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**Family
searching for
missing
woman**

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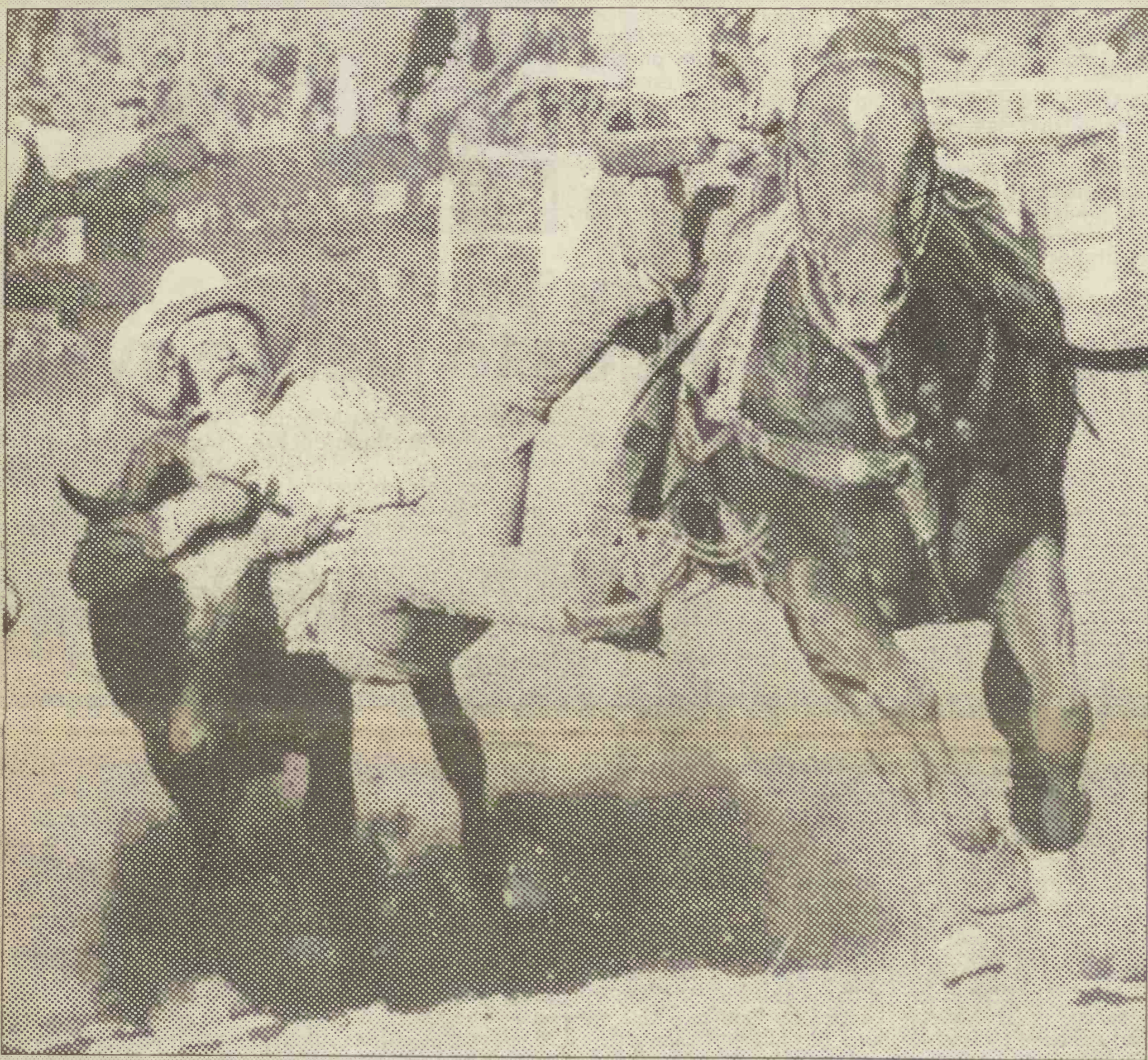
Rudy Haugeneder
Percy Whitehead

Wind speaker

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Jim Goodstriker

Ron Bird of Browning, Montana struggled to bring down this steer at the recent Kananaskis Country Rodeo at Morley. He went on to victory in the event with a time of 5.7 seconds and picked up \$346 at the pay window. For a full report on the rodeo, please see page 15.

Education, ballot box path to power: Harper

By Rudy Haugeneder
Windspeaker Staff Writer

HOBBEEMA

Meech Lake hero Elijah Harper thinks education and the ballot box can do what violence can't — give Natives the power to rule themselves.

Reacting to thunderous applause and repeated standing ovations recently from about 300 people attending the second annual Maskwachees Cultural College graduation, he told Natives to use the democratic process to beat back decades of domination and discrimination by the white majority.

The Manitoba MLA said he couldn't have killed the Meech Lake accord unless he was part of the political system — and knew how it worked.

Harper alone refused to give the Manitoba legislature the unanimous approval required to pass the accord, effectively preventing Ottawa from getting the required approval of all provinces to implement the constitutional change giving Quebec distinct society status, but which didn't — despite pleas from Native leaders — do the same for Canada's aboriginal people.

He said it's time Natives used the electoral system to elect their own candidates at all political levels: from school board and municipal elections to seeking provincial and federal seats.

"It isn't going to turn you into a white person," he said, noting Natives survived all government attempts to wipe out aboriginal culture.

But beating the dominant society at its own game can't be done without education, warned Harper, urging the 91 graduates to become much-needed Native professional people like doctors and lawyers, as well as potential politicians who could win elections and become instruments of change to help the Native community realize its goals of economic and social self-sufficiency and political self-determination.

"We're at the crossroads in our time as aboriginal people, in our relationship with Canadian societies and governments, and the role we're going to have to play and the path we're going to have to take," he said.

Harper said the time is ripe for change, especially after the "long Indian summer" which

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LOGGING SUSPENDED

Daishowa backs away from confrontation with Lubicon

By Rudy Haugeneder
Windspeaker Staff Writer

PEACE RIVER, ALTA.

The prospect of a logger-Indian confrontation has caused Japanese-owned forestry and pulp giant Daishowa to buckle to Lubicon Lake Cree Nation demands — for now.

Wayne Crouse, Daishowa's communications co-ordinator, told *Windspeaker* there'll be "no logging in Lubicon claimed areas by Daishowa, its contractors or subsidiaries."

But that's just this year, he warned, adding that he thinks it unfair to be caught in the middle of a federal-provincial fight with the band over Lubicon land claims.

Before Daishowa's no logging promise, the Lubicon battle to protect its traditional territory promised to turn nasty.

Not only were the Lubicon still fighting the federal and provincial governments in a legal battle to win control of a 10,000-square-kilometre area it claims, but logging companies who prize the timber in the region threatened to call in the police to protect loggers they were going to send onto the disputed land.

That sparked an immediate response from the Lubicon, who have already stopped oil companies from operating in the region.

Lubicon advisor Fred Lennarson, in a thinly veiled warning that the Lubicon would retaliate with force, had said the Lubicon

would "render the trees unsuitable for the mills" if logging went ahead.

Asked what that meant, he suggested the "options" included hitting roads, bridges, hydroelectric lines and plants. Natives in other parts of the country have also warned these objects could be targets unless land claims are resolved.

The new round of verbal hostilities was sparked when Doug Adikat, a spokesman for Brewster Construction of Red Earth, told reporters his company — a Daishowa subsidiary — wanted police protection before they invaded Lubicon-claimed land to cut the trees.

But Crouse told *Windspeaker* it stands by an agreement it made

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Education, ballot box path to power: Harper

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has seen Natives across the nation man blockades that served the dual purpose of warning governments that immediate changes are needed and creating a public awareness about the desperate plight of aboriginal people.

Again stressing the "need" for education, he said it's the "key to determining our destiny" because "who knows better than ourselves?"

Using himself as an example of how the non-Native system can be used as a tool of change, Harper said his one-man stand against Meech Lake has had an important impact on Manitoba politics.

Once the only Indian in the legislature, he said the recent provincial election in that province saw three other Natives elected — bringing to four the number of Natives in the 57 seat legislature.

And that, to him, is progress. Despite being personally against violence as a means of catching the government and public's attention, Harper warned the government must act on the lessons it's learned during the past summer — or face the consequences.

"If governments don't listen," he said, "(there's) potential that the situations (Oka-like violence) might arise again."

Harper said he doubts Prime Minister Brian Mulroney's recently announced major policy changes towards Natives are sincere.

Citing Mulroney's promise to Natives, during the height of the Meech Lake crisis to set up a special commission to deal with aboriginal concerns if Natives supported the deal, Harper said Mulroney rejected the idea after the constitutional pact was killed.

That, he charged, shows the

true nature of Mulroney who, Harper said, couldn't be trusted to implement the changes he recently promised.

He said Ottawa could show its sincerity by introducing three major immediate changes: • reinstating money it slashed from Native budgets for Native communications, political organizations and education and land claims research, • elevating the Indian affairs portfolio from a junior ministry to a senior one and • launching an immediate full emergency parliamentary inquiry to deal with pressing Native issues — and establishing government priorities to deal with them.

Anything short of such action would show Mulroney isn't sincere about dealing with Native frustrations, said Harper, and would clearly show recent government promises "don't hold much water."



Rudy Haugeneder

Elijah Harper signing autographs

IAA demands major changes to justice system

By Rudy Haugeneder
Windspeaker Staff Writer

ENOCH CREE NATION

The Indian Association of Alberta wants the province to appoint a super boss to help the government transfer criminal justice powers — police, courts, parole — to Alberta's First Nations.

The IAA recommends the appointee — to be called the Chief Advocate for the Office For First Nations Justice Services — have the power of a deputy minister.

The IAA told the provincial task force hearing on the criminal justice system and its impact on Indians and Metis, the chief advocate's job should be set up to help implement criminal justice changes that would give Natives a large measure of control.

Major changes are needed because in the 12 years since the last provincial study on Native justice — the Justice Kirby report — "the situation for Native peoples has not shown great improvement and may have worsened."

Arguing that treaties guaranteed Indians control of peace and order on reserves, the IAA says justice is still meted out using laws Natives had "no role" in developing and which don't take into account aboriginal culture.

"There is no sense among First Nations that the criminal justice system is our institution," says the IAA. "It is someone else's which is imposed on First Nations."

Claiming the treaties gave First Nations "a right and a responsibility to participate in the criminal justice system," the task force chaired by Mr. Justice R.A. Cawsey, was told "this fundamental right . . . has been usurped and ignored."

Citing a recent provincewide survey it did, the IAA says "we believe the criminal justice system has all too often ill-served treaty Indian people . . . the majority of Indian people do not have confidence in the criminal justice system."

However, Indians don't want total control. A First Nations justice system "does not necessarily mean formation of a separate unrelated justice system," says the IAA, but is something that could work on reserves and in concert with existing laws.

Justice Cawsey, noting most crimes involving Natives occurred off reserve, asked what jurisdiction limitations Natives wanted.

The question of off-reserve crime was practically skirted by the IAA leaders, who, however, felt Indian law should apply to anyone — Native and non-Na-

tive — on reserve.

Tony Mandamin, IAA lawyer, told the task force treaty rights as reinforced by recent Supreme Court rulings, should apply on such questions as hunting and fishing rights.

Natives living off reserve would likely be subject to provincial law, he added, but should

include special consideration and Native input because of cultural differences.

Because of recent national political, legal and constitutional changes affecting First Nations, the IAA says there is no single "all-embracing" justice system change that would suit all bands. Instead it recommends a

"flexible and adaptable framework" that could include a First Nations criminal justice system that includes Native peacekeepers and tribal courts with the power to sentence.

The task force's next hearing — at some as yet undecided date — will hear a brief from the Metis Nation of Alberta.

Natives feel mistreated, says survey

By Rudy Haugeneder
Windspeaker Staff Writer

ENOCH CREE NATION

Natives don't think much of cops, the courts, and the prison system — even when Natives are the victims of crime.

And most of those polled in a recent Indian Association of Alberta survey of 32 Alberta bands had firsthand experience with the system — 40 per cent as victims and 57 per cent as offenders.

A strong majority felt Natives "are less likely to receive a fair trial than non-Natives," says the survey completed earlier this year by an independent company with no axe to grind.

Most Natives don't think the public cares.

Almost seven of every 10 Natives surveyed say that "non-Natives don't care if Natives receive a fair trial," says the survey presented here recently to the Alberta Task Force on the Criminal Justice System and its impact on Indian and Metis people.

Natives aren't just angry at the courts. Nearly three-quarters of those surveyed believe the police — city and RCMP — treat Indians badly compared to the non-Native population.

They say even the way Natives are treated in prison stinks. About half those surveyed claim Natives "are not well treated" in federal and provincial jails.

Opinion about parole is negative as well. Close to half those surveyed think Natives don't get a fair shake at parole hearings.

The survey of 334 Natives found "a picture of a Native population that holds negative attitudes toward all aspects of the criminal justice system."

A criminal record severely cripples a Native's chances at getting an off-reserve job, the

survey found. "A huge majority (82 per cent) feel that Natives with criminal records have a great deal of trouble getting jobs outside the reserve."

Those surveyed didn't just complain and had some answers to the raw deal they feel they're getting from the justice system.

Most believe "it is time for a criminal justice system run by Natives for Natives," says the John Yerxa Research Inc. survey and report.

"They feel Natives have a better idea of what punishments are appropriate for Natives and are also more comfortable being police and represented by other Natives."

Ninety-one per cent "very

strongly believe there should be more Native police," says the report. "They believe Natives are better able to police their own problems than to have to rely on outsiders to deal with them."

Despite the negative attitude against the justice system, the majority of those surveyed generally felt their personal experiences were generally fair. Seventy-eight per cent of males and 35 per cent of females admitted to having an arrest record.

A full 23 per cent said their homes had been broken into over the past year, 15 per cent had been assaulted and another 27 per cent had been robbed or had something stolen from them.

Most of the arrests were di-

rectly related to alcohol. Forty-eight per cent of the most recent arrests were for public drunkenness or impaired driving — some 70 per cent arrested within an hour or two of drinking.

Less than half say the police read them their rights and just over 40 per cent were offered legal aid to fight their cases, the survey report says. Only about half had a lawyer present when they went to court and 90 per cent were found guilty of at least one charge.

The survey, in its recommendations, says "alternatives to jail should be examined for non-violent alcohol-related incidents."

