero award.

The director of the Adrian Hope Youth Centre was busy planning a boxing card to raise much-needed funds for his northeast Edmonton facility.

The award is given annually by the daily newspaper to recognize people whose work for the good of others has gone largely unnoticed. "It's quite an honor," says Russell modestly.

Russell has been working with young people for over 30 years, coaching boxers, track and field athletes, various ball teams and directing recreational outings.

The boxing card will be held at the Regency Hotel Feb. 10. "We expect a good crowd. There is a good following of sports fans

for kick boxing and we will be featuring five bouts," he says. There will also be five additional bouts of amateur boxers, some of them members of the group Russell coaches at the youth centre. "Tickets are \$5 for adults and \$2 for kids 12-years-old and under and are available here or at the door."

The centre is in dire need of funds. Its small initial operating grant has been slowly depleted, which has severely hampered Russell running worthwhile programs for the 35 to 40 youth who attend functions regularly.

Russell is no stranger to awards, having received the Air Canada Coach of the Year award and the Sportswriters and Sportscasters award. And recently he was inducted into the local Sports Hall of Fame.

Russell will receive a plaque and a \$500 cheque — which he will donate to the youth centre — from Sun editor-in-chief David Bailey in a small private ceremony Feb. 15.



# Wind speaker

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Bert Crowfoot  
Publisher

## Quebec headed in the wrong direction

For the first time in 40 years Canadian soldiers are at war. They're in the Persian Gulf fighting a war that's being fought to a large degree with computers.

Meanwhile, back in Canada another war wages — the war against Canada's Native people.

In Quebec the provincial government and its notorious Surete du Quebec (SQ) police want to up the stakes, to take the battle to a higher level.

The police are proposing to buy three Leopard tanks to take on Indians on Montreal-area reserves.

What's the world coming to?

In the last year the bitter conflicts between Natives and Canadian governments have escalated. The blood of Natives and non-Natives has been shed.

The deep divisions are the worst in Quebec where Mohawks and the Quebec government have dug in their heels.

But if the SQ goes ahead with its plan to buy the tanks, it will only add fuel to the fire.

What's next? Will Mohawks be pushed to buy jet fighters as a recent tongue-in-cheek Calgary Herald cartoon suggested?

Quebec Premier Robert Bourassa and Quebec Public Security Minister Claude Ryan should call off the SQ rather than standing firm behind them.

Blinded by their desire to keep law and order and to have Mohawks toe the line, they have given their support to the silly and dangerous plan to buy army tanks.

Deploying Leopard tanks against the Mohawks could set the stage for a massacre.

Ontario Premier Bob Rae has recognized the need and right of Awasne Mohawks to be masters in their own houses.

"This community has a right to be one again with a common government to control and to determine its own affairs," said Rae.

Quebec should borrow a page from his book.

Instead it wants to buy tanks, which can withstand nuclear contamination!

It sees Mohawks as the aggressors when they stand up for their rights after being harassed for petty traffic offences. Mohawks are blamed for not buckling under and allowing Oka to build a golf course on sacred Indian land.

It boggles the mind how some of these Quebec politicians got elected.

The nonsense has to stop and Quebec has to step back and seriously rethink its approach to Native communities.

What happens in Quebec has nationwide implications. Oka proved that last summer.



## The SQ Rambos on

This is a fascinating job. Just when you think nothing new is ever going to happen in Indian Country, someone comes along and pulls the ludicrous and the unpredictable.

When the Surete du Quebec announced their plans to purchase three U.S. tanks for use in controlling the Indians, the guffaw emanating from my desk was totally drowned out by the ensuing chatter from Native circles. Generally, the commentary ranged from outright venom to mildly amused speculation. Nonetheless, it's made for some interesting conversation.

When the prime minister chose to bury Native issues beneath the boot-licking facade of the Citizen's Forum, he ultimately released the Surete du Quebec from enlightening and, certainly, damning inspection.

One of the most critical demands of the Mohawks at Oka was the investigation of the SQ's handling of Native people throughout the years. The Mohawks, based on that sordid history, were justifiably anxious about the SQ reassuming control once the Oka conflict calmed down. Certainly, the force had never shown a desire to deal humanely with Quebec's Native peoples prior to the summer of



**RICHARD  
WAGAMESE**

1990 and the consensus was they'd be eager to avenge their international loss of face at the hands of the Warriors.

The motion to purchase tanks for purposes of crowd control is obviously the SQ's idea of kid-gloves treatment. For their part, the Indians are glad the force isn't overreacting.

Somewhere in this tangle of Ramboesque thinking lies a shred of rationality. Exactly where remains a mystery.

Perhaps, the SQ realizes the degree of danger their force was in when they opened fire on a group of women and children at the Oka barricade last July 11. Maybe they want to make sure the next time they have to abandon their weapons and ammunition-laden vehicles to a small group of Indians that the savages, at least, won't be able to overturn them.

The tanks cost about \$800,000 each. That's somewhere in the neighborhood of \$2.4 million aimed at resolving a situation that simply requires earnest discussion and a sincere desire for change.

The Leopard tank carries a 105-mm cannon and a 7.2-mm machine gun. It can carry upwards of 54 artillery shells and 4,000 rounds of ammunition. In terms of Oka, that's a hell of a golf cart.

It becomes immediately apparent the Quebec provincial police mean to prevail at all cost. It follows they do not intend to examine their approach for any possible flaws or inequities, they do not intend to conduct internal reviews on the conduct of their officers nor do they intend to attempt to resolve their conflicts with the Mohawks in any other terms than force.

Canadians who protest the Soviet invasion of Lithuania, the Iraqi invasion of Kuwait, war in the Gulf and the plethora of other armed conflicts around the globe would do well to voice

their resentment against what's happening in their own backyard.

Under the cover of the Citizen's Forum and the Gulf situation, the Surete du Quebec quietly wages its private war on the Natives of Quebec and the Mohawks in particular.

The tragedy is that this type of frontline activity is not limited to Quebec.

The province of Alberta spent hundreds of thousands of dollars mounting its military campaign against the unarmed Lonefighters on the Oldman River. Again, in the dismantling of the Lubicon blockade two winters back, a small fortune was spent deploying RCMP squads to the Little Buffalo area.

British Columbia continues to spend copious amounts of money fighting the West Coast nations defending their sacred forests and valleys. In its desire to strip the land for capital, the Vander Zalm government tosses that same capital away sending armed officers to deal with the Natives.

So it's not surprising the SQ brass should deem purchase of a military weapon a fitting response to a perennial problem. The military-armed-solution has been used in various locations across Canada for too long now.

Fear is a terrific motivator. However, the roots of that fear continue to be the knowledge that face-to-face discussions between the Indians, governments and the police forces would reveal the inherent wrongness of the bureaucracies. And the name of the game, folks, will always be right, white and might. At all costs, despite the fact that negotiation is cheaper, more responsible, equitable and peaceful. Somewhere Rambo smiles.

**EAGLE FEATHERS:** To the Lonefighter National Communications Network for its peaceful efforts to unite Native nations in a common and peaceful front.

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## Your Letters

# Speak your mind on the Indian Act

Dear Editor:

The Indian Act is of concern to all First Nations communities and individuals. No single piece of legislation affects our lives more than the Indian Act. Native people need to become aware of the act and make changes which lead to greater prosperity and health of Native communities.

A recent five-part series on CBC's *The Journal* focused on the bitter history and the current problems facing Indian people in Canada.

One of the episodes concentrated on the Indian Act and how it affects our lives from the cradle to the grave. The program illustrated the many indignities Native communities have suffered under the Indian Act.

The *Journal* showed Westbank Indian Band Chief Robert Louis chafing under the bureaucratic boondoggle imposed by the act as the band tried to get town approval to connect to the Kelowna sewer line.

It also showed a woman in Sucker Lake with a brand-new washing machine but with no running water to connect it to! And on and on.

There is now considerable debate going on in Indian country about the act. Abolitionists say the act is a throwback to a long-gone colonialist regime and that it's regressive and keeps us chained to the Department of

Indian Affairs and gives every petty bureaucrat an excuse to meddle in our business.

They say 'Get rid of it now' arguing First Nations will never achieve self-government with it in place.

A supporting view is that although the act isn't perfect it's a safeguard of Indian rights. Some communities say 'the act must stay', because it is our legislative lifeboat against waves of encroachment, that because it is law it dictates a trust relationship between the federal government and Indian people.

There is plenty of room for opinion between these opposing views.

On the government side the feds are under a great deal of pressure, at least if they monitor the opinion polls and check the editorials, to do something about the "Indian problem". A recent poll indicated much of the public feels Indian affairs is not capable of doing a good job. And money! Let's not even talk about money!

Billions of dollars are siphoned through the department for Indian programs and what does the taxpayer, who in all likelihood has never heard of the Indian Act, get? Blockades. What do First Nations, which contend with the act everyday, get? Promises.

Given the current mood of Native communities, you could argue convincingly the depart-

ment and the act are drastically out of step with the times. Even departmental officials readily acknowledge this.

That's a moot point, however since the reality is we have the act, the department that goes with it, a process to talk about changing the Indian Act and a wide range of opinions from First Nations leaders on a course of action. All parties agree the act must be changed. It's just those niggling details of how and how much, what, when, where and why that are holding things up.

There are of course many profound and complicating factors in looking at alternatives to the Indian Act. But there is a practical side to all this and if you're in a Native community sitting at your kitchen table reading this just take a look out the window. The road that leads to your kid's school or to the job with the band that helps you pay off the loan for home improvements...well, all these things are in some way affected by the act.

The act should not be left only in the hands of bureaucrats, lawyers and politicians. But how do you get the people affected by the act on a daily basis to participate in the process? Meaningful community dialogue must form the essence of change. Everybody — First Nations, the government and the Canadian public — wants change. But how will



this work and what will be different?

You're entitled to a say in this.

Your opinion counts. Stand up and let your views be known. Talk to your family, chief and council and local Indian affairs representative or write to the minister of Indian affairs. Do not limit yourself to this list but do make it a point to inform others of your opinion of the Indian Act.

It's up to you.

Maurice Nahanee  
North Vancouver, B.C.  
(Nahanee, a member of the  
Squamish Indian band, is a former  
managing editor of *Kahtou*  
newspaper)

Randy Lawrence  
Edmonton

who will finally act, but that they are ultimately acting out of a deep injustice accorded all First Nations of Canada.

## Bridge burner's courage admirable

Dear Editor:

1990 was certainly a packed year, but I think a few more Oka-related actions in Alberta could have been briefly touched on in your Jan. 4 year-end review: the Blood and Mountain Cree blockades and the August burning of the military train bridge near Cold Lake.

Regarding the bridge burning I spoke a few times with Marvin Scanie at the Edmonton Remand Centre and a few others about the incident. As a member of Friends of First Nations I attended his Dec. 6 trial in St. Paul.

In sentencing Scanie to 30

months at Drumheller Institution, Madame Justice Nina Foster of the Court of Queen's Bench recognized there existed "environmental and other concerns" around the Cold Lake reserve and she "shared the hope" of many Canadians that the problems involving Native people in 1990 would somehow be satisfactorily resolved.

In Marvin's favor he entered a guilty plea which showed "remorse". The act of arson, however was a "serious criminal offence" and the Cold Lake band member had a lengthy previous criminal record.

In early 1990 Marvin had discovered jet fuel tanks in his fishing grounds in Cold Lake secretly jettisoned by the Canadian military two years before. Not satisfied with how this and other previous issues were handled by the Cold Lake base, upset over the slowness of land-claims negotiations involving his band and angry at the military's actions vis-a-vis the Mohawks in Quebec, he tried to organize a sit-in on the old wooden trestle bridge used to supply the Cold Lake base.

Had he succeeded in this, such an action might have gone as one of the more effective Native demonstrations of last summer — aimed as it was directly at the Canadian military. At some point, however, Marvin's personality must be considered. He was not joined by any other band members. He apparently decided on the spot that a stronger statement was required than a one-person sit-in and torched the old bridge. The creosote structure burned readily. It cost about \$700,000 to repair the damage.

Rightly or wrongly — I do not know enough about the overall

situation in the area to judge — the Cold Lake band dissociated itself almost completely from Marvin's unilateral action. Yet, I think it is important to examine Marvin's level of personal commitment, as revealed in his trial.

The 38-year-old Chipewyan fisherman had just had surgery on a knee and a shoulder prior to the bridge action. He was on medication and crutches and on doctor's orders not to move around. Yet, to accomplish his mission, he had to somehow hobble from the hotel where he had been put up in Grand Centre, through the bush some distance to the bridge, and back. He never made much of an effort to disguise his actions. He apparently thought of the bridge as more of a symbol than an expensive structure. He was not obviously motivated by any desire for personal gain and ultimately he is doing the time.

My own feeling is that Marvin's action was not irrational or opportunistic. In the long run, through personal sacrifice, he has probably aided his band's cause. Marvin Scanie is a traditionalist, very concerned about the environment and particularly interested in Indian arts and crafts. So many people only talk about injustice. I have to admire Marvin for at least having the courage to act on his conviction. I recall several meetings in 1990 to discuss the Oka and related crises, but relatively little action here by Albertans.

To listen to Marvin Scanie's life story in court is to picture either a classic hard luck case or a typical oppressed Native person. I'm not sure it's useful to differentiate between the two. And I think white society in particular must realize that it is desperate individuals like brother Marvin

who will finally act, but that they are ultimately acting out of a deep injustice accorded all First Nations of Canada.

Randy Lawrence  
Edmonton

## Information needed

Dear Editor:

I'm 30 years old and a member of The Polish Indian Friends Movement. I am interested in American Indians: their story, culture, folklore, medicine, philosophy and today's life.

I have collected pictures, postcards, postage stamps, books, photos, maps and newspapers about this.

I am searching for information about Indian artists, poets, writers, painters and sculptors.

I collected some statistics concerning Indian people too, but in Polish books there's little information about this.

Can you send me some information about the above themes?

Mariusz Brzoski  
Skr. Pocz. 32 62-600 Koko  
Poland

## WHAT OTHERS SAY

Quebec provincial police say they need three Leopard tanks to manage Native unrest.

What's next? Stealth bombers? CF-18's? Aircraft carriers? What nonsense.

Tanks are military weapons. They have no place in routine police work. Nor are they needed for resolving the vast majority of unusual problems that might arise during clashes with militant minorities, such as Indians.

If there are barricades to be dismantled, bulldozers and other earth-moving equipment can be brought in to do the job. If there are troops to be transported through hostile environs, armored personnel carriers are more than suitable. And if, unfortunately, there are shots to be fired, surely rifles are enough firepower.

Montreal is after all, not yet Canada's Belfast.

Even before the outbreak of hostilities between Indians and Quebec police last summer, Native leaders were accusing provincial police of using excessive force whenever and wherever possible.

Canadians were skeptical — especially since police officials have continually denied their troops overreact during confrontations with Indians or that they are given to using a sledgehammer when all that's required is a finishing hammer.

Now police officials say they need tanks for humanitarian reasons — to keep their men alive. Should we believe them? No.

(Calgary Herald editorial/16 Jan. 91)

## Letters Welcome

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



## What's Happening?

# Joe's Place is a favorite hangout of inspectors

Hi! I love what Edmonton Sun columnist Eddie Keen had to say about Joe's Place in west Edmonton in his Jan. 21 column.

But first, Joe's (Blyan) Place offers food and beverages as many other nightspots establishments in our fair city do, however, his club seems to be under fire constantly from the Alberta Liquor Control Board (ALCB).

I had the opportunity to visit Joe's Place and once while I was there two men from the ALCB walked in, looking much like KGB agents.

Joe told me they're always at

his place looking for some way to shut him down.

Keen basically said the same, except through his wisdom he gave readers a history lesson on the rise (and sometimes fall) of nightclubs because of "sometimes favoritism and outright stupidity."

Could Keen be hinting at the ALCB? Naw!

Keen said liquor inspectors wrote in a report about Joe's Place that "the operation resembled a common beverage room rather than a bona fide dining lounge."

So if the ALCB is going to constantly monitor Joe's Place, then — as Keen says — what about all the other neighborhood pubs in Edmonton?

Do you remember a few years back when old buildings were being torn down in the drag area along 96th St. to make room for a better Edmonton? A good move, but citizens, including city council, were worried the area between 156th St. and 149th St. on Stony Plain Road might become the next drag area.

Sure they worry. Located between those two streets is the Saxony Motor Inn, the Klondiker Hotel and now Joe's Place, all of them offering a place to drink.

Joe Blyan and Evelyn Willier say they only wanted to establish a business which would offer Native people a place where they could meet, eat, chat, two-step and be among their own people.

"It was a business venture," Joe says.

So why are liquor inspectors always at Joe's? Reserve them a table Joe! Might as well. Then they won't have to stand by the pay phones.

