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# Wind speaker

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North America's No. 1 Native Weekly Newspaper

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## Feds agree to clean up Sarcee reserve

### Deal ends three-month blockade

By Jeff Morrow  
Windspeaker Staff Writer

CALGARY, ALTA.

A land-use dispute between the federal government and the Sarcee Indian band on the southern Alberta reserve near Calgary has ended.

Windspeaker has learned that the Department of National Defence and band officials have reached a tentative agreement to clean up parts of the reserve that have been used for military exercises for over 70 years.

Band members blockaded reserve roads connected to the nearby DND base in June, drawing national media attention, and forced the department to the negotiating table.

A tentative agreement requiring the government to clean up the land, which houses unexploded ammunition, has been agreed to, confirmed Sarcee chief Roy Whitney. The agreement is expected to be finalized within four weeks.

The 70-year-old dispute over land use and military cleanup could be reconciled in a couple of months, and Whitney believes it could mean the DND is finally recognizing Indian rights.

"We've agreed to what has been provided to us," said Whitney last week.

"They've agreed to do a 100 per cent clearance of



Chief Whitney

the land for the safety of our future generations," said Whitney.

The band had also demanded that the DND live up to a 1985 land-use agreement to pay for leased land.

According to Whitney, that land will be "decontaminated," and all payments will be made to the Sarcee, including back leasing costs, legal fees and costs for band equipment that was used to clean up the area.

He could not give a total of costs expected from

the agreement but said it would be "significant." Whitney said more than 1,500 hectares of land will be cleaned by the DND.

The agreement was the product of a special committee set up after the Sarcee Indians denied CFB troops access to their reserve and is expected to be signed by Defence Minister Bill McKnight and Indian Affairs Minister Pierre Cadieux.

Whitney sees it as a positive step for other Indian bands whose rights have been infringed by the Canadian military.

He said band members have found unexploded and spent ammunition shells on more than a few occasions, and parents and elders were worried for the safety of the reserve children.

The war of attrition between the Department of National Defence (DND) and the Sarcee Indians in Calgary appears to be waning, said Whitney.

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## Europeans back Native tourist site at Athabasca

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

The vision for success that started as a drawing on a cocktail napkin six years ago has now been etched in stone, says Native neophyte businessman Leo Jacobs.

Jacobs has finalized a deal with European investors for the construction of a \$50 million international tourist resort in northern Alberta.

And the long-awaited announcement couldn't have come at a more fitting time.

Jacobs made the surprise statement during a banquet presentation at the 1989 Indian Economic Development Conference at the Edmonton Inn.

After offering a toast to the meeting's guest speaker, Native businessman Billy Diamond, Jacobs told the 1000 people in attendance that his dream of building a Native cultural centre on the banks

of the Athabasca River will become reality.

Jacobs, president of Blackstar Development Corp. of Edmonton, noted

Con't page 2



Bert Crowfoot, Windspeaker

Peigan elder Joe Crowshoe led the parade to open the Indian economic development conference last week at the Edmonton Inn. Accompanying Crowshoe is Chief Clifford Freeman of Driftpile Reserve. The three-day conference attracted leading politicians, chiefs and Natives.

## Sawridge band signs self-gov't deal

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

The northern Alberta Sawridge Indian band has signed a self-government agreement with the federal government that will give its people control over their own affairs and provide a base for other Native bands wanting self-government.

Chief Walter Twinn and Indian Affairs Minister Pierre Cadieux put the self-government initiative into writing Sept.

Con't page 2



Jeff Morrow, Windspeaker

A smiling Indian Affairs Minister Pierre Cadieux and Chief Walter Twinn

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## Provincial News

# Artist wins battle against mall owners

## Indian mannequins removed from Yukon 'shooting gallery'

By Dana Wagg and Gary Gee  
Windspeaker Staff Writers

EDMONTON

Triple Five Corporation has removed two Indian mannequins from a shooting gallery at its Eaton Centre mall following a formal complaint to the Alberta Human Rights Commission.

Alberta Human Rights Commission officers launched an investigation into the game after prominent local artist Jane Ash Poitras filed an official complaint, calling the game "racist and condescending."

The game, dubbed the 'Yukon Shooting Gallery' featured a domestic scene with a life-size Indian couple sitting on a front porch surrounded by pets and animals.

For 50 cents a pop, customers can use six .22 air rifles and shoot at animals and objects around a backyard like pop cans, a snake, a skunk, a dog and a pig.

The Native couple, while not targets, sat in the centre of the objects. A buffalo skull, above their heads used in many sacred Indian ceremonies, lights up when hit.

The gallery is located at the east end of the mall on

the lower level between a record store and a shoe store.

The mannequins were removed on Sept. 27, five days after the complaint by the artist.

Triple Five issued a news release Sept. 27 regretting the use of the game, saying that the company did not have any input into how the game was designed.

"It was an off-the-shelf item in which we had no design input. Had we been aware that the display would offend, we would have altered the scene or purchased a different

**"We're saying to society and adults it's OK to shoot people. It's OK to shoot Indians. It's trivializing Indians and exploiting them for monetary gain." — Jane Ash Poitras**

scene.

"We sincerely regret the game offended and upset members of the Native community," said Selma Linzer, Triple Five's vice-president of shopping centre operations, in the prepared statement.

"It has never been our intention to perpetuate a negative stereotype. We appreciate the efforts of

those in the Native community, the press and others who have sensitized us to this concern," she said.

Poitras, a Cree Indian from Fort Chipewyan, said she doesn't buy Triple Five's explanation. "They're saying they're blind, stupid and dumb and don't have minds of their own. It's a cop-out. They should make a public apology."

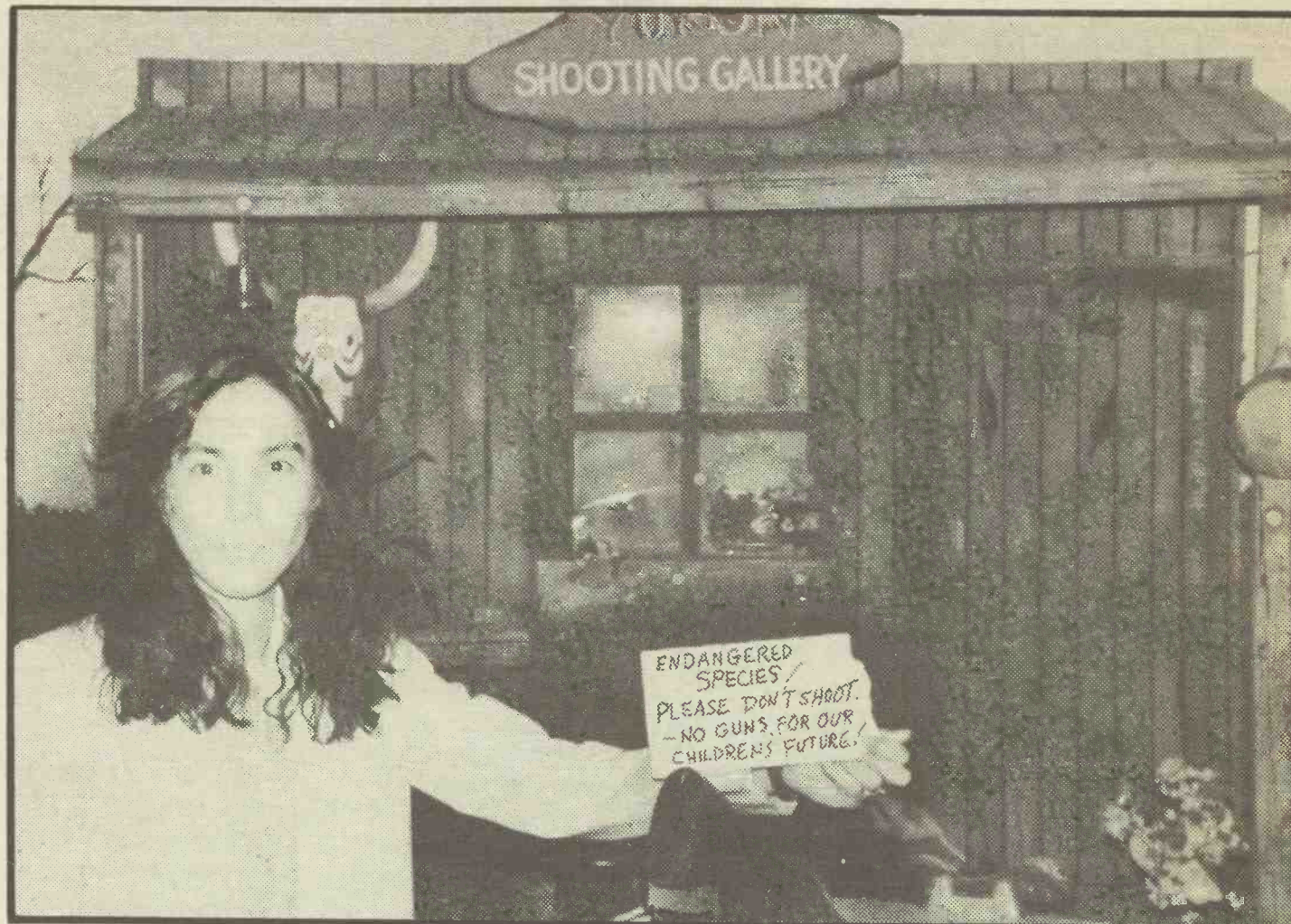
The mother of two said she couldn't believe her eyes when confronted with the game while looking for a toy store for her three-year old son.

The shooting at the gallery frightened her son Joshua, who asked: "Mommy, why are they shooting at us?"

"What are you supposed to tell your kid?" she asked. "This display validates Indians as lesser human beings. It's the most racist you can get. It's horrific."

"We're saying to society and adults it's OK to shoot people and animals. It's OK to shoot Indians. It's trivializing Indian culture and exploiting them for monetary gain," said Poitras angrily.

While she's pleased the mannequins were removed, Poitras called it a "band-aid solution" and insists the whole game be dismantled because it pro-



Gary Gee, Windspeaker

Artist Jane Ash Poitras holds up a sign to protest the continued use of the 'Yukon Shooting Gallery'

motes violence.

"It promotes violence," she said. "Malls are for shopping not to do target practise."

She says Native people are still offended that a buffalo skull, often used for sacred Indian ceremonies, remains in the display.

John Fletcher, manager of the 1990 North American Indigenous Games called for a boycott of the downtown mall and West Edmonton Mall until the game was removed.

Fil Fraser, chairman of the Alberta Human Rights Commission, called the

display "insensitive."

"There remains in our society a great deal of insensitivity about things like this. People put up things or get involved in displays and comments and they just don't think about them. They don't have much sensitivity to how other people might view them. I think that's the case here," he said.

Poitras says it's amazing how realistic the display was with the mannequins.

She's happy that some action came from her complaint and hoped that other Native people can

see that if they speak out against racism, there may be someone willing to listen.

"There is real humanitarianism left in the world," noted Poitras.

It's the second time in less than a month the treatment of Natives at Edmonton's Eaton Centre has come under fire.

IAA official Percy Potts has launched a suit against mall owner Triple Five after he was handcuffed and wrestled to the ground Aug. 29 after trying to use an elevator reserved for hotel patrons.

## DND clean up Sarcee land

From front page

ney. A "gravel wall" blockading a bridge to the CFB base was cleared of rock and gravel Sept. 25 after band officials agreed to the tentative deal.

More than 300 band members and spectators turned out July 1 to witness the reserve's heavy equipment operators dump tons of gravel across the bridge located on the southwest sector of the Sarcee reserve, west of Glenmore Trail.

Whitney said the DND is realizing it must consult with Indian people if military operations are going to affect Native lifestyles and culture.

"This has worked out very well. I see it as a positive step for our people," he said.

"This new agreement is a transition we're going through of working on a relationship between the people of our nation and the defence department of Canada,"



Minister Bill McKnight

he said.

He believes the Innu in Labrador, who are struggling in opposition to the development of a NATO airbase over their hunting grounds, will stand a better chance of being heard by the DND if the relationship between the government and Native people is strengthened.

He said the signing of the cleanup agreement will coincide with a Sarcee powwow to be announced later.

Department of National Defence officials could not be reached for comment.

## Sawridge signs self-gov't deal

From front page

26, signing the deal in Edmonton.

The agreement-in-principle will leave the decision-making process up to the band's administration and enable it to control its own, police force, health services and school boards.

"I believe this will be looked at by other bands as a model," said Cadieux during the signing at the Indian Affairs office in Canada Place.

The Sawridge Indian band, located in Slave Lake 248 north of Edmonton, was the second Alberta band to reach a similar agreement and the fourth in Canada.

Last May, the Alexander Indian band near Morinville was given \$350,000 by the federal government to conduct a study to determine if its members want total control of their affairs.

Because the Sawridge band has a strong economy already, Cadieux said its chances of success are greater than most bands.

"We are in (similar) negotiations throughout the country. (But)

this isn't something I sign everyday. You have to have a good economic base. It's a process that will be picked up," he said.

Twinn said his people have been waiting a long time to be able to call their own shots.

"We want to be answerable to our own people," he said.

"This type of an agreement will give us the elements to work with."

The agreement has been under negotiations since July 1988.

The band, which has just under 100 members, controls substantial wealth from oil and gas revenue.

Cadieux pointed out that the agreement reached with the Sawridge band could give incentive to Prime Minister Brian Mulroney to call a First Ministers conference in an effort to define the meaning of self-government and how it could change the Indian Act.

He said past meetings in 1985 and 1987 ended in failure because Canada's premiers were unable to define the term.

## Europeans back Native tourist site at Athabasca

From front page

his own success story could be offered as a shining example of Native entrepreneurs reaching their potential.

During negotiations with a European banking consortium "we gained an understanding of what Native culture is, and that it must be maintained authentic and true to who we are, regardless of Indian, Inuit or Metis," he said.

Jacobs would not reveal specifics of the deal but said he will soon be holding a press conference after inviting the chief of Alberta to attend.

The three-phased project, scheduled to be completed by 1998, will be focused entirely on Native heritage.

The facility will include a convention centre, golf course and a 232-room hotel when the project is finished.

Jacobs, 35, said he had no previous business experience before coming up with the plan six years ago over a drink with friends at a local pub.

Diamond, former chief of the James Bay Cree in Quebec, lauded Jacobs for pursuing his dream to make his vision a reality and said he is breaking ground for Native businessmen across Canada.

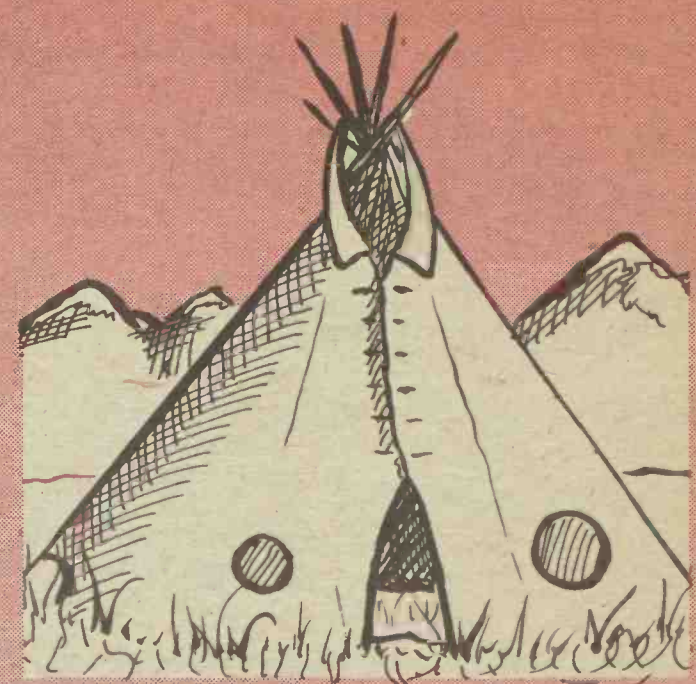
"He's broken the market in Europe where I've been unable too. It shows that the world is interested in Native people in Canada," he said.

Diamond, founder of Air Creebec airlines, has gained world acclaim for his business ventures in Canada and Asia.



1989

# Indian Economic Development Conference



## Indian communities at a crossroads over future

By Gary Gee  
Windspeaker Staff Writer

EDMONTON

Indian economic development.

That was the phrase echoed over and over at the first major conference in ten years to address the economic issues facing Indian communities today.

