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### QUOTABLE QUOTE

"There will be obstacles; you may not have all of your dreams satisfied. But through a lot of hard work and believing in yourself you'll reach the more important of your dreams. You just have to roll with the punches and keep going. Life, after all, has opportunity everywhere. Susan Williams, the first Native American woman graduate of Harvard Law School

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# Windspeaker

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### INSIDE

#### IN THE SPIRIT OF CRAZY HORSE

Former AIM leader Leonard Peltier has been in prison since 1977 for the shooting deaths of two FBI agents on Pine Ridge Reservation, a crime to which an anonymous man known only as Mr. X has confessed. We have an in-depth story on the case on page 9.

#### A RACE AGAINST TIME

Stephen Wuttunee, a modern day voyageur, is on the last leg of his canoe trip to Quebec City, but the first snowfall has made him anxious and he's picked up the pace. "Freeze-up isn't far away," he says. "I really don't feel like installing an ice breaker in front of the canoe." Please see page 19.

#### WHERE TO TURN:

- News...1-3, 5
- Indian Country...4
- Droppin' In...4
- Our Opinion...6
- Richard Wagamese...6
- Your Opinion...7
- Leonard Peltier...9
- Careers...10
- Habay Games...11
- Coloring Contest...13
- Native Leaders...14-17
- Manitoba...18
- Saskatchewan...20-24

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September 27, 1991

North America's Leading Native Newspaper

## Constitutional plan blas

By Amy Santoro  
Windspeaker Staff Writer

### OTTAWA

Ottawa's planned constitutional changes have drawn a swift and angry response from the nation's leading Aboriginal spokesman.

"The constitutional proposals released today are a betrayal of Aboriginal people," said Ovide Mercredi, national chief of the Assembly of First Nations in a statement released Tuesday evening.

Mercredi was responding to an announcement by Constitutional Affairs Minister Joe Clark he was recommending constitutional recognition be given to the self-governing nature of First Nations.

Clark's proposal promises Natives some form of self-government within a 10-year period.

During that time Natives must decide specifically what self-government will entail such as how the responsibility for justice will be carried out.

Once that's been done Parliament and seven of 10 legislatures will have to buy the idea.

But even before that step is taken Clark's constitutional package must be handed over to a parliamentary committee for further study.

Mercredi said the proposals don't go nearly far enough.

"There is no recognition of our inherent right to self-government, no recognition of our distinctiveness. No entrenchment of our inherent rights to self-government and land, no guarantee of full and equal participation at meetings where our rights may be affected," he said.

"What the government wants to do is to grant us rights we have always had according to its own narrow definition of our rights," said Mercredi.

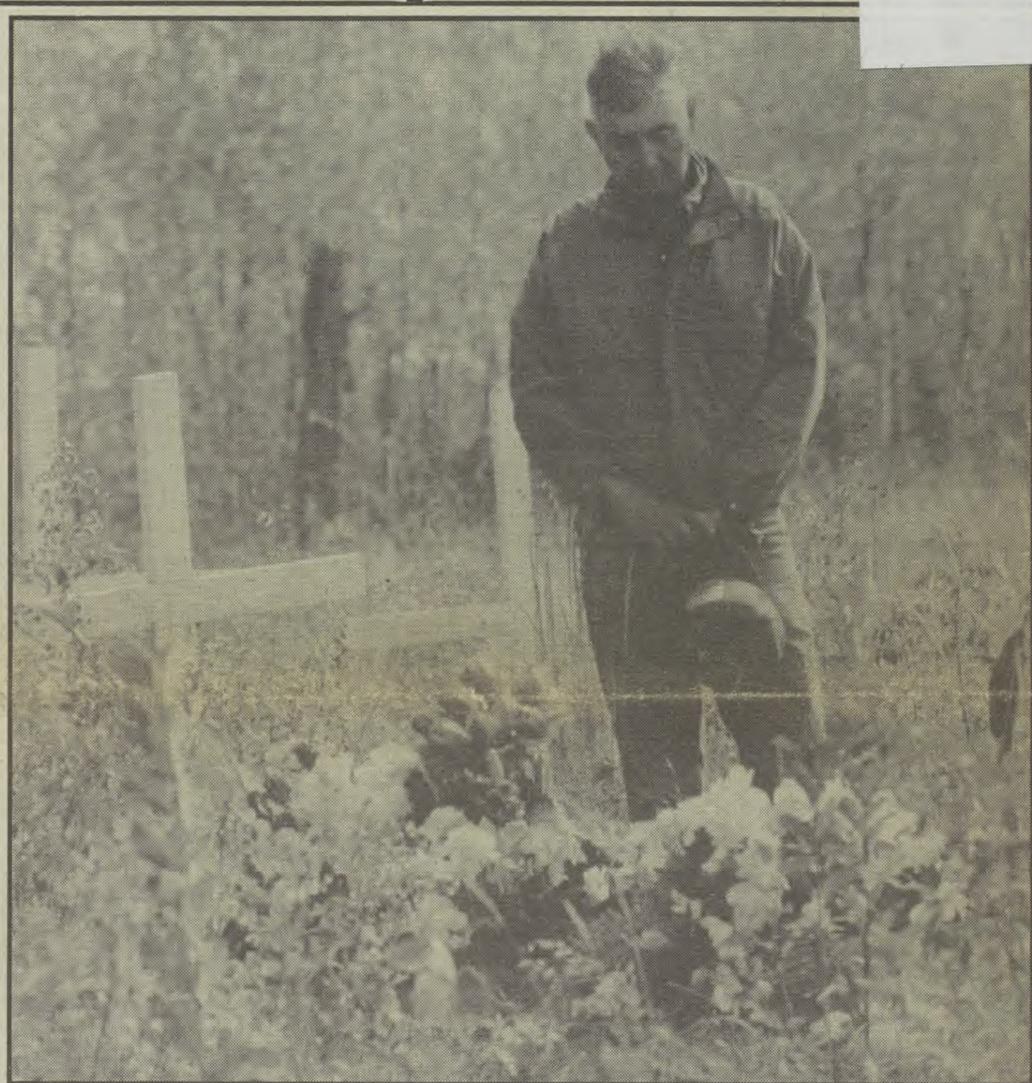
"We want no more of this grant and delay process — the government has given Aboriginal people too many hundreds of years of that. Our rights have never been extinguished and we are the ones who will choose how to exercise them, not white politicians," he vowed.

The government in making the announcement was decidedly more upbeat.

When Prime Minister Brian Mulroney tabled the 60-page document in the Commons he said "the passage of time will work for Aboriginals. This is a chance at a new lease on life."

Indian Affairs Minister Tom Siddon predicted that "in the next century the authority of the Indian Act will be replaced by self-government and I hope one

Please see page 2



Dana Wagg

David Lachance reflects at the grave of his brother Leo LaChance on Saskatchewan, Whitefish Reserve. Leo was killed by Aryan Nations leader Carney Nerland in January. Nerland is serving a four-year sentence. The shooting was the focus of a recent story on CBC-TV's news magazine.

## Sask. agreement hailed

By Amy Santoro  
Windspeaker Staff Writer

### REGINA, SASK.

A historic agreement paving the path for settling outstanding land claims in Saskatchewan has been reached.

Under the agreement 27 entitlement bands will receive \$431 million over 15 years to purchase land they never received under treaties.

The joint federal-provincial deal will see Ottawa pay out 70 per cent of the cost while the province will provide the rest.

An extra \$50 million is being made available to rural municipalities and school divisions as compensation for lost tax revenue.

Roland Crowe, chief of the

Saskatchewan Indian Federation, said the agreement is "a milestone in the history of the province and the country."

A former Saskatoon mayor was given a mandate to explore solutions to the 100-year-old dispute. Cliff Wright consulted Indians and government officials before presenting a report which detailed a possible solution to the conflict.

Wright's report calculated how much the bands are owed under the original treaty but made allowances for population increases.

The 27 bands constitute an on and off reserve population of 30,000.

Following the Sept. 13 announcement of the framework agreement, Wright said "Today I'm pleased. When the first land is turned over, then I'll be thrilled."

Bands will have the option of purchasing Crown land or buying land directly from private owners.

Assembly of First Nations Grand Chief Ovide Mercredi was somewhat cautious in expressing delight over the deal. He said he'd rather save his applause until the agreement is officially ratified.

Indian Affairs Minister Tom Siddon said that "under the Native agenda, the prime minister made a commitment to honor our obligations to Indian people. This agreement shows the government is living up to its commitments especially in the area of land claims."

About 60 Prairie Indian bands haven't received their full land entitlement under treaties signed 100 years ago.

The agreement is expected to be ratified by year-end.

## News

## Forest management agreement threatens Natives, says Chief

By Lana Michelin  
Contributing Writer

FORT MACKAY, ALTA.

A forestry company's title to 61,000 square kilometres of trees in northeastern Alberta gravely threatens the Native way of life, an area chief says. Chief Dorothy McDonald of the Fort MacKay Band fears a forest management agreement between the province and Alberta-Pacific Forest Industries will reduce regional animal counts, making it impossible for Natives to continue trapping.

"We have to maintain our traditions. Our needs have to be taken into consideration," said McDonald, who intends along with other aboriginal leaders to press for changes to the agreement.

The chief sides with environmentalists who recently expressed disappointment at the lack of public input involved in the lease's signing earlier this month.

Friends of the North spokesperson Jim Darwish called the agreement another example of the province's disregard for public opinion.

But in an interview Al-Pac spokesperson Brian Hetherington said people are jumping the gun, since public concerns will be addressed in a participation plan to be submitted to Alberta Forestry by the end of the year.

"Trappers or any other organization that has interest in the forest area will be contacted," he said.

He said Al-Pac will develop a long-term and short-term forest plan that will outline various methods of forest renewal.

These methods will be of interest to Native leaders like McDonald, who believe a land-based lifestyle is an essential tradition for many band

members.

"We have to survive. The government can't take everything away from us," McDonald said.

The 20-year lease agreement does not incorporate reserve lands, but Fort MacKay band manager Gary Ford noted animals do not perceive borders.

"You can't sustain an isolated patch of life," said Ford, who believes the Fort MacKay Reserve isn't large enough to support even two moose at a time.

He said even protected areas as large as Banff National Park have produced animals more prone to disease because of a narrower gene pool.

"There's no doubt any Native band in the leased area is going to have its lifestyle altered," said Ford, who was "terribly upset" to hear of the lease agreement.

Unless the agreement acknowledges Native concerns, he believes Al-Pac will eventually force trappers off the land.

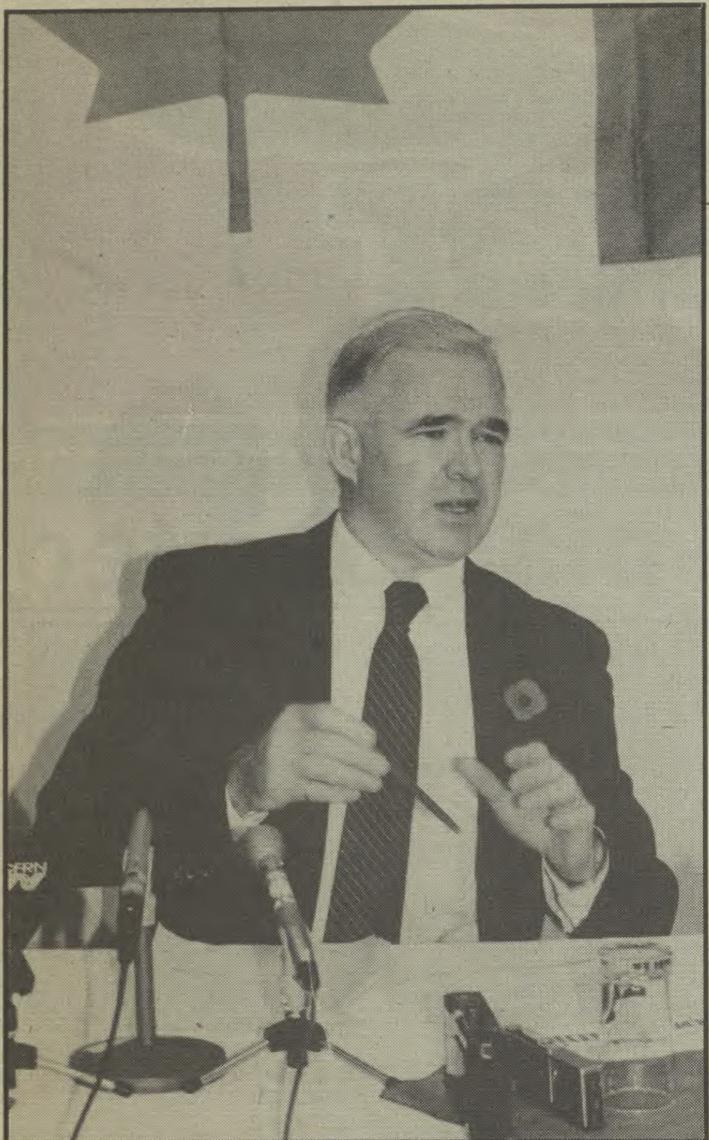
The \$1.6-billion pulp mill won't be built until 1993 and the Fort MacKay area may not be affected by logging for decades, but Ford doesn't believe economic diversification or government compensation are answers for the band.

The only long-term solution is Native input in the forest management agreement, including the type of reforestation methods Al-Pac uses, he said.

For example, Ford suggested the mill be forced to plant seedlings in a sparse area years before harvesting trees. This will ensure there is some forest cover for animals when the larger trees come down, he said.

"We have to change the rules (of the provincial forestry policies) to ensure the needs of Native people are met."

(Michelin is a reporter with Fort McMurray Today.)