Daishowa suspends logging

From page one

with the Lubicons to leave the land alone until the land claim is settled. However, Lennarson said before Daishowa made the announcement to suspend logging he suspected the agreement would be broken as soon as winter freeze-up permits logging.

Adikat said Brewster planned to go ahead because the Lubicons "don't have a settlement or land base."

And that was backed by a letter from Brewster president L.M. Brewster to Lubicon Chief Bernard Ominayak saying "we have no alternative but to log in the specified areas."

But Crouse said Daishowa won't allow it to happen because "the last thing Daishowa wants is a confrontation in that area."

However, while claiming Daishowa will soon have what he terms a "consistent plan" — to be announced soon — on how it gets wood for the pulp mill, he

said Daishowa can't control where private logging companies it deals with get the wood.

Subcontracting companies like Boucher Bros. aren't particularly worried about the Daishowa edict to stay clear of Lubicon land for awhile.

At worst it means a one-season delay, John Boucher, a Boucher co-owner, told reporters. "I guess next year we will have to go there."

Lennarson, a non-Native with a long history of involvement with Native and Black causes across the continent, said Lubicon worries are based on written information provided by a forest ranger, outlining winter logging plans by Brewster and another company which has contracts with Daishowa.

Those logging plans included Lubicon claimed land, he said.

Journalists who live in the Peace River area say their RCMP contacts have told them the po-



Kim McLain

Fred Lennarson

lice don't want to get involved — and haven't made any preparations to protect logging companies operating on Lubicon claimed land.

News



Wayne Courchene

The Siksika logo will be the centrepiece of the council chambers

Siksika logo set in stone

By Wayne Courchene
Windspeaker Correspondent

SIKSIKA NATION, ALTA.

The Siksika chief and council recently unveiled a \$6,000 granite logo, which will be the centrepiece of the new council chambers.

A Calgary sculptor reproduced the Siksika logo on a nine-foot piece of granite at a cost of nearly \$6,000. The circular, one-ton stone came in two pieces and was laid in the council chambers earlier this summer.

The impressive piece of art is round and will be the focal point in the chambers, which is also circular.

To the Siksika Nation, it will be a symbol of endurance and stability. "The granite circle will instill a sense of pride among

Siksika people," said Chief Strator Crowfoot.

It took workers from Tony's Tile and Marble a day to transport the two half circles of granite from Calgary to the Siksika offices and delicately lay it in the council chambers.

An employee of the company said the granite was originally cut in Brazil, shipped to Italy — renowned for polished granite — before finally being shipped to Canada in bulk.

The curious were on hand to witness the placing of the 2,000 pound logo in the yet-to-be-completed council chamber. Most of the people who saw the granite logo were clearly in awe of its size.

"It's quite impressive," said one spectator.

Three prototypes were made before the large, granite circle

was completed, said building coordinator Sonny White. The colors in the logo had to match the original. Minor changes were made so the appearance of the logo was correct and to the satisfaction of chief and council.

Gary Graham, a marble sculptor and bronze caster, worked from the logo on a Siksika business card.

"I've worked with square pieces of granite before but this is the first time I had to do a circle," he said.

When Graham started working on the three-quarter inch slab of granite, it was a square.

The corners were cut and later polished until a circle was formed.

Then the stone was cut in half for safe transport by truck to the nearly complete administration building.

Oldman's water a gold mine for Peigans, says Taylor

By Rudy Haugeneder
Windspeaker Staff Writer

EDMONTON

A provincial water rights "mistake" could help the impoverished Peigan Band in southern Alberta join the ranks of oil-rich First Nations.

The nearly completed \$350 million Oldman River dam is worth millions of dollars annually in water royalties to the Peigans, says Alberta Liberal agriculture critic Nick Taylor.

The Peigans simply outsmarted the province a decade ago when they signed an agreement with Alberta and Ottawa giving the band the right to any water above what was used downstream at the time, he says.

And that was a "costly mistake," says Taylor. Downstream users need more water — now and in the future — than agreed to when the deal was signed.

It was a nifty piece of bargaining by the Peigans, he says. The province shouldn't have signed the agreement, which also gave the band ownership of the river bottom, without first signing a back-up deal to have access to the water it needs.

Ken Kowalski, Alberta's public works minister, says Taylor and the Peigans are all mixed-up. Ownership of the river bed —

and all the water — rests with the province, he says, pointing to the agreement it signed with the band.

The agreement, which led to the construction of the dam, paid the Peigans \$4 million outright plus \$400,000 annually for use of the river bed.

However, the Peigans filed a civil action in 1986, formally claiming ownership of the river bed and water rights. The action has yet to be heard in court.

Taylor says his legal experts show the Peigans still own the riverbed — and surplus water.

And there's nothing the province can do to avoid paying the Peigans heavy royalties on the needed water, except negotiate or take it to court and lose, he says, citing recent Supreme Court of Canada decisions that go in favor of Natives whenever there's even a remote suggestion that something should favor aboriginal people.

Potential Peigan royalties on water volume could easily amount to millions of dollars annually, says Taylor, adding that he understands the province is studying the possibility of diverting the water to bypass Peigan land.

However, he says the cost of doing that is astronomical: as much as \$180 million.

Water diversion is a two-way

street, says Taylor.

Unless the province agrees to whatever the Peigans eventually demand, Taylor says the band could legally divert the water elsewhere whenever it wanted, and sell it to whomever they pleased, including the Americans.

Again, says Taylor, there's little the province can do — except pay the price.

Even Mother Nature seems to be working against the province and for the Peigans, he says. Continued global warming, as forecast by scientists, means even more water than ever will be needed in drought-prone southern Alberta in the future.

Taylor says the governing Tories were "sloppy and careless" when they signed the pact and began building the dam.

After already investing \$350 million, the government will be willing to pay millions each year to the Peigans to ensure the Oldman dam does the job it was designed for, he predicted, adding that he opposes the methods used by the Peigan Lonefighters to halt construction of the dam.

The Lonefighters Society, which opposes the dam on environmental grounds, has partially diverted the river on Peigan land in an attempt to prevent the dam from being completed.

IN BRIEF

11th Annual Rita Houle Memorial Awards Banquet

EDMONTON — The saga of Rita Houle isn't known to many, but to her family, friends and fellow athletes, she is remembered as a consummate athlete and a dedicated, sincere person. Rita loved life, treated others with respect and left an indelible mark on all those who knew her. She lost her life to cancer at the age of 20 but in her short life, she inspired young Native athletes to have pride in their heritage and to always strive to do their best. In her honor the Canadian Native Friendship Centre will host the 11th Annual Rita Houle Memorial Awards Banquet Nov. 3 at the Londonderry Neighborhood Inn at 13103 Fort Rd. The Rita Houle Memorial Awards for Male and Female Athletes of the Year are presented to the deserving top male and female athletes who best exemplify dedication, commitment and perseverance. Winners are honored with plaques as well as with a \$1,000 cash award from Alberta Municipal Affairs. The competition is open to any Alberta Native athlete, aged 13-21 years old. Athletes must be nominated by a Native band, a Metis settlement, a friendship centre or any other Native organization. The deadline for nominations is Oct. 26. They can be sent to the Canadian Native Friendship Centre, 11016-127th St., Edmonton, T5X 3L4. Additional information can be obtained by calling Anne Cardinal at 452-7811.

Rocky Mountain Cree to replace tents with portable trailers

GRANDE CACHE, ALTA. — Winterized portable trailers will soon replace protest tents just inside the Jasper National Park boundary. The Rocky Mountain Cree say they'll dig in for the winter unless Ottawa makes a deal to give them fair land compensation for land their ancestors lost when the government kicked them out of the newly created park in 1910. Lester Howse, a spokesman for the protesters who have been inside the park gates since the beginning of September, says his people, who number between a few hundred and a couple of thousand across the province, won't stop until the government strikes an "honorable" deal with them. The protesters have warned they will squat on park land and blockade the main highway into Jasper unless Ottawa deals with them. Howse said plans are being made, but wouldn't elaborate on what his group plans to do next — and when. The trailers will be able to house at least 30 protesters during the winter, he says.

In-Sight Film Festival

EDMONTON — Insight '90, a festival of women's film and video, will be held in Edmonton Oct. 19-21. Now celebrating its third year, In-Sight has become a major event on Edmonton's arts calendar. It features the best of recent Canadian films and videos directed, produced or written by women, including works by aboriginal women. In-Sight is committed to works which reveal the lives and interests of women from all backgrounds. Special guests include Lea Poole, Alanis Obomsawin, Louise Carre, Loretta Todd and Patricia Rozema. Two free workshops will allow participants to discuss film issues and meet guest filmmakers. Ootanpansuak (a Cree word meaning "people owning themselves") will explore the emerging vision of aboriginal filmmakers, both Canadian and Australian. Tickets are available at BASS outlets, Common Woman Books, The Bagel Tree and the In-Sight office. For more information contact 448-0730.

Liberals call for land claims initiative

EDMONTON — A Liberal government would establish an "independent office" to direct the process of Indian land claims in Alberta, says Liberal Native affairs critic Nick Taylor. He said the Liberals would take the initiative and act as facilitator in setting up an Office of the Treaty Commissioner, but that the Indian Association of Alberta and the minister of Indian affairs would play the key roles. They would mutually decide on the mandate and terms of reference of the office, which would have complete independence to make recommendations on the resolution of Native issues in Alberta. "This new office could identify common ground and differences, propose new rules that could be followed in interpreting the treaties and help end the stalemate which has been reached in many claims in Alberta," Taylor said.

Twinn urged to vote against GST

EDMONTON — IAA president Regena Crowchild is counting on newly-appointed Senator Walter Twinn, chief of the Sawridge band, to vote against the GST. The GST is a treaty breaker, says Crowchild. "It contravenes provisions in Treaty 8 which says Indians won't be taxed." She says Twinn should be totally familiar with the treaty, and Treaties 6 and 7, which also state Indians are exempt from all forms of taxation. Crowchild predicted an Indian legal challenge if the GST becomes law. Twinn has two choices, she says: to vote against the GST as an Indian leader or to vote for it as a Conservative appointee. Twinn could not be reached for comment — despite repeated efforts to contact him in Ottawa. Under the GST, Indians would also have to pay a seven per cent consumer tax on virtually all goods and services except basic food. The government wants to start collecting it at the beginning of the new year.

Wind speaker

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Bert Crowfoot
General Manager

Showdown over Lubicon trees

When, oh, when will the Lubicon Indians finally be able to call their land home?

This most thorniest of land claims disputes would be a good starting point for Prime Minister Brian Mulroney if he's really serious about finally dealing with Canada's Native people in good faith.

It will take more than appointing an Indian chief — Walter Twinn of the Sawridge band — to the Senate to set the record straight.

Only when the Lubicon claim has been settled will these people be finally able to live in peace.

Time and time again their homeland has come under attack.

Of course if the Lubicon claim is settled their land will be off limits to resource hungry developers and governments, which have hauled away enough booty already from the land to fill Fort Knox many times over.

But the Lubicons have already made it clear their land is off limits to developers.

So Ottawa should settle the claim and get it over with.

The Lubicons have already forced oil companies on the land to shut down operations and this week Daishowa confirmed it will suspend, for one year, plans to log Lubicon land.

It was a wise choice, for Lubicon officials had suggested there'd be trouble if the logging went ahead.

But there may still be some private loggers hoping to make a few quick bucks on the Lubicon timber.

They'd best back off, too.

Daishowa officials are wrong to claim they're unfairly caught in the middle of a federal-provincial battle.

They knew only too well when the province set out the boundaries of their Forest Management Area some of their timber was on Lubicon land.

Company officials should have made it clear from the start they weren't interested in timber on land claimed by the Lubicons.

They then wouldn't have found themselves in a showdown with the Lubicons.

WHAT OTHERS SAY

Canada has gained an international black eye as a result of the federal and Quebec governments disgraceful response to the Mohawk standoff at Kanasetake. This country's ongoing refusal to negotiate land disputes fairly, to honor past agreements with indigenous people and its hysterical response to Indian protests this summer are now common knowledge around the world. From a small settlement near Montreal, the Mohawks successfully hung Canada's dirty linen on the world stage for 78 days. Right to the end of the standoff, neither government understood the need to salvage Canada's reputation as a respecter of human rights and the rule of law. Right to the end, Canadians had reason to be horrified at government overreaction to the Warriors' defiance. Not even the threatening sight of tanks and heavy weapons on urban streets this summer prepared Canadians for the army's fixing of bayonets to the end of their rifles when the Warriors finally left the treatment centre. The leaders of Canada's Native population were quick to warn that although the immediate incident is over, the national issues represented by the original Mohawk barricades have not been resolved. If Canada wants to avoid the Warriors becoming heroes to future generations, if it wants to halt the radicalization of indigenous people, if it wants to soothe the tempers raised by long-term injustice, it must be prepared to negotiate all of the issues seriously. Federal and provincial governments must understand indigenous peoples negotiate from a position of strength, that they have been guaranteed certain entitlements by law. Canada is at a crossroads. It can take the honorable road now or it can slide into recurring, increasingly violent confrontation.

Editorial in *The Edmonton Journal*/28 Sept. 90



Some myths are being destroyed in Indian country

There's some myths being destroyed in Indian country.

Not too long ago the mythology of the Indian went far beyond the legends and folklore revealed in books and movies. The extended mythology of Native peoples included as much caricature as it did history. The image of the stone-faced, wagon-burning, horse-thieving, popping-up-from-behind-hills Indian was as familiar a part of popular culture as Dick Tracy's watch.

The trouble is most people are unable to distinguish the difference between caricature and reality. Soon enough, the image of the Indians as gutter-lazy, warrior-like savages was engrained deeply into the North American consciousness.

It's taken much effort on the part of Native groups to dispel the myths generated down through the years. However, the average North American was not the only individual susceptible to the pandering of stereotypical mythology. The Indians themselves have fallen victim to the effects of mass communication. On a number of fronts the Indians have discovered the most endangered caricatures of all are the ones their own people adopted as truth.

So it's more than refreshing to see the Indian Association of Alberta elect its first-ever female president. Sarcee's Regena Crowchild was elected recently and it stands as a significant move forward for the IAA as a positive indication of a return to traditionalism for Native people in general.