I wonder. Is it because it's a Native place and Native people might still be thought of as dirty drunks and the cause for nice neighborhoods turning into slums? Naw! That's too easy and too full of bull-sh—!

Maybe just being Native is the reason or maybe the ALCB simply can't fathom a nightclub like Joe's Place, a Native nightclub open to the public, existing?

I mean Native people aren't supposed to be in the nightclub business. They're supposed to be sitting at the tables drinking instead of serving bannock, stew



Rocky Woodward

In April, Harry Rusk will be inducted into The Country Music Hall of Fame



## Droppin' In By Rocky Woodward

and beverages.

Joe's Place offers an atmosphere for the small portion of the Native public which even bothers attending nightclubs at all — to relax and meet.

Well, it's always been a war Evelyn and Joe. It's been a war whenever Native people tried to compete in any business venture, so keep fighting.

And Eddie Keen, I loved your write-up, especially the following.

"But perhaps Joe's is another level of nightspot that in a few years will be accepted."

Perhaps — if they're ever given the chance.

EDMONTON: Congratulations Debbie and Rocky Sinclair who are now the proud Mom and Dad of a brand new baby girl, Jannah Kaylee!

Yeah! The babies rule!

Just think. If it wasn't for babies, none of us adults would be here today.

Jannah was born Dec. 9, 1990 at 2:12 p.m. She was a whopping 8 lbs. and 10 oz.

FORT MCMURRAY: From March 9-10 the Fort McMurray Curling Club will be hosting the Native Provincial Curling Championships for 1991.

The first 24 men's and 16 ladies' teams paid and confirmed (\$120 per team) will be accepted.

Get involved Alberta. By the way proof of Metis or Indian status may be required. For more info call Beverley Davis or Francis Erasmus at 743-7162.

HOBBEEMA: Want to know what our favorite Canadian light heavyweight boxer Danny Stonewalker is up to?

Since his return from going eight rounds with Michael Moorer in Pittsburgh Dec. 15, Danny returned to coaching the Samson band's boxing club in Hobbema.

Danny, by the way, is expected to defend his title in the next 60 days.


DROPPIN' IN: You know Brock Ashby the letter you wanted has been sitting here for quite some time now. Did you know Harry Rusk, an ordained minister, will be officially inducted into the Country Music Hall of Fame in April? Yes he will.

Harry has guaranteed himself a piece of history because of his 40-year singing career.

Harry has recorded numerous albums, has appeared on many television shows and was the first full-blooded Indian person to appear on the Grand Ole Opry in Nashville, Tennessee.

Congratulations Harry Rusk. Love ya all, but I've run out of room.

## HERE'S WHAT'S HAPPENING IN YOUR WORLD

Brought to you by the Windspeaker 

### SWEETHEARTS ROUND DANCE

Place:

Grande Cache Correctional Centre Grande Cache, AB

Date:

February 16, 1991 from 1:00 p.m. - 8:30 p.m.

Stew and Bannock served at 5:00 p.m. This event is held in conjunction with Grande Cache Winter Festival - look for the Small-boys Dancers and Singers.

OPEN TO THE PUBLIC  
For more information call Rod Sinclair at (403) 827-4200.



We bring your world to you.

## Indian Country Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE FEB. 15TH ISSUE, PLEASE CALL TINA BEFORE NOON WED., FEB. 6TH AT (403)455-2700, FAX 452-1428 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

CO-ED VOLLEYBALL (C.N.F.C.); Tuesdays from 6 - 8 p.m.; Ben Calf Robe School, 11833 - 64 St., Edmonton, AB.  
VALENTINE DANCE; Feb. 16, 9 p.m. - 1:30 a.m.; sponsored by CNFC; serving beer and wine; Westmount Community Hall, Edmonton, Alberta  
TRADITIONAL POWWOW DANCE CLASSES; Thursdays, 7 p.m.; Westmount Community Hall (109 Ave. & 127 St.), sponsored by C.N.F.C.  
EDMONTON ART EXHIBITION (A.I.A.C.S.); Jan. 14 - Feb. 28; Beaver House Gallery, Edmonton, AB.  
ADRIAN HOPE YOUTH CENTRE FUND RAISING BOXING CARD; Feb. 10 at 1:00 p.m.; Regency Hotel, Edmonton, AB.  
11TH ANNUAL CULTURAL EDUCATION CONFERENCE; Jan. 31 - Feb. 1; presented by Gabriel Dumont Institute; Delta Bessborough Hotel, Saskatoon, SK.  
WINTER TRIBAL DAYS; Feb. 1 - 3; presented by Dakota Ojibway Tribal Council; Brandon, Manitoba.

ICE FISHING DERBY; Feb. 2, 7 a.m. - 7 p.m.; sponsored by Edson Friendship Centre; Fickle Lake (S.W. of Edson), AB.  
ROUND DANCE; Feb. 2, 6 p.m.; Maria Munroe Hall; Beaver Lake Reserve, AB.  
SADDLE LAKE PLAYBOYS NO HIT HOCKEY TOURNAMENT; Feb. 2 & 3; Saddle Lake Complex, AB.  
ARTIFACT DISPLAY; Feb. 3, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump, Fort Macleod, AB.  
NATIVE CULTURAL AWARENESS DAY; Feb. 7, noon - 10 p.m.; AVC Lac la Biche, AB.  
CANADIAN HUMAN RIGHTS COMMISSION SEMINAR; Feb. 8, 10 a.m. - 3 p.m.; sponsored by C.N.F.C.  
VALENTINE CAT SHOW; Feb. 9 & 10; Bonaventure Motor Inn, Edmonton, AB.  
SADDLE LAKE PEE WEE HOCKEY TOURNAMENT; Feb. 9 & 10; Saddle Lake Complex; Saddle Lake, AB.  
NATIVE LEGENDS AND STORYTELLING; Feb. 10, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump, Fort Macleod, AB.  
SADDLE LAKE WINTER FESTIVAL; Feb. 15 - 17; Saddle Lake Complex, Saddle Lake, AB.  
SLAVE LAKE NATIVE FRIENDSHIP CENTRE TALENT SHOW; Feb. 15, 7 p.m.; Slave Lake, AB.  
POUNDMAKER'S LODGE ROUND DANCE; Feb. 16, 8 p.m. - 3 a.m.; Poundmaker's Lodge, St. Albert, AB.  
SWEETHEARTS ROUND

DANCE; Feb. 16, 1 p.m. - 8:30 p.m.; Grand Cache Correctional Centre; AB.  
GRAND CACHE WINTER FESTIVAL; Feb. 16; Grand Cache, AB.  
COACHING CLINIC; Feb. 16 & 17; C.N.F.C. (11016 - 127 St.), Edmonton, AB.  
FLINTKNAPPING DEMONSTRATIONS; Feb. 17, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump, Fort Macleod, AB.  
3RD ANNUAL WORLD FILM FESTIVAL; Feb. 21, 7 p.m.; presented by the Edmonton Learner Centre; Myer Holowitz Theatre, University of Alberta; Edmonton, AB.  
11TH ANNUAL THIRD WORLD FILM FESTIVAL; Feb. 22 - 24; presented by Edmonton Learner Centre; Tory Lecture Theatres, University of Alberta; Edmonton, AB.  
BEADWORK DISPLAY AND DEMONSTRATIONS; Feb. 24, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump, Fort Macleod, AB.  
LUNCHBOX MATINEES; Feb. 27, 12:05 p.m.; "POWWOW AT

DUCK LAKE" and "PAUL KANE GOES WEST"; presented by the National Film Board - Colin Low Cinema, 120 Canada Place, Edmonton, AB.  
CALGARY ART EXHIBITION (A.I.A.C.S.); Mar. 4 - 29; Nova Gallery, Calgary, AB.  
ENERGIZE, DON'T TRANQUILIZE; one-day forums concerning seniors and drugs; March 7: Medicine Hat Regional College; March 14: Royal Canadian Legion, Grande Prairie; March 21: Colonel Belcher Hospital, Calgary; March 25: Society for the Retired and Semi-Retired, Edmonton.  
7TH ANNUAL NATIVE AMERICAN JOURNALISTS ASSOC. CONFERENCE; Mar. 13 - 16; Landmark Inn, 455 S. Colorado Blvd., Denver, Colorado.  
DENVER MARCH POWWOW; Mar. 15 - 17; Denver Coliseum, Denver, Colorado.  
ELIMINATION OF DISCRIMINATION ROUND DANCE; Mar. 22, 6 p.m. - midnight; Ben Calf Robe School Gym; Edmonton, AB.



## News

# Fatality inquiry conclusion 'an outrage'

By Amy Santoro  
Windspeaker Staff Writer

## LETHBRIDGE

The director of the Native friendship centre in Lethbridge is outraged by the lack of sensitivity shown in a fatality inquiry into the shooting death of a Native man.

Mike Bruised Head says he's "discouraged and disappointed" the one-and-a-half-week fatality inquiry made no recommendations "whatsoever so this will not happen again. If he had been white, it would have been different. There's a pattern of discrimination against Natives which is consistent."

Chester Heavy Runner Jr., a 35-year-old Blood Indian, lost his life in front of a Lethbridge tavern April 20, 1989 when a Lethbridge police officer shot him in the heart following a confrontation.

Bruised Head says it's frustrating to learn "nothing came out of this case. First it's the police, now it's the legal system ignoring Natives."

Bruised Head, who knew Heavy Runner for 25 years, describes him as a gifted cartoonist, caricaturist and artisan. Heavy Runners' talent is what put food on his table, says Bruised Head. "Like anybody else, you sell something if you're starving." He made large knives "but they weren't ordinary knives, they were art."

On the day of his death, Heavy Runner, carrying two knives — each about 24 inches long and weighing about 4 pounds — attempted to enter the tavern of the Bridge Inn to sell his art, but he was turned away by management because he was "very drunk", states the report of the fatality inquiry.

The report, which was released in December, indicates Heavy Runner attempted a second time to enter the premises at which point police were called. This action, says the report, placed Heavy Runner "in contravention of the Liquor Control Act and subject to police intervention."

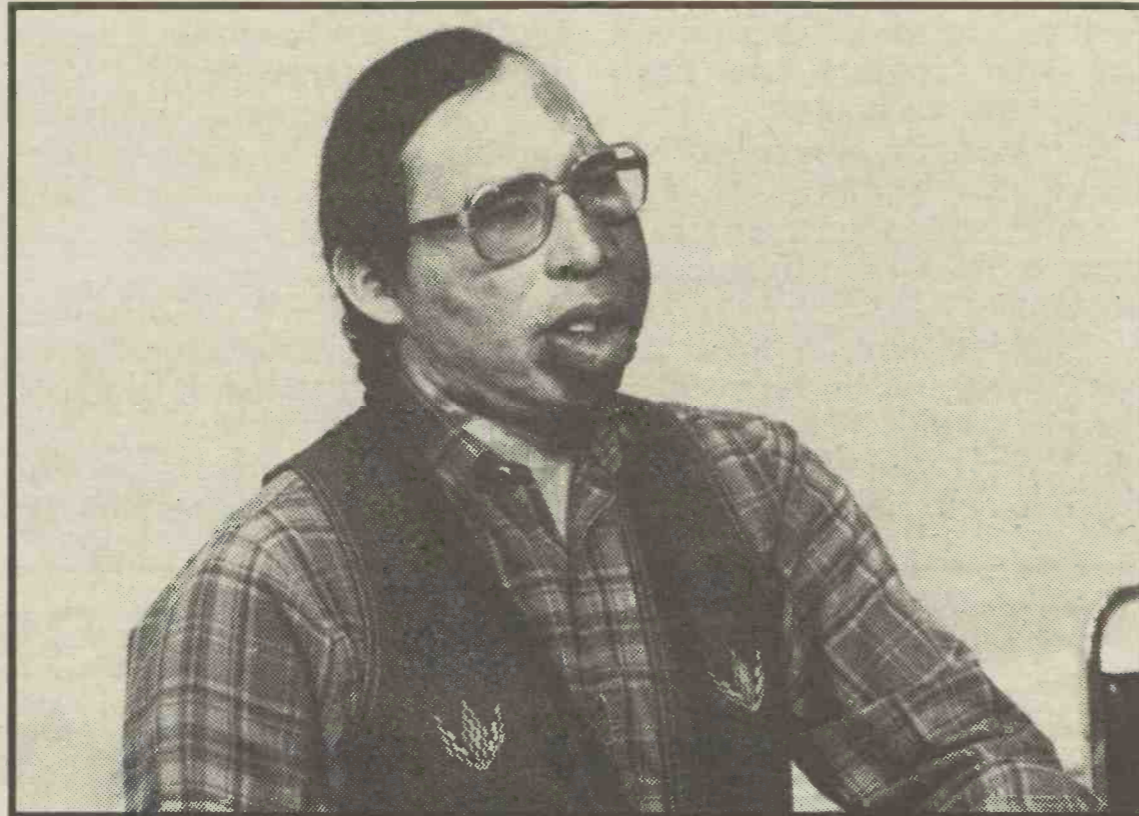
Judge Pierre Michel Dube said there was nothing to suggest that Heavy Runner, after being ejected from the hotel, had "accosted any other citizen in a violent or aggressive manner." Yet, says Dube, it is noteworthy Heavy Runner still in possession of the knives, hid in his red jacket, was heading towards the entryway into the tavern area of the hotel as Const. Jeff Cove arrived at the scene.

Bruised Head says Heavy Runner was not a violent man. "I'm shocked by this, I can understand if he was violent but this was a onetime incident."

A similar event occurred Dec. 18, 1988, but Heavy Runner threw down his knife when asked to do so by police.

But on April 20 when Const. Cove, aware Heavy Runner was drunk, ordered him to drop the knives, Heavy Runner held "the more finished knife" in his right hand. The report states Heavy Runner moved toward the officer, who had drawn his revolver. The judge concluded Const. Cove was "clearly in imminent danger to his person."

Acting Sgt. Garry Holberton arrived at the scene as the senior officer. Both officers ordered Heavy Runner to drop the knife but he "continued his advance,



Jackie Red Crow

## Mike Bruised Head

primarily towards Const. Holberton, also armed with a firearm."

A bullet struck Heavy Runner in the upper left chest as he "grasped the knife handle with both hands and holding the same over his right shoulder he advanced quickly towards Const. Holberton who fired his pistol once."

Bruised Head says he is "puzzled as to why police shot him in the heart. Why not fire a warning shot or shoot him in the leg? Other things could have been done. Police can apprehend violent suspects alive."

Dube concludes Heavy Runner intended "to strike a potentially lethal blow" to Const. Holberton.

Dube said eyewitnesses gave testimony of "a moving picture of a confrontation between an armed and uncontrolled citizen

and two officers who were attempting to maintain as much control as possible in the circumstances with the use of their respective firearms and the authority of their positions."

Dube said the confrontation could only have been resolved in one of two ways.

Either Heavy Runner "would come to his senses" and drop the knife or he would have to be shot.

Dube said he could not make "a recommendation of any nature which could in any way reduce the potential for loss of life in similar circumstances."

But Bruised Head strongly disagrees, saying Dube didn't delve deep enough. "If a non-Native was shot in the heart, there would have been a lot of soul searching."

Bruised Head says a mediator should have been called to calm

Heavy Runner. "In the Indian world when two people are fighting, an elder steps in offering words of guidance. The police could have called me in as a mediator."

Lethbridge City Police Chief Terry Wauters says he's pleased with Dube's findings. "It only reiterated we do a professional job."

Tony Hall, professor of Native American studies at the University of Lethbridge, is disturbed no mention was made in the report about aiming the bullet somewhere else in the body. He says the Heavy Runner case is "part of a striking pattern."

Hall says there is "a force where Natives are made to feel in no uncertain terms they must stay in line according to what other people's sense of line is." Hall says there are some members of the justice system "who are working hard, but their best

efforts are not being allowed to prevail."

To find Heavy Runner totally responsible for his own death is "odd — it causes one to wonder," says Hall.

But death and injury for Natives at the hands of police may not be odd at all.

• In March 1988 J.J. Harper, a Winnipeg Native leader, was shot and killed in a scuffle with city police.

• In June 1987 Floyd Alan Head, from Manitoba, was killed by RCMP after he fired a shotgun into the air.

• On Jan. 16, 1990 Rodney Pelletier's life was changed forever after being apprehended by RCMP following a domestic dispute on the Eden Valley reserve near Calgary. The incident left Pelletier a quadriplegic.

Mystery still surrounds how these and other Natives had their dreams and lives destroyed.

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### DIRECTOR - TECHNICAL SERVICES

The Cree Indian Band of Fort Chipewyan is seeking a highly motivated self-starter capable of providing technical advisory services and complimentary training within the field of Civil Engineering and building construction to the Cree Indian Band.

