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at home of
former
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Emil Cardinal

Wind speaker

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Bert Crowfoot

About 1,400 people joined in two large circles at the Alberta legislature to kick off National Addictions Awareness Week in Edmonton Monday. Speakers at the legislature rally spoke about the positive aspects of the campaign. "They reflected the positive feeling we all have that we are making headway against substance abuse," said Trish Merrithew-Mercredi of Nechi Institute. For more on the walk, please see page 2

Natives win \$10 M Al-Pac contract

By Amy Santoro
Windspeaker Staff Writer

ATHABASCA, ALTA.

The Athabasca Native Development Corporation (ANDC) has been awarded a \$10-million catering contract by Alberta-Pacific Forest Industries (Al-Pac) for its proposed pulp mill at Athabasca, says the president of ANDC.

Mike Mercredi says the project will "maximize Native employment in the area.

"We're always at the end of the employment statistics so this contract is a big economic opportunity for Natives here. God knows we need the jobs."

Al-Pac wanted to help ANDC as part of its overall commitment to Natives in the area, says Al-Pac's director of human resources.

"They approached us over a year ago with a proposal to employ and train Natives in the area, so it fit really well with our socioeconomic policies towards Natives," says Jim Stevens.

The ANDC and Vancouver-based National Catering formed Alberta Camp enterprises to handle Al-Pac's catering needs if it gets approval for its \$1.4-billion dollar pulp mill.

Al-Pac spokesman Brian Hetherington calls the deal "a tremendous opportunity for increasing Native employment in the area by up to 50 per cent."

The MLA for Athabasca-Lac

Please see p. 2

Fatality investigation 'sloppy' - lawyer

By Amy Santoro
Windspeaker Staff Writer

HIGH PRAIRIE, ALTA.

An Edmonton lawyer says he is extremely disturbed with the way officials handled an investigation into a head-on car accident north of High Prairie which killed five Natives.

"You can be sure if it had been a Native who killed five white people, the charges would have been more severe and the investigation would have been thorough," says Murray Marshall.

Alan Cox of High Prairie was charged with passing when unsafe to do so. While driving a half-ton pickup truck on an undivided highway in heavy fog Oct. 24, 1989, Cox attempted to pass and collided head-on with a vehicle driven by Paul Henry Giroux. Giroux, three other adults and a one-year-old child, all from the High Prairie area,

were killed.

Cox was acquitted at a trial in Peace River Oct. 28, 1990.

"It really disturbs me to think there may be some prejudice surrounding how this case was handled. The conduct of the investigation would not have been sloppy if white men were killed. Justice has not been served," says Marshall, who represents Giroux's common-law wife in her claim for damages.

Marshall says there are three serious irregularities in the handling of the investigation. The High Prairie RCMP "did not lay charges consistent with the gravity of the accident caused by Cox."

He says the RCMP "waited nine days before first interviewing Cox and when they did interview him it was by telephone with Cox's lawyer present."

Although toxicology reports were prepared for Giroux, the RCMP did not "attempt to get a

blood or breath sample from Cox following the accident," says Marshall.

"I don't understand why the RCMP expended so much effort in investigating the victims and in the meantime they botched up their conduct in the most basic investigations of Cox," he charges.

Sgt. Thomas Beggs of the High Prairie RCMP detachment says normal procedure was followed at the time of the accident.

He says Cox was interviewed at the scene and no blood or breath sample was taken from Cox because there was no evidence to indicate he may have been driving while impaired. Investigating officer Dave Simpson refused comment. Marshall says chief Crown prosecutor Dave Beach has no intention of appealing the acquittal even though in a letter to Marshall he agreed "that on the face of the circumstances, the

charge appears inadequate."

In the letter Beach continues by saying the police investigation "shows no pattern or conduct upon which dangerous operation or criminal negligence could be based."

Beach said the "best we can attempt to prove at trial, according to the police, is a momentary lapse in judgment or attention. In any event, we do not direct the police in this province and only provide advice when requested."

Beach refused comment. Attorney General Ken Rostad was also unavailable for comment.

Marshall says it is curious that Beach told a task force on Native justice and policing in June that "few Natives are punished compared to the amount of crime committed by them."

Marshall is trying to get the Crown prosecutor's office to re-examine the case and have more serious charges laid against Cox.

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Bullet fired at former candidate's home

By Amy Santoro
Windspeaker Staff Writer

LAC LA BICHE, ALTA.

A shot fired into the home of Emil Cardinal, former Zone 1 Metis Nation of Alberta vice-presidential candidate, may be linked to his court case against the Metis Nation, says Cardinal's campaign manager.

Russell Whitford said the bullet, shot at Cardinal's Lac la Biche trailer home early Monday eve-

ning, may have been "intended to scare Cardinal into dropping his case."

Cardinal is challenging the results of the Sept. 4 election in which he was defeated by three votes. In his case, which began Oct. 12 in Edmonton's Court of Queen's Bench, Cardinal claims the bylaws and rules of the Metis Nation were breached when ineligible voters were allowed to cast ballots. He wants the election declared "null and void."

Cardinal's wife Beverly and

daughter Florence were home at the time of the shooting but weren't hurt when the .22 calibre bullet shot at the front of the trailer ricocheted into the master bedroom and lodged itself into the wall.

Cardinal said the shooting "may be linked to my case against the Metis Nation. Someone could be trying to scare me. I'm not scared, but my kids find it hard to sleep at night. I'm optimistic I'll win the battle."

Cardinal and his wife have

one son, Emil Jr., and three daughters, Tina, Jenny and Florence, ages 14 to 18.

In a telephone interview from Jasper, Metis Nation president Larry Desmeules said he was unaware of the incident and that "it's ridiculous to think the shooting has anything to do with the case."

"The Metis Nation doesn't even care about this case. Emil didn't follow the bylaws and the judge will see that. We don't fool around with that kind of stuff

(shooting)," he said.

Cardinal said his neighbor saw a man outside the trailer, who fled in a black and silver pickup truck when the neighbor tried to speak to him. The witness, whose name is being withheld, could not be reached for comment.

Whitford said reward money may be posted "for finding who did this and why."

A Lac la Biche RCMP spokesman said the shooting is being investigated.

Edmonton sober walk attracts 1,400 people

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Over 1,400 people participated in a sober walk in downtown Edmonton on Monday to commemorate the fourth annual National Addictions Awareness Week (NAAW).

About 300 people gathered at Sir Winston Churchill Square for the start of the walk. "But many more joined in along the route or

were waiting for us at the legislature," says Trish Merrithew-Mercredi, co-ordinator at St. Albert's Nechi Institute, which organizes the annual celebration of sobriety.

Participation came from every possible sector, says Merrithew-Mercredi.

"Mayor Jan Reimer marched with us and Alberta MLA Bonnie Laing represented the Alberta minister of health. And the associate deputy minister of health and welfare Canada was

there."

As well representatives attended from groups like People Against Impaired Drivers, Edmonton Police Services, the solicitor general's department, Ben Calf Robe School and Henwood Treatment Centre.

Since its inception in 1987, when Jake Epp — then minister of health and welfare Canada — proclaimed the first national campaign, the idea of communities across the country working together to bring the problem of

drug and alcohol abuse to the attention of the public has grown.

"The first year only about 20 communities participated, but in 1988, 80 joined in. Last year it jumped to 405. And this year, it's about 800," says Merrithew-Mercredi.

Communities across the country organize dances, poster and essay contests, special school activities and sober walks. A prize of \$500 is given by Nechi for the most ingenious commu-

nity project.

"With the theme being Keep the Circle Strong, the speakers at the rally at the legislature — John Belanger, special Olympian, George Goodstriker, the elder who gave the opening prayer, and Bill Beach from AADAC — all talked about the positive aspects of the campaign.

They reflected the positive feeling we all have that we are making headway against substance abuse," says Merrithew-Mercredi.

Judicial system must consider Native views

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

A professor of Native Studies at the University of Lethbridge wants the legal system to become more just and less punitive.

Leroy Little Bear, speaking at a seminar on Native people and the justice system in Edmonton, says it's not enough for lawyers to learn about the culture of Natives. "It's more important to

achieve justice."

He says the law is "too scientific in its approach which has caused it to lose the notion of justice."

He spoke of two men, one rich and the other poor, found guilty of jaywalking. "Is it fair to fine them both \$100? That money means nothing to the rich guy but it means a lot of suffering for the poor one."

Lawyers, says Little Bear, must "push towards justice rather than equal treatment."

To achieve justice the system "must look at intentions," he says. Little Bear also calls on the justice system to adopt the "Native way of thinking where the whole idea is peacekeeping and prevention as opposed to punishment."

"If I tell a policeman I'm going to go rob a bank, he won't stop me, he'll wait until I do it. If I were to pose a similar threat in the Native community, they'll try to stop me."

The system must take on a

more rehabilitative role, "which will serve society better than punishment," he says.

"In Native culture if a member is excommunicated from the group, his possessions and status are taken away, but when he's allowed back in, he will be put in as good a position as he was before he was banned."

Little Bear predicts "the Native world view will dominate society in the next 50 years."

National Indian leader Harold Cardinal, who also attended

the seminar, urged lawyers to re-examine their fundamental approach to dealing with Indian cases.

Since colonial times, says Cardinal, "our nation has been taught Indians are not human beings and therefore they could not have any rights."

"Five hundred years later we're still dealing with that mindset and that's why we don't have sovereignty. Examine the racist beliefs your profession has engrained in you," he urged.

Natives awarded Al-Pac contract

From page one

la Biche says the deal is "a major economic development aimed at combating Native poverty."

Mike Cardinal commends Al-Pac for trying to "tackle the biggest problem in the area which is poverty."

Cardinal says the mill, if approved, will create close to 3,000 jobs.

But Dorothy McDonald, chief of the Fort MacKay band, north of Fort McMurray, is upset over the ANDC deal because she's a member of the ANDC board and says she wasn't informed of the agreement.

Officials for Al-Pac and ANDC say the board of directors was aware of the deal.

McDonald is not pleased with ANDC's association with a project she is "very definitely still opposed to for environmental reasons."

A decision on the controversial mill is expected from cabinet this month. Cardinal is optimistic cabinet will give the mill its stamp of approval.

Environmentalists and some Native groups in the area say there is insufficient information to judge whether fish, and people who eat fish from the Athabasca and Slave Rivers, are in danger from the proposed development.

'Wear the sash and remember me'

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

The Metis nation is alive and well and flourishing, says Metis Nation of Alberta president Larry Desmeules.

"Thanks to the likes of Louis Riel and others like him, we have a bright future," Desmeules told a crowd gathered outside the Alberta legislature Nov. 16 to commemorate the 105th anniversary of the hanging of the legendary Metis leader.

Members of the Metis Nation were joined by dignitaries including respected elder Dr. Anne Anderson, MLAs Pearl Calahasen and Mike Cardinal, Liberal MLA Nick Taylor and the secretary of the Alberta Federation of Metis Settlements Richard Poitras.

"We are rewriting the history of Louis Riel so our kids can be aware of him and therefore of who they are," said Desmeules. He said Riel, the Father of Confederation for Manitoba, is a leader whom Metis people can be proud of.

Cardinal and Calahasen addressed the crowd in Cree and



Noel Butlin

English and remembered Riel for his struggle and for giving his life "so Metis people could secure a place in the Canadian nation where our rights would be protected."

Also present was Noel Butlin, a Calgary Metis whose grandfather as a member of the North West Mounted Police was among the contingent of officers, who escorted Riel from Batoche to Regina, where he was hung.

An anonymous dedication to

Riel concluded the solemn occasion. "Remember me, not for what they called me, but for what I was. When you see the truth, it will be too late, 100 years too late. Remember the buffalo hunts, the Red River Jig and when you see our people, wear the sash and remember me."

Nov. 16 was the final day of Metis Week in Edmonton, which had featured open house events, a conference and a number of social receptions.

TO CLARIFY

Since a story appeared in Windspeaker Nov. 9, 1990 profiling Raymond Crowshoe's battle with alcoholism, we've been contacted by his mother Margaret Jackson.

She denies the statements made by him that she was an alcoholic when she carried him and that it was the only legacy she left him.

She also denies that she gave him up at birth.

CORRECTION

We made an error in identifying the 1990 Native Male Athlete of the Year in our Nov. 9 issue. The young man shown with last year's winner, Travis Dugas, was incorrectly identified as Willard Lewis. He was, in fact, Clayton Kootenay, the runner-up for the 1990 award. Lewis, male athlete, was not in the picture.



Willard Lewis

News

Stonewalker fighting world-title bout

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

Danny Stonewalker says he is ready for his title fight with World Boxing Organization (WBO) light heavyweight champion Michael Moorer.

And it's a special fight to Stonewalker, since he's the first Albertan and Native Canadian to challenge a world title holder.

"By the way, Poppy will be with me," Stonewalker smiles about his four-year-old daughter who was there when he won a 12-round majority decision over David Fiddler of Edmonton in defence of his light heavyweight crown.

He says Moorer has never been over seven rounds and if Stonewalker has his way the fight could go the full 12 rounds declared by the WBO.

"I figure the way to beat Moorer is don't slug it out with the guy. If I box with him, he'll mellow," smiles Stonewalker.

The fight for the WBO title is scheduled for Dec. 15 at the Civic centre in Pittsburgh, Pennsylvania. For the last two weeks the Fort McMurray-born fighter has been training at Frank Lee's gym in Edmonton. His last fight (July 31) was with Fiddler.

Stonewalker's record now stands at 16-5-1 (11 KOs).

Still he has a strong opponent in Michael Moorer. His record is 22-0-0 — all KOs.

Stonewalker's trainer Murray Greig says Detroit matchmakers favor Moorer 50-1.

"But I don't buy that," Greig says.

"A lot can happen from the stool to the middle of the canvas. If Danny decides to slug it out with Moorer, he's dead. But Danny can box and he moves. Danny's fast, so it's a real ace in the hole for Danny," Greig adds.

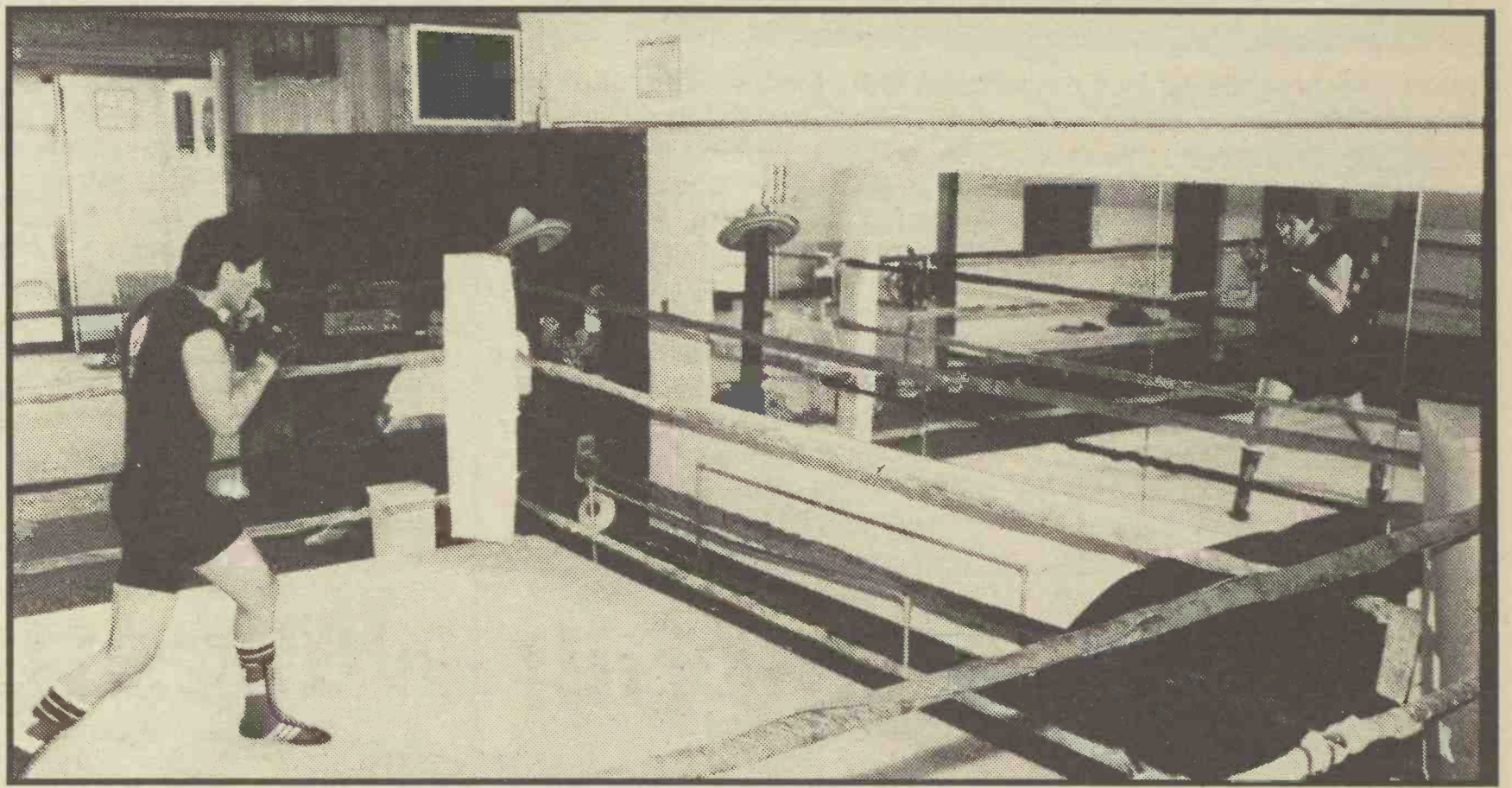
Stonewalker says he knows Moorer's weaknesses.

"Moorer's never been tested on his chin. He's had all KOs because everyone he went up against tried to box it out with him.

"I have a strong right hand and I'll be testing Moorer," Stonewalker says.

Greig says Moorer has the best power punch in the league and he's a southpaw. "But Stonewalker has fought left-handed fighters before.

"The key to Danny's success is not to stand and trade punches with Moorer. It will all come down to style. Danny must box and move. If he gets Moorer into the seventh or eighth round, then anything can happen," Greig



Rocky Woodward

Danny Stonewalker in training for his Dec. 15 match with Michael Moorer

says.

Greig says opponents become uneasy of Moorer's reputation as a power hitter.

"I mean the guy has had 22 KOs. But Danny's aware of this and if you know Danny, then you know it doesn't get to him," Greig notes. And Stonewalker has some talented Edmonton fighters to spar with.

"As a pro Danny has never had the luxury of this much lead

time for training and he has Ken Lakusta and Glenn Blum to train with. Danny will be ready," says Greig, who Stonewalker calls his "trainer from hell."

During the last week leading up to the fight Stonewalker will be sparring with super middleweight Larry Musgrove, a southpaw from Las Vegas.

"Larry is a lot like Moorer so it'll help Danny to spar with him," Greig says.

Stonewalker is ranked number three in the world in his division and he's confident of taking the title away from Moorer.

"There are things I have to work on, my right hand, backwards running. Moorer comes out strong. I'll stay away from him and work on him.

"He's not been tested on the chin and in the long run Moorer's mine," says Stonewalker.

Native leaders score high with Canadians

By Amy Santoro
Windspeaker Staff Writer

The credibility of Native leaders ranks high with Canadians, according to an Angus Reid poll.

When the poll, conducted during the final week of the Oka crisis, asked Canadians who had credibility in dealing with Native issues, Native leaders scored a whopping 70 per cent compared to the federal government's 42 per cent. Prime Minister Brian Mulroney fared the worst — only 21 per cent said he had credibility on Native issues.

The poll, which surveyed 1,735 Canadians, found Canadians are willing to give Natives more than one-fifth of Canada to settle outstanding land claims.

Canadians estimated Natives are asking for 30 per cent of their province's land. When asked how much land they would give up, the average answer was 21 per cent of the province.

University of Alberta political science professor Paul Johnston says the percentage willing to trade away that amount of land "goes down tremendously if the trades were made more specific.

"It's easy to agree to something in the abstract but if you ask an Albertan if he's willing to give away a good chunk of Ponoka or St. Albert to Natives — when you phrase the question that way — you'll find the percentage drops considerably."

Natives have made land claims on about 53 per cent of Canada, estimates an Indian affairs spokesman.

A spokesman for Angus Reid in Vancouver says the "project was the most extensive the company has ever fielded." Michael McKenzie says the poll showed "Canadians have very positive feelings toward Natives."

McKenzie says Canadians are "optimistic the situation for Natives will improve in the long-term." He says he was surprised by the extent of the positive attitudes reflected by Canadians.

"I guess Canadians have developed a more complex notion of aboriginal issues than I thought existed," he says.

Johnston, a specialist in political attitudes and behaviors, says most people have not "given that much thought to the issues.

"Basically what we have is a strong and pervasive cynicism in the country focused not only on politicians but on all leaders.

There's a deep alienation not just with leaders but with institutions and that's greatly reflected in the poll."

Larry Desmeules, president of the Metis Nation of Alberta, says most Canadians want an end to the long-standing disputes Natives have had with the federal government. But, says Desmeules, most Canadians in general "do not understand Native

issues. They're just aware a problem exists.

"Natives are in a desperate situation because there is a lack of opportunity. You can give us an education, but with no opportunity what are we going to do with it? This shows the double standard Canadians have when dealing with aboriginals."

But Desmeules says the poll gives Native leaders more am-

munition to deal with the government. "It'll be a great bargaining tool for us."

Johnston agrees, saying polls have become "great political weapons." He suspects the federal government will do a follow-up study to contradict the poll. Regena Crowchild, president of the Indian Association of Alberta, could not be reached for comment.

Potts 'not guilty' of poaching

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

A vice-president of the Indian Association of Alberta says he is not guilty of poaching following a two-year provincial sting operation resulting in charges.

Percy Potts, vice-president for Treaty 6, was charged with poaching Nov. 13 along with eight other people and a numbered Alberta company.

Potts says he "has never hunted for the purpose of trafficking. This is all news to me."

All those charged, along with a 10th person still being sought, face a total of 65 charges, primarily hunting for the purpose of trafficking wild game and possession of wild game for the purpose of trafficking, says the head of special investigations at Alberta Fish and Wildlife.

Craig Hockley says an undercover officer was used in 1988 to infiltrate the poaching operation. During the investigation the officer witnessed the killing of 14 moose, four deer and two elk, says Hockley.

But Potts calls the sting operation "entrapment because our people don't understand the law."

Potts says he is shocked by the charges. "I don't even know the

people charged except maybe to see them," he says.

Potts says he has no connection with the numbered company, which Alberta Fish and Wildlife maintains may have ties with an Edmonton restaurant on Stony Plain Road where the wild game may have been sold.

Potts says he is disappointed the Indian Association of Alberta had to be "dragged into this because it has a serious impact on my ability to do my work."

Hunting charge challenged

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

A Saskatchewan treaty Indian charged with hunting moose out of season says he will battle the government in court on constitutional grounds.

Harvey Adam, now living in Edmonton, says he is "not guilty," because he's protected by treaty rights entrenched in the Constitution.

"As a treaty Indian I have a sacred right to hunt so I refuse to plead guilty to hunting moose out of season."

He says if he is guilty of anything it would be for trespassing

because he was hunting on occupied land near Edson.

Treaty Indians are allowed to hunt for food or clothing on any unoccupied land provided they are hunting for their own subsistence or that of their immediate family.

Ron Hanson, director of operations for Alberta Fish and Wildlife, says the two criteria: hunting on unoccupied land and hunting for subsistence, must be met in order for Indians to exercise their right to hunt. Hanson says if both conditions are not met then Indians no longer hunt by the rights provided through their treaty.

"If a Native hunts on private land without consent, he is in the

tremendous impact on the resource and that's why selling or buying game meat in Alberta is illegal for all citizens."

Potts along with Howard Bruno, Joe Blyan, Gilbert Potts, William Potts, John Therrian and Evelyn Willier are to appear in Stony Plain provincial court Nov. 28. The name of the eighth person was unavailable.

Some of the charges carry penalties of up to \$100,000 in fines and/or six months in jail.

Hunting charge challenged

same position as a non-Native because both criteria haven't been met. So he would be charged with hunting moose out of season because he is being treated as a non-Native. An Indian can hunt at any time so long as both criteria are met."

In effect, says Hanson, when one of the rules are violated, treaty Indians extinguish their hunting rights.

But Adam disagrees, saying he will not have his rights extinguished.

"I'm sure a lot of Indians are going to be upset because if my rights are being eroded so will theirs."

Adams is to appear in court in Edson Jan. 30.