Unlike the last major conference organized by the Indian Association of Alberta in 1979 which focused on how Indian communities could strive to forge partnerships with each other, this conference was broader in scope from the start.

The conference theme was dubbed "Realizing Our Potential."

But its message was directed to more than an Indian audience.

Organizers brought together a diverse group of people from Indian leaders, government officials to heads of major corporations to discuss the viability of developing Indian economies to their fullest potential for the 1990s.

And the interest was there.

More than 500 people turned out for the three-day conference from Sept.



The powwow ceremony signalled the start of the conference for participants.

Bert Crowfoot, Windspeaker

26 to 28, triple what organizers expected. Although the turnout created some logistical problems, it has set the pace for future conferences of its type.

It was a working conference on Indian economic development and for many participants it was a chance to network and to address the issue that faced the 1979 conference — how do Indian communities find a common vision to explore their economic potential to its greatest advantage?

As conference chairman George Callious em-

phasized — addressing the question of unity within Indian communities is part of "realizing our potential."

"We overlook our potential within ourselves, within our communities within our young people and our leaders," he said, in leading off the conference.

"We also sometimes take for granted the potential we have in working together," said Calliou.

Perhaps Percy Potts, a vice-president of the Indian Association of Alberta said it best: "We have to take

advantage of whatever is here to make our lives better."

The conference addressed important issues facing Indian communities today, particularly how to build an entrepreneurial model that will help communities to become viable and economically self-sufficient.

But in doing so, participants were asked to face the important question of what Indian communities are willing to sacrifice in order to achieve that aim.

The environmental

impact of industrial development on Indian communities in the 1990s is a dominating concern with the growth of major industrial development in the province.

At the conference, it was an issue which clearly polarized developers who see the potential for Indian economic growth and Indian leaders who see permanent harm done to the living environments of their communities from overdevelopment.

The experiences of other Native communities in

Canada validate that fear, according to many who came to the conference.

The conference's aims were lofty but while its difficult to evaluate whether participants were able to get what they wanted — it was self-evident that Indian economic development means that more and more, Indian people want control over their own lives.

To get that control, however, participants repeatedly made it clear to each other that in the 1990s, Indian communities must compete with the non-Native community in order to be successful.

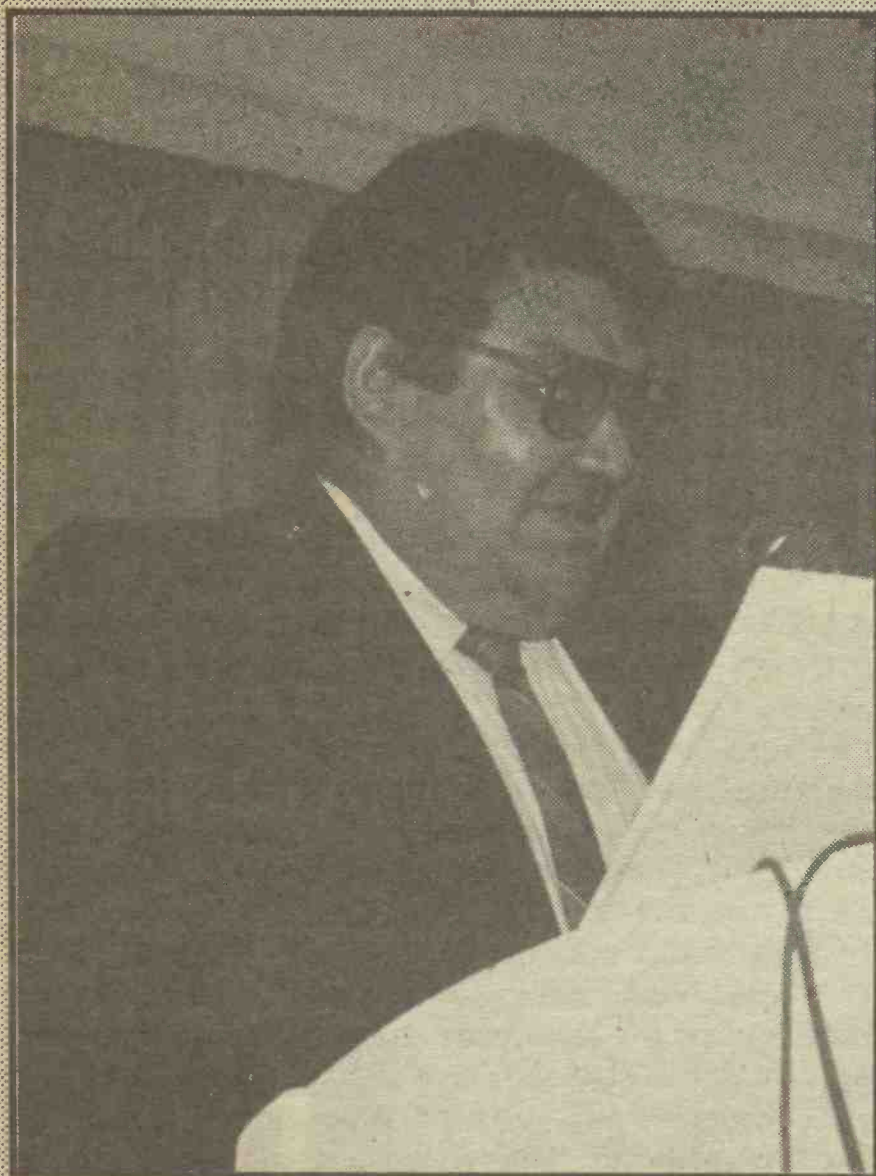
And as they were told by one successful entrepreneur, who was Indian himself, learning the rules of the game in the world of business is the first step to a sophisticated approach in developing an economic strategy.

For many people at the conference, Indian economic development was clearly not just a "buzzword" or concept.

It's no longer a dream. But to make it a reality, as conference participants concede, will take time.

And more conferences like this one.

## Native entrepreneurs must be shrewd — Diamond



Jeff Morrow, Windspeaker

Billy Diamond stresses a point to his audience

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

Native businessmen should be as shrewd and ambitious as their white counterparts, says former James Bay Cree chief Billy Diamond.

After all, says Diamond — "we have access to the same resources as they do."

Diamond, whose business and political dealings have brought him national and international recognition, told delegates at the Indian Economic Development Conference that the entrepreneurial spirit among Native communities is alive and well.

It just needs to break away from government control to flourish, he said.

"We have to use our strengths to our advantage,"

he told a capacity crowd during a banquet presentation at the Edmonton Inn Sept. 27.

Diamond's keynote speech drew praise and criticism from Native leaders and Canadian politicians. He is renowned for his shrewd business tactics and philosophy.

During the third day of the conference, he didn't let his audience down.

Diamond said Native people have to rise above their "petty jealousies" and refuse to accept limitations placed on them by government agencies.

He scoffed at government policies that inhibit Native people from reaching their potential as business people and said the James Bay Cree have learned to use government resources to their advantage.

Diamond said Native people should never become reliant on government assistance to get by and should use their business acumen to compete with Canadian entrepreneurs.

"The fact of the matter is that huge bureaucracies have been set up to insure its clients (Native people) remain captive, underdeveloped and under government control," he said.

"But the development of Native business will have to take place despite the government."

Diamond said his airline — Air Creebec — which services northern Quebec and northern Ontario, would have never have gotten off the ground if he didn't use his ambitions to make waves in the Canadian business community.

Now, Diamond said, he

has financial interests in Asia and West Germany.

"Native people should realize they have no limitations in business."

As chief of the James Bay Cree from 1970 to 1976, Diamond gained national acclaim when he negotiated the country's first comprehensive land-claim settlement.

He has also been involved in the Canadian constitutional talks and has sat on United Nations subcommittees on Aboriginal affairs.

He is also a founding member of the Grand Council of the Crees and served as its chief from 1974 to 1984.

Diamond has since mastered the commercial markets and non-profit industry.



## 1989 Indian Economic Development Conference

# Cardinal, developers clash over forestry impact

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

History proves that industrialization in Canada has negative social impacts on Native communities, says Harold Cardinal, executive director of the Aboriginal Resource Development Group.

That's why Native people have every right to be wary of promises made by big businesses bearing gifts of economic growth and employment opportunities, declared Cardinal during a panel discussion Sept. 27 at the 1989 conference on Indian economic development held at the Edmonton Inn.

Proposed forestry development slated for northern Alberta could jeopardize the future of Native people the same way oil sands projects did in the late 1970s, he warned.

Cardinal, a former president of the Indian Association of Alberta, told the more than 300 people during a forum on forestry that Canadian industrialization has had a detrimental effect on Native people.

He said that the corporate sector and general public have never been able recognize that Native concerns must be dealt with first before the land and its natural resources are used for development.

"Whenever there has been major development, there has been a major impact on the lifestyle and the ability of Native people to make a living," he said.

"And unfortunately for us, the experience from one end of the country to the other, has been consistently negative."

Cardinal was part of an eight-member panel that included Native leaders and representatives from two development companies proposing pulp mills in northern Alberta.

Representatives from Daishowa Canada Ltd. and Alberta Pacific Forest Industries Ltd., were on hand to tell

conference delegates of the economic benefits of pulp mill development for Native people in northern Alberta.

Cardinal and other Native leaders on the panel weren't convinced.

During his presentation, he noted that past developers have ignored the rights of Native people and have failed to recognize that they are part of the land.

He credited current pulp-mill planners with making an attempt to hear Native concerns, but questioned their sincerity.

"Almost the first reaction they have when they come face to face with Native reality wherever they go (with their development ideas) in this country is to view those Native people from those lands as squatters, outsiders or a nuisance that has to be somehow neutralized," he said.

Cardinal said similar developments, including the Fort McMurray oils sands project have always resulted in widespread social problems for Native people.

He said suicides, alcohol abuse and other social problems tend to escalate within the Native communities after a mega-project is in place.

"Whether it's hydro-power, forestry, mining or pipeline developments, the result has been consistently disastrous," he said.

He said the situation looks grim for Native people who rely heavily on their treaty rights to hunt, trap and fish "because almost every section of land that was available for Indian people to exercise their treaty rights will be committed to one (development) company or another."

The spokesman for Alberta Pacific said new forestry development will spark more economic growth in northern Alberta than the Native communities have ever experienced.

Milton Howe told delegates that Alberta Pacific hopes to boost the Alberta and Canadian economies by \$460 million through salaries and taxation over the next 20 years with its massive project.

He said over 2,400 jobs will be created in that time



JEFF MORROW, WINDSPEAKER

Former Indian Association president Harold Cardinal

frame and all construction and logging will be contracted to private companies. He noted that Native businesses will be given first consideration.

The \$1.3 billion project, thought to be the largest in the world, will boast state-of-the-art technology in reducing water and air pollution.

Other panel members included Daishowa spokesman Stuart Dornbierer, Treaty 8 Chiefs environment spokesman Charles Beaver and Jerome Morin, chairman of the Treaty Indians Environment Secretariat Jerome Morin.

## MP urges Indians to unite to achieve goals

By Josie Auger  
Windspeaker Staff Writer

EDMONTON

Alberta's Indians will make real dreams happen when they join forces, set

goals, and place a priority on education and business says Wetaskiwin MP Willie Littlechild.

"We have to set goals and examples. The Japanese decided to be number one in the world by

setting goals in decades.

"They decided they were going to be number one in the world in the 1950s in textiles and they were.

"They decided they were going to be number

one in the world in the 1960s in steel and they were.

"They decided to be number one in the 1970s in automobiles but they missed by one year. In the 1980s they decided to be number one in the world in computers and electronics.

"As we sit here today in 1989 I think we will agree they were awful close," he said, to over 300 delegates at the 1989 Working Conference on Economic Development.

Combine the land base of Alberta's Indian reserves with its peoples and an "education and a decision to take risks and no one can tell us how high is up," he said.

The world is changing quickly and new pressures face future Indian leaders, but opportunities are also on the horizon for Native people to grab, he said.

"By the year 2000 there will be a whole new set of pressures on our leadership because of the pending age shift," he observed.

While in Canadian society there's increasing numbers of senior citizens, the reverse is happening on many reserves, said Littlechild.

"We have a very large percentage of our population as young people. I see a tremendous opportunity here, especially when I hear 71 per cent of the Alberta Native community is unemployed," he added optimistically on the first day of the conference.



Westaskiwin MLA Willie Littlechild

## Trade fair shows businesses growing

By Josie Auger  
Windspeaker Staff Writer

EDMONTON

Twenty-two businesses put their wares on display at the 1989 Working Conference on Indian Economic Development in the Edmonton Inn from Sept. 26 to 28.

The tradeshow information booths demonstrated the growth of Native businesses, according to conference co-ordinator Don Logan. "What we're trying to do is compare it to ten years ago when a conference of this nature took place then and what has occurred now. Is Indian business development actually occurring? The overwhelming answer is yes!" said Logan.

Logan attributed two reasons for the tremendous amount of Native business growth. "There are a lot more businesses coming forward, that are willing to receive the profile and a lot more Indian people are getting into business, whether individually, as a band or development corporations," he said.

"One can say today, you can see more visible individual businesses and also regional development corporations that did not exist ten years ago," said George Calliou the conference chairman.

Blackstar Development Corporation which is building a \$50 million international tourist resort on the north shore of the Athabasca river near the town is one of the companies that has set up shop.

Francis Erasmus, a representative of the company says the trade show helped them to make the public more aware of what the company does and who they were.

The resort will have a Native theme to it. Non-Native businesses were also taking advantage of the opportunities

Karen Good, account manager for Royal Trust, said the financial institution is interested in establishing business contacts with Native communities.



## 1989 Indian Economic Development Conference

### Cadieux pledges to pursue diversifying Native economies

By Jeanne Lepine  
Windspeaker Staff Writer

EDMONTON

Native people have been instrumental in creating a strong Native economy in Canada and the federal government will help in that effort, says Indian Affairs Minister Pierre Cadieux.

Cadieux, also minister responsible for northern affairs, made his remarks during a luncheon address Sept. 26 at this year's Working Conference on Indian Economic Development held at the Edmonton Inn.

In his speech, Cadieux said the development of the Native economy in Canada has come a long way in recent years.

"There are more Native businesses today than ever before, and there is more confidence on the part of Native enterprises," he said.

"For the past five years the government of Canada has made developing a strong and diversified Native economy a priority. It has become my personal priority, and I pledge to pursue it vigorously," Cadieux said.

"Enhancing economic

development not only restores pride and independence it creates a better quality of life in Native communities. It means meaningful and lasting employment in enterprises that are locally-owned and operated. It means taking control of your destiny," he said.

Cadieux acknowledged that many Native communities with a strong economic base are on the path to self-government.

"Because economic development and self-government cannot prosper without the other the DIAND are in the process of giving control of the economic development initiatives and program delivery to the Native people," he said, adding that the department of Indian Affairs will assist Native people to deliver their own economic development programs.

Cadieux said the Canadian Aboriginal Economic Development strategy announced on June 12 is a long-term commitment to aboriginal economic development.

Under that program, Indian Affairs will ad-

minister \$475 million to help Native communities gain access to training, jobs, and commercial opportunities. Its aim is to support community economic development services and to encourage access to natural resource development.

Royalty revenues from the production of oil and gas on reserve lands have generated \$2 billion in the past 10 years and with the potential in mineral resources and forestry, the department plans to assist Native communities to negotiate access to resources, said Cadieux.

The department will also assist in captivating developers to invest in community-owned resources.

Cadieux encouraged Native communities not to restrict their outlook to the resource sector saying there are many prospects for Native Economic Development in other sectors of the economy as well.

"The development of Native cultural attractions has great potential such as the Blackfoot Mounds and the Head-Smashed-In Buffalo Jump," he said.



BERT CROWFOOT, WINDSPEAKER

Peigan elder Joe Crowshoe performs an Indian ritual to open the 1989 conference on Indian development.

## Water management a key to Blood economy

### Band waited eight years for irrigation project

By Josie Auger  
Windspeaker Staff Writer

EDMONTON

Blood Chief Roy Fox says his tribe has had a long, tough battle to get an on-reserve irrigation project underway, but it will pay off.

"Water and land have been a sacred trust to our people since time began. The creator has given these resources to us and we are responsible to ensure we look after them and use them to the best advantage. In modern times we may have lost sight of that sacred relationship," he said in an address at the Indian economic development conference held in Edmonton last week.

"We have been shown in recent years how important water is and that if we don't look after the land we have been given, severe wind damage can occur," he said.