Candidates must possess a minimum of five years experience as a civil and/or Construction Engineer Technologist (C.E.T. or R.E.T.) at the supervisory level, and demonstrate strong analytical and interpersonal communication skills.

Candidates must have experience in new building construction, housing renovations, municipal maintenance management and multiyear construction capital planning and construction project management. Experience in municipal and structural design, MS-DOS based computer systems and various spreadsheet, database and project management software programs is an asset.

The successful candidate will be located in the Hamlet of Fort Chipewyan and must be prepared to travel. The Cree Indian Band offers an attractive employee benefits package.

Salary Range: Salary commensurate with experience.

Closing Date: Resumes to be received not later than  
Feb. 15, 1991.

Please submit in confidence your resume to:

THE CREE INDIAN BAND

ATTN: Simon Waquan, Band Manager

P.O. Box 90

FORT CHIPEWYAN, ALBERTA

T0P 1B0

Fax: (403) 697-3826

For further information phone (403) 697-3740





# Kehewin

## New school gives reserve more control

By Diane Parenteau  
Windspeaker Correspondent

KEHEWIN, ALTA.

With the recent opening of Phase 1 of the Kehewin Community Education Centre, Kehewin has moved a step closer to realizing its goal of having educational control.

The \$1.6 million facility, which was finished ahead of schedule and within budget, opened its doors in September and officially opened Dec. 7.

The school, which will even-

tually house all junior and senior high school grades, currently offers up to Grade 10. There are plans to phase in Grades 11 and 12 over the next two school terms.

Projected numbers for the first year of Grade 10, using last year's Grade 9 figures were low, but come September an astonishing number of students registered.

"We predicted six students and bought supplies for 10. Pre-registration was small," said school vice-principal Eon Perry. "School started with an unimagined 38, which sent school staff

scrambling for supplies. It's since settled at 25.

"Obviously from the response the feeling (of a new school) was positive," he said. "There aren't any from Grade 9 who have gone to town schools."

Perry said the new school has drawn many adults to school.

Principal Eva Fayant said many of the Grade 10 students are adults.

"Eight or nine of them are over 20-years-old and were interested in getting their education which was really nice because it improved our funding."

Before the high school program, children were bused to neighboring communities of Bonnyville or Elk Point or to Blue Quills school. For some it meant two hours of travel daily.

"One of the main criteria of having a high school is to keep the kids in school longer," said home economics teacher Joyce Cervinski.

The Kehewin Education Centre also offers cultural benefits to students attending school on the reserve.

"The students are taught Cree and Native studies which is

missing in other systems," said Kehewin band councillor Victor John.

"And they are with their own people."

The new facility, located adjacent to the elementary school, features a huge modern home economics room with textile and food facilities. It includes a fully-equipped science lab and a library. A shop facility is in the plans for future expansion.

The official ribbon cutting concluded with dance demonstrations by local performers and a community banquet.



Anne Marie Resta

Gary Water (left), regional director of Indian Affairs, and Chief Gordon Gadwa cut the ribbon to officially open the Kehewin Community Education Centre

## BEARWOMAN & ASSOCIATES CALENDAR OF EVENTS

DATE	WORKSHOP TITLE	LOCATION	FACILITATORS
Jan 25-27	UP WHERE YOU BELONG	Slave Lake	Blair Thomas/Millie Callihoo
Jan 25-27	ACOA-CO-DEPENDENCY	For Y.T.C. at Bearwoman Training Centre	Rupert Arcand
Feb 4-6	COUNSELLOR TRAINING MODULE #4 Healing Our Spirit	Westridge Lodge-Devon	Veronica Graff
Feb 4-5	MINOR TRUST	Bearwoman Training Centre	Adele Arcand /George Arcand/ Roxanne Clark
Feb 6	TEAM BUILDING	Alexander Reserve	Millie Callihoo/Adele Arcand
Feb 7	YOU'RE SIMPLY THE BEST	Bearwoman Training Centre	Millie Callihoo/Blair Thomas
Feb 11-13	ACOA/CO-DEPENDENCY	Janvier	Rupert Arcand/Elsej Whiskeyjack
Feb 15-17	YOU'RE SIMPLY THE BEST	Tall Cree	Millie Callihoo/Blair Thomas
Feb 18	PERSONAL GROWTH	Ermineskin	Blair Thomas
Feb 18-20	DREAM WORKSHOP	Bearwoman Training Centre	Lee Brown
Feb 22-24	DREAM WORKSHOP	Calgary	Lee Brown
Feb 22-24	UP WHERE YOU BELONG	Bearwoman Training Centre	Blair Thomas
Feb 27-28	STRESS MANAGEMENT	Cold Lake	Millie Callihoo/Blair Thomas
Feb 28-Mar 3	NATIVE AWARENESS	Bearwoman Training Centre	Lee Brown
Mar 9-10	WOMEN'S ISSUES	Bearwoman Training Centre	Donna Anthony/Doris Calliou
Mar 9-10	MEN'S ISSUES	Bearwoman Training Centre	Rupert Arcand

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I was blind, I couldn't see  
He took me, by the hand  
He told me, about the promised land  
He saved me, and took my heart  
Now we will never part.  
There's a place we all know  
That's where we wanna go  
He is the king of the city we all know  
He could save your heart and your soul  
Lord took me by the hand  
told me about the promised land  
saved my soul, took my heart  
now we will never part

- Ricky Chalifoux

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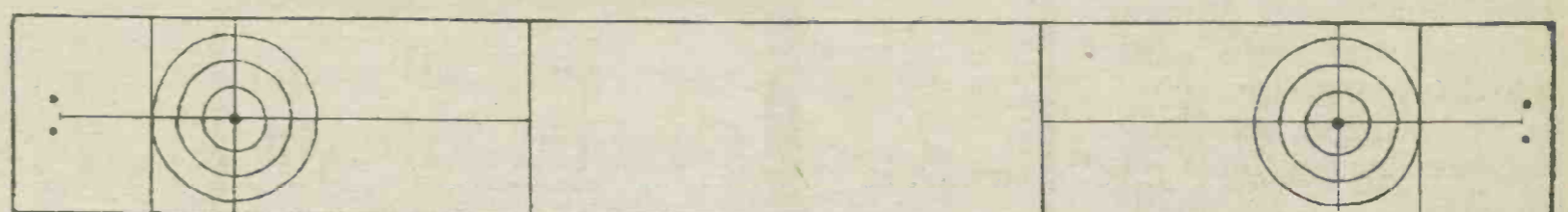
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## Lac la Biche

# AVC counsellor helps set up settlement training programs

By Heather Andrews  
Windspeaker Staff Writer

LAC LA BICHE, ALTA.

Although Floyd Thompson is a resident of Kikino Metis Settlement, he commutes daily to his job in Lac la Biche.

"I've been driving the half-hour trip for 13 years now," he says. Thompson, a counsellor at Alberta Vocational College, gives students advice on planning their career, selecting courses and obtaining financial assistance.

AVC has over 500 students at its Lac la Biche campus; about 50 per cent are Native.

"Some are returning to school after absences of many years and are funded through unemployment insurance while others need help applying for loans from the student finance board or filling out applications for funding from the Alberta gov-

ernment's career development (section)," he explains.

Thompson works with the Metis Advisory Council and AVC to establish training programs on the four eastern Alberta Metis settlements of Kikino, Buffalo Lake, Elizabeth and Fishing Lake.

"We are also involved with training people who are currently on social assistance, combining career searches with training in a six to eight week practicum," he says.

AVC has four counsellors and two aides.

"Some of us are more knowledgeable on the financial resources available, others on various family issues," he explains.

AVC is a good employer, says Thompson. "Staff are encouraged to be active in their home communities and we can usually arrange time off to attend conferences and workshops." Thompson considers the enjoy-

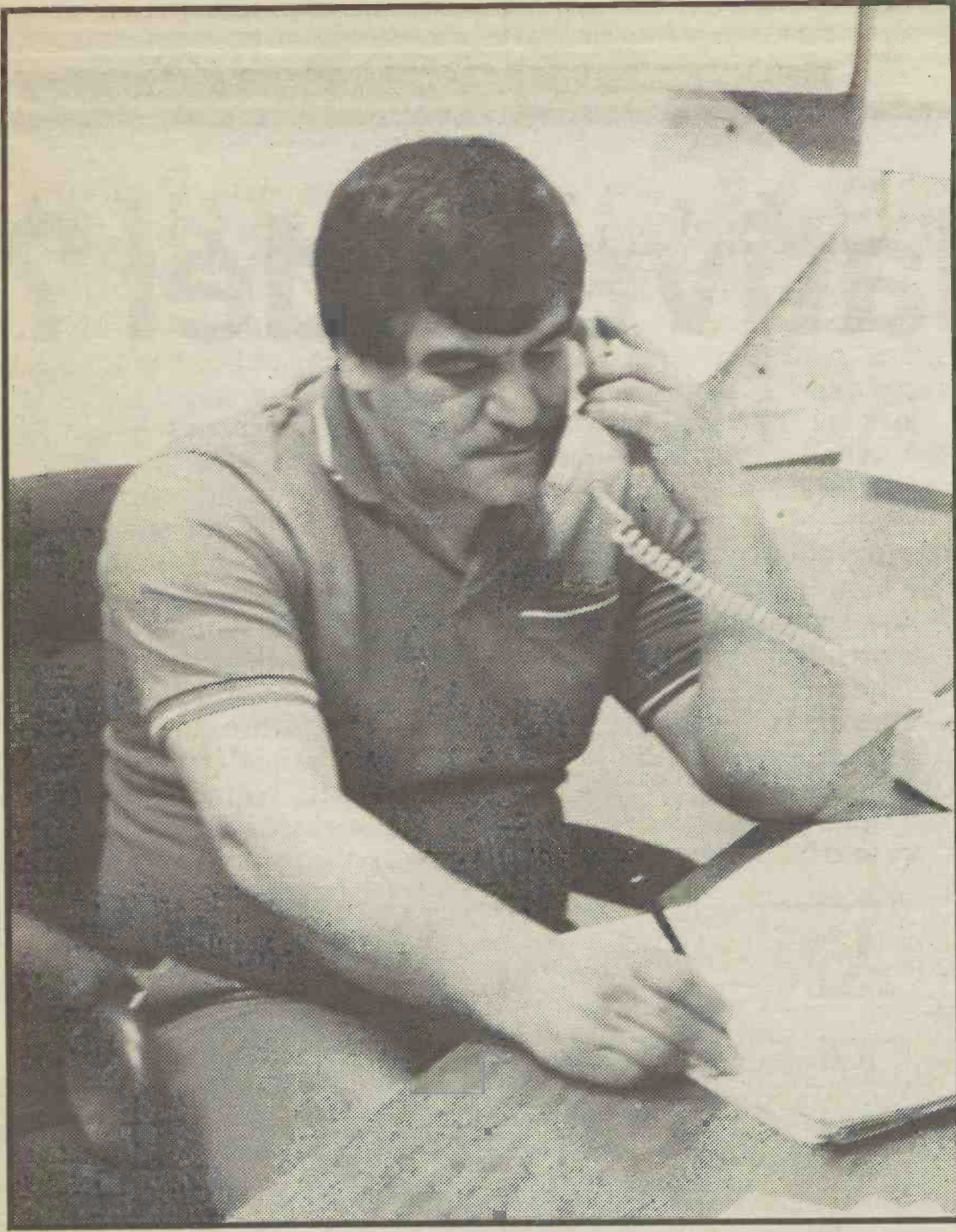
ment of his own career when he helps students set their own goals.

"We are here to help the students any way we can. Sometimes they find it pretty difficult and leave, but they eventually return, sometimes two or three times before they finally make it through."

The father of five also keeps busy after his working day is done. He's chairman of the Kikino settlement council, a member of the Lac la Biche hospital board and vice-chairman of the Beaver Lake detox centre.

Thompson and the Kikino council are pleased with the improved outlook on the settlement following recent land claim agreements with the provincial government.

"It's enabled us to plan more improvements in the settlement, installing water and sewers, building new homes and adding to the streetlighting," he says.



Floyd Thompson

Heather Andrews

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# What exactly is a Native elder?

By Rocky Woodward  
Windspeaker Staff Writer

What does it mean when we use the word elder to describe a Native senior?

Does it mean anyone over the age of, let's say 65, or with a bit of grey in their hair is an elder, and is automatically catapulted onto an elders' advisory committee?

The dictionary describes an elder as a senior or one with great age. It also says an elder is a tree with white flowers and dark berries, so just what do we mean when we call our seniors elders?

What is the difference between someone who just became old and someone aged who's suddenly looked upon as a book of knowledge, knowing all there is to know about Indian spirituality, customs and traditions?

It's usually understood in the Native world that an elder is one who has wisdom, usually gained from life's experiences, one who knows the way of the pipe, the medicine wheel and the sweetgrass. In fact, an elder is usually seen as someone who can help you find a balance in life, someone you can go to for answers.

Long ago, the old men in an Indian village were the dignitaries whose age and experience yielded a silent respect. They were the elders who taught the young what animals and nature have to offer, for spiritual and survival reasons.

Native elders offer a knowledge handed down through stories from elders they learned from when they were young.

A North American Indian once said: "We know what the animals do. We have lived here for thousands of years and were taught long ago by the animals themselves."

He continued. "The white man writes down everything in a book so it will not be forgotten, but our ancestors learned the animals' ways and passed on that knowledge from one generation to another."

In the early days there was no written language to pass on information except by word of mouth. Still, from generation to generation Native youth were the recipients of a vast amount of knowledge.

This knowledge is instilled today within our spiritual advisers and guides. It is those "Old Ones" who can truly be called elders.

Does this mean the old man who lives down the block from your house is an elder?

What gives elders the right to officially be called elders? Age?

Saskatchewan elder Tom Whitehead, 60, says he's not really an elder but instead "I give guidance."

"Sure I remember the old ways of my people (Cree). Sure I know the way of the sweetgrass. When I am approached by someone who needs advice, I give them guidance, but I don't know if that classes me as an elder," Whitehead said.

But Whitehead has a huge responsibility. He's not always offering spiritual guidance. He's involved in youth conferences, he helps people his own age whether it be problems with money or life. In fact, Whitehead, like many elders across the country, is a community adviser and he says his knowledge is available for those who want to listen.

"What makes a good elder is someone who is actively involved with his or her community. Someone who knows the old ways, the spiritual and present day problems of our people, someone who offers his wisdom for the betterment of his people," elder Joe P. Cardinal once said.

The Native world has accepted the word elder as a fitting title for the "wise ones," who share their wisdom and knowledge to benefit Native people.

"Elders share their stories of personal battles and of days long since gone, so Native people can learn to hold their heads up high and walk with pride the way it once was and the way it must be today," Cardinal said.



Brad Callihoo

Alfred Bonaise, spiritual elder at Poundmaker's Lodge Native Rehabilitation Centre

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## Native Elders

# 'Have faith in the Creator and yourself'

By Dianne Meili  
Windspeaker Correspondent

The following article has been excerpted from "A Sharing With Those Who Know", a book being written by former Windspeaker editor Dianne Meili to commemorate elders from the 10 different nations in Alberta. The collection of elder interviews, accompanied by color photographs, will serve as a legacy of the lives and wisdom of our beloved old ones, who embody the best of what it means to be an aboriginal person. Meili is the great-granddaughter of Victoria Callihoo, a well-known Cree elder born in 1860 in the Edmonton area. Her book will be published in 1991.

SADDLE LAKE, ALTA.

Standing over six feet tall, broad shoulders pulled back and spine straight, Joe Cardinal stands out in the hotel lobby crowd. The stiff, white hairs of his brush cut are carefully clipped and a dark sweater lends a look of prominence. His face is chiselled rock, softened by wispy crow's feet around alert, inquiring eyes.

Choosing to sit by the window, he walks across the hotel restaurant with an athletic gait. Evening descends upon Edmonton and he enjoys watching the changing light.

Hungry after a day of meetings with service groups and a legislative visit to chat with Metis Solicitor General Dick Fowler, he orders a T-bone steak and coffee. A quick bite and then it's back to Saddle Lake, a two-hour drive northeast of Edmonton. He ponders overnighting in the city but remembers a morning meeting scheduled in Beaver Lake.

As an elder with many responsibilities, from leading pipe ceremonies and acting as board member for several organizations to delivering conference addresses, Cardinal is a busy man. I get his life story in a nutshell over dinner.

Born near Fort McMurray in 1920, the story of his childhood is a familiar one. The self-confidence he exudes today came late in life. Fond, unconstrained boyhood memories as a trapper's son are overridden by dark, confused recollections of missionary school experiences which left him feeling totally powerless and disconnected.

"At first I didn't know what the hell was happening to me... I didn't know any English, just Cree. All I knew is I was in some kind of jail.