Wind speaker

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Bert Crowfoot
Publisher

A heavy-duty bill

The wheels of justice grind slowly in Ottawa. But the presses are running at high speed to print Canadian money.

At least that's the impression one gets by looking at the tab for the Oka crisis, which will end up costing the Canadian and Quebec governments at least \$130-million.

Wow!

As NDP Native affairs' critic Bob Skelly observed it's a "clear case of the policy of the Department of Indian Affairs costing Canada millions of dollars more because of their failure to deal in good faith with the Native people of this country."

The money could have gone towards settling quite a few land-claims across the country or providing badly-needed homes on many reserves.

But instead Ottawa and Quebec chose to blow much of it mopping up the mess left by Oka Mayor Jean Ouellette after he ordered Quebec Provincial Police to try to remove a blockade by Kanesatake Mohawk Indians.

An incomplete tally shows the Canadian military spent \$60.6-million on salaries, fuel for helicopters and vehicles, the rental of special equipment like cranes, scaffolding and cellular phones, spare parts for military vehicles — and public relations.

The figure is going to be considerably higher, said Defence Minister Bill McKnight.

And the Quebec government, which blindly backed the Oka town council and provincial police in the conflict, spent \$50-million on policing, plus millions of dollars for legal costs in Oka and compensation for residents disrupted by the conflict.

And last, but not least, Ottawa spent several million dollars to purchase land at Oka to settle the Kanesatake land claim. The cost for the purchase of that land pales in comparison to the other amounts.

Money seems to grow on trees in Ottawa — except when the money is needed for things like settling land claims.

Then, of course, there's a shortage.

It's a case of misplaced priorities.

Is it asking too much of the governments to govern using sound judgement?

Canadians don't think so, judging by the recent Angus Reid poll, the most extensive survey ever on aboriginal issues in Canada.

They gave Native leaders top marks for their handling of Native issues.

Appropriately, Quebec Provincial Police, Indian Affairs Minister Tom Siddon and Prime Minister Brian Mulroney were at the bottom.

Clearly, Canadian voters are watching and they don't like what they see.

WHAT OTHERS SAY

The conspiracy of silence about child abuse in Indian residential schools is over.

It's time Canada's mainstream churches confronted the criminal activity that happened in their own boarding schools. Unfortunately, they can't be trusted to investigate themselves. They have proven that, again and again.

The Canadian government, which depended on the churches to educate Native children from the 1880s through the 1960s, should investigate the most recent allegations in a full inquiry, and bring the perpetrators to justice.

For decades, Canadians in almost every province heard rumors about child abuse in the church-operated residential schools.

Native elders, with hurt in their eyes, would reveal they had been beaten for speaking Cree as students. Occasionally there were terse news reports about Native pupils who died as they attempted to walk home to dis-

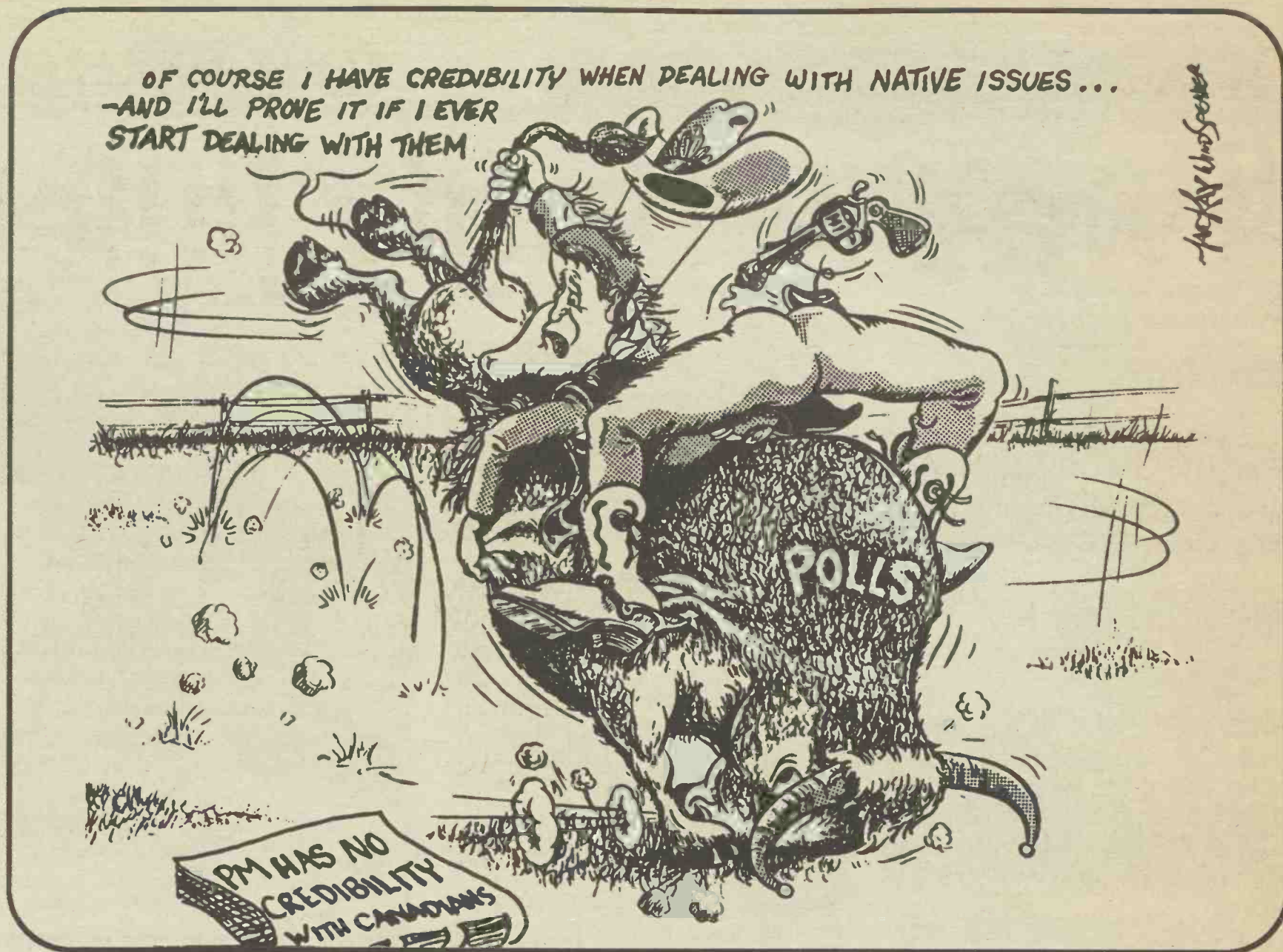
tant reserves during winter. Canadians wondered about a possible link between reports of child abuse in the 1960s and adult alcoholism on reserves in the 1980s.

The stories are no longer quiet, second-hand rumors. Phil Fontaine, leader of the Assembly of Manitoba Chiefs, came forward recently with painful revelations about his own suffering at the hands of pedophiles at the Fort Alexander residential school in the 1950s and 1960s. There has been no denial from the Roman Catholic church which operated the school.

Fontaine is familiar to many Canadians as an articulate opponent of the Meech Lake accord. His quiet admission carried authority.

Indian Affairs Minister Tom Siddon promised vaguely he would do something about Fontaine's allegations. An inquiry into abuse at the Fort Alexander school is the best place to begin.

Edmonton Journal editorial/12 Nov. 1990



Justice system is failing Native people miserably

The justice system is failing Native people. It always has and unless co-operative changes are made, it always will.

One doesn't have to look too hard to find evidence that points to the truth of this. A 1988 Statistics Canada report stated Native inmates made up 11 per cent of the population in federal prisons while Native people collectively comprised only three per cent of the national population.

In provincial institutions where inmates serve up to two years less a day, aboriginal people made up 18 per cent of the prison population across Canada in 1987-88.

In the last two years we have seen three major Native justice inquiries. The most damning evidence of all comes from the Marshall Commission, which stated racism was inherent in every step of the process that jailed a Micmac for 11 years for a murder he didn't commit.

As the old saying in Indian country goes — there's justice and there's just-us.

Again, those items that rate highest on an Indian list of wants, such as a separate Native justice system, confront the most stringent government opposition. However, something is terribly amiss in the way the legal system administers to the Indians. Sufficiently so, that change needs to be expedited despite the adversity.

First, you have to destroy the mythology. In this case the primary myth is that by granting a separate system for Native people, the country becomes obligated to grant the same to every other ethnic group. Opponents claim such a move amounts to nothing less than a gross inequality. They fail to appreciate that the disproportionately high number of Native inmates itself points to a gross inequality.

Still they claim Section 15 of the Constitution anchors equality under the law for everyone. What the holders of this view seem to forget is that Native people are the only ethnic group in the country that has distinct rights and status, as first nations of Canada, not shared by other groups. These rights are recognized by Section 35 of the same Constitution.

Ordinary Canadians along with judges, lawyers and politi-



**RICHARD
WAGAMESE**

cians fall victim to the same misinformation. The fact is, there is a constitutional basis for a separate aboriginal justice system.

Secondly, the myth that Native peoples want only a totally separate system of justice has to be removed. It's somehow a typical media and government response that only the most extreme scenarios become focal points. Native people are more than eager to work co-operatively with government within the framework of the existing legal system to enact changes which will help their communities.

There are many models to work with. From band-administered courts to Native circuit judges to legal codes based on traditional approaches to community-based corrections, the alternatives are workable and practical. This is what Native peoples are really saying. To become a part of as opposed to apart from.

Thirdly, the myth that aboriginal justice reviews have been conducted in the past and are therefore ineffective has to be destroyed.

Frankly though, aboriginal justice reviews have been a part of the process since 1973 and to call them reviews is accurate because they serve only to review what the previous commission or inquiry uncovered, explored and ignored.

What's needed is listening, real listening, to what the Indians themselves have to say.

Because the legacy of the deluge of reviews, inquiries and commissions is a dearth of statistics, information and opinion that can be used to formulate a workable Native legal approach.

Yet another cross-country tour will not accomplish as much as an earnest exploration of the previous results. Hence the next aboriginal review should be a

focused sit-down affair with Native people supplying the direction, focus and approach.

The current justice system is failing Native people and failing them miserably.

The United Nations' recent condemnation of Canada's human rights record failed to mention this aspect but the incarceration and recidivism rate amongst the founding peoples of this country should stand as a mark of shame to those enlightened enough to examine it.

The Indians seek simply to be a part of. They are not, contrary to popular opinion, seeking a separate place in the scheme of things. They are merely pursuing a workable alternative to protect, sustain and define their place within the nation state of Canada. A restructured justice system which takes into consideration the overwhelming mitigating factors surrounding the lives of Native people is a simple enough request given the lessons of the past summer.

Addressing the Indian peoples' need for equitable treatment in all phases of the justice system would go a long way toward preventing a repeat of that situation.

Eagle Feathers — to Native Counselling Services for their work with Native people entangled in the legal jungle.

(Richard Wagamese is a full-time reporter with The Calgary Herald. He is also an associate producer of Spirit People, a Native documentary program produced by CFCN-TV in Calgary. Wagamese is the country's first nationally-syndicated Native columnist. His column appears weekly in Southern newspapers across Canada.)

Your letters

'I was wrongly jailed for murder'

Dear Editor:

My name is Willie Nepoose. I am presently in Saskatchewan's Prince Albert Penitentiary, where I am serving a life sentence for second degree murder.

I did not commit this crime and family and friends are trying to clear my name.

They have unearthed new evidence to show I was elsewhere at the time of the killing. Furthermore one of the two eyewitnesses on whom the Crown relied to prove its case has told Jack Ramsay, an investigator retained by the Nepoose family, she was coerced by the police to lie in court. During Sept. 1990 Mr. Ramsay sent a brief to Alberta Attorney General Kenneth Rostad asking for a formal inquiry.

"I have reviewed the transcript material and I'm satisfied this case should never have gone to trial in the first place," says Mr. Ramsay, who served for 14 years with the RCMP.

There was no physical evidence tying me to the crime, so the Crown's case rested heavily on eyewitness testimony, particularly that of Mrs. Mackinaw. By then she had given four statements to police, all different. Her court testimony was similarly rife with error and contradictions.

There were conflicts between Mrs. Mackinaw's testimony and that of a second Crown witness Delma Bull.

The summation by defence attorney Burke Barker, a University of Alberta law professor, was brief and particularly selective.

He didn't repeat the coroner's evidence that the victim had probably not been strangled with bare hands.

More significantly, however, he was quite unable to prove my alibi June 23 and didn't even try. The defence hadn't called either Mr. Okeynan, Mr. Durocher or any of the other witnesses in Room 205 of the Rancher Inn on June 23 to testify, nor was the phone bill entered as an exhibit.

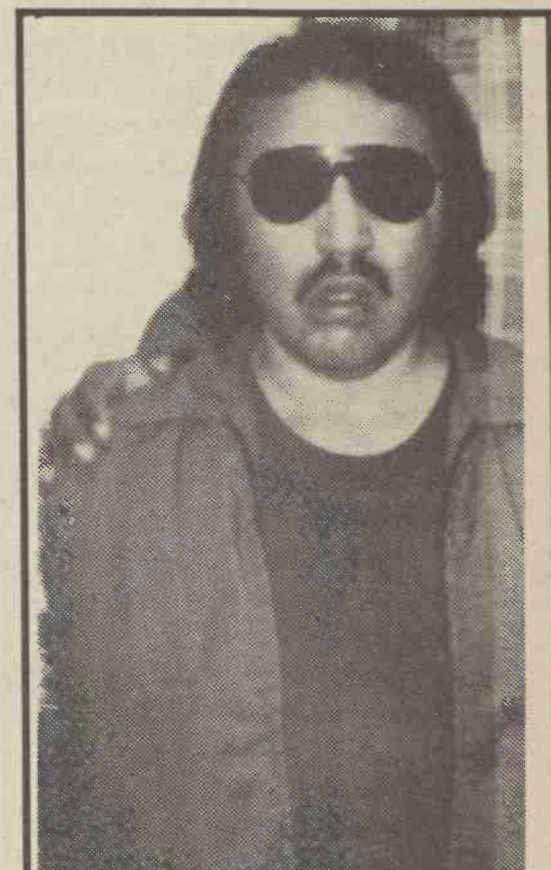
With that alone Mr. Ramsay was prepared to ask the attorney general to convene an inquiry. But before he did he looked up Mrs. Bull. Mr. Ramsay says she was reluctant to speak but he reports that when he asked her if Wilson Nepoose had actually been at the dump that night in June, she said quite clearly he had not.

In his brief to the attorney general Mr. Ramsay writes "she then stated she had tried to tell the RCMP she had never heard of the dead lady before and had never seen her but the police kept twisting her words and putting words in her mouth.

She said the police kept threatening to charge her. ... She said her testimony about the Ponoka dump was what the police wanted her to say and that it never happened. ... She said 'In my heart I don't think Wilson did it.'"

I am hoping that after the facts are reviewed my name will be cleared and I will be declared innocent of this crime.

Wilson Nepoose
Prince Albert Institution
Prince Albert, Sask.



Wilson Nepoose

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Born With A Tooth a political prisoner

Dear Editor:

We, the members of the Lonefighters Society, are requesting continued support for our incarcerated leader, Milton Born With A Tooth, who has been a political prisoner in Alberta since Sept. 12, 1990 on minor charges. If he had been in a politically unbiased legal system, he may have been released the following day with little or no bail.

The province has effectively influenced the judges in this case to keep him behind bars long enough to find solutions to stop the diversion of the Oldman River on the Peigan reserve. The determination of Milton and the Lonefighters has grown stronger in the face of such political manipulation.

On Aug. 2, 1990 a group of Peigan Indians set up camp alongside the Oldman River to protest a \$355-million dam project 10 miles upstream from the Peigan reserve. Should the dam be completed the Peigans will lose part of their culture and heritage.

Sacred burial grounds are being destroyed and ancient artifacts are disappearing. We began to divert the river to its original flow in protest and render the multimillion dollar project useless.

On Aug. 30, 1990 an injunction was served to the Lonefighters Society to stop the diversion by the province of Alberta. It was later upheld in the Court of Queen's Bench.

On Sept. 7 the Lethbridge Northern Irrigation District and the RCMP attempted to provoke a violent confrontation to those similar at Kanesatake and Kahnawake. Two dozen heavily-armed tactical police carrying machine guns, tear gas launchers and attack dogs surrounded the Lonefighters' camp.

At the time of the invasion there were only 10 male Lonefighters accompanied by women and children.

Milton fired two distress shots in the air to warn the women and children in the camp a confrontation had begun and to emphasize we would not stop our action until the last man ceased work on the destructive dam project.

The RCMP then used the situation to make Milton look violent and a threat to society. He was charged with dangerous use of a firearm and possession of a fire-

arm. There was a 33-hour reign of terror on our people until the RCMP were told by the courts to leave the area. Milton and anyone connected to him was under heavy surveillance by the police. He was arrested Sept. 12 in Calgary while attending the court injunction hearing. Since his arrest he has been denied bail or a fair hearing. On Oct. 25 Milton faced an additional charge of contempt of court. However the

judge threw the case out because the province did not follow procedural rules. They thought it would be acceptable to file sloppy legal work. "Innocent until proven guilty" has certainly not been a guiding philosophy in Milton's case. We can see our battle will be long, but "justice" must prevail.

We would appreciate a statement of support or some financial support towards Milton's

legal fees.

For additional information you may contact me or Jenifer Watton at 283-1576. If a tax deductible receipt is needed, please make a cheque payable to: The Green Party of Alberta for Oldman River Defence Fund, 455-12th St. N.W., Calgary, T2N 1Y9.

Yours in solidarity,
Lorna Born With A Tooth

Mohawks must be freed

Dear Editor:

I write to you from my heart as a Lakota/Sioux Warrior and to share with you words from a Lakota/Sioux medicine man, who was my grandfather who I respected because of his heartbeat for his people. His name was Hawk. He always joked with me and said the name came from his friends, because he had a hawk eye for women. Grandmother told me a different story, that his name was given to him because he always saw right through anyone trying to hurt our people — even our own.

I remembered these words when Wounded Knee was happening June 26, 1975. It was 100 years after Crazy Horse went into battle at the same place. His words were: "The warriors' responsibilities will never change. They will become harder but to protect their people, their ways and to defend our territories or nations from invasion by whatever means. For we cannot allow the white man's ways and direction to enter our territories for they change like day and night. It will destroy our ways and people and their genocide would be completed."

He also said "Our traditional representatives must try to find a peaceful solution. War is bad for both sides, however we have learned the white man's words so even if we are demanding a peaceful solution, we must as warriors be prepared for war to carry out the responsibility as the protectors of our people and ways."

He also said the next assault on one of our First Nations would be met with strength from our warriors and will unite our nations as one as Crazy Horse

did.

I believe the Mohawk Nation with their traditional leadership tried for peace but was met with force from the Quebec government. The warriors then conducted themselves as warriors to carry out their responsibilities for an act of war was declared by the Quebec government with this assault. Then the Canadian military moved in and by direction by the traditional people the warriors allowed the military to move in without bloodshed because everyone wanted a peaceful solution without giving up sovereignty.

The only crimes committed were by the Canadian and Quebec governments in sending in forces for an assault on our Mohawk Nation.

It was an invasion into a sovereign territory and attempted

genocide. The warriors and women charged are political prisoners of war, they should be released and the Canadian and Quebec governments should be on trial.

If the law is equal and fair, there is no way the courts can say we don't have sovereignty. We were never conquered and we never surrendered, so then the warriors and women did nothing illegal against Canada. But the courts must take action against these two governments. The question is will this court system finally be equal and fair to our people? We must also prepare for the worst judgement possible for it is not our system we have asked to judge.

Lakota/Sioux Warrior
Running Wild
Renous, New Brunswick

In search of...

Dear Editor:

Anyone knowing their whereabouts please contact me.

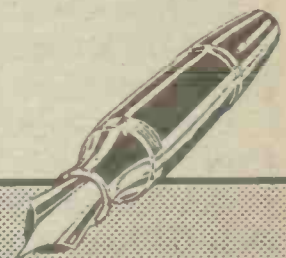
I am looking for my long lost daughter, Margaret Ann Agecutay, who was born Nov. 8, 1970, and my son, Kevin Ray Agecutay, who was born Feb. 18, 1972.

They were last seen in Calgary in June or July 1975.

Bob Alexson
454 'A' Ave.-W-South
Saskatoon, Sask., S7M 3G7

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

A salute to Kinuso participants

Hi! It was a high-flying time at Kinuso when the Wapsewsepi sports and cultural society held its first-ever Native talent show.

Talented singers from across the north entertained a crowd of about 450 people at the sportex building in Kinuso Nov. 17.

And being there firsthand, I simply cannot believe the talent that is out there. Seeing it (this time as a judge) it never quits amazing me, when I listen to people like Rocky Walker,

guys like Peter Sound and Rocky Walker had better make room for him.

The guitar Clayton played was almost as big as him but he really showed everyone size don't mean nothing when it comes to talent. Clayton won first place in the 13-17 category.

In the 18-44 competition Kinuso's Gwen Hunt took first place over Faust's Brenda Blanchford who finished second. Joanne Bellerose finished third. CALLING LAKE: He travelled quite a ways to enter the talent contest but it paid off for Earl Gladue when he beat out Sucker Creek's second place finisher Henry Calliou and Kinuso's third place finisher Roy Twin to take top honors in the 18-44 competition.

In the special category it was John Chalifoux over second place Albert Gladue and third was Charlie Willier.

The singers sang songs dating back to the days of Roy Acuff and blues singer Jimmy Rodgers. Tremendous stuff.

In the women's special category Irene Durochan took first place while Doris Courtreille and Nellie Willier finished second and third respectively.

DROPPIN' IN: You should have been there to hear the harmonies by these gifted singers in the duet open event.

First place went to Brenda Blanchford and Rocky Walker who were simply fantastic, which makes Droppin' In wonder why nothing is being done about this Native talent across Alberta?

I believe doors must be opened for them.

Second place was captured by the mother and son team of Mary and John Waniandy. Some of the songs these people harmonized on actually sent chills up and down my spine. Third place was won by sisters Caroline LeMay and Cindy Boucher. Boucher is another lady who must do something with her talent. It is simply unbelievable a singer of her calibre has not yet been recognized.

In the semi-pro female competition the talent was very close. First place was won by Joanne Wells, second was Cindy Gladue and in third place it was Brenda Gladue.

It's sad sometimes there can only be one winner. All these



Rocky Woodward

Leah Hunt

Gwen Hunt and Brenda Blanchford — to name a few — sing so professionally.

This edition of Droppin' In is dedicated to all the talented people who competed at Kinuso. They deserve it.

KINUSO: This sweet little girl Leah Hunt is only four-years-old but she captured the hearts of everyone with her rendition of the ABC song.

Leah won third place in the 12 and under category. In first place was talented Shelena Gladue who once appeared on Native Nashville North. Second place went to Amber Dion.

In the male junior 12 and under category, a young Andy Gladue from Kinuso took top honors away from another talented singer, Darren Bellerose of Driftpile.

And the talent continued to get better and better.

Kinuso's Victorine Twin won hands-down with a Tammy Wynette song, You Ain't Woman Enough, to capture first place in the 13-17 event.

FAUST: Playing his guitar like a real rock and roller, Clayton Giroux proved that someday



Droppin' In By Rocky Woodward



Rocky Woodward

Rocky Walker and Brenda Blanchard

ladies deserved a first prize cash award.

In the semi-male duet event Rocky Walker captured his second event over second place Lee Twin and Wabasca's third place finisher Johnny Houle.

EDMONTON: Droppin' In would like to recognize the

Wapsewsepi sports and cultural society and congratulate them on a talent show well done. Congratulations Darryl (Lucky) Sound, Josephine Twin, Ralph Davis, Evelyn Chalifoux, Gail Twin, Tara Twin, Rose Chalifoux, Jerry Davis and Dwain Davis.



Rocky Woodward

Clayton Giroux

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE DEC. 7th ISSUE, PLEASE CALL TINA BEFORE NOON WED., NOV. 28th AT (403)455-2700, FAX 452-1428 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

C.N.F.C. FAMILY SWIM NIGHT; every Sunday; O'Leary Swimming Pool, Edmonton.

C.N.F.C. METIS CULTURAL DANCE CLASSES; Sundays, 2 - 4 p.m.; St. Peter's Church, Edmonton, AB.

NATIONAL ADDICTIONS AWARENESS WEEK; Nov. 18-24; "Keep the Circle Strong".

VOLLEYBALL & D.J. DANCE; Nov. 24, 9:00 a.m.; Bonnyville Rehabilitation Centre; AB.

1ST ANNUAL (C.N.F.C.) CHRISTMAS ROUND

DANCE; Nov. 30, 6 p.m. - 2 a.m.; Continental Inn West, Edmonton, AB.