Down through the years Native men have come to believe the role of women in Indian circles was that of a secondary status to their own. Most of us had heard the old tale about the Indian woman five or more paces behind her man. Most of us, too, have come to believe this was an indication of the man's sense of superiority and thus the woman's place in the Indian scheme of things.

A few years ago I was given the opportunity to share with a group of elders as they discussed this misrepresentation. The Old Ones were having a great time laughing at the tremendous ability of Indian men to swallow



Richard Wagamese

huge amounts of sex propaganda.

Men, they said, were incredibly clumsy. As they strode along so purposely through the bush or across the plains they were prone to dropping or leaving things behind. The women, understanding the theory of scarcity long before the arrival of the white man's economics, would quietly gather the dropped or forgotten items and transport them on to the next campfire where they would be returned.

This was only one small reason for the women moving along behind the men. The other aspect of this had to do with honor and respect.

In true traditional thinking women were respected for the life-giving qualities they held within them. As much as a traditional man would honor Mother Earth for her gifts, so would he honor womanhood as well.

This meant walking ahead on the trail to remove any obstruction or to find an easier path for the women to follow. It also meant being willing to confront whatever dangers lay along the path first and allowing the women, and the children too, ample time for safety. It meant constant recognition of the vital role women played in the ongoing survival of the band and the necessity for preserving and enhancing that role.

Women have always been the backbone of tribal societies. Without them, and their nurturing and strengthening qualities, the lives of the Indians, both in pre-settlement times and after, would have been far more traumatic and uncertain. True traditional men recognize this and continue to honor and respect womanhood in their daily lives.

In the last 15 years it has been Native women and Native women's organizations that have

accomplished the most in pursuit of the rights of the people. It is the Indian women who continue to look out for the men as they stride purposely along their modern paths. The women continue to nurture and strengthen Indian circles.

Conversely, it has been the women who have suffered the most down through the years. Too often they have had to bear the brunt of the pent-up frustrations of their men, either in direct physical abuse or in the lingering spiritually eroding abuses of the mind and emotions.

The IAA's move to elect Regena Crowchild comes as a breath of fresh air to troubled times in Indian country. There exists an air of uncertainty in governmental relations and it may very well be that the Indians as a group are going to need the benefit of nurturing and life-giving qualities in their leadership.

EAGLE FEATHERS: To the IAA electorate for helping to dispel some old and therefore useless myths.

(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. Having recently reached an agreement with the Southam newspaper chain, Wagamese is the country's first nationally-syndicated Native columnist. His column, which has been running in The Toronto Star and The Herald, now appears weekly in Southam newspapers across Canada.)

Your Letters

Native people have been continually squeezed

Dear Editor:

In spite of the multitude of cultures in our community, racial prejudice has once again reared its ugly head in the age-old form of whites versus Indians. Many white and other western peoples lack the understanding and knowledge of our country's history regarding its Native inhabitants and therefore make a biased opinion on the issues facing our country and community.

This country was not won by "civilized" people on a battlefield. The Native people of North America allowed the settlement of the white man peacefully until a time came when the whites wanted to control and own all the land and its people. Agreements and treaties were made and certain lands were set aside for Native use and the whites were given the freedom to settle, build, travel, mine and forest all

other lands. Although this meant moving entire tribes of Natives into new territories (and sometimes the territory of other Indians causing war) Natives agreed and believed in the promises. Then gold, coal, gas or silver was discovered and a treaty broken.

Natives once again found themselves homeless, so others could gain from the use and destruction of treaty lands. The Indians once again settled down, but soon the land they sat on was considered valuable farm land and whites pushed them out despite arguments with the government. Again they picked up their belongings and moved, again and again. Is it so hard to see why these people are disheartened and unsatisfied with their government's decisions or rather indecisions regarding their welfare?

The land in this area was given to the Native people who were relocated from Jasper National Park. They were told then they could settle anywhere outside the park and live in peace and not be relocated or disturbed again — until McIntyre/Porcupine Mines decided to remove the coal from these mountains, which were Indian land. The railroad came through without consultation with inhabitants of the area, hay fields were destroyed, topsoil was removed and horses were killed by enthusiastic hunters.

If white men had owned the land, the railroad company would have bought the land, but

because the land cannot be sold, they ignored the ownership and the same government that promised these lands, turned their collective backs on its inhabitants.

The town site was chosen and buildings began being erected, and a man who trapped and hunted there was left without a means to feed his family. Land-scaping in town began and topsoil from rich hay fields used to feed cattle and horses was taken with no compensation and the fields were destroyed. Horses and cattle were sold because there no longer was a means of feeding them. People who once were totally self-sufficient lost their livelihood in such a short period of time the entire population was devastated and left to survive on what was left. Most spoke no English and couldn't qualify for anything but labor positions.

Meanwhile, several of our town founders were getting fat on land that for over a 100 years provided these people with life.

Is there any wonder why so many are despondent and why welfare and alcohol have taken control of lives that once held pride and meaning?

There now is no longer enough land for these people to live self-sufficiently. The only compensation for this invasion of property was poorly-built housing and welfare. With the amount of money that has come out of these mountains in the form of coal, water, lumber and



Graphic by Ernest Gladu

oil, these people should be living in comfortable homes, have job training and apprenticeship programs and not have to worry if the little bit of land that has been

left to them, will still be theirs tomorrow.

Kim Hallock
Victor Lake Co-op
Grande Cache, Alberta

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An apology to Native Canadians

Dear Editor:

I want to apologize. I feel I must, but that's not true. I don't have to and neither does anyone else. As far as I know, nobody has. So I will.

I want to apologize for my people. When my young child hurts someone and refuses to apologize, I apologize for him. The person who was hurt deserves at least an apology — and reparation if the situation warrants it. I am responsible for my child while he is young. So who is responsible for my people? Are we so young?

I apologize to Native Canadians and to aboriginal peoples of the world, who have been robbed, cheated and sorely abused by my people, the white descendants of western Europeans. I am sorry about the rocks thrown at Kahnawake. I am sorry about the hurting words thrown in many more places. I am sorry — so very sorry — my people have stolen and defiled your lands: that my ancestors forced your ancestors to sign treaties that have been violated and disregarded year after year, for too many years.

I am sorry for the violence, injustice and the pain. I am sorry my people tried to stop your people from being. I apologize.

Though there are a great many other white people, who would echo my apology, there are many of us who would say "but those stone throwers, those oppressors, are not my people! I refuse to consider people of such incredible insensitivity, such inhuman stupidity as 'my people'! I am not part of them."

I have felt that way. In such a way many of us relieve ourselves of responsibility for their behav-

ior — which is probably why we let our politicians stay in politics. No, I will not disown them. I will, with a great many others I hope, take responsibility for my people, starting with apologizing and striving for reparation.

If only we could relieve irre-

sponsible, incapable children from their positions of power and responsibility. It will happen — in time.

First, we need each one of us to take full responsibility for the actions of our people and then take action according to our

highest ideals as best we can. So — wishing that I could make full and immediate reparation — I most sincerely apologize.

May the Spirit be with you.

Jaye D. Howes
Lethbridge

Debt owed to Warriors

Dear Editor:

We sent the letter below to Kanesatake Mohawks through an elder. We also sent a braid of sweetgrass to the Warriors and Mohawk women and children in Kanesatake and to the Kahnawake Warriors Society to give

Freedom of a soul

My dream began
as an eagle,
I was free to fly
across the deep blue sky

Free as the wind
that blows across the
lonely prairies
free to wonder
till I learn strength and
wisdom

Wisdom to learn
strength to endure
the pain and hurt
my being is old and grey,
yet

My heart soars
free like an eagle,
forever and ever

Edward Cryingman
Moberly Lake, B.C.

them strength.

We as people of the First Nations must not forget these Warriors who conducted their responsibilities as true traditional warriors for our people! It must always remain unacceptable to kill our warriors or jail our warriors for conducting their traditional responsibilities to defend their nation from invasion and assault to protect their people and ways from harm. These Warriors brought our heartbeat together as one. They are a part of our heartbeat.

To Our Brother and Sister Mohawks:

This letter is written to offer our solidarity and deep appreciation for the stand you have chosen to make.

From our present situation in a maximum security prison, there is painfully little we can do to support your cause but to remember you in our prayers

and ceremonies. This we do at every opportunity.

We thank you for awakening within ourselves our inherent solidarity with all first peoples. This gift we promise to honor by doing all we can to keep our solidarity strong through whatever challenges the future may hold.

In our hearts we understand the depth of your commitment.

We pledge ourselves to continue our struggle whatever the outcome may be. As we become able, we will be there to share in carrying this great burden.

The brothers of Atlantic Institution salute you. Though our bodies are in prison, our spirits walk with you.

In the spirit of Crazy Horse and in solidarity with all First Nations,

Running Wild
Lakota Sioux Warrior
Renous, N.B.

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

Kehewin talent show will explode with songs

Hi! It was nice to see good friends Darcia and Glenn North Peigan. Recently I visited the couple at their home on the Peigan reserve at Brocket in southern Alberta. Glenn says they are still concerned about the Oldman River dam.

Right now spiritual leader Devalon Small Legs and members of the Lonefighters Society have erected a winter camp at the site of the Lonefighters diversion of the Oldman River where they are prepared to stay for the winter.

And Glenn and Willie Big Bull continue to negotiate with Lethbridge Northern Irrigation District officials and the RCMP in hopes of reaching some sort of agreement which can accommodate both parties.

"We're meeting with LNIID personnel and hopefully we can come to some sort of agreement before freeze-up," Glenn says, regarding a recent media report the district wants to clean up before Nov. 1 the river area where Lonefighters dug.

Meanwhile, a huge gathering of Lonefighters supporters danced and sang in a fundraising effort over the Thanksgiving weekend at the Lonefighters camp.

And Glenn, how come you guys get all the sunny weather? "We live right."

FORT CHIPEWYAN: How's the weather way up there Nathan Schultz? Nice as down south in Peigan country?

Nathan says the community held its annual Terry Fox Run recently and it did very well despite a low turnout.

A total of \$1,132.68 was raised and many thanks go out to all the participants.

The Kewatinok Recreation Society says it now has a weight-lifting room available in its centre, Monday to Friday.

And basketball has now begun. For anyone interested in taking up the ball, dribbling their way across the gymnasium floor and producing a grand slam—call Ed Shortman at the RCMP detachment headquarters.

One final note from the Fort. Anyone interested in coaching a minor hockey team can call Nathan at 697-3682 or simply show up with your whistle and skates in hand at the Rec.

Nathan can also be reached at home at 697-3780.

Droppin' In thanks you very much for the tidbits Nathan. **SIOUX LOOKOUT:** That's where Winston Wuttunee and his lovely wife Laura and family now reside.

I don't think Winston needs any introduction. He is the traditional singer and composer of some fantastic Indian songs — all of them on cassette.

Droppin' In can track down anyone, even big name celebrities like Winston.

Winston says the family lived in a tipi most of the summer by a lake until they moved into a house Aug. 1. Must be nice.

Take care Winston and say hello to your family.

Sioux Lookout is about 320 km east of Winnipeg.

PEIGAN NATION: As if from out of the past, a Lonefighter pauses long enough to view a modern day pick-up truck with engine trouble.

How does that old saying go? One horse is better than a 352 horsepower motor anytime. Yuk, yuk.

EDMONTON: Now how come I didn't know, while the rest of the city did, that Saskatchewan born television producer, Wil Campbell, lives here?

It's disgusting. Where are all my ears? On holidays! It really, really hurts when the rest of the world knows things like this before, sob! I do.

Anyway, Wil has opened his business in our fair city called, Great Plains Productions.

Let you know more after I



Droppin' In By Rocky Woodward

have coffee with Wil.

This may just be a rumor but could it be true that Darryl McKay is running (gasp) this month in the Boston Marathon?

I believe it is true. Darryl was involved with the aboriginal games held here this summer as a youth sports coordinator.

KEHEWIN: This wonderful community (I've been there) is about to hold a musical showcase you won't want to miss.

On Nov. 2-3 the great Kehewin Talent Show will explode with songs and music down off the bandstand and into the hearts of everyone attending this gala affair.

Now is that a pitch or what!

And a community-minded woman, Florance Trottier, has asked me to be a judge. I love it! But Florance I have to decline the offer because of other commitments.

I understand that CFWE radio announcer Ray Fox will be there. **DROPPIN' IN:** Well, winter is



Windspeaker file photo

Singer songwriter Winston Wuttunee

on its way but don't be depressed!

There are many things to look forward to. There's Halloween, Christmas, hockey games with your children, cold winter nights all snuggled up in front of a fire or television...all sorts of good things.

But then again there's a car that won't start, frostbite, colds, three ugly dogs' tongues stuck to the windowpane, but don't be depressed.

Droppin' In loves ya.



Rocky Woodward

Lonefighters at Peigan camp - When all else fails, get a horse!

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE OCTOBER 26 ISSUE, PLEASE CALL TINA WOOD BEFORE NOON WEDNESDAY, OCTOBER 17 AT (403) 455-2700, FAX 452-1428 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

ALL NATIVE FESTIVAL; Oct. 12 & 13; Continental Inn West and Saxony Hotel, Edmonton, AB.
1ST NATIONAL CONFERENCE ON "NETWORKING FOR SUCCESS"; Oct. 19 - 21;

Inn on the Park Hotel, Madison, Wisconsin.

TRADITIONAL FEAST AND POWWOW; Oct. 21; Saskatchewan Penitentiary, (SLAVELAKE)

CHILDREN'S HALLOWE'EN PARTY; Oct. 31,

6 - 9 p.m.; Slave Lake Native Friendship Centre.

ADULT EDUCATION CONFERENCE - "STRENGTH AND NETWORKING"; Nov. 1

Indian Country Community Events

- 3; Lethbridge, AB.
WOMEN IN MANAGEMENT PURSUING EXCELLENCE; Nov. 1 & 2; Ramada Renaissance, Edmonton.
RITA HOULE MEMORIAL

BANQUET; Nov. 3; Londonderry Inn, Edmonton.
ST. JOSEPH COMPOSITE HIGH SCHOOL RE-UNION - 1980 GRADS; Nov. 3; Edmonton, AB.
CALGARY ANNUAL CRAFT SHOW AND SALE; Nov. 16 - 18; Calgary, AB.
NATIONAL ADDICTIONS AWARENESS WEEK; Nov. 18 - 24; "Keep the Circle Strong".