"A woman in Goodfish is writing her thesis on mission schools. She found out the discipline system used in boarding schools was copied from Kingston Penitentiary," Cardinal comments, believing such a discovery could be true. Verifying

stories of almost unbelievable ignorance and intolerance for Native culture on the part of missionaries, he recalls specifically how his impressionable mind was slowly and systematically poisoned against his ancestry.

"When white people came to church, we had been trained to bow to them in the hallway as we walked by to sit in the front row. When I got out of school... I guess I must have been about 12, I honestly almost hated my parents because I'd learned they were bad people. I remember not wanting to have anything to do with them.

"We were not human because we didn't know about Jesus. I can't believe how much fear they put into me. Everything was 'Jesus will punish you' and 'God will do this to you.' All I knew is I could never do anything right."

Cardinal's teenage years were spent "not feeling very good about myself." An opportunity would arise, he'd try to take advantage of it, then a deeply-engrained sense of incompetence ensured failure and depression.

"But the Creator works in strange ways," he says, explaining it was in a bloody battlefield filled with gore that he first began to believe in himself.

"In 1941 I joined the army. I got to England...and I was scared. I felt inferior to the white man. I'd been led to believe the white race was a super race and I guess I kind of believed it. But in Normandy, France, I held lots of guys who were dying. I heard them scream and I saw their guts spill out. I found myself thinking 'these guys all scream and die the same way. I must be the same, too.'

Cardinal admits the suffering he witnessed emboldened him and changed his life. "I found out I was OK," he says, but more degrading circumstances were to threaten his newfound self-confidence upon returning to Canada.

"I came back in 1946. I wanted to join the Canadian Legion but I wasn't allowed to because I was Indian. It was hard to adjust to the reserve. I could drink beer in the army, but when I came back, I couldn't because I couldn't set foot in a bar."

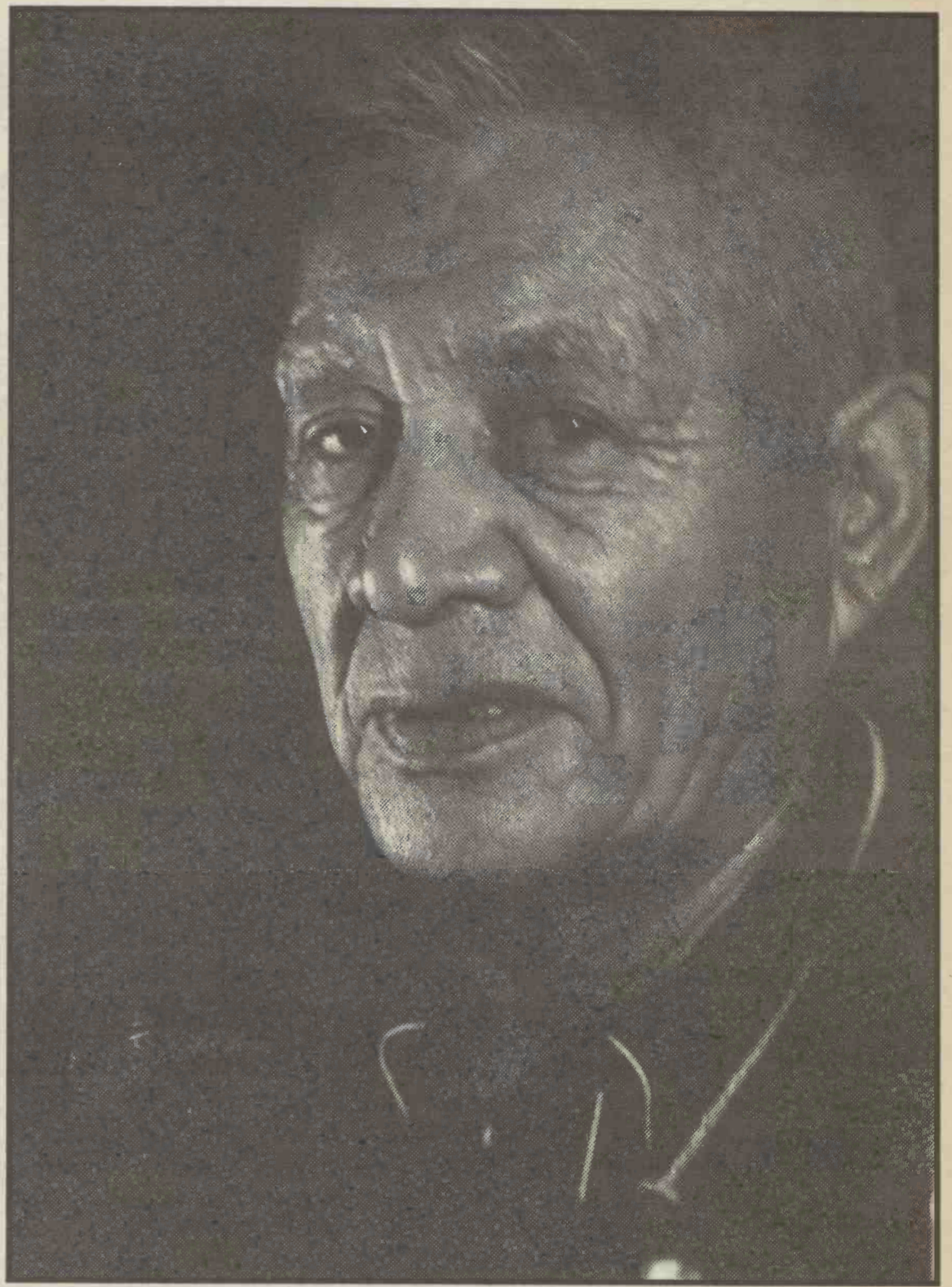
Isolated from sharing memories and making sense out of what he'd just been through with other veterans, bitter feelings welled up inside.

"But gradually I learned to forget...these feelings don't do any good," says Cardinal, warming up to a subject he feels strongly about. Diverting from his life story, he assumes a role familiar to him, that of a counselor, to discuss the topic of negative reinforcement. His own experience, coupled with stories from his peers, have made him supersensitive to the damage

wrought by bad missionary school experiences and racism, but he gently urges people to acknowledge the hurt and move out of the past to become a "warrior" within themselves.

"We all have weaknesses. I can't sit here and tell you what to do. You already know. But we have to challenge ourselves," he says, offering a reminder to be vigilant in watching out for places in our lives where we destroy ourselves: overindulgence, laziness, negativity. If the positive aspects of the self are taken care of, the negative side will die a natural death, he believes, counselling that faith "in the Creator and yourself" is the most powerful medicine on earth.

If there's faith and a yearning to know the Creator, then life will dish up the exact experiences we need to learn to live a good, clean life and accomplish what we were meant to do here, says Cardinal, offering his battlefield experience of self-realization as an example of this natural law.



Joe Cardinal

Dianne Meili

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## Native Elders

## Rocky Mountains central to elder's life

By Dianne Meili  
Windspeaker Correspondent

The following article has been excerpted from "A Sharing With Those Who Know", a book being written by former Windspeaker editor Dianne Meili to commemorate elders from the 10 different nations in Alberta. The collection of elder interviews, accompanied by color photographs, will serve as a legacy to the lives and wisdom of our beloved old ones, who embody the best of what it means to be an aboriginal person. Meili is the great-granddaughter of Victoria Calihoo, a well-known Cree elder born in 1860 in the Edmonton area. Her book will be published in 1991.

STONEY RESERVE, ALTA.

With buffalo burgers on our plates — "take-out" food from the touristy, Native-owned Chief Chiniki Restaurant just down the road, — Jennie Salter, her daughter Rose Ann and I sit down to dinner.

At the foot of the Rocky Mountains, the elder's granddaughter's home is just a stone's throw off the busy Trans-Canada Highway running between Calgary and Banff.

You'd never suspect the traffic-laden asphalt was so close while sitting in the quiet wilderness of Salter's granddaughter's yard on the south side of Stoney reserve.

Past the pole fence and across the road, the bush-covered hills rise to meet the slate grey shoulders of the Rockies. The sky is cobalt blue and the sun has hours to go before sliding behind the mountains.

Home from playing at the neighbor's house, Salter's grandchildren suddenly burst through the front door, interrupting the meal. Although she has yet to taste her food, she excuses herself from the table and returns with a kitchen knife, neatly dividing her burger into four quarters and distributes them among the children, who have already made short work of her french fries.

She cuddles Brandon, her favorite grandson, and mentions she tells him about the dreams she has.

Pouring herself strong tea, made with reserve water that's so hard it leaves scum around the coffee cup, she sips it as we talk. Rose Ann translates her mother's Stoney into English for me.

Central to Salter's life, and to most older Stoney reserve people, are the mountains. The elder recalls travelling the long-grown-over trails of her ancestors as a girl, climbing hills and descending into rocky passes by pony.



Jennie Salter

Dianne Meili

When she got older, she'd hitch up her team and travel in a southeasterly direction to the Eden Valley reserve, established by the government in the 1940s when officials finally gave in to a band of Bearspaw people, who insisted on living near the upper waters of the Highwood River.

Salter would spend the summer in a tent, working on farms and ranches owned by white people in the foothills around what is now the town of Longview, returning in the late fall to put her children in school at Morleyville.

Historically, as Goodstoney Chief John Snow writes in his book "These Mountains Are Our Sacred Places," the Stonies prayed on the mountain tops and felt close to God there.

They ventured deep into the Rockies to kill moose, elk, wild sheep and goats, supplementing meat from buffalo hunts on the plains.

Salter's ancestors were of the Bearspaw band, supposedly the most warlike and proud of the Chiniki and Goodstoney bands, also descendants of the Sioux and originating from the headwaters of the Mississippi River in

what is now the United States. Historians say they broke away about 1640, aligning themselves with the Cree and settling north of Canada's Lake Superior, eventually drifting west.

The Bearspaw, Chiniki and Goodstoney bands often camped and hunted together even before they were forced to live in close proximity on the reserve near Morleyville after signing Treaty 7 in 1877.

Records indicate, as Hugh Dempsey writes in his book "Indian Tribes of Alberta", that Chief Bearspaw was the only chief who took an active role in treaty negotiations. The other Stoney chiefs were under the influence of Rev. John McDougall, who swayed officials to situate the reserve near his mission in Morleyville. He wanted the Indians close at hand so he could Christianize them.

Bearspaw spoke out saying "our hearts are not glad to see the

chief of the great mother and to receive flour and meat and anything you may give us." But in the end he was pleased in general with the treaty and the food and money that came with it.

Born 41 years after Treaty 7 was signed, Salter is one of few Stonies, who didn't attend Rev. McDougall's mission school. Instead, she stayed at home and helped her mother look after the family's cows, horses, pigs and turkeys.

Salter thinks education is good, but implies it also ruins mankind, in a way. She says higher learning tends to influence people to lose their closeness to God and nature. They please themselves instead of their Creator, deciding they are superior.

Bypassing the rigours of learning English and mathematics in school, she enjoyed the freedom she had after her chores were done. As a little girl, she remembers playing in a miniature tipi her mother made for her out of old flour sacks.

"I had little dishes and dolls to take care of," she says. When she grew older, her mother taught her to cook, sew, make dry meat and tan hides.

By the time she was 16, she was already an excellent horsewoman, riding "wild ones" in races at Black Diamond, a southern Alberta town still known for its rodeos.

"I won other contests, too. I used to saw big logs. I could drink a bottle of pop faster than anyone," she laughs.

Daughter Rose Ann says her mom liked nothing better than to compete in friendly competitions and "even today, whenever there's a volleyball or baseball game around here, she always goes and watches."

Healthy and active all her life, Salter worked hard to support the five children she had. Raising her family herself, she killed a good number of deer, squirrels and rabbits in her time to feed hungry mouths.

Says Rose Ann: "My mom is a tough woman. I remember her in the winter hitching up the wagon and going way back up into the hills for wood. She worked like a man. She's in better shape than I am. She's never been sick a day except when her asthma bothers her."

I ask Jennie what she would do, if she could do anything she wanted?

"I'd teach people to live well again. I'd teach you how to cook

and make dry meat. We would live in the old ways. I don't like the white man's ways.

"There's too much drinking and smoking now. Me, I just drink water. When I was little I had a toothache once and my brothers tried to give me whisky. They tried to pour it down my throat. I've never touched that stuff. It really hurts me to see people get hurt from alcohol. I'm always so sad whenever anybody dies."

She confides her only bad habit is chewing tobacco. "When I get lonely or unhappy, I chew a little bit. I'm addicted to it."

The elder says it's been difficult to live on the reserve and watch the fighting that's gone on between the three bands. The reserve was made rich by natural gas royalties in the early 1970s and conflict regarding the way the money was spent was well-publicized. She disdains money and "rich things" and observes that these commodities seem to make people fight one another.

"I don't know why everybody wants to go to bingo," she says, frowning her eyebrows.

She's happy to attend sundances every summer, and she especially likes to do the owl dance at powwows, the only dance performed by male and female partners.

"Ahhh, when I was young I used to have lots of boyfriends..." she says, placing a hand over her mouth to stifle a giggle.

Most of her time is spent in prayer and she's a member of the Full Gospel church congregation.

She loves meeting new people and says lots of people visit her.

"Everyone knows me. Even the dogs all know me," she says and then laughs uproariously.

"I love the land... I even like the winter because the Creator gave it to us. But the days are changing and it looks like we're coming to the end. I think Jesus is going to come back."

When asked how her people can prepare for the future, she folds her hands.

"There's nothing we can do except pray and be good to each other."

As I leave, I think about something the American powwow dancer and cultural teacher Boye Ladd once said: there are only a handful of real elders in North America. They stay at home in the background, sometimes not eating and spending all their time praying for others.

Jennie must be included in that handful.

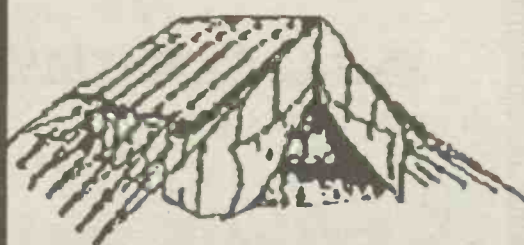
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## Native Elders

## Cousins have a lot in common

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Clara Woodbridge and Clara Foster have a lot more in common than their first names.

The two women are both 74 years old. "And our mothers were sisters," says Foster.

While the cousins grew up some miles apart, they attended the same school. "There was an Indian residential school and convent at Grouard and we both went there as children," she says.

The Cree women have fond memories of their years at the school.

"Unlike some other Indian people who had a bad experience at their schools, we had many good times and learned many things," says Woodbridge.

Students at the Grouard school became proficient at sewing, crocheting and cooking as well as learning their school lessons. They also took in lots of recreational activities, says Foster, like square dancing, producing plays, singing and playing ball and croquet.

One special memory that stands out in their minds is the annual New Year's Day sleigh ride to a nearby farm. Coming home after dark in the moonlight is a memory that will always stay with them.

The young people only went home to their families during July and August. "But our parents came to visit throughout the year, so we didn't miss them too badly," says Foster.

A lot of young girls married right out of the convent. "There were some who were orphans and they stayed on as they were courted. One of the nuns from the Sisters of Providence acted as chaperone," she laughs.

The founder of the settlement, Father Grouard, was still quite active although he was elderly, with white hair and whiskers. "He reminded me of Santa Claus," Foster says.

Woodbridge returned home at 15 years of age and spent many happy years living with her family in the Kinuso area, trapping, making snowshoes and enjoying a traditional way of life. Foster left the school earlier, returning home to help raise younger brothers and sisters near Slave Lake.

Eventually Foster found her way to Edmonton, finding work with a St. Albert family named

Ross. "This was in the 1930s when a good wage was \$10 a month," she laughs. She milked cows and cleaned for the family.

"They had lots of modern conveniences, so I really enjoyed my work," she says.

In those days Sunday was a day of rest. "We cooked extra food ahead so we could really take the day off. It was our only day off," she says. After several years with the Rosses and another family near Gibbons, she returned home for a visit.

"I met George, my husband-to-be, there. When he went to work in a nearby lumber camp, I got a job there cooking," she says. The couple married as the Second World War came to a close and eventually made Edmonton their home as they raised their son and daughter.

"My husband's health wasn't good. When he started to have back trouble, he worked as a taxi driver the last years of his working life," she says.

Woodbridge's husband Ron was a heavy-equipment operator and worked away from home much of the time. "Sometimes the kids and I would go with him," she says. The couple had two boys and two girls as well as a foster son.

Both women worked outside the home while raising their children. Woodbridge worked as a court worker with Native Counselling Services in Fort Vermilion, Slave Lake and Edmonton. She has always been active in community work too, serving on various committees such as the Native Advisory Board for Alberta Social Services.