Tom Siddon

Amy Santoro

## Constitutional plan blasted by Mercredi

From front page

day my position will be occupied by an Aboriginal person. Even if the Indian Act is scrapped, you still need an advocate at the cabinet table because of the Crown's responsibilities."

The Constitution "will accept and protect Native's right to self-government but the courts can't enforce it until a definition" of self-government is put together by Aboriginals, said Siddon in a conference call with Aboriginal media on Tuesday.

Siddon said he believes the process of defining self-government will take less than the allotted decade, but if an agreement isn't reached within that time frame, the Supreme Court of Canada will bear the responsibility of defining the term.

Once either of the two scenarios are played out, self-government will be "beyond the reach of government, the courts will enforce it," said Siddon.

He said the "special rights and distinct status of Aboriginals will be recognized," in the yet-to-be-drafted Canada clause. But he warned these proposals "won't solve all Aboriginal prob-

lems."

He said the government is considering entrenching within the Constitution a mechanism to review and monitor future problems.

Siddon said Natives will be involved in all aspects of future First Ministers conferences but the House of Commons has yet to work out the details of Aboriginal participation.

The report also recommended an elected Senate in which a certain number of seats would be set aside for Aboriginals, he said. Clark's document, *A New Plan for the Federation*, was initiated after the failure of the Meech Lake accord in June 1990.

Mercredi said the only good thing about Clark's plan is that the recommendations are "merely proposals. The Assembly of First Nations will be taking initiatives which go far beyond the government's. Our people are no longer prepared to suffer in silence. We must take our equal place in the Constitution. We will propose constitutional change which will, in content and process, serve Aboriginals much better and make Canada a fairer, more just place for all its inhabitants."

## Robinson leaves Native Council to serve on royal commission

By Amy Santoro  
Windspeaker Staff Writer

OTTAWA

After 10 months at the helm of the Native Council of Canada Viola Robinson is calling it quits as president of the national organization.

Robinson told *Windspeaker* she left the post recently to serve on the federal government's Royal Commission on Aboriginal Affairs.

"Acceptance on the commission was subject to my resignation."

Prime Minister Brian Mulroney announced the royal commission in April.

Robinson was elected to the Native Council for a two-year term in November 1990. The Native Council will choose a new leader at its annual convention next month. Robinson said she has "es-

tablished credibility for the council because of my reputation as a leader in Nova Scotia." Robinson served as president of the Native Council of Nova Scotia for 16 years and also sat on the Native Council of Canada's board of directors.

The Micmac Indian took the challenge of representing off-reserve Natives "because I felt strongly about the injustice and inequality of the legislation. The federal government is ignoring C-31s who don't physically reside on reserves. The policies are restricted to people on reserves. Off-reserve Natives can't access programs delivered by the bands."

Bill C-31 was passed in 1985 giving treaty status back to Indians who lost it through marriage or other means.

The Native Council of Canada represents about 500,000 off-reserve Indian and Metis people.

In the 1990s Natives are at a stage where "they want to re-

solve the issues politically. The 1960s and 1970s were a time of complaining — Natives wanted to be recognized. The 1980s were a time for educating the public. The 1990s are a time to stop complaining and (to start) working on solutions," said Robinson.

Ottawa has made a genuine effort to consult Aboriginals in the Constitutional talks, said Robinson. "I just hope it's positive for us all."

If the future of Aboriginal people is to be brighter, Robinson said "we must encourage our young people they can go as far as they want to in this life. For Aboriginals to get off the floor they must overcome the hurdle of being Aboriginal and for women there's two hurdles — being Aboriginal and being a woman. But things are changing. More Aboriginals are being educated. You didn't see high profile Aboriginals in my day."

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## THE NATION IN BRIEF

### CUPE joins call for Nerland inquiry

PRINCE ALBERT, SASK. — The Canadian Union of Public Employees (CUPE) has joined several Aboriginal groups in calling for an independent probe into the death of Leo LaChance by a white supremacist. Carney Milton Nerland, head of the Saskatchewan section of the Aryan Nations, is serving a four-year manslaughter term for the Indian man's death. "There are far too many unanswered questions surrounding this incident, said Jim Boa, president of CUPE in Saskatchewan. "Nerland was reported to have told police he was glad he had shot an Indian. Court was also told Nerland refused to allow anyone use his telephone to call an ambulance. Why then was this admitted racist charged only with manslaughter instead of murder? Why did the judge find no racial motive for the shooting?" Boa said he would be sending a letter to Attorney General Grant Schmidt calling for an inquiry.

### Governor General's Award denied young hero

EDMONTON — An Inuit teenager credited with saving the life of pilot Marten Hartwell has not been properly recognized nearly 20 years after the wilderness tragedy, say the publishers of a book recently released about the event. Fourteen-year-old David Kootook lived for 23 days before starving to death. Two others were killed when the plane they were riding in crashed into a hillside. The story is chronicled in a book by Peter Tadman called *The Survivor*, which documents evidence proving Kootook "was a true Canadian hero," said a news release. Hartwell survived for more than a month. He later admitted to cannibalism, an act Kootook wouldn't participate in. An RCMP officer called the boy a hero and an inquest jury stated "the jury is unanimous and feels strongly recognition should be given" to Kootook for saving the pilot's life. Hartwell suffered broken ankles and couldn't walk so Kootook served as his legs. He made a shelter, gathered wood and food and was even prepared to walk in sub-zero conditions for help, said the release. The man, who nominated the boy for Canada's highest bravery award, said the lack of recognition is "a national disgrace." He wants the case reviewed by Gov. Gen. Ray Hnatyshyn.

### B.C. announces \$1 M for Native education programs

VICTORIA — Four Native programs will receive \$1 million in funding, announced B.C.'s Advanced Education Minister Peter Dueck. "We are making available \$1 million in new money to fund educational programs for Native adults across the province," said Dueck. The new programs are a result of recommendations made by a committee looking into post-secondary education for Natives. The committee's report identified a need to improve the participation and completion rates of Natives in post-secondary education.

### Canada and N.W.T. sign language agreement

IQALUIT, N.W.T. — A three-year, \$30.8 million agreement to support and strengthen Aboriginal and French languages in the Northwest Territories has been signed. Under the agreement, the federal government will provide the government of the Northwest Territories with \$18 million to "preserve and enhance the six Aboriginal languages of the N.W.T." and \$12.8 million for French language services, said a news release. In April 1990 the territorial government granted the six Aboriginal languages the same official status as English and French. The N.W.T. is the only jurisdiction in Canada to officially recognize and legally protect Aboriginal languages.

### Cree unhappy with justice

STAND OFF, ALTA. — A Cree Indian, angered with his incarceration among Blackfoot inmates, escaped from the Kainai Correctional Centre Aug. 21. George Moonias, 28, of Peace River pleaded guilty to being unlawfully at large and was jailed 45 days consecutive to his present four-month term. Moonias said he knows Natives want their own justice system "but I should not have been used as a guinea pig." Cree and Blackfoot "don't get along," said duty counsel Gary Kaskiw.

### Split Lake Band celebrates opening of new school

SPLIT LAKE, MAN. — The Split Lake Band celebrated the opening of a new \$13-million school. Selkirk River MP David Bjornson, on behalf of Indian Affairs Minister Tom Siddon, joined Chief Norman Flett in the official opening of the school Sept. 4. "The federal government, through the Native agenda, is committed to improving economic and social conditions on reserve. The new school will contribute to achieving this goal," said Bjornson. The school will accommodate 457 children on the reserve from nursery to Grade 12.

### Riel statue moved

REGINA — The partially nude statue of Metis leader Louis Riel will no longer stand in front of Saskatchewan's legislature, the statue's home for 23 years. Saskatchewan's Metis got their wish Sept. 16. Metis groups had complained about the statue for years saying it was the subject of ridicule. The statue depicts a gaunt Riel, one arm outstretched, his genitals barely covered by a tunic. Its new home will be the Mackenzie Art Gallery in Regina. Riel led the North West Rebellion May 1885 before he surrendered to authorities. He was convicted of treason and hanged in Regina the same year. Metis spokesman Clifford Larocque said Metis people would like to see another statue of Riel that's respectful. But this time, said Larocque, the Metis want input into the statue.

### 92-year-old Pinehouse woman honored

PINEHOUSE, SASK. — A Pinehouse woman who's served her community for more than 50 years as a midwife has been named to the Saskatchewan Order of Merit. Anne Johnstone, 92, has delivered more than 500 babies in the area, 264 km north west of Prince Albert, without losing a mother or child. Johnstone, who practises traditional Native medicine, has cared for young children using Native medicine skills.

## News



Rocky Woodward

Christine Daniels & daughter Dorothy stand by plaque of Christine's late husband Stan Daniels. The Native seniors apartment complex carries the past MAA Presidents name.

# Daniels Metis Manor opened by Metis Nation

By Rocky Woodward  
Windspeaker Staff Writer

### EDMONTON

With the present shortage of housing in Edmonton, Native senior citizens are breathing a sigh of relief after a 27-unit Native senior citizens apartment building officially opened Sept. 15.

Sponsored by Metis Urban Housing and funded by Canada Mortgage and Housing Corporation's urban Native program, the renovated building at 10925-139th St. provides 19 one-bedroom and eight two-bedroom apartments for its occupants.

At the opening ceremonies CMHC chairman Claude Bennett said he is pleased CMHC participated in the project.

"It's been our mandate to participate in good housing for over 45 years and we are pleased this project has become a reality," he said, adding it was the persistence of the Metis Nation of Alberta which made it a reality.

The complex is named Daniels Metis Manor after Stanley Joseph Daniels, who founded the Metis Nation of Alberta.

"The Metis Elders Senators Council did not hesitate naming the building after Daniels. There was no opposition," MNA president Larry Desmeules told the gathering.

In 1967 Daniels became the first president of the Metis Association of Alberta. Between 1967 and 1981 he was elected president on seven occasions. Daniels passed away from cancer in 1983 while planning to run for an eighth term.

A plaque of Daniels was unveiled at the ceremony.

"It will be placed at the entrance to the complex as a reminder of Daniels," Desmeules said.

"His heart went out to wom-

en's rights, old people and the Metis. I thank the Metis people for remembering my husband," said Christine Daniels.

Daniels presented an eagle feather to Desmeules "for the kind gesture by the Metis people."

The urban Native housing program restricts tenants' rent to no more than 30 per cent of their income, allowing residents to live comfortably and affordably.

## Committee prepares 12 seats for Natives

By Amy Santoro  
Windspeaker Staff Writer

### OTTAWA

Native people may have 12 seats in the House of Commons if a proposal by the Committee of Aboriginal Electoral Reform is adopted.

The five-member committee's proposal would allow Aboriginals to gain direct representation in Parliament in proportion to their 4 per cent of the Canadian population.

"When a community of interest is spread out geographically, as Aboriginal people are in Canada, it's unlikely their interests will be represented or that candidates of their identity will be elected," said the report released Sept. 18.

Committee member Liberal MP Ethel Blondin told *Windspeaker* if the 12-seat proposal is accepted it'll give Natives an opportunity to have input on issues concerning Aboriginals.

"I'd rather 12 Aboriginal MPs preside over debates that have an impact on Natives than those who don't have a clue" about the issues.

The cost for renovations and the purchase of the building, which Metis Urban Housing will own and manage, totalled almost \$2 million.

Native senior citizens already occupy some units but complex manager Joyce Carriere says applications are still being received.

Dr. Anne Anderson, Desmeules and Bennett cut the ribbon to officially open the building.

Blondin said the chances of the Royal Commission on Electoral Reform and Party Financing accepting the sub-committee's recommendation are "good because the idea is innovative."

The committee, made up of five Aboriginal current and former MPs, said they don't want special rights. "The proposal... is designed to redress the structural inequality within the present electoral system. Aboriginal people are not looking for special rights in the electoral system. They are merely seeking equality within the electoral system," said the 68-page report.

The committee proposes that after Statistics Canada releases its census findings in 1992 electoral boundaries should be re-adjusted to determine how many Aboriginal electoral districts will be needed. The process, anticipates the report, will take two years.

Natives are a minority in most federal ridings. Only 12 Native MPs have ever been elected to Parliament from some 11,000 members since Confederation.

The royal commission is expected to submit its recommendations to the House of Commons later this fall.

What's Happening?

# Heart Lake man wants his children back

Sometimes a story has to be told and George Moonias's story is one of those.

George, 28, is originally from the Heart Lake Cree Band near Lac la Biche.

At an early age George was placed in a white foster home and it wasn't until three ago he received his treaty rights back.

George is presently serving time in jail at Fort Saskatchewan for fraud. However, his six-month sentence is not the focus of our story.

As a young man George got into a lot of trouble. But a few years ago after meeting a woman he fell in love with, George decided to change his life around.

"I had a job, a house, a car, I wasn't drinking. Then social services took my children away. They took them away from me with lies. Now they're with a white family just as I was," George said.

It's sad, because it seems George has gone full circle. First it was George in a white foster home and now it's his children.

A social worker he had come to trust lied about him at a court

hearing where he lost his kids, he said.

"Everything was hearsay. I stood there, an Indian, as the court passed judgement over me and my children. The worker said I came to her office drunk. It's not true. And they used my past criminal record against me," George said.

George said his wife didn't appear for the hearing because she feared the system.

"She was brought up in the traditional way and is easily intimidated by the white world so she didn't appear," he said.

George and his wife have three children.

"My wife's two children, Lisa and Lee, are from a previous relationship. Daniel is mine and only two years old.

"I want my children to grow up in a Native environment. I want my boy back. Now my family is destroyed and what have I got to go to?" asks George.

He said he began drinking again and got into trouble only after they took the children away. George blames himself for being in jail but he curses the

system for destroying his family.