ALBERTA INDIAN ARTS & CRAFTS SOCIETY ANNUAL NATIONAL SHOW AND SALE OF CANADIAN NATIVE ARTS & CRAFTS; Nov. 23 - 25; Edmonton Convention Centre.
HERITAGE THROUGH MY HANDS; Dec. 8 & 9; Head-Smashed-In Buffalo Jump Interpretive Centre, Ft. McLeod, AB.
4 NATIONS '91 NATIVE SENIORS HOCKEY TOURNIE; Mar. 15 - 17, 1991; 4 Nations Arena, Hobbema, AB.

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News

Littlechild's bid to be minister backed by Liberal senator

By Rudy Haugeneder
Windspeaker Staff Writer

OTTAWA

Willie Littlechild's bid to become Indian affairs minister has drawn support from an unusual source — the Liberal side of the Senate.

Sen. Len Marchand, a B.C. Indian and former Trudeau-era cabinet minister, says he thinks the time is right for a well-qualified Native to be given the portfolio.

And Littlechild, a Hobbema Indian who is the Tory MP for Wetaskiwin, fits the bill, says Marchand. "Willie would make a good Indian affairs minister."

In fact, he says he'd be "surprised" if Littlechild, an accomplished lawyer and athlete, isn't

given the job when Prime Minister Brian Mulroney next shuffles his cabinet.

Littlechild, who says he agonized all summer before announcing his desire to seek the portfolio, claims he wouldn't want the job unless Natives had direct input into running the ministry, and the post is elevated to a senior cabinet position from its current status as a junior ministry.

Marchand agrees. He says the Indian affairs post is one of the most important — and toughest — in the country today.

Despite the summer of Native discontent, he says both Natives and governments are "in a good mood to negotiate."

Marchand doesn't limit his demand for change to a single cabinet post.

He'd like to see parliamentary reform that covers both the House of Commons and the Senate.

It's time aboriginal people were guaranteed a minimum number of seats in the Commons — at least nine, he says, adding that the Senate should be elected rather than appointed.

Marchand says he's "angry" the Queen is still allowed to decide how Canada is governed.

Mulroney needed the Queen's approval before recently using an obscure constitutional clause allowing him to swamp the Senate with enough appointees to ensure it would approve the government's Goods and Services Tax (GST).

"Monarchs haven't ruled for over 700 years (in Great Britain). Why here?" he asked.

Gold medal Olympian angry with Ottawa's handling of Oka

By Lyle Donald
Windspeaker Correspondent

EDMONTON

Olympic champion Alwyn Morris has few good feelings about his country after the crisis at Oka.

It's a long way from the 1984 Summer Olympics at Los Angeles when he held an eagle feather high above his head as he became the first Canadian Indian to strike gold at the Olympics.

Now he hangs his head when he thinks of the treatment of Indians on his Kahnawake reserve at the hands of Canadians, the Armed Forces and Quebec provincial police.

Kahnawake Mohawks blockaded Montreal's Mercier Bridge to support Mohawks at Kanestake. There were several violent confrontations with police, the army and non-Native residents.

In a recent visit to Alberta, Morris addressed a Treaty Six assembly at Hobbema. Later he met with Native students at the office of the Aboriginal Student Council at the University of Al-

berta to bring them up to date on what really happened in Quebec over the summer.

Morris said he was angry with the lack of involvement by the federal government to resolve the standoff in Quebec with Mohawk Indians. Instead it let things build up to the point where it had no choice but to do what it did, he said.

Morris recounted how the dispute started. "There were women and children on the barricade when it was first put up in early July when the Quebec police force came in armed and surrounded the protestors. They fired the first shots and when the men of the reserve heard this they had no choice but to react the way they did. One thing people do not realize is that the Warrior Society is not a group you just join, you are born into it, it is a part of our culture. I myself am a Warrior.

"I think our actions were right, we were defending our rights as a nation of first people of this land," he said.

Morris, who organized a late August evacuation of Kahna-

wake women, children and elders, said he felt betrayed by the Quebec provincial police.

"I started to make the arrangements to take these people to safety early that morning and contacted the provincial police and asked for assistance. We had their commitment it would be done without incident and that we would have the protection we would need. When we got to the bridge the police stopped us and wanted to process the people. They held us there for over two and a half hours," said Morris.

At the outset there was only about six non-Native protestors present. But the delay in processing the evacuees gave the protestors time to contact their friends.

By the time police were ready to let the Kahnawake residents leave, a mob of 350 people had gathered, said Morris.

"By the time they let us exit they only had 60 police to protect us."

As the Mohawks left, they were pelted with rocks and a number of people were injured.

Nepoose case under review

By Rudy Haugeneder
Windspeaker Staff Writer

EDMONTON

Forty-five-year-old convicted killer Wilson Nepoose of Hobbema says he's "doing life for a crime I didn't commit."

The attorney general's department is still "looking at" a letter from investigator Jack Ramsay, which says Nepoose, of the Samson band, is innocent and has already spent four years rotting in prison for nothing.

Nepoose's family also says he's innocent — and wants a retrial.

"We're still looking at Mr. Ramsay's letter," says an information officer in the AG's department. "We have been reviewing a number of documents and will reply soon."

Ramsay sent the letter Sept. 12.

'I was falsely charged and convicted of murder' said Wilson Nepoose in a letter to Windspeaker

A former RCMP officer, Ramsay says Nepoose, convicted in 1986 for the strangulation death of Rose Marie Desjarlais, was sentenced because of poor police work, a shoddy defence and lies forced by police out of two key witnesses.

He also says evidence he's uncovered clearly shows Nepoose wasn't near the murder site at the time of the killing.

Ramsay, who is calling for a public inquiry into a racism-based "gross miscarriage of justice," calls the Nepoose conviction Alberta's Donald Marshall case.

Marshall, a Micmac Indian,

spent 11 years in a Nova Scotia prison for a murder he didn't commit. An inquiry found he was convicted due to racism, poor police work and perjured evidence.

Ramsay says prosecution witness Delma Bull has told him police intimidated her into lying. Bull couldn't be reached for comment.

Wilson Nepoose, in a letter to *Windspeaker*, says "I was falsely charged and convicted of murder."

He's serving his life sentence at the maximum security Prince Albert, Sask. penitentiary.

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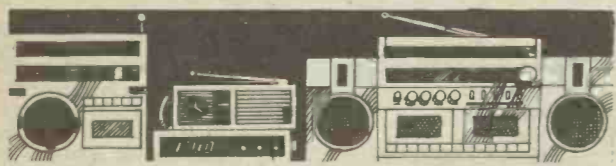
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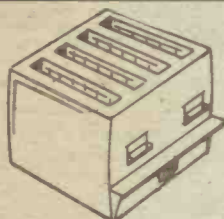
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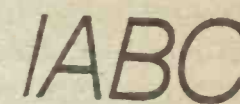
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Natives around the world



A Native women's workshop at the First Continental Encounter of Indian People

Photo by
Felix Antencio-Gonzales

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Cry of 'land, land' has haunted Natives since 1492

By Felix Atencio-Gonzales
Windspeaker Correspondent

GUATEMALA CITY,
GUATEMALA

A euphoric cry of "land, land" by Rodrigo de Triana at dawn the historic morning of Oct. 12, 1492 woke Christopher Columbus and his crew. Seventy days after their departure from Spain they arrived in three caravels at the island called Guanani by the Natives. Its name was later changed to San Salvador by Columbus.

Triana's cry portended the end of their anxiety, the beginning of exploration and unsuspectingly the opening wise of the ancient continent's door.

Today, 497 years later the cry of "land, land" is heard thundering from Native people's throats in the jungles of the Amazon, in the Andes and in and on the prairies, forests, tundra and cities across the world.

The Innu of Quebec-Labrador, the Crees of Lubicon Lake, the Kaiapo of Brazil, the Miskitu of Nicaragua, the Mayas of Guatemala, the Quechua of Peru-Bolivia-Ecuador, the Mapuche of Chile and other indigenous peoples continue to echo the historic cry in an urgent tone, since their spiritual, economic and cultural survival lies with the land.

They're struggling to protect their territories from deforestation, hydroelectric dams, militarization, overexploitation, invasion and mining. And striving for territorial integrity and to recover their land, Native people are making waves across the Americas.

But the same cry that entered de Triana's name in history books has cost the lives of millions of Natives since the discovery of America.

According to Spanish anthropologist Gines Serran, "the indigenous population was 110 million before Columbus' landing." At present the indigenous population is estimated at 50 million of which half a million live in Canada.

On the eve of 1992, Spain has started preparations for the 500th anniversary of Columbus' landing and plans to link the occasion with activities like the Olympic Games in Barcelona and the World Exposition in Seville. Latin American states are rolling up their sleeves to be in tune with the Spanish initiative.

Guatemala vice-president Roberto Carpio Nicolle says "1492 started a great and deep process of human relations. America offered to the European world its conscience, its past, history, culture and several agricultural products. The celebrations of the Fifth Centennial or Encounter of Two Worlds has to be seen with optimism."

He made the comment in an address this summer to delegates of 31 countries gathered in Guatemala City for the Seventh Reunion of the Iberoamerican Commissions for the Commemoration of the Fifth Centennial of America's Discovery.

But Carpio's optimism for celebrating fades away in Native communities. Guatemala, which is inhabited by six million Indians — 75 per cent of the population — Peru, Bolivia and Ecuador are among countries where Natives are the majority.

"For Ladinos (the name given to the Creole population) the invasion inspires optimism but for us it is the contrary because we still live the consequences," declared Maria, a Maya teacher, who asked that her full name not be used.

She teaches Grade 5 students, math, social sciences, language and history — the official history of Guatemala. "Sometimes I don't follow the school curriculum in order to teach my people the true history, but I wouldn't teach that way in a Ladino school because it might give me problems," she said.

Maria and her people have had a very tense relationship with the Ladino population. The Guatemalan Indians have been deprived of political power, their culture has been scorned and they've been victims of violent racism. Shoved into the shadows, many Indians in search of respect deny their family and their people. Traumatized they roam the cities seeking a more esteemed identity.

Mayas and Ladinos have different attitudes towards the land. Their version of history and Columbus' role in America also clash.

Natives have launched their own national and international campaigns for 1992.

In South America, the National Indigenous Organization of Columbia, ONIC, has launched its "Campaign of Self-Discovery of America" and in Ecuador the National Indigenous Confederation of Ecuador,

CONAIE, continues its campaign "500 years of Indian Resistance."

"Colonization hasn't ended for us and to celebrate the fifth centennial anniversary is nothing more than a distortion of history," said CONAIE vice-president Luis Macas in Montreal during a month-long North American tour earlier this year. Macas, a Quechua Indian, was told before he left that "North America didn't have any more Natives".

"I'm glad to confirm the contrary," he said. "We firmly believe we are walking on the same path and struggling for the same goals."

The Spanish initiative is uniting Native people across North and South America.

"In the spirit of international indigenous cooperation, let's bring our voices and efforts together and in 1992 demand the UN to declare our territories' protected zones," said Gilbert Pilot, an Innu leader from Quebec.

He's proposing that Natives "simultaneously thunder the drums in the Americas the 12th of October, 1992, from Alaska to the Tierra del Fuego so the world can hear we are alive."

Pilot is a member of the Indios-Innu Corporation, which is dedicated to building the campaign "1992: Towards the True Discovery of the Americas".

This Native project is bringing together Natives and non-Natives to organize an International Gathering of Native people on Peace and the Environment, which will unite prominent pacifists, ecologists and Natives.

Also anticipated is an unprecedented gathering of spiritual leaders from Central, South and North America for ceremonies, to exchange views about Natives spiritually in contemporary society and to meet Natives and non-Natives in a sacred place.

"We want to celebrate the arrival of Columbus in our way and hope in 1992 to sign a true peace treaty with Canadian society and be finally recognized as a people. They are our brothers and sisters and we have to co-exist and work together to search for peace and to protect the environment and thus together get off the road of self-destruction," said Pilot.

The Second Continental Meeting of Indian People is to be held in Guatemala in February.

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Native Youth

Spiders in webs of dreams

By Diane Parenteau
Windspeaker Correspondent

EDMONTON

Of all presentations heard during the four-day Poundmaker's "Healing Our Youth Conference" none touched the soul of the issues facing adolescents like the dream performance by a group of inner city youth.

The Inner City Drama Club's 30-minute play touched on the realities of prostitution, drugs, education, peer pressure and suicide in a funny, sad, scary manner that tugged on the emotions of everyone who watched. Even stronger than the message given by the group was the group itself that represented the strengths, hopes and dreams of all young people today.

They performed the play for the 450 delegates from across the country, who attended the Sept. 17-20 conference. Ranging in age from 12-21 the nine-member cast, from different walks of life in the inner city, showed their distinct personalities with openness and honesty.

The Inner City Drama Association is run out of the McCauley Street Boys and Girls Club by drama director Joe Cloutier who grew up in the inner city.

He combined his personal experiences growing up with his volunteering experiences at the McCauley club together with a drama course from the U of A to come up with a means of communication he could use with the youth.

"I realized what a powerful tool (drama) could be," he said.

"One thing the street does is make you hard. You learn not to show emotion but you can't put a cap on emotions. They will come out in a burst of violence and all sorts of things. (Drama) is a healthy method of expression. It helps to prevent abuse just by being able to express yourself in healthy ways."

There are five different drama groups working at different stages within the club. The one represented at the conference was the only group that performs out of the centre.

"We go through the drama processes working in groups," said Cloutier. "Once the kids become strong, they go out and begin working in their own communities. It's only a small part of their lives but one thing you immediately see is their self-confidence. They begin to talk

about themselves and their feelings and at a conference like this they begin to realize people are willing to listen."

"I wanted to gain self-confidence," said 18-year-old Blake Arcand, who is the musician in the group. "It's a lot of fun and I get to meet new people."

Twenty-year-old Dwayne Jeff said he likes the big audiences he meets while performing.

"If I can face all of you, I'm not going to have trouble facing one person at all. The greatest challenge in life is to challenge yourself and see how far you can go."

When writing a play the group works together and talks about what it wants to accomplish. The story line seems to progress naturally like it would in real life.

