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QUOTABLE QUOTE

'I'm going to continue what I'm doing, to slowly mentally and physically dismantle this (Oldman) dam.'
—Lonefighters Society leader, Milton Born With A Tooth

INSIDE

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POWWOW COUNTRY

Our annual special section on powwows is included in this issue. You'll find a wide selection of stories in our 44-page Powwow Country '91, including a 13-page section on Saskatchewan. Please see Section 2.

BIG BEAR'S CAMP UNCOVERED

A historic study on a proposed pipeline right-of-way that crosses Frog Lake reserve has led to the discovery of Chief Big Bear's camp. Please see page 3.

URANIUM

This award-winning NFB production, which has refuelled the debate about nuclear power in Canada, has the industry reportedly 'close to meltdown'. Please see pages 9, 10

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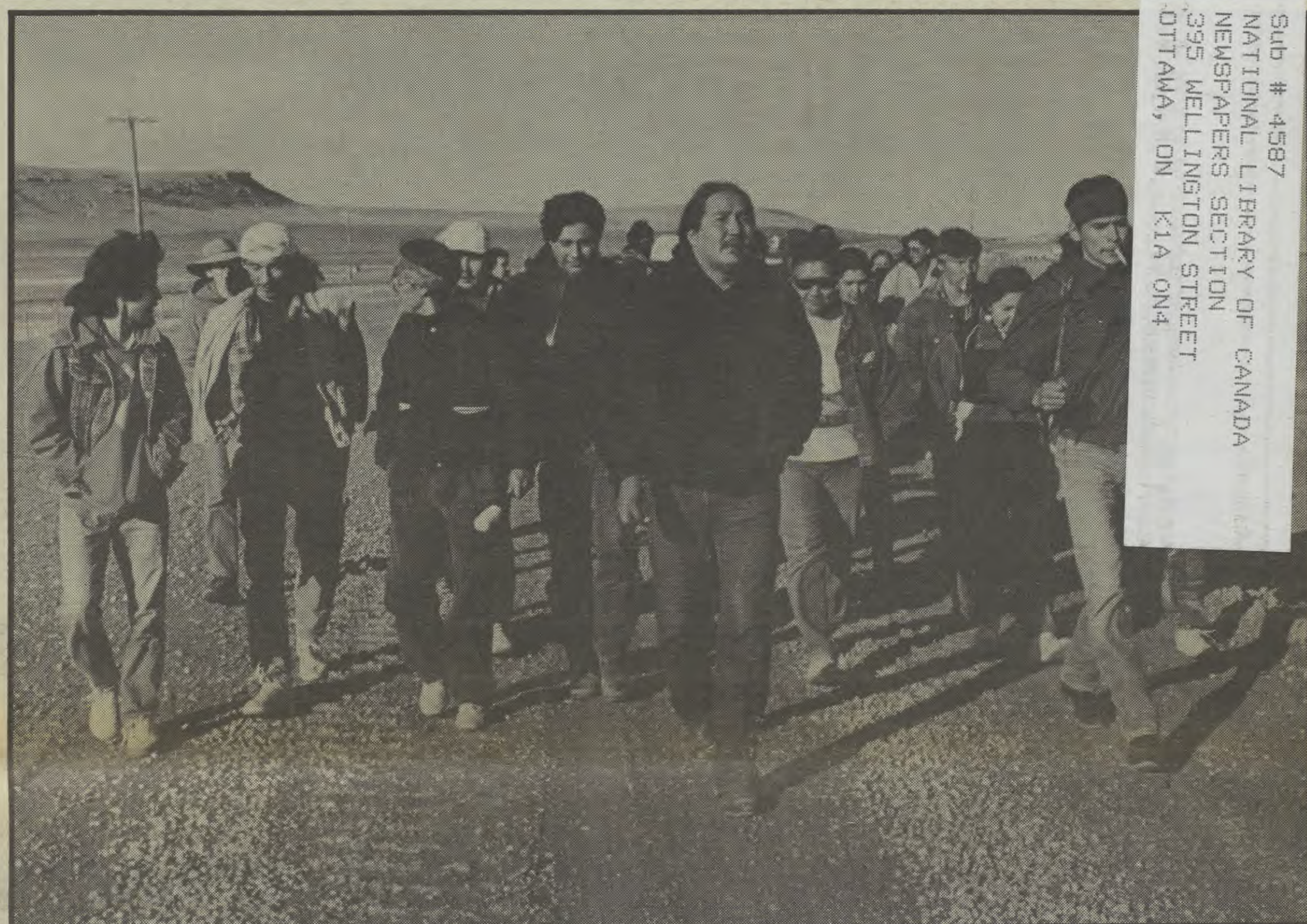
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Windspeaker

June 7, 1991

North America's Leading Native Newspaper

Volume 9 No. 6



Jim Morris, Canadian Press

Walking to the Oldman Dam

A group of 40 Natives and non-Natives walk toward the Oldman Dam to perform a pipe ceremony May 26 near Brocket. The group is lead by Lonefighter Milton Born With A Tooth (front and centre).

Oldman River's 'death' mourned

Born With A Tooth vows action will be taken to stop dam

By Jim Morris
Canadian Press and
Dana Wagg
Windspeaker Staff Writer

BROCKET, ALTA.

Lonefighters Society leader Milton Born With A Tooth vows action will be taken to stop the Oldman Dam.

"Something is going to happen. That's the part everybody underestimates. This is not a staged event. We don't know how or when, but we know something is going to be done and we're working towards it," he said in a May 30 interview with *Windspeaker*.

"Now we have that many more eyes looking on us, we want to be able to expose the issue much better and if that means using our own physical being, then that's what's going to happen.

"My position still and always will be to protect the river. It hasn't changed. Maybe other people have changed, but not me," he said.

Born With A Tooth is out of jail on bail pending his appeal of convictions on firearms offences stemming from a confrontation last summer with police. But at a May 30 court appearance in Calgary, one more condition was imposed on Born With A Tooth. He is now required to be on good behavior.

"That's another little weight added to my trail," he said, adding he has no idea what the new condition means. But he insisted "I have shown a lot of good behavior under the stress they've put me under.

"As far as they're concerned Indians don't show good behavior. So we shall put that to the test," he told *Windspeaker*.

"I'm going to continue doing what I'm doing, to slowly mentally and physically dismantle this dam."

Since his appeal on his convictions won't be heard until September, Born With A Tooth noted he's now "free to feel the heat of the summer."

The Lonefighters have a camp on the bank of the Oldman River, a little further upstream of the camp set up last year. It was set up on the May 25 weekend.

On that weekend a group of 40 Natives and non-Natives joined together to honor the Oldman River, which they say is being killed. The echo of a drum rolled across the green hills and the smell of herbs filled the air.

The group performed a pipe ceremony atop the Oldman Dam May 26 to demonstrate their opposition to the controversial project.

"We're here to tear it down spiritually, for now. Then physically, we'll come in the next little while," said Born With A Tooth.

A sharp wind whipped his braided hair as he gazed at the dam's reservoir slowly filling with water.

"Look at it," he said, gesturing across the water which will soon flood sacred Peigan land.

"There were foxes, coyotes, and burial grounds. There was a nice river. It's already dying. The only thing we're doing today is letting the river know we haven't given up on it.

"For now we're going to honor this river," he said.

"Since the beginning of time the river represented a way of life," said a Lonefighters news release headlined *The Last Will and Testament of the Oldman River*. "In a few short years this thread of life has been severed by one of the most outrageous criminal acts against nature and original people.

Please see Page 2

THE NATION IN BRIEF

Compiled by Amy Santoro
Windspeaker Staff Writer

SQ officers face disciplinary action

QUEBEC — Thirty-nine Quebec provincial police officers, including eight of senior rank, face disciplinary action as a result of violent confrontations on or near Montreal's Mercier Bridge during last summer's clash with Mohawks. Public security Minister Claude Ryan made the announcement May 28. The 39 officers face a total of 71 disciplinary charges including using excessive force, negligence and abuse of authority. The charges were laid by the force's ethics committee. The five-member committee studied complaints made by South Shore residents and a number of Mohawks from Kahnawake reserve. Most of the charges stem from a bloody confrontation at the Saint-Louis-de-Gonzagues drawbridge Aug. 12. That afternoon, about 35 police moved in to break up a small protest organized by about 75 citizens frustrated by the continuing blockade of the bridge. A scuffle erupted and police began hitting protesters including children. More clashes broke out later that evening. Charges were also laid against police officers who took little or no action to protect 150 Mohawk seniors, women and children as they were being evacuated from Kahnawake. An angry mob threw stones and bricks at the convoy. Neither the police nor Ryan will say whether senior officers charged still hold positions of authority.

Fatal shot linked to Mohawks

MONTREAL — The bullet that killed Cpl. Marcel Lemay came from the Mohawk position during the provincial police operation that sparked the Mohawk standoff last summer, says the coroner's report on the shooting. Coroner Paul Dionne concludes Lemay's July 11 killing was a "violent death by homicide." Dionne, who based his report mainly on police and medical files, identified three zones behind Mohawk lines from which shots were fired at police trying to dismantle a Mohawk barricade across a highway near Oka, Que. In his eight-page report Dionne says the bullet which killed Lemay was not used by provincial police. Joe Norton, grand chief of Kahnawake, disputes the coroner's conclusion the death was a homicide.

Mohawks start cleanup

OKA, QUE. — Mohawks from Kanehsatake have started to clear a disputed tract of pine forest of debris left from last summer's 78-day standoff with Quebec provincial police and the Canadian Armed Forces. About 100 men, women and children cleared the woods of tins, paper, bags and trees which were cut down during the confrontation.

Ontario band closer to self-government

TORONTO — One of Ontario's most controversial bands moved a step closer to self-government with the signing of a joint-stewardship agreement with the Ontario government. The agreement will give the Teme-Augama Anishnabai equal membership with the province on a board overseeing resource development in four townships in Temagami region of Northern Ontario, said Native Affairs Minister Bud Wildman. The agreement gives the band power to protect their traditional lands far beyond those held by most other bands in Canada. But full agreements on land claims and self-government can only be made between the band and Ottawa, which has overriding authority in Native affairs under the Constitution.

Quebec can't separate until Natives agree

VAL D'OR, QUE. — Quebec can't separate without the approval of Natives, say the province's Indian chiefs. "Quebec can legally separate from Canada only by getting the assent of the First Nations, the federal Parliament and at least seven provinces with 50 per cent of Canada's population," the chiefs say. The resolution, passed unanimously at a three-day meeting of the Quebec and Labrador Assembly of First Nations, also says Ottawa has the constitutional responsibility to protect Native interests. The chiefs also voted to set up a committee to examine the options facing Natives if Quebec separates, said the assembly president Konrad Sioui. Premier Robert Bourassa introduced legislation calling for a referendum next year on sovereignty if Canada doesn't make a satisfactory response to Quebec's constitutional demands.

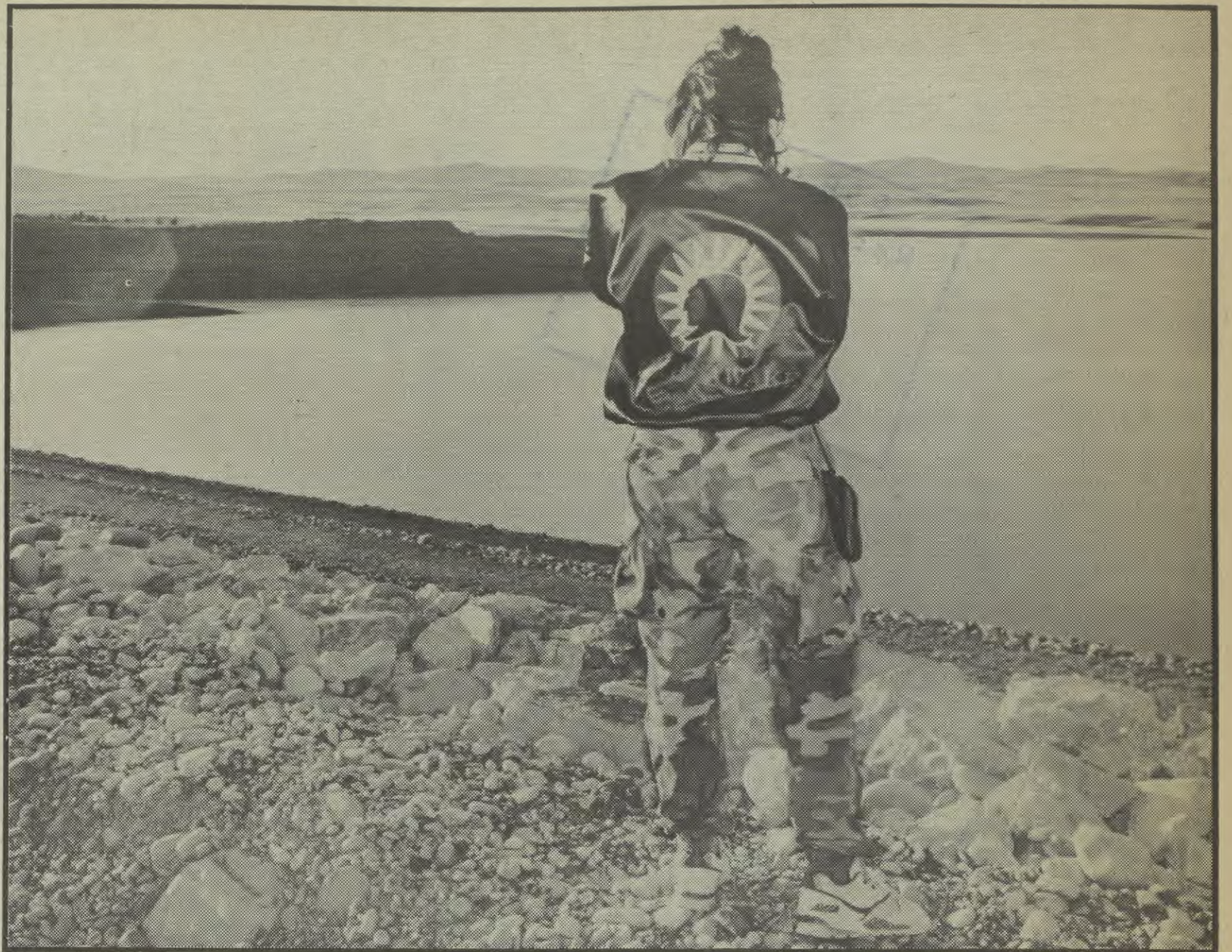
Saskatchewan Indians rejoin federal Native group

SASKATOON — A six-year split between the Federation of Saskatchewan Indian Nations and the Assembly of First Nations is over. The FSIN voted to rejoin the group May 16. Chiefs from more than 40 bands unanimously approved a resolution during the final day of a federation conference to return to the assembly, a national group representing about 600,000 status Indians.

Peyote on endangered list

MEXICO CITY — Mexico has published its first list of endangered species and it includes peyote, a psychedelic drug from cactus used in Indian religious ceremonies. Ecology Department officials say peyote's inclusion on the protected list means Indians can't use the drug anymore and peyote can no longer be exported. "This could create religious problems," one official admitted. "Perhaps some special rules will be promulgated to let them (the Indians) harvest it once a year or something." The list was a year in the making and marks Mexico's bid to join a Geneva-based international convention on endangered species.

News



Dave Buston, Canadian Press

FIGHTER ON THE DAM—A member of the Lonefighters from the Peigan Band stands on top of the Oldman Dam looking at the reservoir during the pipe ceremony

Oldman's 'death' mourned

From front page

"Gathering to pay their respects and to honor the gifts of the river are peoples from across this nation, who will share in the strength of the river and be nurtured by its sacred and everlasting spirit.

In a later release the Lonefighters declared the Oldman Dam project "a direct act of war and aggression against the Lonefighters and all First Nations."

The group participating in the May 26 ceremony included Natives from Saskatchewan, Manitoba, Alberta, B.C., Ontario and Quebec. Marching beside them were non-Natives from religious and environmental organizations.

After holding a news conference, the group drove to a locked gate that barred the entrance to the \$350-million project. A security guard allowed them on to the dam after the marchers agreed not to damage any property.

"You're the one that's damaging things," shouted one Native.

A single drumbeat marked time as the marchers trekked two kilometres on to a causeway that separated the water from a lush green valley.

Once there, Born With A Tooth and several of the Natives performed a pipe ceremony, using a tobacco made from herbs gathered from the nearby hills.

One of the Natives, a bright red bandana tied around his head, chanted while the rest stood with heads bowed as the pipe was lit.

As the group chanted and turned to face each of the four directions, several Natives clambered down a rocky bank to dip their feet in the glistening waters of the Oldman.

At one point, Born With A Tooth took a 2 1/2-month-old infant in his arms and blew smoke into the baby's face as part of the ritual.

One of the group explained the ceremony was to honor the Oldman River and wish it new life.

The Peigans oppose the \$350-million dam, saying it will flood sacred land, damage the environment and destroy their way

of life. The dam is nearly completed and water is already filling its reservoir.

Last summer, the Lonefighters dug a large ditch in an attempt to divert water away from irrigation systems. The RCMP and provincial environment officials intervened and Born With A Tooth was charged and later convicted of pointing a firearm and firing shots during a brief confrontation with authorities at the dam site.

Meanwhile, delegates attending a United Church conference in Lethbridge issued a call May 26 for a federal inquiry into the Oldman Dam confrontation last summer.

And a public probe should examine the show of force mounted by the RCMP at the Lonefighters' camp last fall, said conference delegates in a resolution.