GEORGE NOLAN MEMORIAL DANCE; Nov. 30, 9 p.m. - 1:30 a.m.; Curly's Corral, Yellowhead Motor Inn, Edmonton, AB.

SADDLE LAKE FIRST NATIONS NO-HIT HOCKEY TOURNAMENT; November 30, Dec. 1 & 2; Dine & Dance on Dec. 1st; Saddle Lake Complex, AB.

ARTIFACT DISPLAY; Dec. 2, Head-Smashed-In Buffalo Jump Interpretive Centre, Ft. McLeod, AB.

TREATY 7 JOINT HEALTH COMMITTEE MEETING; Dec. 5 & 6; Calgary, AB.

HERITAGE THROUGH MY HANDS; Dec. 8 & 9; Head-Smashed-In Buffalo Jump Interpretive Centre, Ft. McLeod, AB.

TALENT & LIP SYNC SHOW; Dec. 8, 6 - 9 p.m.; Dance 9 p.m. - 1 a.m.; Sarcee Seven Chiefs Sportplex.

ALBERTA INDIAN HEALTH

CARE COMMISSION 10th ANNUAL OPEN HOUSE; Dec. 14; Edmonton, AB.

C.N.F.C. SENIOR CITIZENS CHRISTMAS BANQUET & DANCE; Dec. 14, 6:00 p.m.; Saxony Motor Inn, Edmonton, AB.

1990 (C.N.F.C.) CHILDREN'S CHRISTMAS PARTY; Dec. 15, 1 - 4 p.m.; Ben Calf Robe School; Edmonton, AB.

BEADWORK DISPLAY AND DEMONSTRATION; Dec. 16; Head-Smashed-In Buffalo Jump Interpretive Centre; Ft. McLeod, AB.

NATIVE COOKING; Dec. 23; Head-Smashed-In Buffalo Jump Interpretive Centre; Ft. McLeod, AB.

C.N.F.C. CHRISTMAS DANCE; Dec. 25, 9 p.m.; West-

mount Community Hall, Edmonton, AB.

CHRISTMAS COWBOY RODEO; Dec. 26-29; Hobbema Panee Memorial Agriplex, AB.

SADDLE LAKE CHRISTMAS HOCKEY TOURNAMENT; Dec. 28 - 30; Round Dance on 29th; Saddle Lake Complex, AB.

ARTIFACT DISPLAY; Dec. 30; Head-Smashed-In Buffalo Jump Interpretive Centre; Ft. McLeod, AB.

CHRISTMAS TREE RECYCLING; Jan. 5, 9 a.m. - 4 p.m.; Calgary Zoo, N. parking lot; Calgary, AB.

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Brought to you by the Windspeaker



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December 26 - 29

Hobbema, Alberta

Panee Memorial Agriplex



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A new spirit of giving

News

Born With A Tooth supporters rally in Calgary

By Scott Ross
Windspeaker Correspondent

CALGARY

Peigan Lonefighter Milton Born With A Tooth waved from behind the smoky window on the top floor of the Calgary Remand Centre to dozens of his supporters as they gathered below on a cold, windswept sidewalk in a Nov. 8 protest. They chanted their greetings and their opposition to the justice system's decision not to allow bail to the Lonefighters Society leader.

Born With A Tooth led a standoff against government officials and the RCMP during the Lonefighters' attempt to divert the Oldman River in the last months of summer. In September he was charged with weapon offences after shots were fired during the final days of the confrontation. The Peigan Native has been denied bail twice and remains locked up pending a Nov. 23 preliminary hearing.

"Milton is just a cog in the

plunder of Native rights. To the government he is an economic, social and environmental prisoner," Ed Wolf, spokesman for the Coalition of Concerned Citizens (CCC), barked through a megaphone to the crowd of supporters and media braving the snow and chilly winds while the noon-hour lunch crowd hustled down Calgary's 6th Avenue.

"You have to ask why the provincial government is going to such lengths to keep him behind bars."

Born With A Tooth, who is shuffled between the Lethbridge and Calgary Remand Centres twice a week, has been incarcerated since his arrest in mid-September and according to the CCC is a "political prisoner" of the Alberta government.

"It is the coalition's position Milton is a political prisoner. Denying him bail in this instance is not only unjustified but unprecedented under Canadian law," Wolf maintained in a release handed out at the protest.

When questioned, Calgary



Led by Mary Smith (centre, white parka), protesters march in support of Milton Born With A Tooth's release from the Calgary Remand Centre

Clint Reece

city police officers who had the protest under surveillance would only say they were there "as a measure of crowd control" and were not observing "anyone in particular."

Meryl Watz, CCC spokesper-

son, said "Milton is in the Calgary remand because he did not feel safe and comfortable in Lethbridge because of the amount of hostility there. He travels back and forth to meet his court dates...but he should not be in

jail anywhere."

She said later that she had visited Born With A Tooth following the protest, which he had been allowed to watch. He was "very uplifted and appreciative of the support being shown."

Final warning given to logging companies

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Lubicon Lake Chief Bernard Ominayak has issued a final

Band must negotiate: Siddon

By Amy Santoro
Windspeaker Staff Writer

NISKU, ALTA.

A solution to logging and oil companies shut out of land claimed by the Lubicon Lake Indian band in northern Alberta may not be found unless the band is prepared to negotiate on the basis put forward by the government, says Indian Affairs Minister Tom Siddon.

"I hope the chief and council will be prepared to sit down and hopefully we'll be able to negotiate an agreement. Meanwhile, I can't speculate how long it'll take," said Siddon at a recent news conference in Nisku.

Siddon said there'll be no early end to the 50-year-old land claim dispute unless the Lubicons are willing to come to the bargaining table on the conditions set by the government.

The Lubicons have said they will not allow logging or other development activity on land they claim as their traditional hunting ground.

Siddon said the Lubicons' demand is "vastly in excess of what the government feels is justified in the case."

Siddon backed his comment by citing a case Lubicon Chief Bernard Ominayak presented to the United Nations human rights committee, which concluded "the federal offer was an appropriate remedy."

The UN committee also said Canada was violating international human rights conventions in its treatment of the band.

The federal government is offering \$45-million. The band wants a \$167-million settlement and a 246-square-kilometre reserve.

warning to logging companies working on lands claimed by his band.

Unauthorized logging equipment on lands claimed by the band "will be subject to removal at any time," said the chief, who told protesters gathered outside the Manulife building in Edmonton Nov. 8 "this is the only warning they'll get."

"We have given notice, effective today, they have to have the proper authorization permits from the Lubicon people if they want to continue," he said to the crowd of 200 demonstrators,

who managed to block four lanes of traffic on 101st Street, during the protest against Japanese logging operations in northern Alberta. He said approval of such operating permits, licences and leases "will be subject to the payment of past and future royalties and to compliance with Lubicon environmental protection and wildlife management laws."

Ominayak said subcontractors working for Buchanan Lumber of High Prairie have begun logging operations about 48 km northeast of Little Buffalo even

though they were warned not to.

On Aug. 31, when a Daishowa subsidiary and three other companies announced their plans to log on Lubicon claimed land, Ominayak said the band would take whatever action was necessary to "stop them from logging on our traditional land."

Buchanan Lumber officials could not be reached for comment.

Ominayak said it is difficult to say what will happen when "after years of unsuccessfully trying to protect Lubicon land rights through the Canadian courts and

around the negotiating table the Lubicon people have been forced to defend ourselves and our land as best we know how."

Lubicon adviser Fred Lennarson, who has been left out of the removal plans for security reasons, said a number of actions could be taken. Roads, oil pipelines, bridges and power lines in the 10,000 sq.-km. disputed land area could be targeted, he said.

The attorney general's office has warned that if the Lubicons break the law in their dispute they will be dealt with in accordance with the law.

Littlechild faces suit over GST

By Amy Santoro
Windspeaker Staff Writer

WETASKIWIN, ALTA.

Canada's first Native MP is being sued for not representing his constituents' opposition to the Goods and Services Tax in Parliament, says a party to the suit.

"We're upset because he didn't consider the way we, the people he represents, feel about the GST," says Erin Wall of Rimbey.

Wall, along with seven other anti-GST voters, signed a statement of claim against Wetaskiwin MP Willie Littlechild in the Court of Queen's Bench in Wetaskiwin Nov. 6.

The statement of claim says Littlechild "failed in his duty to consult with and account to his constituents to adequately represent their majority views in voting in favor of the government's GST."

Wall says her community of 1,700 recently provided Littlechild with a 1,200-name petition outlining their disapproval of the GST.

"We have to stand up to the system. Mr. Littlechild knows the majority of his constituents don't want the tax, so he shouldn't have to vote the PC line."

The statement of claim asks the court to order Littlechild "to account to the plaintiffs and his constituents for his actions in Parliament."

Wall says she wants the judge

"to order Littlechild to tell his party he cannot support the GST because his constituents don't."

Wall, however, stresses she does not want the Tory MP to resign.

Littlechild could not be reached for comment.

A University of Alberta political science professor says the

plaintiffs will be "very disappointed in the outcome of the case."

Allan Tupper says it would be extremely unlikely for a judge to rule against Littlechild because such a ruling "would alter our whole political system."

"It's an argument that has existed ever since democracy as

we know it began. That is, must a politician always vote with the majority view, which is not always correct, or does he use his own discretion at times?"

Tupper says the lawsuit will "simply function as an embarrassing tactic aimed at Littlechild."

N.W.T. deal pronounced dead

By Amy Santoro
Windspeaker Staff Writer

NISKU, ALTA.

After 14 years of arduous negotiations the \$500-million Dene-Metis land claim agreement is dead, says Indian Affairs Minister Tom Siddon.

"The cabinet has authorized me to terminate negotiations with the Dene Nation and the Metis Association of the Northwest Territories on the overall comprehensive land claim agreement," said Siddon at a news conference at the Nisku Inn, which was connected by telephone to Yellowknife.

The deal, reached in April, fell apart because the Dene-Metis refused to surrender existing aboriginal and treaty rights in exchange for the claim. Ottawa will not budge on the extinguishment clause, said Siddon.

The clause requires all claimants to surrender their aboriginal and treaty rights to the land and resources in exchange for other

lands and benefits under the agreement.

But Siddon said the government will negotiate the claims on a regional basis with any of the five regional groups in the Mackenzie Valley, which are interested in making separate deals.

Talks will start immediately with the Mackenzie Delta Tribal Council and the Sahtu Dene-Metis Council — two regions which split with the 12,000-member Dene Nation over the aboriginal rights clause.

The deal, which was to be finalized by next March, would have given the Dene Nation and the Metis Association of the Northwest Territories \$500-million, surface title to 181,000 sq.-km of land, sub-surface rights to 10,000 sq.-km and special hunting and fishing rights.

Instead, the failed deal leaves the groups with a \$40-million bill. The money was loaned to them to cover negotiating costs. The money was to be repaid with the \$500-million settlement.

The chief of the Dene Nation

said the Dene-Metis may take Ottawa to court to force the government to renegotiate the claim. Bill Erasmus said the Dene may use existing rights under Treaties 8 and 11 to "assert our sovereignty over the land given to us by the agreement."

"We will not extinguish our rights and if the government refuses to negotiate, we will take a hard line by asserting the rights we think we have."

Erasmus said aboriginal and treaty rights are entrenched in the Constitution and must be protected.

"They're inherent rights we've always had and we won't give them up. This is a human rights issue that must be clarified in court."



Tom Siddon

Native Youth

Many victims are being claimed by the streets

By Rudy Haugeneder
Windspeaker Correspondent

EDMONTON

Native street kids here number in the hundreds. Nobody's sure how many there are, but it ranges — depending on the source quoted — from a conservative 500 to well over 1,000 Native youngsters and teenagers who have to fend for themselves every night.

And the statistics are deadly. Most street kids live a physically punishing life of drugs, alcohol and poor nutrition. A lot of them die before they reach their mid-20s.

A few months ago a couple of Calgary cops, who used to walk the downtown beat, were killing time and decided to draw up a list of names of street people — including many Natives — they used to deal with.

Then they ran the names through the police computer to find out if any had managed to straighten themselves out.

Even these hardened cops were shocked at the outcome. Without exception, every name on their list had straightened out all right — in the cemetery.

"They were all dead," says one of the constables, who now heads one of the Calgary police department's crime units. "Male or female, not one is alive today."

Worse yet, he predicted, those kids living on the streets today will meet the same fate — unless something is done.

Jim White, Native liaison worker with Edmonton Police Services, was startled, but not surprised, at the death rate.

Angrily, he says there are few services for Native street kids — whether they be full-time hard core homeless or youngsters who hit the streets for a few days at a time for companionship because of hard times at home.

In fact, there's few services for full- and part-time street kids of any racial background, says White.

DeWayne Brown, the only full-time street worker agrees and says a decade ago there were entire teams that helped street kids. He says the welfare and legal systems are so screwed up that street kids wanting a chance at a better life, usually don't have a chance.

Once the system tags a teenager as street oriented and he reaches age 16, the underfunded and overworked social services system almost automatically sees them as "adults" rather than youngsters who need and want help, he says.

Most street kids, Native and non-Native, would jump at an opportunity to get into programs that would give them safe decent housing, adequate life skills and the education to at least think about a normal future, says Brown. But it just isn't there.

And, despite a flurry of city and provincial task forces looking into everything from crime to housing for the homeless, both he and White don't think things

will change.

They're both optimistic, but point to many past task forces that made recommendations which never resulted in anything major being done.

Meanwhile, Native youngsters — male and female — are, out of necessity, forced to turn to petty crime, prostitution and drug trafficking, just to "survive," they say.

Social agencies that attempt to deal with Native street kids, say they are too burdened with the myriad of problems confronting all poor people in Alberta's cities to focus on Native youth. There are too few workers, too little money and too much poverty.

And street kids pay the price. Most don't even know about the handful of services they might be able to tap.

Silence, blank looks and shrugs are their responses when asked about the services available to them.

That, and the high death rate among Native street kids, doesn't surprise Robert Flores, a Native ex-addict who founded Calgary's non-profit Indigenous Peoples Resource Association of Alberta — the southern Alberta city's only organization that targets Native street kids. Edmonton doesn't have a similar group.

Flores, who defines aboriginal street kids as often homeless youngsters ranging from as young as 11 to those who are hitting their 20s, estimates the number of Native street kids in the province at more than 2,000.

STREET Kids

Responding to the death rate discovered by the two Calgary cops, he says: "That's the reality of the street!"

Native street kids are doomed to an early grave unless they're lucky enough — and few do — to get help to abandon the deadly lifestyle of drugs, booze, prostitution, hunger and crime. Flores thinks Calgary's Native street kid population is about the same as that in Edmonton.

But it's not just the big cities that have problems.

Smaller cities like central Alberta's Red Deer, population 57,000, have problems with homeless Native street kids. And the reasons are the same: Native youngsters running away from usually alcohol-based intolerable life at home where abuse ranges from lack of food to physical and sexual attacks.

The Red Deer Native Friendship Centre, in a report earlier this year, estimated the number of Native homeless at between 200 and 250. As a result, that city has also launched a task force which is considering opening a drop-in centre and possibly a hostel for those youngsters.

Flores says getting off the street isn't easy. It takes special programs, lots of effort and time and trust. And it means introducing Native street kids to traditional Indian values, especially

family and spiritual values that were once a common part of Native culture.

It's the lack of these values in today's Native society that has resulted in the high rate of alcohol and drug abuse, sexual abuse and violent death among Native populations, he says.

Walter Lightning, dean of cultural studies at Hobbema's Maskwachee College, recently told *Windspeaker* the reason Natives used to thrive is because of the Indian concept of the extended family: grandparents, parents, aunts and uncles all living together, and providing a child with many different healthy people to learn from.

"Interaction needs to happen for a culture to flourish," he says. "Extended families were important."

But, says Flores, the damage has already been done. Things aren't as they used to be. And it'll take time to undo the damage, he warns, adding there's no overnight answer. It'll take years before Native values and self-esteem are totally restored, he says.

Unless traditional spiritual values are used to restore the traditional role of the extended family, he says, aboriginal people may never overcome the problems they currently suffer — and the number of Native street kids will continue to grow.

Few facilities for homeless Native youth

By Rudy Haugeneder
Windspeaker Correspondent

EDMONTON

Although there are hundreds of homeless young people — many of them Natives — wandering Alberta streets every night, there are few facilities for them.

Edmonton is one of the least equipped cities, a *Windspeaker* probe has found.

There is only a single full-time one-to-one street worker. And about the only overnight facility is the 38-bed co-ed Youth Emergency Shelter, run by a non-profit society that goes by the same name.

Gail Williams, shelter program manager, says the situation is desperate.

Even though YESS plans to open another 24-hour, no-questions-asked facility next year, she admits it's not enough.

While offering limited counselling and medical facilities to homeless and runaway youngsters — 30 per cent of those using the 9310-82nd Ave. facility are Native — it's not as good as the EXIT program offered in Calgary, says Williams.

But that might change. She says Edmonton's mayor is eager to improve the situation and has launched some initiatives that could result in increased facilities in the next year or so.

Meanwhile, in Calgary, Monday is sick day for street kids.

It's the day young people, needing "no-questions-asked" medical attention, line up inside a small storefront in the downtown core to see a doctor.

Although their eyes look old, their voices and other features betray them. Some are barely into their teens — as young as age 12.

Sometimes they line up nine deep to get help for everything from a toothache or persistent colds and coughs that won't go away, to sexually transmitted diseases.

Many suffer from the dread of Third World countries: malnourishment. Street life doesn't offer the type of food that keeps bodies healthy, so they're given a handful of pills rich in vitamins and minerals needed to keep bodies healthy.

And many of them, especially the Natives, don't have addresses. They're runaways, they've been thrown out of the house or their home lives are so terrible even the street seems secure.

They're the nearly 700 street kids, who have visited the EXIT office since it opened its doors just over a year ago. There they can take showers, store their few belongings safely in lockers and receive one-on-one counselling, which is available to any youth who wants off the street.

Volunteer doctors, lawyers, dentists and educators work different shifts, offering a variety of badly needed services.

EXIT also has five workers, who patrol the streets to help any street kid who wants it.

The program's aim is to "promote the health of young people while they exist on the streets of downtown Calgary . . . (and) seeks to assist them in leaving the streets when they decide this will work for them," says an

EXIT brochure.

One of the street workers is 23-year-old Patti, who in a recent interview says she's competing with pimps, drug pushers and what she terms as the "initial excitement" of street life.

She spends 80 per cent of her time on the street, looking for those "too shy or too resistant" to walk through EXIT's storefront office at 10058-1st St. S.W.

"I go where they hang out," she says, citing the downtown spots street kids favor. "I try to be consistent and get them to know my face so they'll trust me."

EXIT isn't the only street program in Calgary.

The Eastern Downtown Core Outreach Project, which has a storefront office at 609 MacLeod Trail, also has four streetworkers. It's a small, casual, but comfortable office that's open six days weekly, Monday through Saturday, 11 a.m. to 11 p.m.

Lucy Hutchings is one of the streetworkers, who spends between two and four hours nightly patrolling the downtown core, keeping tabs on street life and helping those who want it.

Among the services offered is helping street kids who can't read and write well — and many can't — fill out everything from welfare forms to writing letters home. It's a key service nobody else performs.

"This can pose a real crisis for many," she says. "We'll take the time to write just as it's dictated."

Yet others need help reading a letter that has somehow managed to get through to them. If the letter is in Cree, for example, Lucy and her fellow workers "will find somebody who can



Graphic by Victor Daychief

(read it). I don't know anybody else who'll do that."

The outreach workers don't pretend to be everything to everybody. But if street people want help, "we help them," says Lucy. "If they want to remain (on the streets), we let them lead the lives they want. We're just here to help."

The outreach program reaches more than 1,000 people annually — more than one-third of them Native.

Meanwhile, in Edmonton, Regena Crowchild, president of the Indian Association of Alberta, says the city should fund similar projects now.

The first step is a Native referral centre rather than more studies, she says. "Natives have been studied to death. The problem is whatever comes out of the recommendations (from current task forces the city has formed) has (typically) been put on hold."

Says Crowchild: "there should definitely be some action

now" because many Natives coming into the city are given the runaround.

Allan Benson, program director with Native Counselling Services of Alberta, says existing services in Edmonton just can't handle the workload — nor are they designed to help Natives and the unique problems they have.

"We need a strong street program," he says. "It has to be a complete program that's structured to help Native people . . . not just a place to sleep overnight."

It's time politicians and decision-making bureaucrats "stopped living in their ivory towers and took the time to talk to the kids," says Benson.

Any new programs must include input from street kids to be effective, he says, guessing there are more than 500 Native street kids, full-time and part-time, who need such services in Edmonton.

Native Youth



Photo illustration by Bert Crowfoot

Many Native young people turn to prostitution after hitting the street

Youths often fall through safety net

By Rudy Haugeneder
Windspeaker Correspondent

EDMONTON

The first 72-hours after a Native teenager — or younger — hits the big city are critical.

Unless the Native youth is lucky enough to find a job and housing, chances are overwhelming he or she will end up a street kid, says Edmonton's only full-time one-to-one street worker.

That spells a life of petty crime, drugs, booze, sex and prostitution — just to survive, warns DeWayne Brown, a street worker with the Crossroads Outreach Program. And that's what happens to the majority of Native kids, whether they're running away from a reserve, a Native community or a bad home in the city.

Brown sees it every day: Native boys and girls as young as 10 who sell their bodies on the street for food and a place to stay.

Brown isn't exaggerating. Others, including the police and social workers, acknowledge it as the "reality" of life on the street.

A costly social network, which is supposed to protect young people, simply doesn't work, he says.

No programs are targeted at Native street kids, he says.

Until changes are made — changes that offer Native street kids life skills, education and safety, he says, the number of street kids will continue to spiral.

Street kids just don't trust the system, says Brown. As much as they hate life on the streets, Native youngsters hate it less than the options open to them: being returned to abusive parents, being sent to foster homes or being locked up in a youth detention centre.

Even if they know about the agencies and organizations set up to help — and few Native kids know these exist — street

STREET
kids

kids avoid them like the plague, says Brown.

No amount of pleading for programs designed for street kids have received more than verbal approval from politicians — Native and non-Native, he says. In the past 15 months, Brown has worked with 375 youthful prostitutes: a huge percentage of them Natives from reserves, Indian and Metis youngsters from cities and remote rural areas.

Most are running away from horrendous conditions involving alcohol, drugs or physical and sexual abuse, he says. Only a small percentage hit the streets by choice.

And almost none come to the city expecting the worst, he adds. Most believe they'll find a better life of jobs, decent housing, honest friendship and safety.

But the result is disastrous, says Brown, citing an endless stream of examples of young Natives, who have fallen through the social safety net for a number of reasons including racism and being tagged as street kids — young people who over-worked social workers who treat them as adults rather than children in trouble.

A recent example he cites is a 14-year-old Native girl who decided to give social services a chance before her survival instincts forced her to work the streets.

Ten days after her initial con-

tact nothing had yet been done and she turned to prostitution — and drugs — just to eat and have a place to sleep, he says.

The story doesn't shock Sherry McKibben, health co-ordinator at the Boyle-McCauley Health Centre. She says "street kids can't get welfare and the child welfare system offers no protection."

It's "a serious problem," she says. But she's hopeful the various urban task forces looking into these problems will come up with some answers — as will "some but not all" Native organizations throughout the province which are only now "starting to wrestle with the problem."

She says drug and alcohol abuse among Native parents is to blame for the growing number of Native street kids.

Unfortunately, Brown says wearily, the young prostitute's dilemma isn't an uncommon story. And it doesn't just involve females. Young Native males are victimized in the same way.

He's not alone in his assessment of how young Natives are failed by the system. The police admit it, health and social workers agree, and so do the kids who view fellow street kids as the only family they can trust.

Survival circumstances make young Natives vulnerable to pimps who move in quickly with drugs and promises of love and security before forcing them onto the streets as prostitutes, he says.

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Windspeaker

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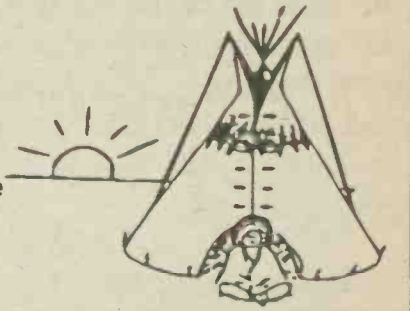
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Native Youth



Sandra Badger

Cree woman reaches for her dream

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Sandra Badger sat down one day and looked at her life.

"Here I was, a mother of two small children, a Grade 10 dropout and no plans for my future," the young Cree woman remembers thinking. She decided then and there to go after a dream she had been thinking about for years.