Foster worked for 15 years at the Royal Alexandra Hospital. "I started out in the kitchen. Making salads for 2,000 people was interesting to say the least," she laughs. Later she worked on the maternity ward, where she says the happy atmosphere was really enjoyable.

"I retired in 1982 after several years on stations 27, 28 and 29."

While their lives often took them in different directions, they managed to keep in touch through the years. "We were able to be at each other's wedding," Foster laughs.

Both husbands passed away several years ago. The cousins, now both living in Edmonton, enjoy activities at the Canadian Native Friendship Centre and spend time visiting, too. "After all we've been through together, we're more like sisters," they say.



Clara Foster (left) and Clara Woodbridge, best friends and cousins

Heather Andrews



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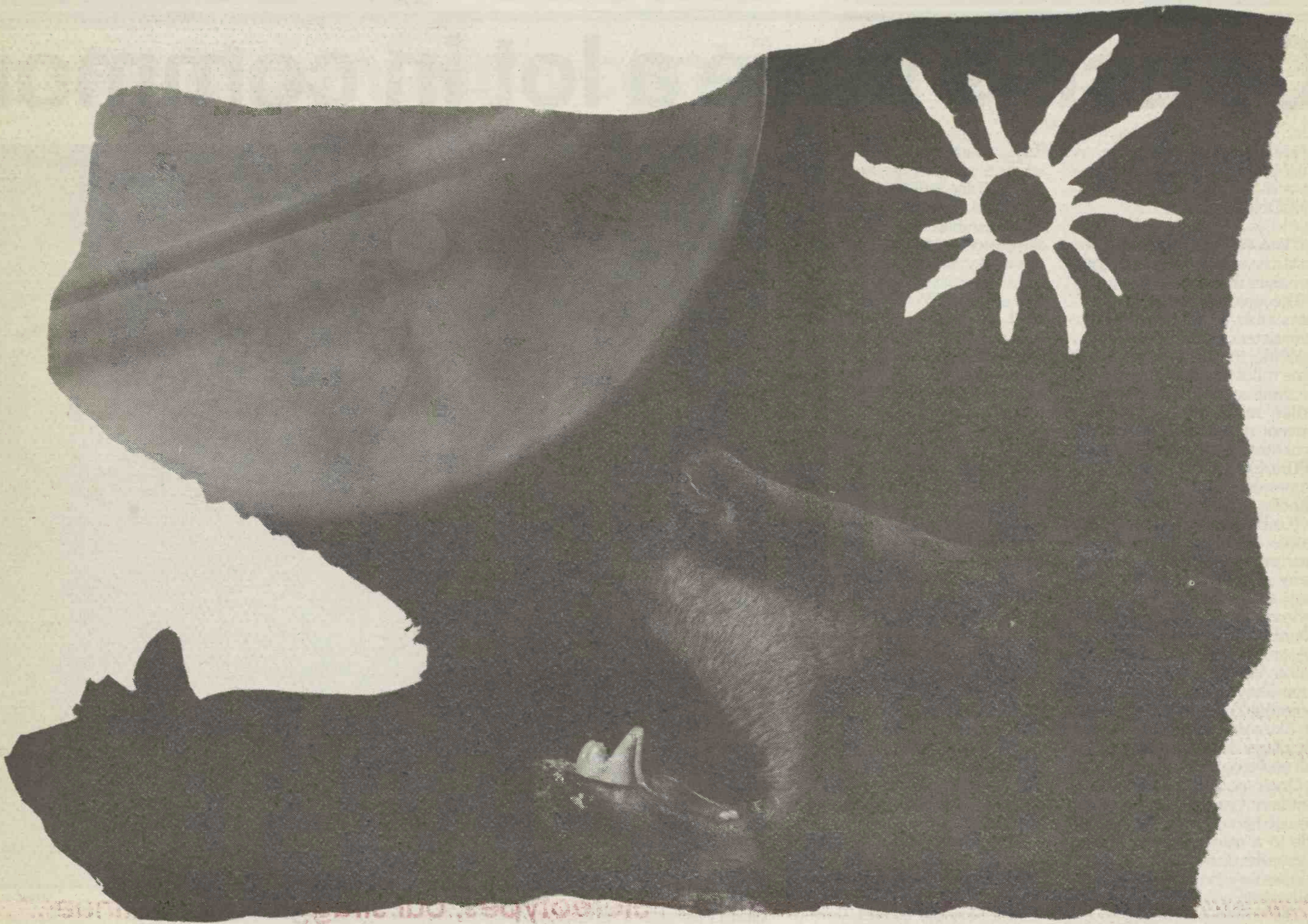
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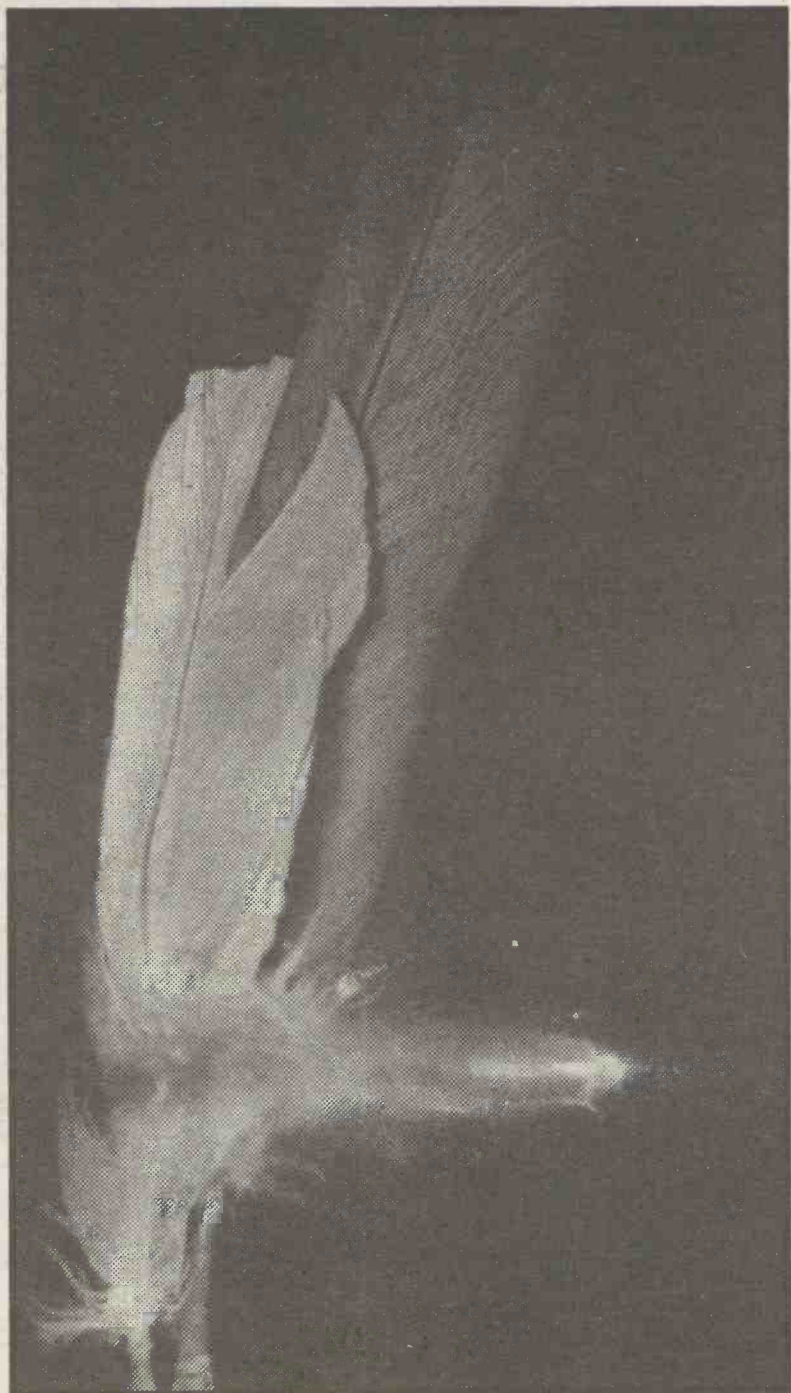


"Life's harmony..."



"...and they came, in the name of...?"





"Ode to...the Lubicons, Lonefighters and Warriors"



"Stereotypes, our struggle will continue..."



Bob Fugger

Brad Callihoo  
...vision speaks

PHOTOS BY  
BRAD CALLIHOO

# Photographer's work carries a message

By Rocky Woodward  
Windspeaker Staff Writer

EDMONTON

Many photographers are content with realistic pictures that reproduce the world as we perceive it, but Native photographer Brad Callihoo likes to go a bit further.

When Callihoo takes his pictures, he sometimes enters the world of special effects photography to produce a stronger image of what he wants the viewer to see — Native people in a positive light.

Indeed Callihoo has the ability to translate his photographic ideas into pictures that are creative and impressive.

Born and raised at Spruce Grove, Alberta, Callihoo's roots originate from the Michel Band from the same area. The Michel reserve dis-

banded about 1955.

Callihoo was not always a photographer. In fact it wasn't until about 18 months ago he became keenly interested in "peeking through a camera lens."

After graduating from high school he worked on oil rigs for seven years in Alberta and the Arctic. Then a motorbike injury while holidaying in Europe caused him to take another look at the way his life was going.

"I was always interested in photography and friends told me I had a unique way of looking at things," the 29-year-old NAIT photography student said.

About six months ago Callihoo, along with photographers Blake Martin and Bob Fugger, opened a studio, The Umbrella Photographic Group. Since then, they've have been busy doing commercial and portrait assignments.

"I don't let it interfere with

my studies but the business helps me to develop the ability to take interesting pictures," Callihoo said.

In order to do Native photography, Callihoo said he had to find his roots. Born in a non-Native environment it wasn't until he met elder Alfred Bonaise at Poundmaker's rehabilitation centre that he began to realize his own Cree culture.

"I was raised a Christian so religion has always had an influence on my life. And a relationship I once had with a Mormon woman added to my spiritual confusion," Callihoo said.

But things changed when Bonaise invited him to attend a sweatlodge ceremony.

"My experience with the elders and the Creator inside the sweatlodge was an eye-opener. My mother is second generation German descent so for awhile I was lost as to where I fit in.

"With Alfred I found myself

leaning towards my Native culture, in fact I found my culture," smiled the artist.

Whether his photograph is of a Native person entangled in a net, a group of powwow dancers, or a bullet captured in time as it cuts a path through an eagle feather at high velocity, Callihoo makes sure it carries a message.

"For hundreds of years Native people have been cast in the light of negativity. So in my own little way I try to change that concept.

"The man screaming out inside a net is about Native people, who have been trapped for years being told it's wrong to be Native, the mission schools stealing away our culture, all of this is reflected in that man's soul," explained Callihoo.

He said his pictures are an expression that a long hard battle lies ahead before Native people break away from the

"stereotyping that still exists today."

Callihoo will receive his diploma from NAIT in photography in about three months and after that plans to "continue doing Native people in a positive image.

"I believe the greatest thing for our heritage as a Native nation is to continue to instil pride in our children, pride in being Native," he stressed.

Does he believe in his photographs?

"A picture has to have a message and I believe I've accomplished it in my pictures. They carry emotion and an honest message, a message about our true Native people."

The best photographs are usually simple, conveying a message directly and vividly. In Brad Callihoo's works the message is there, image after image.



## Saskatchewan

# Soft-spoken elder a guide for youth

By Rocky Woodward  
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

Spiritual elder Tom Whitehead is a quiet man but once he "sees through you" and knows you are legit, he loves to talk.

Like many elders, Whitehead had pretty well summed me up by the time I walked across the floor to shake his hand.

I must have passed with flying colors because he asked me to sit down and then we began to talk.

Whitehead is the elder for the Indian and Metis Friendship Centre in Prince Albert.

Soft-spoken, he shakes his head with a smile, saying "I don't see myself as a spiritual elder but more as a guide. I give people, especially the youth, guidance if they ask for it, my friend."

But you use the sweetgrass? And you know the ways of Indian spirituality? I asked him.

"Yes, I grew up in the traditional way. That is my belief. Spirituality is a part of me but you must be balanced. You must be able to help people through many things in life that don't necessarily point to spirituality. Still it is there.

"So when one talks, offering his wisdom, he must talk from his heart, even if the person you're talking to only needs \$5 for food. Offer life's experience and offer the sweetgrass. Then you're offering a balance, my friend," Whitehead says softly.

Whitehead was born in 1931 at Fort-A-La-Corne, about 65 km east of Prince Albert. It was during the Depression years but he says his family was fortunate enough to own some cows and chickens. "So we always had food on the table," he says.

During his younger years he did a lot of trapping along the Manitoba/Saskatchewan bor-

der.

"On my grandmother's side (Mary Burck) I have roots in Manitoba. She came from the Birch River area and is Cree," Whitehead explains.

He's been involved with the Prince Albert friendship centre ever since it began about 1963.

"Tom is the elder here and comes and goes whenever he wants. He's always around to help people if they want it," says Eugene Arcand, the centre's executive director.

Whitehead likes to say he's more of an observer because the centre has so many people available to work with people.

"Youth come to me for direction but mostly I just observe activities that are happening here. I keep myself available."

Once when a youth conference was held at the centre Whitehead had no time to observe.

"I got real tired. There were too many youth here," he smiles.

"My mind got tired. Sometimes it's very hard to be an elder for so many young people. It's not an easy job," he laughs, while adding he was glad when the three-day conference was over.

But he says he loves his involvement at the centre.

"Sometimes my life is full of pressure. But I love working with the youth even though they tire me out. They're so full of young life, my friend," he smiles.

He sometimes longs to go home and says a water and sewer system is soon to be installed at Fort-A-La-Corne.

"I'll have to go back soon. There are two reserves there that connect, Cumberland and Fort-A-La-Corne."

Fort-A-La-Corne is a hamlet, but older members of the area like Whitehead regard it as their reserve.

The area is presently the centre of a land-claim dispute.

"I'll miss the centre if I go. I've been directly involved with the

centre for 11 years now," he says sadly.

Turning our conversation around, Whitehead asks about the Lubicon band's plight in Alberta. After he's updated he says, "I think it's time we settle the problem between the whites and Indian people.

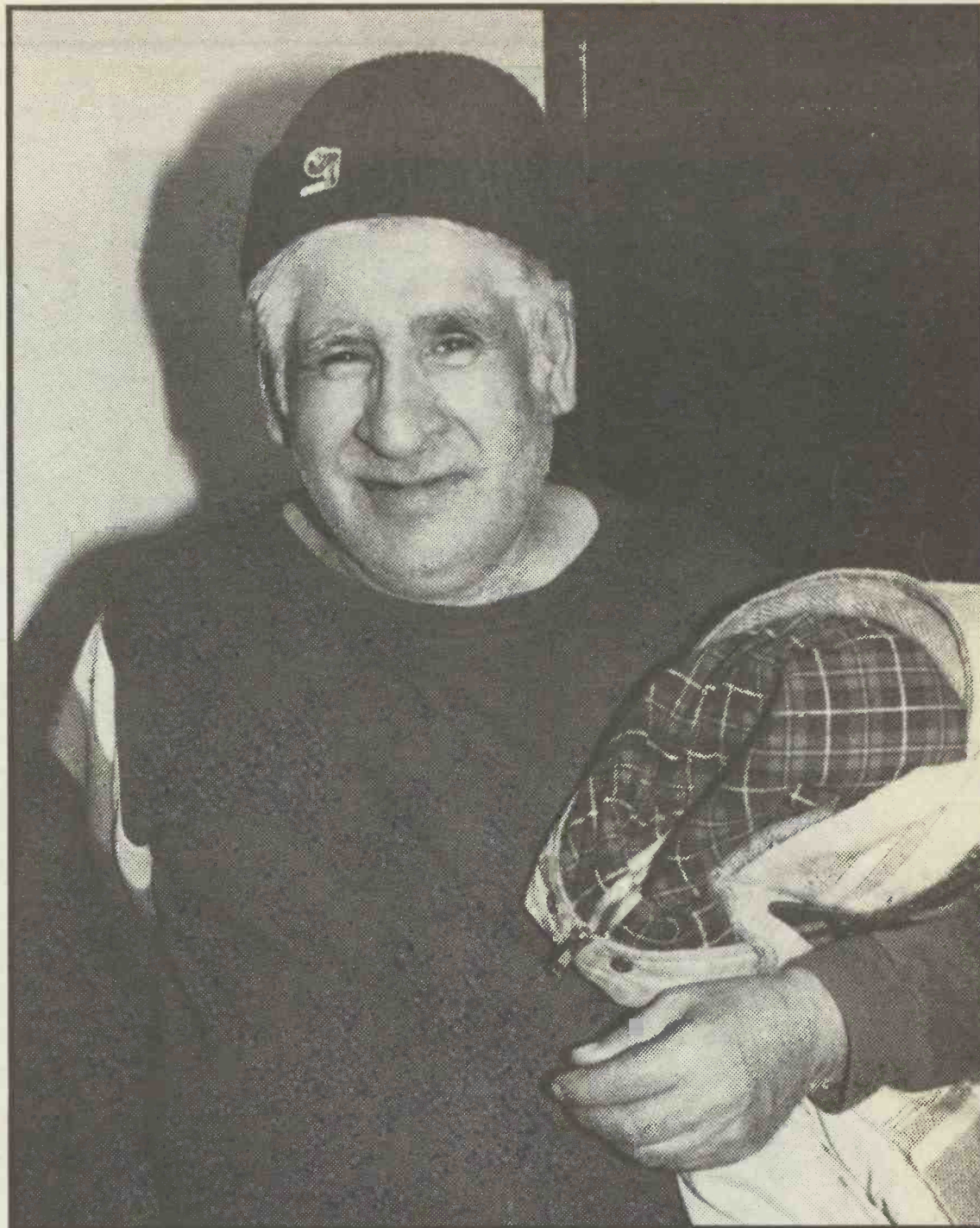
"We have to get our traditional land back. In Saskatchewan the federal government made a mess of things when they transferred land. They didn't tell the people, my friend. It's the same in Alberta."