It should also ask why the provincial government did not comply with a stop-work order on the dam issued by federal

officials last year, they said.

The church also wants to know "what degree of commitment to consult with the Peigan band and the band chief was made by the Alberta government and the RCMP before taking action against the Lonefighters Society — and was that honored?"

Earlier Born With A Tooth told a news conference some sort of "direct action" would occur against the dam, but there were no incidents May 26.

Bradley Larocque, a young Native from Regina, shrugged when asked if violence was the Peigan's last resort in their fight to stop the dam.

"We're not going to back down any more. We're tired of being stepped on, trampled on," he said.

The Lonefighters claim support from the Blackfoot Nation, James Bay Cree, Plains Cree, Saulteaux, the Lakota Sioux, Woodland Cree, Salish, Iroquois and Algonquins.

South African chief and Ominayak find much in common

By Amy Santoro
Windspeaker Staff Writer

LUBICON LAKE NATION,
ALTA.

Lubicon Lake Chief Bernard Ominayak shared stories of oppression with a South African chief touring Canadian Native communities.

Pepsey Sebogodi, chief of Braklagte, South Africa spent time in Little Buffalo, 90 km from Peace River, "sharing information and problems they're having and we're having," said Ominayak.

He said he and Pepsey found a great deal of common ground "in the ways they're being treated and not being treated by the government."

Ominayak said both the Canadian and South African governments "have the same set-up

in creating division among peoples. We wonder if maybe Mulroney rules South Africa too.

"The problems seem to be identical. They are problems of oppressed peoples."

In the 1950s, the South African government studied the Canadian way of dealing with Natives before setting up tribal homelands for the majority blacks, said Lawrence Courtoreille, vice-chief of the Assembly of First Nations. Courtoreille helped organize Pepsey's Canadian tour. The goal of the tour is to contribute to the connection between forced removals in South Africa and land-claim issues in Canada.

Pepsey invited Ominayak to visit South Africa but Ominayak said he has no immediate plans to visit the country.

The Lubicon Lake band has been fighting for over 50 years for a land-claim settlement.

News

Historic study uncovers Big Bear's camp

By Diane Parenteau
Windspeaker Correspondent

FROG LAKE RESERVE, ALTA.

A historic study on a proposed Husky Oil pipeline right-of-way that crossed the Frog Lake reserve has led to the discovery of a settlement site and artifacts of national significance.

The area includes the camp of Big Bear, the camp of Ounipoheos (the earliest permanent Native settlement on the reserve) and the early white settlement as they functioned as a single historic unit, representing the transition of the Cree Indians from nomadic hunters to the agricultural reserve life.

The discovery is significant in its relation to the Riel Rebellion and the Resistance of 1885 and as the story of Native people and their last stand as they struggled to retain autonomy and Native rights. It is symbolic also as a monument to the Indian patriot Big Bear, whose 10-year struggle to prevent complete destruction of his people ended with the killing of nine white settlers by members of his band.

The undisturbed locations of these Indian camps were known by members of the Frog Lake band and when Husky Oil began work on the Frog Lake pipeline project that would pass close by, elder Fred Fidler was asked to help in locating them. Frederchuk McCullough and Associates was called in by Husky and together with the help of Fidler, they identified the remains of the locations and discovered a number of artifacts in the process.

"We asked him (Fidler) if he could point out the area," said heritage resources consultant Ed McCullough, who was along on the survey. "It was where his grandfather told him the camp was."

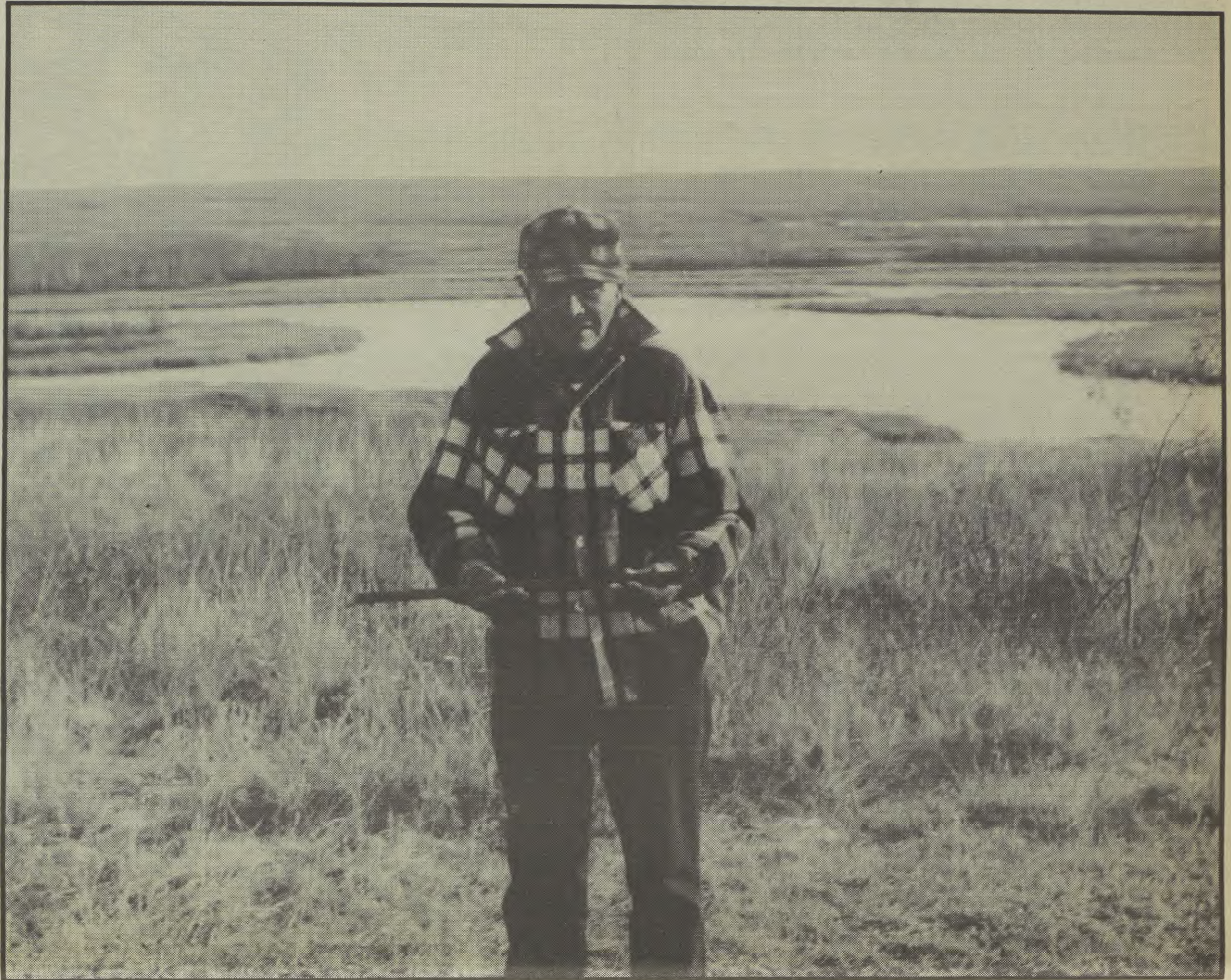
After discussions with Chief Abraham and the Frog Lake council, the pipeline was re-routed. Geographically situated in an area of flat-topped, rolling hills near the north end of Frog Lake the complex remains includes numerous cellar impressions, two cemeteries and a Cree "image," which played a role in Native ceremonies.

"It's really fascinating there were about 30 house pits," said McCullough adding that the camp of Ounipoheos, chief of the Woods Cree, already had log buildings during the winter. "Two cemeteries were found with two graves kind of marked with cement cribbing. Most were just piled with stones.

"The whole settlement is a very historic site."

Frog Lake Coun. Derrick

Camps located where elder's grandfather said they'd be



Fred Fidler at Big Bear's camp, Frog Lake. He is holding a Northwest gun (circa 1850 - 1875).

Quinney sees the find as an opportunity for Indian people to tell their side of history.

"That's history that has been misinterpreted for the last 100 years," said Quinney referring to the Frog Lake Massacre that depicts Indians as cruel savages and the only part of that period in history that has received recognition.

The historically recognized Frog Lake Massacre site, consisting of a stone monument and the graves of the nine white men, was erected by the province in the 1960s.

This however represents only one facet of the site and, according to the Frog Lake Pipeline Historic Study, suggests a white view of the events that transpired at this location.

Artifacts found during the

archaeological survey of the proposed pipeline area include a Northwest musket barrel 23 inches long with the engravings of a seated fox facing left over the initials E.B. which is enclosed in a tombstone outline. This mark was first used in 1821 and appeared on Hudson's Bay Co. trade guns from that date until the end of the 19th century. Further markings indicated the gun was used sometime during the 1850s and later.

A forged iron trade axe head revealed no manufacturer marks but a similar one was recovered from Buffalo Lake Metis settlement with occupation of the site dating between 1872-1878, nearly the same time as the Frog Lake settlement.

A steel wagon strap/stake and a gun flint were undatable as was a comb fragment although it compared to illustrations from an 1897 Sears Roebuck & Co. Catalog.

Other datable artifacts include a Lea and Perrins Worcestershire bottle, a nasal balm medicine bottle fragment, three other pieces of a machine-molded medicine bottle (light purple in color) and an earthenware dish

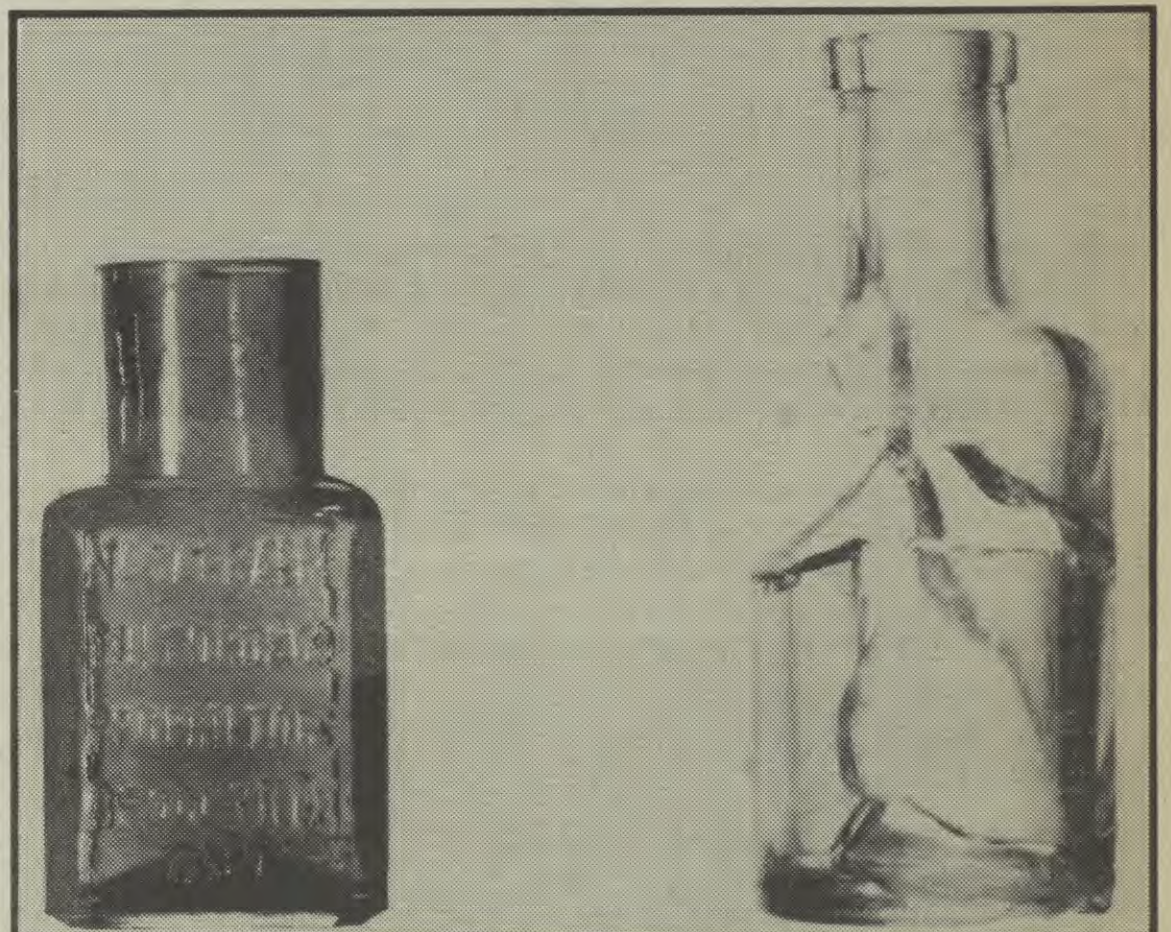
fragment identified as the Copeland's Honeysuckle pattern.

"All of those artifacts neatly date roughly to the time of Big Bear," said McCullough.

The artifacts were brought to the Glenbow Museum in Calgary to be encased in museum

quality display cases courtesy of Husky Oil.

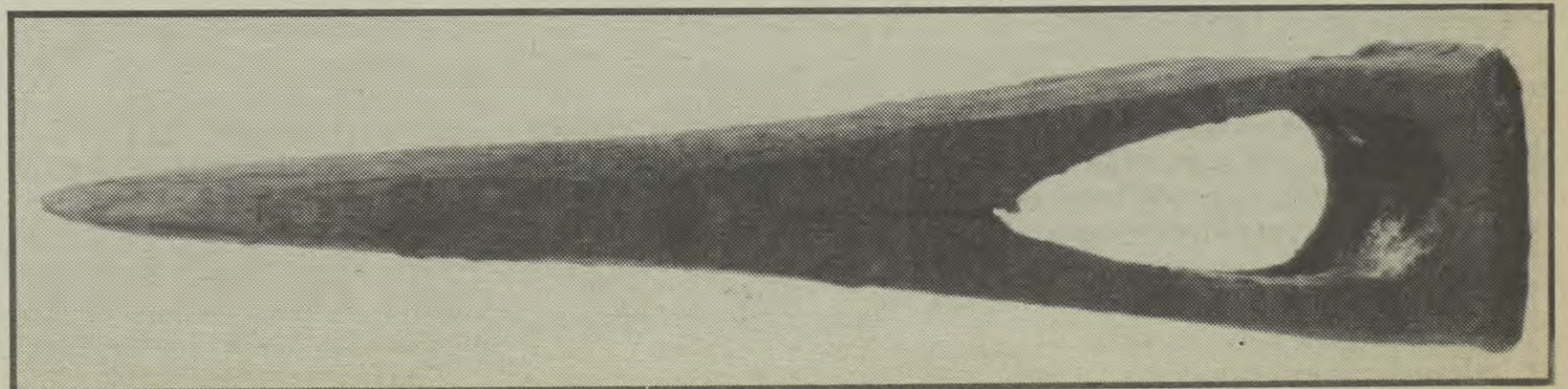
Quinney says when the items are returned to the reserve, they will be displayed in a prominent public place with future plans including the possibility of establishing a post or doing further excavation.



Medicine bottles, on the left is a nasal balm bottle



Chief Big Bear



Forged iron trade axe head

Wind speaker

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Bert Crowfoot, Publisher

Hawks, doves, foxes

May was certainly a mixed bag for Quebec's Mohawks, who have spearheaded the sovereignty fight for Canada's aboriginal people.

A plebiscite ordered by Indian Affairs to resolve the unstable political situation at Kanehsatake seems to have done anything but.

Some members of the community welcome the move towards an elected government while others oppose it. The debate promises to continue, to the disappointment of Ottawa, which wants a quick, simple fix to the Oka/Kanehsatake mess.

But a couple of rapid developments have got to have Kahnawake Mohawk leaders smiling.

A day after a Quebec coroner hinted Mohawks were to blame for shooting Cpl. Marcel Lemay last July 11, the Quebec government announced it would hold public disciplinary hearings into charges of police violence and negligence during the Oka crisis.

The Mohawk response was lukewarm, which seems unwarranted.

That 39 Quebec police officers, including eight of senior rank, face a total of 71 charges as a result of violent confrontations on or near Montreal's Mercier Bridge during last summer's crisis can only be regarded as a triumph.

Andre Malouf, a union spokesman for rank-and-file SQ officers, said he believed it was the first time in the history of the force senior officers faced charges.

Malouf's union, from the outset, has blamed police leadership and the government for authorizing the raid and not planning it more carefully.

Perhaps the Quebec government does have some interest in mending fences with aboriginal people.

This decision could go a long way towards that. But it sure has been a long time coming.

That the decision was announced a day after the coroner's report was released suggests coroner Dr. Paul Dionne worked closely with police. His conclusion — based mainly on police and medical files — the bullet which killed Lemay came from the Mohawk side of the barricade has to be taken with a grain of salt.

Dionne accepted the police statement that on the day of the raid they were not using bullets like the full metal jacket, which felled Lemay. But unofficial reports suggest they in fact were.

Meanwhile, a day after the announcement relating to disciplinary action, Kahnawake Grand Chief Joe Norton met with 11 mayors from the area near his reserve. "If we can develop social and economic harmony with the white communities, we can guarantee the bridges and roads will remain open," he said.

"There's been a de-escalation in our community and we want our white neighbors to know our reserve is safe," he said, noting he had invited the mayors to a giant powwow on the reserve July 13-14.

Feelings have been running high at Kahnawake and nearby Chateaugay since last summer. So this was certainly a surprising and welcome development.

Perhaps the summer will be long, hot and peaceful in the Montreal area.