While water is valued by everyone not all are as fortunate as the Blood tribe, he said. "We are indeed in an enviable position."

Agriculture is a cultural tradition of the Blood tribe, said Fox, and the band is willing to use its land resources for the benefit of its members.

"Throughout this century the Blood tribe has made a significant contribution to the development of irrigation in Alberta," says the Treaty 7 Chief.

"As a result of the Blood tribe's longstanding cooperation and contribution to irrigation in Alberta and Canada, over a half a million acres of land can now be irrigated with water flowing from the Waterton and St. Mary's system," he said.

Fox said the band contributed 7,500 acres of the land so the 500,000-acre project could go ahead.

He complained that the federal, provincial and band governments sometimes get too involved in specific details, losing sight of their goals.

Fox noted the Blood irrigation project took 11 years of work to get off the ground, dating back to Nov. 1978 when the band

presented briefs to the Environmental Council of Alberta on water management of the Oldman River basin.

The council urged the federal and provincial governments to support on-reserve irrigation development so the Bloods

could improve agricultural production and economic conditions on the reserve. But the governments were slow to respond.

It wasn't until two years later that the tribal council met with provincial cabinet ministers, leading to

the formation of a committee of federal, provincial and Blood tribe officials.

The committee studied whether it would be feasible to develop a large-scale irrigation project in the northeastern portion of the reserve.

Although it completed a report in 1983, which concluded the project was

feasible, it wasn't until 1986 that further discussions took place.

In 1986 after the Bloods had waited eight years, the federal minister of Indian and Northern affairs gave the project the green light.

But obstacles still had to be cleared at the provincial level. In Aug. 1987 the Alberta government indicated it was ready to negotiate. Technical, financial and legal sub-committees worked on the final recommendations for almost two years before an agreement was signed in February.

"The project would provide the opportunity for tribe members to remain on the reserve without undergoing the intended cultural disruptions resulting from off-

reserve migrations," Fox said.

### Feds support long-term development

By Jeanne Lepine  
Windspeaker Staff Writer

EDMONTON

The federal government has committed itself to long-term support for aboriginal and economic development, says the administrator for the Canadian Aboriginal Economic Development Strategy.

Tony Reynolds, administrator for the program, told 300 delegates at the 1989 Working Conference on Indian Economic Development that an allocation of \$874 million for the first five years is the first time a long-term commitment has been included in the federal government's

budget.

"The federal government realizes the relationship between economic and political success of self-government structures. The federal government believes that a strong and vibrant Aboriginal business sector is an essential aspect in achieving self-reliance," said Reynolds in explaining the rationale behind the commitment.

The CAEDS replaces the Native Economic Development program that ended March 31 of this year. The goals of the strategy is in supporting aboriginal efforts in creating and expanding commercial enterprises.

The program will provide a comprehensive

service to aboriginal businesses from the early stages of developing a business plan until the business is established. After that, they perform the role of a consultant.

One of the strategy components is community planning and developing businesses by accessing the resources which are operated largely by the department of Indian Affairs.

A well-defined proposal and 33 percent equity is necessary to access monies from programs. For those that can't afford the 33 percent, it was suggested they pursue a smaller project and earn the equity.

More  
conference  
coverage  
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# Windspeaker

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## Viewpoint

### Ignorance no excuse for breaking the law

It was bound to happen. Someone was going to invent it. A shooting gallery with Native people as the targets. In 1989, that is an acceptable form of recreation for some people in Edmonton.

Prior to Sept. 27, anyone who walked into Eaton Centre concourse level would have been hard-pressed not to notice the 'Yukon Shooting Gallery'.

For two quarters, one could aim an air rifle at targets in front of two almost life-like Indian mannequins and light up a buffalo skull on top of their heads.

Of course, for most people, it was just a game. And the game didn't allow them to shoot at the Indian couple. Just shoot around them, next to them, at their pets and possessions. But not at them. So it was obviously harmless. And not racist.

That harmless game turned pretty serious last week when the Alberta Human Rights Commission read the riot act to the owners of that game — Triple Five Corporation — ordering them to take down the offensive display under a section of the human rights code, which prohibits public displays that are racist in nature.

Triple Five acted five days after the complaint was made. Its official line before the edict from the commission was that they did not think the game was offensive.

On Wednesday, Sept. 27 after a visit from human rights officers, the company changed its tune taking down the two Indian mannequins.

It issued a statement that it sincerely regretted that the game offended members of the Native community and are now "sensitized" to the issue. It also denied responsibility for designing the game and claimed it would have purchased another had it realized such a game would be offensive to Native people. And it had never been the intention of the company to perpetuate a negative stereotype.

It may not have been a deliberate attempt. But the damage has been done.

Native people were demeaned by that blatant, racist depiction of Indian people. Not only did the display basically tell people in a nutshell — "It's OK to pull the trigger, they're just Indian," the fact that it was even considered to put an Indian couple, or anyone for that matter, in the middle of a firing range is a downright disgusting example of bigotry.

Ignorance is no excuse for irresponsibility or breaking the law.

That, in a nutshell, is the nub of the problem when it comes to racism. If people have to be told what is racist or not, it's a sad reflection about the kind of society we live in.

The ones on the other side of the fence can always raise their hands and plead ignorance when it comes to understanding or recognizing an act of racism.

It's understandable. They don't feel it. It's the victims who do.

And for many Native people in this city, that feeling comes on a frequent basis whether it's finding a job, or renting a place, or walking by an arcade game where people are more or less shooting at Indians.

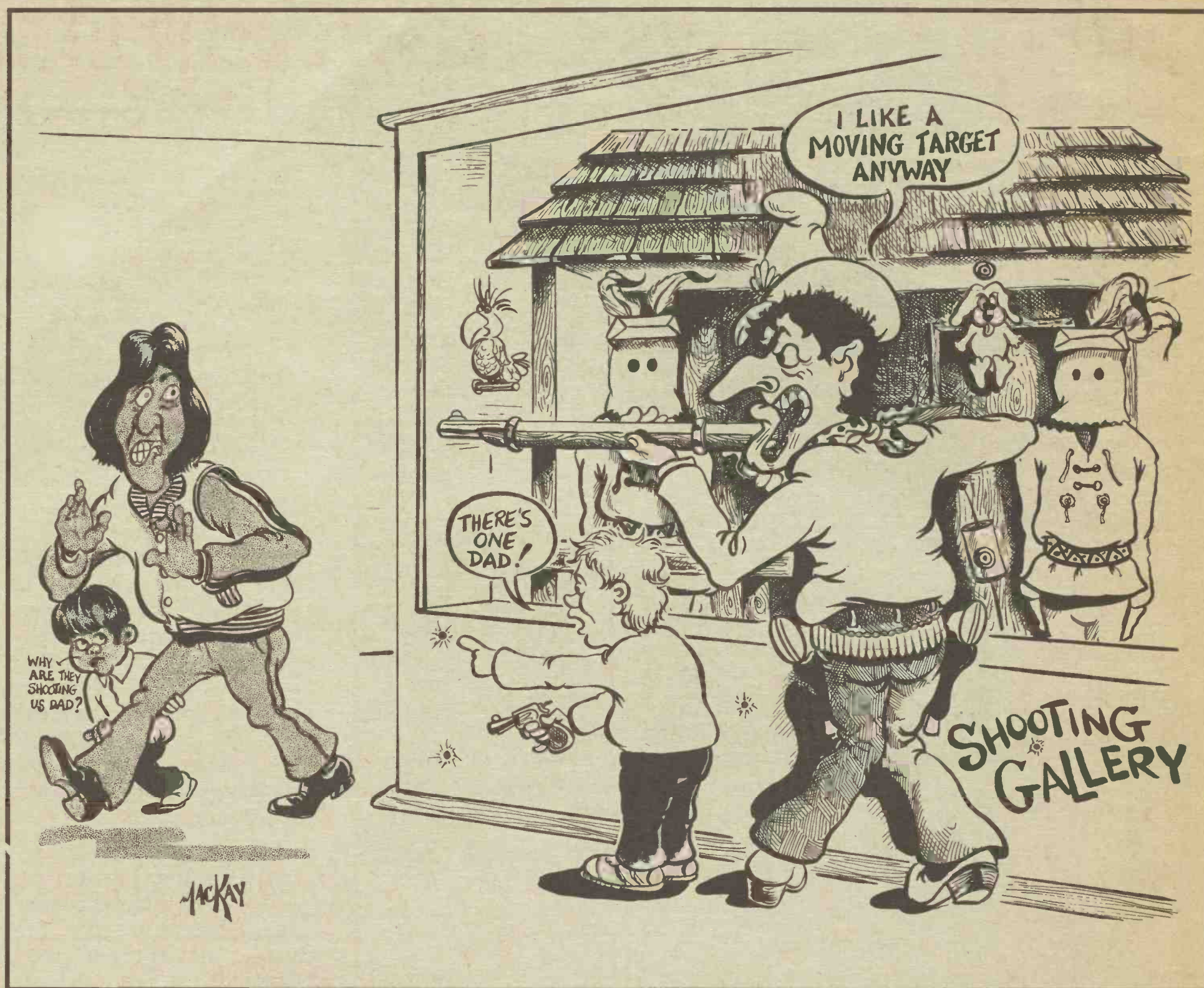
But it's funny how something so obviously racist can go unnoticed until someone has the courage to stand up and say: "No. This is where I draw the line."

It took a young Indian woman who complained to the commission to get some action, after her three-year-old son asked: "Why are they shooting at us?"

At the very least, who should be answering that question are the people responsible for creating that anxiety in that child's mind.

Native people deserve an apology over this incident. But then that would have to come from someone who was enlightened and sensitized to this issue.

## Editorial Page



### Our world is the greatest spiritual teacher

Tansi, ahnee and hello.

There was once a man who sought healing. This young man looked back on the actions of his life with great sadness and with great shame.

He was a warrior. Despite the honors that had been heaped upon him by his people the young warrior felt great dissatisfaction.

Somehow he sensed that there was more. Something inside him told him that there were other roads for him to travel.

One day the young warrior took some tobacco and went to see the spiritual leader of his band. He told the old one of his troubled spirit. He told of his dissatisfaction and of his desire to experience more than simply the life of a warrior.

The old one smiled. There is much more to being a warrior than guarding the lives of the people he told the young man. A true warrior not only needs to know how to fight he said, but he also must learn to endure.

The old one talked. He told the young man of the sweetgrass way. He told him of the meaning behind the three braids in the sweetgrass braid — faith, honesty and kindness. He talked of the difficulty encountered by those who chose to walk in a spiritual manner.

He told the young man that the true spirit of the warrior comes from walking the sweetgrass way.

And so the young warrior left the old one's lodge and set to work. He went from lodge to lodge in his village and gave away all of his possessions. To his



#### TOUCHING THE CIRCLE

By Richard Wagamese

best friend he gave his bow and his arrows. To his mother he gave his blankets. Everyone in the village received something from the young warrior.

In his lodge the young warrior surrounded himself with the objects of prayer. He hung his eagle feather in the middle of the lodge. He piled his sweetgrass and sage beside his fire. His rattle and hand drum sat at his feet. He began to pray.

He prayed and he prayed and he prayed. The people began to worry. Over the next few months, the young man rarely left his lodge except to perform his necessary duties.

During the day, the lodge was filled with sweetgrass smoke and the soft murmurings of prayer. At night the rattle and drum echoed all around the village and the young man's singing filled the air.

Then came the day when he emerged. The people all watched with fascination as the young man erected a sweat lodge by the river.

Day after day the young warrior sat in the sweat lodge with the sounds of more praying and singing.

Then came the day when the young warrior returned to the lodge of his spiritual leader. He

told the old one of his praying and singing. He told him of his sweat lodge. He told the old one that despite all of this he didn't feel much different.

The old one smiled. Looking kindly at the young man he told him of a very wise and very old healer who had much wisdom. The old healer lived in a lodge very far away. If the young man made this journey and told this old one about his desires and his efforts the old healer would give him an answer.

The very next day the young man set out on foot to seek the old healer. For days and days he marched across country. He climbed cliffs, waded rivers and crept through swamps. He slept without fire.

Finally he spied the Old One's lodge atop a high cliff. Despite his tiredness from his journey the young man began to climb the steep cliff. Higher and higher he went. The higher he went the more tired he became. Only the desire to find the answer to his spiritual search kept him going.

As he crawled over the edge he came face to face with the wise old man. With gasping breath he told him of his journey. He told him of his praying

and his singing. He told him of his sweat lodge and of his incredible journey.

The old one smiled. He listened patiently as the young man described the effort he had been making and detailed all of his sacrifices.

When the young warrior finally finished the old healer looked at him and smiled. He touched him gently on the shoulder and nodded. I do have the answer for you he told the young seeker.

The young man was excited. Finally he would hear the answer to his desire to live a truly spiritual life. Finally he could become a true warrior. He looked at the old one and waited.

The old one sat for a moment and then said very quietly to the young man, the answer to your search is as simple as this. Lighten up!

Lighten up. For those of us who have left behind lifestyles we take no pride in and begun seeking the answers in the sweetgrass way the story of the young warrior probably sounds familiar. We're so determined to live this new way that we go to incredible lengths. We make incredible sacrifices. We try too hard.

We get so involved in living this new way that we forget to live with the world around us. We forget that the world itself is the greatest spiritual teacher. We put great pressure on ourselves. The secret, as the old one says, is as simple as this. Lighten up. Lighten up and live. Lighten up and learn. Lighten up and grow.

Until next week, Meegwetch.







## Community News

## Native Studies class offered at friendship centre

Hi!

Did you ever wake up in the morning and take a good look at yourself in the mirror and then realize that this morning in particular, the bird of youth passed you by?

I was ugly! So instead of doing anything about it, I said to myself, why not? And that's the way I went to the academy.

When I arrived, unshaven, hair messed up and all over the place with torn blue jeans, would you believe that no one even bothered to notice?

Now I know why. Most of the students at the academy are in their early twenties and now I looked just like them!

Still, who would have thought, a cute little boy (I was a cute little boy. Ask my mother) from the isolated shores of Anzac Lake, could have looked so ugly in only one morning!

Yes, the bird of age must have crapped on my face while I lay peacefully sleeping, oblivious to all ugliness in the world, only to wake up looking like a run-over porcupine.

**EDMONTON:** For all you leg shakers who always wanted to dance but never knew how, here is your chance. Starting on October 4, the Canadian Native Friendship Centre will begin teaching the art of powwow dancing.

The coordinator for the powwow dancing lessons is CNFC worker Dylan Thomas, but can he cook?

Just kidding my people.

It's just that I miss the sounds, the laughter and atmosphere of the old CNFC. Remember?

Anyway, Dylan says they are not quite sure where the dance lessons will be held but "we will definitely begin on Oct. 4," Dylan stressed.

One other thing that Dylan and the gang are planning at the CNFC is a NATIVE STUDIES CLASS.

Dylan says he has taught Native Studies at such well-known educational facilities as the Gabriel Dumont Institute and the University of Saskatchewan.

He mentions the level that will be taught at the CNFC will be basically the same as at the University of Alberta.

Dylan will be teaching the political and social aspects of Canadian Indians, Native and white relations, past, present and future and will incorporate videos, guest speakers and lectures into the program.