"I said 'what will I do?' They said 'start over.'

"What more do they want? I went to their trade schools, I went to their foster homes, I went to their jails and I even succeeded in their system and now they want me to start all over again," George says.

George wants his children back and he wants his wife back.

Meanwhile, he sits in his jail cell feeling frustrated and helpless because he knows when he is released he has no family to return to.

He knows if he doesn't get the children back they will lose an important part of their lives—their Indian culture. It's something George fears very much.

"By taking our children away and putting them in a white foster home they are destroying their right to their own culture.

"These people who do this must listen to us when we plead with them to quit doing this to our children," George says.

George says when he is released in about 40 days he will



## Droppin' In By Rocky Woodward

fight for the return of his children. "But I don't think the system will give them back to us." **DROPPIN' IN:** It's blonde joke time!

What's the difference between an intelligent blonde and Sasquatch?

Sasquatch has been sighted! Yuk, yuk!

**EDMONTON:** Our sweet Dr. Anne Anderson, along with MNA president Larry Desmeules and Claude Bennett, Canada Mortgage and Housing Corporation chairman, cut the ribbon to the Daniels Metis Manor Native senior citizens apartment Sept. 15.

I understand Dr. Anne, who by the way belongs to all of us, may take up residence in one of the 27 units the building has to offer.

**ALEXANDER:** Congratulations is long coming but here it is Cindy Arcand and Darrin Breland.

On June 21 Cindy and Darrin became the proud parents of a baby girl. Chelsea Margaret Lauren Arcand was born at the Charles Camsell hospital. She weighed in at 10 pounds, one ounce.

Congratulations from all of us here at Windspeaker!

And from Rocky and his ugly dogs. OK, uglies! All in unison now...hip, hip! Grunt, grunt...hurray!

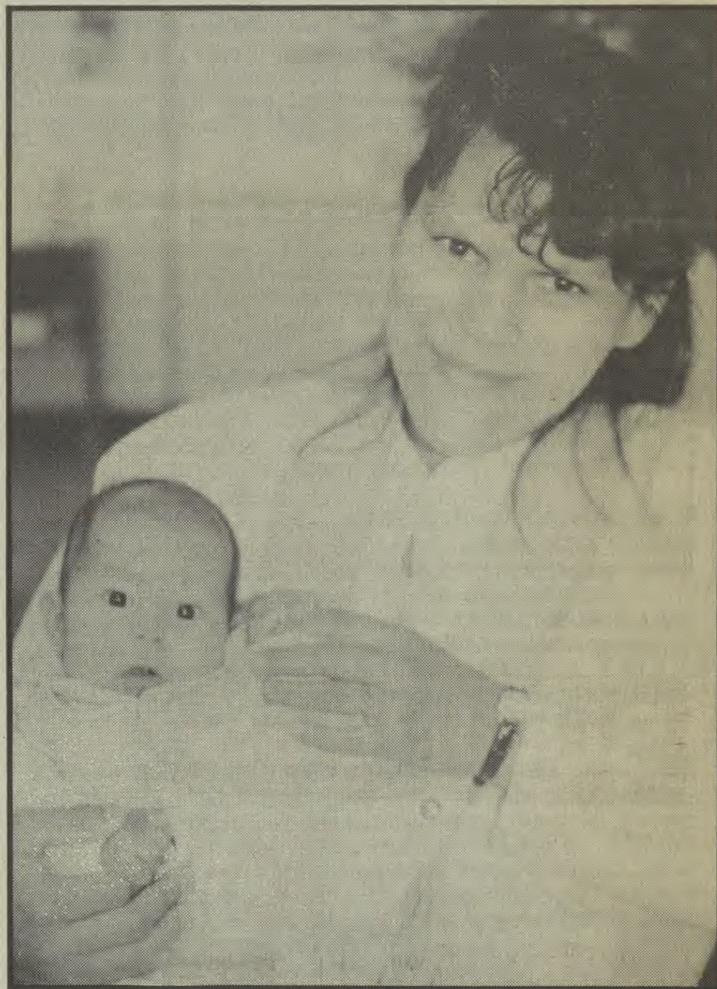
**DROPPIN' IN:** The one! The only...the greatest show on earth is coming your way! Yes, Oct. 11-12 the Canadian Native Friendship Centre in Edmonton will host the 29th annual ALL NATIVE FESTIVAL!

The festival will feature vocal, dance and fiddle contests with PRIZE money in each category. Admission is only \$5 (\$4 for seniors). For information and entries call Georgina Donald at 452-7811.



Rocky Woodward

MNA President Larry Desmeules, CMHC Chairman Claude Bennett and elder Dr. Anne Anderson



Rocky Woodward

A proud Cindy Arcand and her daughter Chelsea Margaret Lauren Arcand

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE OCT. 11TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., OCT. 2ND AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

## Indian Country Community Events

**POWWOW TRAIL**  
**SASKATCHEWAN'S GATHERING OF FIRST NATIONS;** October 19-20; Saskatchewan Penitentiary; Prince Albert, Sask.  
**METIS CULTURAL DANCE;** starts Sept. 15, 2-4 p.m.; 11035-127 St., Edmonton, AB.  
**OLD TIME SOBER DANCE;** Sept. 28; West End Community Centre, 109 Ave. & 127 St.; Edmonton, AB.  
**AMERICAN INDIAN DAY CELEBRATION;** Sept. 28; Balboa Park; San Diego, California.  
**ANNUAL NATIVE ART CONTEST;** deadline for entries Oct 1.; sponsored by Peace Hills Trust; Edmon-

ton, AB.  
**WOMEN AND WELLNESS CONFERENCE II, "A GATHERING OF THE WOMEN";** October. 6 - 8; Saskatoon Inn, Sask.  
**NATIVE AWARENESS CLASSES;** Oct. 7, 7-9 p.m.; Canadian Native Friendship Centre; Edmonton, AB.  
**TRADITIONAL FEAST & ROUND DANCE;** Oct. 12, 5 p.m.; sponsored by The Native Perspective; Free; Jubilee Hall, Lac La Biche, AB.  
**'HEALING MOTHER EARTH' TRADITIONAL THANKSGIVING GATHERING;** Oct. 12 & 13; Rama Community Centre; Rama First nation near Barrie Ontario.  
**NO BORDERS: NORTHERN**

**ABORIGINAL & ENVIRONMENTAL ISSUES;** Oct. 18; sponsored by The Canadian Institute for Nordic Studies; U of A, Edmonton, AB.  
**ALBERTA NATIVE ARTS & CRAFTS SHOW AND SALE;** Nov. 14-17; Chateau Louis Conference Centre; Edm., AB.  
**NATIONAL ADDICTIONS AWARENESS WEEK;** Nov. 17-23.  
**THE ADMINISTRATION OF JUSTICE FOR NATIVE CANADIANS;** Nov. 17-22; The Banff Centre for Management; Banff, AB.  
**STEPPING STONE'S CHRISTMAS '91 ABORIGINAL GIFT SHOW;** Dec. 10-13; Winnipeg Convention Centre; Winnipeg, Manitoba.



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## News

# Metis Nation finds home for Indian family

By Rocky Woodward  
Windspeaker Staff Writer

## EDMONTON

A treaty Indian family who lived in a tent in south Edmonton for the last three months have finally found a home to move into, courtesy of the Metis Nation of Alberta (MNA).

Hazel Callingbull and Bruce Gladue and their two small children lived in a tent in Gladue's mother's yard after receiving the "runaround" from social agencies.

Gladue said his poor refer-

ences and a lack of help from Indian Affairs and Social Services kept him from finding suitable accommodations for his family.

The family lived in an apartment before moving into the tent but Callingbull said the condition of the basement suite "was pitiful."

"When it rained the place leaked all over. The carpet was wet and moss grew in the bedrooms. Our children were always sick," said Callingbull, originally from the Enoch Reserve.

"Indian Affairs sent us to Social Services and they'd sent us

back to Indian Affairs. The welfare people are about the only people who helped us. But finding decent living quarters is impossible without good references," said Gladue an unemployed laborer.

MNA president Larry Desmeules blamed the family's housing problem on Indian Affairs, which he said ignores its responsibility towards treaty Indians.

"It's Indian Affairs responsibility to help treaty people and they're not doing it. They're too busy living in their glass houses with \$100,000 a year jobs. It's their inherent right (treaty Indi-

ans) to ask and receive help from Indian Affairs," Desmeules said.

Andy Noel, manager of operations for Indian Affairs Social Services, said "usually a treaty family living in the city which is unemployable would receive assistance for lodging, food and other living necessities from Indian Affairs. If a parent can work then Alberta Social Services would assist them."

Noel said he could not make any comment on the family until a full assessment was made by his staff.

"It's something we're working on now," he said.

Callingbull said the family approached MNA for assistance out of frustration with social agencies and their concern winter was approaching.

"What must we do to get help?" asked the mother who is eight months pregnant.

The family moved into a three-bedroom duplex near

Whitemud Drive in south Edmonton.

Joyce Carriere, branch manager for Metis Urban Housing, said they are not an emergency housing organization.

"The unit was offered to the family because of their situation and after it was turned down by someone else because of its location," Carriere said, while adding there is a waiting list of about 400.

Desmeules said about one-third of Metis Urban Housing's 300 units in Edmonton are occupied by treaty Indians.

"Indian Affairs does not help us in any way and we don't want them to. But they should consider their responsibilities to these people," he said.

"We're very grateful to the Metis Nation for helping us. We appreciated it," smiled Callingbull.

Callingbull's children are 18 months old and nine months old.



Rocky Woodward

MNA President Larry Desmeules holds tent flap for Hazel Callingbull and her baby. Callingbull spent the last three months in the tent after which she moved into a duplex supplied by the MNA.

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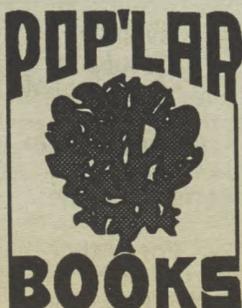


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Bert Crowfoot, Publisher

## On the road to electoral reform

The guarantee of 12 seats in the House of Commons for Aboriginal people is certainly a step towards greater electoral equality for Canada's Native population.

A recently released report by the Committee for Aboriginal Electoral Reform proposes the seats as a way to address the "systematic underrepresentation of Aboriginal people in the House of Commons."

Only 12 of some 11,000 MPs since Confederation have been Native. Currently the House of Commons is home to three Aboriginal representatives: Ethel Blondin, Willie Littlechild and Jack Anawak.

The proposed 12 seats would be in line with the proportion of Natives in Canada — four per cent.

The committee members are certainly correct in saying electoral democracy has not served Natives but the report fails to show us how 12 Native MPs will improve the plight of Natives in this country and whether the seats will mean greater equality for Natives in other areas.

Will 12 Native seats mean speedier settlements of outstanding land claims? Will it mean fewer Aboriginals will make up Canada's inmate population? Will it mean less alcoholism and fewer suicides and homicides in the Native population? Improved housing?

All the report seems to be sure of is the 12-seat proposal will not interfere with the prospect of Native self-government.

If and when Native self-government and guaranteed representation for Aboriginals is a reality, Indians will be in a position to have the best of both worlds — to run their own affairs and also have a say in the issues concerning the rest of Canada.

Blondin, Littlechild and Anawak have made some headway in bringing certain Aboriginal issues to the public's attention. Perhaps then nine more Aboriginal representatives in the House might serve to quadruple the effect.

Yet it's hard to believe a dozen Native MPs can tackle the many problems facing Aboriginals. Not to mention the fact Canada's political and judicial institutions have miserably failed Aboriginals over the years. How can 12 MPs ensure the system won't continue to disappoint our country's First Peoples?

Hopefully the Royal Commission on Electoral Reform and Party Financing will accept the recommendation of the Aboriginal subcommittee when it releases its recommendations later in the fall. Entrenched Aboriginal representation is definitely better than few or no voices from the Indian community. But don't hold your breath waiting for tremendous feats from these 12 members.

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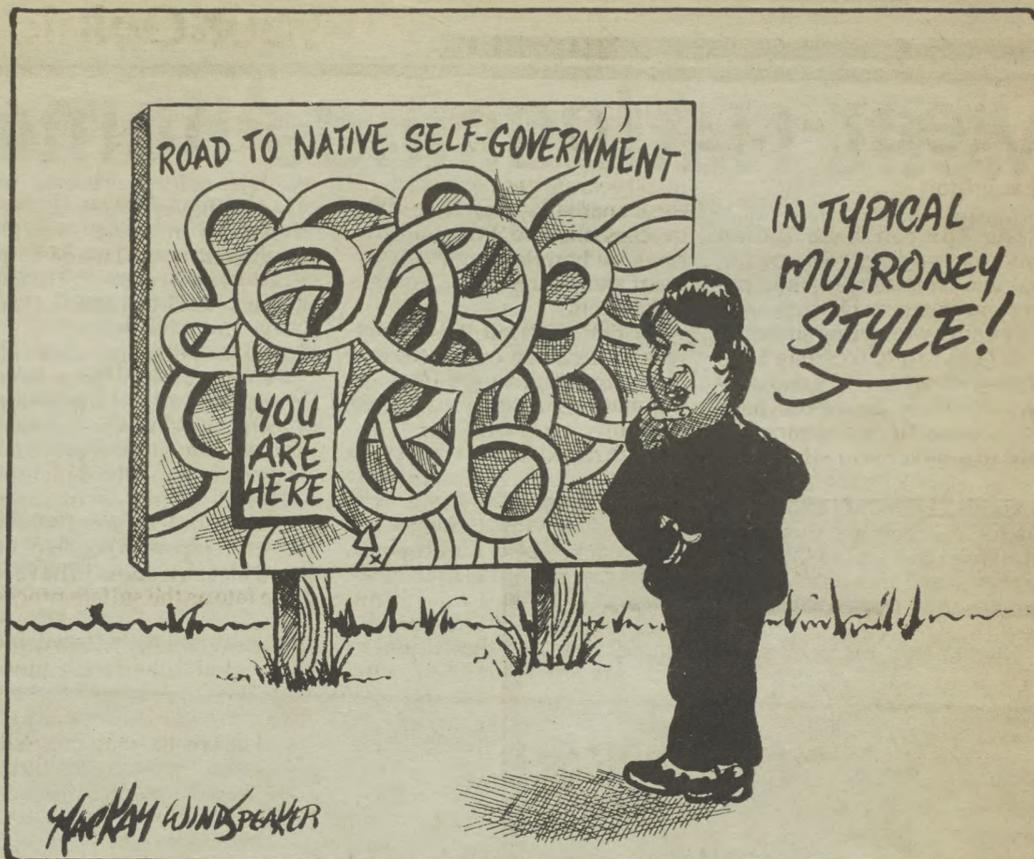
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## The spirit of the land

FORGETMENOT RIDGE,  
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**RICHARD  
WAGAMESE**

The land is a feeling. Sitting beside the fire in this winsome river valley just outside Calgary in the foothills of the Rockies, the mountains seem to unfold you as deeply as the night. Against the sky they become a single purple smudge atop the shadowed apex of pine and poplar. The river's gurgle snakes through the sharp crackle of the fire just long enough to remind you where the real power lies.