"My ultimate goal was to establish a business in fashion and art and to employ Native designers and artists," she says.

Travelling and experiencing new places was part of that dream.

Badger began to plan her course of action, deciding first to upgrade her high school education. She attended Alberta Vocational Centre in 1985 and 1986 and eventually completed Grade 12. It wasn't easy with her two small sons, aged two and four years at the time. She had to drop them off at day care every day and do homework at night.

"But I was doing it for them, too, as well as myself. I wasn't much of a role model for them the way I was," she says.

She next attended Concordia College's University and College Entrance Program (UCEP), preparing herself for entrance to Marvel College where she was interested in the fashion illustration and design program.

"I had talked to Marcy Hett, the counsellor at Marvel and found out everything I needed to know about coming to Marvel," she explains.

Badger knew the program was what she needed to reach her employment goals. Her application was accepted, based on her graduation from the UCEP courses.

Then Badger was seriously injured in a grinding, spectacular car crash.

"I was in the University Hospital for several weeks and then

in therapy for over a year." At the Glenrose Rehabilitation Hospital, she went through months of exercises, graduating from a wheelchair, to crutches, to braces — and eventually — to walking unaided.

In the meantime, Hett had almost given up on the promising young student she had interviewed many months ago.

"When she phoned to explain why she hadn't called us for so long, but that she was still interested, I was really pleased," Hett says. She saw in Badger a woman, who had the determination to make something of her life, and was relieved to hear from her again.

Entrance into the Marvel program was a highlight of Badger's life. She learned modelling and image building, costume designing and the managing of time and stress. Over the 12 months of the fashion illustration and design program she found she could also express her Native culture through her designs.

"We had lived in Kehewin till I was in Grade 4. And I got inspiration from attending powwows in the area. I'm quite at home with my Indian culture and I especially love to design a traditional buckskin costume," she says.

She says her creations, which are modernized from the traditional dress, make use of the "V" shape that represents the arrowhead and the tipi.

The Marvel program allows students to develop their skills in preferred areas while they also learn designing and merchandising.

Today Badger is ready for her first full-time position and Marvel is working with her to help her find a permanent job. It was a long road as she followed her dream, but she's proud of the results.

"I had a lot of encouragement and I persevered. Now I want to encourage other young people to pursue their dreams. If I can do it, they can do it," she says.

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Native Youth

Native students are challenged by youth club

By Heather Andrews
Windspeaker Staff Writer

PONOKA, ALTA.

Like any chairman of the board, Allister North West takes his job seriously.

The top director of the Ponoka high school Native youth club represents club members on the student council, and prepares all agendas, chairs all meetings and encourages all Native youth at the school to become involved in club activities.

"We are developing leadership skills and becoming role models for the other students and members of the Native youth club as well," he adds.

North West is assisted by Louise Omeasoo.

"I take over when Allister isn't here and I submit monthly activity reports and schedules to the club newsletter," she says.

Five directors complete the executive, which meets on a regular basis to plan field trips, volleyball tournaments and other activities.

The directors share responsibility for things like financial statements, public relations, recruitment of Native students, intramural activities and recording of minutes.

About 80 students participate regularly in the club. Cara Currie, a former student at the school, is the Native student counsellor and is very involved in the group's activities.

"The students handle everything themselves. I am just here to assist when asked," says Currie, who believes having the young people involved in constructive activities keeps them motivated to stay in school.

"And it prepares them with some life skills which they will need away from the school setting such as planning and organizing and dealing with the public," she adds.

The club was formed in 1980

to raise funds for a proposed trip to Europe. Members were encouraged by the results and the club has been around ever since, although the level of support does go up and down from year to year.

"The kids of today have a lot of material things given to them and the club gives them a chance to earn privileges and experiences," explains Currie.

When running for election to the executive, for example, they learn to handle nominations, write an acceptance speech and accept the responsibility of office once voted in.

And the club plays an important role by giving members access to activities in addition to the regular high school ball teams and organizations, she says.

"They need extra positive experiences, but they also need to be integrated within the larger system just as they will be in the mainstream of life once they get out of school."

A series of personal development evenings is planned throughout the 1989-90 school year.

Topics include financial planning, relationships, the family and self-esteem.

"We have resource people like Clive Linklater and Nancy Yellowbird coming in to conduct the sessions. The young people seem to get a lot out of these evenings," says Currie.

She worked at the Hobbema Indian Health Centre for several years after graduating from high school and her work there prepared her for her job as school counsellor.

"Whether it's planning an employment fair or liaising with a speaker for an information evening, I feel the youth club provides a refuge for our students while at the same time, they are learning practical skills to take with them when they leave here," says Currie.



Members of Ponoka High School's Native youth club

Heather Andrews

Look to the elders

By Koletta Saddleback
Windspeaker Correspondent

PONOKA, ALTA.

Although we have many different perspectives of how we feel about our Native elders, it is still necessary to ask ourselves "How much do we care about our elders?"

Most children, youths and parents have many difficulties understanding their own cultures, traditions and language. Our elders are here, it's just up to all of us to make them feel useful by seeking information to stabilize our identities in an affectionate, independent and dignified way.

Most elders are neglected one way or another and are often isolated in elders' homes and hospitals.

Meanwhile, we're letting ourselves die rapidly from alcohol

abuse, unemployment and suicide. We need to go out, look, seek and struggle to find ourselves through our elders, who know about our forefathers' ways of being respected and being totally independent.

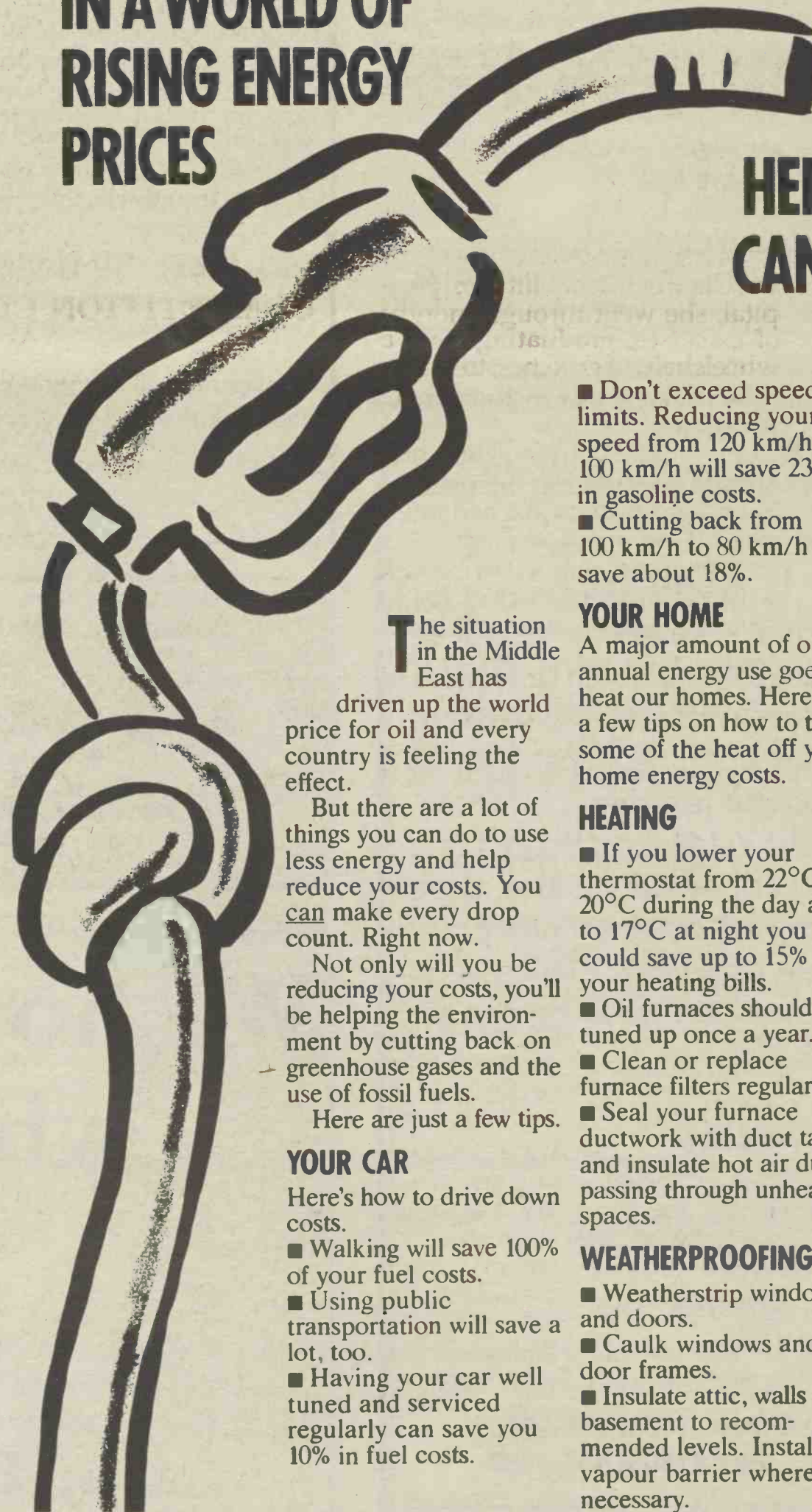
Youths play a major part in having a successful future. They are the ones who need to govern themselves locally, federally and internationally.

Networking and sharing information from their respected parents and elders will help them to be strong physically, mentally, emotionally and most of all spiritually. When this process is completed, we will understand our languages, traditions and ceremonies.

These changes need to be pursued by youths, children and adults. Nobody can change us; it's up to us if we want to be successful or if we want to remain doubtful.

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Canada

Native Youth

Clothing designer started at an early age

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Pat Piche started sewing at the age of five. She hasn't looked back since.

Piche, now a clothing designer and producer, is working hard to become a successful business person. "It all started when we danced as a family and attended powwows together. My mother and my grandmother helped me with sewing my first powwow outfits," she explains.

Piche has just completed a one-year course at the Northern Alberta Institute of Technology, graduating as a tailoring technician. "I'm not finished with my education yet though. I'm taking a management certificate program at Grant MacEwan College and the YMCA entrepreneurial course on a part-time basis," Piche says. She says she needs all three diplomas on the wall before she can go into business for herself full-time.

Piche has gained experience in the field, working with Michelle Mitchell, a well-known knitwear designer, and at the now-defunct Mark Messier's Number Eleven clothing store.

Piche has lived in the Edmonton area most of her life, although her family did live in the St. Paul area for three years. "We kept in touch with our Cree and Chipewyan traditions, though."

Now she finds her cultural background is expressed in her clothing designs. She specialized in Native women's western wear when she first began and then expanded into children's and men's wear. "I sew traditional dance costumes as well," she adds. She combines leather, denim, lace and rhinestones in carefully co-ordinated designs. She is currently concentrating on jackets and coats, children's clothes, T-shirts and ladies' skirts and blouses.

For now, however, Piche is content to concentrate on her schoolwork and to sew for craft and trade shows. Her business is small enough that she can operate it from her home. Her plans include getting into production full-time and someday raising a family.

In the meantime she is preparing for the Indian Arts and Crafts Show in the Edmonton Convention Centre in November and the Cowboy Christmas Rodeo Trade Show in December in Hobbema.



Bert Crowfoot

Pat Piche with some of her designs

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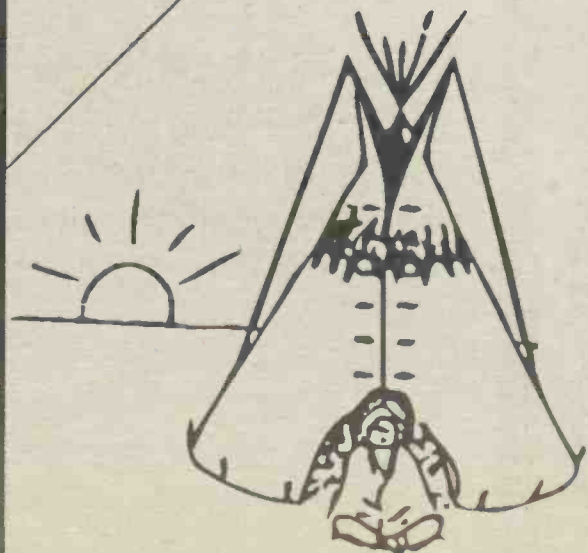
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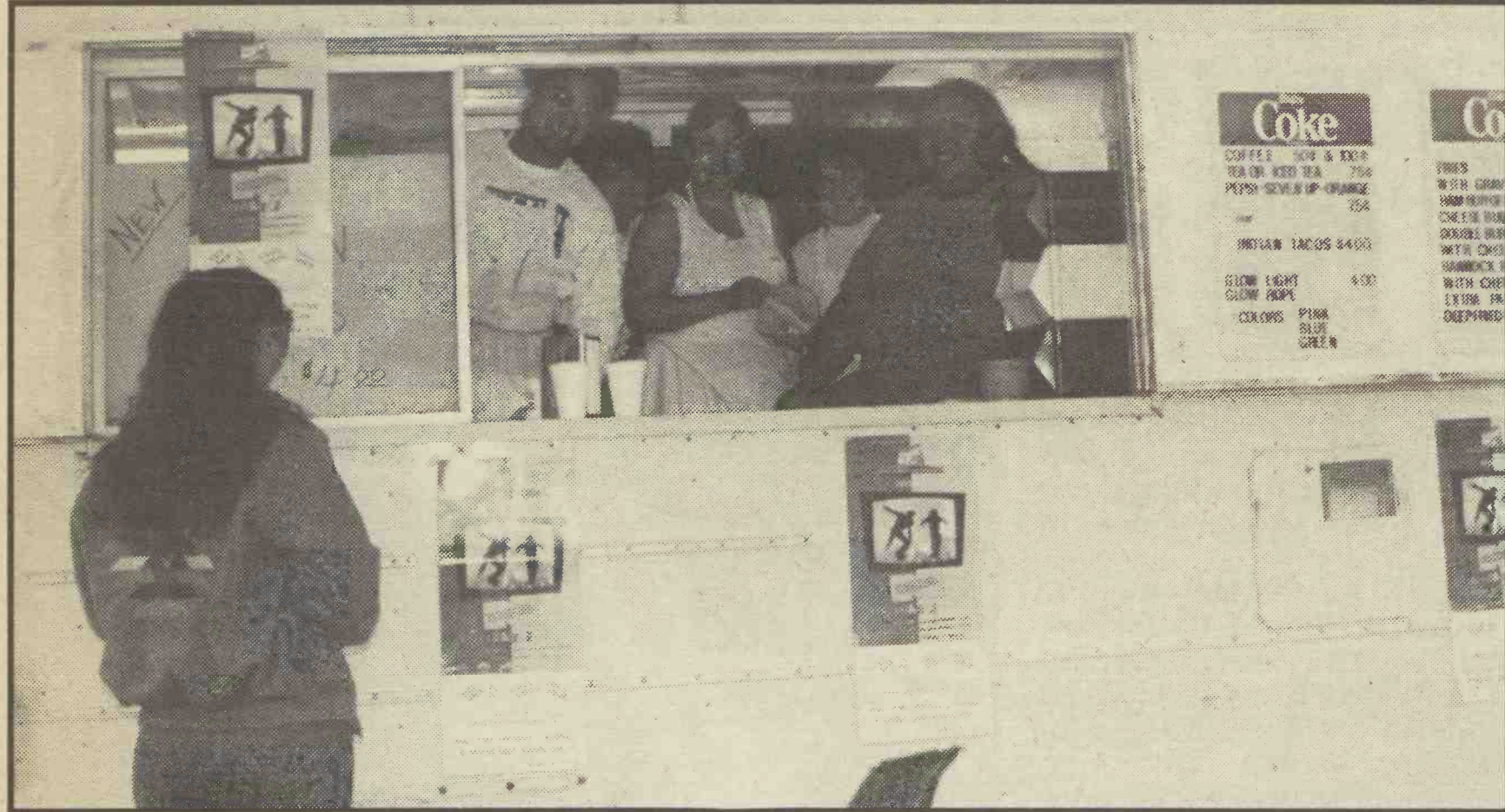


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Native Youth



Diane Parenteau

The boys and girls club's concession booth. (L-R) Jim Alex, Fox Morin, Ruth Morin, Tracy Makokis and Vince Steinhauer

Reserve has Canada's only all-Native boys and girls club

By Diane Parenteau
Windspeaker Correspondent

SADDLE LAKE FIRST NATION, ALTA.

Saddle Lake has the only all-Native Boys and Girls Club in Canada on a reserve. Run by a small group of dedicated volunteers, the non-profit charitable organization provides children with healthy recreational, cultural and leisure activities.

Started in 1987 through the band's social services department, the club began by offering craft and movie nights using borrowed office space and short-term employment projects to hire temporary co-ordinators.

Funding and volunteer commitment have been and continue to be concerns for the volunteer board of directors which would like to see a permanent worker hired and the program expanded.

"Our dream is to have a full-time co-ordinator," said board member Ruth Morin. "A lot of people talk about helping but that's about it. They talk wonderful about youth but do nothing. With 65 per cent of our population under the age of 25, I think it should be a priority."

Operating from office space in the basement of the Saddle Lake Counselling Services building since 1988 and using the teen centre building, the boys and

girls club offers programming five nights a week. Floor hockey, roller skating, powwow practice, archery and youth dances are all co-ordinated by volunteer help.

As the former director of Saddle Lake Counselling Services, Morin recognizes the link between boredom and drug and alcohol use among community youth and strongly believes offering alternative activities will mean children will be less apt to seek out less healthy activities. She also feels adults need to take a more active and positive role in their children's lives.

"We're trying to promote volunteerism. People are happy when activities are offered because they have a place to send their kids. We'd like to see people get involved with their kids — it's a struggle.

"It's so tiring because the same old people are involved (all the time).

"Even to come out and cook hamburgers for an hour would help," she added, referring to the fundraising concession booth run by the club.

Program dollars are raised through bingo and the concession booth. Some grant money is also received from the Alberta Sport Council, Alberta Recreation and Parks and the Nova Corporation.

The club recently received a \$13,000 grant from the community facility enhancement pro-

gram to build a multipurpose cement pad that will be used for net sports in the summer and as a skating rink during winter.

"We're very limited in people money but all volunteer hours can be counted as matching grant money," said board member and past co-ordinator Vince Steinhauer.

The club has a membership of just over 200 who have paid a minimum \$5 yearly membership.

"We just have to open the doors and they're there," said Steinhauer.

Morin says people have got to break away from the "dependency syndrome" and ask what they can do for their community and not what the community can do for them.

"I wish that would turn around."

The ongoing struggle for permanent funding and the lack of commitment from adults when asked to help out has been discouraging for the board which has pledged its support to the program.

"There's a small group of us that have our claws in it and we don't let go," said Morin.

"We have done things, there have been changes and the kids are looking up to us.

"When you look into their eyes, there's a spark and that makes it worth it."

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The centre is a multi-disciplinary unit comprising of interassociated health programs. Located 240 kms. northeast of Edmonton in the St. Paul region, the Centre provides services to the Saddle Lake Native community. The incumbent will expect, and the Centre will offer competitive remuneration and benefits for services.

Interested applicants are asked to respond to:
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c/o Health Administrator or phone: 726-3930

Native Elders

Life in a cold, cruel land takes its toll

One in a series

By Dianne Meili
Windspeaker Correspondent

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

"I never cease to wonder at the cruelty of this land. But it seems a time of sadness is a time to understand." — Supertramp

Outside the mercury dipped to -45 Celsius and wind-whipped ice crystals tap-tapped against Louis Yakkineah's bedroom window, emphasizing his description of a cold and cruel land.

He sat slightly hunched over on his bed in his Meander River reserve home, 70 km north of High Level. In his quiet voice he spoke of a raw, challenging life unadorned with material comfort, yet this was not a tough, embittered man. On the contrary he seemed gentle, sad and kind.

The Dene Tha' elder says he wouldn't have traded his younger days on the land for city life. He agrees with the words of the late Joseph Lafferty of Fort Simpson, N.W.T. "Everything has its place. The feeling is so close to God in the bush. You feel like all the things go exactly as

they're supposed to. Everything was just right."

But the land on which Yakkineah hunted and trapped in northwestern Alberta has extracted a price and it preys on his health. Years spent working in the bitter cold have weakened his lungs and his breath is shallow and rasping.

"I don't work now, I just sit at home and eat and rest all day. My chest is no good. If I get a little cold, I get pneumonia. In the summer I go out and sit in the sun. There were so many times when I was young I was out and hunting even before the sun came up."

When asked about his early life, he's silent for several moments, then says: "If I told you all the stories of how I grew up, you'd be surprised at all the hardship we went through. We were living out in the bush and there were hardly any people. It was really hard for food. Food was the only thing in our lives we always had to worry about."

Sometimes there would be nothing in the morning for the family to eat. "Then my mother would make us a hot cup of tea with a little bit of moose fat in it, just as big as your little fingernail. Then we'd go out to hunt..."

Wild chickens and fish were commonly eaten and rabbits were good for the stew pot and for winter clothing. "If we found rabbit tracks, we'd stay right there and camp. We didn't have good winter coats and my mother would save rabbit skins to make us coats and blankets," he explains. She'd skin the fur from the bodies in one long piece, the way an apple is peeled, and then knit the strips together to make blankets and coats.

"When we ran out of food and we couldn't get a moose, my dad

would go for ducks. Sometimes we even had to eat baby ducks. We'd have wild onions boiled in a pot with small ducks and my mom would put a bit of flour in with it."

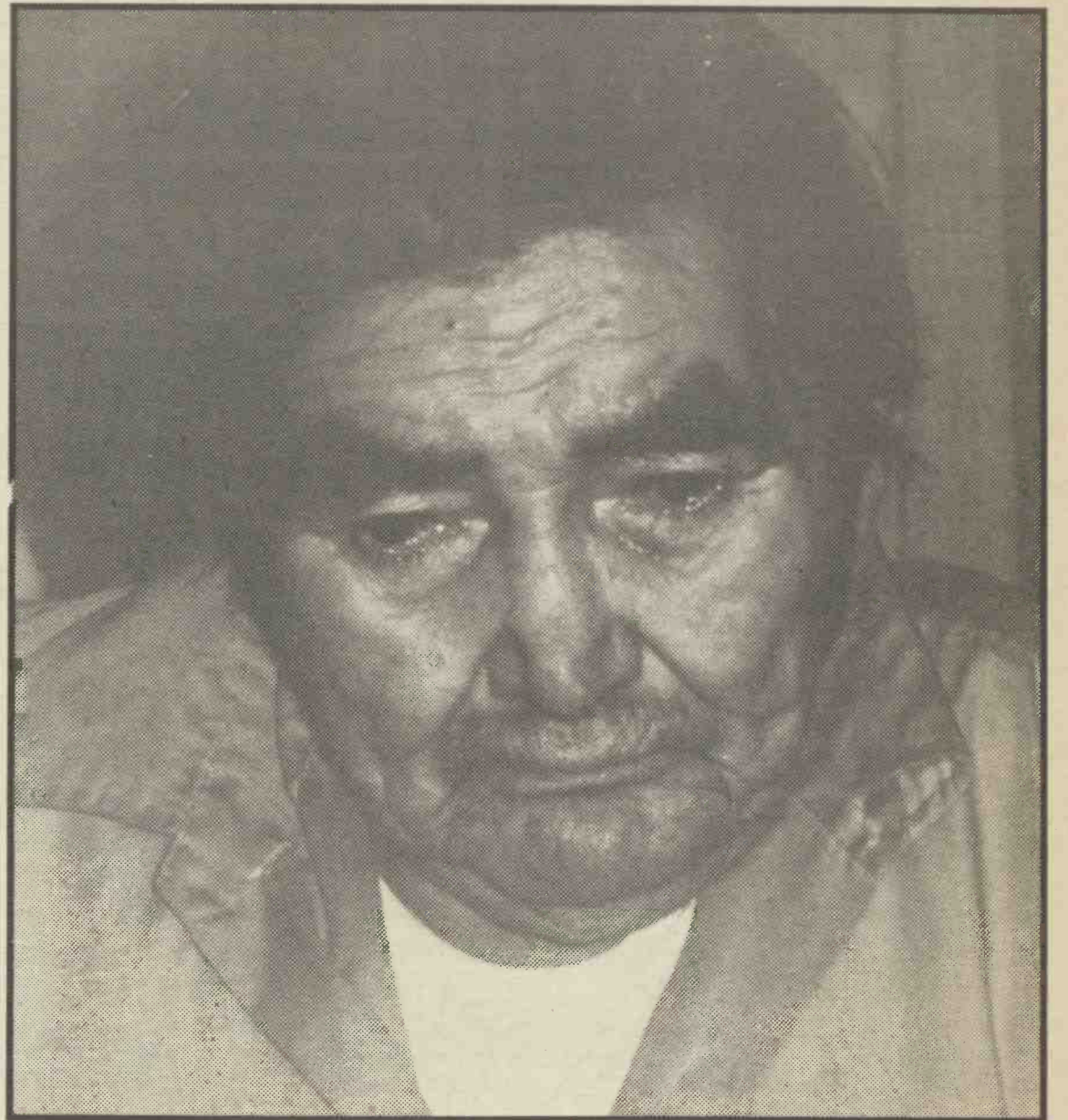
Born in "eagle month" (March) in 1910 "on the muskeg at Little Stoney Creek near Indian Cabins," Louis' family lived alone in the bush, sometimes joined by relatives.