But the same day Norton met with the mayors Chateaugay MP Ricardo Lopez was named to the Commons aboriginal affairs committee.

That's like throwing a fox among the chickens.

Lopez opposed settling the Kanehsatake land-claim settlement and wanted the army used against Natives last summer. He was enraged the army was so slow in dismantling Mohawk barricades.

"It's a real joke," he said. "It's about time the army moved in to clear the scum off the bridge."

Lopez had also suggested during the Oka crisis that Indians be shipped to Labrador "to have peace and leave us in peace."

Now Lopez says he only dislikes militant Mohawk Warriors.

"The big majority of the Indians I like. They're very nice people, very quiet people. I don't have any problem with that."

Mohawks' opinions of Lopez haven't changed, however.

"Mr. Lopez doesn't realize the injustices Native people face each day. He only promotes more suffering for Native people," said Jerry Etienne, a Kanehsatake band chief.

This ill-considered and ill-timed decision to name Lopez to the committee should be reversed.

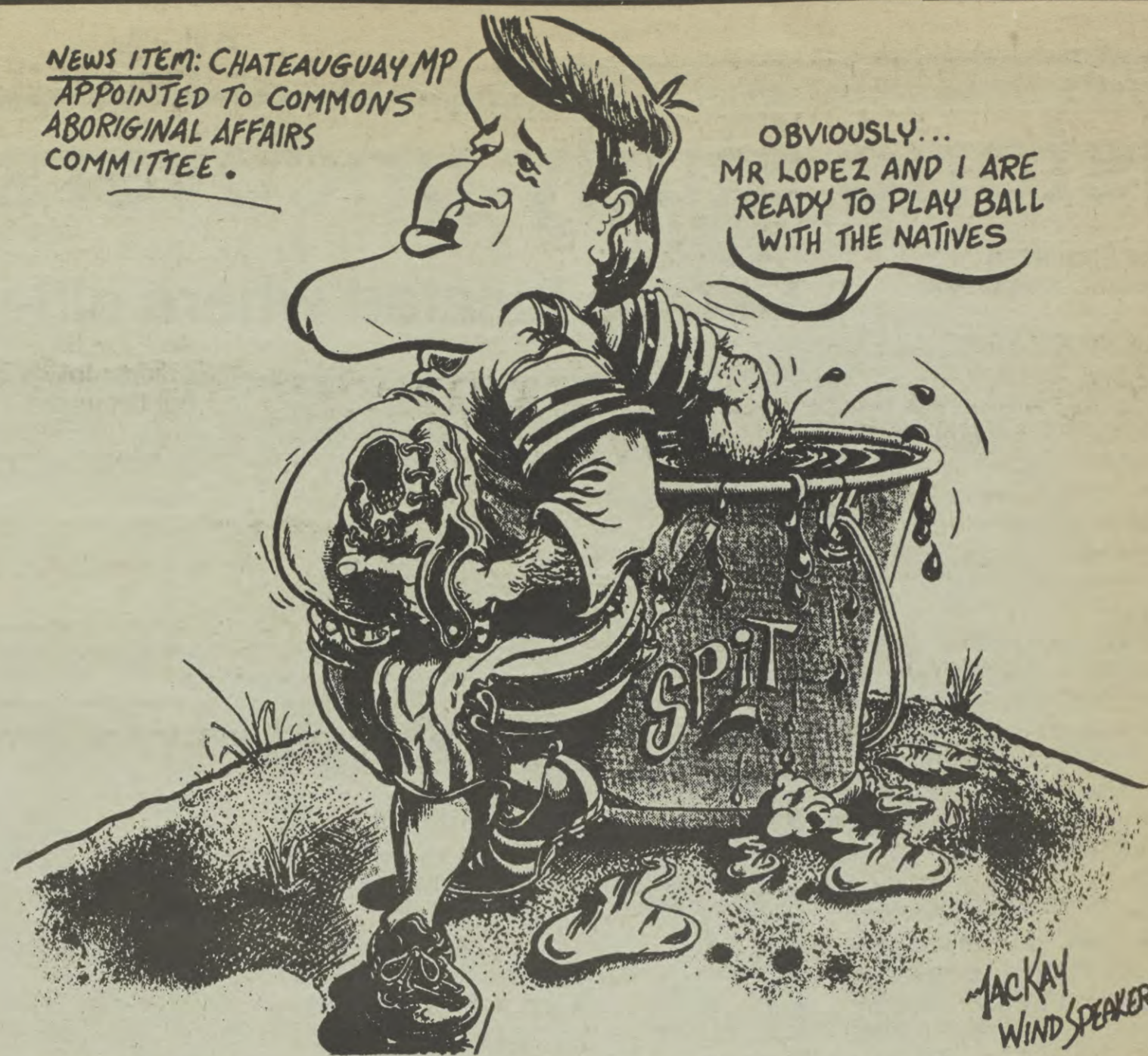
It certainly won't contribute to the apparent healing, which is underway in at least one Mohawk community.

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NEWS ITEM: CHATEAUGAY MP
APPOINTED TO COMMONS
ABORIGINAL AFFAIRS
COMMITTEE.



New leader faces tough times

The first thunders have come.

It's a strong time in Indian country. According to traditional teachings the first thunders are the strongest medicine time of the year. It is now that the elders, who still know and practise the old ways, go out to gather healing herbs. All across North America ancient medicine bundles are opened and there is much ceremony and celebration.

This is the time of renewal and growth. The powers of the earth come alive again and the peoples' circles are revitalized, reinforced and reconnected.

So it's only fitting, I suppose, the country's largest Native political organization should gather to elect a new leader. From June 10-12 at the Winnipeg convention centre, members of the Assembly of First Nations will gather to pass on the headdress of national chief.

George Erasmus steps down as leader and a contingent of aspirants from all regions and many aboriginal nations will challenge each other for the top rung on the AFN ladder.

Erasmus was a good leader. During times of turmoil and conflict he maintained a strong, visible presence. He was able to turn the AFN around on its heels after the financial debacle left him by his predecessors. He forged a solid degree of unity between divisive factions. And he left an indelible image in the minds of mainstream Canadians:

Bill Mackay, Cartoonist

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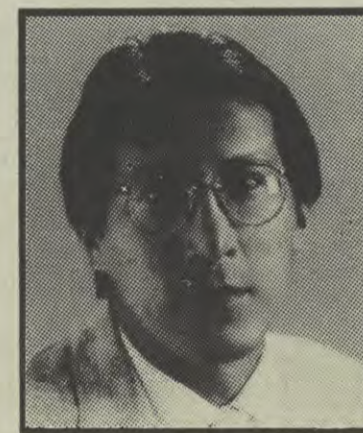
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**RICHARD
WAGAMESE**

the image of the articulate, proud and courageous Native politician.

Prior to 1983, when the Indians went prime-time with coverage of the initial round of first ministers' constitutional talks, the words Native and politician were almost oxymoronic in the living rooms of Canada. That coverage presented, for the first time, a Native political presence that was educated, enlightened, flamboyant and passionate.

During the following two rounds of talks, Native politicians virtually stole the show from their federal and provincial counterparts. Suddenly, their claims and grievances were granted credence by their very eloquence. With the washout of negotiations in 1987, Native politicians and their objectives faded from TV screens only to resurface as passionate and articulate as ever with the escalation of the Oka conflict.

No longer are they virtual unknowns. Erasmus, Matthew Coon Come of the Quebec Crees, Bill Wilson of B.C., Ovide Mercredi of Manitoba and Mike Mitchell of the Akwesasne Mohawks, among others, have grabbed and held the national spotlight through times of negotiation and crisis since '87. And they have emerged as proud examples of Native Canada.

It's important the process of electing a national chief of the assembly, particularly at this time of renewal in Indian country, is accomplished with dignity and solidarity, because there are various degrees of philosophical and ideological differences within the AFN and Native communities themselves. Where one school of thought, for example, would concentrate energies on restructuring, re-evaluating and strengthening the fractured relationship between Indian nations and government, another would concentrate on

dealing with the ineffectualities of the Indian Act.

There are other areas too. That there are so many Indian bands in varying degrees of economic and social decay makes for a crowded agenda. Priorities are set through internal wrestling, something observers of non-Native politics can see as common ground.

The assembly needs to create its own PR in Winnipeg. With both CBC Newsworld and The Journal expressing early interest in extended coverage of the three-day event, the onus is on the organizers to present an earnest, dedicated electorate to the Canadian public. The media is becoming steadily more informed and interested in Native politics and the stage is set for a big push into the conscience of Canada. But the onus is on the assembly.

And it's damn important. With the coming summer, discontent among Native groups across the country threatens to spill over into barricades and perhaps more Oka-like militancy. The promised royal commission hasn't exactly spread waves of optimism among Indians and, despite a letter of support from 11 chiefs for Indian Affairs Minister Tom Siddon, most regard the minister's office as ignorant and ineffectual. Change is the operative word.

The first thunders have come. Hopefully the AFN electorate will connect to this time of renewal and work by choosing a worthy leader. Hopefully they will remember the traditional concept of the qualities of a good chief: Those are, in no particular order: honesty, setting a good example for the people, speaking well for them and always representing them well.

EAGLE FEATHERS: to AFN vice-chief Lawrence Courtoreille for his friendship, guidance and loyalty.

Your Opinion

Spiritual rights of inmates must be recognized

Dear Editor:

Over the last decade or so aboriginal people have been trying to exercise their cultural and spiritual rights while confined to federal and provincial institutions. This whole process involving aboriginal prisoners across Canada seems to be more of a problem for prison administrators than they would like to acknowledge. In principle the idea of aboriginal prisoners practising their aboriginal rights seems to be intact. However in practical situations, an increasing number of aboriginal voices are now expressing the difficulties they are experiencing while applying themselves to their traditional undertakings.

The conventional argument used against many of us when we attempt to address our inherent rights stresses the lack of education the non-aboriginal people feel they have towards our traditional ways. This argument has been used far too long. In both the federal and provincial judicial systems a tremendous amount of money has been spent to educate non-aboriginal prison personnel in aboriginal offender customs. Why would the governments allow money to be spent when everyone simply ignores what they have learned?

Measures have been taken across Canada by different Native sister/brotherhood organizations to assist in the education process. This idea was rejected by regional administrators because it was felt most prison staff would not want to listen to the aboriginal prisoners. Many of us became acquainted with several different non-aboriginal religions and we extended our respect towards these practices while we were involved. Now when aboriginal people wish to regain their spiritual ancestral rites, the respect factor seems one-sided.

Another situation currently being imposed upon the aboriginal expression in prisons is the practice of placing aboriginal spirituality under contract to local organizations. There is no justification in placing aboriginal spirituality under contract. For that matter, no religious practice should be placed under contract. We do not hear stories of chaplains refusing to administer theological reasoning because their contract is invalid. In prison environments if you are an aboriginal prisoner, you may have come across this situation more than once. Regional administrators do not recognize the discourteous element that contract negotiations can have on aboriginal spirituality. Their primary concerns are related to which organization submits the best contract proposal. The religious aspect is completely ignored while the economic factors become more significant.

Some organizations fortunate enough to successfully attain the contracts are non-aboriginal. This in itself creates more problems for the prisoners and their administrators. There have been many instances when non-aboriginal organizations have been awarded contracts but have been unable to provide the proper services. When this happens both sides lose. The prisoners will not co-operate with non-aboriginal contractors and if this happens, the contractor will refuse to work within the respective prison. In instances like this, the aboriginal prisoners lobby together as well as they can and try and find respected elders who

will donate their time to work with the brotherhood organizations. Many times the brotherhood organizations will donate funds to cover the costs of travel. This is common throughout the separate regions and if it were not for the elders, many aboriginal prisoners today would still be lost in the past.

Aboriginal prisoners must continue their efforts at retain-

ing the traditional rituals they are legally entitled to. Eliminating the ignorant factor towards our beliefs will not occur overnight. We have to be objective in our endeavors because history tells us aboriginal people have been suppressed for hundreds of years. Moreover, we have to remain respectful towards our spiritual and cultural ideals even if the subservient manner per-

sists. Encouraging each region's administrative body to recognize our distinct differences will only emerge if we unite in our continuing struggle. Our national strength in these endeavors will naturally express itself when aboriginal prisoners realize society is still defending itself from the aboriginal rejuvenating experience. The path to complete aboriginal self-deter-

mination will not only be expressed in society, it has to include Canada's federal and provincial prisons. Society can hardly ignore our voices because we are many...too many...in looking out."

Davey Maurice,
William Head Institution
Victoria, B.C.

The world has lost a gifted man

Dear Editor:

I was saddened to read Albert Lightning recently passed away. My condolences go out to the Lightning family, the residents of Hobbema and others who had the opportunity to meet this wonderful human being. The world has lost an exceptionally gifted man of wisdom, medicine and love for his people and Mother Earth.

I first met Buffalo Child Lightning in 1987 when my family arranged for him to come to Vancouver, B.C. to give medicine to my girlfriend, who at the time was in the hospital from a very serious accident. She was hit by a car and suffered severe brain damage and was in a wheelchair as a result.

I met Buffalo Child at the airport and brought him home to my apartment. Upon our arrival at my place I offered him some tobacco and asked him if he could give Anne some help to overcome her injuries. He told me there was little he could do about restoring her mental capacity, but would help her walk again and discard her wheelchair.

While administering his medicine to Anne over a four-day period I had the chance to get to know this beautiful man. His wisdom and compassion was in great abundance, of which he shared with me.

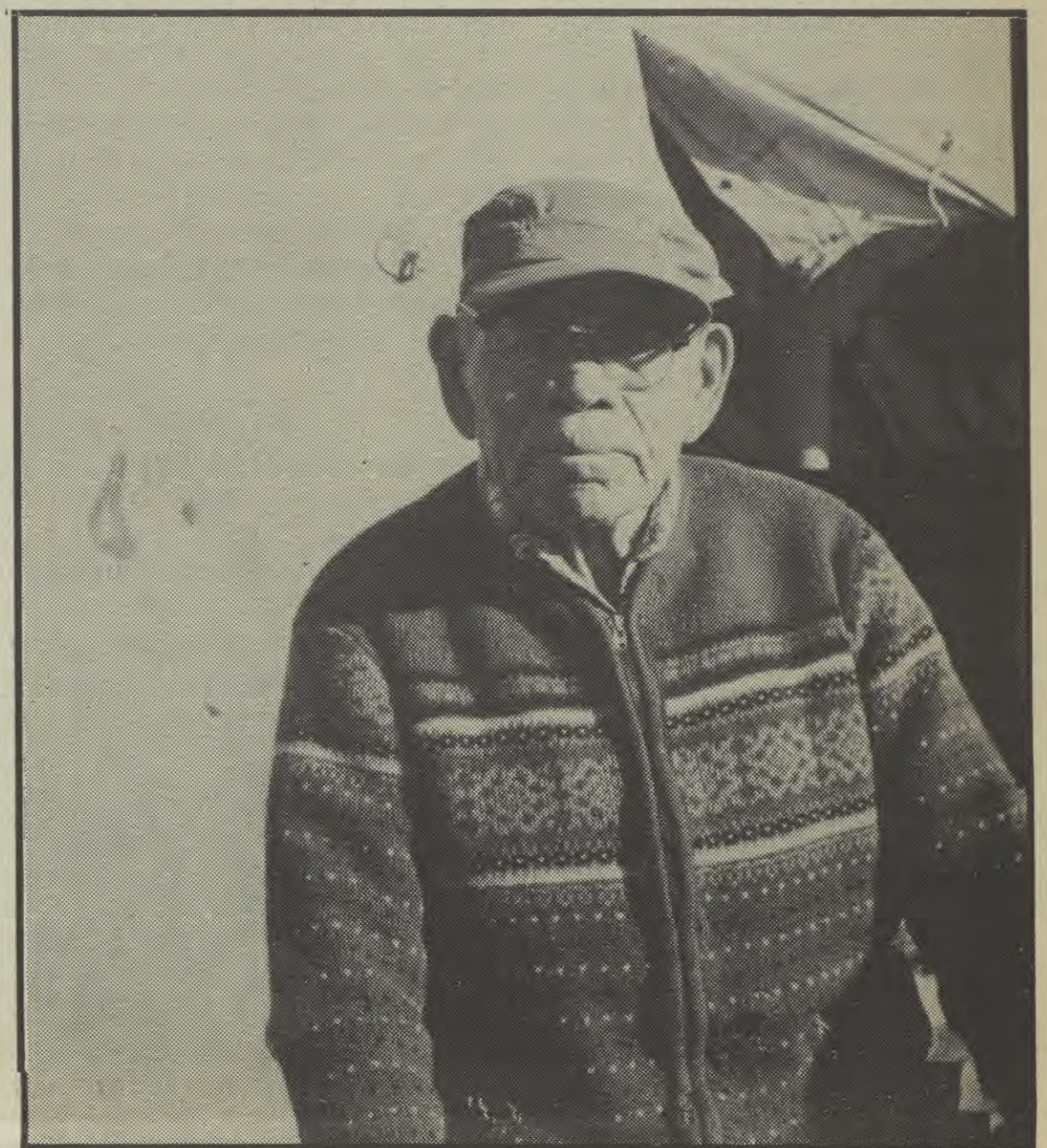
Before he left to go home he left a braid of sweetgrass and instructions that Anne and I smudge with it. He said I should pray for good things to happen.

I never saw him again until last year when I visited him at his home. I asked him how I might be able to help save the buffalo up north. Once again, he imparted his wisdom to me as well as his visions for the future.