"Each of us has a certain dream and we try to work at

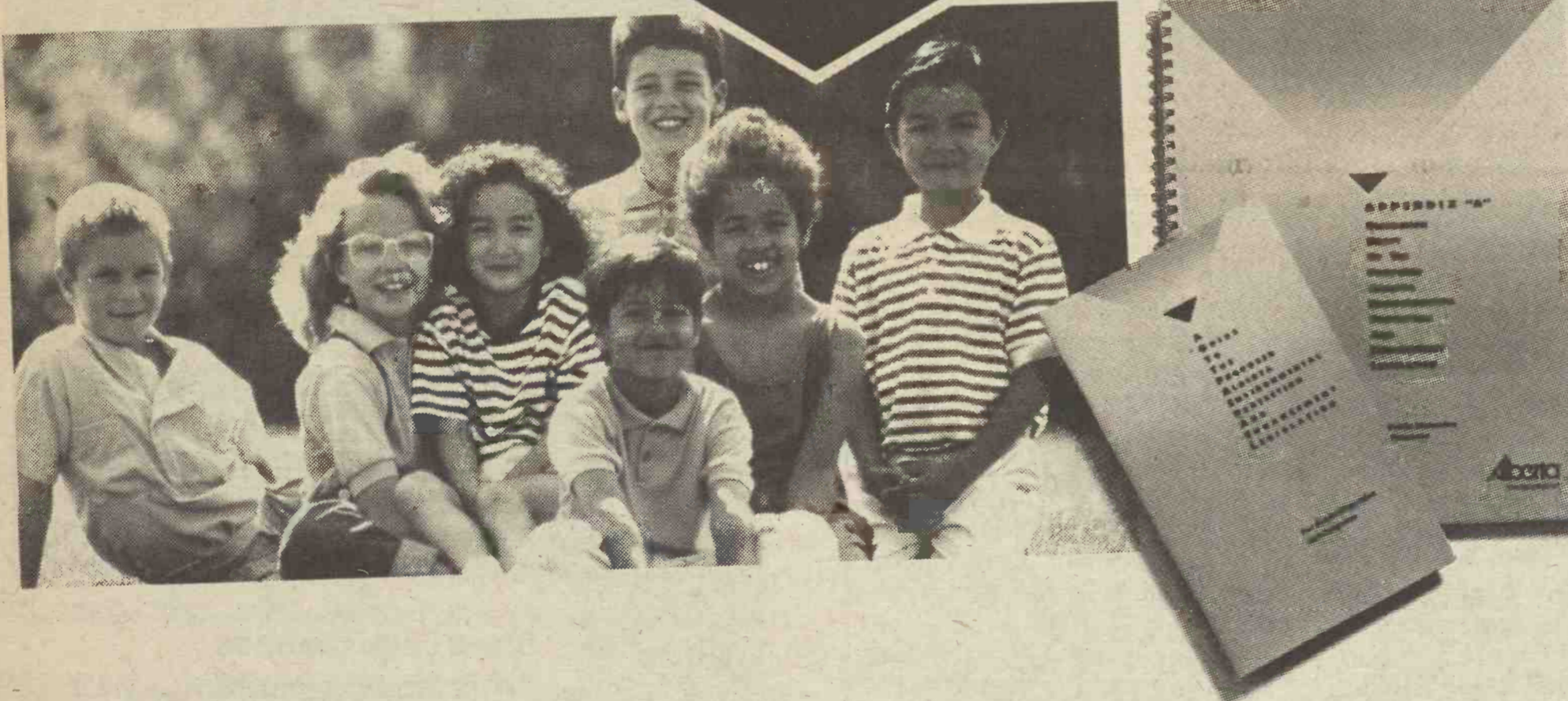
that. Everything just seems to fall into place," said Arcand.

"It shows when you get into a predicament. It just sort of fell into line, like a line of dominos," added Jeff.

The group performed its play Spider in a Web of Dreams at the Poundmaker's conference. It took the play on tour earlier this summer. The play's name is based on the many dreams individuals hold which intertwine to form a web. Spiders like drugs and alcohol keep people from reaching their dreams.

"When the issues come out into a scene, it's taken outside of you. You see choices and things around you," said Cloutier. "We talk about these things and changing the scenes. Suddenly, this thing that was overpowering, you can see out of. It shows choices and responsibilities."

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THE SYMBOL

In the beginning, there was a man named Kendall, and he believed everything had a purpose or else it would not be put on the earth by the earth god. Kendall believed everything hot was evil and everything cold was good.

He worshipped the dolphins of the deep sea by which he lived and where he caught the fish he ate. His poor wind-chapped hands would ache everytime something had to be done so he soaked them in coconut milk and wrapped them in palm leaves and they were better.

Kendall hunted for his supper and skinned his killings for their hides so he would stay warm when the snow fell.

One day the god he believed in gave him a sign. A baby sheep was born to an egg, and Kendall could not figure out where the egg came from, but he never questioned it.

He said, "My god put him here for a purpose and it's a good sign." When the sheep grew up, it was Kendall's favorite companion and they never left each other's side.

Then, one day, a huge fire beast appeared and it killed the sheep. The beast was hot so it was evil and Kendall ran. Then Kendall returned to where he last saw his friend and there was only a large, deep, black hole where the fire beast had been, and Kendall was frightened.

He asked the dolphins why the fire beast had come and the dolphins told him he had been foolish and ignorant of his god's wishes. His god had wanted him to sacrifice and eat the sheep since all the fish and vegetation were going to die soon. The sheep

would have been the only thing Kendall would survive on.

Kendall asked how the small sheep would last him for the rest of his life and the dolphins said that his god worked in wonderful and mysterious ways and he would keep the supply plentiful. They also told him because he had not accepted the offering by the gods, the fire beast was sent to return it to its afterlife.

When he learned this, Kendall was sad, he felt all alone and helpless. The same evening, Kendall heard a wolf cry a lonely cry. He didn't understand why the wolf was crying because wolves run in packs and they are always together, but this cry was different - it was a sad, lonely cry.

Kendall followed the sound and found a mother wolf, lying on the ground, bruised and beaten. Kendall looked to the sky and realized the gods gave him this wolf as a symbol.

She was a symbol of the helplessness we all feel in the hands of evil, and darkness. We all cry the cry of the wolf when we are in need, except we cry it through our hearts and minds, not our mouths or eyes.

Shannon Souray
16 years old
Archbishop O'Leary High School
Edmonton, Alberta

GROWING UP BETWEEN TWO WORLDS

Growing up between two worlds is pretty hard for some. For me it was pretty good, I had lots of friends both Native and non-Native.

Three years ago I was living in Regina, Saskatchewan. All my friends were white and nobody knew I was Native and when I told them they didn't believe me because I look white. So that might have been my advantage to the white man's world.

Now I am here in Edmonton and I go to a Native school. At first I thought I wouldn't like it because I took judgement from the Natives in Regina. But now I know I was wrong and I like the school, Ben Calf Robe better than any in Regina.

Now at the end of the school year I'm moving to Vancouver, B.C. or back to Regina so my mom, Jeanne Lepine, can go back to University. So I guess I can't pass judgement on Native or non-Native people again. I'll miss this school in the future but at least I learned some good things about my culture.

David Lepine (June 1990)
Ben Calf Robe School



Elton White Bear, 14 years old
from Canadian Native Friendship Centre, Edmonton

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Paddle Prairie



A new
spirit of
giving

Political hat traded for cowboy hat

By Rocky Woodward
Windspeaker Staff Writer

PADDLE PRAIRIE, ALTA.

It seems only a few years ago that Elmer Ghostkeeper, past president of the Federation of Metis Settlements, decided to trade in his political hat for a cowboy hat.

And now, six years later, he's the proud owner of 21 registered Morgan horses, a gas station and grocery store and a dog called McDuff.

Ghostkeeper has settled down into the quiet life of tending to his horses and weeding his vegetable garden — a far cry from the hectic life he once lived as leader of the eight Metis settlements of Alberta.

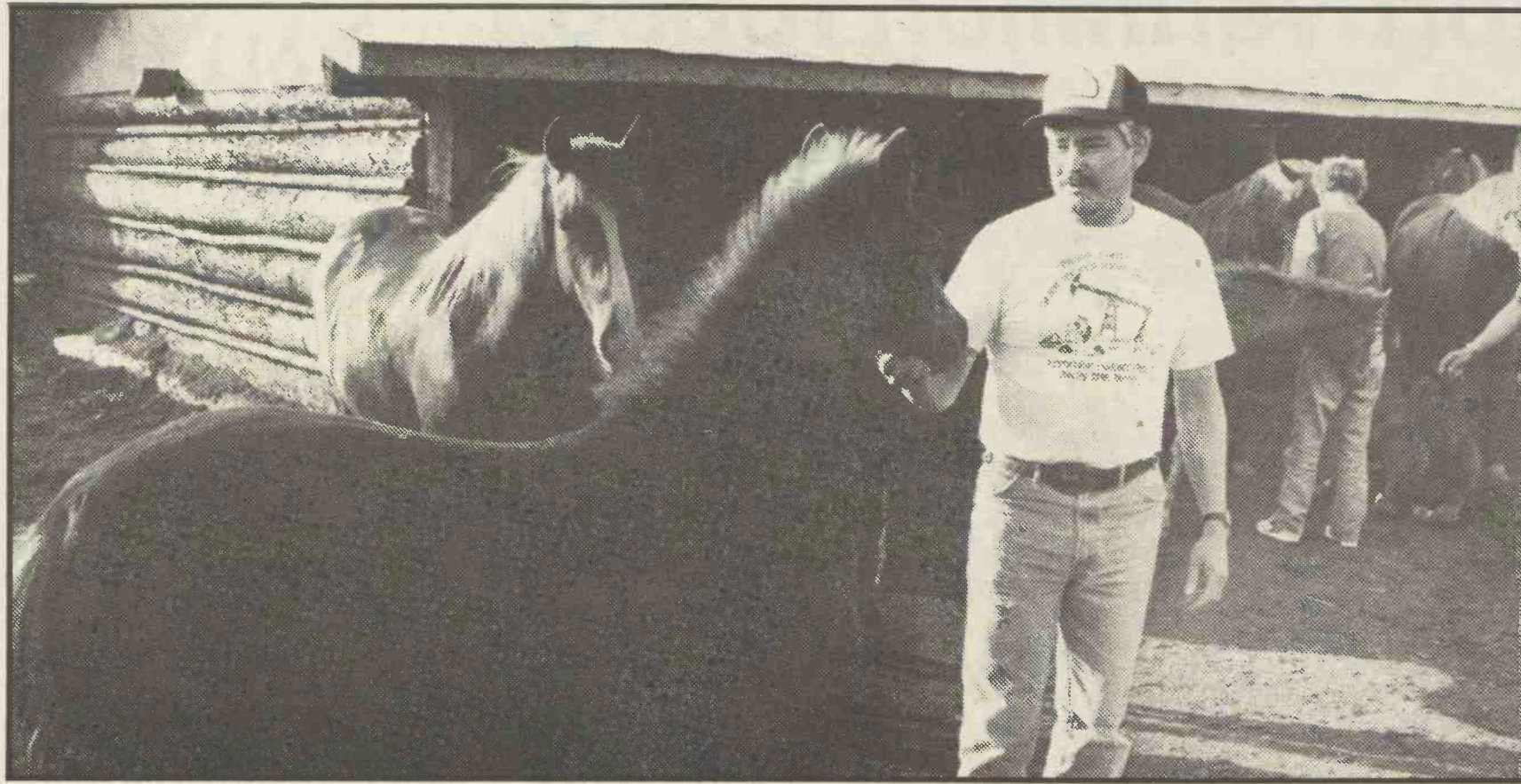
But he says he wouldn't trade it for anything.

"Why just this summer I built a barn for my horses. Have you ever been to a barn dance?" Ghostkeeper says from the door of his barn at Paddle Prairie where only a week ago a country barn dance was held.

"It took us only two months to build the barn," Ghostkeeper says.

Country life seems to suit Ghostkeeper and when he is not tending to his horses he's usually helping out his wife Kim at the Ghostkeeper's corner store.

"I like what I'm doing and I don't think I'd trade it for anything," Ghostkeeper says, over a pot of his homegrown country stew.



Elmer Ghostkeeper

Rocky Woodward

He has plans for his horses. "They're one of the best horses around, real friendly around children. They seem to love people," he says.

But if you want to own one of the Ghostkeeper Morgans, it will cost a pretty penny.

"I'll sell you one right now — for \$4,000," Ghostkeeper smiles.

Horses have always been a part of the Ghostkeeper family, ever since Elmer's dad, Adolph Ghostkeeper, arrived at Paddle Prairie in the summer of 1936.

And if it wasn't for Ghostkeeper's political years he says he would have been raising a herd of horses a long time ago.

"I've always wanted to raise

horses and now I have the time to do it," he says.

But what about getting back into the political arena?

Well, Ghostkeeper says he

will keep that a secret. He said that over a hot bowl of stew — while reading a copy of the Metis Betterment Act of course.

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Contact: Claude Witherly
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(city): Edmonton, Alberta
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Curriculum Resource Unit Lac La Ronge Indian Band

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Sports

Outstanding performance from Randle at Fort Vermilion rodeo

By Jim Goodstriker
Windspeaker Correspondent

FORT VERMILION, ALTA.

Kenton Randle, 1989 world champion bareback rider and Fort Vermilion's pride and joy, put on an outstanding performance here at the Fifth Annual Indian Summer Rodeo, as he captured the bareback event and placed third in saddle bronc riding to win \$672.

Randle won the first go with 74 points on Coal Younger and then split with Bill T. Head in the short go with another 74 point effort on Tallcree.

He managed to come up with a two head total of 129 points in the bronc riding to place fourth.

The 29-year-old veteran will be representing the Northern Native Cowboys Association at this year's INFR finals at Albuquerque, N.M.

"I'd like to go to a few more rodeos before the INFR just to keep my body toned-up. It's good to have rest but not too long a rest, because you don't want your body to get soft. I'll be ready for the finals — you always get high for the big ones," he said after the rodeo.

Randle is also president of the local rodeo committee, which put on a good three day rodeo.

Head won second place in the average with 145 points on two, going home with \$467. Byron Bruised Head was third at 140 while Harold Blyan came up with 130 points for fourth place.

Stand Off cowboy Lewis Little Bear was named all-around champion, by placing in a timed and riding event.

He won a total of \$550, as he was second in the average in bronc riding and managed a fourth place finish in calf roping.

Bruised Head leading in three events in the IRCA, added to his lead by winning the bronc riding.