Some of his earliest memories are of checking rabbit snares for his father.

"If the rabbit was still alive, it was hard for me to kill it. I didn't know how to kill it — I guess I was too young."

When his father died, the Yakkineah family lost a loved one and a food provider. For little Louis, it seemed life would end without his dad. He'd watched his father paddle down rivers in canoes he'd built from birch bark, tree roots and spruce gum and return in the evening with fish. Who would fish and hunt for the family now?

"After we lost him, I thought we would starve to death. But my mother said we should stay



Louis Yakkineah

Dianne Meili

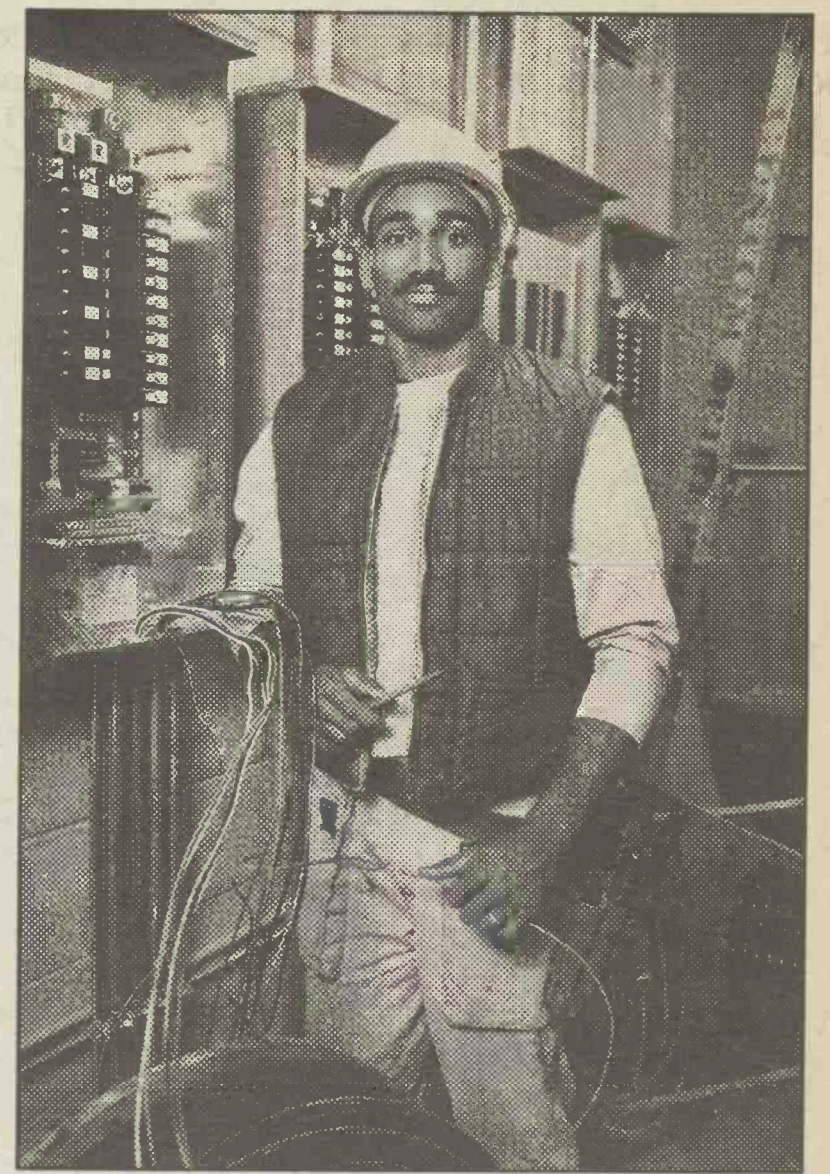
close to families that have a man so they can help us to eat and not go hungry. I had a lot of brothers and sisters — we were a large family — but people always helped us out."

It wasn't long before Louis learned to use the one trap he owned and had traded fur for a

gun. "After I got my first gun from the trading post here in Meander River, I was always out hunting for moose. We had to go hunting every day. Every day is your hunting day. I just about killed myself I worked so hard for my living..."

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Saskatchewan

Old ways forgotten by never looking up

By Rocky Woodward
Windspeaker Staff Writer

ONION LAKE, SASK.

Elder Morris Lewis says he used to wonder how his father and grandfather knew everything about Indian tradition and culture when they didn't even have a book in front of them.

"They would just hold their pipes and their words would come so easily as they talked," Lewis remembers of his spiritual teachers.

His experiences as a young lad, which would one day make him a spiritual teacher, were a family affair, he says.

"My father was a sundance maker and a spiritual leader. So was my grandfather. So I watched, listened and learned," Lewis says, apologizing for his broken English, not knowing it adds to his wisdom.

Lewis, who was born Oct. 1, 1914 at Frog Lake, says he remembers the smell of camp fire smoke and the sight of fish strung out to dry and hornets flying around while his father and grandfather quietly talked in his Native tongue, Cree.

"Oh, those were wonderful days, full of peace.

"I used to watch everything that was going on. When I grew a little I started helping with the ceremonies and I was taught the Indian way," Lewis says.

He laughs when he remembers not understanding the prayers.

"So I'd just listen. My father said in time I would understand," Lewis says, while lifting a cup of tea to his mouth.

He chuckles, recalling a time his grandfather tried to explain the Great Spirit to him.

"He said the Great Spirit is above me, so I asked him why?"

"Now I understand the Great Spirit is the creator of everything.

"The heavenly world where spirits are, I understand that interpretation today," Lewis smiles.

Lewis says as people we feel a lot of things. He says we feel the wind, the rain that falls, the warmth of the sun and it all comes from the spirit world.

"I'm an old man now but I knew the work given to the spirits by the Creator. Each spirit has a different job, for instance, the sun gives us warmth and light," Lewis explains.

He says the thunderbird was given the power to look down on the earth to see what people might need.

"If they need water, he pours water down from the sky and it brings life.

"We never see the thunderbird but we can hear him," Lewis says.

"When we hear thunder, when we hear the noise, it is for happiness and good things to come. Never be scared of thunder, it brings life to Mother Earth," smiles Lewis.

Lewis says the wind is a spirit.

"Have you ever felt a warm breeze on your cheek? It feels good because the wind is a special power for Indian people.

"The breath of the wind goes into what is humanity. From the wind we can breathe, we clean ourselves and we live better.

"The wind can move around from different directions. This way it looks after the world. It has important work and works with the other spirits, the sun, the thunder, that's why we have four seasons."

Lewis says when the wind works with the sun, it is spring. "Then it moves south with thunder and we enjoy summer.

"Thunder makes the world grow so everything is beautiful, always pushed gently by the wind," Lewis slowly explains.

Then when the wind is in the west, the leaves on trees everywhere turn different radiant colors, says Lewis.

"Finally the wind moves to the north and snow covers the land. And then you have the four seasons," Lewis says.

Lewis says this proves the great love the Creator has for all his children.

"He put everything here for us and what he created was perfect. He gave us everything, animals, the trees, the lakes and oceans with fish in them, because he loves us."

Today, Lewis says people should look at all the things the Creator has given to man very seriously.

"We must try to understand the meaning behind everything because that is the way our grandfathers lived in the past," Lewis says.

He says today most Indian people neglect all the things important to them.

"We want to follow the white man's way and I think we've gone too far.

"I think we made a mistake by leaving our Indian values, our good values behind.

"The things given to us, we have thrown away. We try to live our lives here on earth by a human law, never looking up. When you never look up, you forget the old ways," Lewis shakes his head.

Lewis talks about the eagle



Rocky Woodward

Elder Morris Lewis, a Saskatchewan spiritual teacher

and how it flies across the skies without any interference.

"We must respect the eagle because he is our protector. We must protect the eagle feather in our ceremonies, because the eagle is free and that's what all people want.

"Our old people understood this, but you must look up, be silent and feel the spirits talk to you," Lewis says, pointing to the sky.

Lewis says he knows Indian people cannot go 100 per cent back to the old ways "because we must live with our white brothers and sisters.

"But we can still hold onto our Indian values, our Indian life," Lewis says, and he adds the "white man has good ways that Indian people can use also."

Today Lewis is a pipe holder and sundance maker.

He laughs when he says he does not do much work today.

"But I still keep going, I still keep instructing young people. I'm not saying I'm perfect but at 76 years old I have much to offer the young ones."

Recently Lewis prayed to the Great Spirit to extend his life a little more.

"I'm coming to the last stages of my life but I pray to live a while longer because I want time

to help the younger generation. I will use my voice and my knowledge handed down by my father and grandfather and other elders who guided me.

"I think we can turn around all the bad things that are happening on Mother Earth — turn young people from being bad to living better lives — that's my hope," says Lewis.

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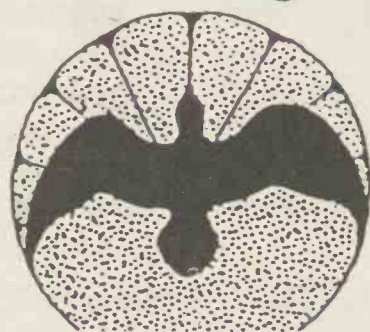
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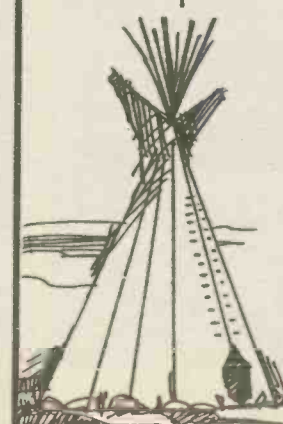
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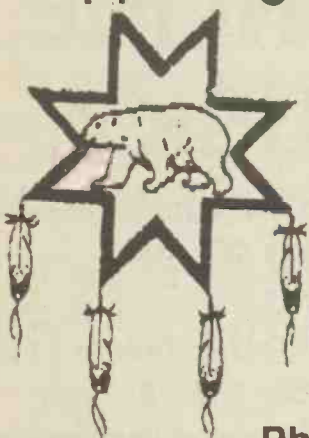
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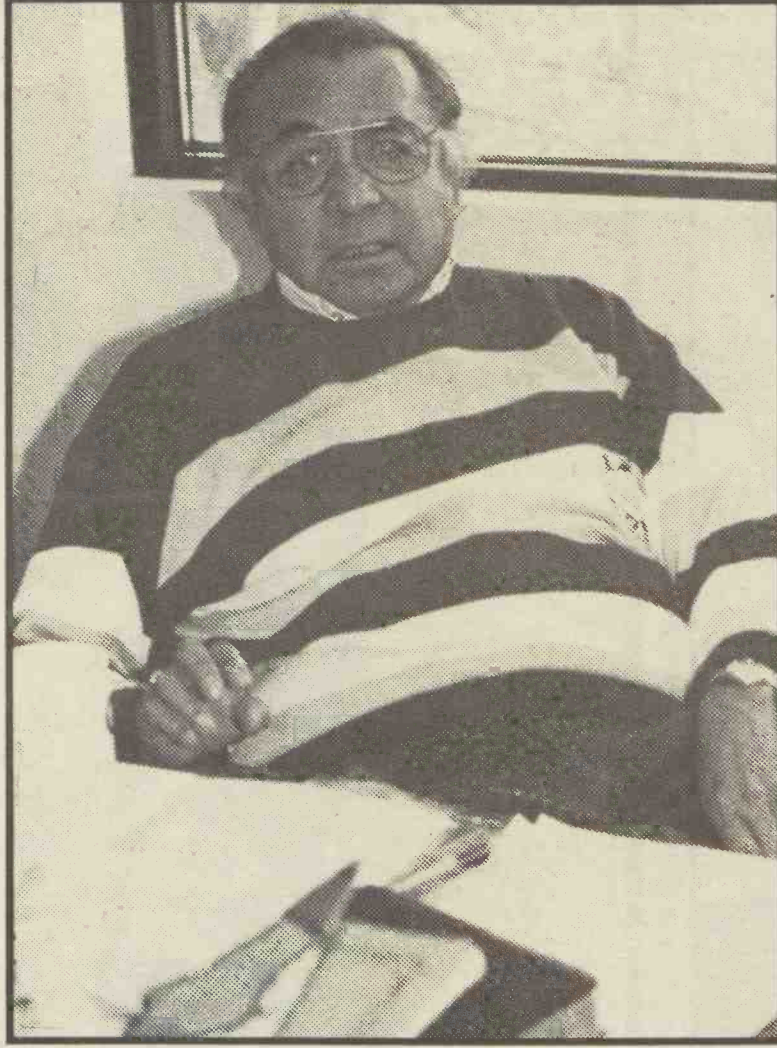
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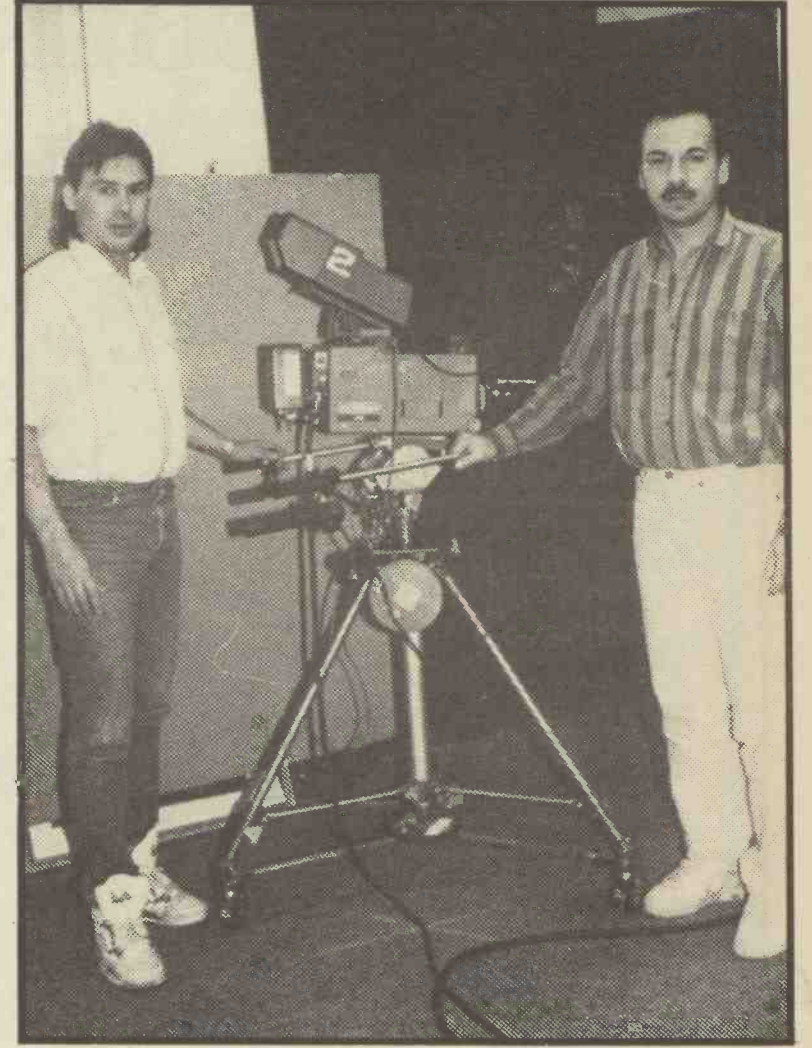
Rocky Woodward

Library technician Donna Ahenakew says there are tons of books available on Native culture



Rocky Woodward

Stan Cuthand is busy on a biography of famous Indians called "The Great Woodpecker - Papascase," means woodpecker in Cree.



Rocky Woodward

Delbert Fisher (left) and Kelly Parker, busy working on audio-visual programming

Cultural centre a treasury of resources

By Rocky Woodward
Windspeaker Staff Writer

SASKATOON

The philosophy of the Saskatchewan Indian Cultural Centre in Saskatoon is to strive to maintain the cultural identity of the five Indian cultures in the province: the Saulteau, Dakota, Assiniboine, Dene and Cree.

It's the first centre of its kind, an Indian-controlled educational institution at a provincial level with a mandate to strengthen and support Indian education and cultural awareness.

Recently *Windspeaker* was granted a tour of the facility and given a chance to meet some of the staff.

The centre has an elders' program, a languages' department, a library and information service, a technical unit and a curriculum studies and research centre.

Through the various departments the centre tries not only to preserve traditional culture but also to develop methods of applying those traditional values and skills in the ever-changing modern culture.

Curriculum studies and research worker Stan Cuthand is presently revising old social studies material for school students from kindergarten to Grade 12.

His department produces material with Indian content and assists in the development of Indian curricula.

According to director Gail Bear, all department materials accurately reflect the history, culture and values of Saskatchewan's Indian Nations.

Originally from the Lone Pine reserve in Saskatchewan, Cuthand said it's a must to revise and update much of the material pertaining to Indian people now in social studies books in schools across the province.

A catalogue of materials, which includes Indian languages and audio/visual and technical services, is available at the centre for all educational systems in the province.

The staff of the audio/visual department, with its many cameras and editing machines, offer their expertise to Native workshops and conferences.

"We'll even go out of province and record anything that



Rocky Woodward

The centre has a museum of Indian and Metis artifacts

deals with Indian people," says technician Delbert Fisher.

This department has done extensive work with the elders' program, videotaping many elders from communities across the province. And all the work is kept in file on videocassettes for use by the communities on traditional education.

Tapes have also been done on drum groups such as Elk's Whistle, Blackstone and the Red Bull Singers. These audio tapes are distributed nationwide.

A graphics' department also produces brochures, business cards, books and envelopes for in-house use as well as for use by Saskatchewan's Indian bands. All the work is done under the watchful eye of Mary Jane Eley.

And library technician Donna Ahenakew says the huge library of books, cassettes, records and films has everything that deals with Indian people.

"We have a priority to all the bands and schools in Saskatchewan but people can come here and take out a book just like any other library," she says.

The Indian language department has four main objectives: promoting the retention and revitalization of the five Indian languages of Saskatchewan; promoting pride and respect for Indian languages; preserving the wisdom of the elders and collecting and sharing Indian languages, information and resources.

Located at 120-33rd Street East, the centre is run by a board of governors from across the province.

The pride of the centre and the people who work there is instilled in their desire to develop Indian education and to teach Indian people about themselves, spiritually, emotionally, psychologically and intellectually.



Rocky Woodward

Graphics department worker Mary Jane Eley

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MEADOW LAKE TRIBAL COUNCIL NEW OPPORTUNITIES PROJECT

There are two primary visions of the NEW OPPORTUNITIES PROJECT:

- There must be a strong link between Training and economic development.
- The open learning approach is being utilized to bring training opportunities from community colleges, technical institutes, and universities to the community level.

The Meadow Lake Tribal Council's New Opportunities Project offers the following adult education services:

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The New Opportunities Project is currently offering portions of the following SIASST Woodland Campus programs at the Local Learning Centres.

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STUDENTS TAKING COURSES THROUGH THE NEW OPPORTUNITIES PROJECT DO NOT RECEIVE TRAINING ALLOWANCES.

For more information on these or other services offered by the New Opportunities Project contact your Local Learning Centre.

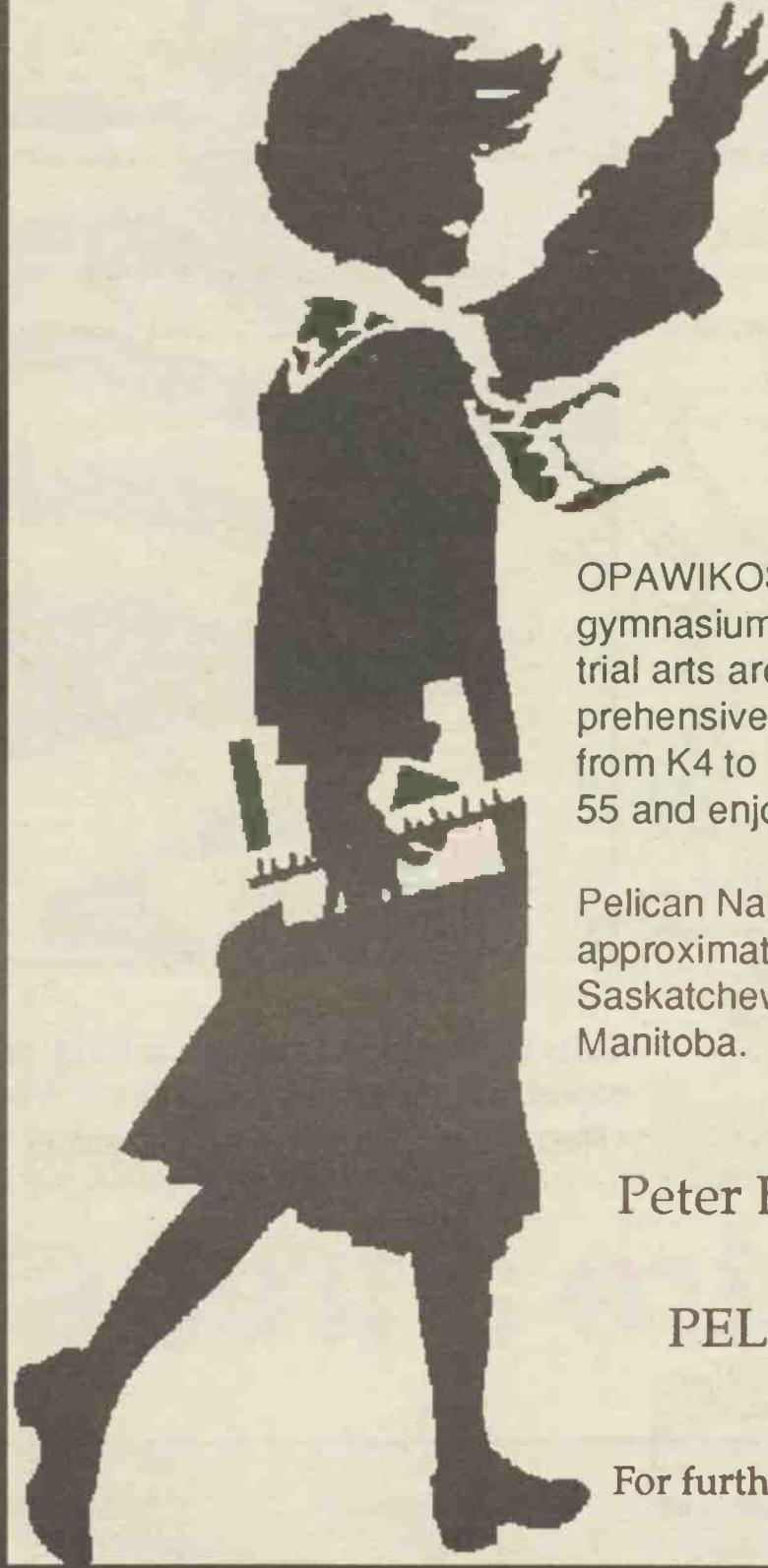
Big 'C', Sharon Lemaigre, 822-2426; Buffalo River, Ronald Ray, 282-2066; Canoe Lake, Peggy Iron, 829-2112; English River, Lawrence McIntyre, 396-2131; Flying Dust, Sandra Fiddler, 236-3133; Makwa Sahgaiehan, Pat Setrakov, 837-4545; Island Lake, Sharon Ludwig, 837-4837; Turnor Lake, Elizabeth Montgrand, 894-2070; Waterhen Lake, Violet Buffalo, 236-3710;

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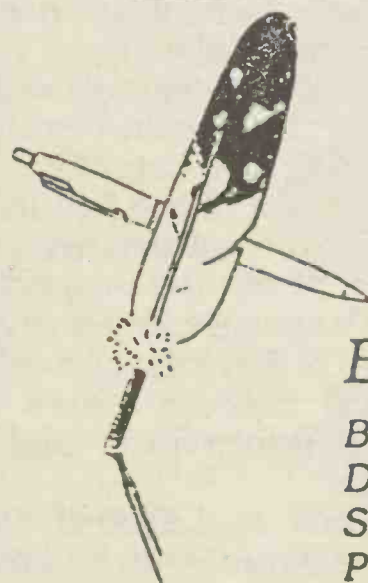
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Saskatchewan

Fond memories of Saskatchewan

Howdy, Saskatchewan! It's Border Crossing time.