It's a feeling I've come to recognize as home.

Summer's over. For Canada's aboriginal people it was drastically different from the Indian Summer of 1990. There were no Okas, no barricades, no militant clamoring for redress, nor any political pummelling by any level of government.

Instead there was an important apology from the Oblate missionaries; inclusion in a premier's conference; the kick-off to a royal commission co-chaired by a former national chief; election of another credible, articulate national chief; support from the Manitoba justice inquiry; the growth in number of cultural healing circles and, appropriately, a spiritual gathering of the people at the site of the Oka conflict.

It seems the summer of 1991 might possibly enter the history

books as outrightly positive in Indian-government relations. Time will tell if these developments result in change or stagnation, but for now, under the light of countless stars, the summer's been a good one.

To sit here for long is to realize the validity of the aboriginal people's pursuit of justice. The land is a feeling. There is a healing within it that overcomes the besmirching power of the city, society and time. Something of the primitive in all of us that responds to the simplicity of a good fire, good talk and the feel of the feet upon the land. Something the Native people have recognized as paramount to their cultural and spiritual survival.

To walk along the rock strewn banks of a mountain stream in the early morning or to sit atop a rock outcrop and survey the land around you is to truly experience it. There comes a subtle moment when the feeling persists you've become connected; that suddenly, unexpectedly, you've become a functional part of it.

For me, as an aboriginal person forced by circumstance to be a city dweller, it's a vital reconnection to what my people refer to as the heartbeat of the universe.

But it's more than that. It's a redefinition of myself and my place. It becomes a cleansing and is an overwhelming emotional response to those things that are truly spiritual in this life.

Nature. When the Native people looked around for teachers and for guiding principles on which to base their lives they found they needed to look no further than the world around them. As the ancient prayer goes, "the lessons you have hidden in every leaf and rock."

In the grasses they discovered examples of a humility which became the foundation of their spiritual lives.

In the trees they saw a flowing metaphor for interdepend-

ence on which they based their societies and their lifestyles.

Within the rocks lay an analogy of a faith that could weather any change and the rain that washed down upon it became the tears of Mother Earth, a universal OK for openness of emotion.

So the land, truly is a feeling. To put yourself upon it, experience and respond to it, is a spiritual connection. You leave restored, unencumbered and more whole than when you came. The lessons within every leaf and rock direct you, ultimately, back to yourself; back to that inner nature which time, cities and responsibility so insidiously remove you from.

Native people have never forgotten that. Nor have they forgotten the roots of their lives are imbedded within the timeless restorative rhythms of this land and all things which move upon it. They have never forgotten the Creator who sent us all here, left a virtual university in the natural to and fro. The tuition remains a simple earnest desire to learn and share.

Aboriginal people remember this. It's sometimes difficult to see the very basis of the unrest across the country lies in a common concern for the land. It's the foundation of everything, because the land is the teacher and the tool, which allows us to continue to define ourselves mentally, spiritually, philosophically and emotionally. All things are tied to it.

It's not difficult to understand.

As the fire crackles engagingly fanned by a night air replete with pine, a hint of rain and the coming winter, the feeling of being connected to it is intoxicating.

And in this, we are all Indians.

**EAGLE FEATHERS:** to environmentalists for their concern and efforts to preserve the spirit of the land.

## Your Opinion

## Clear-cut logging a threat to the Lubicons

Dear Editor:

The Lubicon Lake Indian Nation faces a deadly threat from the huge Japanese pulp and paper manufacturer Daishowa.

The ever worsening situation of the Lubicon Crees has been monitored with very great concern by many European support organizations for years. The Lubicons have been struggling

for 50 years to get a reserve from the Canadian government. The process showed gross miscarriage by both levels of government and by the Canadian judicial system.

In the 1970s oil exploration was undertaken on untouched lands. Exploratory drilling and detonations chased away the Lubicons' game which irrevocably destroyed their lifestyle and

constituted a crushing blow to the Lubicon society. The lethal blow could be the selling of leases by the Alberta government to Daishowa, permitting clear-cut logging of an area of almost 30,000 square kilometres. That area entirely blankets the Lubicon traditional lands. Lands, over which the government has no jurisdiction

because neither Alberta nor Canada have acquired legal ownership in any historically recognized way. Canada is under UNO observation for its continuing violation of human rights.

Daishowa has constructed a huge pulp mill in Peace River, which uses sulfate pulp generation and a chlorine-based bleach process. The sulfate process is so environmentally dangerous it is outlawed in most of Europe and even in Daishowa's home country, Japan. The chlorine-based bleach is about to have the same fate as the sulfate process.

This pulp mill was heavily subsidized by the Canadian government and the wood supply was also heavily subsidized. One can only imagine how many jobs could be created if all these subsidies were invested directly into Canadian companies instead of being swallowed by a huge multinational.

Daishowa pays so-called stumpage fees of 28 cents a cubic metre for hardwood and \$2 a cubic metre for softwood. At these rates a stand of 16 aspen trees (16 metres tall) is worth about \$1.40 to the province. Converted to bleached kraft pulp by Daishowa its worth rises to \$950 and refined to paper (by Daishowa, of course) its worth reaches up to \$2,000. This in-

credible discrepancy is also the only reason imaginable why Daishowa is able to transport its pulp and paper literally half-way round the globe to Europe and still beat Scandinavian prices! European stumpage fees for comparable wood are 80 times higher.

Daishowa bought or contracted nearly ever single small logging enterprise in the vicinity of Peace River. Daishowa is using these companies for a dual tactic. Firstly they are prepared to go into small fractions of the land to do fast logging and to immediately pull out. Secondly, they are used to circumvent an agreement which Daishowa Canada made with the Lubicons to avoid unceded Lubicon territory at least until a settlement is reached. Daishowa now claims either this agreement does not bind the subcontractors or that the whole agreement does not exist. Surely a strange expression of Japanese honor.

Now, Daishowa threatens the Lubicons to start large scale clear-cut logging this year. For the Lubicons this means extinction. We, the European support groups who have been watching the Lubicons' struggle for so many years, have decided it is of no use to try to persuade Daishowa to do anything.

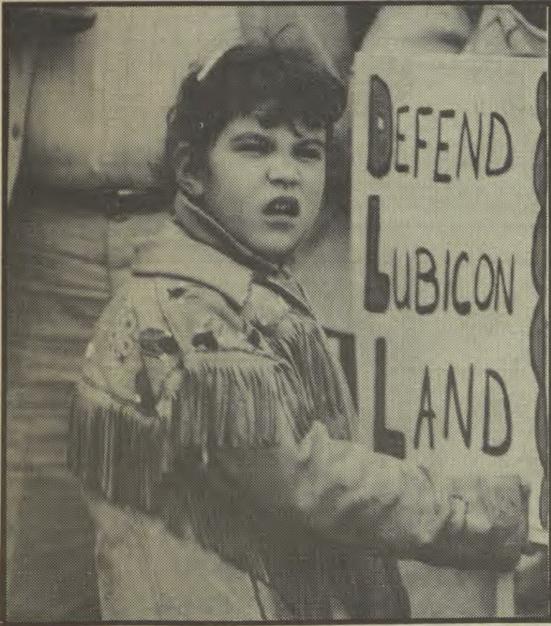
We know who Daishowa's

customers are. But it is not true European Indian support organizations are trying to disrupt the Canadian economy. When we are calling on Daishowa's customers to boycott paper, the production of which means a violation of human rights, we are not doing this to kill a job, but to save a life. And we are serious about it.

Of course, the argument we hear now is 'we are afraid of losing our jobs.' Although this may seem tragic, for the Lubicons the alternative is to lose their lives. You may decide yourself which one weighs heavier.

Oliver Kluge  
Member of Big Mountain  
Munich, Germany

*Editor's Note: Kluge enclosed a document with his letter, which indicated a unanimous resolution was passed in Germany at the 7th European Meeting of North American Indian Support Groups in July demanding Daishowa stay out of traditional Lubicon territory until the band's land claim was resolved. The support groups represented Aboriginal nations and organizations from Austria, Belgium, Canada, Czechoslovakia, France, Germany, Luxembourg, the Netherlands, Norway, Poland, Switzerland, the United Kingdom and the United States.*



A young Lubicon supporter

File Photo

## Government's actions contradict Mulroney's statements

Dear Editor:

As a member of an organization concerned about the human rights of Aboriginal people I have been monitoring the worsening plight of the Lubicon people since 1984. Recently I obtained a copy of a speech given by Prime Minister Brian Mulroney April 24, 1991 to the Asian Development Bank. Along with growing numbers of other Europeans, I am forcibly struck by the significant discrepancy between Mr. Mulroney's verbal support for human rights in speeches to the international community and the Mulroney government's oppression of Aboriginal people in Canada.

In his April 24 speech Mr. Mulroney said "A country's human rights practices are no longer a domestic issue; they have become an external matter of legitimate interest to all peo-

ple. Democracy has become an external matter.

"That means investing more faith in multilateral institutions and ensuring they have the resources they need — legal, human and financial — if they are to become the instruments of order we now say they are. That applies not least to the United Nations, the singular universal instrument of peace and security. If we want that body to work, not just talk, we must equip it to act, ask it to act and expect it to act."

Given the Mulroney government's well documented treatment of the Lubicon people, these statements by Mr. Mulroney raise a number of basic questions.

If "a country's human rights practices are no longer a domestic issue," why did the Canadian government do everything to block the Lubicons from using the UN Human Rights Commit-

tee to adjudicate Lubicon human right complaints against Canada?

Why did the Canadian government argue the human rights of the Lubicons are an "internal" Canadian matter and the Lubicons should not be heard by the human rights committee?

Why did the Canadian government deliberately distort, play down, dismiss and ultimately deny altogether the decision of the human rights committee that Canada was in violation of the International Covenant on Civil and Political Rights in its treatment of the Lubicons?

Why did the Canadian government interfere in the democratic process of the Lubicon Lake Nation by creating an artificial new Indian band (the Woodland Cree) and by manipulating the referendum on the proposed Woodland settlement agreement?

As an Austrian forester I am also very concerned about the related issue of the huge new Daishowa pulp mill in Peace River to which the Alberta government has sold the trees from a huge 29,000 sq. km area, which blankets unceded traditional Lubicon territory.

From what I have seen it's clear the Canadian government has little concern for managing the forest as a renewable resource. How else can one understand construction of a \$500-million, government-subsidized, 1,000 metric tonnes a day, Japanese-owned pulp mill without any kind of adequate environmental impact study?

What kind of economic policy is it to simply sell off natural resources for secondary processing elsewhere. That's not development of the Canadian economy, that's development of the Japanese economy.

Lastly there's a very real question about who owns the land traditionally used and occupied by the Lubicons. Normal practice — legally, politically and

historically — is that resource rights can only be sold when title to the land is clear. In the Lubicon case ownership of the land is at the very least contested. It would only be fair to postpone logging and other resource exploitation activities in the traditional Lubicon area until a mutually satisfactory settlement of Lubicon land rights has been reached between the Lubicons and both levels of government.

These questions, inconsistencies, contradictions and facts pose a very challenge to the international image which Mr.

Mulroney seeks to create. More and more people, not only those at the UN or associated with human rights organizations or those involved with the environmental movement, but average people in Europe are becoming increasingly aware it is not in the area of human rights where Mr. Mulroney is providing international leadership, but in the size of the discrepancy between his international human rights pronouncements and the actions of his government.

Dr. Peter Schwarzbauer  
Vienna, Austria

## Lubicons stripped of their rights

Dear Editor:

The situation of the Lubicon Crees in northern Alberta has been continuously deteriorating during the last 20 years. This clearly is a result of the development activities of national and multinational corporations encouraged by the Alberta government. While these promoters make enormous profits on unceded Aboriginal territory, the rightful owners of the land lose their sources of livelihood, their health and heritage and their sense of identity, cohesion and self-esteem.

It is impossible for a well-documented neutral observer not to notice the Alberta government clearly has no intention to recognize and respect any land rights of the Lubicon Crees, but on the contrary has been using a legal strategy to wipe these people out as a community and thus, legally, strip them of their rights.