Before I left his home, I told him Anne was now walking with a cane and didn't use a wheelchair anymore. He looked at me as if he had already known it to be true.

The world has lost a truly gifted man, but his spirit will always carry on with those he touched. I miss him already just knowing he's not here with us on this earth. But I know he has left me with a beautiful gift. That gift is faith.

Kevin J. Ward, Edmonton



Dianne Meili

Albert Lightning

Church adding insult to injury

Dear Editor:

I speak out on behalf of adults who are socially-maladjusted, emotional basket cases because they were sexually abused as children by priests of the Roman Catholic church. Unfortunately, a public dredging up of this repugnant social ill is necessary

because the Catholic church, while claiming to be ready to help heal the psychological horrors resulting from the misdeeds of its miscreant priests, is actually perpetuating its victims' injurious misery by denying and attempting to cover up the abuse. At least those who were sexually abused by people not of the

clergy can turn to God for consolation. We find this most difficult when those who purport themselves to be God's chosen representatives on earth are engaging in denying and covering up the truth.

I was sexually abused by a priest in the Catholic church at Greenwood Air Force Base in Nova Scotia when I was four-years-old. After the Conference of Catholic Bishops Committee on Sexual Abuse by the Clergy issued its report, I heard a bishop on TV say all allegations of abuse would be investigated. I wrote them asking for help. In the meantime I availed myself of a Catholic social worker for psychological treatment. It was her learned opinion my grievous psychological injuries were a result of inadequate and/or faulty parental upbringing.

I often wonder if the offending priest (who was supposedly banished to a monastery in Quebec) is today a bishop because of the church's determination to ignore or trivialize my complaint. Maybe they feel it is OK for the odd deviant priest to sexually abuse the occasional altar boy, but they don't want

people hearing of four-year-old children being so abused. I hate to stigmatize members of my family by going public, but I cannot in good conscience remain silent while the Catholic church, in its understandable attempt to engage in damage control, writes off some of its victims as "lost souls" merely because some of its offending priests now occupy positions of power within the Catholic hierarchy.

People who were sexually abused as children by priests grow up to be chronically depressed, suicidal, antisocial, alienated, drug addicts, alcoholic, extremely violent and hating God. Without proper treatment, some become perpetrators of the same abuse; others become cold-blooded murderers. We need, and deserve help. Help us to stop pouring our poison back into society. God, and society willing, many of us can be helped to become relatively "normal" members of society.

Gordon Robert Dumont
Prince Albert, Sask.

School of wisdom linked with Maoris

Dear Editor:

The School of Wisdom to which our group belongs is now linked with the Maori School of the Warrior. It was a historic event which took place at our recent spiritual retreat in New Zealand. For the first time in history Maori warriors, through our spiritual teacher and their spiritual leader, now have a common connection between the two schools. It's historic because for 200 years the Maoris have been told their religion is rubbish.

Now it seems the inner school will be opened up and the teachings will be for anyone seeking spiritual truth. We have the whole event on video. It can only be seen at our lodge and retreat centre south of Stony Plain.

This event will lead to a rippling effect for all indigenous peoples. Our spiritual school envisions a greater linkage between the two teachings.

Our school is based on love, wisdom and the energy of the feminine, creative side of our Creator. This 4th ray energy stream is becoming stronger so that which is good, beautiful and true will become the New Age Energy. Our function is to produce harmony and beauty and work with vibration through the power of sound, light and color.

The warrior school, a more masculine energy, will now work in harmony with the feminine creative energy. When these two energies unite within us, then we have peace in the outside world and within ourselves.

Eileen Patterson
Edmonton Beach, Alta.

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?

Get out there and enjoy powwow summer

Hi! And now it's powwow time! Yes, people all across the country are checking the oil in their trucks, vans and roadmaster trailers, preparing to hit the powwow trail.

And so Droppin' In thought we'd run this shot of the Crazy Hoss Band, who as you see are also preparing for powwow time!

I really don't know what you'd call their music, possibly contemporary powwow music???

Anyway, what an imagination Lorne Bruce has. Great stuff Lorne.

Yes summer is fast approaching and I can almost hear those callers, "Ya all get ready for the grand opening now, ya heah." Or is that rodeo?

CALGARY: He plans to take off from the North Saskatchewan River right here in our fair city of

Edmonton and Stephen Wuttunee plans to make it to Quebec by canoe in about four months!

But why Stephen, why?

Stephen is 20-years-old and he says it is always a trip he wanted to make. But then, I remember when he was going to live on a trapline for one year. Like his father, Winston Wuttunee, Stephen is also filled with adventure for the wild outdoors.

Stephen leaves June 8 and he says he's hoping to sell some of his own Indian art and leather goods along his route to pay for his cross-country trip. We'll let you know more about Stephen's trip in the next issue.

STAND OFF: So how was your holiday to the states, Kathy Brewer?

Kathy has always been helpful with news for our paper from our southern brothers and sisters and we appreciate this Kathy.

And I understand you were to Mount Rushmore, to Pine Ridge and to the site of Custer's last stand at the Little Big Horn?

"If you've never visited these places Rocky, you don't know what you're missing," says Kathy. (I never have. Oops).

And Kathy says a grand opening for a new drop-in centre officially happened June 7. Yeah! Just what every community needs.

Kathy says now the senior citizens of the community and other people will have a place to play cards, have coffee and visit.

Thanks for the news Kathy. **SLAVE LAKE:** Where are you Sonny St. Jean?

Peggy Roberts, the executive director of the Slave Lake Friendship Centre is 'looking to booking' the Fourth Generation band for its upcoming cultural days. Give Peggy a call at 849-3039.



Droppin' In By Rocky Woodward

EDMONTON: Isn't this a great picture! There stands Municipal Affairs' Cliff Superneault and fashion clothes designer Pat Piche. This photo was taken just after Pat was awarded one of Cliff's many stone sculptures for her part in making the evening's entertainment (a fashion show)

at the recent Indian Economic Development Conference held in Edmonton a success.

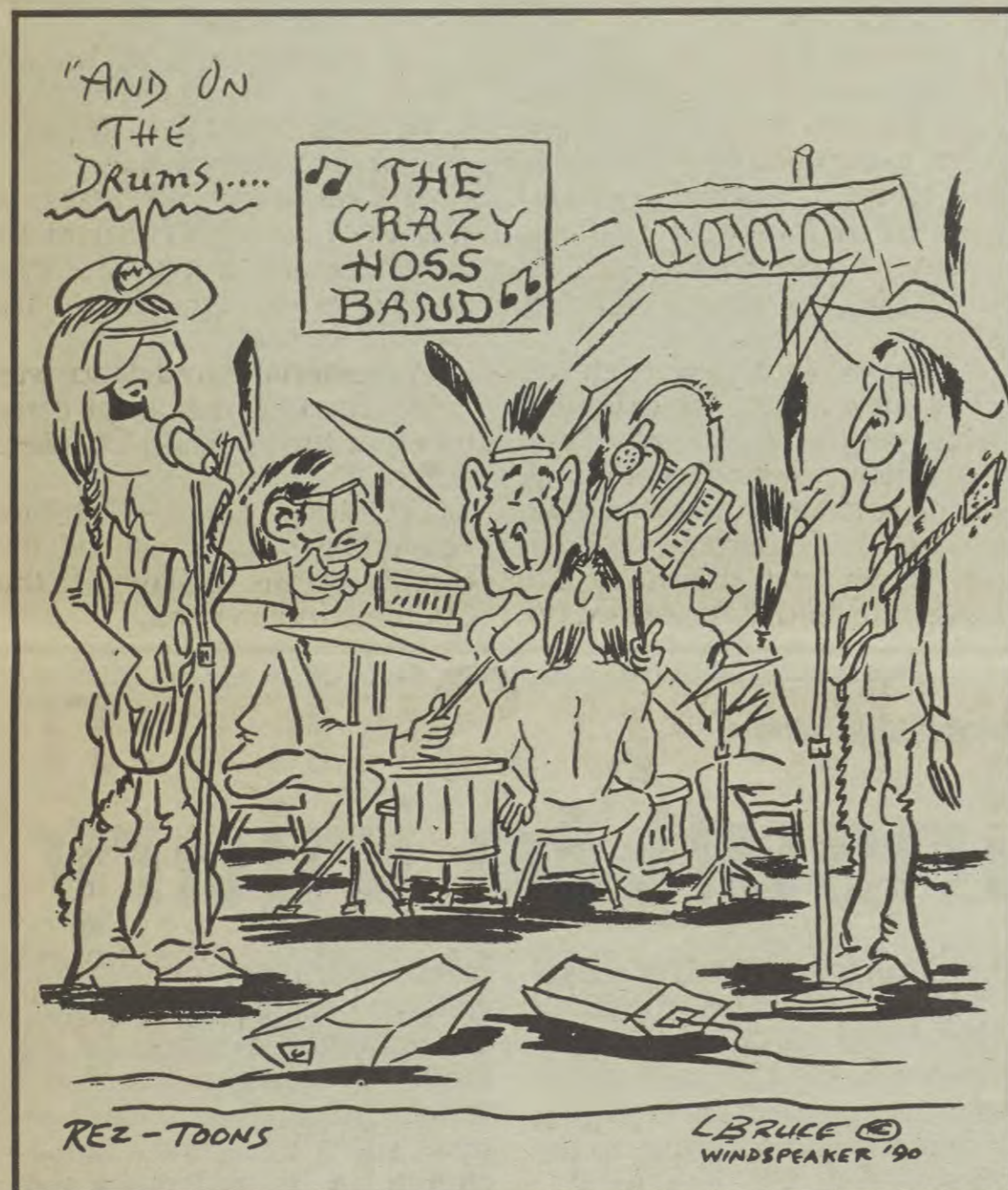
Once again, congratulations Pat.

DROPPIN' IN: That's it. So now, get out there and enjoy powwow summer.



Pat Piche and Cliff Superneault

Rocky Woodward



Paddling his own canoe

Calgarian Stephen Wuttunee will spend the next few months on the river on his latest adventure.

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE JUNE 21ST ISSUE, PLEASE CALL KAREN BEFORE NOON WED., JUNE 12TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

POUNDMAKER SOBER DANCE; last Saturday of each month; Poundmaker Lodge, St. Albert, AB.
CO-ED VOLLEYBALL; Monday & Wednesday; 7-9 p.m.; Kikinahk Friendship Centre Gym; La Ronge, SK.
C.N.F.C. BOXING & FIRM-UP; Mon., Wed. & Fri. from 6:30 - 9 p.m.; Westmount Jr. High School, 11125 - 131 St.; Edm., AB.
OLD TIME SOBER DANCE; monthly; sponsored by C.N.F.C.; Edmonton, AB.
SOUP AND BANNOCK; every 2nd Friday; NAPI Friendship Centre, Pincher Creek, AB.
MOTHER EARTH'S PEOPLE INTERNATIONAL POWWOW; June 14 - 16; sponsored by the Aboriginal Cultural Society Inc.; Winnipeg, MB.

EDMONTON EAGLES MODIFIED CO-ED SOFTBALL TOURNEY; June 15 & 16; Colchester Diamonds (23rd Ave. E. across Hwy. 14), Edmonton, AB.
ABORIGINAL ART & CRAFT SALE / EXHIBITION; June 15 - 20; The Forks Historical Site; Winnipeg, Manitoba.
INTERNATIONAL ENVIRONMENTAL SYMPOSIUM; June 17 - 21; presented by Aboriginal Cultural Society Inc.; Winnipeg, MB.
FIRST NATIONAL CONFERENCE ON RESIDENTIAL SCHOOLS; June 17 - 21; sponsored by Cariboo Tribal Council (Williams Lake, BC); at Hotel Vancouver, Vancouver, BC.
SAKIMAY POWWOW; June 21 - 23; Sakimay Reserve; Saskatchewan.
ROBERT & WILFRED PAUL MEMORIAL CO-ED MODIFIED SLOW PITCH TOURNAMENT; June 22 & 23; Elk Point, AB.
5TH ANNUAL 10K ROAD RACE & 3K FAMILY FUN RUN; June 23; Strathcona Athletic Park, 99 Colwill Blvd, Sherwood Park, AB.
TENT MEETINGS GOSPEL REVIVAL; June 26 - July 7; Gift Lake, AB.
3RD ANNUAL TREATY SIX

FORUM; June 25 - 27; Saddle Lake Reserve, AB.
SADDLE LAKE POWWOW; June 27 - 30; Saddle Lake, Alberta.
POUNDMAKER LODGE POWWOW; June 28, 29 & 30; Poundmaker Lodge, St. Albert, AB.
3RD ANNUAL HERMAN MEDICINE CRANE MEMORIAL TOURNEY, SLOW PITCH CO-ED; June 28 - 29; Standoff Ball Diamonds, Standoff, AB.
KINISTIN POWWOW; June 29 - July 1; Saskatchewan.
"OTEENOW" GOES COUNTRY CANADA DAY JAMBOREE; June 29, 30, July 1; Buffalo Lake Metis Settlement, AB.
JULY 4TH POWWOW; July 4, 5 & 6; Fuji Park, south of Carson City, Nevada.

"FIRST EVER SCUBA CAMP IN ALBERTA; July 14 - 19, 21 - 26; sponsored by Scuba Schools International, Alberta Advanced Education; Jasper National Park, AB.
HEALING OURSELVES & MOTHER EARTH; July 19 - 26; University of Lethbridge, AB.
INDIAN JUSTICE SYMPOSIUM; June 27 - 28; Mayfield Inn (16615 - 109 Ave.), Edmonton, AB.
SHORT COURSE FOR PRINCIPALS OF FIRST NATIONS SCHOOLS; July 29 - August 2; University of British Columbia; Vancouver, BC.
1991 CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP; August 2 - 4; Ohsweken Ball Park, Six Nations Reserve, Ontario.

Indian Country Community Events



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News

Sunchild chief honored at memorial ceremony

By Rocky Woodward
Windspeaker Staff Writer

SUNCHILD RESERVE, ALTA.

The Sunchild Cree band near Rocky Mountain House was one of the last Indian bands in Alberta to sign a treaty with the Canadian government. Just recently the people of the Sunchild reserve honored one of their leaders, Chief Louis Sunchild, who was greatly responsible for the signing of the treaty.

For years Sunchild and his Cree people lived in the vicinity of the Baptiste River, deep in the foothills of the Rocky Mountains. At one time they even refused to accept treaty, but then in 1936 Sunchild handed a petition over to Indian agent Henry Stelfox, requesting land for his non-treaty people.

Sunchild was said to be a man of vision. He knew it was important to establish a home for his people before it was taken up by farmers, ranchers and big business.

Eight years later on May 24, 1944, history was made when Sunchild and two of his counselors, Jim Redcalf and Jim Yelloweyes, signed Treaty 6 on behalf of the Rocky Mountain Cree people.

"He had a vision for his people. He wanted a home so future generations would be able to survive and live in their traditional way," said the grandson of Sunchild, Robert Whitecalf.

"Sunchild picked this place,



Rocky Woodward

O'Chiese Chief Carolyn Beaverbones and Sunchild Chief Harry Goodrunning

close enough to the outside world to educate our children and far enough away so we could keep our traditions. I am honored to pay tribute to a great leader," added Sunchild reserve

Chief Harry Good Running. Sunchild passed away Jan. 25, 1990. A monument in honor of the leader was erected on a hill overlooking the Baptiste River and the gravesite of

Sunchild. Whitecalf was addressing a gathering of government officials, RCMP and Indian leaders attending a memorial ceremony for the late Sunchild.

"My uncle always said, 'Don't say anything to anyone unless you have something good to say,'" Whitecalf said.

Sunchild was very well known by the people of the area and many times he would visit his friends at Rocky Mountain House.

"My father was a great friend of Louis. We called on Louis many times for advice. He was always there for us. When I was a little girl Louis visited our house many times," commented Native friendship centre worker Irish Schenk.

"Years ago our people used to roam freely and live where they wanted to. But Sunchild saw it all coming to an end. Overpopulation, roads to cut trees and he knew he had to make a home for his loved ones.

"He used to preach to the young ones to remember who they are and where they come from, to be proud they were Indians. I respect Louis Sunchild and I respect the language I'm using, our own tongue," elder Tom Big Child said in Cree to the gathering.

"Our forefathers were clever. They knew we must co-exist with white people while never losing our identity, that of sharing, caring and protecting our own people. It's important we teach our young what the elders, like Louis Sunchild, have passed on.

To maintain our survival, our traditions and culture.

"The first nations of this country have a responsibility to continue our struggle for the survival of our nation," IAA president Regena Crowchild stressed at the gathering.

Red Deer RCMP Insp. Dennis Massey attended the ceremony with Staff Sgt. Mel Taylor on behalf of the Crown. But he said the real reason they were there was out of respect.

"Respect for the young and the old of Sunchild reserve and out of respect for Louis Sunchild and what he did for his people," Massey said to applause from the crowd.

Also attending the ceremony were the daughters of the late Henry Stelfox, Hilda (Bubbles) Jameson and Helen Zander.

"Louis and Henry were great friends. My father had great respect for Louis and Native people," said Jameson.

Norm Brennand of Indian Affairs told the crowd nothing is more important than defining what treaty means today.

"Indian people were here first and now the government of Canada wants to recognize that fact by redefining what treaty means," he said.

A memorial round dance was held after the memorial ceremony at the Sunchild-O'Chiese school.

O'Chiese Chief Caroline Beaverbones also attended the ceremony on behalf of the O'Chiese Indian band.