He has pretty well won the year-end all-around and bareback events and is working hard to stay ahead of some tough saddle bronc riders hot on his heels for the year-end title.

Bruised Head won \$550, as he won the long go with 73 points on Gentle Ben, then split for third and fourth in Sunday's final with 64 points on Federation.

"I set a goal for myself this year to win three titles and I'm pretty close to accomplishing it. It cost a lot of money to get up here — I had to get on a plane, but it was worth it, especially winning the bronc riding. I have to stay ahead of Lewis (Little Bear), Lionel Wildman and the rest of the pack to win the bronc riding," he said after picking up his cheques at the pay window.

Gordie Bull of Hobbema continued his current hot streak as he won the steer wrestling event with a two head total of 10.45 seconds. He picked up \$567.

Bull also picked up \$293 by placing third in the calf roping and in team roping with Marcel Saulteaux he also placed third. Although Bull will be representing the NNCA at Albuquerque in all three events he still would like to win an IRCA calf roping title.

"I've never won an IRCA title, but I've been close in the past and now I'm winning and getting close, that's my goal now — to try and win the year-end calf roping event," he said.

Bull was the only steer wrestler to qualify on two head. Merle Yellow Bird was second at 5.07 seconds, Armin Alexis was third at 6.10 and Robert Bruised Head was fourth at 10.75.



Jim Goodstriker

Kevin Scout of the Blood reserve won the average in the bull riding event

Hobbema's Keith Johnson won the calf roping event with a two head total of 23.45 for which he picked up \$563 at the pay window. Dion Yellow Bird was second at 24.32 winning \$291.

The team roping event saw the Yellow Birds from Hobbema take the first two spots in the average, Carter and Marvin won it at 22.06 to share \$676 while Dion and Merle shared second place average money of \$434 for 31.06 of work.

Stand Off bull rider Kevin Scout came up with two solid rides to win both go-rounds and the average plus \$681.

He rode Whirlpool for 72 big points on Saturday then came up with 68 on the very tough Little Red in Sunday's final performance.

The boys' steer riding went to Morley's Royce Fox with a two head total of 134 to win \$200. Shawn Buffalo was second at 132, Darrel Adams at 130 and Vince Lambert at 128 were third and fourth respectively.

The barrel racing saw Stefany Simon of Sarcee win the junior event at 28.82 seconds and \$92. She won both goes. Traci Norris went 31.28 to claim second place.

Carmen Houle won the senior event, going 14.74 and 14.56 sweeping both go-rounds to claim a total of \$485 in winnings.

Ann Black Water went 30.25 for second place while Sandy Buffalo was third at 33.26.

Chute Chatter

The three day rodeo was on a long and short go format and drew 123 contestants. It paid out \$11,805 in prize money...stock contractors were Lazy H, Rocky Hubley and Rocky Lane rodeo companies...Duane Johnson and Bud Davidson were judging while Joanne and Monica Smith were the timers...Hobbema's Todd Buffalo kept the crowd well informed of the proceedings and showed his sharp wit...Richard Bish did his usual fine job of keeping the bulls away from the cowboys...Odell Flett handled the books...the committee came up with a very colorful grand entry every evening...all event winners received trophy plaques...a dozen wild n' woolly sheep riders performed on Sunday each receiving trophies...Darlene Roberts escaped serious injuries when her horse crashed into the boards with her. When she tried to retrieve it, the horse kicked her in the stomach. She managed to walk away on her own...Steve Bruised Head and Dave Shade got knocked flat on their backs when a bull bounced them off the rail fence they were sitting on...Shade sporting a brand new step haircut (one side only) courtesy of an unknown barber...with the only watering hole in town closed for renovations, beer drinkers more than made up for their thirst at the packed dance Saturday night...Northwind supplied the music at the dance as well as at the rodeo...bachelor Derek Martineau will make a good father. He is always buddy-buddy and playing with kids...a hungry Matt Bruised Head wolfing down five bowls of good stew at the dance...the big finals in Morley the end of October promises to be close and exciting in most of the events.

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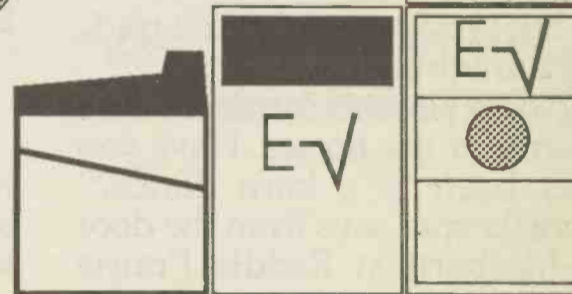
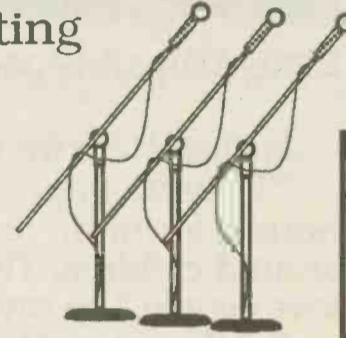
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Completed application forms or any concerns or questions relating to the regulations for the Projectionist trade are to be directed to Peter Abramowski, Program Development Officer, Program Development and Standards, Apprenticeship and Trade Certification (427-4601).

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Alberta
CAREER DEVELOPMENT
AND EMPLOYMENT

Sports

Team ropers storm out to clinch first

By Jim Goodstriker
Windspeaker Correspondent

MORLEY, ALTA.

The team roping team of Ollie Benjamin and Troy Crawler of Morley are getting into quite a nice habit. They were last out in the team roping here at the annual Kananaskis Country Rodeo Sept. 22-23 and just as they did the previous week in Hobbema, in the same situation, came out and cleaned out the slate of posted times to win the event at 6.3 seconds to score first place money of \$701.

Benjamin, the 1983 world champion in the event, and Crawler moved up in the IRCA standings to first place with the win, at 144 points up on Robert and Steve Bruised Head, who were the leaders at 142 prior to the rodeo here.

Larry Bull and Marcel Saul-teaux of Hobbema placed second with a running time of 7.4 seconds, each pocketing \$268.

Maurice and Rudy McLean were third at 8.5 seconds and split third place money of \$371.

Robert Bruised Head failed to place in the team roping, but added \$529 to his bank account, winning the calf roping with a fast time of 9.4 seconds and \$346. He also placed third in steer wrestling with 7.4 seconds for an added \$183.

Larry Bull continued his hot hand in the calf roping, placing second at 9.7 to win \$265. Jay Bob Lytle was third at 10 flat to win \$183.

Ron Bird of Browning was the steer wrestling winner at 5.7 seconds and \$346 at the pay window. Wright Bruised Head went 6.6 to gain second spot while Virgil Jabobs was fourth at 7.6

seconds.

The Morley steer wrestling results created a tie for first place in the IRCA standings. That should prove to be an exciting finish, since both Bird and Jacobs are now tied with 157 points each.

Bill, Byron and Dexter Bruised Head were the top three finishers in the bareback event.

Bill won it with a 68 on Lucky 13 to win \$242 while Byron and Dexter split second and third place money of \$304, each with 67 point rides.

The bull riding event saw another cowboy on a high roll.

Richard Ferguson of Paddle Prairie, after a third place finish at Hobbema Sept. 9, put his hooks to a twisting Beaver bull by the name of HD for 75 points, winning \$349 and first place.

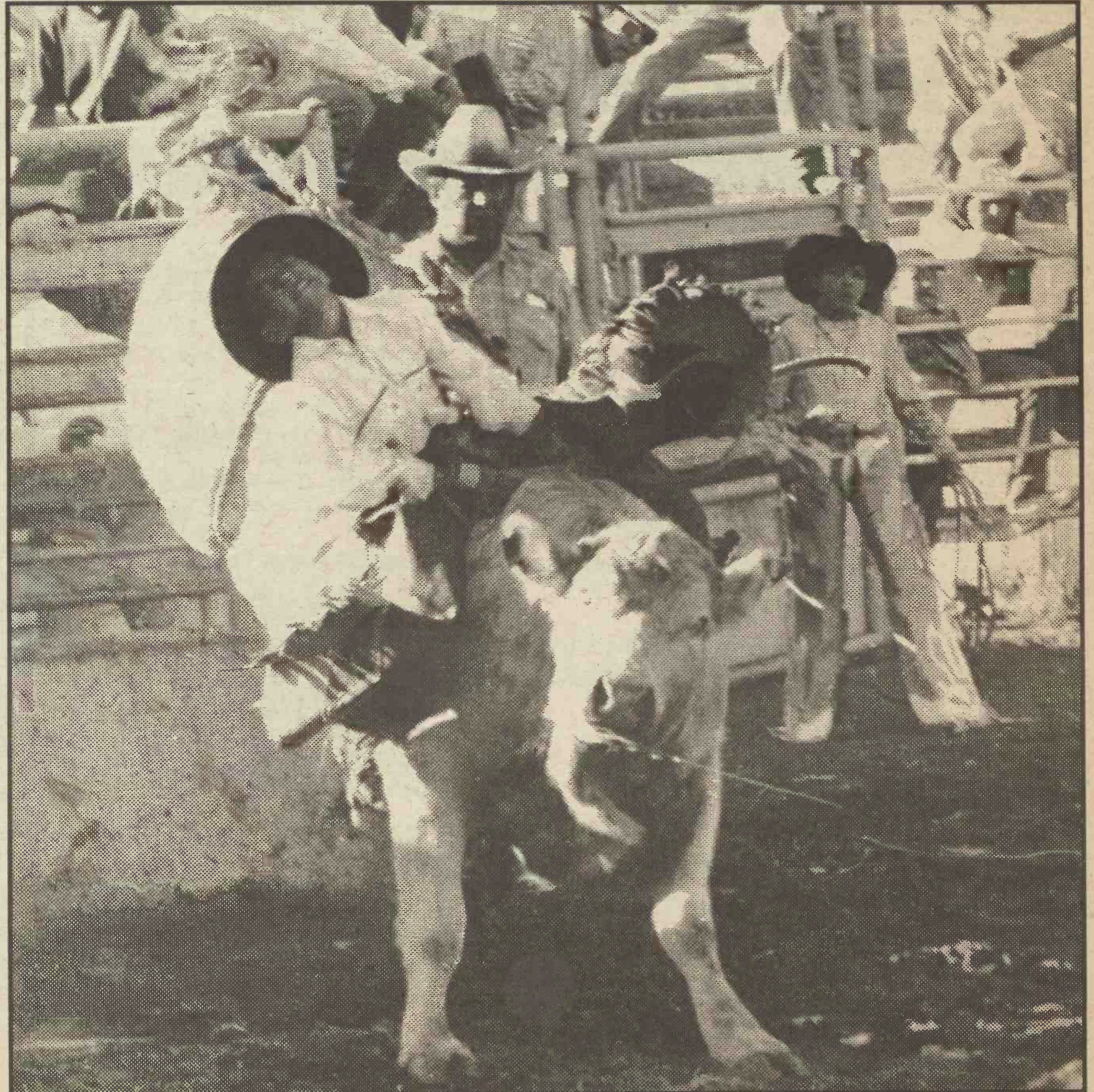
Shawn Collins marked 70 points on his ride for second and \$262. Three were tied for third and fourth. Thomas Jerry, Kevin Scout and Al Red Crow each came up with 68 point efforts.

Two up-and-coming bronc riders split second with 71 points each to share \$340. Cletus Big Throat of Stand Off tapped off with Stoney Country while hometown cowboy Mark Holloway did his number on Wall Street.

Lewis Little Bear, Cody and Lionel Wildman split for the next two spots, each with 68 points.

The boys' steer riders were treated to an excellent pen of bucking steers.

Current IRCA leader Tyler Little Bear of Stand Off found one to his liking to spur out a 72 point ride and first place money of \$246.



Jim Goodstriker

Boyce Fox of Morley, at six-years-old, is the youngest competitor in IRCA. He split first at Hobbema early last month in his debut, but bucked off this one at the recent Kananaskis rodeo in Morley.

Jason Rabbit, also of Stand Off, was two points behind at 70 to pocket \$188. Five others tied at

68 points for the next two payoff spots. Shelly Matthews of Cutbank

came up with a sizzling run of 15.4 seconds to win the senior barrel race event and \$303.

Pro Indian cowboys a tightly-knit fraternity

By Jim Goodstriker
Windspeaker Correspondent

Rodeo has a uniqueness no other sport can claim. It features animals which have natures like no others and it features cowboys. Born out of the great cattle drives of 100 years ago, rodeo is the only American professional sport which can place its beginning in the daily chores and lifestyle of America.

The cowboy always has and always will be a very mystical, yet appealing, individual, who stands as a romantic figure in North American heritage. Today's professional rodeo cowboy is a product of the old west tradition, yet an entirely new breed of cowboy. There is a great difference between a pro cowboy and a person who wears a hat and boots.

Professional Indian cowboys are a very proud, tightly knit fraternity. They are as various as the breeds of animals they ride, yet they have an unconscious allegiance to one another which would make any large organization envious. Although they are very independent, cowboys will stop at no lengths to help another competitor. But, they still regard rodeo as a business, revolving around hectic travel schedules and scores of livestock, which requires careful planning. Cowboys receive no salary, they take home only what they are skilled enough to win in the arena.

The Indian Rodeo Cowboys Association (IRCA) was formed in the early 1950s on the Blood Indian reserve and stands

among the leading rodeo associations in North America.

It has a membership of over 500 and annually hosts some 20

rodeos. The rodeo season is capped off each year with the IRCA finals to be held again this year in Stand Off in late October.

From this rodeo two contestants in each event will advance to the INFR finals in Albuquerque, New Mexico in November.

Albuquerque hosting 15th annual rodeo finals

ALBUQUERQUE, NEW MEXICO

The 15th Annual Indian National Finals Rodeo (INFR) will return to the New Mexico State Fairgrounds in Albuquerque, New Mexico Nov. 15-18. The rodeo features top Indian cowboys representing 10 regions in the U.S. and Canada.

The Indian rodeo contenders will compete for \$80,000 in prize money and awards. Events include saddle bronc riding, barebronc riding, bull riding, calf roping, steer wrestling, team roping and barrel racing. The coveted title of All-Around Champion will also be up for grabs.

In conjunction with the rodeo, a powwow and trade fair will also be held at the fairgrounds. The INFR offers world-class rodeo competition, colorful Indian dancing and traditional Indian food.