By the way Wil Campbell sends his regards to all his friends back home. Wil just recently opened Great Plains Productions in our fair city of Edmonton. Most of you know Wil has been in film and video productions ever since he was knee-high to a Saskatchewan grasshopper.

And I'll be crossing the border to visit old and new friends in northern Sask. Dec. 2-7, from Lloydminster to P.A. and onward!

I just love travelling in Sask. I remember at Batoche I once sat down with Marie Campbell at her home near the South Saskatchewan River and had breakfast with her. It was beautiful!

And I once took a trip with Laurent Roy to his home at Ile a La Crosse. When we entered the town, the first thing I saw was the Metis Figure 8 flag flying above the houses.

And then he and his nephew took me on a boat trip I will never forget. The waves were bigger than my uncle Mike Woodward. All Laurent did was grin at me while I hung on.

But the one thing that caught my eye in Saskatchewan was the great Indian and Metis history there, in every town I visited.

PRINCE ALBERT: This lovely lady was kind enough to direct me to the bathroom in the tribal council building when I came running in through the glass door. (When you gotta go, you gotta go.)

Marie Brown, originally from Reindeer Lake, is shy, but lovely. She said "the bathroom's down the hall, turn left, up three flights of stairs, second door on your right and you're on your own!" She guided me like a true Reindeer.

Actually, Marie works for the tribal council and was only filling in for the receptionist when I flew by her.

Hi, Marie and welcome to Border Crossing!

SASKATOON: Bet you didn't know the Federation of Saskatchewan Indian Nations is holding a conference and trade show in Saskatoon at the Bessborough Hotel Nov. 26-28.

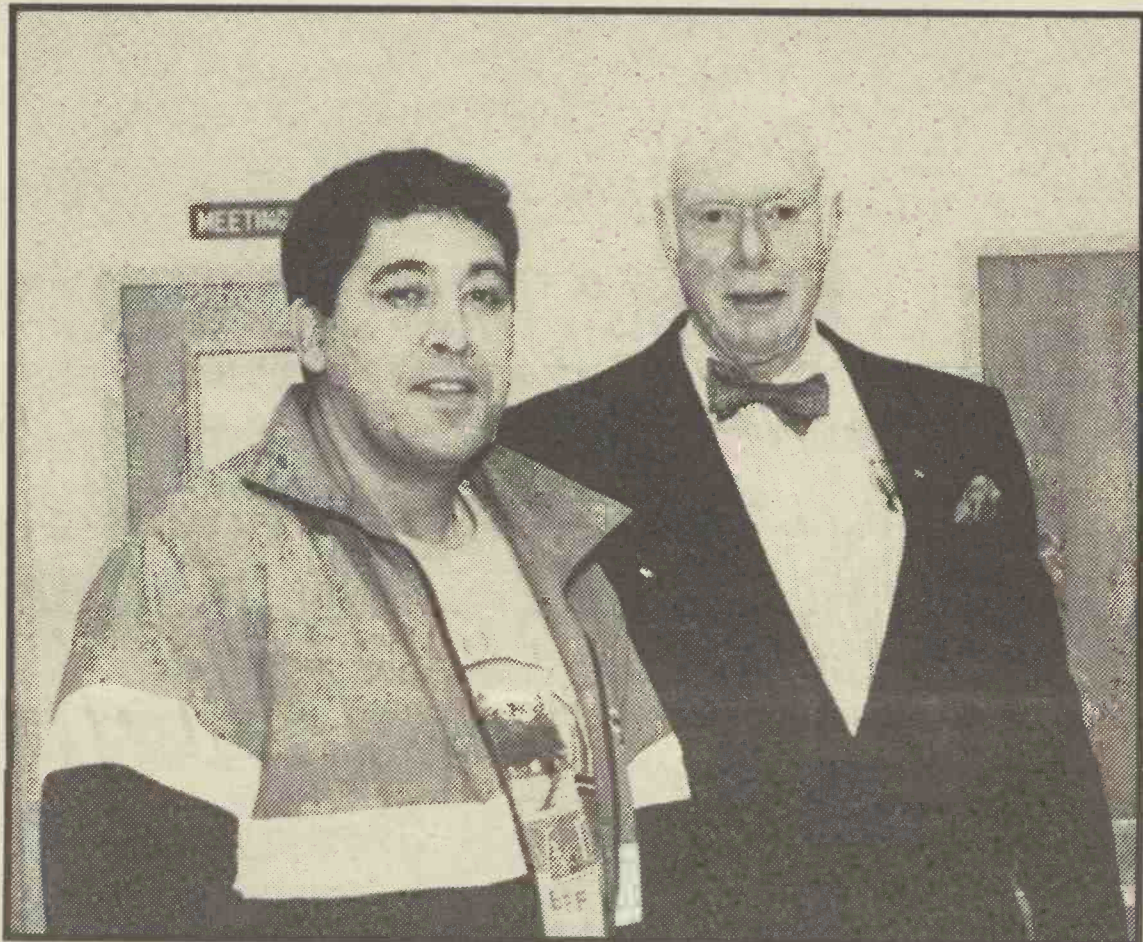
You did?

Well, it's not too late, so get over there. I understand the trade show is open to Indian businesses and institutions. One of the topics at the conference

Border Crossing



ROCKY WOODWARD ON THE ROAD



Pierre Berton and Rocky finally meet in Saskatoon

Gail Woodward

will be the dreaded Goods and Services Tax (GST).

It will also give people a chance to meet our general manager Bert Crowfoot and his executive assistant Tina Wood.

While I was in Saskatoon cruising the streets, I happened to notice a sign in a store window which read, "Pierre Berton will be giving a speech at the Saskatoon library."

So that evening I rushed over there, just so I could have my picture taken with the famous author.

Of course it was easy to have Mr. Berton pose along with me

because (not to brag) we're both writers.

I just said, "Pierre! How you doing, old chap. I'm Rocky and I'm also a writer...just like you. Care to pose for our many fans?"

Notice the picture? Pierre said that since I was so well-known as a writer, "Why not stand in front of me. I wouldn't want you to get caught up in my shadow."

I wonder what he meant by that???

PRINCE ALBERT: To the brothers in the Prince Albert federal institution, remember I'll be in the area sometime between Dec. 2-7.

When I was in P.A. I asked Eugene Arcand about my chances of meeting with the Brotherhood. He said he'd look into it, so hopefully I'll have a chance to meet with you.

And remember Border Crossing looks for all sorts of info, poems, stories, pictures...

BORDER CROSSING: I like this.

"I am especially fond of speaking at graduations for I encourage young people to remain in school and to set goals for themselves. Their future lies in education. Through education, our Indian people can rise from their oppression, poverty and pain," said Pauline Pelly, resident elder and counsellor with the Saskatchewan Indian Institution of Technologies.

So, until next we meet on the roads or in the streets, in the halls of Native organizations or simply running across your living room floor, not to worry, it will only be me, looking for your bathroom or a story, which ever comes first. Until then, have a safe one.



Marie Brown

Rocky Woodward



Onion Lake, Saskatchewan SOM 2E0 (306)344-2107

The Education Department of the Onion Lake Band honour the youths who have excelled in their many achievements throughout 1990

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P.A. centre a place where friends gather

By Rocky Woodward
Windspeaker Correspondent

PRINCE ALBERT, SASK.

In a city the size of Prince Albert it's nice to know there's a place for a weary traveller to go where the atmosphere is friendly and meals are available.

Does it sound a little like the television sit-com Cheers? Not so.

With a membership of about 750 people, the Indian and Metis friendship centre is a place that's meeting its requirement — offering a needed service to northern Saskatchewan's Native people.

And Eugene Arcand, executive director of the centre, says it's involved in all social and cultural activities.

"We cater to all ages and all people — with a priority on Native people of course. But isn't that what a friendship (centre) is all about?" smiles Arcand.

Some of the programs run out of the centre, like the mediation program, are unique.

"It's there for young offenders who have gotten into trouble for the first time. Our mediation officer Gord Keewatin will bring an offender and the victim together so they can work out the problem," says Arcand.

Youths have always been a concern for Arcand and he is always looking for ways to keep Native youth in the city occupied and out of trouble.

"People ask us why we are so successful. The number one reason is because we direct our programs towards youth. Usually when the kids are having a positive and fun time, the parents follow.

"In a sense we are a community and we have to grow to make it work," Arcand says, adding the centre operates by providing a place where the community can gather.

Arcand says the centre's board of directors doesn't receive the credit it deserves for being so positive and community-minded.

He says the trust between the board and the executive staff is the real reason the centre is doing so well.

"We are lucky to have a progressive board. It helps when it comes to marketing ourselves, our culture and our centre. The only direction we can move is forward," Arcand says, while praising board members and his staff.

Arcand says one way of keeping kids out of trouble is through sports. "We're big on sports here."

He says for the last five years the centre's floor hockey team has been the champion team in the city league.

"It's getting to the point where they don't even want to play anymore," laughs Arcand.

And the centre has an elder.

"We couldn't do without Tom (Whitehead). He has the run of the place and walks in and out of offices whenever he feels like it," laughs Arcand.

"It's nice to have him here because he constantly talks with the youth and gives them advice when they want it," Arcand adds.

The centre also has a young powwow group that's very well known in the area. The group is available to teach people how to dance traditionally.

"They have accomplished quite a bit such as dancing at the grand opening of the Museum of Civilization in Ottawa," Arcand beams about his centre's powwow group.

Arcand is proud of his centre, the programs it offers and the availability of services to the many Indian bands and Metis people in northern Saskatchewan.

A model ship on a coffee table in Arcand's office sums up the centre's tradition.

He says he calls it the "Friend-ship" because it's what the centre offers.

"And if you think it's not true, just ask the 500 people we had over for supper recently," Arcand laughs.



Rocky Woodward

Prince Albert Native Friendship Centre receptionists Leona Campeau (forefront) and Brenda Roberts are just as cheery to visitors as this picture depicts

PRINCE ALBERT INDIAN METIS FRIENDSHIP CENTRE

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Indian Country

Community Events - Saskatchewan

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NATIONAL ADDICTIONS AWARENESS WEEK; Nov. 18-24; "Keep the Circle Strong".
INDIAN ECONOMIC DEVELOPMENT CONFERENCE & TRADE SHOW; Nov. 26 - 28; Saskatoon, SK.
4TH ANNUAL HOCKEY TOURNAMENT; Dec. 2 & 3; Buffalo Narrows Arena, SK.

YOUTH CONFERENCE; Dec. 7-9; Regina Friendship Centre, SK.
ANNUAL CHILDREN'S CHRISTMAS PARTY; Dec. 15; Regina Friendship Centre, SK.
7TH ANNUAL HOCKEY TOURNAMENT; Jan. 11-13/91; Prince Albert Communi-plex; Prince Albert, SK.

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Saskatchewan

FSIN fighting Goods and Services Tax

By Rocky Woodward
Windspeaker Staff Writer

SASKATOON

A Federation of Saskatchewan Indian Nations (FSIN) official says Native people should not have to pay the Goods and Services Tax (GST).

Treaties exempt Indians from any sort of taxation, said FSIN third vice-chief Roy Bird. He told a delegation of chiefs from across the province attending a Saskatoon conference that treaty Indians across the country must lobby to keep the GST from affecting them.

Bird said he is disappointed that Indian organizations in only two provinces are waging a fight against the GST.

"The Indian Association of Alberta (IAA) has responded and the FSIN are the only ones working with the National Taxation Committee to fight the GST," he said. "It seems the Assembly of First Nations and other Native organizations are too preoccupied (with other matters)."

Treaty 8 bands in northern Alberta are also challenging the GST in court in hopes of being exempted. Bird said he realizes time is running out, but the FSIN will fight it because of the damaging effect the GST will have on treaty people.

"Presently Indian people living on reserves are exempt from paying any tax. But this January the GST will also affect treaty people," he said.

He said FSIN officials are making an effort this month to meet all tribal councils and Indian bands to discuss the impact the GST will have on treaty Indians.

"We are fighting it legally and politically, but if we fail we have to be responsible. We must make sure people are aware of how to make use of the GST when it's passed," said Bird.

He says the GST will affect

Indian farmers, trappers, fishermen and stores and that only as a group can treaty people try and stop the tax from "taking away our treaty rights."

Bird said the GST, once passed, could open the doors to treaty Indians paying other taxes as well like Saskatchewan's Education and Health tax.

"Maybe we'll have to pay

both. I think the Saskatchewan government is trying to collect E&H especially on licences for commercially-used Indian vehicles," he said.

He said the FSIN stand is based on inherent treaty rights. "We paid for our treaty rights when we gave up Indian land.

"Treaties were signed collectively and now the FSIN would

like to see a joint effort against the GST. It may be too late but we owe it to our people to bring all Indian people together to fight the GST in a common

arena," Bird stressed.

The GST and its effect on businesses is to be discussed at a FSIN conference and trade show in Saskatoon Nov. 26-28.



FSIN third vice-chief Roy Bird

Rocky Woodward



Lac La Ronge Indian Band

Chief Harry Cook
Council & Band Members

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Northern Sask. students honored

By Rocky Woodward
Windspeaker Staff Writer

Six outstanding northern Saskatchewan students were presented with the first ever awards of excellence by Lt.-Gov. Sylvia Fedoruk.

Fedoruk presented the awards during visits to schools in northern Saskatchewan. The awards are intended to promote achievement and academic excellence and to encourage northern students to complete their education.

The awards were established by Saskatchewan Education in March 1990 to recognize the accomplishments of Grade 7 to 12 northern students.

Winners of the lieutenant-governor's awards of excellence were: Christina Mercredi of Stony Rapids (Grade 7), Marles Harrison of Cole Bay (Grade 8), Wanda McKenzie of Brabant Lake (Grade 9), Michael Morin of Sandy Bay (Grade 10), Vincent Natimagan of Pinehouse (Grade 11) and Tricia Dwernichuk of Creighton (Grade 12).

The students received medals and cash awards ranging from \$500 to \$1,500.

The money is to be used to further their education.

Shoal Lake Cree Nation

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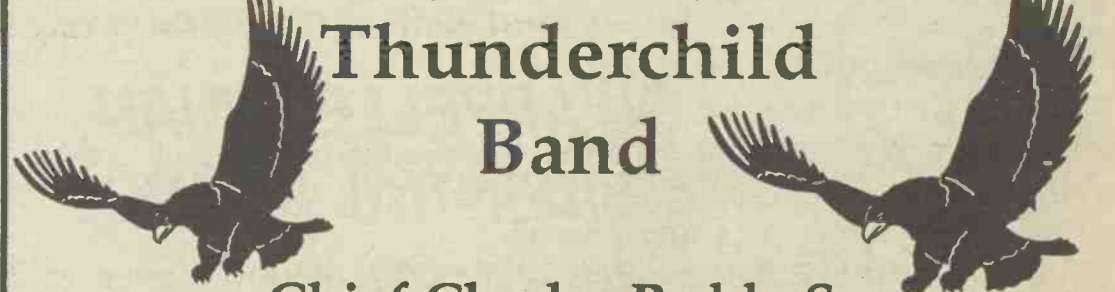
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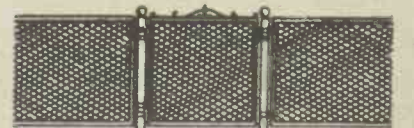
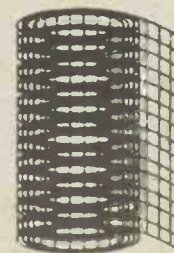
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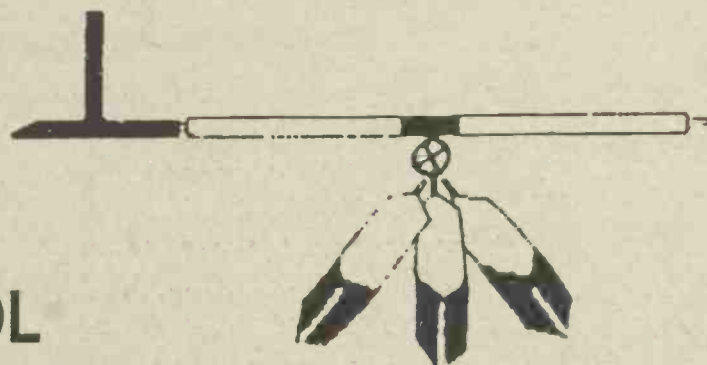
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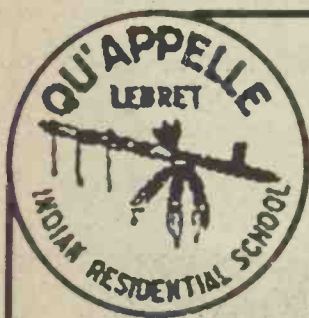
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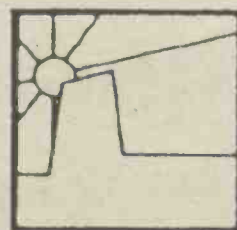
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- providing comprehensive vocational education to the students to enable them to enter the work force;
- preparing students academically to be able to enter University for further education.

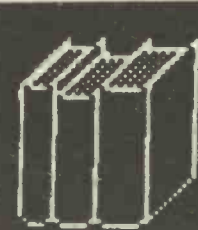
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Saskatchewan

Border centre builds bridges

By Rocky Woodward
Windspeaker Staff Writer

LLOYDMINSTER

Say hi to George Hougham and Lorraine Kam, the executive director and accountant respectively of the Lloydminster Native Friendship Centre.

Just recently I had the opportunity to visit the centre in that border city and spoke with George and Lorraine.

Although this is but an introduction to the centre (I didn't know there was a friendship centre in Lloydminster) my visit was worthwhile.

Located on the Alberta/Saskatchewan border, the centre has a staff of three and they are a dedicated group of people.

Hougham is no stranger to many people in Lloydminster and surrounding area. Prior to his employment at the centre, he was involved in the Walter A "Slim" Thorpe Recovery Centre in Lloydminster for 12 years.

Hougham also worked at the Ekweskeet rehabilitation centre at Onion Lake reserve near Lloydminster as its programs di-

rector.

"It was certainly a great experience for me. I was well received and we still work together in community projects," says Hougham.

"We fund a lot of projects along with Onion Lake like powwows and prizes for races," he adds.

The friendship centre has been at its present location since 1989. With roughly 100 full-time members, one of the centre's goals is to create a better understanding between Native and non-Native people.

They have one such program which they are very proud of, the annual summer camp for children.

Native and non-Native children enjoy swimming and bowling outings, visits to the Lloydminster fire department and to the RCMP.

And they have fixed up the back yard at the centre with a tipi and swings where children can play games and even camp, says Hougham.

"The program is not exclusively for Native kids and I like that. It's good for non-Native

and Native children to play together. It can change attitudes," says Hougham, while adding about 35 children were registered for this year's summer camp.

Kam says the centre's policy is to work directly with the community.

"Everything we do here is geared towards the community. We want to bring people together. George would like to see more multicultural activities take place to help fight racism and other discriminatory concerns people face. I agree with him," says Kam, who is originally from the Red Pheasant reserve near North Battleford.

She's also the centre's assistant director.

She says the centre's mandate is to assist Native people in their adjustment to urban life, to encourage fuller participation of Native people in community affairs and to create a better understanding between Native and non-Native citizens.

The centre belongs to the chamber of commerce and to the Lloydminster Family and Community Support Services.



Rocky Woodward

Centre staff, George Hougham and Lorraine Kam, two community role models

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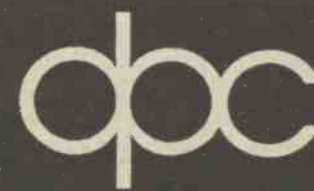
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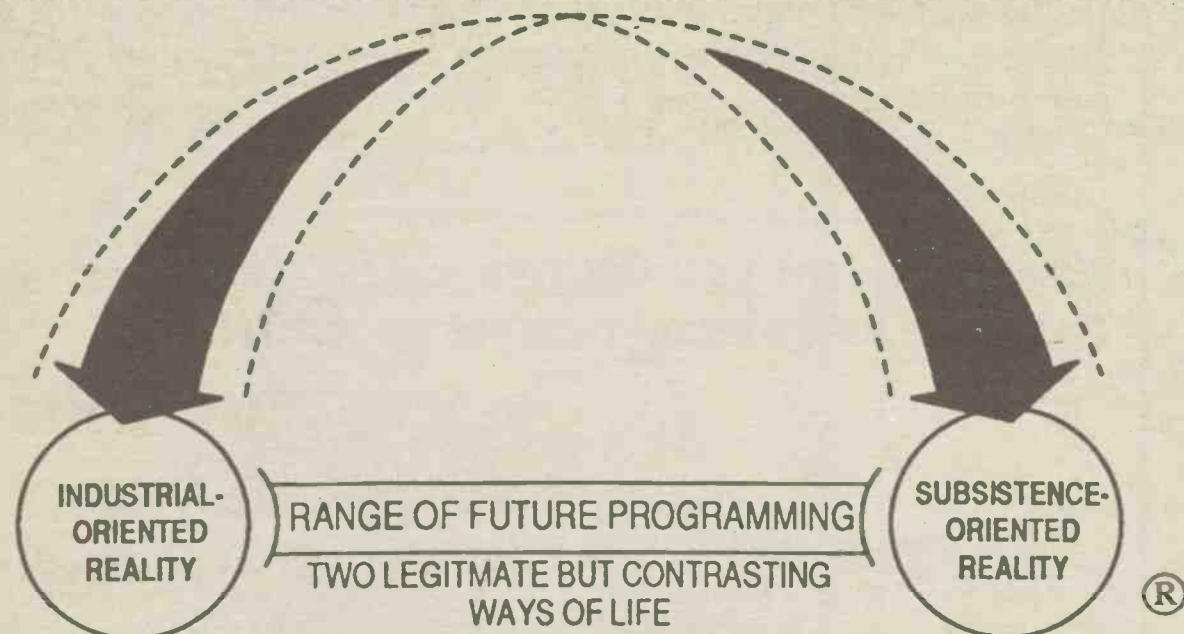
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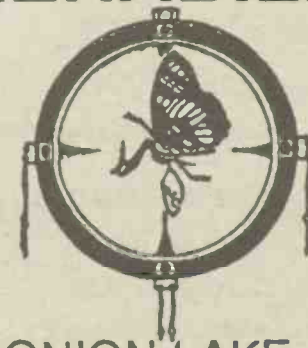


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Howard Buffalo Centre hums with activity

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

The training of Olympic-class athletes is the goal of at least one program held at the Howard Buffalo Memorial Centre in Hobbema.

"We have a master instructor for Tae Kwon Do, J. Parke, who has his sixth degree in black belt," explains Percy Johnson, the centre's facility manager and programmer. Parke has several schools in Edmonton and travels to Hobbema Monday and Wednesday evenings. Tae Kwon Do is a natural sport for Native people, adds Johnson, as it emphasises the fitness and peace of mind Indian culture encourages.

All four Hobbema bands use the facility for various activities. "All ages are welcome to attend any of our programs, whether it is our basketball, gymnastics, the ski club or the floor hockey programs," says Johnson, naming just a few of the groups that meet regularly. As well, volleyball courts, a gymnastic club and a field track — and possibly a soccer field — are planned.

"We are the only facility that drives our kids home after they work out," adds Johnson. A van transports the young people home on dark winter evenings. Outings are also planned to Edmonton for things like World Wrestling Federation events and

the recent concert featuring the New Kids on the Block rock group.

The staff of nine spreads themselves over two shifts, making the facility accessible throughout the day and evening. Recreation director Carolyn Buffalo and secretary Lucy Bear handle the administrative functions. Recreation workers and maintenance staff round out the staff members. But there are many instructors who come into the centre, as well.

"Our (Edmonton) Oilers season tickets are especially popular," says Buffalo. The centre reserves several seats at Northlands Coliseum for home games, which residents of the reserve are invited to purchase.

Another service of the centre is a youth camp held every summer at the Smallboy camp, nestled in the Rocky Mountains south of Edson. "We go for a week at a time. It's great for getting in touch with our roots and away from our busy lifestyles for a few days," says Buffalo.

The centre looks ahead to grooming future rodeo contestants, too. A rodeo club invites young people in the area, aged five to 21, to practise horseback riding, team roping, calf roping and barrel racing. "We have professional coaches such as Sandy Buffalo and Wright Bruised Head. If we have practise all winter and compete in the summer, we can keep Hobbema

in the top of the rodeo competition," says Johnson.