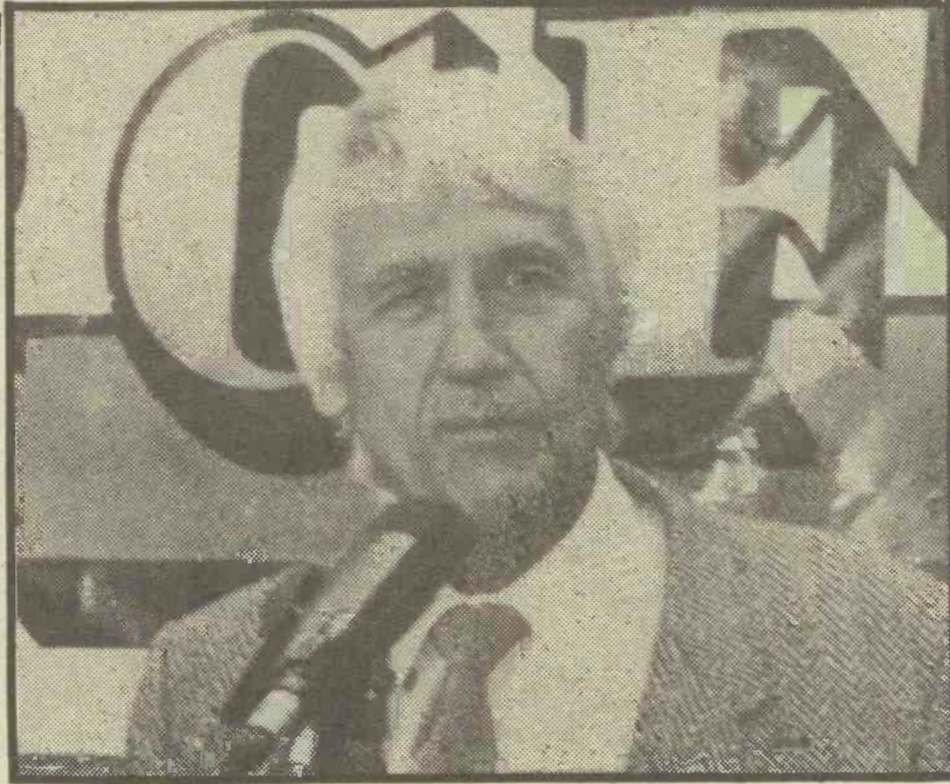
If you are interested, the program will begin on Oct. 3 and will run until June, 1990.

For more information regarding the powwow dancing and Native studies program, you can contact Dylan



## Droppin' In

By Rocky Woodward



Stan Shank

Thomas at 452-7811.

**SADDLE LAKE:** A feast! And you know what that means, food!

But no, I'm not invited. Sad day in my life.

A feast will be held to honor the PARENTS OF THE YEAR. In conjunction with the feast, a WAR VETERANS MEMORIAL will also take place at the school gymnasium, beginning at 5 p.m.

For anyone needing any more information please call Randy or Fred at 786-3829

**PRINCE ALBERT:** On October 29, an all-day powwow will be held at the Saskatchewan Penitentiary and I HAVE BEEN INVITED!

The powwow's purpose is to honor and celebrate Native culture within the institution.

President Wayne Bellegarde, Vice-President Donald Morin and Program Director Joe Bigsnake of the NA-

TIVE AWARENESS GROUP, I thank you for the invitation, but I am afraid I have to decline your generous offer.

First of all, near Oct. 29, I will be faced with exams at the Broadcasting Academy that I attend. Secondly, as a lowly freelancer for WINDSPEAKER, where would I get the funds for my travel? And thirdly, how would I look four ugly dogs in the face to tell them, "Uglies. You're on your own!"

It's a sad day in my life.

I would, however, like to tell everyone in the Native Awareness Group, that if there was a way that I could attend, I could not find anything better that I would like to do than visit my Native brothers behind the walls.

In the spirit of Crazy Horse, have a great powwow, and thanks again for the offer.

**DROPPIN' IN:** Recognize the guy in the picture? Everybody should, it's none other than STAN the MAN!

Recently at the Open House here on Sept. 22 at Windspeaker, to celebrate the new CFWE 89.9 FM radio station that has begun broadcasting 24 hour programming throughout Alberta, Secretary of State's Stan Shank was on the scene.

Like Droppin' In, Stan knows where to find a good free meal!

The truth! I couldn't make the open house so I phoned Stan to fill in. I figured there was no sense in both of us missing out on the feast, right Stan!

**ALBUQUERQUE:** A lady that I know deserves mention and who played great softball at the National Indian Activities Association championship games is sweetheart of the softball world, PITCHER, SANDI CROWFOOT.

Not only do I think this, but a friend of mine — Big John Fletcher — who was also fortunate to be at the games thought the same.

"She's only 13-years-old Rocky, and I must say I was very impressed. I believe she is the youngest player to ever attend the Games. She certainly has a great future," commented John.

John added that Sandi made a couple of key hits and was on base five times in two games and in a division that is hard to even become a ball player in.

But isn't she the girl who was on the softball team that captured the Edmonton softball peewee girls "AA" championship and the provincial championship, this past summer? Yes.

Again I have yapped too much. No time left. Another sad day in my life. But, what the heck...let's have a great weekend, okay? All of us.

See you next week.

Compiled by Tina Wood and Connie Morin

"Awsikan" A NATIVE HANDMADE DOLLE EXHIBIT; Sept. 5 to Oct. 6; The Beaver House Gallery, 3rd Flr. 10158-103 Street, Edmonton; presented by the Alberta Indian Arts & Crafts Society; call (403) 426-2048.

HEALING MASS; Sept. 29, Native Pastoral Centre 10829-105 Ave. at 7:30 pm; the Celebrant will be Fr. Ray Guimond, for more info. call 424-1431 or 428-0846

MASKWACHEES CULTURAL COLLEGE GRADUATION, SEPT. 30 at 3:30 pm; Peter Bull Memorial Centre; dinner at 6 pm and dance at 9 pm at Panee Agriplex; for more info. call Rosella Ward at (585-3925).

SLAVE LAKE FRIENDSHIP CENTRE 'CULTURAL DAZE' SEPT. 29 - OCT. 1, for more info. contact Carol at 849-3039

14th ANNUAL BOWDEN INDIAN DAYS, Oct. 1, Bowden Institution, Calgary; hosted by the Native Brotherhood Society; traditional, fancy and grass dancing - Seniors and juniors; cash prizes; for more info. call Pat Harley, 227-3391 (ext. 352).

NATIVE LEFTHANDED GOLF TOURNAMENT, Oct 7, 1989. Wolf Creek golf course. Entry fee \$65.00 includes; green fees, golf cart and stake. For more info. contact John Fletcher at 435-4424 or Ryan Vold at 783-6050.

FORT VERMILION INDIAN SUMMER INDOOR RODEO; Sept. 30-Oct.4; Community Culture Complex; Stock supplied by the Lazy H Rodeo Company; entries will be taken on Sept. 25 only at (Central Entry) 653-4996 or 653-4997.

AMERICAN INDIAN DANCE THEATRE Oct. 10, 1989. 8 p.m.; Calgary Centre for Performing Arts; for ticket info call 294-7472. For group sales, call Tina Nelson at 294-7455

THANKSGIVING GOSPEL SERVICES; Oct. 5 - 8th,

## Indian Country Community Events



Heritage comes alive with the American Indian Dance Theatre

7:30 pm nightly; Native Full Gospel Fellowship Church, for further info. call: 585-2390, 585-4247 or 585-2298.

COOL AID SOCIETY; Oct. 7 & 8, 4-6 pm, 10011-102 st., Grande Prairie; lectures by Alwyn Morris for youths & family for an addictions free Lifestyle; Oct. 7, 7 pm; Golden Inn; banquet and special lecture for those interested in/or working with youths. For more info. call Sandy or Penny at 532-9004.

25th ANNUAL ALL-NATIVE FESTIVAL; Oct. 13-14; sponsored by CNFC at the Westmount Community Hall and Montgomery Legion; vocal and jigging contests, dance Fri. & Sat. night; for more info. call the Friendship Centre at 452-7811.

VOTING DAY, SENATE OF CANADA; Oct. 16; 10:00 a.m. to 8:00 p.m.; announcement of official results will take place at the office of the Chief Electoral Officer on Oct. 26 at 10 a.m.; for more info. call (403) 427-7191.

NATIVE BROTHERHOOD SOCIETY 21st ANNUAL POWWOW; Oct. 21, 10 a.m. - 4 p.m.; Drumheller; for more info. call Bret Cunningham at 823-3333.

BEN CALFROBE OPEN HOUSE; Oct. 27, 11833-64 St. Edmonton; Father Gary Laboucane will be blessing the school.

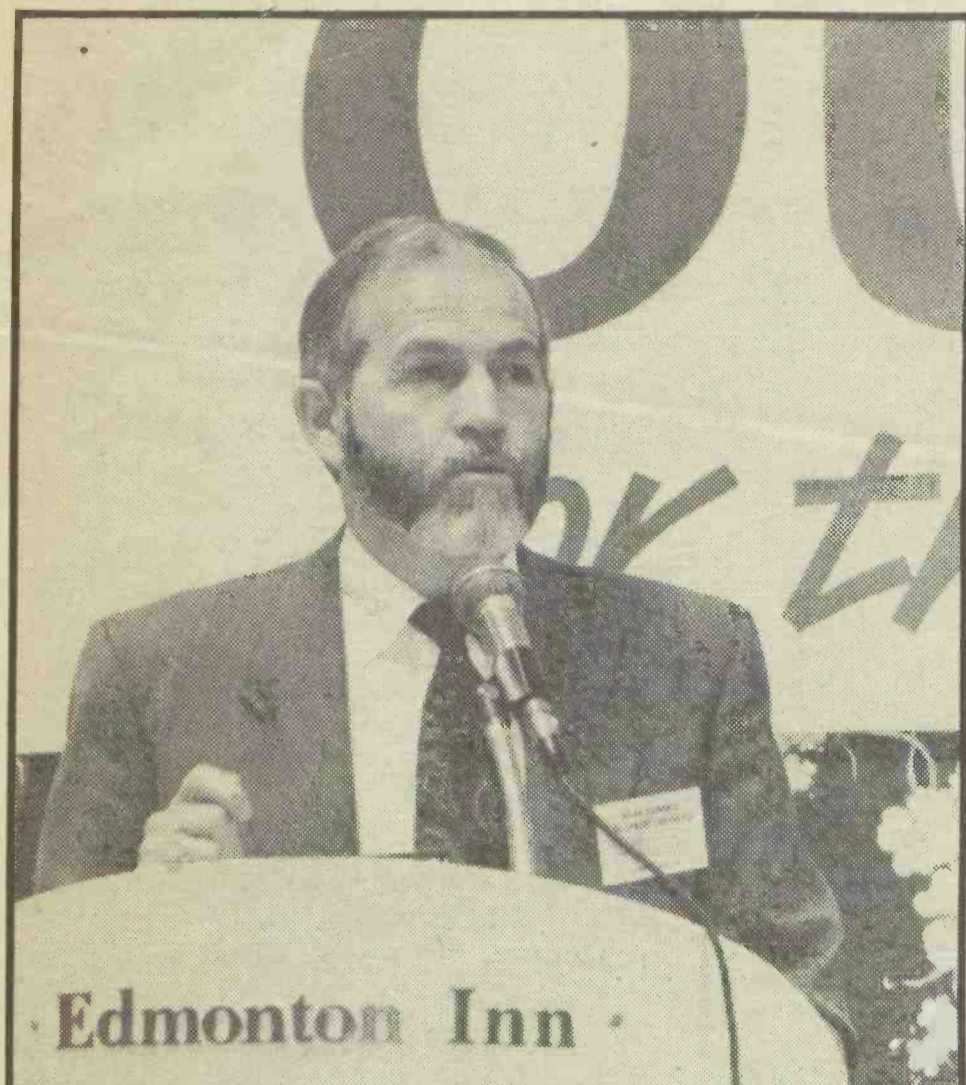
RITA HOULE MEMORIAL AWARDS BANQUET; Nov. 4; Saxony Motor Inn, 15540 Stony Plain Road, Edmonton; dedicated Native Athletes must be nominated by a coach, school counsellor or Native organization by Oct. 27; for more info. call (403) 452-7811.

4th ANNUAL 1990 TUNE-UP GOLF; Feb. 2-5, 1990; Sahara Golf & Country Club, Las Vegas, Nevada; for more info. call Gina (403) 585-4298 (home) or Bill (403) 585-2139 (home) or Emile (403) 585-3805 (home).

BIRTLE INDIAN SCHOOL RENUNION; July 1990; Winnipeg, Manitoba; for more info. Write to W.C. Thomas, Box 280, Hodgson, Manitoba, R0C 1N0 or call (204) 645-2648 (bus.) or (204) 645-2456 (Hm.).



## 1989 Indian Economic Development Conference



Dana Wagg: Windspeaker

Attorney General Ken Rostad

### Native affairs ministry needed — Rostad

By Dana Wagg  
Windspeaker Staff Writer

EDMONTON

It's time Alberta had a cabinet minister solely responsible for Native affairs, says Attorney General Ken Rostad.

Rostad, who also holds the Native affairs' portfolio, raised the matter at the Working Conference on Indian Economic Development in Edmonton on Sept. 28.

"I'm fostering that the ministry relating to Native affairs be a full-time, fully-designated minister," he said to enthusiastic applause.

"I don't want to have you think, because I am the attorney general and minister responsible that you're in the back seat to attorney general, but it just adds to a day of a lot of issues. I think it's time for our government to recognize we need one person who can be an advocate and a salesman for the Native community," he said.

The move would draw together government branches that deal with Native issues, including the improvement districts and Native services' division in the municipal affairs department.

"I think the timing is right (for a minister) to work with the broad Native community," he later told report-

ers.

"He or she can advocate for them and spend the time to work with them," he said.

Rostad said given his other responsibilities he often doesn't have time to meet with members from the Native community and to understand the issues.

He is urging Premier Don Getty to take up the idea and said the premier "sees merit in it."

Asked whether Getty should appoint one of the Metis MLAs, Mike Cardinal or Pearl Calahasen, to the post, he said "Mike and Pearl are excellent MLAs but the premier would have to make that decision."

Indian Association of Alberta president Roy Louis welcomed Rostad's initiative but pressed him on whether the government would set up a Native caucus to establish priorities and deal with issues affecting Native Albertans.

Rostad said he agreed with Louis' suggestion. "We have been working up a proposal through our department and it has gone to executive council and will be going through to the premier's office. I hope we will have a positive result on that in the near future."

He said Getty has "a strong commitment" to work with the Native community "to make sure you're treated as any other Albertan and with equality."

### Farming is business, says Sarcee chief

By Dana Wagg  
Windspeaker Staff Writer

EDMONTON

Alberta's Indians have to start seeing farming as a business, says Sarcee Chief Roy Whitney.

"The attitude, which has prevailed in Indian country for too long that agriculture is an income supplement or a hobby must be changed," he said, in a theme address Sept. 28 at 1989's Working Conference on Indian Economic Development.

"For Indian people to gain a real benefit from the land, we must be prepared to operate agricultural enterprises on a strict profit-oriented basis," said Whitney.

"Ways and means must also be found to give Indian farmers and ranchers access to the capital they require to become competitive and profitable," he said.

The many government programs and services available to non-Indian ranchers and farmers must be made more available to Indians, said the chief.

"The ambition is there, the land is there. Our challenge is to find ways and means to realize the potential," said Whitney.

Agriculture Minister

Ernie Isley said agriculture, the number one economic force in Alberta, holds out great promise for economic development on reserves.

Meanwhile, Whitney said tourism is another area that can be taken advantage of as Indians work towards greater self-sufficiency in the 1990s, a

decade of great potential.

"Tourism is expanding in Alberta and the overall industry can only benefit from a strong and productive Indian tourism industry," he said.

"Indian people are a tourist attraction but our role is no longer passive," he said.

### Natives not using tourism funding

EDMONTON

Native people are not using funding programs to enhance the tourism potential of their communities, says an industry official.