The Japanese paper giant Daishowa is now planning to clear-cut a huge area in Lubicon territory. Should they go ahead, this would amount to the final blow to the Lubicon Crees.

We must now let this happen and we want to let the Canadian public know there are people in Luxembourg who are deeply concerned about the Lubicon Crees' situation and who are prepared to do anything in their power to prevent Daishowa from moving into Lubicon territory.

Julie Welter, Board member, Luxembourg branch of Iwerlietwen Society for Threatened Peoples, Luxembourg, The Netherlands

## Daishowa must stay off Lubicon land

Editor's Note:

A copy of this letter, which was sent to Tom Hamaoka, vice-president of Daishowa Canada Company Ltd. in Vancouver, was also sent to Windspeaker.

Dear Mr. Hamaoka:

Survival International is concerned about Daishowa's forest management operations on Lubicon land in Alberta.

As you are aware, the Lubicon people have been waiting many years for a just settlement of their land claim. In the absence of a legal settlement traditional Lubicon territory remains unceded to the Canadian government or the province of Alberta.

By accepting timber rights offered to it by the government of Alberta on land which still belongs to the Lubicon Indians and then by proceeding with timber harvesting on that land — albeit through subcontractors — the Daishowa Corporation has become a party to the dispute between the Lubicon people and the Alberta and Canadian governments.

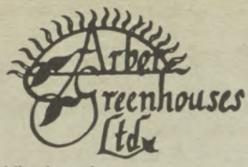
If Daishowa, whether directly or through subcontractors, proceeds with planned clear-cut logging operations on traditional Lubicon lands this fall, irreparable damage will be done to the remains of the traditional Lubicon economy.

We therefore urge you to ensure the Daishowa Corporation complies not merely with Canadian but also with international law and refrains from all operations in Lubicon territory until a just and final settlement has been agreed to between the Lubicon Lake Indian Nation and the federal and provincial governments.

Stephen Corry, Director General  
Survival International, London, England

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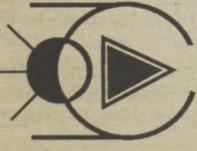
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## Leonard Peltier

## FBI agents killed in climate of terror

*In the Spirit of Crazy Horse*  
by Peter Matthiessen (Viking/  
Penguin, 630 pages, \$35).

*"The U.S. government and its law-enforcement agencies would like to see Peltier dead; not because he is guilty of anything but because he is a symbol of the free spirit of Indian people, a spirit that has been passed on from generation to generation, from grandmother to grandmother, to the yet unborn. This spirit the white man is blind to, because it is inbred; it is the spirit of the soul, it is the spirit of caring and sharing and of being willing to give up your life if necessary."*

*Leonard Peltier's friend Herb Powless/page 490 of In the Spirit of Crazy Horse*

By Dana Wagg  
Windspeaker Staff Writer

This book is not Mississippi Burning. Gene Hackman and Willem Dafoe don't come riding to the rescue of Native Americans. It's more like *The Twilight Zone*, where the FBI are cast as the bad guys.

Admittedly Peter Matthiessen is an AIM sympathizer but he does a superb job of helping us understand what made AIM members and their leaders tick.

He convincingly argues Leonard Peltier was charged and convicted for political reasons and raises many doubts about his guilt.

Given the questions raised it is hard to comprehend why Peltier isn't given a new trial, which more than anything, is what Peltier, who is serving two consecutive life sentences for the murders of FBI agents Jack Coler and Ronald Williams, wants.

If the government's evidence is sound what does it have to fear?

Although Peltier may be guilty of the killings Matthiessen establishes there were a number of other people present at the June 26, 1975 Oglala, South Dakota shootout, who were more likely to have killed the agents. AIM member Joe Killright also died that day in the shootout between the FBI and AIM supporters. The shootout sparked the biggest manhunt in FBI history.

The evening before the shooting a huge thunderstorm gathered over the Black Hills. It swept onto Pine Ridge Reservation with "wild angry winds and lashing rain that caused property damage all over the western part of South Dakota." It seemed to be an omen of the built-up tension and energy to be released the next day near the AIM camp at Oglala.

The AIM members protected traditional Indians who feared for their safety. Many Pine Ridge traditionalists had been beaten by the so-called goon squad, which Matthiessen says had the sup-

port of the FBI, which wanted to pit Indians against Indians. And many had been killed, allegedly by members of the goon squad; the deaths weren't satisfactorily investigated.

Only one spark was needed to set off an explosion.

It was in that climate of terror, which Coler and Williams entered that day in pursuit of a red vehicle, which they followed to Oglala. They apparently believed they may have been following Jimmy Eagle, who was wanted on charges of theft and assault with a deadly weapon.

The AIM supporters believed the search was an excuse to set up a raid on the AIM camp.

Near the camp the shootout broke out. The agents were hit by gunfire and later shot at close range. Matthiessen says it looked as if they had been "executed."

Eagle, Dino Butler and Bob Robideau were later charged in the slayings but charges were stayed against Eagle. Butler and Robideau were acquitted by a Cedar Rapids, Iowa jury, which said they had acted in self-defense. But the FBI had a list of at least 30 suspects including David Sky (the first one arrested), Ted Lame, James War Bonnet, Frank Black Horse, Chris Westerman and Dave Hill.

A lie detector examiner concluded Sky probably participated in the shooting.

Although the FBI considered him a "primary suspect from the outset," charges against Eagle were stayed after the acquittals of Butler and Robideau. Eagle, in fact, bragged about his role in the shooting.

But Matthiessen maintains the FBI targeted Peltier, a well-known AIM fugitive, because they wouldn't get any mileage out of helping convict local Pine Ridge Indians even if they were guilty. Matthiessen says the FBI saw them as small fish, who didn't have the stature Peltier did as an Indian freedom fighter.

Convicting them wouldn't damage the American Indian Movement the way convicting Peltier and throwing away the key would.

Matthiessen makes an airtight argument Peltier should be given a new trial because of dishonest court proceedings at Vancouver, Los Angeles and Fargo. And he convincingly argues the FBI set out to "get" Peltier, whether he was guilty or not.

Asked by Matthiessen why the agents had been finished off Robideau says those who did it "did it out of years of pent-up frustration and rage about not being able to do anything about the hopeless kinds of lives they were leading on this reservation... We were just sick of being pushed around; we didn't care about them agents. They were shooting at us and we shot back."

*"They spoke very loudly when they said their laws were made for everybody; but soon we learned that although they expected us to keep them, they thought nothing of breaking them themselves."*

*Plenty-Coups (Crow)*

Matthiessen says the FBI played down reports of a red pickup, which left the scene after the shooting, tailoring their

evidence in Peltier's case to focus on his red and white van to get a conviction although the red pickup had figured much more prominently.

And Matthiessen suggests the FBI fabricated evidence relating to the murder weapon to nail Peltier. "The ballistics evidence against Leonard Peltier is worthless."

In denying Peltier a new trial in Sept. 1986 judges of the 8th Circuit Court of Appeal stated there had been "fabrication of evidence, withholding of evidence, coercion of witnesses as well as improper conduct by the FBI" at Peltier's trial.

Judge Gerald Heaney, one of three judges who in 1985 turned down Peltier's bid for a re-trial, said later the FBI was "equally responsible" for the deaths of the two FBI agents.

If Peltier acted in the spirit of Crazy Horse, then the FBI acted in the spirit of George Armstrong Custer, who fought Indians over 100 years before.

The FBI may not believe Peltier is guilty of the crimes for which he was convicted, but it does believe he was guilty of playing a major role in encouraging Native American Indians to oppose the treatment they'd received at the hands of the American government.

For that "crime," which they saw as treasonous, they pursued Peltier doggedly. Peltier acted in the spirit of Crazy Horse, the last great symbol of resistance to the white man. To the bitter end when he was murdered Crazy Horse opposed the takeover of Indian lands and the brutal treatment of Indians by white settlers and soldiers.

Other Indians were conquered with Bibles and bullets as the settlers moved westward, mowing down everything they thought stood in the way of progress.

Matthiessen says Peltier was unlucky enough to come before Judge Paul Benson in Fargo, North Dakota in 1977 where he went on trial. Benson absolutely refused to believe the FBI was guilty of using illegal and unethical means to build a case against Peltier.

The scenario painted by Matthiessen describes Peltier being convicted in a kangaroo court by an all-white jury and a racist judge.

Cruel treatment of American Indians by the U.S. government dates back to the settlement of the U.S. Treaties were made and broken at will. The best known example is the Fort Laramie Treaty of 1868, "the only recognition of unconditional defeat

IN THE  
SPIRIT OF  
CRAZY  
HORSE  
PETER  
MATTHIESSEN

signed by the U.S government." But that treaty, which gave the Black Hills to the Sioux was soon broken when gold prospectors pressured the government to open up the land. To this day the Sioux are fighting to get the Black Hills back.

As one Indian leader wryly observed, the government kept only one promise.

"They made us many promises, more than I can remember, and they never kept but one: they promised to take our land and they took it," said Red Cloud.

*"I had not dreamed what American politics really is. It appears they are anxious to pass on their religion, but keep very little of it for themselves."*

*Ohiyasa (Lakota)*

In the spirit of Crazy Horse was re-released this spring after an eight-year legal battle by FBI Special Agent David Price and former South Dakota governor William Janklow to keep it off bookshelves.

It documents the Indian Wars of the 1970s and the struggles faced by American Indians as white pioneers pushed their way across the Western United States.

Matthiessen in a controversial conclusion to the book presents evidence to suggest a mysterious AIM member known as X actually killed the two FBI agents. X said he acted in self-defense.

In an interview with *Wind-*

*speaker* in May Peltier maintained his innocence. But he said he'd rather die in prison than change places with X.

He described X as "a very strong brother. I have a lot of admiration for him. There's no hard feelings. The brother is a warrior. ... I don't like it but I was unfortunate I was the one who had to take the fall."

Robideau told *Windspeaker* he saw X shoot the agents. But said Robideau, national director of the international office of the Leonard Peltier Defence Committee, "We'll never allow Mr. X to turn himself in and exchange places with Leonard Peltier."

Peltier was arrested Feb. 6, 1976 at Smallboy's Camp in Alberta's Rocky Mountains. Arrested along with Peltier, who was on the FBI's Ten Most Wanted List, were Frank Blackhorse and Ronald Janvier. They were held overnight at Hinton and interrogated and brought to Edmonton the next day. From there Peltier was flown to Vancouver. He was extradited to the U.S. in Dec. 1976.

As a footnote Ed Burnstick was Canadian director of AIM at the time of Peltier's arrest. Nelson Small Legs Jr. was AIM's southern Alberta representative. Lawyer Barry Chivers, now a New Democrat MLA in the Alberta legislature, represented Blackhorse.

*Windspeaker*  
is...Native issues

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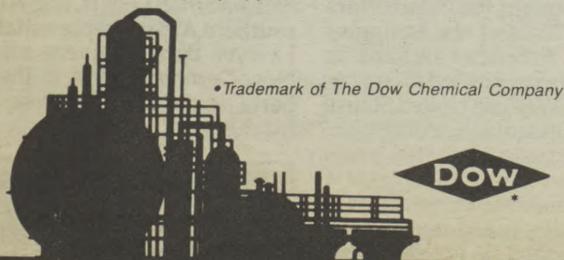
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## Habay

# Traditional values being revived by Dene Tha'

By Molly Chisaakay  
Contributing Writer

HABAY, ALTA.

Habay Games have become an annual event for Dene Tha' communities.

They were initiated in 1986 to revive the history of the area and to celebrate the era of the early days when the Cree, Metis and Dene peoples would gather at Habay after the summer.

Before moving on for the winter they lived at Bistcho Lake, Amber River, Zama Lake, the Fort Vermilion area and most of northern Alberta, said Lorny Metchooyeah.

He said many people visit, set up camps and picnic with relatives and friends during Habay Games.

"Young people today are not as aware of the history of Habay," he said. The games are intended to revive traditional values.

During the games older people get together with the youths to tell stories of the days of trading and the Hudson's Bay Co., he said.

A flood in Habay in the early 60s led to the migration of people from Habay to Assumption and Bushie River, he said.

In those days most Dene Tha' men trapped and hunted as a way of life and families moved around a lot, he said.

Celebrations and giving thanks at tea dances were a major part of the early Habay Games.

The communities came together for fun, games and much laughter after hardships of the seasons, he said.

Now Metchooyeah and many Dene Tha' members come every year to revive the special spirit of the gathering.

And the older generation still comes to visit, to share a meal and laughter and to watch young people racing with canoes.

And many who've moved away come back with their families to enjoy the games and the dancing, he said.

The special events are tea dances. Cree drummers from John D'or Prairie were invited this year for a round dance, said Metchooyeah. He laughs and says "owl dancing was used originally as a way of courting or snagging sweethearts."

Habay Games helps the Dene Tha' appreciate what the gathering must have been like in the early nomadic days, said Metchooyeah.

There are significant historic roots in Habay, which is about eight miles north of Assumption, said Metchooyeah. It was the first Dene community to be built in the 1950s.

Now Habay is just a deserted place with old log cabins to many young people, he said.

"In reviving and recognizing the days of Habay, many Dene Tha' can look back at where they were born," he said.

Families still go there to fish, to hunt for ducks and geese and to camp.

The games' main events usually are canoe racing, log sawing, raft racing and swimming but different events are held from year to year.

Horseshoe throwing and a crib tournament were a part of this year's gathering.

In the early days events including potato sack racing by the elders and horse racing.

Metchooyeah was instrumental in reviving Habay Games, which are now usually held in August.

The festivities went into limbo with the establishment of reserves, he said.

Carla Chisaakay described Habay Games as being "about people coming together having a good time. Mostly these games bring people closer to one another."