Rodeo competition begins 7:30 p.m. Thursday through Saturday and 2:00 p.m. Sunday. Tickets are available by calling (505) 884-0999.

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Husky Oil is pleased to announce the recipients of the 1990/91 Educational Awards Program for Native People.

Elizabeth Bagshaw, from Parksville, B.C. will be attending Malaspina College in Nanaimo where she will be commencing studies in accounting.

Brad Enge, from Edmonton, Alberta will begin pre-law studies at the University of Alberta.

Jason LaFontaine, from Regina, Saskatchewan is completing a degree in Engineering Physics at the University of Saskatchewan. He is a four-time Awards recipient.

Ruby Sansom, from Bonnyville, Alberta is studying Computer Science and Business Administration at Lakeland

College in Lloydminster. Ruby is a two-time Awards recipient.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

Husky Oil, a large oil and gas company, is involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing. For more information, please contact us at the address below.

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NATIVE AFFAIRS

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* This project is made possible with funding from the Museums Assistance Program, Department of Communications and the Native Citizen's Directorate, Secretary of State.

TEACHER OPPORTUNITY

Due to a sudden increase in enrollment, the Dene Tha Community School in Chateh, Alberta has an opening for a teacher to take charge of a class of teen-agers and young adults who will be improving their basic academic skills. The successful applicant will be joining a dedicated and enthusiastic staff of professionals and local teacher aids working in an atmosphere of cooperation and mutual respect. All applicants should have a

1. B. Ed. degree or equivalent.
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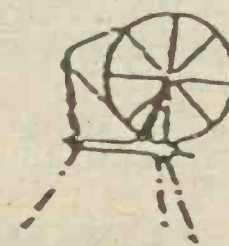
Russell Lahti
Director of Education
Dene Tha Education Authority
Chateh, AB T0H 0S0
Fax no. 321-3886

For further information, you may call the principal, Tanys Munro at 321-3940, or Mr. Lahti at 321-3842.
We expect to hold interviews in Edmonton on October 26, 1990.

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Native Elders

Tipemsoo is well-named

By Dianne Meili
Windspeaker Correspondent

One in a series

The following article is 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 interviews and poetry, accompanied by 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 an aboriginal person. Meili is the great-granddaughter of Victoria Callihoo, a well-known Cree elder born in 1860 in the Edmonton area. Her book will be published in 1991.

At 100 years of age, Tipemsoo (Jimmy Meneen) is alert and smiling. When I offer him tobacco, his face brightens as he gratefully accepts it. Soon smoke is curling around his white head. Settling down into his chair, he energetically begins telling stories, often setting down his coffee cup to make pictures in the air with his gnarled fingers as he emphasizes a point.

His Cree name translates to mean something like "boss of himself". He is well-named. He has taken challenges upon himself and has lived a straight, clean life. He lives in a house of his own across the road from his son's trailer and maintains his independence. He's proud that he's never been in trouble with the law.

His memories are crystal-clear and he's eager to tell about the early days of his life. But before we begin the interview, I ask Roy Meneen, who is acting as interpreter, to see if his father knows about the Mohawk roadblock near Oka, Quebec. Roy describes the situation to his father and then asks what Tipemsoo thinks about the confrontation. Without stopping to think, Tipemsoo answers that "there shouldn't be any violence used to get things. I think people on the reserves are doing pretty good now, but I'm scared for the rest of the country after this Oka thing. I'm scared it's stirring up some very bad feelings. The government is neglecting the original people of this land."

With that one, very timely question answered, Tipemsoo begins recalling the many episodes of his long life. Here is part of his story.

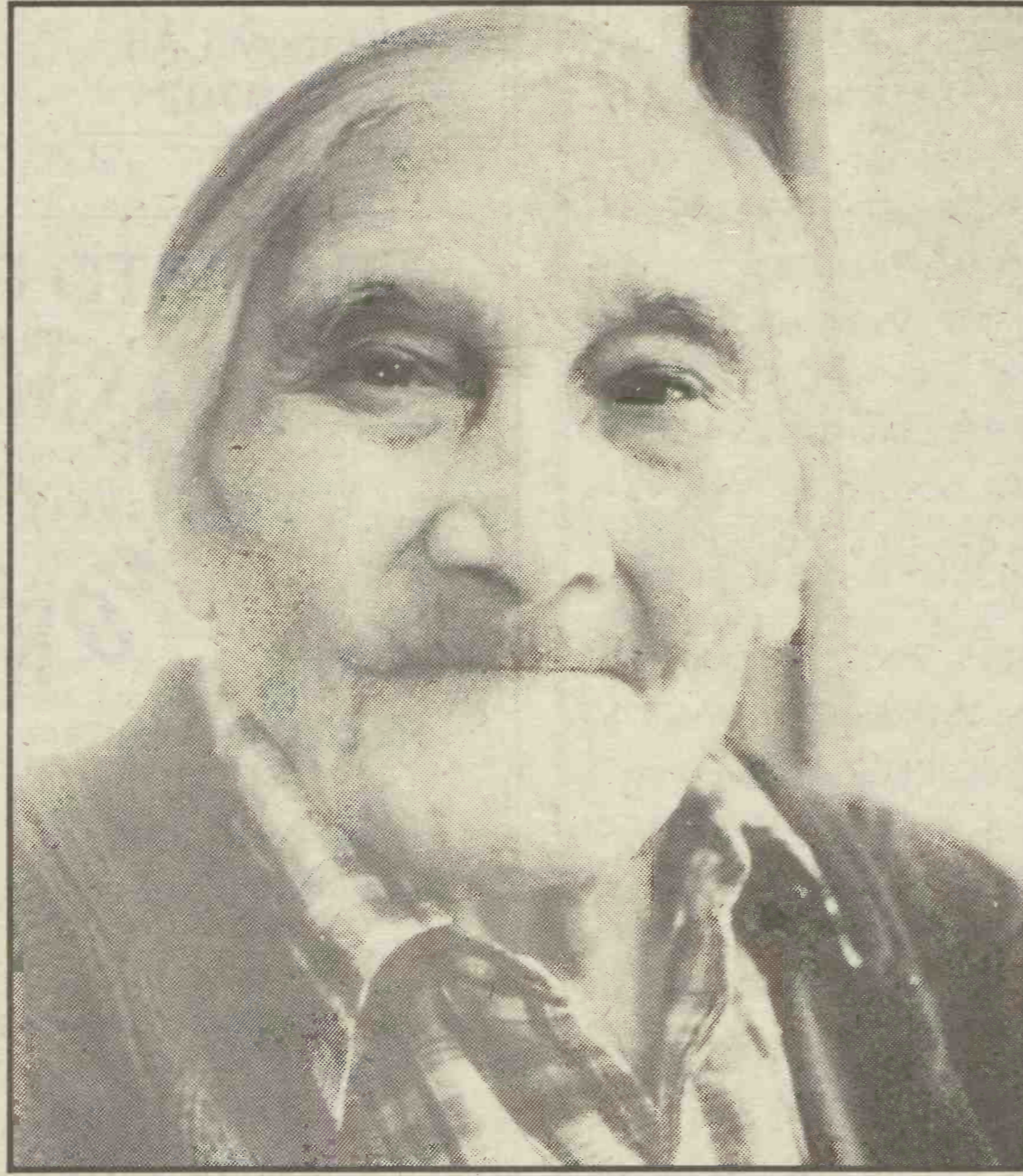
"I was born at Trout Lake. There were four of us children in my family baptized in 1896 and I think I was about six years old then. So, I think I turned 100 last month.

"Our last name is not really Meneen. It's Letendre and our family comes from around Loon Lake.

"I remember a time when there was only the bow and arrow. I remember the first two types of guns that came into this part of the country. One of the types, the musket I guess, was the first and it sure took a lot of time to go off. It went 'ssssss' after you loaded it and by the time it went off your moose would already be gone.

"But those guns were something new to us. Really powerful because all we knew was the bow and arrow. In those days, times were hard and we could hardly believe our eyes when we saw the first guns.

"We ate off the land and we



Dianne Meili

Tipemsoo

ate anything except mink and fox. The merchants at the trading posts depended on Indian hunters for their food. About 63 years ago I went to trap and hunt with the Dene people. I spent nine years with the Slavey Indians. People all over the north had hardship.

"In my childhood days I can remember my people would be walking and crying, moving from shelter to shelter. To keep from freezing we had rabbit skin wrapped around us. When the men would see a good camping place, with lots of good wood, they'd hang their packsacks on a tree and then the women would catch up and make camp.

"One time, my great-grandmother's mother-in-law was going to have a baby. We plowed the snow for her and she had it. They rested for one hour and then everybody started walking again.

"We used to use spruce boughs for our tipis. We must have been crazy but we didn't use hides for our shelter until later. When my grandfather's mother caught on to making a tipi from hides she made it from the skins of nine moose. It had to be carried in two sections and it was very heavy.

"I remember moving from the South Tall Cree reserve to Fort Vermilion. We had one horse and on it were all our belongings. On top of all that were three children riding. On that old trail we used there was only room for one horse, it was so narrow. It took them one year to build it wide enough for wagons. I always travelled that road and wherever there was a soft spot it used to take us about four hours to pull the wagon out.

"Travelling north from Trout Lake, when we got to Jackpine Creek (about 60 km east of the Peace River, on the same latitude as Manning) we could hear the steamboat blowing its horn. It took a crew of eight to keep feeding the stoves of the D.A. Thomas. Along with that, there were four teams of horses that were used to carry things from one boat to the other. One boat came from Peace River and the other from Fort Vermilion and they met in the middle.

"One time, for the challenge of it, I left Fort Vermilion at sunrise and walked to the South Tall Cree reserve by night. That's almost 100 km on a very crooked road.

"Not until I was 20 years old did I see the first building built here on the North Tall Cree reserve. I remember there used to be a big lake right here. This was Beaver territory and there were trails all around the lake.

"We always had dog teams but the horse didn't come around here for quite a while. Then, one person brought a stud and mare to Trout Lake. My grandmother couldn't believe this animal. It was so big! When it snorted she got scared and ran away.

"I remember we all used to get together on a yearly basis to have a lodge and give offerings to the Creator. A lot of people were specially gifted but the church destroyed that. Still, a lot of these powers are coming back. The powers were never meant to be used for bad purposes but now they are. A long time ago medicine men fought with each other. It's best to keep quiet about your power..."

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The Environment

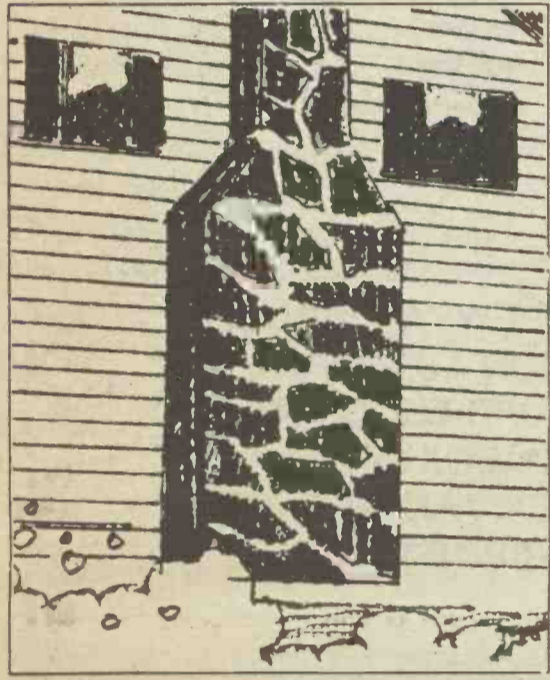
Forget fireplaces as a heat source

The Treaty Indian Environment Secretariat, an organization sponsored by the Indian Association of Alberta, promotes action on environmental issues and concerns. Each issue we bring you important environmental information and useful hints to help you start on your personal plan of action. The column includes energy and money saving tips for your home and office. Remember the 3 R's: Reduce, Recycle and Reuse.

At home

- Forget the fireplace as a heat source. Most fireplaces operate at a negative efficiency. This means the fireplace draws in the warm air from your house and sends it up the chimney while giving off less heat in return. You can improve efficiency by installing a duct to provide a source of outside ventilation for the fireplace. Glass doors also cut down on the heat loss when the fire is low or out.

- Wash your car on/or near the lawn. When you're washing



your car or boat, consider parking it on the lawn so water runs off onto the lawn, so the water is used by the grass. Mild soaps should not harm the lawn and may actually make it more healthy.

- If you use preserved wood for a deck or fence, take precautions. Pressure treated lumber is highly toxic. Don't use wood preservatives near vegetable gardens and wear protective clothing (a face mask and protective gloves) when treating cut ends of wood with preservative.

Don't burn the scraps! Cedar, which is naturally decay-resistant, is an excellent alternative.

At work

- Contact a bicycle courier company. It seems a terrific waste of resources for a car to burn fuel all the way across the city and back again to deliver a single envelope. And as the traffic problem gets worse in city after city, bicycles are often the fastest method of transportation available. They're also less damaging, of course, to the environment.

- Take a moment to mail wasteful packages to the manufacturer. Send a letter telling them you like the product and don't want to stop buying it, but you'll do so if they continue to over-package. Then be prepared to follow through. Money talks for manufacturers, and if your company is a big purchaser of their products, they will listen!

Personal grooming

- Take a quick shower. Tub baths use more water than quick showers. If you don't believe this, plug the tub during one of your showers and see how little water you use in comparison to when you take a bath.
- Change clothes' washing habits. It is much more energy efficient to use cold or warm water in your washing machine than hot water. Try to reduce the use of hot water in all your wash loads.

Kids' corner

- Make your own toys at home and cut down on waste. When you buy manufactured toys, you're buying a product which usually has wasted a lot of energy to produce. So children should try making their own fun toys. For instance you can make rattles by washing out plastic containers of all sizes and filling them with pebbles or bells. Tightly seal the lids and you have a fun, noisy toy! Or for bowling fun similar sized plastic vases or other small jugs can be lined up for a home-made indoor/outdoor bowling game! Use a foam rubber or tennis ball as the bowling ball (both are safe in the house).