Wilson decries lobby to keep Siddon

By Amy Santoro
Windspeaker Staff Writer

OTTAWA

Bill Wilson disapproves of tactics used by several Indian chiefs to keep Indian Affairs Minister Tom Siddon in his position prior to a recent cabinet shuffle.

Wilson, Assembly of First Nations regional chief from B.C., said he's not pleased with the "backroom massaging" techniques used by the chiefs to keep Siddon in his post.

Wilson said he's suspicious of the lobby effort. "This kind of politicking may well be designed to simply get more government grants."

Wilson advocates getting "rid of Indian Affairs."

But Neil Sterritt said he's pleased Siddon survived the April 21 cabinet shuffle.

In order to maintain continuity within the department "it's important to keep Siddon in because he's sincere in his ef-

forts," said Sterritt.

Sterritt, a hereditary chief of the Gitksan Nation, is one of a dozen chiefs who lobbied to keep Siddon as Indian Affairs minister.

Sterritt signed a letter to Norman Spector, Prime Minister Brian Mulroney's chief of staff, asking Siddon and junior Indian Affairs minister Shirley Martin keep their jobs.

"Siddon is prepared to make a commitment to Native people and get the prime minister to commit," Sterritt told *Windspeaker* in a telephone interview from his Ottawa office where he serves as a liaison between the government and the Gitksan and Wet'suwet'en.

But Georges Erasmus, grand chief of the Assembly of First Nations, said there were times when ministers were transferred just as some progress was being made. But this time the situation is the opposite, he said.

"Of all the ministers that have been in office in the last six years, the one individual that should

have been moved I think was Tom Siddon. I think his skills in dealing with people are so lacking he can't comprehend what's going on."

Sterritt does admit Siddon has "made a few mistakes" but over-

all his performance has been acceptable.

Despite being pleased with Siddon's performance Sterritt said he doesn't expect any great strides to be made in Indian Affairs since "you'd have to change

the whole cabinet to do that."

Martin lost her post in the shuffle. Both Wilson and Sterritt are competing for head of the AFN. Four other candidates will vie for the post June 11 in Winnipeg.

Electoral reform could give aboriginals more clout

By Amy Santoro
Windspeaker Staff Writer

OTTAWA

Aboriginals could have more political clout if a proposal for electoral reform is accepted.

The Committee for Aboriginal Reform is looking to create aboriginal electoral districts within a reformed electoral system.

The proposal calls for 3 per cent of the House of Commons to be aboriginal members. Aboriginals make up 3.6 per cent of Canada's total population.

The committee, made up of current and former aboriginal MPs, proposes the aboriginal electoral districts overlay the federal districts within a province.

Under this scheme, aboriginals choose to vote either in aboriginal electoral districts or in the electoral districts they live in.

"Aboriginal voters would elect members of Parliament who would represent them and be accountable directly to them through the electoral process," states the proposal.

The committee will present its proposal to the Royal Commission on Electoral Reform after consulting with aboriginals.

"Our proposal is designed to correct discrimination in the electoral system, which has effectively

excluded aboriginal members in most parts of Canada," said Senator Len Marchand, a committee member.

Under the current system provinces are assigned seats in proportion to their share of the Canadian population.

Only a dozen self-identified aboriginals have been elected to more than 10,000 seats in all elections since Confederation, said the committee.

Since aboriginal people are dispersed, they don't constitute a majority or significant minority anywhere except in the Northwest Territories.

Aboriginal electoral districts will be included in a province's total number of seats so no province will gain seats in the House of Commons under the proposal.

Candidates running in the proposed aboriginal districts would run under a recognized political party or as an independent.

Marchand warns aboriginal electoral districts "are not a substitute for self-government. Electoral reform must proceed on the basis it will be without prejudice to the aboriginal title and treaty rights of the aboriginal people of Canada."

Along with Marchand, Willie Littlechild, MP for Wetaskiwin, Gene Rheaume, former MP for the Northwest Territories, Jack Anawak, MP for Nunatsiag and Ethel Blondin, MP for Western Arctic, are also committee members.

IN BRIEF

Flood damage pegged at \$30,000

DRIFTPILE — Heavy rain in the Driftpile area recently caused \$30,000 worth of flood damage, says J.R. Giroux, manager of the Driftpile Indian band. No houses or community buildings were damaged but 96 of the reserve's 500 residents were evacuated.

Siksika Nation sues province and feds

SIKSIKA NATION — The Siksika Nation Tribal council is taking the federal and Alberta governments to court for \$2.23 million. Chief Strater Crowfoot says the governments have unjustly denied his people the right to advanced education by refusing to adequately fund a college on the reserve. The reserve, near Gleichen, has a population of about 3,200.

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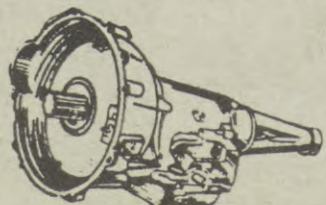
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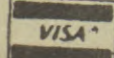


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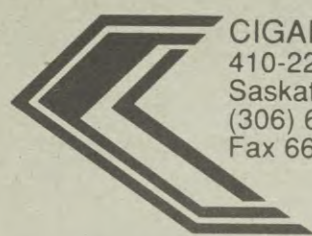
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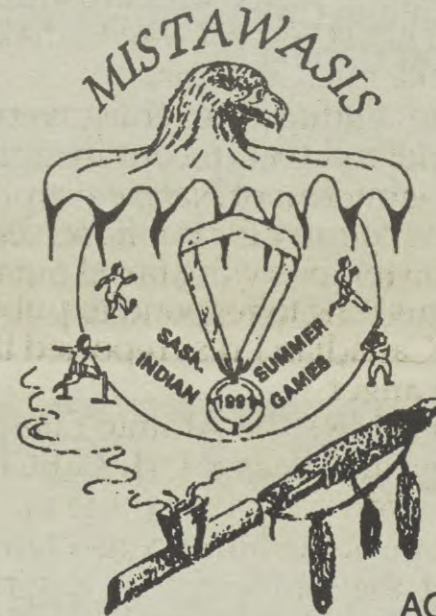
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 Daryl Watson



CHIEF: Noel Daniels
 COUNCILLORS:
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 Gladys Johnston
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 Irvin Johnstone
 Pat Johnstone
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 — Entertainment Nightly
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 — Security

Technical package pertaining to games will be available after May 15, 1991.

OFFICIATING: Sask. Sports — Track & Field
 Sask. Soccer Association — Soccer

Sask. Fastball Association — Fastball
 Sask. Volleyball Association — Volleyball

SASKATOON DISTRICT TRIBAL COUNCIL BANDS
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Saskatchewan

URANIUM: It has industry 'close to meltdown'

By Felix Atencio-Gonzales
Contributing Writer

A recently released film about Canada's uranium mining industry that has provoked a passionate response — both positive and negative — is being readied for export overseas. The 48-minute film, warmly welcomed by Natives and environmental groups, has refuelled the debate about nuclear power in the country as well as the debate about the role of the venerable National Film Board of Canada, which produced it.

The politically sensitive documentary, called simply *Uranium*, underwent intense scrutiny by lawyers and scientists before being released. That didn't shelter it from Canada's nuclear industry, which has denounced it as "a piece of misleading propaganda which should never have been paid for with taxpayers' money." The town of Elliot Lake, which used to bill itself the uranium capital of the world, has even asked the NFB for compensation for damage to its reputation.

But the film's director Magnus Isacsson, who emigrated to Canada from Sweden 22 years ago, makes no apologies. "The nuclear industry has had a multimillion dollar campaign going on in the press and on TV telling people the nuclear industry is clean. Well the people in my film — trappers, mine workers and farmers — don't have any millions to spend on advertising campaigns. But they have an important story to tell."

In fact, the film with charged hard data, emotions, some dramatic and breathtaking photography, features Natives and non-Natives as victims of uranium mines. Among them a soft-voiced Ojibwa Indian, Albert Oskaboose, from Serpent River, Ontario, who reminded us in a sad tone uranium is not the first form of resource development to hurt his people: "First the white man came and trapped all the mink and otter and beaver, then they came back for the trees and all we had left were the rocks. Then the s.o.b.s came back for the rocks."

In another intense and beautifully photographed scene, George Blondin, a Dene chief from Great Bear Lake in the Northwest Territories, who worked at Port Radium, Canada's first uranium mine, relates a legend. It is about some men who made a log-shaped object out of the rock and put it on a bird which dropped it on other people, far away, on people who looked just like Indians. Legend became reality during the Second World War when uranium from the same mine was used to make bombs which were dropped on Hiroshima and Nagasaki. And the film points out there still is no way to make sure Canadian uranium isn't used to make nuclear arms.

The launch of the film set off a flurry of activities in several government departments which felt obliged to defend their record in regulating uranium mining and protecting the interest of Native people. As the film-makers went on tour across the country for public screenings, departmental and interdepartmental memos were faxed out to various government offices telling officials how to respond to public criticism and questions from the media. Canadian Press reported the industry was "close to meltdown" with anger.

In fact, Energy Mines and Resources (EMR), the Atomic Energy Control Board (AECB), Atomic Energy of Canada Ltd. (AECL), Indian Affairs and a legion of uranium companies were quite upset by the film. According to Jim Harding, one of the film's consultants, and head of Prairie Justice Research at the University of Regina, "EMR, AECB and AECL spent \$20 million on pro-nuclear promotion campaigns, underway since 1987." He said Indian Affairs is also concerned with being "depicted badly as protector of Natives."

In sharp contrast to industry and government attacks, Native people and groups concerned with the environment and peace issues praised the film.

Canada's leading environmental scientist David Suzuki called it "a horrifying story that should outrage every thoughtful Canadian." Major Canadian newspapers published laudatory reviews. *Le Droit* billed it "a harpoon against pollution" and *The Montreal Gazette* called it "a powerful, persuasive indictment of despicable mining activities on Native soil," concluding "everyone owes it to themselves and their children to see this film."

The film left some footprints in its marathon cross-country public screening. Rosalie Tsannie, a member of the environment committee of the band council in the community of Wollaston Post, Saskatchewan, says: "uranium industries didn't tell us what was going to happen and we are angry at them for not being truthful about the mines and activities...this excellent film helped trappers and hunters understand the truth and now they are more concerned because they saw their livelihood is threatened."

In fact the Native people, who worked in the early uranium mines explained they didn't know what uranium was and weren't told about the dangers of radiation. "Native people are the most vulnerable to environmental destruction, because they still depend to a large extent on the resources of the land and because they have so little political power," said Isacsson.

"They are sort of like the yellow canaries used in the coal mines in the old days — when the canary dropped dead, it alerted the miners the air was poisoned."

The voice of Native people is very important to Isacsson. In the film, Native people from villages near the mines show the sadness and outrage they feel over the destruction of their land and their waterways. And they predict this fate will also be that of white people. In the film, one man, close to tears, says "the little dark cloud of pollution doesn't just hover over us. The water doesn't stay around our village, it goes all over the place...into the Great Lakes and down the St. Lawrence River, which is the sewer of North America." And a Native woman ends the film saying "when we get cancers and when our groundwater is poisoned it's not just a problem for Native people, that's exactly what is going to happen to the white people too."

The film's narrator, Native artist Buffy Sainte-Marie, tells us if extraction keeps going at the 1988 rate, the industry will produce 300 million tons of radioactive and toxic waste before the end of the century. "Uranium is Canada's slow bomb," she says.

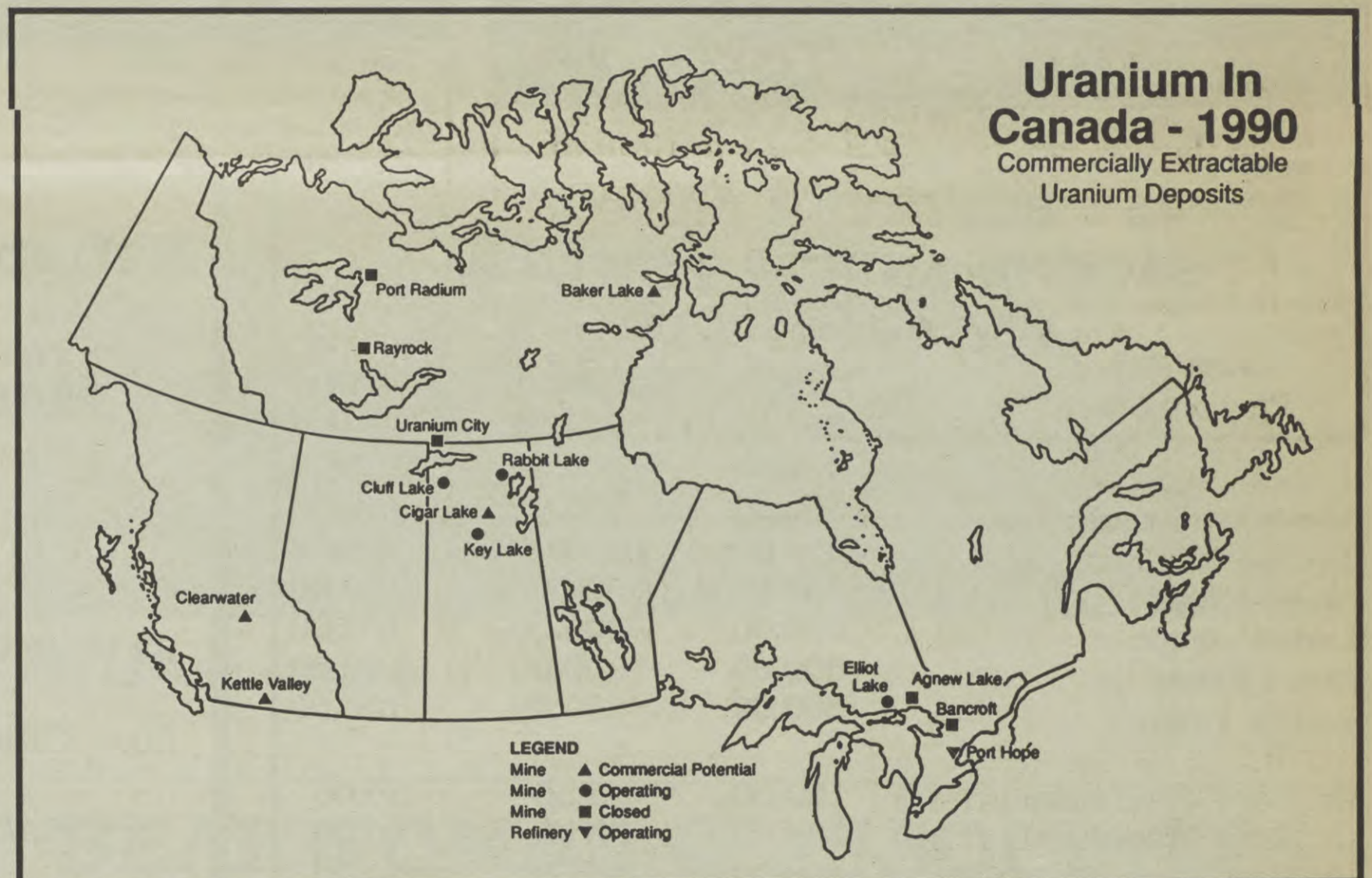
"Who is going to clean the mess?" industry representatives were

'First the white man came and trapped all the mink and otter and beaver, then they came back for the trees and all we had left were the rocks. Then the s.o.b.s came back for the rocks.' — Ojibwa Albert Oskaboose



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of this year's
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Please see page 10

Uranium has industry 'close to meltdown'

From page 9

asked one evening. Taking part in a debate with the film-maker and ecologist groups following the post-screening discussions, the industry representatives ignored the question and instead kept slamming the film-maker, the film and the NFB. At the end of the evening the question remained unanswered.

Isacson, who has worked for several years as a producer for both the French and English networks of the CBC, before leaving to become an independent film-maker, felt Canadians didn't know nearly enough about what was going on in their own backyard.

He says: "Most Canadians don't know their country is the leading exporter of this stuff, they don't know the mines produce radioactive and toxic pollution, which will be with us for 200,000 years."

Isacson says one of his objectives in making the film was to "bring the Native point of view to bear on the way we do things in society." His film shows how Natives are directly affected by the ecological crisis and that their ecological experiences are shoved aside to make a place for "experts" carrying diplomas and wearing ties.

"They (Natives) have tremendous knowledge and understanding of the natural world which we call our environment. If we are to find some solutions to the ecological crisis which threatens our own survival, we have to start listening to what they have to say," he concluded.

Uranium, which is available in English and French versions at NFB offices, will be broadcast in Canada late this year. It is also being sold to foreign television networks.

(Antencio-Gonzales is an aboriginal freelance writer. He lives in Montreal. *Uranium* recently won the award for top documentary over 30 minutes at the Yorkton Film Festival.)

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| Jr. Boys' Fancy (11-16) | 100.00 | 75.00 | 50.00 |
| Jr. Girls' Fancy (11-16) | 100.00 | 75.00 | 50.00 |
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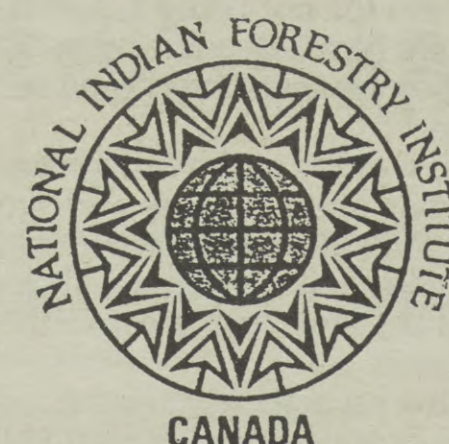
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Arts & Entertainment

TRIAL OF KICKING BEAR: A powerful play

By Molly Chisaakay
Contributing Writer

EDMONTON

Trial of Kicking Bear
Theatre Network
May 20-25, 1991

Performed, written and produced by Michael C. Lawrenchuk
Stage manager: Robert Stevens
Set design, construction and transportation: Gary Lenard

The *Trial of Kicking Bear*, a one-man performance, is a powerful play which brings tears as we watched the crumbling body of Kicking Bear (actor Michael C. Lawrenchuk) reciting the massacres of his people. The time is March 1891 at Fort Sheridan Military Stockade in Fort Sheridan, Illinois. Kicking Bear had been jailed by an Indian agent for being illegally off the reservation without a pass to visit.