"There are tourism dollars not being accessed by Native communities. There is funding available to each Indian band and Metis settlement based on population," said Linda Poetz,

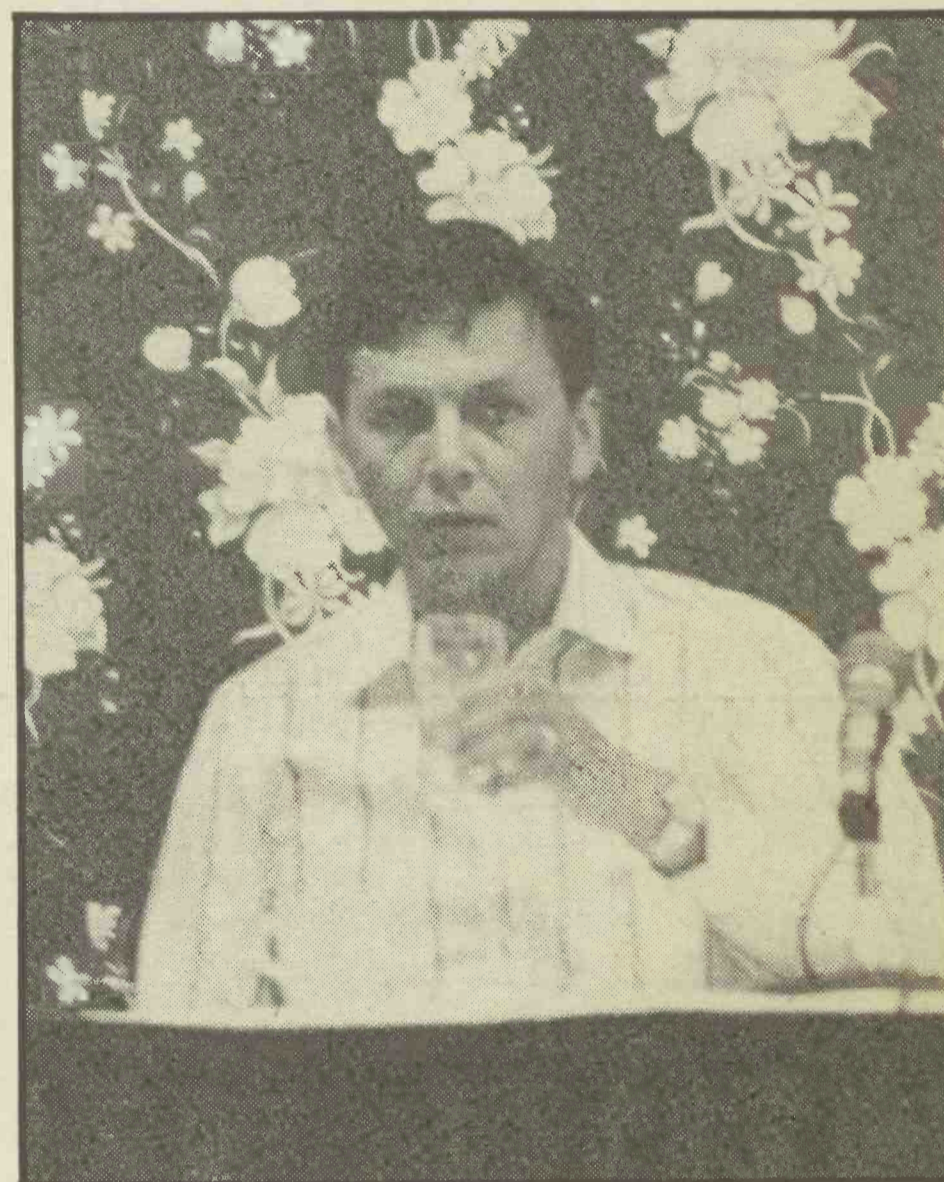
executive director of Tourism Industry Association of Alberta in addressing a workshop on tourism.

Native tourism consultant Steve Brant, from the Mohawk nation, is presently visiting each Native and Metis community to introduce the Community Tourism Action Plans program.

A community based planning program, CTAP is designed to assist individual communities to

identify their tourism-related markets and assets that can be used to bolster tourism.

Capital development projects that are approved by the CTAP, as well as feasibility studies for these projects may be eligible for funding if all the criteria are met. Applicants that meet all of the criteria may receive a grant of up to 75 percent.



Dana Wagg: Windspeaker

Sarcee chief Roy Whitney

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## 1989 Indian Economic Development Conference

# Native tradition lives on through CFWE satellite

By Jeff Morrow  
Windspeaker Staff Writer

EDMONTON

It was called the greatest form of communication

by Native people since the smoke signal.

And when the Aboriginal Multi-Media Society of Alberta (AMMSA) took to the airwaves Sept. 22,

beaming its radio show via satellite from its Edmonton headquarters, AMMSA president Fred Didzena said it opened a new era of progress for Native people.

Didzena told a packed house of spectators and staff during the open-house gala that AMMSA has waited five years to send its message using the high-tech communications system.

AMMSA's Lac La Biche radio station CFWE 89.9 can now be picked up in 10 communities in northern Alberta.

"With 100,000 Native people registered in the province of Alberta, this is definitely a breakthrough," Didzena said.

Station manager Ray Fox told more than 30 people in attendance that Native tradition will live on in Alberta.

And it will just be given a more contemporary appeal.

"We as Native people have a storytelling tradition. Now we have the opportunity to carry on that tradition," he said.

The CFWE-FM radio station started as a pilot project for development of community radio throughout Alberta.

CFWE is a 24-hour-a-day radio station and is set to transmit to more communities within the next three years.

Stations receiving the transmissions now include Conklin, Janvier, Frog Lake, Elizabeth, Fishing Lake and Cold Lake.

The project will eventually include 24 bands, eight Metis settlements and other isolated communities in northern Alberta



AMMSA's Open House Sept. 22 brought staff from Lac La Biche for a lively on-air special event.

## Clothing giveaway helps Native people

By Jeanne Lepine  
Windspeaker Staff Writer

EDMONTON

Over 10,000 needy people took advantage of a two-day clothing giveaway last weekend organized by the Edmonton Emergency Relief Centre.

"The clothing giveaway helped students, low income families, single parents, and people on welfare. At least 40 percent of total number of people helped were of Native origin," said Carol Smith, director of the center.

Last May, a similar giveaway of summer clothing attracted 4,000 people.

The Emergency Relief Centre was initially organized to help fire victims following a fire that claimed the life of a husband and child, leaving a Native woman homeless with two children.

The three directors, all founders of the centre, handle the administration as well as work along side the volunteers in sorting donations of clothing, furniture, appliances, toys and kitchen utensils.

Today the centre is

serving the needs of battered women, fire victims, and emergency situations.

Anyone in need of the centre's service is not turned away, weather it be someone in need of a winter coat or furnishing a home for victims of disasters.

The center was in operation at the time of "Black Friday". They received an overwhelming response of donations from Edmontonians to assist the victims of "Black Friday," when a tornado swept through Edmonton on July 31, 1987 leaving many homeless.

"The center is here to serve those in need," said Smith.

In order to serve those needs, the non-profit organization relies on public donations and volunteer help.

The centre has its own pick-up service, and are always in need of pots, pans, dishes, furniture and volunteer help.

Anyone wishing to donate items, volunteer their time or are in need of help are asked to call 428-4422.

## Treaty Indian Senate run ends

Alberta will not have a treaty Indian running for October's upcoming Senate election.

Harvey Cardinal's bid to be the first Treaty Indian to run in a Senate election has fizzled.

The Medicine Hat resident failed to get the 1,500 signatures required to run in the election, which is being held Oct. 16 at the same time as province-wide municipal elections.

He estimated he was short by 300 names.

Seven other candidates were declared eligible to run but the race narrowed to six on Sept. 27 when Ivor Dent announced he was dropping out.

Ironically, Cardinal, a

member of the Big Stone Cree Band in northern Alberta, earlier believed he had enough signatures. But he had to start over since he obtained them before the election writ was issued.

Cardinal, 50, had intended to run as an independent, which he said would allow him to speak his mind without being hampered by party ties.

He has finished five years of Native law studies at the University of Lethbridge and now plans to continue studying criminal law.

Senate candidates include Liberal Bill Code, Progressive Conservative Bert Brown, Reform Party member Stan Waters and Independents Ken Paproski, Gladys Taylor and Tom Sindlinger.

## COUNSELLOR POSITION

Wabasca/Desmaris/Sandy Lake, Alberta

**Classification:** Bachelor's degree in a counselling field. Experience in working with adolescents and Native people will be considered an asset.

This individual will, under supervision, counsel clients with thought, emotion and/or behavioral difficulties.

A primary emphasis will be with the adolescent population. Additional

responsibilities include community education, liaison and needs assessments.

**Salary:** Commensurate with education and experience.

Further inquiries, letters and resumes may be sent to:

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# SPECIAL REPORT:

## A Regional Profile of the People of St. Paul/Cold Lake

### Finding a path of hope not always easy on the road Windspeaker encounters Native people's frustrations

I ventured into Indian and Metis country in the St. Paul area with mixed feelings — in part because I'm an outsider.

Fear of being rejected, fear of stumbling, wrestled with my sense of hope inside — the hope of meeting some interesting people and finding some good stories.

I took halting steps and it did calm me, but I still found myself sitting by the side of the road wondering whether I was going in the right direction.

I looked at my map.  
It didn't always help.

At times like that, reassurance came in the company of other people. People like elder George John of Kehewin.

He has walked so many more steps than I and his wisdom was comforting.

His wisdom didn't come easy, though.  
It never does.

I met and talked with some Native brothers and sisters going through some rough times and I empathized with their loneliness and their sense of frustration and rage.

I shared their sense of being squeezed by forces beyond their control.

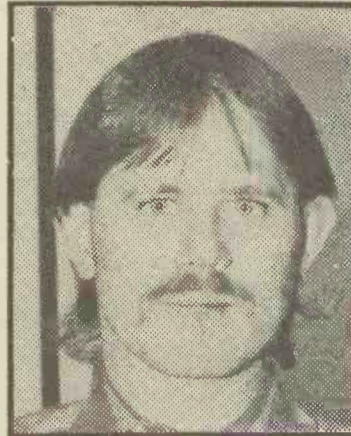
Like them I felt my path had been strewn with unseen landmines which life throws at us.

When they blow up in our faces, it leaves us searching for answers and sometimes while we're searching, we turn on ourselves.

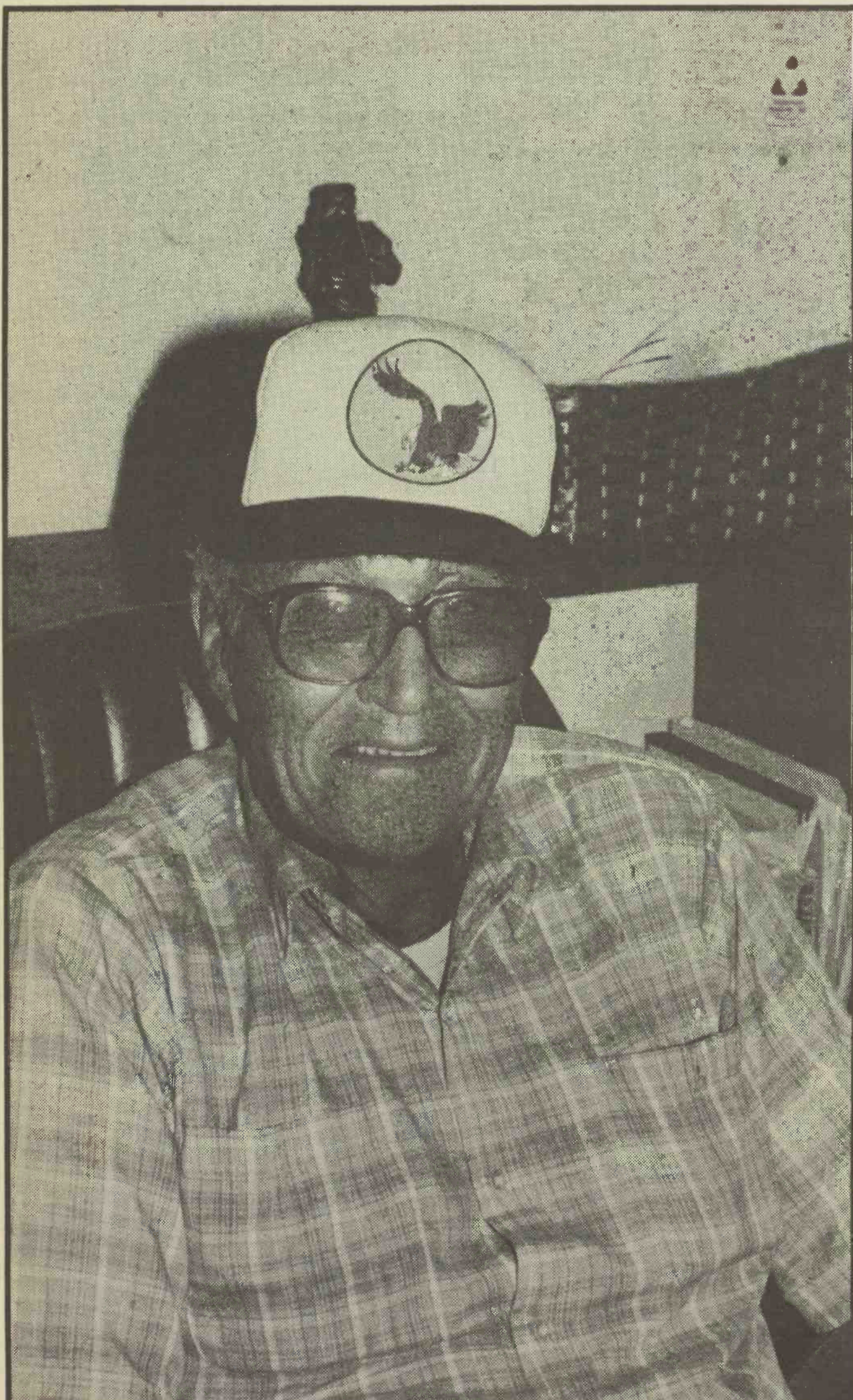
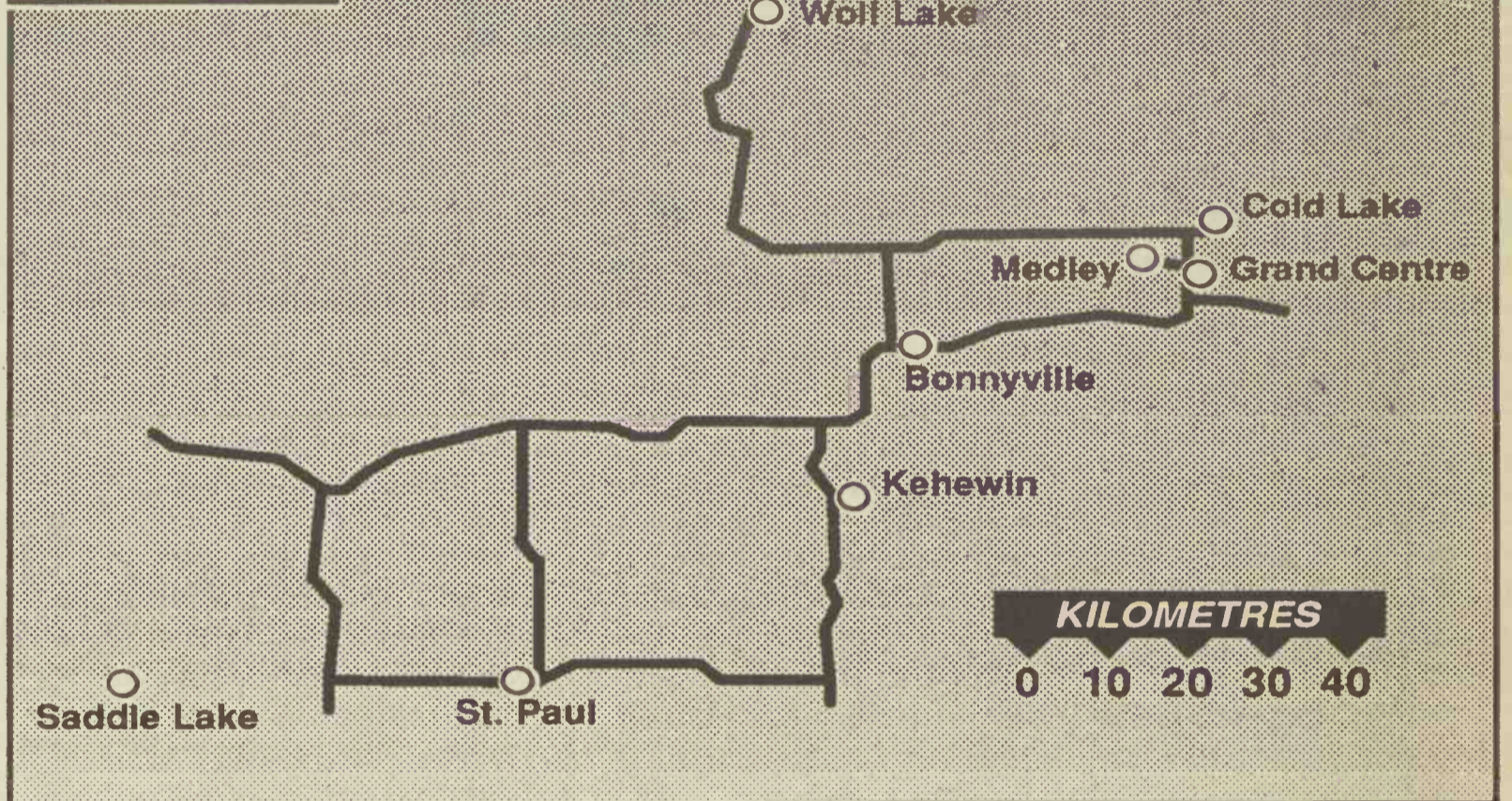
We curse the darkness, but don't see the light, which sometimes appears as just a sliver or a pinpoint at the tunnel's end, I have to remind myself.