NATIVE EDUCATION PROJECT FORT VERMILION SCHOOL DIVISION NO. #52

There are five schools within the Fort Vermilion school Division that are the recipients of special projects as a result of the special grant made available to school jurisdictions last year to assist Native education. The five schools are Fort Vermilion Public School, grades K-12; Rocky Lane School, grades K-12; Upper Hay River Day School, grades K-10; High Level Public School, grades 4-12 and Florence MacDougall community School, grades K-3.

Two home and school liaison workers are employed to assist teachers and parents in improving the educational experiences of the Native children. Some of the activities of the liaison workers include communicating with parents, one on one time with students, and career related guidance. Rocky Lane school employs three staff members to operate their very successful hot lunch program.

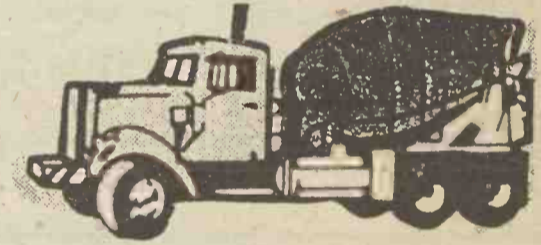
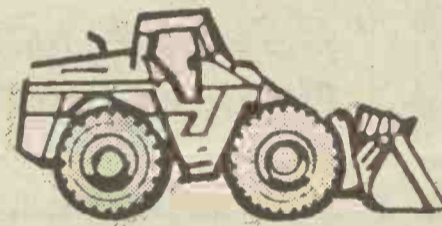
This Native education committee has an advisory committee of fourteen members who meet once a month. The committee discusses the many activities that are occurring throughout our school division.

We have purchased class sets of the various books featuring various Native groups that are available for the Learning Resource Centre; these books are compatible with current social studies curriculum.



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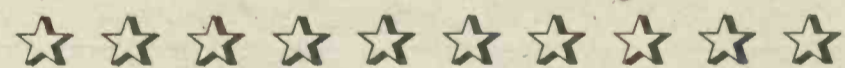
So join us. Share your ideas. Together we can guide northern development into the '90s and beyond.

For further information and a registration package, including a background report and details of speakers and events, please contact the Northern Development Branch in Peace River at (403) 624-6274.

Space is limited, so apply early.



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Missing People

Organization helps runaway youths and families

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

An Edmonton organization is reaching out to runaway youths and their families.

The non-profit group, Survivors of Violent Crime, has only been in operation since March when it was formed to fill the gap after the nationally-known group Victims of Violence moved its head office from Edmonton to Ottawa.

Project co-ordinator Karen Bruno, assisted by a staff of three and several volunteers, has established liaison with police departments all over Canada to find runaways and help them get counselling back to a healthy lifestyle.

"I have spoken to groups of kids who might be potential runaways and cautioned them to get help," says Bruno, who also talks to groups of parents, explaining the consequences of abuse and how it affects children

for the rest of their lives.

"These kids are literally driven from their homes and parents often don't even report them as missing," says the Metis woman noting many children are abused and injured because society condones violence as a means of resolving conflict.

The group is also attempting to teach children they have a right to say 'no' and that they have rights over their own bodies.

"Too often youngsters who are abused at home end up as runaways," says Bruno, who also searches for the young people herself. She left home herself at an early age and supported herself through the balance of high school. "I usually know where to find them having been there myself."

Not all cases of missing children are runaways, however. Bruno and her staff recognize that abductions by strangers or parents who don't have custody also occur.

"We talk to groups of school

children cautioning them on common lures people use to get them into cars. Believe it or not some people still offer candy to get kids to accompany them or they make up a story such as the child's mother has been hurt and they will accompany them to the hospital to see her," explains Bruno.

The group also assists people who have suffered a violent attack and the families of people who have died violently. "We will accompany them to court when they have to testify and

offer them support while they're going through an emotional time of their lives."

One of Bruno's main concerns is the small number of reported cases of missing Native children. "We know there's more kids missing than actually get into police files," she says, urging anyone who is aware of runaway young people who haven't returned home to call her.

"Even if it was several years ago, there are still a lot of parents waiting to hear from their lost kids," she says.

Bruno is trying to establish the reasons for the few reports to authorities. She's puzzled why parents don't try to establish contact when rebellious teens run away. She is writing Indian bands and Metis settlements to get their cooperation in tracking down missing young people.

Survivors of Violent Crime is located at #200, 11745 Jasper Ave., Edmonton. It can be reached by calling 488-5374.

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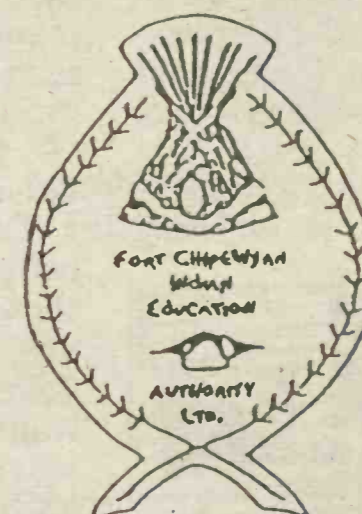
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CLOSING DATE

- October 15, 1990 5:00 pm

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- **STORIES** are works of fiction about realistic people doing believable things, and no more than 1500 words.
- **ARTICLES** are true stories about real people and events. Should not be more than 1500 words, and may be accompanied with photos or other illustrations.
- **POETRY** should be 25 lines or less.
- **ILLUSTRATIONS** may be in any two-dimensional medium which will reproduce in the newspaper.
- **PHOTOS** should include information on the subject.

Children, adults and youth are encouraged to enter. Submissions should have a Christmas or Drug & Alcohol theme.

- **STORIES**
- **ARTICLES**
- **POEMS**
- **ILLUSTRATIONS**
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HOW TO ENTER

For written material, please type or write or print your entry neatly.

Illustrations should be packaged carefully.

Photo entries should include both print and negative, colour or black and white.

Be sure to include your name, address, phone and age.

(Board members and employees of AMMSA and their immediate families are not eligible.)

DEADLINE:

Entries for Drug & Alcohol issue must be in the AMMSA office by October 26, 1990.

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

Send your entries as soon as possible to:
Reader Contribution Contest

AMMSA
15001 - 112 Avenue
Edmonton, Alberta T5M 2V6

Prize will be awarded December 21, 1990.

Missing People

Life on the street anything but rosy

Running away often the 'lesser of two evils'

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

The streets are often "the lesser of two evils" for many young people reported as missing, says Jim White, a Native police liaison officer with Edmonton Police Services.

But they soon discover life on the street is anything but rosy.

It may be negative, but they do feel like they belong, says White. But soon they find their new friends on the street are just trying to get them hooked on drugs or indebted to them for sheltering them. Then they begin to make demands on them like encouraging them to go into prostitution.

White says the young people are all too often simply running from an abusive home situation. "Physical and sexual assaults drive them out," he says. "Usually communication at home is non-existent and school is going poorly as well."

Bored, hungry for excitement and out of control at home, youths turn to the streets.

Peer pressure also lures 13-15-year-old youths from their homes, says the Cree officer. Out to prove they're capable of making their own decisions, they rebel against parental restrictions.

In such situations the youth often goes unreported as missing. "We can pick them up, but we can't hold them if they haven't been reported as missing," he says. So there's no attempt to get counselling for them or to reconcile them with their family.

The future is grim for young people on the street, who often turn to drugs and prostitution, getting in trouble with the law and ending up in jail after just a few months on the street.

In a recent survey of seven major Canadian cities, Indian and Inuit children were identified as 32 per cent of all run-aways. "This figure is especially alarming when you consider we are only three or four per cent of the general population," says White.

He says Native youth growing up have it especially tough for many reasons.

For instance prejudiced landlords limit the choice of Native families, who are often forced to choose undesirable housing, which is so bad there's little incentive for the parents to keep it clean or for the family to feel any pride. Consequently the children grow up with low self-esteem.

"The kids associate with others from the same background, all believing they'll never have a career, or go on to college or university," says White.

"Actually, there are negatives at work right from the day they're born. Residential schools, life on reserves and (the fight for) Native rights have all had a bad effect on traditional family values over the years," says White. It's difficult to teach kids to operate in a socially acceptable manner. Once they're on the streets, it's especially hard to change, he says.

Inevitably, most of them do want to escape the degradation of the streets and go back home. "Regardless of what life was like in their homes, it's better than the



Windspeaker file photo

Jim White

dangerous life on the street. They've got to tell a neighbor or social agency what is going on in their homes and get it corrected," says White.

He cautions young people to look carefully at the people who are using them. "They don't care about you," he says. "They only want your money. If you're gone, there will be someone else to replace you."

It's no good to blame the system for the plight of the youths, he adds. In the end the young people themselves are the only ones who can change their lives. "Accept the responsibility and get help," he urges them. "Get control of your life."

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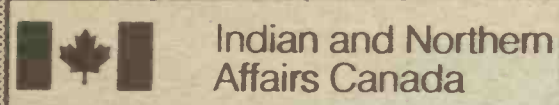


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Missing Children



EMERSON DOBROSKY JR.
DOB: March 13, 1967
DATE MISSING: October 28, 1988
FROM: University of British Columbia



JO-ANNE PEDERSEN (Computer Update)
DOB: May 17, 1972
DATE MISSING: February 19, 1983
FROM: Chilliwack, British Columbia



CASEY BOHUN
DOB: July 18, 1986
DATE MISSING: August 6, 1989
FROM: Surrey, British Columbia
(Please Contact Delta RCMP at 946-4411)



JASON DEAN MCQUAKER
DOB: June 4, 1976
DATE MISSING: June 11, 1988
FROM: Thunder Bay, Ontario



MELANIE HART WARNER
DOB: December 4, 1970
DATE MISSING: May 14, 1987
FROM: Oakes Park, Ontario
(Please Contact Niagara Regional Police at (416) 688-4111)



SHELLY-ANNE BACSU
DOB: 1966
DATE MISSING: May 3, 1983
FROM: Hinton, Alberta

If you are an abducted child or if you have any information which might help locate a missing child please call:

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1-800-387-7962 or (403) 273-1717
404, 339 - 10 Avenue SE
Calgary, Alberta Canada T2G 0W2
(Refer to file number if given)

VICTIMS OF VIOLENCE
Canadian Centre for Missing Children
(613) 233-0052
National Head Office
B150, 151 Stater Street
Ottawa, Ontario
Canada, K1P 5H3

CHILD FIND BC
(604) 738-3717
Box No. 34008, Station D
Vancouver, British Columbia
Canada V6J 4W8

DETECTIVE KEN ANDERSON
(403) 421-3381
Edmonton, Alberta
Canada

MISSING CHILDREN SOCIETY OF CANADA
(403) 291-0705
253, 1935 - 32 Avenue NE
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Missing People

Woman vanishes, family grieves

By Rudy Haugeneder
Windspeaker Staff Writer

EDMONTON

Percy Whitehead has been searching the skid rows of Western Canada for two years, looking for his sister — to save his mom's life.

Unless sister Judy Bearskin, 24, missing since the summer of 1988 when an adopted sister was murdered on the city streets, calls home, Whitehead fears his mother will drink herself to death in grief.

He thinks Judy, a former prostitute and drug addict, is still alive — and has gone into hiding to escape minor criminal charges, and also to change her life.

But he says Judy's change won't be complete until she calls home to let the family know she's alive — and saves the life of her mother, Rena Bearskin.

Police say no additional criminal activity has been attributed to Judy since she went missing and her body hasn't been found. So Whitehead assumes she's still

alive. Judy has at times used the names Judy Chescu, Judy Whitford and Linda Jackson.

Whitehead urges Judy, the attractive five-foot-seven-inch, 120-pound apple of mom's eye, to call home collect just to ease her mother's agony.

"She (mom) doesn't need anything else. If Judy wants to stay away and continue her new life, fine, but we just want to know she's safe," pleaded Whitehead, who has searched the streets of Edmonton, Calgary, Vancouver and Saskatoon for his sister.

He says his mother, who has pictures of Judy posted all over her house, has been hitting the bottle hard since Judy went missing.

Whitehead is also using the family's agony to urge others, especially Native youngsters who are thinking of running away from home, to consider the hurt they put their parents through.

"You don't know what you're doing to those you leave behind," he says. "It's devastating."

**'You don't know
what you're
doing to those
you leave behind.
It's devastating.'**

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Missing Children



HARPREET PAUL

DATE MISSING: May 30, 1989
at 5 weeks of age.

FROM: Coquitlam, British Columbia
(If you have any information please contact
the RCMP at (604) 264-3111).



HELENA TOMAT

DOB: May 21, 1972
DATE MISSING: October 13, 1989
FROM: Kelowna, British Columbia
(RCMP Police Case No. 89-30573)

(If you have any information please contact
the Kelowna RCMP at 1-604-762-3300).



DAVID EDWIN BERQUIST

DOB: August 6, 1963
DATE MISSING: January 25, 1990
FROM: Edmonton, Alberta

(If you have any information please contact the
nearest police Detective Larry Letawsky of the
Edmonton city Police (403) 423-1234)

MISSING



Judy Whitford

Judy Whitford -alias- Judy Bearskin -
Judy Chescu - Linda Jackson.

Date of Birth: July 12, 1966

5'7"

Black hair

Brown Eyes

120 Pounds

Medium Complexion

Last seen July 8, 1988. Called from a friend's
place, was never seen or heard from again.

Any information contact:

DETECTIVE HOLLINSHEAD

(403) 421-3387 or the nearest police station.



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ALLEN HALEY HARTZELL
DOB: April 15, 1986
DATE MISSING: June 29, 1990
FROM: Snohomish County, Washington
(Please call 1-206-339-3900)



NATASHA SHANES
DOB: January 23, 1979
DATE MISSING: May 8, 1985
FROM: Jackson, Michigan



LEEANNE MAY HARTZELL
DOB: October 10, 1983
DATE MISSING: June 29, 1990
FROM: Snohomish County, Washington
(Please call 1-800-I-AM-LOST if you have any information)



MATTHEW ROBERTS
DOB: November 25, 1983
DATE MISSING: May 8, 1990
FROM: Clovis, New Mexico
(If you have any information please contact the Clovis Police Department at (505) 769-1921)



SETH TIMOTHY WOOTTEN
DOB: November 18, 1983
DATE MISSING: September 12, 1989
FROM: Island Pond, Vermont



NATHANAEL AARON WOOTTEN
DOB: September 2, 1979
DATE MISSING: September 12, 1989
FROM: Island Pond, Vermont

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