"I think Habay Games is fun and uplifting, a very part of our tradition," she said. "I hope we can keep it going."



Molly Chisaakay

Lorny Metchooyeah

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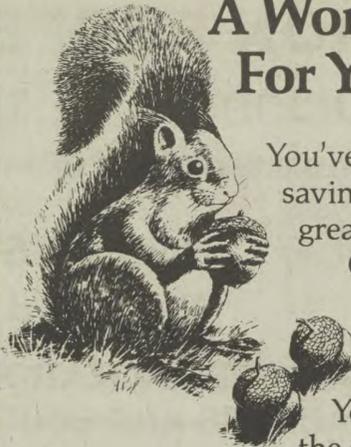
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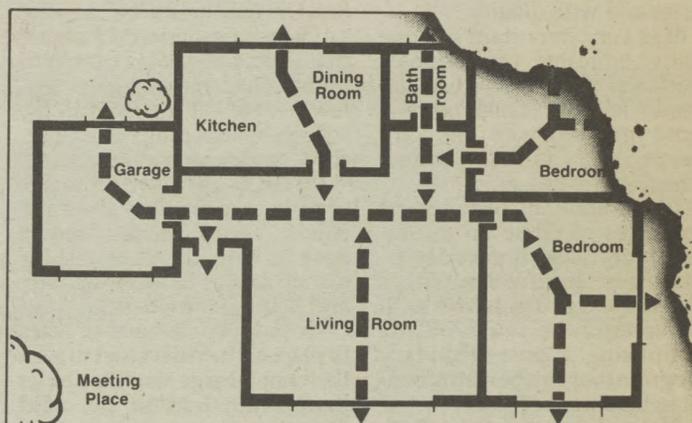


Fire Commissioner's Office

## Home Fire Safety Quiz

- |                                                                                                                                            | YES                      | NO                       |
|--------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------|
| 1. Do you know to smother the flames with a lid if cooking oil catches fire?                                                               | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. Do you warn smokers not to smoke in bed?                                                                                                | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. Do you dispose of cigarette butts and ashes by flushing them down a toilet and not dumping them in wastepaper baskets?                  | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. Are gasoline, propane and other flammable liquids / gases stored safely outside your home?                                              | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. Do you know that flammable liquids are never to be used for lighting fires?                                                             | <input type="checkbox"/> | <input type="checkbox"/> |
| 6. Have you sufficient power outlets to handle all electrical appliances you need without the use of extension cords?                      | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. Do you have a home fire escape plan and have you practised it?                                                                          | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. Do you and your family, including young children, know how to call the fire department in an emergency?                                 | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. Do you keep at least a metre of clear area around space heaters?                                                                        | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. Are children supervised whenever they are in a room with open flames (candles, fireplace)?                                             | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. Do you take care to prevent hot light bulbs from coming in contact with paper, plush toys or clothing, especially in children's rooms? | <input type="checkbox"/> | <input type="checkbox"/> |

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Fire Prevention Week, October 6-12

Fire Commissioner's Office

## Native Leaders



Community leader Pius Didzena

Molly Chisaakay

# Community will go forward by remembering the past

By Molly Chisaakay  
Contributing Writer

ASSUMPTION, ALTA.

Native education is a priority for Pius Didzena of the Assumption Reserve in northern Alberta. "If Native people want to get somewhere, they have to educate themselves," he said. "Nowadays we need educated individuals so the job gets done faster and with quality."

It is very important to have Native-educated professionals working for the band, since that would help the band become more involved with the community, said Didzena, a home/school truant officer.

It is important high school graduates continue on to university or college to get a degree or diploma, since without either it's hard to get a good job with job security, he said. And by completing a post-secondary program they can be instrumental in helping the band.

Native language and culture is an important part of the Dene Tha' heritage and education doesn't mean throwing that away, he said.

"Native people need to understand and appreciate their background and learn to better do things for themselves by learning from others," he said. "Our Native elders have always told us to listen."

"I used to have difficulties accepting my Native background when I was in high school," he said. "I had to go back and earn the respect of my elders, they are always there waiting as advisers. They are good teachers and they have a lot of knowledge."

Many students don't make it, because they don't have the money or parental support, he said.

But it is up to each student, regardless of his age, to make a commitment to learn more. "It's up to them to want to make it in school, to get that education."

And education is ongoing, said Didzena. "I am still learning about many things after I

completed high school.

Local people often tell him they regret having quit school and usually they describe the hardships they experienced in getting and holding jobs.

"It is hard for many Natives who have missed opportunities for better education. Those individuals are good workers but don't get work."

Having worked on and off the reserve "I know the education I have helped a lot," he said.

Didzena is saddened there are many alcohol-related problems in the community and also that few people get involved in the schools by attending workshops, meetings and school functions.

And he's dismayed at the lack of respect sometimes shown to elders. Young people used to have to earn the right to hear elders' stories by working with and helping the elders.

Young people have to learn to respect the elders and to seek their knowledge just as the older generation had to do, said Didzena.

And the older generation has to practise what it preaches, he

said. "It is confusing for young people to listen to someone contradict themselves."

Some older people who try to help young people choose the right path in life contradict their message by getting drunk and abusive, which leads to disrespect, he said.

Meanwhile, he said, the installation of a radio station on the reserve has increased community awareness—people are more informed.

He has noted a turnaround—the courthouse is not as crowded on court days now.

The community is at a crucial time and needs to listen to the old ways to take advantage of the opportunities.

"Only through educating myself and going back to those values I learned to go forward. It was not easy," he smiled.

Every person in the community has an important role, he said. "We need to include our elders in the community events and re-establish the spirit of the old ways by creating the opportunity to learn with and by the community."

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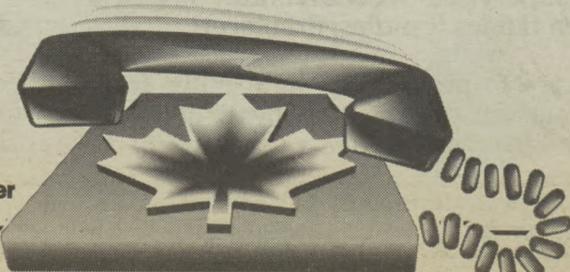
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## Native Leaders

# Aboriginal MP helps to keep issues on the front burner

By Amy Santoro  
Windspeaker Staff Writer

OTTAWA

As a Native woman leader, Ethel Blondin challenges any person to tell her she's not equal to them.

"I'm a competent woman not coming to the political process empty-handed," Blondin, MP for the Western Arctic told *Windspeaker*.

"If you believe you're equal, then you must act like you're equal. I defy anyone to say I'm not equal."

Blondin, 40, said as a Native member of the House of Com-

mons she's helped "bring to light a lot of issues Canadians are not normally used to hearing about, like self-government."

The government must realize Natives have an inherent right to self-government and they deserve to have their languages and culture protected in law, said Blondin.

Blondin said although Prime Minister Brian Mulroney's government has made some progress with Native issues, most times "it seems they take two steps forward only to take three steps back."

The Conservative government doesn't know "how to deal with truth and people who are principled," she claimed. "They haven't made any progress in outdated land-claim issues, housing for Natives and education," the Liberal party MP said in an interview.

Yet the former senior level civil servant is optimistic. "Aboriginals will win their battle for self-determination. 'I'm very optimistic, we can't afford not to be.'"

Like the elders, said Blondin, she's "grateful for each day and lives the best I can each day."

## You and I

By K.L. Stonechild

*Tonight the dream will bring  
Wisdom with an Eagle's wing*

*We will fly into a silver sky  
With freedom lifting us high  
We will kiss the air above  
Mother Earth*

*The woman's breath since  
birth  
With the Four Winds we will  
sift*

*For the power of an Eagle's  
gift  
With Grandmother Moon we  
will light*

*The secrets of Grandfather  
Night  
We will touch and speak to  
the Pines*

*Of how strong they stand  
through time  
We will dance on the mighty  
Sea*

*And ask him how old he  
may be  
We will listen to the foot-  
steps of Fall*

*Standing by the Mountains  
that stay tall  
To the silent Stars we will  
wink*

*And taste the wishes they  
drink  
For the Buffalo we will chant  
a song*

*To bring them home where  
they belong  
from the Willow we will wipe  
the tear*

*Tell it to Mother Earth it re-  
mains dear  
With the Bear we will close  
our eyes*

*And ask his Spirit to lead  
the wise  
Tonight the dream will bring  
Wisdom with an Eagle's  
wing*

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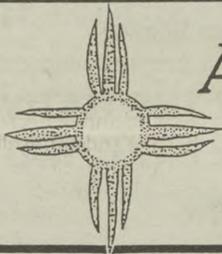
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## Native Leaders

# Education promotes change through learning

By Jenifer Watton  
Contributing Writer

CALGARY

As president of the board at the Plains Indian Cultural Survival School (PICSS) in Calgary, Doreen Spence takes her position as volunteer educator seriously. "I know all my 380 students by name. It's a huge extended family."

In this alternative school, every aspect of the student's lives are cared for, including physical, spiritual, mental and emotional needs. "If someone needs \$30 to buy a bus pass, we look after it."

Working a couple of shifts every second weekend at Holy

Cross Hospital keeps bread on her table and the mortgage paid. Spence says her work on the cardiovascular unit allows her to do the things she wants to do. Materialism and personal accomplishments are not her top priorities. "Who you are and what you do every day is important. It's the little things in life that mean so much."

Spence promotes change through learning. Whites learning Native ways. However, she won't reflect on past changes because they've been so slow.

"As aboriginal people, the government likes to see us dependent, drunk, incarcerated or dead. I'd prefer to look to the future and the predictions of the elders. I consider myself a mission statement from the elders to

future generations. Elders such as Chief Dan George, Black Elk and Chief Seattle envisioned the iron horse, talking wires and the eagle landing on the moon. The future also holds their hope for change, rebirth and regeneration. However, all brothers must get behind Aboriginals more or the memory of the land will be all that's left."

This effective aboriginal leader truly espouses her beliefs. Her long-lasting marriage to the same man, three successful children and three grandchildren are ample evidence. A home that is a haven to foster children, PICSS students, national and international friends, local entertainment reporters and northern chiefs is further proof.

"I wouldn't do many things differently. I'm grateful to go back and learn traditional values and to live in two worlds. I'm thankful to the Creator for the sunrise and the sunset and for my many gifts. My health is always good, my energy level high and my education is reasonably good in the white world. I wake up at six every morning and say, 'Hey Creator, what do I do today?'"

Logical, organized and impatient for change, Spence speculates about the impact on the world if she could clone herself many times over. "A major imprint would be made on Mother Earth."



Doreen Spence

John Langvow

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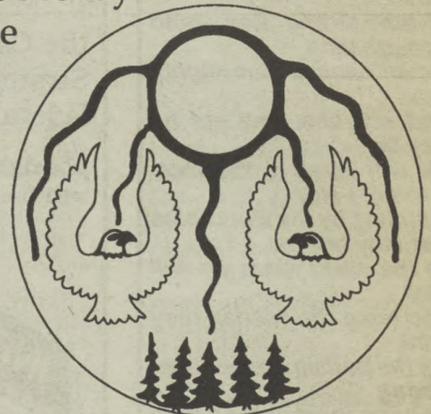
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The first workshop will take place November 15 - 22 at YMCA Camp Elphinstone, 30 minutes by ferry from Vancouver. Registration fees are \$380 per person per workshop. (\$1,520 for the entire series).

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## Native Leaders

# Indian control necessary, says Chief Badger

By Heather Andrews  
Windspeaker Staff Writer

SUCKER CREEK, ALTA.

Chief Jim Badger has been on council at Sucker Creek continuously since 1976. "I grew up with politics. My dad was a band councillor too," he says.

Badger's great-great-grandfather Moostoos signed the original Treaty 8 documents on behalf of the Sucker Creek Indians June 21, 1899.

Badger says the strength of the reserve is its people. "There are six or seven different family clans and together we are trying to improve the economic base of the reserve and build ourselves a good community."

The Sucker Creek Band has just completed a crisis centre for battered women. The band is also working on a beach project, which is expected to attract tourists to the area, just east of High Prairie.

The band council emphasizes the importance of education to its 800 members, who are spread out over the 15,000-square-acre reserve.

"We especially encourage our young people to finish school and go on to further training. This is the generation that is going to make a difference," says

Badger.

He feels youths attending school today won't tolerate what past generations of Cree people at Sucker Creek have. "Today's young people are a serious bunch."

The chief has attended the Southern Alberta Institute of Technology, where he studied administration and journalism. He also studied at Fairview College for three years in the agriculture division.

The second oldest of six, he and his family are still close. "My mom still expects us all home for Sunday dinner," he laughs, and most of the family tries quite happily to attend. He is proud of his mother's participation on the elder's council and of her traditional skills.

"My brothers Charlie and Wayne are great hunters and keep her busy drying meat. As well, she makes bannock, does some beadwork and grows a beautiful garden," he says. The quilts his mother sews are renowned throughout the province and she gets orders for more than she can produce.

Badger attended Indian residential school at Jossard. "All of us who attended residential school have to learn to overcome the feelings of waiting for things to happen. Years of discouragement and punishment when ini-

tiating anything on our own has made us passive," he explains. He feels the people have to try and shed the deprogramming of Indian ways that the schools accomplished.

"We have to quit being afraid of trying," he says.

The chief has seen many

changes in the band administration over the years. "We have gone from one employee to 20 at the band office. And we have initiated some good projects, too," he says. Recent examples include a \$1.7 million waterline intake and a \$112,000 water truck garage.

Goals in the near future include establishing more business on the reserve and expanding tourist attractions. "We have to increase our economic development and it should be done by us. Indian control is absolutely necessary, it just can't be successfully run by government," he says.