The war against the Sioux had officially ended Jan. 16, 1891 with the surrender of the Ghost Dance leaders. Among them was Kicking Bear, a 44-year-old Oglala medicine man and warrior chief, who was instrumental in bringing the Ghost Dance doctrine to his people.

Three months had passed since the massacre of Wounded Knee, which was the beginning of an ending to the Sioux resistance to the white man's coming.

Kicking Bear was the son of Chief Black Fox, a nephew of Minnecojou Chief Big Foot and a cousin of Crazy Horse. Kicking Bear fought many battles to try to save his way of life and his land and he wore his medicine bundle. This play is Kicking Bear's story.

The agony was the trials of knowing the responsibility he had as a leader to make choices that would most benefit his people. Kicking Bear, having studied under the Indian Messiah Wovoka from Nevada knew of the religious beliefs and the promises of the Ghost Dance doctrines. He brought those stories back to the Lakota Sioux. He knew the injustices of the government, the members of whom were Christians who professed and misused twisted faith to create false hope in the Indians. Promised schools and preservation of their way of life, his people were blinded by hope.

"The old world had to die," says Kicking Bear wrestling with his inner turmoil. "Who is to blame for the slaughter of his people? I am just a man."

Kicking Bear eventually went on tour with Buffalo Bill's circus in England as a show Indian. It seemed this passive resignation was the best choice he made. He discovered hope and freedom in his purpose.

He portrays the pain and agony of events at Wounded Knee, where 200 Minnecojou men, women and children and a few members of Sitting Bull's Hunkpapa band were massacred by the U.S. Seventh Cavalry Dec. 29, 1890. And he recalled the actions taken to protect and save the young and elders from dying.

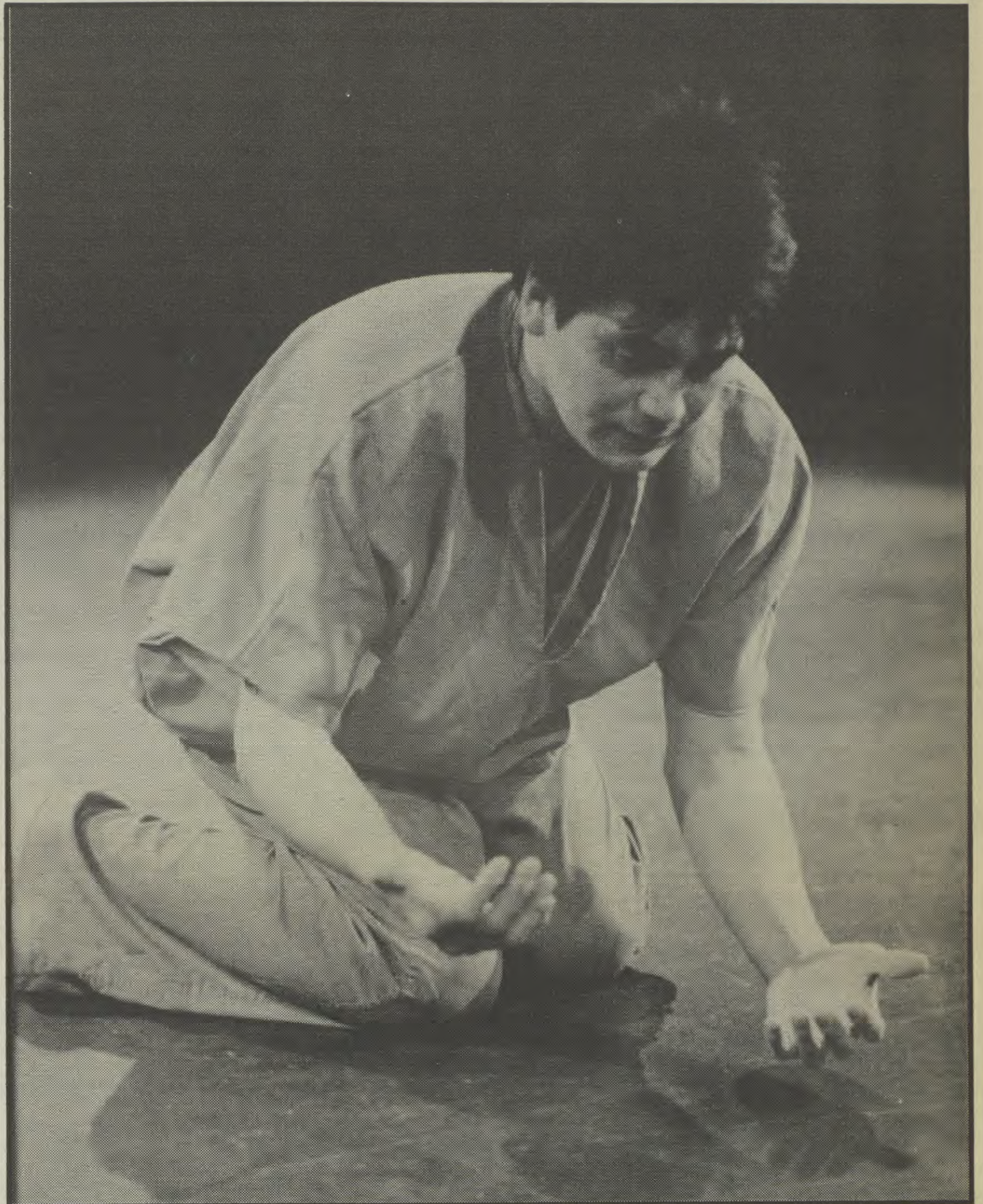
The description of camps moving in the cold, bitter winter without building fires for warmth for fear of attracting the army left raw unsettling tears on my heart. It was a time of turmoil and people were not only hungry in their hearts but in their stomachs, living on scraps and leftovers given out by the agents and men in robes.

The play is significant in that times have not changed as heroes are still dancing, living on the reserves and sitting in jails today. The play makes a statement with respect to the present situations with land claims and treaties across the country.

Lawrenchuk said it took two years to research the play and he gave credit to a Lakota elder from Oglala, South Dakota for her invaluable stories of the oral history.

The play is worth seeing in that it is about life. Lawrenchuk speaks about pride, the taking from a people and what this does to the spirit of Kicking Bear and his people. Lawrenchuk describes the terror by his own crumbling body. Life did not end in defeat for Kicking Bear but with affirming himself and who he was to his people — "I am Kicking Bear, I am Lakota Sioux and I will dance."

*'I am Kicking Bear, I am Lakota
Sioux and I will dance'*



Actor Michael C. Lawrenchuk

H. Michael Holder

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Jane Gackenbach, Ph.D and Sylvia Greenaway
The Native and non-Native perspective of dreams. The science of the west merging with the Native perspective. Call our office for additional information regarding dates, times and registration fees. Advance registration suggested, limit of 40 participants.

HELP FOR THE HEALERS - 21 day summer workshop designed especially for persons in the role of helping others (eg. counsellors, CHW's) call for more information on this workshop. Please call for dates.

August 2 & 3 (tentative) - HEALING THROUGH DREAMS - LEVEL II

Jane Gackenbach, Ph.D and Sylvia Greenaway
This workshop will go beyond the material and discussions of the Level I workshop. Advance registration suggested. Limit 40 participants.

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FACING AIDS

Share a needle and you could be sharing AIDS

Seventh in a series.

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

Many people think of injection drug use as a problem confined to the inner cores of large cities. They're wrong. Injection drug use occurs in Alberta's cities, its rural communities and anywhere in between.

Many people who inject drugs, whether in board rooms, in locker rooms or on the street, don't realize they're at risk of contracting HIV, which leads to AIDS. Others may not accept they may already be infected. If you share needles or syringes to inject any kind of drug, you are putting yourself at risk.

For almost all of recorded history, people have been able to tell if a person is sick or has a particular disease merely by looking at them. We can no longer trust the way someone looks to determine their health status. A person infected with HIV usually looks perfectly well and feels fine for years, but the HIV present in their blood, semen or vaginal fluid can be passed on to their sexual partners.

Sharing needles to inject drugs is one of the main ways in which the HIV is passed. When a person uses a needle which another person has used, small amounts of blood, enough to carry the infection, pass from one person to the other. Having become infected, a person can then pass on the virus by continuing to share needles, by having unprotected sexual intercourse or in the case of a pregnant woman, by passing the virus on to her offspring.

It is essential, if you choose to inject drugs, to protect yourself from infection. The safest way is to not share your drug equipment. Needle exchanges as part of HIV / AIDS prevention programs are being tried in Edmonton and Calgary by various health agencies.

If you must share, it is important to know how to clean your needles and syringes. Household bleach can destroy the virus. You fill the syringe with bleach and empty it at least twice. Then fill the syringe with water and empty it at least twice. To be effective this procedure must be followed before you use a syringe used by someone else.

AIDS is rapidly spreading to all segments of the population. By making changes in our behaviour and making safer choices, we can protect ourselves against HIV.

For more information on clean needles and syringes, call the Boyle McCauley Health Centre in Edmonton 422-7333 or the Calgary Urban Project Society 237-5554 or your community AIDS organizations: Calgary (228-0155), Edmonton (429-2437), Grande Prairie (538-3388), Red Deer (346-8858), Lethbridge (328-8186), High River (938-4911) and Jasper (852-5274).

CHIEF ADMINISTRATIVE OFFICER

The Paddle Prairie Metis Settlement requires an Administrator to manage the affairs of the Settlement in accordance with the Council objectives, policies, bylaws and programs.

Reporting to the Settlement Council, the Administrator will direct and guide staff to accomplish the challenges of the future. Key requirements of this position include:

- Recommending policy advice to Council and directing its implementation
- Providing leadership and management to all senior staff and Settlement services
- Developing positive relationships with the Council, staff, business, government and the Settlement Members
- Advising Council on its goals and objectives; implementing those measures necessary in support of the pursuits of Council.

Applicants should have managerial experience in a Local Government environment supported by formal training in Public Administration. Successful candidates will have excellent interpersonal and communication skills, strength in organizational and management abilities, and a successful track record in current and previous positions.

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NOTICE OF POSTING OF SETTLEMENT MEMBERSHIP FINAL REPORT

Pursuant to the Transitional Membership Regulations, Metis Settlements Act S.A. 1990, c. M-14.3, please be advised that the Settlement Membership Final Report for the Paddle Prairie, Gift Lake, Peavine, East Prairie, Kikino, Buffalo Lake, Elizabeth and Fishing Lake Metis Settlements is available for viewing at the following locations:

Alberta Metis Settlements Transition Commission

Mayfield Business Centre
10525 - 170 Street
Edmonton, Alberta
T5P 4W2
Phone: 1-800-661-8260

Metis Settlements General Council

2nd Floor, Western Building
11104 - 107 Avenue
Edmonton, Alberta
T5H 0X8
Phone: (403) 428-6054

Paddle Prairie Metis Settlement Office

General Delivery
Paddle Prairie, Alberta
T0H 2W0
Phone: (403) 981-2227

Peavine Metis Settlement Office

P.O. Box 238
High Prairie, Alberta
T0G 1E0
Phone: (403) 523-2557

Gift Lake Metis Settlement Office

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East Prairie Metis Settlement Office

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Phone: (403) 594-5026

Fishing Lake Metis Settlement Office

General Delivery
Sputinow, Alberta
T0A 3G0
Phone: (403) 943-2202

and in four public locations throughout each Settlement.

A person whose name is set out under the title "uncertain status" on the Final Report may:

- 1) Notify the Commissioner that no Claim of Membership will be made, or
- 2) File a written Claim of Membership with the Metis Settlements Appeal Tribunal, Room 610, 10405 Jasper Avenue, Edmonton, Alberta T5J 3N4 on or before August 28, 1991. For information call, at no charge, 1-800-661-8864, or
- 3) Apply to Settlement Council for Membership under the new Metis Settlements Act.

Dennis C. Surrendi
Commissioner
Alberta Metis Settlements Transition Commission
Mayfield Business Centre
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Alberta Metis Settlements
Transition Commission

DID YOU KNOW...Windspeaker is distributed to every band office, Metis settlement and friendship centre in Saskatchewan and Alberta?

Focus on Native Business

Hard-driven worker re-evaluating his life

From the time he left school when he was 16-years-old, working hard and having a good time were the most important things in Robert Lavallee's life.

Every weekend the young Prince Albert Native would gather his friends and head out on the road in search of fun. Sometimes the search would take him to Edmonton to attend a rock concert. Often it involved drinking, taking drugs and going to parties.

But Lavallee wasn't lazy. He just worked hard so he could party hard. He was introduced to the working life while growing up on his foster parents' farm in Saskatchewan. The youngest of seven children (including four foster kids), Lavallee did his share of the farm chores and began to dream of an independent life.

"School had no desire for me," recalls Lavallee, now an Edmonton contractor. He was eager to make some money and get on with his life and school was in the way. "Leaving school was the biggest decision of my life," he remembers. "I call it a business decision. At that point I decided my future."

He made his way to Edmonton where he joined an older brother who taught him the floor covering trade. Lavallee began by picking up garbage, hammering nails and slowly learning the business. From summer until after Christmas, work consumed his days. When business would slow down during the winter, he stayed busy installing glass windows in high-rises, cars and commercial outlets. By the time Lavallee hit his 20th birthday, he had a glass ticket and was a journeyman floor covering technician.

But his attitude that having a "good time" was the most important part of his life began to change. At 20 years of age, he looked at himself and wasn't happy.

"I was six feet tall and weighed 150 pounds," recalls Lavallee. "I needed to get rid of this abusive lifestyle."

He started lifting weights and it changed his life. His use of alcohol and drugs stopped and he began to think of other ways to devote his energies.

"When you're lifting you're so focused." The training allowed him to become less self-centered and more interested in the needs of others. This was especially valuable in dealing with customers.

"Before I was one-person oriented. But when you are selling to the public, they have to be the focus," he says.

Lavallee developed a reputation as a reliable and skilled technician but his workaholic habits did not change. His search for work took him back to Saskatchewan and to the Northwest Territories for one year. He faced good economic times and survived the downturn of the early '80s. When times were poor, Lavallee installed carpets in bathrooms. When the economy rebounded, his efforts turned to carpeting new apartment buildings — a more lucrative opportunity.

"If you want to work," says Lavallee, "you will."

Today, at age 28, Lavallee is again re-evaluating his approach to work. Twenty-hour days have cost him a number of personal relationships. He is currently looking to buy an automobile glass and upholstery shop in

Edmonton that will allow him the financial security and lifestyle he now wants. He's planning to include auto restoration as part of the service.

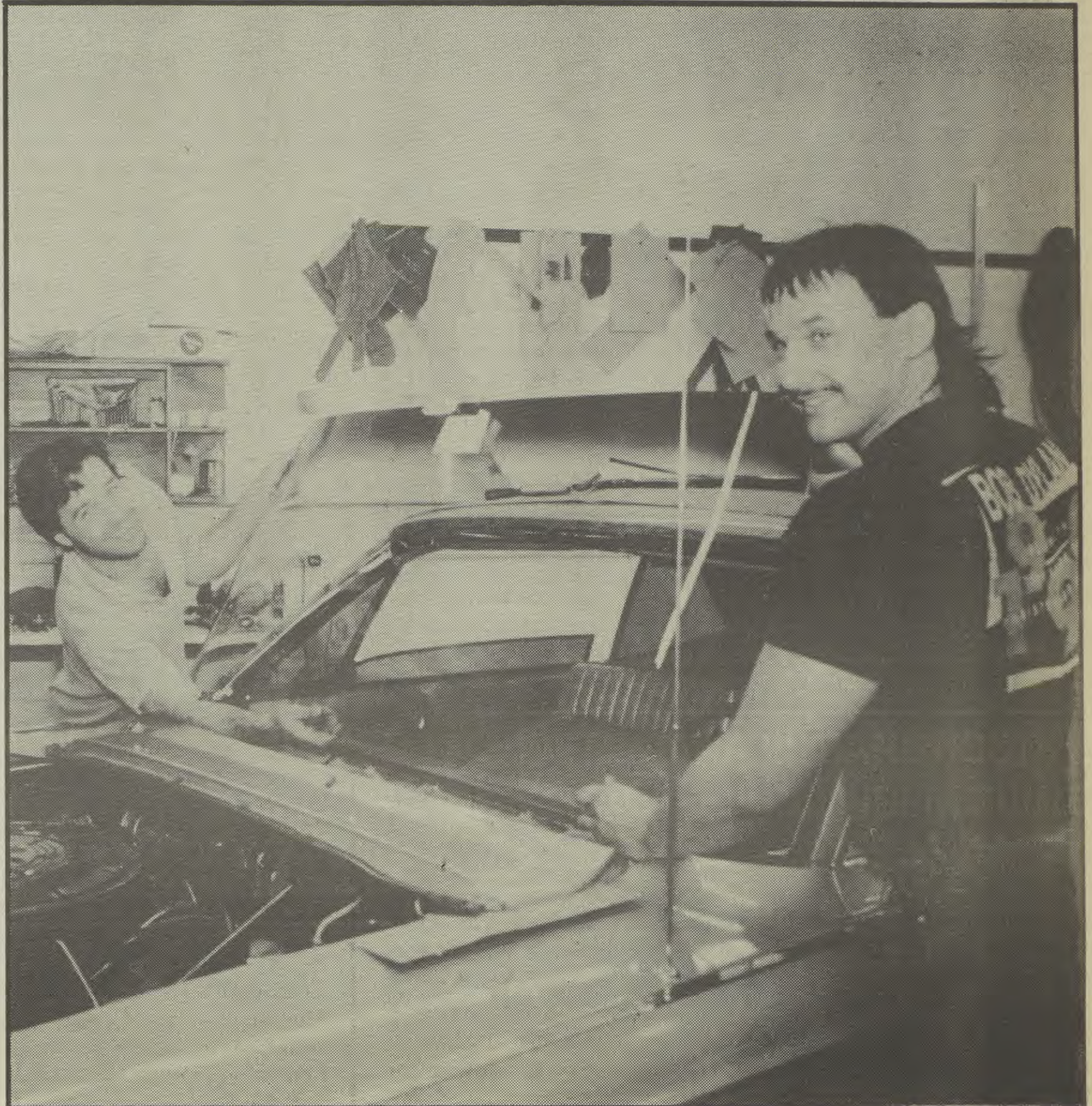
"I've taken floor covering as far as I could," says Lavallee. "I've achieved a place where I can no longer advance."