Whitehead says younger people growing up today will be part of many changes.

"They have to get educated to fight for Indian rights and they're doing this. This I see right here at the centre.

"Learning from elders about the old ways — about spirituality and Indian tradition — is good, but education...then the young ones can beat the white man at his own game.

"Have you eaten yet?" he asks. "Let's go eat."



Rocky Woodward

Tom Whitehead

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He was a very spiritual person and very active in our ceremonies.

He is survived by his wife, Violet, four sons, four daughters, twenty grandchildren, twelve great-grandchildren and two sisters.

All the Band members, relatives, and those that knew him will miss him deeply.

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## Saskatchewan

# Chief tackling his duties with vigor

By Rocky Woodward  
Windspeaker Staff Writer

ONION LAKE, SASK.

It's Donald Cardinal's "first stab" as chief of the Onion Lake reserve in Saskatchewan but he is tackling his duties with vigor.

Elected in May last year, Cardinal and his council are firm believers in the reserve's growth — both in education and economic development.

The total band membership stands at 2,423 — about 1,700 people actually live on the reserve. It's one reason Cardinal does not sit idly back.

"People have to feed their families, so employment is always a top priority," he said during an interview with *Windspeaker*.

His office at the band administration is busy with contractors and band officials walking in and out constantly.

"Right now our heavy equipment co-ordinator Raymond Cochan has about 30 guys busy working through Northbridge, a band-owned corporation," he said.

"The work is there. It's just a

matter of finding it. And I suppose as an administrator it's part of my job finding contracts. I'm always searching out new business opportunities to upgrade the band's living conditions," Cardinal said.

He said he is optimistic about the future of the band, which at one time had many residents living on welfare.

"We have welders working, men cutting brush, building houses. When I took over the housing program, we built quite a few homes. We even built an elders' lodge and the work continues.

"My main concern is to try and keep people off welfare," explained Cardinal.

Cardinal said he knows what the average band member wants.

"Heck, I'm one myself."

Married and the father of four children, at one time Cardinal ran a two-car taxi service at Onion Lake.

"I've struggled like anyone else but I always worked hard while my wife Dora and I raised our children. They've all left home and now we are busy raising three of our grandchildren," he said.

"As Indian people we never get away from the children," Cardinal added with a chuckle.

One of the areas Cardinal worries about is the lack of trades people and professional people like teachers.

"We have a very young population here and there are areas we lack expertise in — that concerns me.

"So I am focusing my strategy towards motivating young people to get their education here at Onion Lake. Sure we may have an electrician but we don't have a plumber. We have Native teachers, but we don't have enough Native teachers.

"In some areas we are forced to bring in people from the outside to work in different positions. So I believe training is missing.

"The economy of this reserve could be enhanced if we could train people here, so council and I are looking at means to have a training facility here," Cardinal said.

Presently an \$8-million high school is under construction on the reserve and a mall that was closed for years recently reopened.

The band also owns a gas bar and tire shop business at Lloydminster and their Triple O ranch now runs about 200 head of prime cattle.

"This took a lot of planning



Chief Donald Cardinal

Rocky Woodward

and work before I was chief. I give credit to our eight counselors and to the people here at Onion Lake. It's one big reason why we are moving ahead.

"Heck, Raymond has four Caterpillars we are renting to own out working right now," Cardinal proudly said.

The band also owns a fleet of 20-yard gravel trucks and a backhoe. "They've been busy hauling gravel and upgrading roads," smiled the chief.

Sitting back in his office chair, Cardinal does not look the part

of a chief but more like a Caterpillar operator, a general foreman — a working man.

Outside his window the administration yard is bustling with activity, men going to work and trucks are leaving the yard. It looks like the middle of a huge construction camp.

"I miss it sometimes. But I have two years as chief and I'll probably run for another term. Is that what you were thinking about asking me," Cardinal chuckled as he picks up his business phone ringing on the desk.



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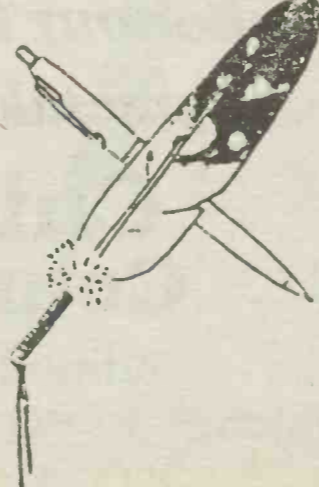
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## Unique educational approach reaches adult students

By Rocky Woodward  
Windspeaker Staff Writer

MEADOW LAKE, SASK.

Since 1988 a unique educational program has been operating on nine different Indian reserves in northern Saskatchewan.

Called the New Opportunity Project (NOP), the program is the first of its kind in Canada and is designed to bring various educational services to the reserves.

The project offers basic literacy classes, adult basic education, high school completion, university and career information, personal development and employment readiness training and occupational instruction.

Sponsored by the Meadow Lake Tribal Council (MLTC) and its nine-member bands in conjunction with the Saskatchewan Indian Institute of Technologies, the Saskatchewan Indian Federated College, Woodlands College (SIAS) and other institutions, the program is delivered through local learning centres on each of the nine reserves.

"The project was initiated by the tribal council and basically it spawned from an economic development program. By that nature there is substantial involvement in labor issues. As well career and educational counseling is offered," says NOP director Peter Mayotte.

Mayotte says it's the people in the communities who can really benefit from NOP.

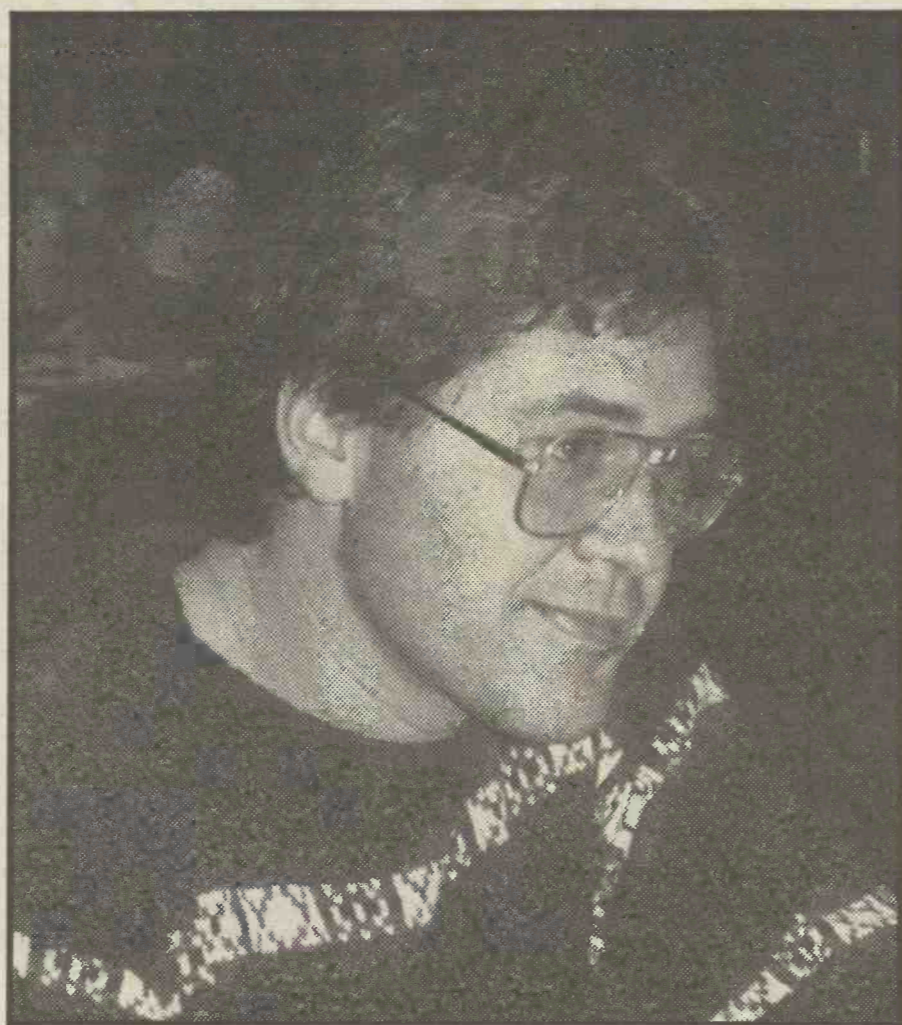
"Most community programs last about six months and that's it. NOP has existed in the communities for three years. It gives people a chance to develop their skills and because of the project's longevity it gives them confidence to continue their education," he says, adding one project, skills development, has about a 95 per cent success rate.

NOP community instructor Ordean Goulet is responsible for four of the eight reserves. Most of his time is spent at each reserve training staff and offering support.

He says the learning centre concept is working. And it's working where it's really needed — in the communities.

"When the project first started, people wouldn't utilize the service unless they were funded. It took time for community members to get used to the idea we provide the service and they provide themselves. Now they see education is something they must gain and work hard for to improve themselves," says Goulet, a Metis with a bachelor of education and bachelor of arts and science degree.

The project itself does not provide living allowances or



Rocky Woodward

**Peter Mayotte, director of New Opportunities Project**

income support. However, fees aren't charged for the services provided by NOP. Most registration and tuition fees are provided through the project.

Goulet says funding is available for some programs but it's up to individuals interested in furthering their education or seeking a trade to find it.

"We can direct them to the proper agencies if requested," he adds.

When the project first started, general education development at the Grades 5-10 level was introduced. However as the project continued, Goulet says, a need for an adult basic literacy program was identified.

"We researched every nook and cranny to get the program incorporated into the project because many band members did not fall into the Grade 5-10 category. Instead Grade 2-5 was a concern.

"We had to fill that gap and now many band members are attending learning centres," says Goulet.

Goulet says one unique thing about the project is adults, who are now upgrading their education, actually set their own schedule.

He says NOP, unlike other educational programs in the communities, is set up to suit personal needs like family priorities.

"Many people cannot attend school for a year, so what we did is make the year longer," Goulet laughs.

"Our policy, let's say for people who depend on trapping for a living, is to let them trap and return to where they left off in class once trapping is finished.

"The project is designed to fill a gap in education," Goulet explains.

He says NOP makes it possible for band members to have access to learning centres to increase grade levels and inevitably it helps students receive training in various programs from trades to university.

Programs offered through NOP follow the competency based learning format, which breaks programs down into units. Participants enrolled in programs using this format can progress at their own rate.

And if they can pass a test proving they already have the knowledge or skill included in that unit, they can receive credit for it.

NOP offers trades and vocational programs in co-operation with the Woodlands Campus, which has facilities at Prince Albert and Meadow Lake.

University programs are offered on a 'distance learning' basis. With its learning centres, NOP assists individuals develop a course of study which allows a maximum amount of course work to be done in the home community.

In many cases course credits are transferable between institutions allowing people to obtain credits from an institution specializing in distance learning and then transferring these credits to a campus they wish to attend later to complete a program.

Mayotte, like Goulet and instructor Alphonse Janvier, want to see the project continue, however, Mayotte says it now depends on the Meadow Lake Tribal Council.

"We have an extension until March but after that the fate of the project is in the hands of the

tribal council," he says, adding negotiations for NOP funding are underway and the future looks positive.

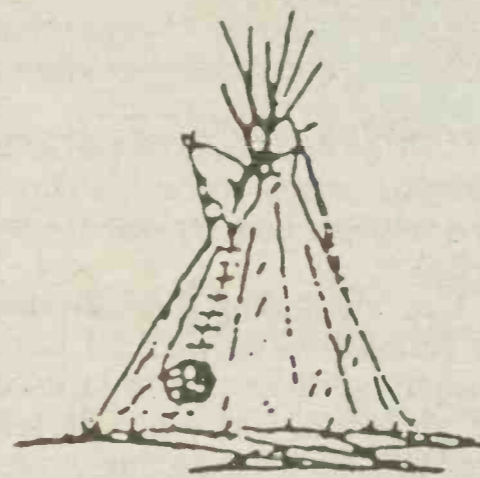
Bands receiving NOP programs include Big C, Buffalo River, Canoe Lake, English River, Flying Dust (NOP's main centre), Island Lake, Makwa Saghahican, Turner Lake and Waterhen Lake.

For more information on NOP call (306) 236-5654.

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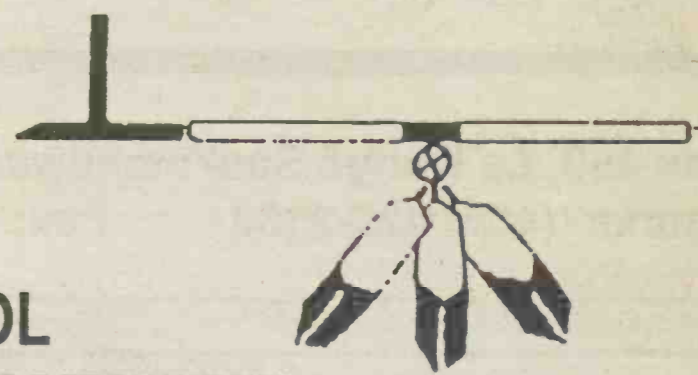
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From Chief, Council, Staff  
and Band Members

## Saskatchewan

# Regina hosting Aboriginal Sports and Cultural Days

Howdy! What's the definition of an Indian sunset? ... A burning fort. Yuk yuk. I just love that joke.

ONION LAKE: This wonderful lady, Dolores Chief, was kind enough to give me a tour of the band's large administration facility and she introduced me to many staff members who work there.

"I usually take pictures. This is my first time on the other side of the camera and I hate it," she laughed.

Aw...but thank you anyway Dolores.

REGINA: Between March 15-17 the Saskatchewan Indian Federated College (SIFC) extends a warm invitation to everyone to attend their SIFC Hockey Cup '91 tournament.

SIFC cup coordinator Milton Tootosis says it's going to be a dandy. The first-ever Regina Aboriginal Sports and Cultural Days will also take place at that time at the Regina Agridome.

PRINCE ALBERT: He's the maintenance man of the Indian and Metis friendship Centre, but George Sayese has other responsibilities as well. George ensures that people on the centre's fine option program are kept busy.

I wonder? Is that why George is known as the "Terminator?"

SASKATOON: And from March 21-23 the 5th annual joint Canadian/Saskatchewan Game Farmers Association conference will be held at the Sands Motor Inn in Saskatoon. This year their motto is Game Farming and Indigenous Peoples in Harmony with the Earth. For more information call (306) 665-6500.

BORDER CROSSING: If you have anything you may want to pass on in this, your column, please call Border Crossing at (403) 455-2700. See ya all again, later in February.