Heather Andrews

Chief Jim Badger

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## Manitoba

# DOTC pushes Indian control of Indian development

By Carla Tilden  
Windspeaker Correspondent

LONG PLAIN, MAN.

The Dakota Ojibwa Tribal Council at Long Plain Indian Reserve, Manitoba has a philosophy that can be summed up in one sentence — Indian control of Indian development.

Founded in 1972, DOTC was formally incorporated as a non-profit organization in 1974 with a mandate to provide services to eight Indian bands — four Dakota and four Ojibwa tribes.

With satellite offices in Brandon and Winnipeg and on each member reserve DOTC has assumed control of the majority of Native programs and services once offered by Indian Affairs.

Since its takeover of band services DOTC has developed a number of innovative approaches to meet the needs of its membership.

The council operates 19 services and programs and employs about 150 people. About 85 per cent of the people employed at DOTC are Native.

Program services include: the DOTC Police — established in 1977 — which became Canada's first Native law enforcement agency; Canada's first Native child-care agency (Family Services) and Manitoba's first Native post-secondary training institute at Yellowquill College.

DOTC has more to be proud of.

In 1981 the Dakota Ojibwa Housing Authority was established, which led to the implementation of rental units for Native people at Brandon, Portage la Prairie and Winnipeg.

In 1980 a Native alcohol and drug abuse program was set up to help bands curb alcoholism and drug abuse. And in the same year Anno-Kee-Dag-Wah-A-Chum-Ta, an outreach program, was established to provide an extension of Canada Employment Centre services to the bands.

DOTC's administration is made up of a tribal executive officer, a director of finance and

a support staff. The department oversees all existing programs and services provided by DOTC, but works closely with band directors and chief and council to ensure the organization's mandate is met.

In a move to help Indian bands develop Native-owned businesses, DOTC incorporated the Dakota Ojibwa development group.

Its sole purpose is to help DOTC bands develop their own businesses through an economic development program that works.

The development group was one of two Native organizations in Canada selected to participate in the local economic development assistance program — another plus for DOTC.

DOTC also has an education department which helps Native students acquire proper training. University, vocational colleges and other post-secondary institutions are available to anybody who wants to further their education.

The department provides financial assistance, counselling and information services.

And DOTC does not forget its roots — Native culture.

Cultural services like the Dakota Ojibwa Cultural Education Program are offered to members.

It's designed to promote awareness of Indian culture and to revive and develop traditional

and contemporary cultural skills and knowledge of DOTC tribes.

Manitoba's first Native probation and parole service agency, the Dakota Ojibwa probation service, was another DOTC accomplishment. The agency was set up to provide services to Native clients and to pursue the establishment of a Native justice system.

DOTC is assisted in implementing some of its programs. Technical help and interpretation in areas of government programs, directives, policies, regulations and guidelines is provided by tribal government advisers. Emphasis is placed on assisting and facilitating local government action plans on behalf of DOTC First Nations.

And DOTC is also involved in sports activities.

The DOTC winter tribal days features the largest annual all-Indian hockey tournament and cultural and recreational event in Canada. It's something DOTC is very proud of.

DOTC has made huge steps forward since its implementation in 1972. It's an organization others could very well learn from — both economically and culturally.

Its mandate is to move forward in the 90s and not stop until its philosophy is fulfilled — Indian control of Indian development for a better life for the DOTC Ojibwa and Dakota people of Manitoba.



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## Before the Christian

By Mark Storey

Before the Christian  
This land was a wilderness —  
A broad and awesome,  
Nation of nations,  
Wherein was held,  
A pagan reverence,  
For the wild and  
Precious designs of creation.  
A reverence — superior in  
Conscience — to the much  
Boasted civilization, which  
Gathered to scorn, and  
Condemn its reason.  
A realm of persuasion  
Deemed as ignorant:  
By the grasping hordes, who  
Swooped from the loins of  
Liberty — as vermin —  
Bellicose towards anything,  
that

May have threatened their  
Obsession with avarice.  
A reverence, that was by  
Custom: conservation —  
The first and most patriotic.  
Yet, scorn they the pagan:  
And that which is beautiful,  
Is diminished until extinction.  
(Storey is from Moosonee,  
Ontario)

## Native Achievers

## First snowfall making canoeist nervous

**Editor's note:** Modern day voyageur and Calgarian Stéphane Wuttunee, a 22 year old of Cree descent, left Edmonton June 9 on a four-and-a-half month canoe trip to Quebec City. He's filing regular accounts of his adventure with Windspeaker. This is his fifth segment.

By Stéphane Wuttunee  
Contributing Writer

## SIOUX LOOKOUT, ONT.

Priorities change. What originally began as a commemoration to the voyageurs has transformed itself into a national crusade to save the country's last remaining tracts of wilderness.

The full impact of the environmental problem didn't hit me until I arrived in Atikokan, Ontario Sept. 11. Dead fish, floating bird carcasses, polluted waters and forests encountered ever since Kenora, Ontario, persuaded me something had to be done — now.

I'm back in Sioux Lookout at my father's place and for the past week have been lecturing nonstop in schools. Much of my presentation revolves around the environment, but the students are also immensely interested in hearing details about the trip.

I also encourage a more spiritual way of looking at nature. The reaction from the students is astounding. Their questions and interest never seem to end.

Though I didn't reach Lake Superior — Atikokan is roughly 100 miles west of the great lake — I still consider the trip's portion between Edmonton and the inland sea completed. My goals have changed since a few months ago.

I do want to continue so as soon as I'm finished touring I'll drive my way around the Great Lakes as planned and resume the trip from somewhere on the other side. The first snowfall occurred here only a few days ago and I'll admit it's making me nervous. We'll see.

Cooling weather means zero tolerance for error. I very nearly capsized on the Rainy River while trying to shoot up Long Sault Rapids. I had almost made it until suddenly I realized I was slowly drifting back down — in reverse! The canoe wouldn't turn in the swift waters, so I stood up in the bouncing craft and regained my seat — facing the other direction. With no one left in the rear of the canoe to steer, the ensuing ride reminded me of when I first learned to ride wild horses.

Scary. Luckily, I made it OK. My senses kicked in after the ordeal was over so I just unloaded the canoe and portaged around the obstacle.

From Fort Frances I opted not to take the traditional voyageur route to Atikokan via the Rainy River because of its meandering path. I knew dad had a good friend, Guy Savoie, in the voyageur wilderness program on the north side of Quetico Park — exactly seven miles from Atikokan. From Rainy Lake, I paddled up the Seine, portaged around two dams and found my way into the Tiny Atikokan River which leads into town. I was met shortly after by Lea Savoie and her son, Claude. Nice people.

The Savoie family runs the

wilderness program every spring and summer, bringing large groups of youngsters on week-long trips in the park. They teach them the history of the voyageurs and how to love and care for the environment. Gabriel Lepage, my friend who helped me cross Lake of the Woods three weeks prior to arriving here, works in the program as one of the guides. Seeing him again after our parting in Baudette, Minnesota was great. But that's not all.

I was also officially initiated as a true voyageur.

For reasons I choose not to reveal, let's say I was glad the men told me to change into less formal clothing and not wear any valuables. Pride soared within me that night as I realized I had graduated from being a lowly "mangeur de lard" to a respected "homme du nord". Thank you Savoie family, not only did you make me feel at home, but you let me come inside a tightly-guarded family tradition.

Oak trees that were once dominant aren't anymore. Cedar and pine have become the new keepers of the forest. Not an instant passes without me silently admiring their beauty and the way they live up the woods. Since I've come to consider these shores and forests as my own kin, it pains me to see how badly we treat them.

I don't know how much of a difference a single person can make. If strength lies in numbers, I suppose the odds are against me. Yet hope inside, and others like myself, will never die. In the next few years things will change. Some of us will not sit back and



Stéphane Wuttunee

gradually watch our mother perish from her own children. Our teachings given to children and teens will not use fear of brainwashing tactics, but rather the revealing of truths — many of them Native — that were buried long ago simply because no one wanted to hear them.

From here the trip's pace switches to overdrive. Freeze-up isn't far away. Besides, I really don't feel like installing an ice breaker in front of the canoe. Wouldn't look too traditional.

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**Windspeaker**

## Saskatchewan

# Friendship centre starting to flourish again

By Rocky Woodward  
Windspeaker Staff Writer

NORTH BATTLEFORD, SASK.

A lot of controversy has surrounded North Battleford's Indian and Metis Friendship Centre because its past president and executive director face criminal charges relating to mismanagement of the centre's funds during their term of office.

It's still up to the courts to decide if they're guilty but their alleged criminal actions put the centre's future in jeopardy.

Just last summer the Saskatchewan Gaming Commission pulled the centre's bingo licence, which contributed a large part of the centre's operational money, forcing a layoff of staff.

For a few months the centre's future looked grim. But Aug. 1 the centre's board of directors hired Barbara Hiesler as its executive director.

Her credentials as an excellent administrator and her business background prompted the centre's board to bring her in.

The hotel owner's first act as the centre's new director was to initiate a public relations campaign using the media.

"We want to improve the centre's public image and we're doing it through advertisements and media publicity," smiled the administrator.

"Many of the centre's members are worried and angry because of what happened. We're trying to assure them the centre's role in the community will function as it's supposed to," Hiesler added.

Hiesler said the centre was facing a financial crisis, but it's not in a deficit.

"We're funded by federal money and presently they are quite happy with the recent activities here. Also, we have re-applied for a bingo program. I'm confident we will get it back," she said.

Hiesler says a strong executive board is the main reason the centre is starting to flourish again.

"They have a great mandate to turn the centre around and it's happening because of their hard work," she said.

The two-storey centre is huge. It has a 400-seat bingo hall, a large gymnasium, ample second-storey office space and a large administration area.

Hiesler is seeing it is put to good use.

"We could use the rent money the space brings in," she laughed.

Hiesler said the centre has just struck a deal with the Gabriel Dumont Institute which applied for 2,000 square feet of space for a Native studies and applied research program.

"And we've rented space for a pre-employment program and an office for home care and special needs. We're coming around," she said.

Hiesler's attitude towards the growth of the centre is positive. Since coming on board activities at the centre have widened.

"The air cadets held a dance here. We held a summer camp for the youth during the summer months that was successful and all the surrounding Indian reserves just recently participated in a volleyball tournament," she said.

Her plans as executive director aren't long-term.

"My intent is to train Native people to eventually take over the running of operations here. It's the way it should be," she said.

And what about soup and bannock for weary travellers?

"It's on the agenda," Hiesler smiled.



Secretary Adrianna Alderman (sitting) and Executive Director Barbara Hiesler are busy with full friendship centre agenda

Rocky Woodward

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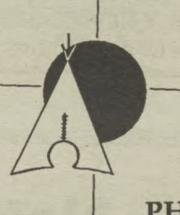
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For further information, please contact:



The Co-ordinator, NNAPN  
College of Nursing  
University of Saskatchewan  
Saskatoon, SK S7N 0W0  
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## CO-ORDINATOR

The National Native Access Program to Nursing is seeking an individual to assume the duties of Co-ordinator. The program operates on grant funding from Medical Services Branch, and the current contract runs until March 31, 1992.

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We seek an individual with prior program management experience. Familiarity with Native education and health issues is essential. A degree in nursing is desirable, but other relevant education and experience will be considered. Applicants of Native ancestry are encouraged to apply.

Please reply by October 15, 1991, to:

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## Saskatchewan

# Gabriel Dumont operated a ferryboat in Saskatchewan

Howdy! I had a great trip in late September to Saskatchewan. I crossed the border at Lloydminster and the first thing I did was exchange Alberta rain for sunny Prairie weather.

Now watch. I'll have a bunch of nasty phone calls from disgruntled Albertans telling me to "go live there if ya all like it so much, ya rabbit chewing, ugly dog lovin' varmint!"

But I do love Saskatchewan. Sometimes I let my war pony called Dodge take over (cruise control), close my eyes and just drift over them wide, open plains — honest!

So how ya doing, Mary Johnson?

I met Mary at the Saskatoon Indian and Metis Friendship Centre. Mary is the city of Saskatoon's Native district programmer. Her story about 'kids on the street' is a story I just love writing about. Straight from the heart.

Mary is helping kids on the street by nurturing them back to a better lifestyle than the one they're living. You can read all about it in our next issue.

Just the same, I admire people like Mary. Reason? Because caring people like Mary are hard to find.

And the beat goes on...What do you call a brunette between two blondes? An interpreter.

**LITTLE PINE:** Don't you think Glenda Ironchild and her three-year-old daughter, Allysa Ironchild, are just the sweetest couple you've ever seen?

Border Crossing thinks they are the sunshine and the warm September wind of a Saskatchewan autumn day.

The two lovely ladies were jingle dancing at a welcoming powwow for students arriving at the University of Saskatoon just recently.

And thank you for posing in all your traditional splendor for **Border Crossing**.

**GABRIEL CROSSING:** is near Batoche. But did you know famous leader and general of the Metis, **Gabriel Dumont**, operated a ferry at the river crossing between 1870-1880?

He did and it's such a peaceful spot. I suggest if you're ever in the area be sure to stop there. The area is so serene if you listen real closely, you can almost hear Gabriel shouting above the noises of horses and wagons as he guides them onto the ferry. **NORTH BATTLEFORD:** These two young ladies from Saskatchewan were trying to show Miss Canada Leslie McLaren how to rap dance at a Feather of Hope AIDS conference held at The Battlefords.

McLaren didn't need any prodding and **Border Crossing** didn't need prodding. He just watched and watched and watched...

I used 16 rolls of film on Leslie and one roll on Saskatchewan. Just kidding.