Strength gained through experience and wisdom does help us weather storms.

People like George John are testimony to that.



**ON THE ROAD...**  
With Dana Wagg



Kehewin elder George John

Dana Wagg, Windspeaker

### Ambassador for Native culture Discovering his roots saved elder's life

By Dana Wagg  
Windspeaker Staff Writer

KEHEWIN, ALTA.

Finding his roots helped him turn his life around and now Kehewin elder George John is an ambassador for his Native culture and its traditions.

"I came into contact with culture and the elders. This is where I found the Great Spirit. Ever since, I've practised Native culture and traditions," he said.

John started drinking early, before his teens. For many years alcohol controlled his life.

"I lost everything, including my wife and children," said John.

"I tried to find the way out by going to all church denominations to seek help. I didn't succeed," he recalls.

It was with the help of two concerned band members, who introduced him to Alcoholics Anonymous, that changed his life around.

"I had to seek help. The only place I could find help was through AA and Native culture," he said.

After he joined AA, he went six months without a drink. His wife subsequently returned and his family was reunited.

He's been sober for almost two decades.

"Now I lead a good normal life. I'm at ease with myself," said John, who is a cultural worker at the Bonnyville Canadian Native Friendship Centre.

At the centre, working together in recreational activities is one of the organization's goals.

John has been a member of the centre's elders' council for 11 years.

"As elders we have to try to keep peace. That's why we're here — to try to help people, to give them the wisdom we have through the Great Spirit and our

experience," he said.

As one of a dozen active elders at Kehewin, John holds weekly sweats at his home for Natives and non-Natives from all walks of life.

He says he's not out to convert people but to let them know how Natives pray to the Great Spirit.

John believes that educating non-Native people about Native cultures and tradition will lead to respect and understanding of his people.

One of the ways he is doing this is by encouraging area participation in the North American Indigenous Games which will be held in Edmonton from June 30 to July 8 next year.

"I think people throughout the whole world will see us as Native people through our culture and the Games," said John, who will participate in the Elders' Games.

He believes the event will also draw Native people together.

A lot of volunteers will be needed to make the Games a success, he said.

Elders will be used in spiritual ceremonies like the pipe ceremony.

John, who was born on Kehewin Reserve, the great, great grandson of Chief Kehewin, is in the process of changing the family's name back to Kehewin.

"My ancestors' name was Kehewin. I'm proud of Kehewin. It means something (eagle)," he said.

He blamed Indian Affairs for changing the family's name to John, which he said is an inappropriate surname.

Meanwhile, John, who supported the removal of Gordon Gadwa as chief, said elders are split on the issue.

"We talk to each other but we don't talk about these things," he said.

"They don't give out enough information to the elders to understand what kind of political situation we're in."



# A Salute to the People of St. Paul/Cold Lake Region

## Community tackles child abuse

By Dana Wagg  
Windspeaker Staff Writer

SADDLE LAKE, ALTA.

Outside the principal's door at Ochaminahos School is a poster of a young child hanging his head. It reads: "It's tough being a kid. Child abuse makes it even tougher. Go tell someone you trust."

It's a message displayed prominently throughout the reserve school.

The intent, says school principal Phyllis Cardinal, is to let students see it every day.

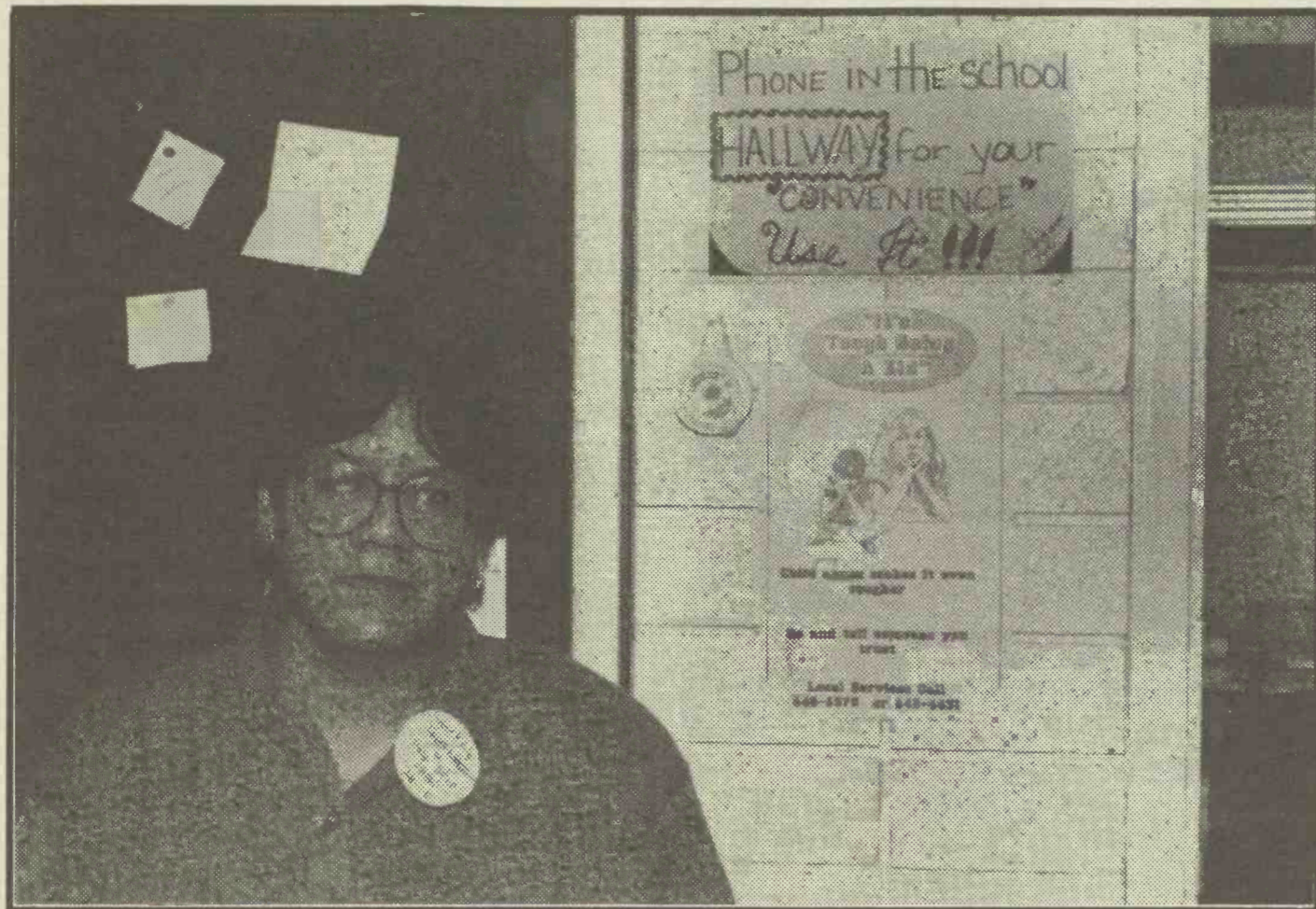
"If you read something often enough, it will sink in."

"It's feeding self-esteem. Our kids need to know they're good kids, that they're as good as anyone else," she says.

The community of Saddle Lake, fresh into a new school term, is tackling the issue of child abuse.

Members of this northern Alberta band have just spent a week learning about child abuse to create more awareness about a significant social problem.

With September being 'Child Abuse Awareness Month, it seemed an appropriate time to tackle the



Phyllis Cardinal, principal of Saddle Lake school

Dana Wagg, Windspeaker

issue, said Cardinal.

"It's a month where we recognize the rights of young kids. They have a right to be safe and secure in their environment. We want the kids to be safe here but we also want to provide support, too, for families if there's a need," she said.

The sessions were for parents, teachers, students at all levels, band program managers and the chief and band council.

Maggie Hodgeson, di-

rector of Nechi Institute, was among the resource people brought into the community for the sessions.

Cardinal said the idea behind the sessions was to not only create an awareness about child abuse but to find out how an educational program could be developed for young people and their parents.

She said it was too early to comment specifically on the need for the program at Saddle Lake.

Her first posting as principal, Cardinal spent four years as vice-principal of the Ben Calf Robe program in the public school system in Edmonton.

"I've worked in Indian communities a long time and there's a lot of healing to be done," she said.

Cardinal noted other programs dealing with child abuse are available on the reserve at the band's social services' department and its counselling services.

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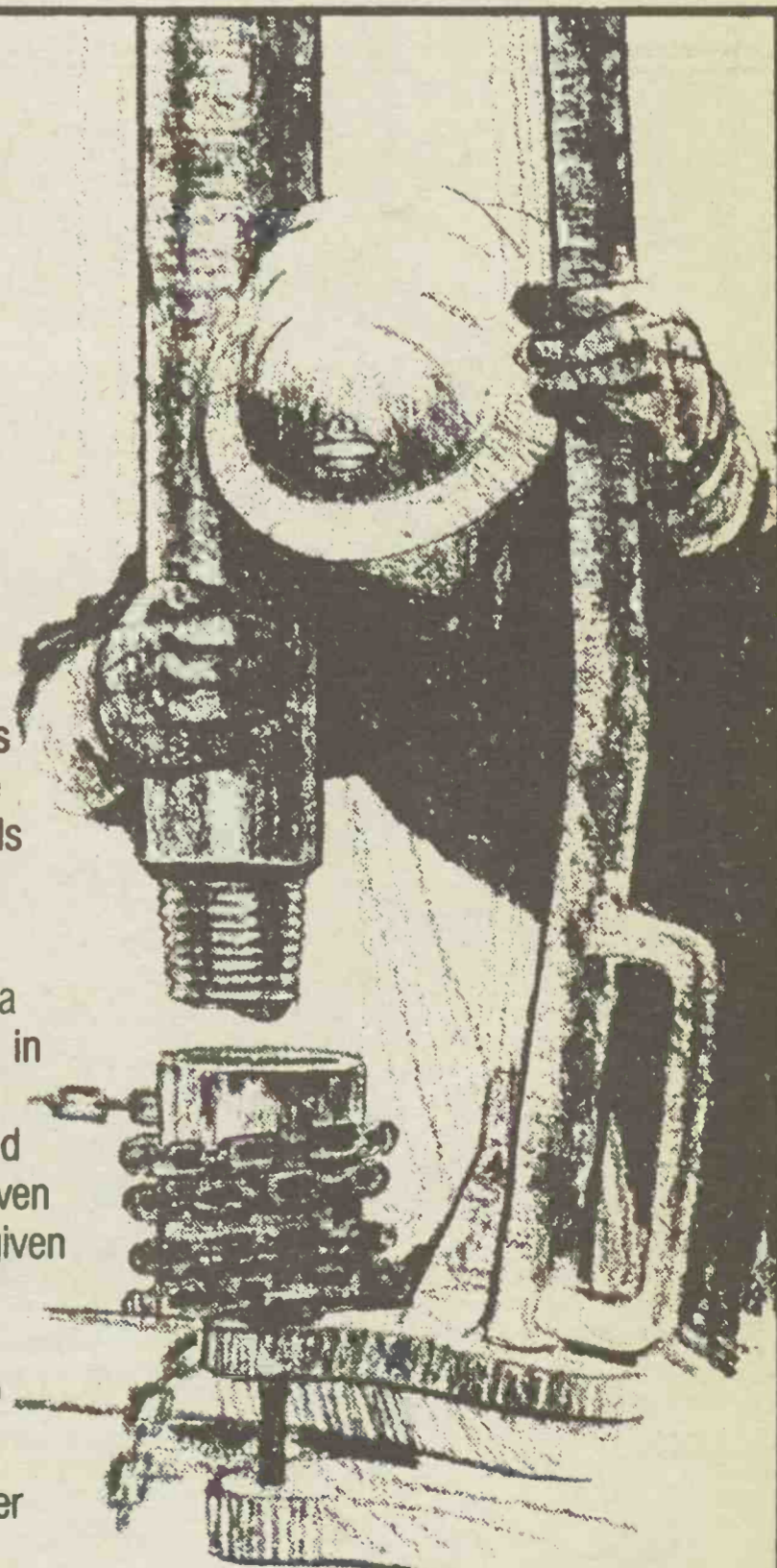
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**A Salute to the People of St. Paul/Cold Lake Region**

**RCMP to open office at Kehewin**

By Dana Wagg  
Windspeaker Staff Writer

BONNYVILLE, ALTA.

Bonnyville RCMP hope to put their best foot forward on Kehewin Reserve.

When the political turmoil settles on the east-central Alberta reserve, the detachment will set up a sub-office, said Staff Sgt. Bob Curiston, who heads the Bonnyville RCMP squad.

Long-time chief Gordon Gadwa has been ousted and replaced by councillor Gloria Badger, who was appointed acting chief in mid-August.

Curiston says work has been under way for a number of months to establish the office in the counselling services building near the band office.

Curiston raised the idea last spring about the sub-office and the band council agreed it was a good move.

Some band members will be apprehensive about the stepped-up police presence, he said.

But police aren't moving to the reserve to make it easier to arrest band members in violation of the law, he said.

Having an office will make it easier for residents to get questions answered, make complaints and enable police to be in better



Dana Wagg, Windspeaker  
Bonnyville RCMP Staff Sgt. Bob Curiston

touch with the public, he said.

"They're going to wonder why we're there. It's important to make sure they know we're there as a non-enforcement office. We won't arrest people and take them there.

"There's no facility for that type of thing (in the office)," explained Curiston.

"That's good. The idea is to work together a little bit more to help each other out."

Special constable Lorri Parenteau, a Metis who has been assigned to the reserve and the only special constable in the detachment, spends about 80 per cent of her time at

Kehewin, said Curiston.

He said the RCMP hopes to change an attitude which some band members have about police — that they're nowhere to be seen when needed and only show up to make arrests.

Province-wide RCMP have been encouraged to set up such work stations to improve relations with Treaty Indians.

RCMP policy encourages police officers of all ranks to spend more time on reserves in non-enforcement roles by meeting people informally or giving talks at local schools.

Curiston regularly attends meetings on the reserve at the invitation of

band members.

The St. Paul RCMP detachment has already set up sub-offices at Saddle Lake and Goodfish reserves.

Initially, the Kehewin office will be staffed once a week for a couple of hours with a possible increase in hours later.