## BORDER CROSSING

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Chief of  
Onion Lake



Photo by Rocky Woodward

George  
'Terminator'  
Sayese is  
actually a  
person  
everyone  
likes

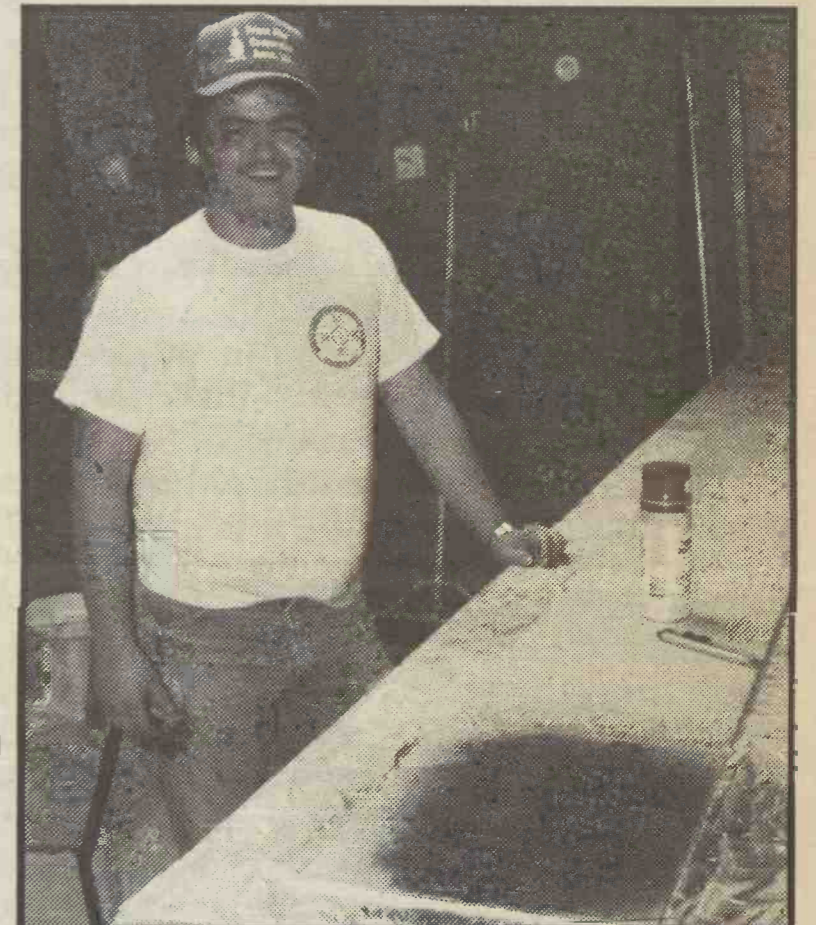


Photo by Rocky Woodward

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Larry Wuttunee  
Band Manager  
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Council and Band Members



# Ermineskin elder active in her church

By Heather Andrews  
Windspeaker Staff Writer

HOBBEMA, ALTA.

Sophie Makinaw can't become accustomed to being an elder. "I've been active all my life and now I'm slowing down," she laughs.

Makinaw, 68, lives on the Ermineskin reserve, some five miles north of the village of Hobbema with two of her daughters and other family members. She has lived on this land since she married her late husband Narcisse in 1951. "Our first house was a log house," she says.

The couple farmed five quarters of land and raised seven children. "We had a team of eight draft horses working the land," she remembers proudly. Her husband often did custom work for other district farmers and band members after the work on their own operation was done. He was knowledgeable about horses, too, often being called upon to treat an ailing animal. "In the old days the Indian Affairs farm instructor on the reserve often got him to help other farmers with their equipment," she says.

Makinaw, who was born on the nearby Samson reserve, lived for awhile as a child with an aunt on the Louis Bull reserve. She had five sisters and four brothers but not all of them survived to adulthood.

She and her sister Adelaide Dennehy were the youngest of the family and have always been close. "We have lots of good memories," says Makinaw. Dennehy lives only 10 miles away and they visit often. The sisters laugh about the time they went out to the barn with some adults.

"It was night and really dark and I was entrusted to carry the lantern," Makinaw says. However, when the group reached the inside of the barn, the movements of the huge work horses and the flickering shadows frightened Sophie and she ran from the building, taking the light with her. "She left the rest of us standing in the dark," Adelaide laughs.

The sisters attended the Ermineskin residential school operated by the Sisters of the Assumption.

Makinaw recalls the Depression years. "I remember the dirty 30s only too well. I'd be scared to think we might ever have to live through something like that again."

Today Makinaw enjoys living with her extended family. "I am proud of my children and like to be close to my grandchildren," she says. She likes to talk to the young people "when they will listen," she laughs. Makinaw also has two great-grandchildren.

She sews beautiful ribbon shirts, shawls and makes many quilts. She is busy outside her home, too. She's always been active in her church, Our Lady of Seven Sorrows Catholic Church, where she's a lay minister. She serves on five church committees and was part of the planning committee for the impressive stained glass windows, where Indian people are pictured in contemporary Biblical scenes.

Makinaw likes to be out in the community, too. "A few years ago I volunteered to help with a survey where we had to visit all the band members. I really liked that, getting out to meet all my neighbors. I ended up doing most of the visits in my area," she laughs. Not content to settle for the lesser challenge of country driving, she has also successfully tackled the big city traffic in Calgary.

Makinaw's husband passed away a few weeks ago. She hopes she will soon feel like getting back into the busy life she enjoys, attending meetings so she can be up-to-date on activities in her community and maybe doing a little travelling. "I thoroughly enjoyed a trip I took to Rome, Paris and Lourdes in 1985," she says.



Heather Andrews

Sisters Sophie Makinaw (left) and Adelaide Dennehy look over old pictures from days gone by

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## Hobbema

# Conference to salute Chief Smallboy

By Heather Andrews  
Windspeaker Staff Writer

HOBHEMA, ALTA.

A salute to the late Chief Robert Smallboy will highlight an upcoming conference sponsored by the Hobbema-based Maskwachees Cultural College.

Smallboy, chief of the Ermineskin Cree band, left the reserve to live near the Rocky Mountains south of Edson in 1968. "His main objective was to return to the traditional way of life, away from modern society," explains fellow staff member Walter Lightning. The chief was held in high regard by all Hobbema residents and speaking engagements back at the home reserve were always well attended, Lightning says.

The last night of the conference will feature a lecture dedicated to the man, his life and his work. The conference committee would like anyone with video clips or pictures of the renowned chief to contact the college.

The two-day conference will be held Feb. 20-21 and there are 15 workshops planned, says conference co-ordinator Rose Makinaw. Topics include the impact of Oka, treaties and the Indian Act, the contribution of women to Indian identity and the role of art in cultural retention.

The emphasis of the entire conference is on culture. There'll be dancing at the Panee Agriplex and arts and crafts shows throughout the local community on a continuing basis while the workshops are in progress. Indian people have been invited from across Canada and some firm commitments have been received already.

"It's hoped it will be a cross-cultural experience with other First Nations people being represented as well as our own Cree culture," says Makinaw.

Workshop speakers have been invited from across Canada and their names will be announced shortly. The college welcomes inquiries at 585-3925 about the conference. The general public is invited to attend. Accommodation is available at nearby towns.



Heather Andrews

Maskwachees staff (l to r) Roseanna Cattleman, Rose Makinaw, Walter Lightning and Linda Oldpan (seated), are preparing for the upcoming conference

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Fee: \$250

For Conference Registration Information contact:  
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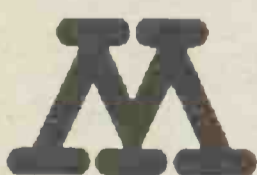
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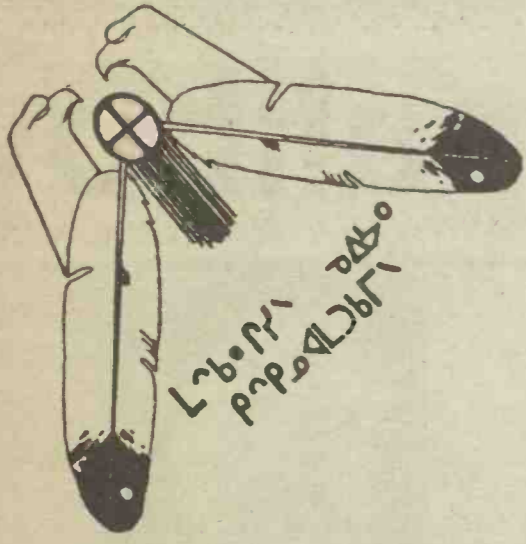
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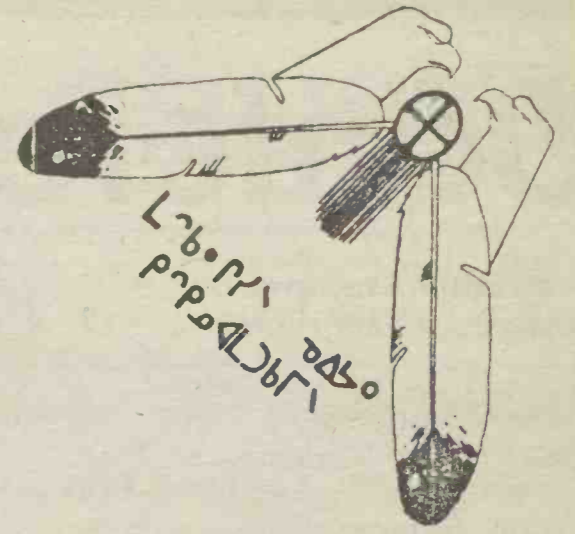
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FEB. 20: A FOCUS ON INDIAN IDENTITY IN  
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FEB. 21: THREATS TO OUR IDENTITY

### WORKSHOPS

- |  |  |
|--|--|
| 1. Language Development and Research                   | 8. Treaties and the Indian Act                   |
| 2. Language Instruction                                | 9. Our Rights to the Land                        |
| 3. Cree Syllabics                                      | 10. Dialogue with Elders                         |
| 4. Native Studies from a Native perspective            | 11. Our Environment: In Harmony with Nature      |
| 5. Traditional and Contemporary Patterns of Leadership | 12. Our Youth and Their Identity                 |
| 6. Cultural Heritage Protection                        | 13. The Contribution of Women to Indian Identity |
| 7. Impact of Oka: Its Message for Canada               | 14. Role of Art in Cultural Retention            |
|  | 15. An Approach to Community Counsellor Training |

### CULTURAL CELEBRATIONS

FEB. 20 & 21: Cultural Ceremonies to Guide Us

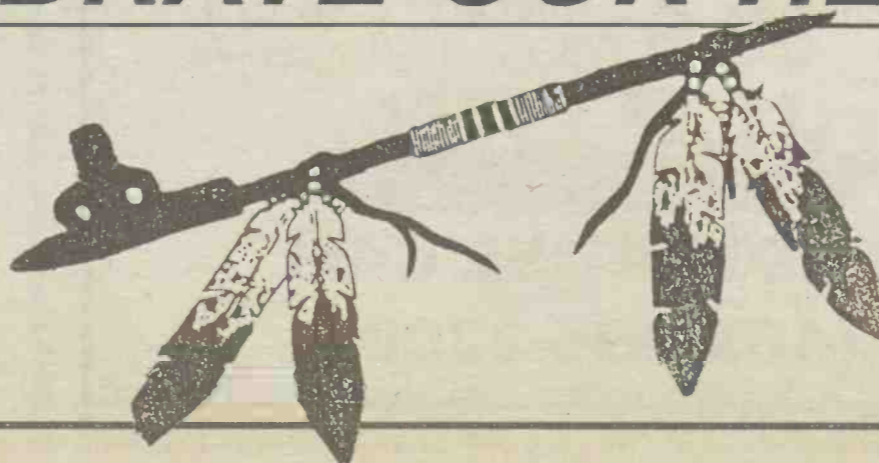
FEB. 20 & 21: Indian Nations of Alberta will present their cultures in a Celebration of Indian Identity and Heritage

FEB. 20: A Traditional Round Dance

FEB 21: BANQUET AND THE INAUGURAL  
CHIEF ROBERT SMALLBOY MEMORIAL LECTURE

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## Hobbema

## Craftswoman's work reflects a western, Navajo theme

By Heather Andrews  
Windspeaker Staff Writer

HOBBEMA, ALTA.

The home of Jane and Dennis Louis on the Montana reserve south of Hobbema is a busy place these days.

Jane makes and sells plastic jewelry.

"With Valentine's Day just around the corner, it is time to get an assortment of hair pins, brooches and earrings made," she says.

Years ago, when she accompanied her husband to rodeos across the country, she noticed the brightly-colored accessories worn by the ladies in attendance. "When a friend of mine showed me how to make plastic jewelry, I decided it would be the perfect item to take along to sell," she says. From this humble start, her business grew to become a year-round operation.

The Louis children are aged one and three years old. "I don't want to work at a job in town where I'm away from the children everyday, but I do want to feel I'm contributing to the family income," she says. And she feels it's important to her self-esteem to have an enjoyable, and profitable, inter-

est outside the home.

Louis enjoys working with the bright colors typical of plastic jewelry. "You never know just how the colors are going to melt together," she says. No two pieces are ever alike. She is currently expanding her offerings to include a line for little girls.

The craftswoman has built up regular customers who call her with orders. "I try to keep a good variety of material on hand, especially the colors I know I'm going to need for my most frequent purchasers," she says. Louis buys most of her supplies from a local Ponoka merchant, keeping in line with her philosophy of supporting local stores and businesses.

Louis spends a couple of days a week away from home marketing her goods. "I participate in different craft shows such as one last fall at the local Diamond Five ranch and at Red Deer. And I go into the mall at Hobbema one or two days a week, too," she says. Her patterns reflect a western, Navajo theme.

As her family grows older, she will likely expand her business. "But for now I'm enjoying meeting people and creating different designs," she says.

## Theatre group bringing Native social issues to life

By Heather Andrews  
Windspeaker Staff Writer

HOBBEMA, ALTA.

The Four Winds theatre group has a unique approach, which it uses to teach participants about current social issues affecting Native people.

"One of our plays features puppets and humor to present the realities of family violence," says group member Lori Wildcat. The historical and social values which led to the silent acceptance of family violence is also examined.

Another performance teaches valuable lessons in self-acceptance with the aid of two comical trickster characters. "This play brings to life some of the problems our Native youth encounter in today's world," says Wildcat.

Four Winds was formed four years ago. "It took awhile to get established. The first year was a little slow," she says. But now the group has enough work to keep its members working full-time, producing the collection of workshops and performances they have developed. "We're booked right up to the end of June."

Darrel Wildcat, Rosa John and Melvin John are the other original members of the group. "And recently my sister Connie Davey from Six Nations in Ontario joined us as trainee," says Wildcat.

The group has presentations suitable for all ages. The children's shows are less than an hour in length. A youth workshop targets the nine to 18 year olds. "It's four sessions and we encourage the youth to identify their own problem areas, in their own communities, and plan the performance with us," Wildcat says, noting the young people assist in acting out the finished play.

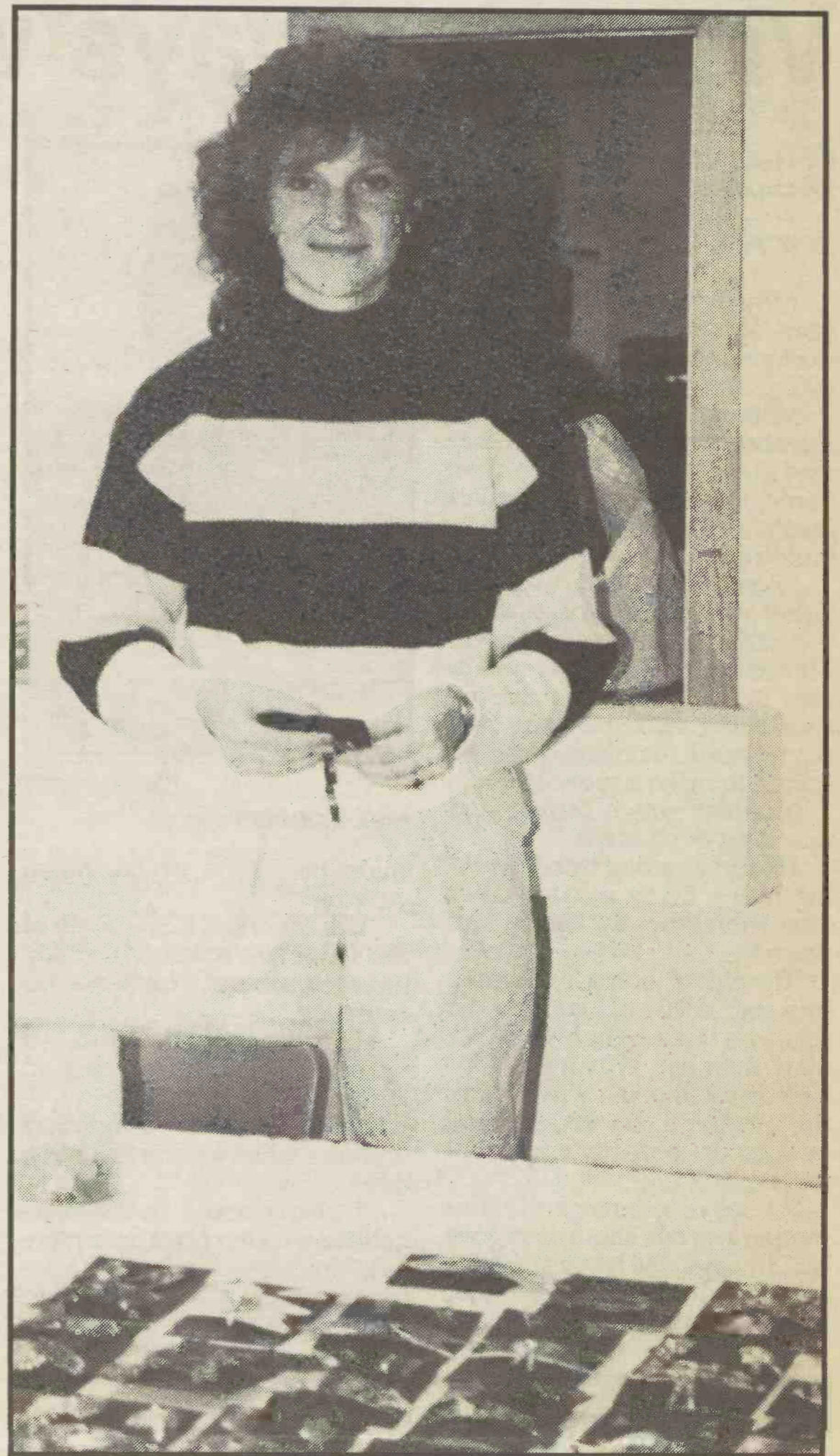
In addition to performing before school groups, Four Winds has presented workshops

to community organizations and at conferences.