Replacing windshields and fixing car interiors is a stable business, he thinks. During hard times, car owners avoid new purchases and try to put the best face on their aging auto.

But the most attractive part of buying a new business is the personal freedom he hopes will come with the package. The more settled hours will allow him to settle down.

"I'd like to have a family by the time I'm 40," says Lavallee. "I will," he insists, "have a life."

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



Robert Lavallee (foreground)...soon to mend his workaholic ways

Bert Crowfoot

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Native Achievers

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By Heather Andrews
Windspeaker Staff Writer

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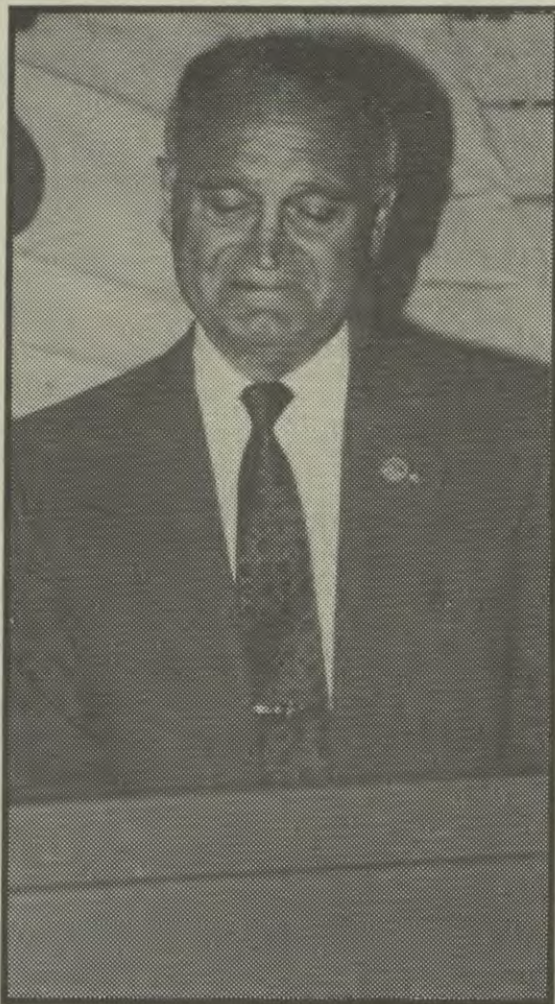
"Calgary's Native people have an illustrious and proud heritage. They have lived in Alberta for thousands of years and their cultures and ways of life have adapted to fit the constant evolution of both nature and society."

With these words, Mayor Al Duerr of Calgary proclaimed May 21-25 as the third annual Native Awareness Week in the southern city.

The special week gives the non-Native community a unique opportunity to get to know their Native neighbors, the idea being understanding leads to appreciation and support of Native aspirations. With the theme of this year's celebration being "Bridging the Gap," the promotion's committee believes the week helps celebrate the best of both worlds.

Throughout the week, workshops and events were held at schools and in businesses throughout the city, with city hall itself being the scene of several significant happenings. An art exhibit in the Triangle Art Gallery featured the work of 21 aboriginal artists, including Kim McLain, Faye Heavy Shield, Alex Janvier and George Littlechild.

Tickets were snapped up quickly for a luncheon, which featured Manitoba MLA Elijah Harper speaking on Native poli-



Heather Andrews

Harold Millican was overwhelmed as he accepted the Chief David Crowchild Award at Calgary Native Awareness Days

tics in Canada. A workshop presented by well-known spiritual healer Rufus Goodstriker from the Blood reserve and Louis Soop, dramatist and dancer, was held at the Glenbow Museum.

A highlight of the week was the awarding of the Chief David Crowchild award to a longtime friend of the Sarcee chief, Harold Millican.

The award is given to a de-

serving individual for his or her efforts in creating and maintaining bridges of understanding and co-operation between aboriginal and non-aboriginal people. The nominee must also have participated in cross-cultural experiences. Throughout his life Millican has shown an understanding of the uniqueness and value of aboriginal culture, another requirement which the nominee must show.

Millican had known Crowchild and his wife Daisy for many years, both socially and through shared committee work. "We both lived in the Priddis community, just outside of Calgary and on the edge of the Sarcee reserve. And we seemed to be working together for the same goals as well, when it came to blending our cultures in harmony," says Millican.

The former executive assistant to former Alberta premier Peter Lougheed has an impressive list of accomplishments. He was committee chairman for Native affairs for the Calgary Olympic committee in 1988 and a director of Alberta Native Outreach for six years. He was a mediator in the Weaselhead blockade of 1989 between the Sarcee Nation and the Department of National Defence. And among numerous other credits he was honored by the Blood Indians of southern Alberta when he was made an honorary chief of the Kainai chieftainship.

Millican is glad to see an award given in memory of the old chief. "I greatly admired his

stature among people, his genuine concern for all people. Everyone who knew him, respected him," he says. Upon hearing he had been given the award, he was overwhelmed.

"Now I had a challenge. It is one thing to be recognized and quite another to live up to an award such as this and work towards the dedication of David Crowchild's goals," he says.

When Chief Crowchild died in 1982 at the age of 82, he had earned the trust and respect of Native people of Alberta through his dedication and strong support for groups like the Indian Association of Alberta with which he worked closely from 1945 until his death. As well, he and his wife formed a parent-teacher association in 1951. And he was instrumental in enrolling Sarcee children into Calgary's school system and establishing a modern elementary school on the reserve.

In 1947 at the age of 48 he became head chief of the Sarcees until 1951, when he was appointed honorary chief for life. Through his life he lived by the four moral standards of honesty, purity, unselfishness and love.

In 1958 Crowchild became involved in the world disarmament movement furthering his goal for world peace and co-operation. He travelled the world meeting indigenous people and exchanging cultural ideas.

He was also recognized as a keen athlete and remained active in sports, bronc riding events at



Heather Andrews

Chief David Crowchild

the Calgary Stampede being one of his favorite pastimes. He served as a member of the boxing and wrestling commission and was a devoted wrestling fan. He set an example which all indigenous people could adopt.

Present for the award ceremony were the chief's daughter Victoria Crowchild Aberdeen and her son Wade. "My father gave me and my seven brothers his kind and generous heart and his sense of humor. And he gave us the desire to continue his work of bridging the gap between Indians and non-Indians," she said.

As a Metis dance group, The Frontier Dancers, was warming up off to the side, Aberdeen concluded "The Metis are both Indian and non-Indian. Talk about bridging the gap!"

Stanley-Venne named Metis woman of the year

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

One of the founders of a local women's group was honored by her peers May 26.

Muriel Stanley-Venne was named Metis Woman of the Year, said Marge Freidel, president of Women of the Metis Nation.

Although the group has only been active since 1985, it has already made an impact on the lives of many Metis women in the Edmonton area. The more than 200 women who belong are encouraged through participation in the organization to become involved in the political, social, legal and economic issues which affect all women every day.

"Muriel was one of the founders of this group, working as a single mom while putting kids through university and giving unselfishly of many hours towards its establishment and towards the betterment of all women," said Freidel.

Stanley-Venne's list of accomplishments is numerous and includes winning awards from the City of Edmonton, the Canadian Native Friendship Centre and the Alberta Human Rights Commission. As well, she was instrumental in developing and heading organizations like Native Outreach and serving on numerous boards and committees.

"We are lucky to have her and we will always be grateful for the work she has put into this organization," said Freidel.

The Women of the Metis Nation was recently given the go-

'Muriel was one of the founders of this group, working as a single mom while putting kids through university and giving unselfishly of many hours towards its establishment and towards the betterment of all women'

ahead and funding from Canada Employment and Immigration to implement its business administration and management program. Twenty Metis women will graduate from a 10-month program at the Northern Alberta Institute of Technology with diplomas from the microcomputer department or the equivalency of first-year certified management accounting.

Stanley-Venne said the implementation of the program was the greatest accomplishment the group had undertaken in its short history, but by no means the last. "I felt wonderful about the award and it's great to see one's work recognized," she said.

But she says the significance of these 20 women successfully completing the program goes much further. It will mean they will be trained and ready to participate in the business world. But they will also be ready to work in positions leading Indian communities to self-government. "It is a real first step in the right direction for Metis women everywhere," the former president said.

The 60 women gathered at the presentation had enjoyed a mother-daughter banquet which the organization sponsors every

year following its annual meeting. The guest speaker was Mother Earth Healing Society executive director Lorraine Sinclair. The evening concluded with testimonials to women in prose, poetry and song.



Heather Andrews

Muriel Stanley-Venne

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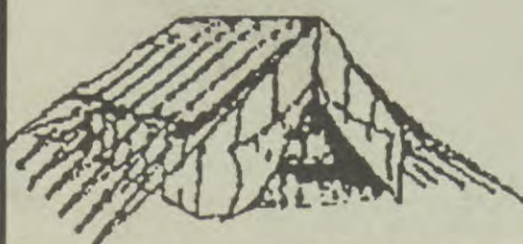
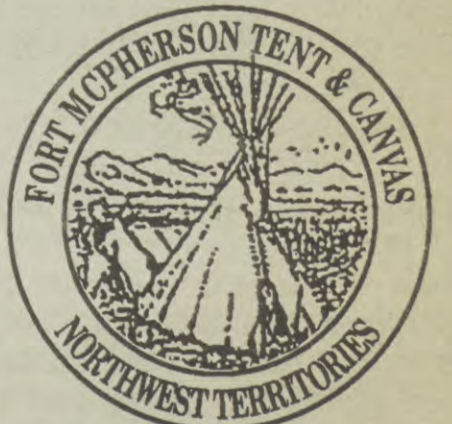
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Frog Lake

Puskeyakewin centre holds AA reunion

By Diane Parenteau
Windspeaker Correspondent

ELK POINT, ALTA.

The Frog Lake Puskeyakewin After-care Centre held a recent AA reunion to bring together clients and staff who have been involved with the centre since it opened four years ago.

A small crowd of former and present clients and staff gathered for an evening in Elk Point May 4 to eat a splendid meal, listen to an inspirational speaker and an oldtime band.

"A lot of clients in the program wanted to meet other clients to exchange information because some of them have gone on to get an education or are working," said counsellor Brian Horse, who has been working at the centre for three years. "It's a part of our follow-up program. We have a day program too with (Frog Lake) Counselling Service clients and we wanted to get them involved as well."

"The idea was also to get the clients together to give them a boost right now," said Linda Isbister, the centre's program director. She noted 150 clients have been through the program.

Guest speakers included Cold Lake resident Eddie Herman, a quadriplegic who talks out against drinking and driving, Kehewin elder Lloyd Poitras and Frog Lake Counselling Services director Myrna Moyah. Each shared their special messages which were often emotional, sometimes sad and occasionally funny.

The date of the reunion coincidentally marked the fourth anniversary of a drunk driving accident that put Herman in a wheelchair. He spoke briefly about the events that led up to the accident but stressed how it changed his life and made him realize and see things he never noticed before.

"When the elders spoke they knew what happened or could happen because they've seen it all," said Herman. "Before my accident I couldn't recognize the elders the way I see them now. Now I have a whole new view. When they speak, I listen because they've seen much more and lived a harder life than I have."

Moyah said nobody is ever a failure and everybody has a God-given purpose in life.

"What gets in our way is our own plans. We talk about relapse and falling off the wagon but seeing that sobriety is a gift," she said. "Frog Lake has 75 per cent sobriety and that wasn't there eight years ago."

Poitras said he felt good seeing so many young people at the evening's celebration of sobriety.

"It's a special day the way I see it," he said. He urged everyone to continue on their roads of sobriety and have faith in themselves and their Creator.

"It takes all of us to work together," said after-care centre director Raymond Quinney. After 17 years of sobriety he isn't afraid to be sober and is happy to face people.

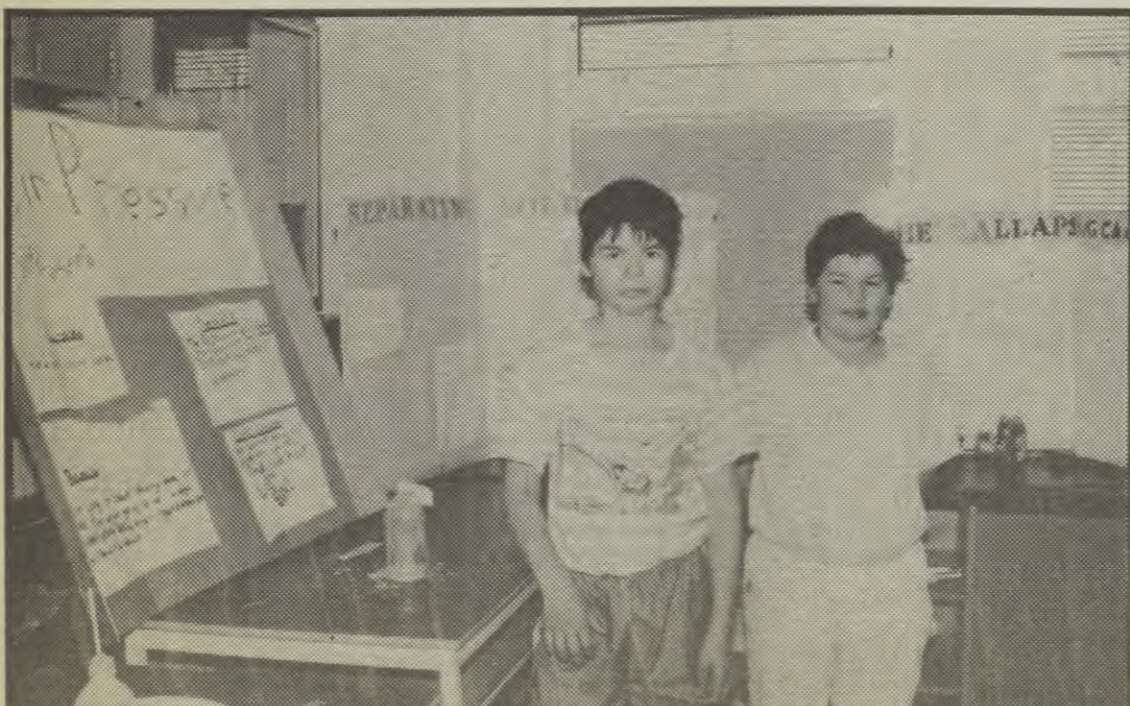
School honors its budding scientists

By Diane Parenteau
Windspeaker Correspondent

FROG LAKE, ALTA.

Frog Lake school held its fourth annual science fair May 1 in its new science lab. Entries were submitted from kindergarten through Grade 9. The science projects were judged by Laverne Wilson, principal of Heinsburg Community School. Wilson was impressed with the participation of the students and the quality of the exhibits. The winners included: **Kindergarten:** Air Does Work — most important exhibit and first place for best class participation. **Grade 1:** What Causes Ice to Melt? — most scientific project. **Grade 2:** Volcanoes — most interesting exhibit. **Grade 4:** Rock Collection

— most educational project, most scientific exhibit and second place for best class participation. **Grade Five:** Fire Extinguisher, Planets, Air Pressure, Volcanoes, Barometer — most relevant project, most educational exhibit and third place for best class participation. **Best Grade 5 project:** Clarence Moyah and Jennifer Berland's project on tornadoes. **Grade 6 and 7:** First - Charmaine Moyah — Will it Pop? Second - Keith Faithful — Turn Electricity into Sound. **Grade 8:** First - Rhonda Quinney — How Air Pressure Works. Second - Orlando Moyah — Perpetual Fountain. **Grade 9 and 1991 grand champion science project:** Albert Berland — Ultraviolet Light. **Reserve grand champion:** Adrian Quinney — Solar Car



Stuart and Terry Quinney

Diane Parenteau



Diane Parenteau

The reunion brought together clients and staff involved since the centre opened four years ago

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St. Paul

Northern Cree group giving women a stronger voice

By Diane Parenteau
Windspeaker Correspondent

ST. PAUL, ALTA.