But regardless which pro-

gram is being enjoyed, the bottom line is to provide wholesome alternatives for the kids and

healthy programs so people can grow as individuals, concludes Johnson.



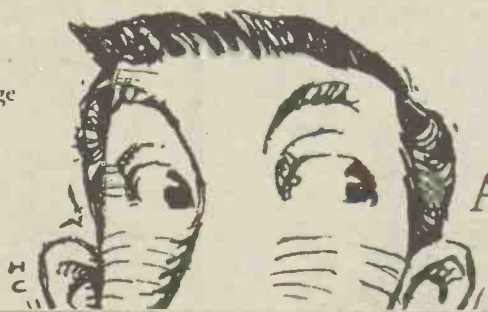
Heather Andrews

(L-R) Percy Johnson (recreation programmer), Carolyn Buffalo (recreation director) and Lucy Bear (secretary)

How to be a Local Hero

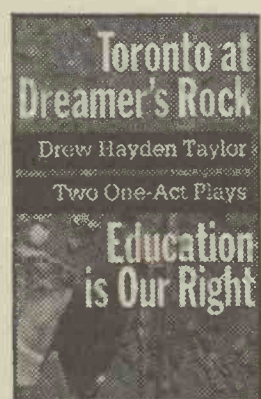
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By Howard Adams

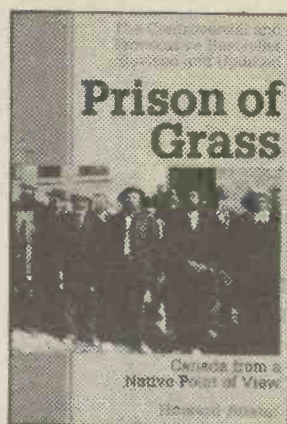
Adams contrasts the "official history" found in government documents with the unpublished history of the Indian and Métis people, and also relates some of his own experiences as a Native person growing up in the Canadian West.

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Heather Andrews

Willow View Adult Multi-Care Centre under construction

Multi-care centre to open Nov. 30

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Construction is almost complete on the Willow View Adult Multi-Care Centre, located on the Samson reserve in Hobbema. The centre is scheduled to open Nov. 30.

"The 30-bed facility will welcome any adult who finds it difficult to live at home," says Rose Saddleback, director of community services for the band. The centre will eventually employ a staff of 24, including supervisors, cooks, janitors, dietary personnel and aides.

With the centre already 50 per cent booked, Saddleback expects it to be full within a few months.

"The idea has been around for a long time. It's been talked about for years and the present council finally decided to proceed," she says.

The opening ceremonies are tentatively scheduled for the afternoon of Nov. 30 and a round dance, sponsored by the local Foster Parents Association, is planned for the same evening.

"We invite people who come for the opening to stay around for the evening festivities," she says.

Saddleback and her department also have other projects in operation including a boys and girls club. They are also looking at building a track and field facility as well.



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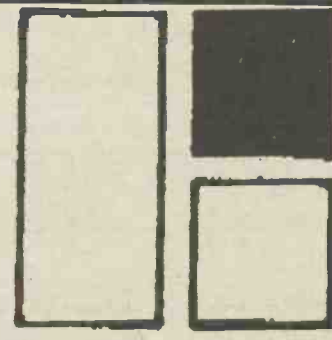
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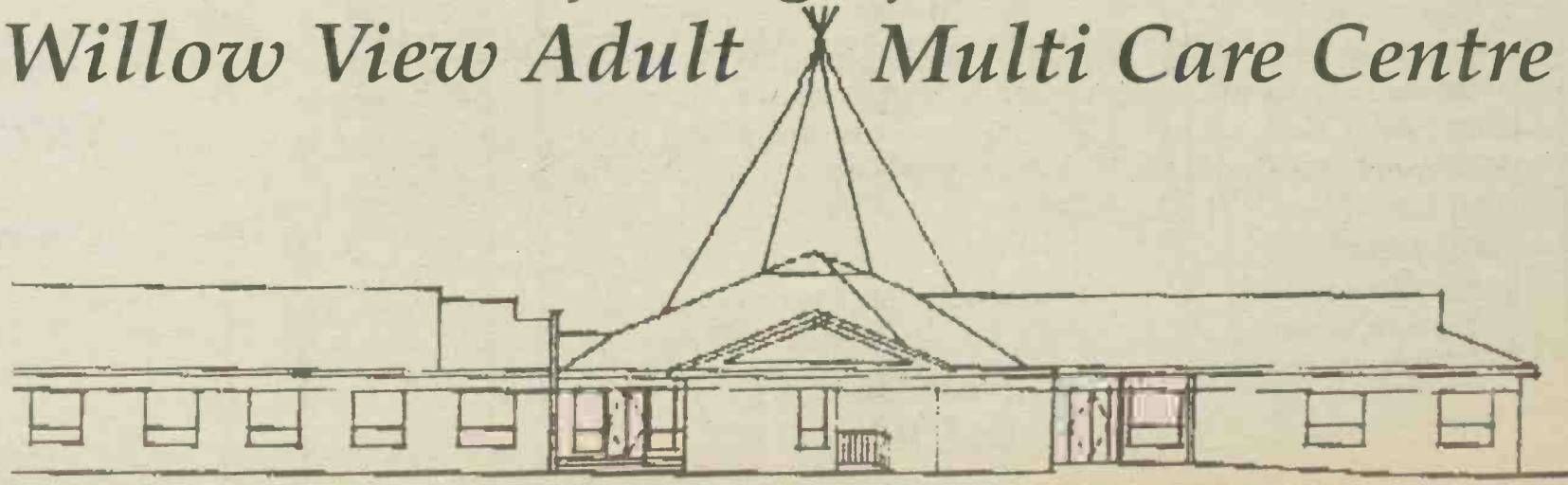
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Congratulations on the Grand Opening of the Willow View Adult Multi Care Centre



Hobbema

Ermineskin boxer sets his sights on Olympics

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Sixteen-year-old boxer Marty Soosay is heading for some tough national competition in Kingston, Ontario next month. He will compete with the best boxers from each province from Dec. 1-4 and the successful champions will become the Canadian team for the 1992 Olympics.

"Marty won at the junior level last year. I feel he's definitely ready for the intermediate competition this year," says coach Jim Gilio. Over the years Soosay's club, the Indian Nations Boxing Club of the Ermineskin band, has established a reputation for producing champions. "We have 12 provincial champs, seven golden gloves winners and one national bronze medalist to our credit," says Gilio.

According to the coach, it's also important for the 18 boys, who range in age from 11 to 18, to learn about themselves, too, as they set goals and reach them.

An additional objective of the club is for the boxers to learn sportsmanship and good manners as they travel to competitions. "We emphasize a high degree of sportsmanship. We want the boys to experience plain and simple good living. And no one has ever been hurt," says the boxing coach.


Soosay works out at the gym, located in the Jim Rattlesnake Recreation Centre. "It's not only boxing. We do bodybuilding, running and weightlifting as well," he says. He averages two to three hours every day. Soosay also feels his involvement in boxing also offers him a wholesome alternative to hanging around town after school.

As to his upcoming competition in Kingston, he says, "Well, now that I've competed once this next time should be easier. I plan to win this one, too."



Marty Soosay gets some pointers from coach Jim Gilio

Heather Andrews



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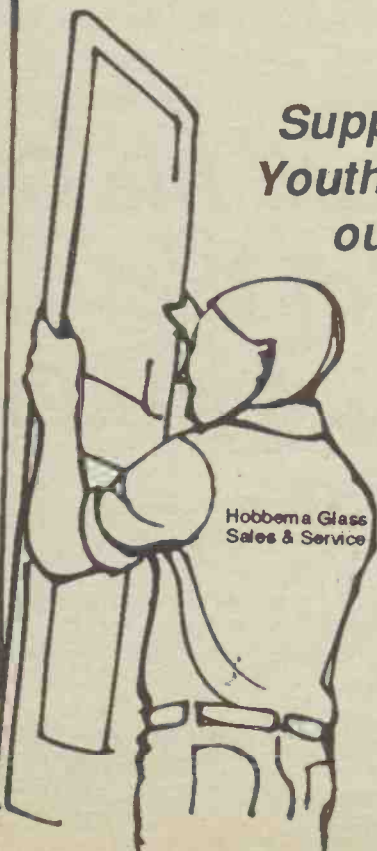


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Hobbema

Natives share their environmental values

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Only by following the culture of North American Indians can the earth be saved from disaster, conclude some environmentalists.

Wilson Okeymaw, a Cree Indian from Hobbema and Phil Lane, a Dakota Sioux from the United States, were asked to attend the recent Campaign for the Earth conference held in Gothenburg, Sweden Oct. 25-28.

"Mother Earth is in trouble. It is estimated about 20 billion tons of waste from factories, homes and farms ends up in the sea every year. And every minute of each day, 18 children under the age of five die of starvation," says Okeymaw, director of Nayo-Skan Resources in Hobbema. As well, the world's population is exploding and depleting non-renewable resources, he says.

Over 1,000 experts from around the world attended the five-day conference, each a specialist in his or her own area of interest.

"We must begin to think in global terms, to consider the health of the planet and make some changes before they are made for us," says Okeymaw.

One way changes can be made is to study the Indian way, he says.

"We were the first conservationists. We took only what we needed and we treated the earth as our mother."

Lane elaborated. "Look at the trees. Each tree stands in unity, the pine and the alder with their mouths pressed toward the same Mother Earth, refreshed by the same breeze, warmed by the same sun, arms raised in prayer and protecting each other. So, too, must we learn to live like those trees if we are to have peace in the world."

Okeymaw feels elders' prophecies are being fulfilled in the current global crisis.

"Our elders told our forefathers the time will come when Indian people will be asked to be the leaders to save this earth. This is the belief that has kept our people going through years of oppression," he says.

A further prophecy stated a

gathering "in the east" will have Indian people being asked to be teachers.

"It is more important than ever our young people learn our culture," Okeymaw warns.

But, he adds, it's important to be aware that changes can only begin when people become more aware of the destruction which is happening every day.

"We have to start thinking about what we can do as individuals and as families such as conserving paper products and (launching) recycling projects. Then we can begin to act globally," he says.

Most of the rest of the world is way ahead of North America, the father of four says.

"In Sweden, for instance, there is very little waste. They use bikes or walk most places, they are into fitness activities and the air is clean."

People from other countries informed the delegates on their methods of combatting the global crisis as well.

"They treated us with a lot of respect. And they recognized as revolutionary to modern thinking our use of natural medicines and healing by non-chemical methods the natural way," he says.

Indian people have always practised natural healing techniques, he told the crowd. "It's part of our culture."

Participants to the conference had to pay their own costs.

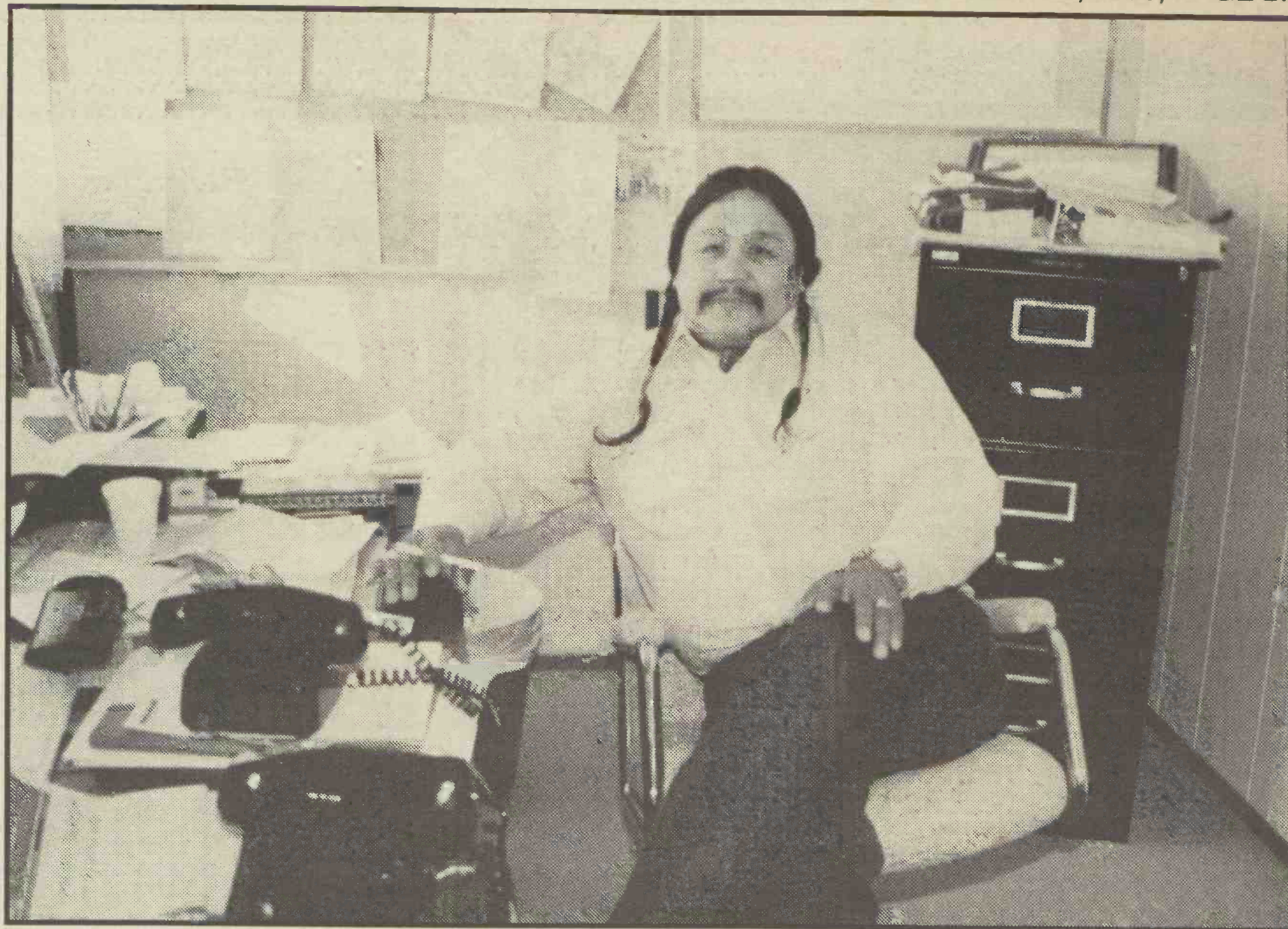
"I was encouraged by Chief Victor Buffalo and the Nayo-Skan board of directors to attend. I received help financially from the Samson band and councillors, Peace Hills Trust, Todd Buffalo, the Oblate Missionaries and Father Andy Boyer, Terry Munro and Associates, and others," he says.

They all felt it was vital for Indian people to get involved in the conference.

"If we don't all start to take action, we will find ourselves with garbage crises, loss of non-renewable resources, mass starvation, AIDS epidemics and the damage of the greenhouse effect," he warns.

But, he notes, the technology is available to solve every one of these problems.

"We just have to accept personal responsibility and then come together," says Okeymaw.



Wilson Okeymaw, executive director of Nayo-Skan Human Resources

Heather Andrews



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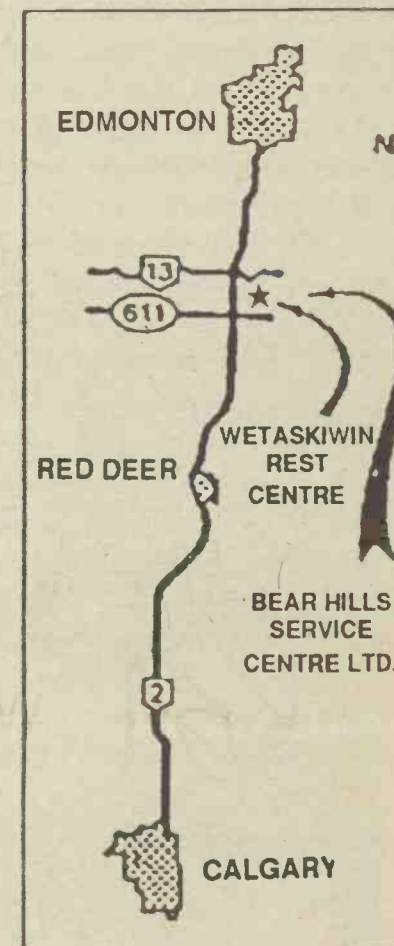
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Focus on Native Business

Couple sandblasting their way to success

There are times when Kelly Tremblay worries about her husband. Especially when it's 4 a.m. and he's still not back from work.

"A lot of times I am concerned about his safety and wonder if I should wrap up the kids and look in on him," says Kelly. But when you're in the sandblasting business, long days are to be expected.

Kelly and her husband, Guy, help run eight-month-old G.T. Sandblasting Ltd. in Beaumont. The company cleans large industrial tanks used to store oil.

Perched inside a cavernous tank that can hold from 50' to 2,000 barrels of oil, Guy clings carefully to a scaffold while pointing high pressure hoses at surrounding walls. The mixture of sand that spews from the hose removes the grit and residue from the inner walls of oil tanks. It's dirty work and often dangerous especially when blasting is carried out with another person in the same tank.

"The pressure (from the hoses) will tear your skin off," cautions Kelly, who owns 51 per cent of the company. She's in charge of administration and bookkeeping.

Guy turned to sandblasting in 1985 after spending almost 10 years in the oil patch as a roughneck and derrick hand. He also worked in sawmills and coal mines.

With the birth of a son five years ago, the young Metis couple thought it would be eas-

ier on family life if Guy worked closer to home. He started with another sandblasting company then established a partnership with Kelly in 1989 and incorporated last March.

"It was kind of scary," recalls Kelly. But the couple thought they could pull it off and began with a personal loan a year ago to purchase needed equipment. They later sold their home and used the capital to acquire clear title to the mobile unit and compressor needed to run the business. The sacrifice of putting all their eggs into the business basket worried the Tremblays but they had established their priorities. Owning a home was going to have to wait for another time.

"The company is free and clear," says Kelly. "To have the equipment paid for was a priority. Besides, we could always use it as collateral for us."

In the short time Guy has been in the business he's earned the respect of inspectors who certify his work. A lot depends on reputation and word-of-mouth recommendations. Guy repairs his own equipment and makes sure safety conditions are in order for any helpers who work with him.

"He doesn't like people to work with garbage," says Kelly. "It costs more but it's worth it."

Running a business is also a new experience for Kelly. As a one-time switchboard operator, tavern waitress and production line worker at a dairy, keeping track of accounts payable, doing bank reconciliations and logging



Guy Tremblay

Bert Crowfoot

work orders was a new challenge.

"It was overwhelming," says Kelly. "I had been out of school for awhile and hadn't done this before." But she's convinced her husband has the lion's share of the hard work.

"It's hard on him mentally," she says. There's the worry of holding onto a good sandblaster, the concern when helpers don't show up for work and the sheer long hours of completing a job.

At the end of the day when Guy reports the information needed for Kelly's records, the 35-year-old sandblaster is usually exhausted and often in some physical pain.

"He worries about his lungs and how the sandblasting is affecting his health but he usually doesn't say very much. It's hard work, you know, but it pays off in the long run."

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 Ltd., 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.

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 - **POETRY** should be 25 lines or less.
 - **ILLUSTRATIONS** may be in any two-dimensional medium which will reproduce in the newspaper.
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- Children, adults and youth are encouraged to enter. Submissions should have a Christmas or Drug & Alcohol theme.

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DEADLINE:

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

Send your entries as soon as possible to:

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Around the Province

Oka increases responsibilities for friendship centres

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

The newly-formed executive of the Alberta Native Friendship Centres Association met in Edmonton Oct. 29.

"It's our first meeting since elections were held in September and we have lots of important issues ahead of us," says Tony Callihoo, provincial co-ordinator of the organization.

The non-profit group consists of 14 independent friendship centres throughout the province. The members of the volunteer executive each serve on the board of directors of their friendship centre back home.

They include Fred Campiou of High Prairie (president), Gladys Bigelow of Rocky Mountain House (secretary), John Gladue

of Bonnyville (vice-president) and Orval Belcourt of Grande Prairie (treasurer).

Although the Alberta association does receive some government funding, lack of dollars is always a problem and the executive is never sure of the yearly contribution.

"We want to get governments more involved with our programs such as employment opportunities," says Campiou. He says more attention must be brought to the work done by the centres so funders can be assured of their value.

Friendship centres were established to provide a warm friendly atmosphere for Native people moving to cities from impoverished rural areas.

Back in the 1950s, Indian, Metis and Inuit people came to the larger centres to improve their way of life but the cities had

no provision for the large influx of Native people.

Often the newcomers ended up with social problems similar to those they were trying to leave behind.

Today friendship centres offer educational and job training programs as well as recreational and cultural activities.

The new executive feels the increased Canadian awakening caused by the Oka crisis has given the friendship centres an added responsibility to put a calm to the issue.

"We knew there was strong racial feelings out there and now it's more out in the open. Now we know which towns we need to work on," says Callihoo.

The president also feels more emphasis must be placed on art displays and craft shows.

"Our culture needs nurturing and promoting," says Campiou.



Heather Andrews

Provincial friendship centre co-ordinator Tony Callihoo and executive secretary Sally Bidin

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Important Changes to Unemployment Insurance

Below are the highlights of changes to the Unemployment Insurance (UI) Act. These changes will affect most claims that start on or after November 18, 1990.

● Qualifying for benefits

After November 18, you will need 10-20 weeks of work within the past year to qualify for regular UI benefits. The exact number of weeks you will need and how long you will be able to collect these benefits will depend on the unemployment rate in your area.

● Maternity/ Parental benefits

Parents may be eligible for 15 weeks of maternity benefits (available to the mother) plus 10 weeks of parental benefits (available to either the mother or the father).

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● Leaving a job

Individuals who leave their job without "just cause", are fired for misconduct or refuse a suitable job offer, can be penalized by losing from 7 to 12 weeks of benefits and having the amount of benefits reduced.

● Working after age 65

If you work after age 65, you may now be eligible for UI. This change will be retroactive to September 23, 1988.

For more information

For more information on your claim, contact your local Canada Employment Centre.



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The Children's Haven

This week, Jr. Windspeaker is proud to feature the work of some of the children of Prince Albert, Saskatchewan.

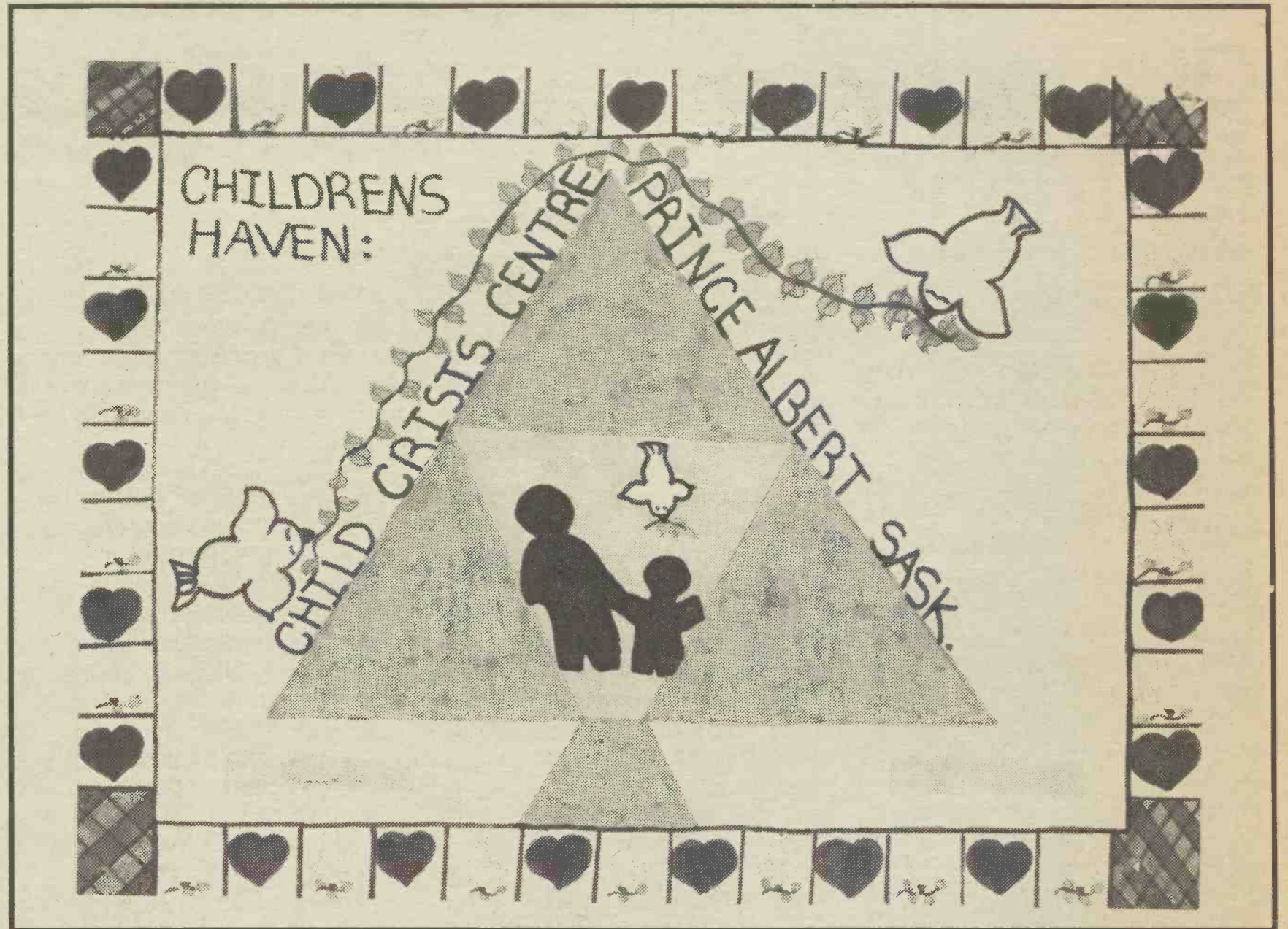
These drawings were done for the Children's Haven, which is a project developed by the Native Co-ordinating Council in Prince Albert. The council has other agencies that they have developed: Native Outreach, Prince Albert Training and Employment Program, and Family Services. The Children's Haven is their fourth initiative.