Four Winds has just completed preparations for its latest presentation and plans to present it Feb. 22 at Hobbema. The history of residential schools and the effect of the schools on Indian

people today are examined through drama and dialogue.

"The time and location isn't verified yet, but watch local bulletin boards and *Windspeaker's* community calendar or phone us at 585-3904 for details," says Wildcat.



Jane Louis

Heather Andrews

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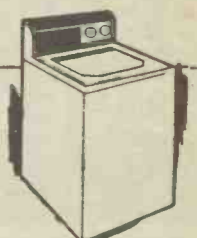
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**Hobbema**

# Visitors always welcome at elders' home

By Heather Andrews  
Windspeaker Staff Writer

HOBBEMA, ALTA.

Although Jim Moonias is 94 years old, that doesn't stop him from getting out of the house and taking a walk every day.

Moonias, Louis Bull's oldest member, lives with three other men in the band-operated elders' home, located about two miles north of the administration buildings.

He still remembers his grandfather telling him stories about the days when buffalo were hunted with handmade weapons. It was dangerous chasing and killing the big animals and many band members were required to make a successful kill.

Moonias was a farmer and raised seven children.

He recalls piling wood, working in the fields, milking cows and travelling by horse and wagon.

The elders' home is operated by a staff of 10 to 12 people who rotate on three eight-hour shifts. Staff member Winston Twins also drives the van which takes the residents on recreational outings or to doctor's appointments.

"A lot of mornings the four men sit and talk about days gone by," he says. The home also has a satellite dish which provides residents and staff with many



Heather Andrews

**Alex Moonias**

enjoyable hours of television viewing.

Alex Moonias, 82, a cousin of Jim's, was also a farmer, farming the area around Hobbema his entire life.

He had one brother and five sisters. His son Alfred lives in Ponoka.

Harry Brown remembers working for area farmers for \$1 a day.

"I also worked in sawmills and at a packing plant in Edmonton," he says. Anxious to keep employed, he also worked for a period as a teamster for a coal



Heather Andrews

**Harry Brown**

operation.

"It was never underground, though, just on surface operations," the 74-year-old says.

Cecil Lee is too young to be considered an elder since he's still in his 50s.

"He met with an accident a few years ago which left him unable to care for himself," explains Twins.

The staff of the home often prepare special dinners on the residents' birthdays which families are welcome to attend.

"Visitors are always welcome at the home," Twins says.



Heather Andrews

**Jim Moonias**

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Rocky Woodward

Ernie Shutz receives a handshake and retirement gifts from Paul Band Chief Walter Rain

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## Edmonton

# Veteran official of Indian Affairs bids farewell

By Rocky Woodward  
*Windspeaker Staff Writer*

EDMONTON

A veteran Edmonton Indian Affairs official bid "fairwell" to employees and Indian band members at a retirement banquet in his honor last week after 36 years with the department.

"I guess it's about time. I've been around for as long as the signing of the Indian Act," Ernie Shutz jokingly told his friends. He received gifts of appreciation and a certificate commemorating his years with Indian Affairs at the Jan. 24 banquet.

Shutz began his career with Indian Affairs in 1954 as a clerk in southern Alberta. Later, a promotion to Indian agent sent him to Fort Chipewyan.

After three years in the north, he was again transferred, this time to High Prairie where he operated as Indian agent for Native bands in the Lesser Slave Lake area.

In 1979 he was promoted to district manager at Fort McMurray and in 1982 he transferred to the Edmonton regional office where he remained until his recent retirement.

"His 36 years in this region and with one department is an indication of his character. Ernie always played fair and did the best he could. You could always trust Ernie, so it's small wonder he gained so many friends over the years," said Don Ilich, director for band support and capital management.

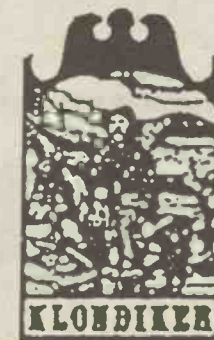
"Ernie's been blessed with friends," said longtime friend Johl Ready.

Tony Parrotting, manager of capital management with Indian Affairs, presented Shutz with a picture that had been taken of him after he received a pin for 35 years of service.

"Thanks for the gifts and I hope to see all of you often," Shutz said in response to a standing ovation.

Letters of fairwell were received by Shutz from various bands he had worked with. Paul Band Chief Walter Rain presented him with a certificate in appreciation of his many years of service.

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Elders*



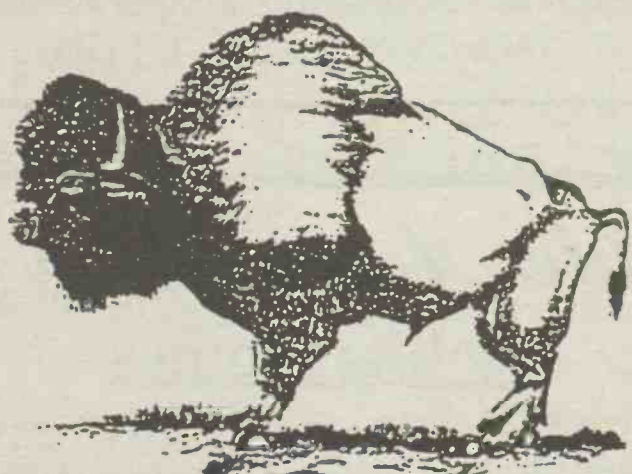
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# Artist works for peace

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Artist Willy Belcourt has sent copies of his latest silk-screen picture to the leaders of China, the Soviet Union, Japan and the United States.

The painting depicts a pipe dropped by the spirit of an eagle. "The leaders of the world's most powerful countries are reaching towards it," said Belcourt. Other hands reaching upwards depict proud, strong Canadian people trying to direct the course of world history.

"We respect these four powerful countries and pray peace will come to all people," said Belcourt in a recent interview in Edmonton. Native people represent a small and often unrecognized part of the world's population, but have a very special wisdom, he said.

Belcourt was born in Beaverlodge. At an early age he moved to his grandparents' ranch in

Chetwynd, B.C. The old ways of his Cree ancestors passed from grandfather to grandson.

"I began drawing at the age of six, concentrating at first on the abundant wildlife of northern British Columbia. I used to trap with my grandfather and I have spent a lot of time alone in the bush, too," he said.

In 1984 he turned to communicating his Native spiritual beliefs and culture through his work. Today he operates from the Wintersun Studio in Peachland, B.C. The self-taught artist's work hangs in collections throughout British Columbia and across the country, including various federal buildings. He's also represented in various publications and has participated in shows and exhibitions across North America.

In the print, which he sent to the world leaders he reminded them of the fear, which led to the massacre of Indian men, women and children at Wounded Knee, South Dakota in Dec. 1890.

"I spent 100 hours drawing this picture, one hour for each year that has passed since the end of the dance at Wounded Knee Creek," he said.

Wounded Knee led to hardship and, often death, for many Native people in the United States after the white society took their land away. Women and children danced, desperately clinging to the hopes of returning to the old ways and seeing the world renewed while not harming or fighting with anybody.

Belcourt said "fear is felt by those too young to understand. There are children in every country of this world wondering why grown-ups can't get along. It is their future that hangs in the balance."

Belcourt questioned whether the four world powers will grasp the sacred and powerful pipe when it drops from the eagle, the messenger of God. "I pray they do, using it to gain its wisdom, good faith and goodwill, enabling people of all races to dance together without fear."



Willy Belcourt

Heather Andrews

## New magazine for poets

OTTAWA

A new monthly magazine called *The Poet's Pen* will soon be appearing in Canadian bookstores and libraries. Its purpose is to promote the creative work of Canadian amateur poets. Each issue will feature about 160 poets and

their poems.

Arthur Levitin of *The Poet's Pen* said in a news release he doesn't expect the magazine to be financially successful for some time "so I cannot afford to pay for the poems. What I can offer poets is the satisfaction of seeing their poems in print in a national magazine. In addition,

each issue will include a feature section on one poet."

The cover of each issue of the magazine will be chosen from submissions.

Poems may be sent to *The Poet's Pen* at P.O. Box 3430, Station C, Ottawa, Ontario, K1Y 4J6. Please enclose a self-addressed, stamped envelope.



Your window on Alberta's Native Community

## Child, Listen!

Beat your drum loudly,  
speak your language proudly  
and learn from your Elders well. For  
they are the roots of our culture.  
We honour the knowledge & wisdom  
of our Elders



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Elders for their wisdom and guidance for they  
are the roots of our culture. From the  
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We honor the knowledge and wisdom of the Elders  
and take this opportunity to salute them

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## Native Education

# Students awarded business scholarships

By Heather Andrews  
Windspeaker Staff Writer

EDMONTON

Three Indian students have been awarded scholarships by the Alberta Indian Investment Corporation to pursue their studies in business, finance and economics.

The corporation regularly awards Senator James Gladstone memorial scholarships to encourage treaty Indian students taking post-secondary education studies.

Roy Vermillion was awarded a \$1,000 scholarship while \$750 awards were given to Annie Teresa Young Pine and Cheryl Cardinal.

"A committee reviews the applications. We look at their aspirations to further business development in the Indian community more than anything," explained Bill Green, general manager of the Alberta Indian Investment Corporation and program administrator.

Award recipients must be Alberta residents and stay in the province for several years after they complete their studies. "They must be in college, university or a technical school and provide a statement of their personal and academic goals as they relate to Indian business and economic development," said Green.

Vermillion from the Fort Chip Cree band in northern Alberta is a student at the University of British Columbia. "At this uni-

versity I've found a unique series of courses called the Ts'kel education administration program not available anywhere else. Indian studies are combined with a good understanding of administration," he said.

His goals include promoting and encouraging Indian pride and Indian culture through the development of various educational programs. "As well the level of education of Indian people must be advanced and students must learn to live in harmony with themselves and the community."

Vermillion's future career plans include involvement in community development and the administration of education. "I believe education can help provide change for Indian people so economic development can become an integral part of the overall community development."

Young Pine from the Blood reserve near Cardston had finished raising her family when she decided to upgrade her education.

"My personal and educational goals had taken second place to the needs of my four sons as I have been the sole breadwinner since my husband passed away in the early 1970s," she says.

Young Pine is especially proud she met all her family's needs without having to resort to social assistance.

"A few years ago I decided I wanted to learn how to run my own bakery right here on the

reserve," she explains. She upgraded her high school education so she could apply for admission to the commercial baking program at the Southern Alberta Institute of Technology.

She was accepted as a full-time student into the program in Sept. 1990.

After she obtains her journeyman baker's certificate, she intends to enrol in the new bakery management program. "It's a business course and I should be able to take it this year," she says.

Young Pine, 57, feels even though she is a mature student, she has lots of years left to help further business development on her reserve.

"Eventually I want to own my own bakery and employ fellow Natives."

Cardinal is from the Goodfish Lake reserve. "Upon completion of my second year in business management at Blue Quills First Nations College in St. Paul later this year, I plan on returning to my business full-time," she says. She and her husband operate a convenience store and gas bar on the reserve, which offers part-time employment for several local people.

Cardinal, a mother of three, plans to improve the management of the business so it's more effective in its daily operations.

She also hopes to offer her services to anyone who is thinking about going into business. "I'll help in any way I can. Whatever I can do to help other businesses get established, I'm happy to do."



Fred Gladstone, 77, is the president of the Alberta Indian Investment Corporation. He's the son of Senator James Gladstone.

**The Indian Equity Foundation and the Alberta Indian Investment Corporation Executive and Board of Directors are pleased to announce the winners of the 1991 Senator James Gladstone Memorial Scholarship Awards as follows:**

1. Mr. Roy B. Vermillion  
Cree First Nation  
First Year - Masters of Education Program  
University of British Columbia,  
Vancouver, BC  
**\$ 1,000.00 Scholarship**



Photo  
not  
available

3. Mrs. Cheryl A. Cardinal  
Goodfish Lake First Nation  
Second Year - Management  
Development  
Blue Quills, St. Paul, AB  
**\$ 750.00 Scholarship**



2. Ms. Annie T. Young Pine  
Blood First Nation  
First Year Commercial Baking  
Southern Alberta Institute of Technology,  
Calgary, AB  
**\$ 750.00 Scholarship**

The Senator James Gladstone Memorial Scholarship's were established and administered by the Indian Equity Foundation and Alberta Indian Investment Corporation to recognize excellence in post-secondary studies in a program of commerce, business, administration, finance, and economics.

Eligible students are Treaty Indian residents of Alberta, enrolled in a full time course of studies in University, College, or Technical School.

Deadline for applications are in mid-November each year, for presentation in the first week of the following January.

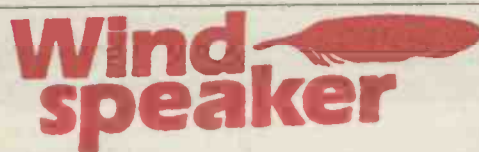
ON BEHALF OF THE EXECUTIVE AND BOARD OF DIRECTORS, I WISH TO EXTEND MY CONGRATULATIONS TO THIS YEARS WINNERS.

Fred Gladstone, President  
Alberta Indian Investment Corporation  
Alberta Indian Equity Foundation

Ste. 350, 10621 - 100 Avenue, Edmonton, Alberta, Canada T5J 0B1 (403) 428-6731







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### NADC Public Forum

St. Paul  
7:30 p.m., Tuesday, February 19, 1991  
Senior Citizens Club Leisure Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters related to the development of Alberta's north.

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

Groups or individuals interested in making submissions at this meeting may contact Council member Larry Langager in St. Paul at 645-5575 or 645-3366, or the Northern Development Branch in Peace River at 624-6274 for assistance.



**FROM CHIEF ALEC (JOHNSON)  
SEWEPAGAHAM, COUNCIL, STAFF  
AND BAND MEMBERS**

*We give thanks to our Elders for life, wisdom & guidance. Through them we know life is full of hardships, but with their wisdom & guidance, we can overcome many things.*

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## WELCOME EVERYBODY TO THE WABASCA / DESMARAIS 5TH ANNUAL MAD TRAPPERS - WINTER CARNIVAL FEBRUARY 15TH, 16TH, 17TH, 1991



### FEATURE EVENTS

King & Queen Trappers  
Prince & Princess Trappers

### STARTS

Friday Evening 5:00 p.m.  
Trappers Supper & Dance

### ADMISSION

Throughout the three day event.  
\$10.00 for Adults, 18 years & older  
\$5.00 for Youths, 17 years & under and also Seniors  
Free for kids, 7 years & under

*Must have I.D.'s upon request.*

### ENTRY FEE:

**King & Queen**  
\$50.00 per team - 18 years old and older  
**Prince & Princess**  
\$30.00 per team - 17 years old and under

*Mad Trappers Caps will be on sale at the cost of \$10.00 each.*

### King & Queen

First Place - \$900.00 plus trophy  
Second Place - \$700.00 plus medallion  
Third Place - \$500.00 plus medallion

### Prince & Princess

First Place - \$500.00 plus trophy  
Second Place - \$300.00 plus medallion  
Third Place - \$150.00 plus medallion

**There will be strictly no alcohol or drugs allowed anytime during the three day events in the gym or on the grounds.**

*For more information, application forms:*

N.N.A.D.A.P.: 891-3777  
J.B. Gambler: 891-3948  
Mike Beaver: 891-3836

**Deadline date for entry fees: Friday, February 15/91 at 1:00 p.m.**