The Northern Cree Women's Group formed in January wants to foster grassroots awareness of Native women's issues. Using traditional and contemporary methods, it wants to promote the healing process through education. The group hosted a Wellness for Women through culture conference at Blue Quills May 7-10. It included healing and awareness workshops, a round dance and a sweat.

The group, which gives Native women a stronger unified voice consists of members from Saddle Lake, Kehewin, Cold Lake and Saskatchewan. Through their regular gatherings they hope Indian women can begin to deal with issues that confront them like the loss of culture and identity.

"The purpose of this conference and even the women's group is to get back to the grassroots of our women. A lot of our young women don't know about their culture," said women's group president Shirley Halfe, a Saddle Lake band councillor.

"We felt we needed a strong women's group to be able to address a lot of these issues."

Wellness workshops similar to the one at Blue Quills have been held in northern Alberta and the United States which Saddle Lake women have attended. After talking with women locally at the reserve level, Halfe felt there was a real need for a conference of this caliber in the north.

'Healing one another in mind, body and spirit' was the focus of the conference, which featured topics on traditional and spiritual methods of holistic healing, art as a form of healing, addictive substance prevention, AIDS awareness, physical fitness, nutrition and menstruation.

The 150 women, some from junior and senior high school, heard many messages urging them to educate themselves.

Friday's keynote speaker Linda Bull told the group women must look at their Indianness first "because we are Indian people first." She stressed the importance of education.

"When you teach a woman, they will teach the whole community," said Bull. "You are the givers of life. You are the people who build nations. There is so much strength in women but we must learn to work together."

Former Alberta senator Martha Beilich told the women to learn from the past but concentrate on the present.

"The lessons of the past need to be learned but first we must look at ourselves in the context of today and go from there. Take the opportunities that exist and go from there."

Each workshop was honored by the presence of an elder. "It's their knowledge that's important, what they've experienced," said Halfe, referring to their lifetime of experience in comparison to a school education.

"I think we need both worlds to survive. We can't go back. We need the education. It's our responsibility to teach the Cree language to our children."

The Saddle Lake chief and council heard concerns from school educators about drug abuse, which Halfe says is the No. 1 priority.

"The way we can help is by getting to our young mothers. They have to be responsible for their young kids. It has to do with lack of education. When you yourself are not functional, it involves the whole family."

"A lot of women go through a lot of abuse and think it's OK. Our women and our men need healing," she said.

So often women in the community tend to get too involved and forget about themselves, which Halfe believes leads many women to have low self-esteem.

"A lot of the women in the group are educated and it's going to take all of them to change attitudes," says Halfe. "A woman is powerful and in a group she is going to have a strong voice."

Saddle Lake hosts golf tournament at St. Paul

SADDLE LAKE FIRST NATION, ALTA.

The Saddle Lake golf club will host its first golf tournament of the 1991 season at the St. Paul golf course June 15-16.

Club president Charles Wood said Zarowney Motors will give a 1991 Vigelanti Ford half-ton, fully loaded pickup to whomever makes a hole in one on the eighth hole on Sunday, June 16. As an added bonus, a 26-inch color TV will be awarded on June 15 to the person who is closest to the pin on the fourth hole. A jackpot will also be offered on Saturday and Sunday for the closest to the hole for the fourth and eighth holes.

The flights will be made up of the following: mens — seven flights including two senior flights; seniors — 50 years and up; ladies — two flights and juniors — 12-15 years old (nine holes a day).

The winner of each flight will receive a trophy valued at \$20. A shotgun start will begin each day's competition at 8:00 a.m. and 1:00 p.m.

To add to the many prizes already offered a number of men's and ladies' long-drive jackpots will be offered.

On Saturday a steak dinner will be offered for the golfers. For added fun and laughs, novelty prizes will be offered for each hole.

The entry fees are \$60 for men and women and \$30 for juniors. For further information please contact Wood at 726-3829 (ext. 175) or John E. Cardinal at 726-3829 (ext. 154).



Diane Parenteau

Northern Cree Women's Group members (back) L - R: Kathy Shirt, Shirley Halfe (group president), Rose Halfe, Martha Cardinal (front) L - R: Bernice Whiskeyjack, elder Flora Cardinal

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Improvement District No. 17 Viability Study

Improvement District No. 17 Advisory Councils have jointly stated they are pleased with the progress made on the Improvement District No. 17 Viability Study as it narrows to the conclusion of its initial phase. This progress has been cited as a major and positive step for the Improvement District in the direction of achieving local autonomy. Deloitte & Touche Management Consultants and UMA Engineering Limited are conducting this study to examine the viability of separate municipal areas within Improvement District No. 17.

Improvement District No. 17, currently administered by The Minister of Alberta Municipal Affairs, with advice from four locally elected advisory councils, is the largest Improvement District in Alberta. It is situated in north-central Alberta, between Athabasca and Peace River north of Swan Hills and encompasses 17,900 square miles. It has approximately 12,400 residents, an assessment base of \$870 million and 4,414 km of roads.

The Steering Committee considered numerous options for the Improvement District which included the current boundaries and organization. New boundaries were evaluated in terms of financial viability and community interests.

The Steering Committee is advancing three options which are potential new ways the Improvement District could be reorganized with different boundaries. One option would have four separate areas formed within the Improvement District. These new parcels would be located basically as four quadrants to the current Improvement District: the northwest area near Peace River, the southwest area surrounding High Prairie, the southeast area around Slave Lake and the northeast area including Wabasca and Calling Lake. Mill rates are not expected to change greatly from the current levels. The other two options are modest variations of this scenario.

These options are going to be discussed at a series of public meetings to be held throughout the Improvement District. This public consultation process will be conducted from June 5 to June 24. Locations will be announced through the local news media. Watch for the announcement of the public meeting in your locale.

Alberta

MUNICIPAL AFFAIRS
Improvement Districts
and Native Services Division
Improvement District Administration

For more information, please call:
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SUMMARIZED DUTIES:

- assumes primary responsibility for program development and management with assistance of other staff and volunteers.
- supervise junior and overall centre management in the absence of the Executive Director.
- Prepares program proposals, budgets and reports.
- Assumes primary responsibility for volunteer recruitment and management.
- functions as a liaison between Executive Director and junior staff
- assumes primary responsibility for bi-monthly newsletter production.
- ensures that the centre maintains a strong, positive image in the community.
- undertakes such other duties as assigned by the Executive Director.

QUALIFICATIONS:

- post-secondary education in an appropriate field.
- high degree of responsibility and desire to achieve.
- considerable experience in program management.
- valid drivers license.
- well-developed verbal and written communication skills.
- ability to work well as a team member.
- must be able to work evenings and week-ends.
- must have knowledge of Native crafts.
- Cree speaking would be a definite asset.

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IMPROVEMENT DISTRICT NO. 17 EAST LOCAL GOVERNMENT IS THE ISSUE

NOTICE OF PUBLIC CONSULTATION PROCESS

Notice is hereby served that a series of public information workshops and meetings will be held to discuss the results of a viability study carried out on behalf of Improvement District No. 17 East by Deloitte and Touche/UMA Engineering Limited. The study addressed the financial viability of separate municipal administrative areas within Improvement District No. 17 East.

INFORMATION WORKSHOPS

WEDNESDAY, JUNE 5
Calling Lake, 7:30 pm
Calling Lake Community Complex

THURSDAY, JUNE 6
Sandy Lake, 7:30 pm
Sandy Lake Hot Lunch Building

MONDAY, JUNE 10
CC/WW/W, 7:30 pm
Southshore Community Complex

TUESDAY, JUNE 11
Chipewyan Lake, 7:30 pm
Chipewyan Lake School

TUESDAY, JUNE 11
Hondo/Smith/Chisholm, 2:00 pm
Hondo Community Hall

WEDNESDAY, JUNE 12
Flatbush, 7:30 pm
Flatbush Community Complex

Please accept this as your personal invitation to participate in the process which will determine the future design of Local Government for the residents of Improvement District No. 17 East.

PUBLIC MEETINGS

MONDAY, JUNE 17
Calling Lake, 7:30 pm
Calling Lake Community Complex

TUESDAY, JUNE 18
Wabasca/Chipewyan Lake/Sandy Lake,
7:30 pm
Wabasca Recreation Complex

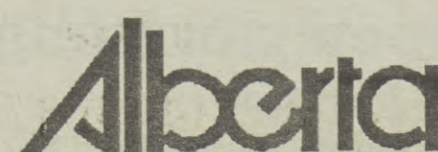
WEDNESDAY, JUNE 19
Smith/Hondo/Chisholm, 7:30 pm
Smith Agriplex

THURSDAY, JUNE 20
Flatbush, 7:30 pm
Flatbush Community Complex

MONDAY, JUNE 24
CC/WW/W, 7:30 pm
Southshore Community Complex

For further information please contact the Improvement District No. 17 East office in Slave Lake, Alberta at 849-7130.

Dated at Slave Lake, Alberta this 28th day of May, 1991.
L.P. (Pat) Vincent, L.G.S. Manager, Improvement District no. 17 East



MUNICIPAL AFFAIRS
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The child must be severely handicapped. Accepting a combination of blind, diaped, epileptic seizure, gastro, tube feed, oxygen, suction and medications.

Payment arrangements made through your child's Social Worker.

Limited space available, apply now.

Send information to:

Silver Springs Children's Ranch
Box 193
Ardrossan, Alberta
T0B 0E0

EMPLOYMENT OPPORTUNITY EXECUTIVE DIRECTOR INDIAN METIS FRIENDSHIP CENTRE OF PRINCE ALBERT

SUMMARY:

Under the direction of the Board of Directors, the Executive Director administers the business of the Indian Metis Friendship Centre of Prince Albert services and facility. He/she supervises/co-ordinates the work of the various voluntary committees who work in support of the Centre.

DUTIES:

Ensures that Aboriginal people receive the full attention of the other service centres to whom they are referred. Holds formal and informal meetings and discussions with other citizen organizations that are concerned with the social well-being of Aboriginal people.

EDUCATION, KNOWLEDGE, EXPERIENCE:

The work requires a thorough knowledge of Aboriginal culture, lifestyles of people on and off the rural areas, and an understanding of the functions and the programs of other Aboriginal associations, band councils, and other government programs. The work also requires knowledge of community development concepts and a working knowledge of the role played development concepts and a working knowledge of the role played by a catalyst agent within an urban setting. The ability to speak and understand an Aboriginal language is necessary. The incumbent must have good judgement and maturity when recommending actions that affect the lives of other people. Post secondary and/or extensive related experience is required.

Please forward resumes to:

SALARY: Negotiable

Personnel Committee
Indian Metis Friendship Centre of Prince Albert
P.O. Box 2197
or 1409 - 1st Avenue East
Prince Albert, Sask., S6V 6Z1
Phone: (306) 764-3431
Fax: (306) 763-3205



DEADLINE 5:00 p.m. Tuesday, June 25, 1991

To place your ad in the career section or business directory and reach 30,000 readers, call Sharon Barbeau, Alan Telford or Cliff Stebbings at (403)455-2700 or fax 455-7639



New address effective June 1, 1991
Providing status Indian people with free, confidential counselling for concerns such as:

- marital and family problems
- bereavement
- addictions
- boarding school experiences
- sexual abuse and many more

We do home visits and workshops in many communities in Alberta

(403) 467-4646
Fax: 449-4411

Alexis Board of Education

Alexis Indian Band

Invites applications for teaching positions:

1. Lower Elementary Generalist
2. School Librarian with teaching certificate (will be expected to teach other classes)
3. Roman Catholic Religion teacher (to teach grades one to nine and expected to teach other subjects as well.)

The Alexis Indian Band is located 60 miles north-west of Edmonton with a population of about nine hundred people. The community is predominantly of Roman Catholic faith. Our school facility is one year old and the Alexis Board of Education offers a generous benefit package and salaries compatible to the Edmonton School Standards. Preference will be given to candidates with valid teaching certificates and with Native teaching experience. Detailed applications must be received by **June 14, 1991**.

Please send resumé and other supporting documents to:

Mr. Ernest Schwarzat, Director of Education
P.O. Box 7
Glenevis, Alberta
T0E 0X0

YOUR CAREER SECTION

To advertise in the June 21st issue, all ad copy must be at our offices no later than Friday, June 14th at 4:00 p.m. - just call (403)455-2700 or fax us at 455-7639

BACK ISSUES AVAILABLE!

Back issues are available to our readers. If you would like to receive a past newspaper, please send \$1 per issue and the exact date(s) you wish to obtain. The dates available are:

March 18, 1983 to present

Send cheque/money order to (NO C.O.D.S):
Joanne Gallien, Subscriptions

WINDSPEAKER 15001 - 112 Avenue Edmonton, Alberta
T5M 2V6 Ph: (403)455-2700 Fax: (403)455-7639



GUIDANCE AND CAREER COUNSELLOR

OLD SUN COMMUNITY COLLEGE IS A DYNAMIC NATIVE INSTITUTE SERVING THE EDUCATIONAL NEEDS OF BOTH NATIVE AND NON-NATIVE POPULATION ALIKE FOR THE LAST 20 YEARS. LOCATED ON SIKSIKA NATION, THE COLLEGE IS 100 KMS EAST OF CALGARY ON THE TRANS CANADA HIGHWAY.

THE COLLEGE IS SEEKING THE SERVICES OF A GUIDANCE AND CAREER COUNSELLOR WITH COUNSELLING EXPERIENCE. REPORTING TO THE POST SECONDARY DIRECTOR, THE IDEAL CANDIDATE WILL HAVE A MINIMUM OF A BACHELOR'S DEGREE IN COUNSELLING OR SOCIAL WORK.

DUTIES WILL INCLUDE GUIDING AND COUNSELLING STUDENTS FROM ADULT UPGRADING TO POST SECONDARY LEVEL IN PLANNING CAREERS, SELECTING COURSES AND PROGRAMS, OBTAINING FINANCIAL SOURCES AND REFERRING OF APPROPRIATE SERVICES.

THE CANDIDATE MUST POSSESS EXCELLENT WRITTEN AND COMMUNICATION SKILLS. THE ABILITY TO SPEAK AND UNDERSTAND THE BLACKFOOT LANGUAGE WILL BE A DEFINITE ASSET.

DEADLINE: JUNE 17, 1991 AT 4:00 P.M.

PLEASE SUBMIT RESUME WITH SALARY EXPECTATIONS AND REFERENCES TO:

CHAIRPERSON
OLD SUN BOARD OF GOVERNORS
OLD SUN COMMUNITY COLLEGE
P.O. BOX 339
GLEICHEN, ALBERTA, T0J 1N0

PHONES:
(403)264-9658, CALGARY DIRECT
(403)734-3862, GLEICHEN
FAX: (403)734-5110

ATTENTION: OLD SUN COMMUNITY COLLEGE

EMPLOYMENT OPPORTUNITY

FOR

YOUTH RECREATION COORDINATOR

The Alexander Tribe is looking for an experienced Youth Recreation Coordinator. This position requires experience in Addictions Counselling. The incumbent could expect flexible work hours.

If you are a dynamic, personable and caring individual with the following qualifications then we are looking for you.

- Must possess a physical\ education degree or equivalent.
- Must have had a minimum of 3 years recreational program development
- must be substance free for at least 5 years.
- Must own vehicle and valid driver's license.
- Knowledge of Native communities may be to your advantage.

Please submit your letter of application (marked Private & Confidential) along with your resume to:
Alexander Health Services

Box 510

Morinville, Alberta, Canada, T0G 1P0

Please include at least 3 references.

INTERVIEWS FOR CANDIDATES: June 28, 1991

SALARY: Negotiable

For more information phone: (403) 939-4787

CLOSING DATE FOR APPLICATIONS: June 21, 1991 at 4:30 pm.

Do you need to gain more academic skills in order to meet your career goal?



A first step towards employment or training for employment is often to gain more academic skills. Achievement of a particular grade level is often essential to gain entrance to a desired training program or to enter training for a profession.

The Alberta Vocational College - Lesser Slave Lake offers full and part-time courses and programs in:

• Adult Basic Education (ABE - Grades 5-9)

The Adult Basic Education program offers adults the opportunity to continue their education. Students acquire skills in reading, writing and mathematics. In addition to language arts and mathematics, instruction may also be given in the basic concepts of Social Studies, Science and Career and Life Management.

• Adult High School Credit (Grades 10-12)

The College offers a complete program of high school courses from a Grade 10 to Grade 12 level. In a full-time Adult High School Credit program, students take a minimum of three courses each semester. It is also possible to take a part-time program which consists of one or two courses.

• Programs begin September 3, 1991. Apply now!

Location:

Adult Basic Education and Adult High School Credit programs are available at the following AVC campuses:

| | | |
|----------------|---------------|------------|
| Atikameg | Gift Lake | Slave Lake |
| Cadotte Lake | Grouard | Smith |
| Calling Lake | Kinuso | Swan Hills |
| Chipewyan Lake | Loon Lake | Trout Lake |
| East Prairie | McLennan | Valleyview |
| Faust | Peavine | Wabasca |
| Flatbush | Peerless Lake | |

Entrance Requirements:

Applicants must:

- be willing to work hard to identify and reach their educational goal
- complete placement testing
- be at least 17 years of age and out of school for one year

For more information and/or registration, please contact:

• The Registrar
AVC Lesser Slave Lake
Grouard Campus,
Grouard, AB T0G 1C0
Phone: 751-3915

• The Registrar
AVC Lesser Slave Lake
Slave Lake Campus,
Slave Lake, AB T0G 2A0
Phone: 849-7140

• or contact your local community campus.