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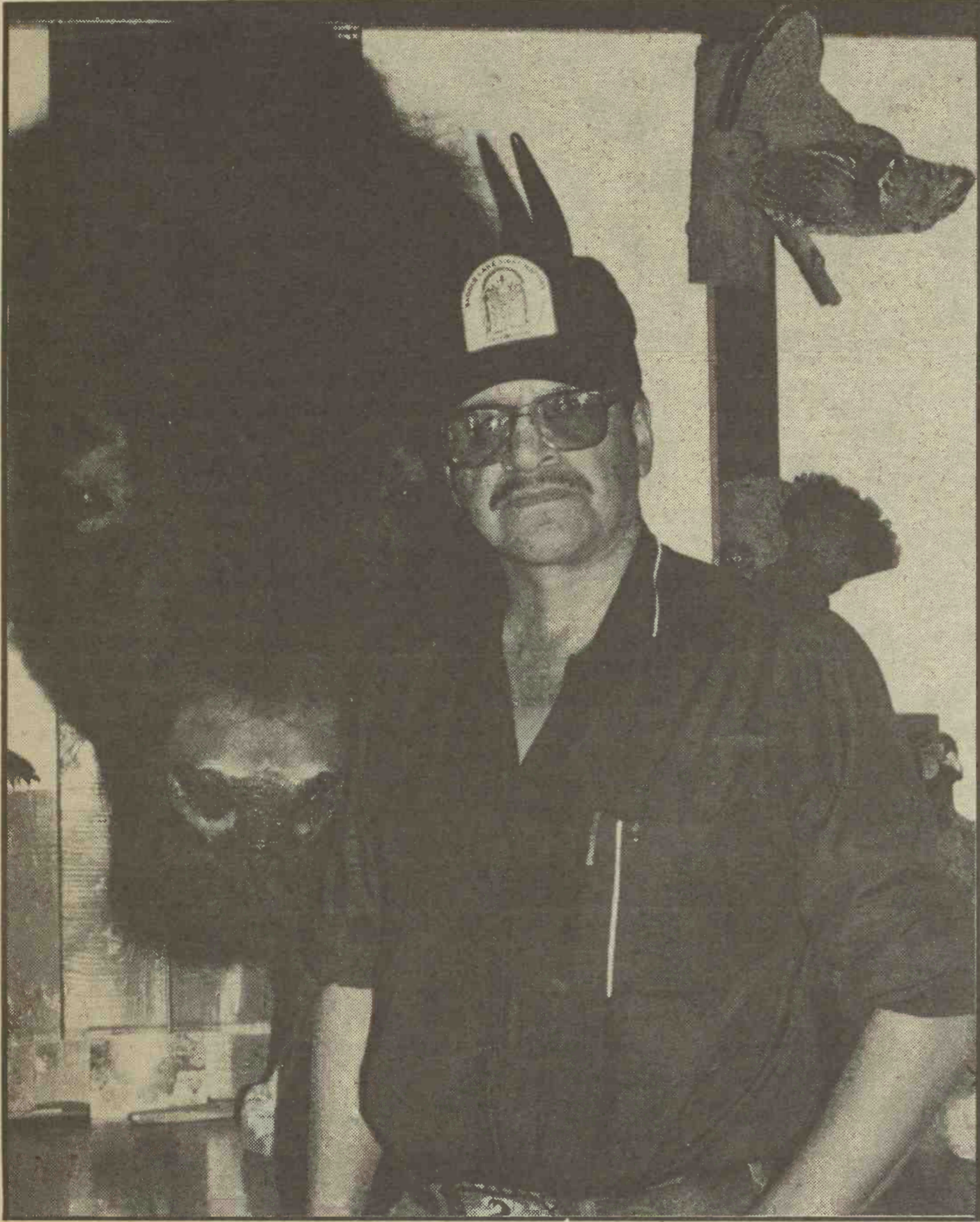
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## A Salute to the People of St. Paul/Cold Lake Region

### Eagle Spirit museum gives curator second chance



Saddle Lake museum curator Lawrence Large

Dana Wagg: Windspeaker

By Dana Wagg  
Windspeaker Staff Writer

SADDLE LAKE, ALTA.

When he realized his wife Verna was dying from cancer three years ago, Lawrence Large stepped down as curator of the Saddle Lake museum.

It's a decision he doesn't regret.

He loved his job, but being with his wife was more important.

"I'm happy I did that," he said.

"It was a good move since I stayed with my wife a year-and-a-half. Her days were numbered," said the 48-year-old Large.

After his wife passed away in 1986, he was hired back on as a field co-ordinator at the museum, where he worked since it first opened on the reserve in 1974.

The museum is named Manito Kehiw, Spirit Eagle, in honor of the son of Onchaminahos.

The complex in which the museum is located is built in the shape of an eagle. It can be clearly seen from the air, said Large.

The head represents the band administration office.

Large's first two years

there were on a part-time basis. Later, when museum curator Randy Moses left to return to school, Large was given his old job back.

"It seemed as if everything worked to my favor," he said.

"I enjoy this work very much. It's educational to me. I also meet some very interesting people. That's the thing I like most about it. I get a lot of visitors, especially during the summer, people from all over the country."

Large has had no formal training in how to maintain artifacts, but he has tried to keep up with industry trends by reading a lot.

"I haven't noticed anything fading away, except myself," he chuckles.

He's taken two courses in taxidermy. Many of the smaller stuffed animals at the Saddle Lake Museum — an eagle, a beaver, a muskrat, a partridge and a mule deer — were all mounted by Large.

The prize display of the museum is a stuffed buffalo's head. It was one of six band members killed from Wood Buffalo National Park in July 1976 for a powwow commemorating the 100th anniversary of the signing of Treaty 6.

The late Ralph Stein-

hauer, a former lieutenant-governor of Alberta, was the main guest at the anniversary feast.

The band decided to have the head of the only bull eaten at the feast mounted in Calgary.

Large is also a gifted artist. He designed the logo for the Saddle Lake flag and has sketched a number of Christmas cards, including one which depicts the Three Wise Men as Indians.

His hottest item was a calendar he drew in 1980 featuring all Saddle Lake chiefs dating back to the band's original chief, Chief Onchaminahos (Little Hunter), who signed Treaty 6.

The 500 calendars sold out in a week.

Five people are employed full-time at the museum. In addition to the curator there's a secretary, a Cree linguist, a field worker and a director.

Because many elders in the band have difficulty getting to the second-floor museum, a proposal has been made to house the museum in a building of its own. Many elders have a hard time climbing the stairs to the museum, said Large.

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## A Salute to the People of St. Paul/Cold Lake Region

### Horse breaking passed down from generations

By Diane Parenteau  
Windspeaker Correspondent

FROG LAKE, ALTA.

Breaking horses is a process of mind-reading and understanding.

For Barry Horse, a young man who was born and raised at the Frog Lake Reserve 300 km. northeast of Edmonton, the 22-year-old has perfected this technique to break horses at his father's home for the last eight years.

Horse, whose last name was chosen two generations ago by his grandfather because of his love of horses, is the only one of five boys to follow in the path of his father and grandfather.

"I used to hear stories from my dad who used to ride. They'd gather them up and ride them for fun. It was something like a rodeo," said Horse.

In his grandfather's time, horses were essential as a way of life.

There are two kinds of horses, says Horse.

"Some have a bad mood, some have a good mood. Handling the bad horses is like dealing with a businessman. He'll always try to get the best of you," he explained.

"They could be stubborn and short-tempered. The other ones are more used to people and will let you ride them and get close to them."

Because every horse has a different attitude, Horse can recognize the ones who misbehave and the ones who don't.

"Every time you look at a horse, you can tell if it's going to be stubborn by the shape of its head and by looking at its eyes."

On warm spring evenings and hot summer days, local farmers and ranchers bring their horses to the rail corrals beside an old log house where Horse works them day after day for two weeks.

The technique of getting a horse to trust its handler before breaking requires patience and skill.

Horse starts out combing the animal's body so it is used to the feel of human hands.

The voice is also important. "Talking to them is the main part." You have to use their name whenever you talk to them," he said.

Horse favors and uses a slow, firm approach of breaking as opposed to the 'bronco-style'.

"It gets them used to bucking with you on their backs," he explained.

"If you can break them without knowing how to buck, then once a horse bucks you off he'll keep doing it. If you can stay on, it'll know who's the boss," said Horse.

Horse says each animal must be taken through the different commands repeatedly before he can mount it.

By the end of the two weeks, the horse follows commands.

Horse says horse breaking isn't a viable business yet for him but the love for the animal keeps him involved.



Diane Parenteau, Windspeaker

The art of breaking horses requires patience as Frog Lake resident Barry Horse knows quite well.



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**A Salute to the People of St. Paul/Cold Lake Region**

# Metis local rep resigns

ST. PAUL, ALTA.

The president of the St. Paul and area Metis local says he'll be stepping down.

Louis Laboucane, head of Local 1905 of the Metis Association of Alberta, is counting on his vice-president Ed Beauregard to step into the breach.

"I'd hate to see it go down the drain," said Laboucane.

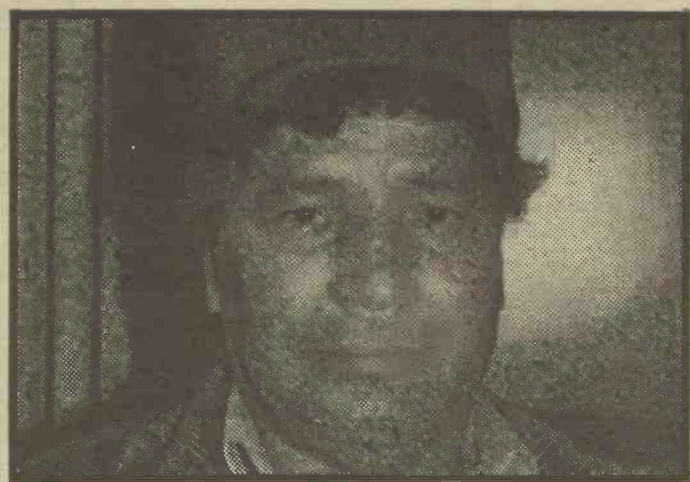
"I've put a lot of work into it," he said.

Laboucane, who took over the presidency in March 1986, said he hasn't been very active in the organization for the last six months since he became manager of a local business.

Family commitments have also kept him busy, he said.

During his term, Laboucane said he was pleased that a Louis Riel display was brought to St. Paul from Winnipeg.

The local museum helped bring the display to town which was put up for six



Louis Laboucane Dana Wagg: Windspeak-

months.

Laboucane also helped set up a week-long boxing camp for Native boys.

The name of the local, 1905, dates back to the year St. Paul was inaugurated as a town.

The Metis local office is located in Mannawanis Native Friendship Centre.



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**A Salute to the People of St. Paul/Cold Lake Region**

**Building bridges between two worlds  
Non-Native woman finds acceptance**

By Dana Wagg  
Windspeaker Staff Writer

ST. PAUL, ALTA.

As a white woman with treaty rights, Sharon Steinhauer says she's been able to build bridges between Natives and non-Natives.

"I believe in the universality of mankind. The differences between us are minimal and the commonalities between us are great and I wonder on the folly of man to concentrate on the differences," says the 42-year-old woman.

"We all want the same kinds of successes in life," she notes.

By having links to both communities, she believes she's able to shape attitudes in the Native and non-Native world.

Life as a white woman married to a Native was difficult at first, she says, remembering she'd get nuisance calls at home at night when she married Mike Steinhauer, who is the brother of former Saddle Lake Chief Eugene Steinhauer.

"I felt left out of a lot of things. Part of it was the language barrier," she recalls.

"I really understood for the first time how prejudice works both ways when you're a minority in a dominant population.

"Maybe I can understand better how alienated Natives feel, because I've been on the other side," she says.

"Native people need to be cautious about white people and their motives. I didn't know that," she says.

But going to work from the start at Blue Quills' First Nations College gave her a connection to the community.

"Now I'm accepted by the community and it's a



Sharon Steinhauer, president of the board of Mannawanis Native Friendship Centre in St. Paul

good feeling." Steinhauer is also active in traditional Indian worship, participating in sweats.

"I'm very universal in my spiritual beliefs and worshipping in the Indian way fits for me," she says.

"I feel like a bridge sometimes between Natives and non-Natives and I see that as an opportunity I can take advantage of," she says.

Workers and volunteers with the Mannawanis Native Friendship Centre in St. Paul, where she is president, speak highly of her.

"She's got a lot of heart and determination," says board member Stacey Harrison, 20.

"She's the backbone (of the friendship centre)."

Bookkeeper Juliet Navrot says she's impressed by Steinhauer's determination and the will to keep going.

"She's a go-getter and she believes in high-quality performance."

"To keep these buildings going, if she could, she'd work 24-hours-a-day," says Navrot.

Steinhauer, who has been a friendship centre board member since 1983, had a tiring day on this visit and was visibly pleased by the praise.

She's AADAC administrator for St. Paul and area. And she agrees she'd work 24 hours-a-day if she could.

"I really believe in the mandate of a friendship centre to provide opportunities to improve relations between Natives and non-Natives and to provide opportunities for Natives to become more competitive in mainstream society," she says.

"I deal with a lot of people in pain in my work at AADAC and here and I want to help make a difference so there's less pain."

As president the two last years, she's held every

position on the board except vice-president.

Having overseen relocation of the centre from main street to its own building on 49th Avenue, she now dreams of expansion of Camp Mannawanis at Lower Therien Lake south of St. Paul, a summer camp for young people.

"The camp is a success story. It allows us to program with kids and further our cross-cultural objective of developing relations between Natives and non-Natives," she said.

She'd like to see a traditional tipi village built at the camp.

"There's always something to do but not enough time or resources," laments Steinhauer.

As well as being involved with the friendship centre, Steinhauer is a board member of the Saddle Lake Boys and Girls Club and a board member of the Life Values School at Lake Therien.



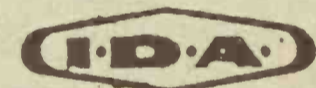
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Of The Lakeland Area*

**Best wishes to  
the residents  
of the  
Lakeland Area**



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**Best wishes to the  
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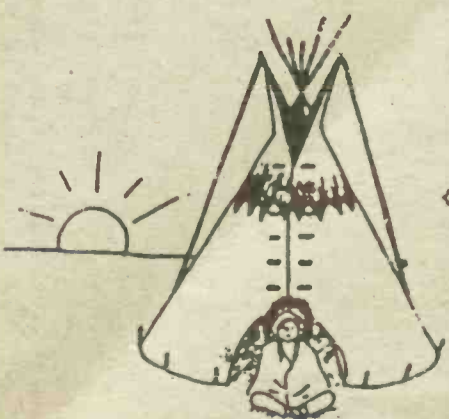


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## A Salute to the People of St. Paul/Cold Lake Region

# Trapping sustains life of Metis pioneer

## Last Wolf Lake settler staying put

By Dana Wagg  
Windspeaker Staff Writer

WOLF LAKE, ALTA.

While other Metis were moving away from Wolf Lake Metis Settlement "like flies," Isadore Cardinal was holding his ground.

Twenty-nine years after the former colony had its status as a settlement rescinded in 1960, he's still there.

And he'll probably die there, he said.

Raised in the bush in and around the northeastern Alberta community, the 69-year-old Cardinal is the last of the settlement members still living within the boundaries of the former Metis colony.

"I'm not leaving," he insists. "I told (Alberta) Forestry I'm not leaving. I grew up here. I have to do like my parents."

Cardinal was born across the lake 19 km north of where he now lives with his common-law wife Dorothy Spikes, four grandchildren (Gus, Leslie-Ann, Jackie and Lloyd) and his son Willie. Their home is 55 km northeast of Bonnyville.

His first wife, Victoria, died about 11 years ago of cancer and was buried at La Corey Cemetery.

Today, there's nothing at the Wolf Lake Settlement except a tower, a campsite, traplines and the cemetery where many of Isadore's relatives are buried such as his father who died 60 years ago at the age of 35.

Cardinal was nine when a flu epidemic swept through the settlement

claiming the lives of many people, including his father, his oldest brother Arcienne and many relatives. He was hospitalized himself for two months in St. Paul.

Government promises of better times lured the Wolf Lake settlers away to places like High Prairie and Fishing Lake.

But they were empty promises, according to the couple.

"They promised them a lot of things they never got," says Dorothy, 39, a treaty Indian from Fort Qu'Appelle, Sask. with C-31 status.

"They were pretty disillusioned. They went up there for nothing. They had to move into town or wherever else they could live," she said.

Like his father before him, Cardinal is a trapper.

After a winter of trapping, his father would have enough money to support the 11 children for a full year and they'd make their annual trip to Lac La Biche for supplies.

Trapping is in his blood, says Cardinal, who has been trapping since he was nine-years-old. It would be tough to give it up although he might just do that in three or four years.

"I can't quit. I have to trap and trap and trap. When the fall comes, I have to go," he said.

Cardinal traps foxes, lynx, fishers, mink, coyotes, beavers and timber wolves.

He says trapping has changed a lot over the years.

When he first started, he had to pull a toboggan

behind him. Then he got a dog team to help with the heavy load. Horses were next.

Now he uses snowmobiles. He'd probably have quit trapping if it wasn't for the snow machines, he said. Riding a toboggan behind a dog team is "pretty hard."

With the machines, he can do the entire trapline in one hour.

The bottom has fallen out of the fur market — prices have plummeted, because of protests in Europe.

"People aren't buying fur coats. A lot of people are kicking. They don't want to buy fur overseas," said Cardinal.