**PRINCE ALBERT:** Congratulations to the manager of the Prince Albert Indian and Metis Friendship Centre's slow-pitch Eagles, **George Sayese**, and the Eagles who finished their season with 14 wins and eight losses.

The Eagles made it to sixth place in the standings with their last game, which was a losing cause to the "mighty Hawkeyes," said Sayese.



Rocky Woodward

Glenda Ironchild and her three-year-old daughter, Allysa Ironchild

"We had a wonderful time and a big thank you to the Hawkeyes sports group for providing us with some excellent opposition," Sayese added.

Also, a big hello to **Brenda Sayese** over at the friendship centre.

Brenda is back at the centre as the referral/program director.

**BORDER CROSSING:** Autumn is in the air and that means

Halloween and Christmas will soon be here.

Remember, **Border Crossing** has room for any upcoming events you may want the readers to know about. Drop us a line or send us a letter and tell us what's happening in your community. No one will know about it unless you communicate — and that's why we're here.

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## BORDER CROSSING by Rocky Woodward



Hockey Woodward on the road



Rocky Woodward

Miss Canada gets a lesson in rap dancing

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# Saskatchewan

## Powwow welcomes University of Saskatoon students

By Rocky Woodward  
Windspeaker Staff Writer

SASKATOON, SASK.

It was the neighborly thing to do when powwow dancers and drummers from various Saskatchewan reserves gathered on the University of Saskatoon campus to welcome new and old Native students with a powwow Sept. 11.

In true Native fashion, traditional dancers and singers from Poundmaker, Red Pheasant, Onion Lake and Beardy's Reserves performed splendidly on campus for both non-Natives and Native students alike.

"We welcome new and old students and offer a Native cultural experience to non-Native students. Join with us," commented Poundmaker's Tyrone Tootosis.

Tootoosis is the coordinator of the Great Plains Dance Troupe that represents nine tribes in Saskatchewan. Many of the troupe dancers were on campus for the special occasion.

The students' welcome week was put on by the university's Indigenous Students Council.

Tipis were erected for viewing on the campus grounds and over 70 dancers and singers, dressed in colorful traditional costumes, performed for the large crowd of students.



Students join in a round dance as they return to university

Rocky Woodward

In one instance, a blanket dance was held to raise funds for the students council and later

that afternoon everyone was asked to join in a round dance. Native and non-Native stu-

dents joined hands together in a large circle in what can only be described as the perfect welcome

for students, who travelled long distances to attend university classes.

### Strength

By Wanda John

When the time comes to face you again, I hope I'll be ready Not to fall in your arms, Not to cry a tear, Not to hold a grudge. Just pass by, Say a greeting, Smile, And go on with my life...

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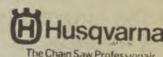
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## Saskatchewan

## Centre's caretaker has his hand in everything

By Rocky Woodward  
Windspeaker Staff Writer

NORTH BATTLEFORD, SASK.

Frank Roy is a maintenance man — that is he the caretaker of the Indian and Metis friendship centre here at North Battleford so if something needs fixing, floors need cleaning or a desk needs moving — just call for Frank.

Sounds easy enough, but when you're caretaker of a bingo hall that can hold 400 people, a gymnasium half the size of a football field, countless offices, a laundry room and hallways that don't end, it's a full-time job.

Frank says he doesn't mind, "or I wouldn't be here," the father of two children replies. Trouble is, Frank has another position to fill. He's also the centre's acting recreation director.

The centre staff includes three people: an administrator, a secretary and Frank.

Between fixing a faucet leak or tightening down the basketball net, Frank is busy scheduling activities at the centre for its members and the youth.

"At the end of August we held a volleyball tournament. We had 16 teams from various reserves attend. I could have had 30 teams but I only had one day to put the tourney together," boasts Frank, as he loads his pickup truck for another run to

the local garbage dump.

Frank's busy and he admits it. He says if he had a choice between caretaker or rec director, "I'd probably choose main-

tenance.

"It's a good job, tough at times, but I like the work. And I'm sure when the time comes to hire a recreation director the cen-

tre's administration will choose a reliable person," he smiles.

Reliable Frank smiles a lot. He says he doesn't mind the extra pressure that sees him co-

ordinating youth activities, helping with elders' suppers and worrying about a lack of floor hockey equipment or upcoming recreation events the small staff at the centre is planning. Smiling a lot probably helps.

But a new dawn is approaching. The centre's new administrator, Barbara Hiesler, is beginning to turn the centre around after a troubled summer.

The centre lost its bingo licence and staff were laid off after the centre's president and executive director were charged with criminal offences relating to their management of the centre.

Since then it's been an uphill climb for the centre's board of directors and staff. "But things are improving," said Hiesler.

Frank says some people in the Native communities are still very angry.

"It will take us a while to win their trust back. But they're starting to come around," he says.

Working two jobs with a positive attitude is Frank's way of showing people at the centre are sincere about giving its members a centre full of activities and programs they can benefit from.

It's what the board of directors want, it's what the administration wants — and it's what Frank wants.

"We're here for the Native community. People are what the centre is all about," smiles Frank.

Volleyball anyone? Frank will serve.



Frank Roy

Rocky Woodward

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# Peaceful use of nuclear power a gift

It is a felicitous coincidence that just when it is becoming clear that some of humankind's technologies are seriously threatening the terrestrial environment, the recently developed peaceful use of atomic energy is available to mitigate the threat. It is, however, a striking anomaly that so many of those so expressly concerned about the environment are trying so hard to ignore the nuclear technology which can help.

Similar anomalies have appeared regularly through the course of human history when beneficial discoveries have been subjected to the disparagement of well-meaning, but ill-advised, obstructionism. Such illustrious names as Galileo, Pasteur and Newton are three of the many whose contributions encountered stiff resistance and severe ridicule.

Bearing a remarkable parallel to the experience of nuclear technology today is the story of Edward Jenner, who is recognized today as the father of immunology and whose smallpox vaccination discovery led to the eradication from the planet of that dreaded disease which plagued humanity for so many centuries. Yet in his own day, and for years after his death, Jenner fell under

merciless attack in which both the work and the man were vilified. The calumny was spread through the popular press of the day by writers and cartoonists who characterized Jenner as an idiotic dreamer and depicted vaccination as an immoral practice producing grotesque animal transformations in humans. The naysayers were known as anti-vaccinists.

A demoralized Jenner lamented to a friend in 1799 that although it was a frightful enemy of mankind he was working against, he found himself "beset on all sides with snarling fellows, and so ignorant withal that they know no more of the disease they write about than the animals which generate it...It is impossible for me, single-handed, to combat all my adversaries."

The spectre threatening the earth's environment today also is a frightful enemy of mankind. Much of the accumulation of manmade gases precipitating the acidic and warming trend problems originates in the methods society uses to obtain energy. Extracting energy from the atom, however, creates none of these hazards. Neither harmful oxides nor carbon dioxide, respectively the culprits in acid rain and the

greenhouse effect, are introduced into our atmosphere from nuclear generating stations. In addition to this expediently valuable asset, peaceful nuclear technology also offers hope in the fight against several other frightful enemies of mankind through the medical applications of the isotopes produced in the process. From Cobalt 60 alone, the lives of many millions of patients have been extended through the use of about 1,500 cancer treatment machines placed around the world by the Canadian nuclear industry.

Nuclear power can help us. Its environmental cleanliness is being ignored, or mentioned only in whispers because, just as in Jenner's time, large segments of the public have been persuaded the technology is unsafe and unnatural. Yet nuclear energy is not something unnatural. It is not an abomination of nature, any more than is energy from coal, oil, sun, water or wind. Fission is as much an integral part of nature as are rain and sunshine. Man has learned how to initiate fission and to extract energy from it, just as homo erectus did with fire half a million years ago.

As in the Jenner story, however, fear is playing a key role in the atomic energy story. As was

vaccination, nuclear technology has been branded contrary to the will of God and ridicule heaped upon it. As were the Jennerians, the people in the nuclear power industry have been vilified as untrustworthy profiteers and even warmongers. Cartoonists and writers in the popular press of our day have attributed to nuclear power the most absurdly grotesque plant and animal aberrations ranging from glowing fish to giant dandelions.

Many government studies into nuclear technology have been carried out. Each has pronounced the technology safe but, even after these pronouncements, the calls for entire abolition persist, the same calls Jenner heard after his work also was pronounced safe following government study. As did the Jennerians, we, too, plead that our technology not be judged harshly because of a small number of early failures among the high number of successes.

Jenner lamented that fears surrounding vaccination were not well founded and this, too, is the case concerning nuclear power. Zero risk exists only in fantasy and generating electricity is real, not fantasy. Each source for society's needed electricity poses risk. There is no question, however,

the atom is the least risky of the major sources of our commercial electricity production. It is the most environmentally forgiving by far of all the major options. The findings of the World Commission of Environment and Development, commonly known as the Brundtland Report, clearly set out many of the environmental and health hazards of non-nuclear electrical generating methods.

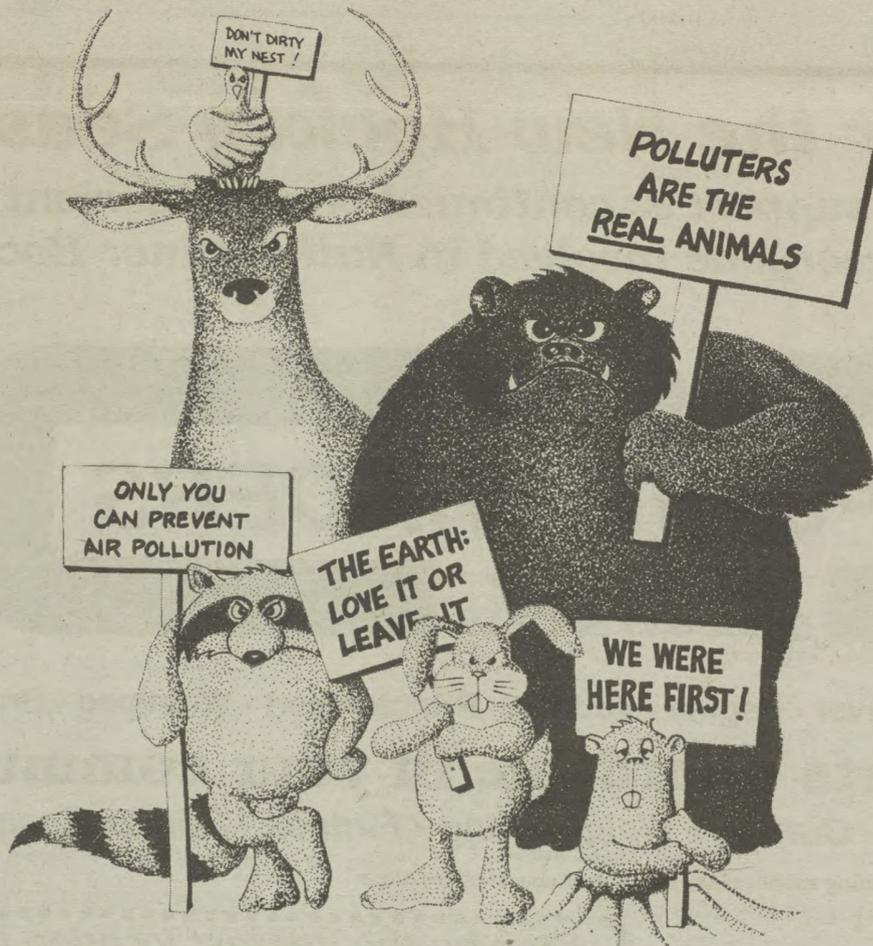
Such nuclear power issues raised over the years as economics, safety or the perceived link with nuclear weapons repeatedly have been examined and the technology has emerged in a favorable light each time. This also will be the case with the issue currently so prominent — disposal of the so-called waste. Among scientists and engineers in related disciplines, disposal of nuclear waste is not considered a technical difficulty.

Although all technological discoveries cannot be considered useful advances in a peaceful world, almost every new discovery which eventually proved beneficial seems to have had its detractors initially. Frequently the resistance was born in fear stemming from a lack of fundamental knowledge, or perhaps fear that the pace of new technology was too fast, that new ideas were being adopted with insufficient research into all possible impacts. That has sometimes been the case, occasionally with tragic consequences. Thalidomide is an example.

On the other hand, although penicillin in many cases was lethal, would the millions saved if society has held back? Nothing produces all pluses, there are always minuses. As already stated, it is not possible in any endeavor to reach zero risk. To be alive is to be at risk and, therefore, absolute safety is an illusion. Sound judgement can be reached only by exercising risk perspective. Few of humankind's steps could have been taken if all uncertainties had first to be removed.

The bottom line is the human lifespan constantly is lengthening. Life expectancy in Ontario 100 years ago was 36 years. Today it is about double that. Society must be doing something correctly. Every minus cannot be cited as evidence of moving too quickly. Every vehicular accident is not the result of a technology left faulty by insufficient research. More often it is the result of irresponsibility pushing the technology beyond its intended use. Chernobyl was such a case. Engineering design should forgive failure, both human and mechanical. The design at Three Mile Island did. The design at Chernobyl did not and the Russians learned a painful lesson with wide-reaching impact. In Canada the lesson came relatively painlessly in 1952 at a Chalk River research reactor. This lesson learned is one of the reasons the CANDU power reactor is a most forgiving design.

That the peaceful use of nuclear technology is available to society is a gift horse on its own merits. That it is available at a time of such environmental threat is providential. One should never, to extend St. Jerome's adage, look providence in the mouth. The smallpox eradication announcement was made by the World Health Organization on May 8, 1980, almost 200 years after Jenner realized it was possible. Today's environmental threat does not allow a similar time span.



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