The Children's Haven is a shelter for children, ages 0 - 12, and is a temporary emergency centre that offers a homelike environment as a safe haven for children. It is also a support service for families in need and provides a bridge between families and the community.

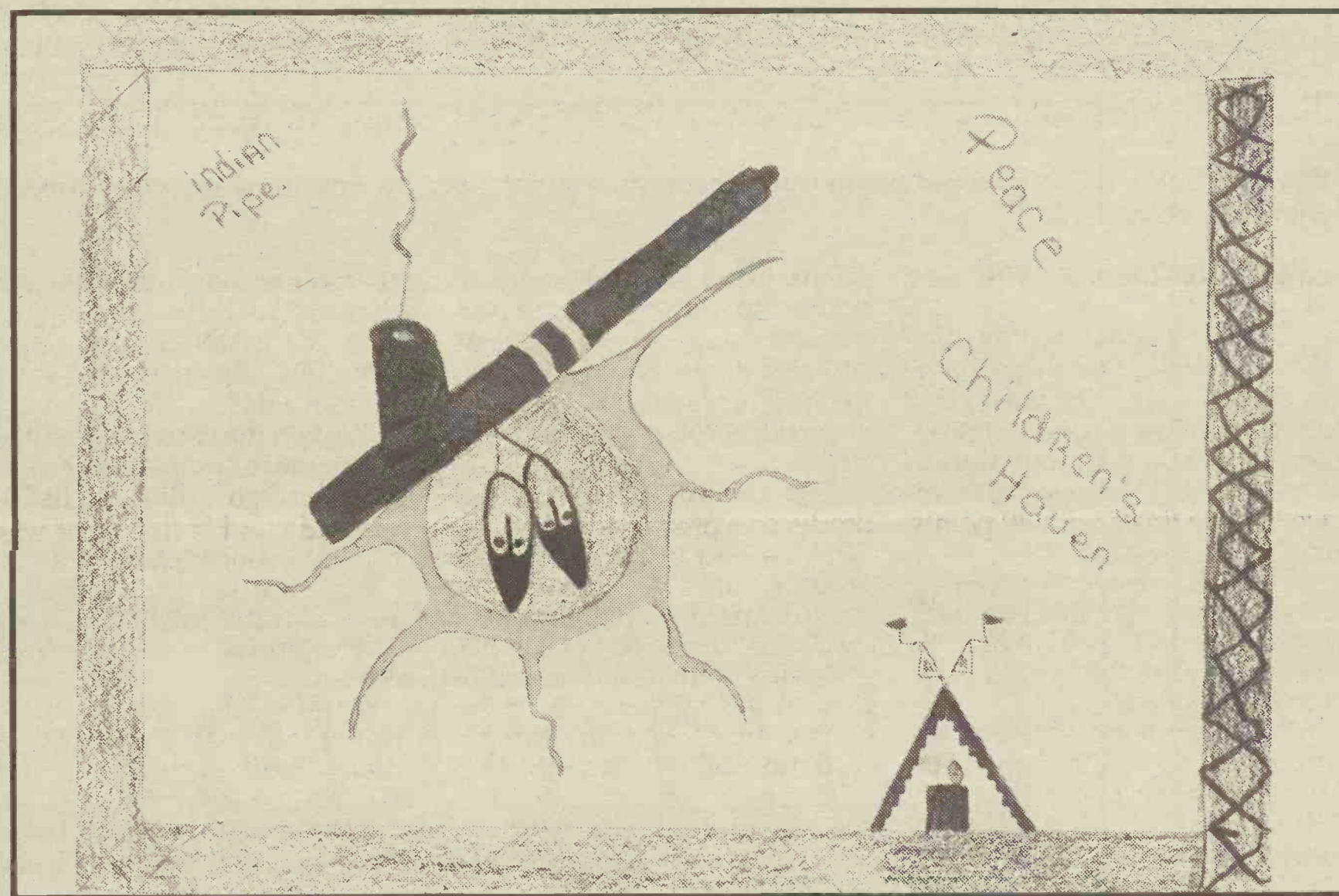
Community support has been excellent with 211 children attending in October. The centre has aided 48 families since their recent opening in mid-September.

The artwork featured on this page was done by children in public and separate schools, Grades 1 - 7 who were asked to visualize what a shelter for children should be like. Some of the best pieces have been framed and are hanging in the centre.

If you would like more information on the program, call (306)922-4453.



Michelle Burke, Grade 7



by
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Sports

Stand Off cowboy cleans up at Morley

By Jim Goodstriker
Windspeaker Correspondent

MORLEY, ALTA.

Hard-riding Stand Off cowboy Byron Bruised Head led the way to the winners' podium here at the Indian Rodeo Cowboys Association finale at the Goodstoney Rodeo Centre.

After the dust settled after four go-rounds of tough, exciting rodeo action, the 27-year-old cowboy went home with three trophy saddles, three gold and silver belt buckles, plus a plaque to boot, after claiming the all-around, saddle bronc, bareback, year-end championships and the finals all-around title.

The three-day, Oct. 26-28 event featured the top 15 cowboys and cowgirls in all major events plus the top 10 in the junior events battling for year-end and IRCA finals championships and the honor of representing the IRCA flag at the Indian National Finals Rodeo in Albuquerque, New Mexico Nov. 15-18.

Going into the finals Bruised Head had already secured the all-around and bareback year-end titles, but he had to come up with a solid effort in gaining the saddle bronc crown.

He added 52 points at Morley to his 45-point lead over Lewis Little Bear. He won the second go with a 73-point effort on Raggedy Anne and then came up with a 67 on Lonely Hearts in the third round, good for a three-way split for second and third.

Bruised Head managed to pick up 105 points in both the riding events along with \$1,398 in total winnings. He managed a second-place finish in the bareback event, splitting for first in the first go and for fourth in go rounds two and three. He placed fourth on his last horse.

His goal at the start of the season was to win the three events. Now it's on to Albuquerque to try and win the same events at the Indian finals.

"I'll be going all out, trying to win, going 110 per cent every time out, life is just too short to sit back and be second best," he said with a smile.

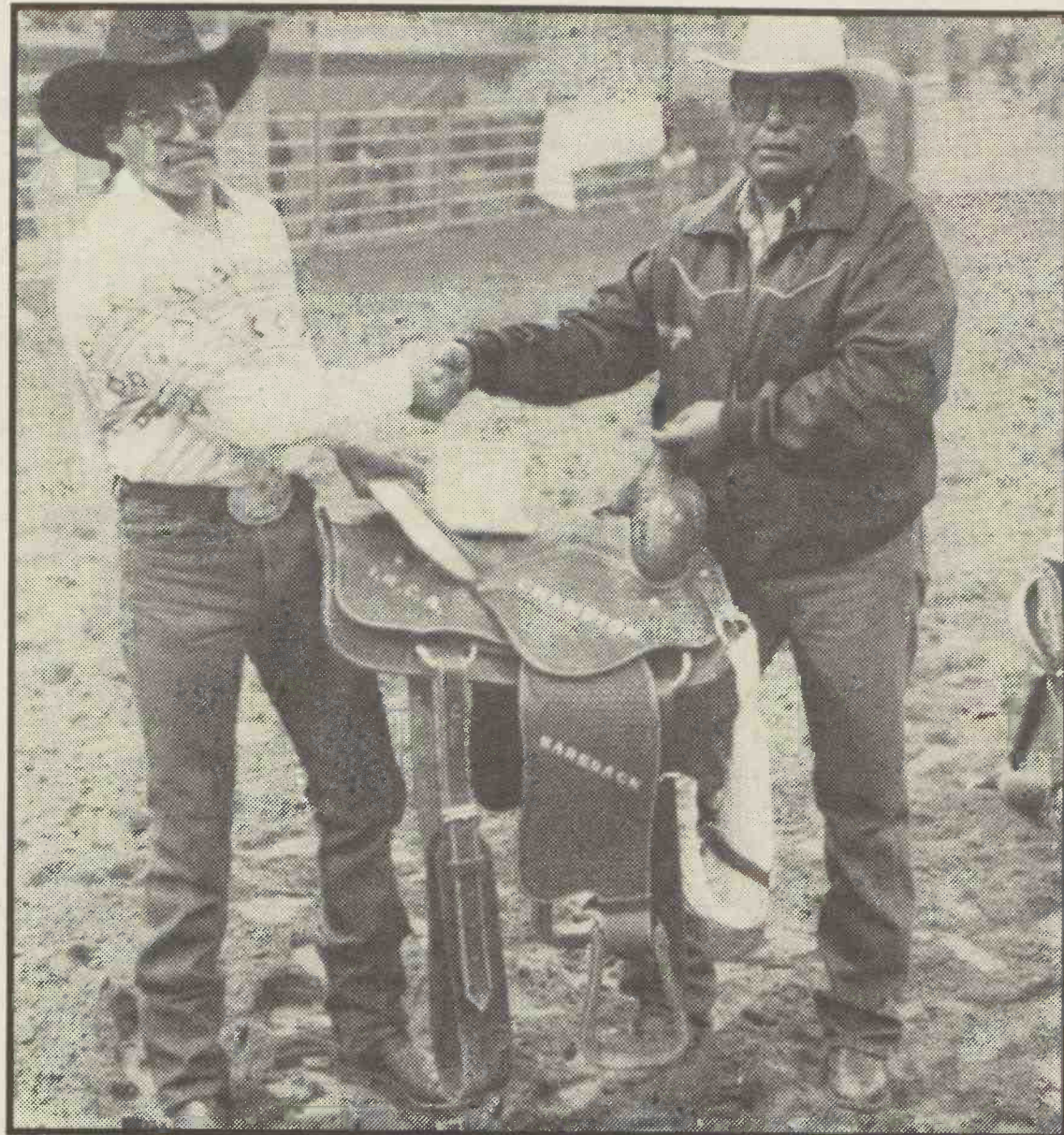
Kenton Randle of Fort Vermilion celebrated his 30th birthday over the weekend by winning the finals bareback event.

He split with Bruised Head on opening night for first with 71 points on Jingles. His 68 on Penny was good for a third-place split in the second go; he then placed second on Coal Younger and Tuff Enough in the last two go rounds to win a total of \$956 and 100 points in the four go rounds.

"I was just lucky, I drew some good horses. Even when I didn't draw too good, I was placing as some of the other good horses were bucking off the others. It was a good final for me, the money I won will sure help going to Albuquerque," he said.

Randle has already qualified for the INFR through the Northern Native Cowboys Association and will be representing them. As a result Dexter Bruised Head, Byron's younger brother, will get the other seat having placed third here with 46 points, winning the second go with 75 points on Lone Star and placing fifth in the last go.

With the Morley tribes hosting this year's final, it was only fitting that four cowboys — Ollie Benjamin, Troy Crawler, Lionel Wildman and Bruce Labelle —



Jim Goodstriker

Rodeo chairman Jess Beaver presents a champion's saddle to Byron Bruised Head

emerge from the finals with seats to the INFR.

Team ropers Benjamin and Crawler held a narrow six point lead going into the finals, but after four rounds of tough pressure-packed roping, the Morley duo won the year-end title as well as the finals with 80 points and splitting \$1,915.

They placed second in the first two rounds, were third on their third run and fourth on their final steer. Consistency contributed to their win.

Being the team time-out for the first three performances didn't pressure the two. "I didn't let it bother me, I just went out and roped like I usually do," said Benjamin, the 1983 world champion team roper. But it was the first big win for the younger Crawler.

The Montana team of Gus Vaile and Rod Hibbs were second with 49 points. They also gave up their seat to the INFR, so Sarcee's Sidney Starlight and Marv Dodging Horse, who were third at 36 points, will go to the INFR.

Veteran bronc rider Wildman gave his hometown fans plenty to cheer about as he won the finals bronc riding with 95 points and \$1,375.

He won the first and third goes with 69 and 70 point rides on Rhythms N' Reason and Grey Mountain. He placed fourth and third in the other two.

Winning the steer wrestling event was no easy feat for Labelle of Morley, 1984 world champion steer wrestler, as the race for the finals title went to the last run.

Labelle had won the second go with a run of 6.08 seconds and needed to win the round to have any chance of winning it.

"As soon as I saw the draw and the steer I got, I knew I could win the go round and I just hoped for the best," he said prior to the final performance.

Labelle, with the crowd behind him, came out and posted the fastest time of the three days at 4.36 seconds to win the go round and 68 total points pocketing \$1,100.

Year-end leader Robert Bruised Head of Stand Off added 51 points to his total to win the year-end title of 212

points just nine points up on runner-up Virgil Jacobs of Sarcee, who had a shot at the year-end and finals, but drew a bad steer on his final run after picking up 46 points on his first three steers.

The calf roping event also produced a pressure-packed finish. Year-end leader Levi Black Water Jr., after three go rounds, found himself six points behind Hobbema's Larry Bull at 201-195.

Levi was the last man out in the first three goes, but he drew into the middle of the pack on his final run and went 11.84 to place third for 18 points, while Bull placed sixth adding seven points to his total. The final year-end points standings left Black Water with 213 while Bull was left with 208.

The finals winner was Ken Augare of Browning with 46 total points and \$707 at the pay window. He placed fourth twice and managed a second-place finish on his final run at 11.60 seconds.

Collin Willier of Edmonton won the year-end bull riding title with 321 total points. He held a 45 point lead over Al Red Crow of Blackfoot going into the finals, but Red Crow managed to pick up 19 points while Willier added 62 to his lead.

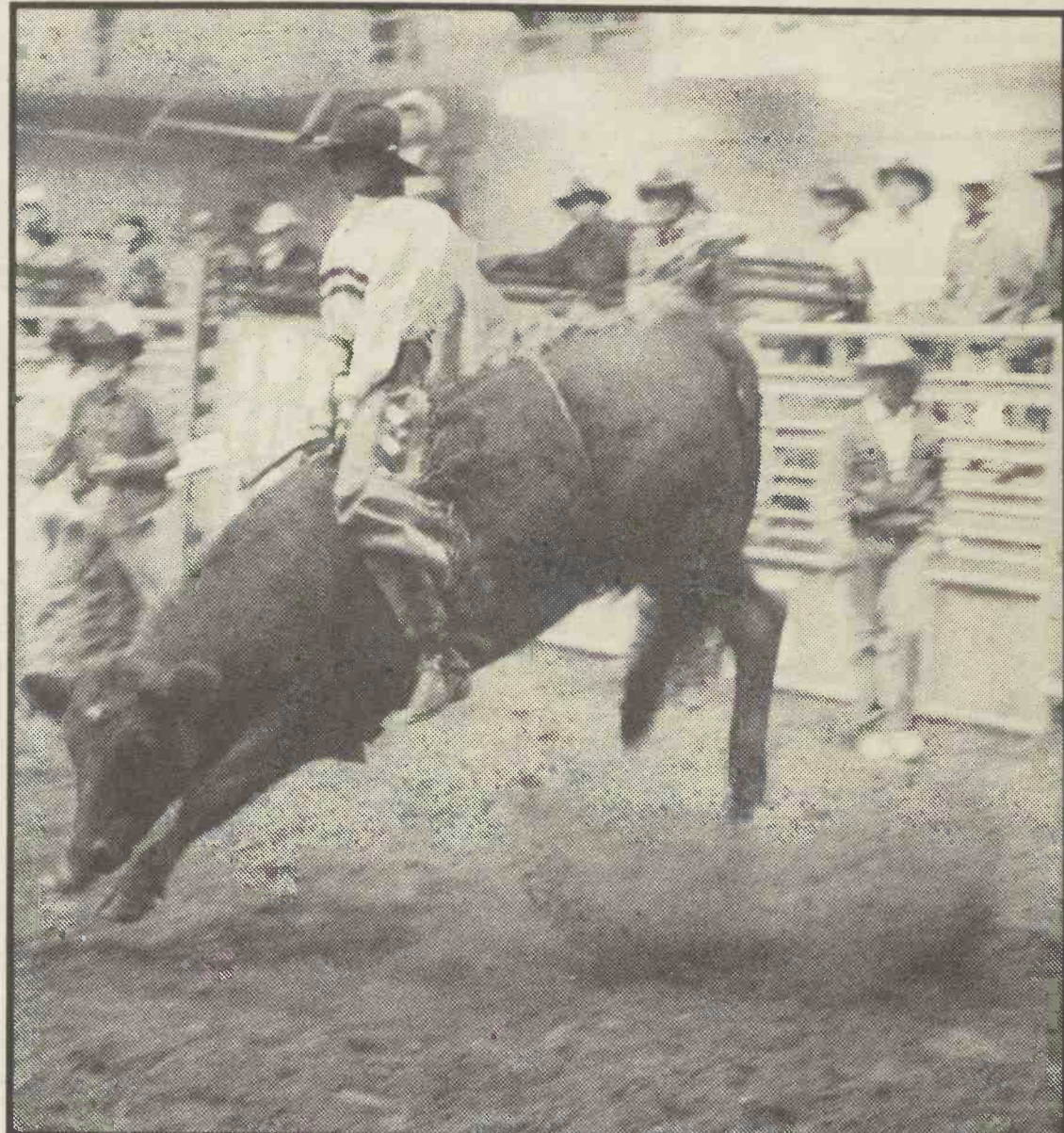
Willier split for first and second with Rod Baptiste in the third go on Danny Boy and came up with a 71-point effort for second on his final bull to win a total of \$893. He had split for fifth on opening night.

Apache Arizona cowboy Davis Susan, now making his home in Calgary, was the finals champion, picking up 68 points. He won the second go with 70 points and the final go with 72 points to win \$1,100.

Since he'll be representing one of the Arizona Rodeo Associations at the INFR, a spot was left open for third-place finisher Tyrone Potts of Brocket who ended with 59 points.

The year-end boys' steer riding title went to Tyler Little Bear of Stand Off with 246 total points. He managed a fourth on opening night, bucked off on his second steer and placed third on his final two steers.

Ty Gottfriedson of Calgary was the finals winner with 68



Jim Goodstriker

Ty Gottfriedson, boys' steer riding finals winner

total points and \$400 at the pay window. He'll also represent the IRCA at the INFR in the boys' steer riding, the first year for the junior events.

He won the second go with a 74-point ride and placed second in the third go with a 68. His 70-point ride on his first steer was good for a fourth place split.

The two barrel race leaders going into the finals both won the year-end as well as the finals rodeo.

Shelly Mathews of Cutbank won three goes with runs of 15.244, 15.467 and 15.613, which was good for 102 points and total winnings of \$1,650. She ran at 15.377 on her third run but knocked over a barrel, picking

up a five second penalty.

Jackie Little Bear of Stand Off was second at 70 points, winning \$1,100. She placed second twice and third on opening night. She won't be going to the INFR and will be replaced by Morley's Margaret Rider.

Stefany Simon of Sarcee came up with an outstanding performance in the juniors, winning three goes with running times of 15.854, 15.806 and 16.200. Her clocking of 15.943 in the third go was good enough for second place, giving her a total of 128 points for \$750 and the year-end and finals championships.

Traci Creighton of Stand Off was second at 72 points for a return of \$400 at the pay window.

CHUTE CHATTER

By Jim Goodstriker
Windspeaker Correspondent

MORLEY, ALTA.

Every performance opened with a colorful grand entry with each contestant in all events introduced one-by-one to the crowd...Morley elder Lazirus Wesley did a splendid job singing both national anthems each performance...seven Indian stock contractors throughout the province supplied their top rodeo stock...the theme of the rodeo was a "salute to the stock contractors." Each was presented with a plaque Sunday to commemorate the event...Bill Kehler from Calgary did the announcing...judges were Gordon Crow Child and Wayne Ullery...Debbie Poucette, Debbie Chiniki and Valerie Bearspaw handled the stop watches...Monica Wilson was the rodeo secretary...bullfighters Herb Chisim and Morley's own Torrin Poucette did a splendid job keeping the bulls away from the cowboys...Poucette was a replacement for Richard Bish who got injured in a bullfighting contest in Saskatchewan the previous weekend...Bish says he'll be ready for the INFR in Albuquerque next month...named top rodeo stock were Bar CU's Rated X in the bares, Beaver's Jr. Custer for the saddle bronc and top bull was Otis from the Sarcee Agriplex...the Night Wind band from Morley supplied the music for all performances...there were a lot of bruised and sore cowboys after Sunday's performance...colorful and tough Matt Bruised Head received seven stitches to his upper and lower lips courtesy of a steer's horn in the doggin' on Sunday...Marcel Saul-teau picked his contestants right, winning Kirk's Lotty twice for big jackpots of over \$800...Jess Beaver and his committee certainly put on an excellent finals...good luck to all contestants going to Albuquerque, N.M.

THE FUTURE DEPENDS ON OUR CULTURE'S FREEDOM



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THE EAGLE'S NEST THE NATIVE CULTURAL CENTRE

This Mammoth project has come together because of the efforts of a small, hard core group of Alberta Natives who got together, pooled their resources and skills and formed Tribes Incorporated.

Without these people the Eagles Nest would not exist. These same entrepreneurs now seek other aboriginals with business and trade skills to join with them in this great venture.

Aboriginal people in Alberta, and Canada, have never had so much positive media exposure to capitalize on at any one time.

There has never been a greater opportunity for the aboriginals of this land to come together and prove to everyone that they too can compete successfully in the marketplace of today.

This cultural centre will be the focal point for the younger generation, a gathering place for the Elders and the Chiefs to impart their knowledge and wisdom on to our young people. The Eagles Nest will provide our youngsters with the role models needed for them to be able to compete successfully in the future.

We now realize we didn't require government subsidies and various forms of political handouts to live decently. Many of us took up the challenge and fought hard to educate ourselves, to seek a better way of life, to prove to ourselves and others that we can compete in today's fast moving world. That's what the Eagles Nest is all about.

This facility has been designed to showcase our talents and skills, no one else's. The Native market place will highlight our skilled crafts persons making jewellery, producing major works of art both by paint and with their carving skills. Others will manufacture and model custom made Native garments featuring hand embroidered Native themes and scenes. The art gallery will specialize in Native art its best. Paintings and carvings will be featured from all across Canada and out of the Northern communities as well.

Our recording studio has been designed to facilitate the needs of our Native music. Preference will be given to promoting aboriginal works performed by our own musician.

The 3,000 sq ft stage will further enhance the very special skills and talent of our Native musicians and dancers as they perform many never seen before dances and ceremonies for the benefit of those who don't understand the meaning of these traditional dances. It will also increase cultural awareness among the many visitors attending these performances. Where are all our brothers and sisters who sought a place to call their own???

Where are all our brothers and sisters who have achieved their goals in education or worked so hard for that journeymans certificate???

You are the ones who will make this project truly one to be proud of. Take up the challenge of assisting your brothers and sisters to develop their leadership qualities, their communication and management skills. Take up the challenge of proving once and for all that the aboriginal people can compete in today's world.

The Eagles Nest will also create spin off enterprises that we can benefit from, both financially as well as contributing to society as a whole. The response to date from the non native community has been very positive. Each day, more messages of encouragement are received. This makes us all more determined to make the Eagles Nest the major success it will be.

To all aboriginals, this is our opportunity to show everyone we can succeed. We want to succeed and we will succeed.

THE EAGLE'S NEST

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