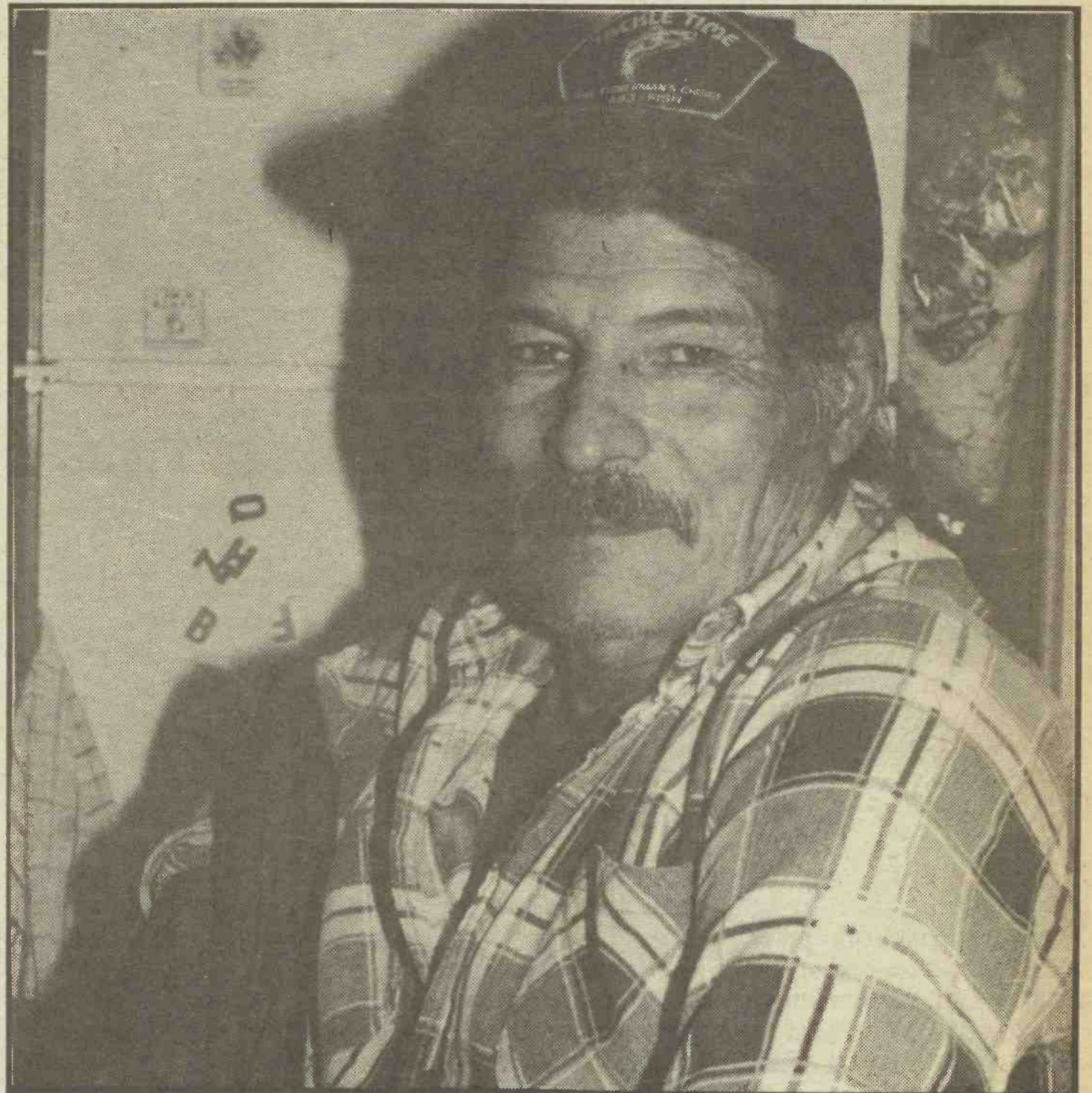
"I don't make nothing now. Last year I went into the hole with the cost of gas, oil and a new machine," he said.

The development of the Primrose Lake Air Weapons Range north of Wolf Lake forced Isadore to move his trapline a couple of decades ago.

Out on his line just south of the range, bombs were heard going off in the distance, making Isadore jump several feet off the ground. The bombing can even be heard at the family's trailer.

"Sometimes this trailer it's shaking, especially my cabin, which is only one and a half miles from the range. At first I had a tough time," he said.

During the summer, Cardinal is a caretaker at the Wolf Lake Campground. His duties are to cut grass, clean the five fishstands, pick up the garbage and clean the toi-



Isadore Cardinal

Dana Wagg, Windspeaker

lets. There's often as many as 140 campers in the 64 campsites.

He starts the job in April and it peaks in July and August when he's working non-stop. It winds down in October just as trapping season gets under way.

By the time trapping season comes to an end, it's time to start looking after the camp sites again, a routine Cardinal has been doing for the last seven years.

There's been some talk about trying to have the settlement status revived, but little has been done about it.

Former members had fought for about five years to get the status back, but dropped the fight in 1974 when it seemed like the fight was going nowhere, according to Isadore.

However, a lawyer from the Metis Association of Alberta did pay Isadore a recent visit to see if he could represent him but the couple is unclear about what's happening now.

"He was very, very vague about what they were going to do," says Dorothy. "They were too vague. They didn't answer enough questions."

Raised in the bush, Cardinal has never been to

school. He's in pretty good health, he says. Eating wild meat has made him strong. And he still practises Indian medicine traditions.

The family only received running water and indoor plumbing last year and electricity came in three to four years ago.

Living in town doesn't appeal to Cardinal.

He's happier and healthier in the bush. "I just go in to (town) to shop and come back right away."

"I like it in the bush. That's my fun, trapping and bush country," he smiled, as he prepared to go out on the trapline once again.

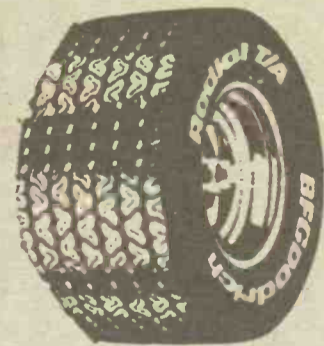
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# Sports is one of my favorite pastimes...

Hello there, Aboriginal sports fans.

For you people who don't know me, my name is Lyle Donald.]

I've been a freelance writer for Windspeaker off and on for the past five years, and they now have given me a chance to take over from Keith Matthews, a former columnist, part-time playboy, and now a reporter for the Native newspaper 'Kahtou' of Vancouver.

Sports are a favorite pastime for me, along with the physical game of bingo.

So sit back and relax, and I will try to bring you up to date with some of the happenings on the Aboriginal sports beat.

As the leaves fall in the autumn mist, you know one thing for sure in these neck of the woods... hockey season is ready to start in full force.

I just got off the phone with Teddy Hodgeson, the general manager of the Hobbema Hawks junior hockey club and regular season play has already started.

The team looks awesome, even though they lost two out of three. "We were in the games in the two we lost, first losing to Sherwood Park, 3-2 in overtime, and 4-2 to Ft. Mc Murray as that was a one goal lead until they pulled their goalie in the final minute."

The Hawks ended up taking their frustrations out on Calgary, when they beat the Spurs in Cowtown.

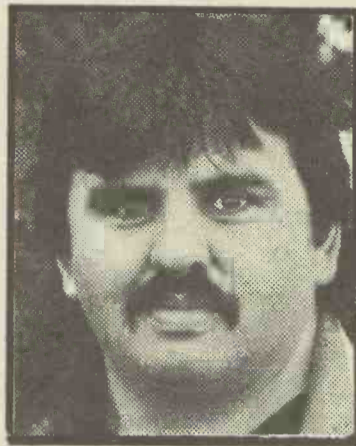
Hodgeson also said the Hawks are going back to their old system, and the reason they started the franchise — to recruit the best Native talent available.

Currently, three quarters of the team is made up of players who are Native. There are some promising ones such as:

Chubby Creighton, from Standoff, Joey Potskin of B.C., Lane Gauthier, of High Prairie and Tim Gordon of Inuvik, N.W.T.

The Hawks belong to the south division of the Alberta Major Junior Hockey League (AMJHL), and with former NHLer Ron Anderson as coach, Hodgeson feels the Hawks will finish high in the league standings.

I will keep you up to date with their standings as the



## Sports Beat...

With Lyle Donald



Guest speaker John Belanger

season progresses.

One upcoming player that slid by the Hawks, is 16 year-old Eddy (Man Man) Giroux, who is playing for the St. Albert Saints, in the north division of the (AMJHL). Man Man comes from the metropolis of Kinuso, and is six feet tall and 200 lbs.

This summer was a busy one for him with two training camps to attend — the Saints and the Spokane

Giroux just signed with the Saints a couple of weeks back and is now recuperating from a seperated shoulder.

The coaches see a lot of potential in Giroux saying that he is a 100 per cent hockey player, boxer, and a team player.

I know the people around the Slave Lake area wish him a good season with the Saints. Biddy Giroux says he is a pretty tough guy and he can really handle himself in any situation. He must take after his mom, back when she used to work in the zoo in Slave Lake, I seen a few big guys fly out of the swing doors, with a little persuasion from her.

Nov. 4 is the date of the annual Rita Houle Memorial banquet hosted by the C.N. F.C. in Edmonton at the Saxony Motor Inn. The banquet honours the top Native male and female athletes from across Alberta with a \$1000 scholarship sponsored by Alta. Municipal Affairs.

Nominees for the scholarship have to be nominated by resume from a Native organization. That can be a reserve, settlement, Metis local, or organizations such as the Indian Association of Alberta or the Metis Association of Alberta.

The things the committee look for are if the person is a good role model, has strong scholastic ability, dedication, and volunteerism.

This year's featured speaker is none other than Metis athlete, John Belanger, the winner of one gold and two silver medals in the World Disabled Games in Korea.

Dylan Thomas, cultural coordinator of the C.N.F.C., said because of John's determination and his hard work, he is a good role model for young Native people.

If you're interested in nominating a person for this award, send a resume to the Canadian Native Friendship Center, 11016-127 St. Edmonton, Alberta, T5M-OT2, c/o Dylan Thomas. The deadline is Oct. 27.

Well that's about it for me this week, and if you have any upcoming events you want to see in the column, give me a call here at Windspeaker at 455-2700.

## Employment Opportunity

An Executive Director is required immediately at the Ekweskeet Rehab Centre located on the Onion Lake Reserve.

The candidate selected for this challenging position reports directly to the Board of Directors and is responsible for the overall operation of a unique community based alcohol and drug program that offers both residential treatment and community prevention programming.

### Primary areas of Responsibility

- Financial Administration
- Personnel Administration
- Program Administration
- Facility Management
- Assigned Board duties

### Basic Qualifications

- A minimum of three (3) years of managerial experience
- A thorough knowledge of basic accounting
- A minimum of four years abstinence from the use of both alcohol & drugs
- A thorough knowledge of Native culture
- Fluent in both Cree & English an asset
- Work experience in the addictions field an asset
- Computer experience an asset

Please submit resumes or applications to the:



**Ekweskeet Rehab Center  
General Delivery  
Onion Lake, Sask  
S0M 2E0**

or call (306) 344-2094 for further information

## THE PUCK STOPS HERE



Hockey season is just around the corner and all of the action is set to begin.

If you are organizing a hockey tournament this winter, turn to *Windspeaker* to get the message out.

Rest assured that *Windspeaker* is the right vehicle to reach Alberta's Native people. Our sales representatives will be glad to help you with all the details in designing your advertisement and making your tournament a great success.

**GET AN EARLY START... CALL TODAY.**

Ph: (403) 455-2700 or Fax: (403) 452-1428



The Saddle Lake Community Health Centre is looking for a

## COMMUNITY HEALTH REPRESENTATIVE (CHR).

The general purpose of the position is to help promote and protect the health of the community.

Applicants should be in possession of a Community Health Program Certificate.

Applicants should also have:

- knowledge of the Cree language
- good verbal and written skills
- good organizational skills to enable them to hold workshops, seminars, etc.
- must have a valid drivers licence and dependable transportation

Some duties of the CHR are as follows:

1: Assisting the community health nurse in providing services in the following areas:

- maternal and child health programs
- school programs
- sex education and communicable disease programs and workshops

2: The CHR would also be required to make home visits for surveillance of individuals and families with special needs.

All inquiries and resumes should be forwarded to:

Mr. Jim N. Cardinal, Administrator  
Saddle Lake Health Centre  
Box 86  
Saddle Lake, AB  
T0A 3T0

Resumes are being accepted until the deadline date of October 13, 1989



**Career & Employment Resource Centre**  
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## NOTICE OF ELECTION Local Authorities Election Act (Section 35)

LOCAL JURISDICTION Northland School Division No. 61, Province of Alberta.  
Notice is hereby given that an election will be held for the filling of the following offices:

Local School Board Committee	Sub-Division Number	# of Members To Be Elected	Location of Voting Stations
Anzac/Gregoire Lake Reserve	25	7	Anzac Community Hall, Anzac, Alberta
Athabasca Delta	17	7	Fort Chipewyan Fire Hall Ft. Chipewyan, Alberta
Atikameg-Sovereign	9	7	Atikameg Community Hall Atikameg, Alberta
Bishop Routhier	6	5	Bishop Routhier School Peavine, Alberta
Cadotte Lake	4	5	Cadotte Lake School Cadotte Lake, Alberta
Conklin	23	5	I. D. Contact Office Conklin, Alberta
Desmarais	20	7	Mistassiniy School Desmarais, Alberta
Gift Lake	8	7	Gift Lake Community Hall Gift Lake, Alberta
Grouard	7	7	Grouard School Grouard, Alberta
J.F. Dion	27	5	J.F. Dion School Sputinow, Alberta
Janvier	24	5	Fr. R. Perin School Chard, Alberta
Keg River	2	5	Keg River Community Library Keg River, Alberta, and at David Befus Residence Carcajou, Alberta
Loon Lake/Red Earth Creek	10	5	Clarence Jaycox School Loon Lake, Alberta
Muskeg River/Susa Creek	29	3	Susa Creek School Susa Creek, Alberta
Peerless Lake	12	5	Peerless Lake School Peerless, Alberta
Pelican Mountain	21	5	Pelican Mountain School Sandy Lake, Alberta
Wabasca	19	7	I.D. Office Wabasca, Alberta

Voting will take place on the 16th day of October A.D. 1989, between the hours of 10:00 a.m. and 8:00 p.m.

Dated at the Town of Peace River, in the Province of Alberta, this 21st day of September, A.D., 1989.

G. de Kleine  
Returning Officer

## NOTICE OF ELECTION SENATORIAL SELECTION ACT LOCAL AUTHORITIES ELECTION ACT (SECTION 35)

LOCAL JURISDICTION Improvement District No. 24 (Wood Buffalo National Park), Improvement District No. 18 (N), Province of Alberta.

Notice is hereby given:

A: That an election will be held for the filling of the following offices:

- one Advisory Councillor for the Fort McMurray Advisory Council - Division #10 Conklin
- one Advisory Councillor for the Fort McMurray Advisory Council - Division #12 Anzac
- five Advisory Councillors for the Fort McMurray Advisory Council - Division #14 Fort Chipewyan
- one Fort McMurray Regional Hospital District #99 Board Member - Improvement District 18 (N)

B: That an election will be held for the election of a person for the purposes of the Senatorial Selection Act.

Voting will take place on the 16th day of October A.D. 1989, between the hours of 10:00 a.m. and 8:00 p.m. Voting stations will be located at:

- Division # 10 Conklin Contact Office
- Division # 11 Janvier Contact Office
- Division # 12 Anzac Contact Office & I.D. 18 (N) Office, 513-9915 Franklin Avenue, Fort McMurray, Prov. Bldg.
- Division # 13 Fort MacKay Community Hall
- Division # 14 Fort Chipewyan Fire Hall - I.D. 18 (N) Sub-Office
- Improvement District No. 24, Wood Buffalo National Park, Garden River - Little Red River Band Office.

Dated at the City of Fort McMurray in the Province of Alberta, this 19th day of September A.D. 1989.

**Alberta**  
MUNICIPAL AFFAIRS

Marcel J.C. Ulliac  
RETURNING OFFICER

## NOTICE OF ADVANCE VOTE SENATORIAL SELECTION ACT

LOCAL JURISDICTION Improvement District No. 18 North and Improvement District No. 24 (Wood Buffalo National Park), Province of Alberta

Notice is hereby given:

That an election will be held for the election of a person for the purposes of the Senatorial Selection Act.

Advance voting will take place on the 13th day of October A.D. 1989, between the hours of 9:00 a.m. and 4:00 p.m. Voting stations will be located at:

Improvement District No. 18 North - I.D. 18(N) office, 513-9915 Franklin Avenue, Fort McMurray Prov. Bldg., & Fort Chipewyan Fire Hall, I.D. 18(N) sub office.

Improvement District No. 24 (Wood Buffalo National Park) Garden River Little Red River Band Office.

DATED at the City of Fort McMurray, in the Province of Alberta, this 21st day of September A.D. 1989.

**Alberta**  
MUNICIPAL AFFAIRS

Marcel J.C. Ulliac  
RETURNING OFFICER