

QUOTABLE QUOTE

'I have been living on the land all my life. I love the land. I do not want it destroyed. I don't understand your destruction.'—Quebec Cree Sally Kawapit, who is in her 80s, to Hydro-Quebec officials.

INSIDE PARK OCCUPIED

Members of the Sarcee C 31 Indian band have set up a protest camp in Kananaskis Country to press their demand for treaty status and band membership. They are camping in an area where Sarcees traditionally roamed. A similar protest last year lasted several months. Please see page 3.

COLD SHOULDER

Treaty 8 chiefs have turned down a request by the Woodland Cree band for recognition. The rejection comes as Woodland members prepare to vote July 5 and 6 on a settlement offer. Please see page 3.

SHARING CULTURES

Indigenous people from Alberta, the Philippines, Thailand and Nepal shared their cultures with one another recently at elder Lawrence Makkannaw's Native cultural camp near Buck Lake. Please see page 9.

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North America's Leading Native Newspaper

No. 8

Nepoose transfer in the works

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Wilson Nepoose's lawyer is working on moving the Hobbema Native man to an Edmonton institution.

Bob Sachs said he's trying to get Nepoose transferred to the Edmonton Remand Centre or to Edmonton's maximum-security prison but "I don't know when that'll be accomplished."

Federal Justice Minister Kim Campbell has asked Alberta's court of appeal to review the Nepoose case. Nepoose's "first question was 'when can I get transferred?'" said Sachs.

Campbell ordered the review of the 1987 murder conviction June 19 following an investigation by the justice department. Nepoose has spent four years at the Saskatchewan Penitentiary for the 1986 murder of Mary Rose Desjarlais. Nepoose has consistently maintained his innocence.

But his pleas of innocence carried little weight until key witness, Delma Bull, recanted her damaging testimony in February, claiming the RCMP pressured her to lie.

Lester Nepoose said he wants his brother "freed and they should re-investigate who is the murderer. They picked my brother off the street and built a case around him."

But, said Lester, at least Campbell's announcement may be "a step closer to freedom." Lester said his brother "is happy we didn't give up on him. The spirit is back in him, he's lively now."

Sachs said there has "no doubt been a gross miscarriage of justice" in the Nepoose case.

Campbell used section 690 of the Criminal Code which permits a new hearing when a gross miscarriage of justice is shown by the applicant.

The provision is often resorted to by applicants but rarely employed by a justice minister, said Gene Williams of the justice department. "We get 30 or more requests per year," he said. But the section has only been used three times, besides Nepoose, in the last decade.

The most remembered application of the section was in the Donald Marshall case, a Micmac Indian who served 11 years for a murder he didn't commit.

The appeal, said Sachs, will be treated as if Nepoose "was convicted yesterday." Campbell didn't specify how the case will be reviewed but Sachs suspects a judge will be assigned as a commissioner to hear new evidence.

Sachs said the matter may come before the appeal court July 22.



Bert Crowfoot

This young grassdancer was one of about 200 dancers to attend the Poundmaker's powwow in St. Albert June 28-30. One of the biggest in Alberta, the powwow drew about 1,000 people from across North America.

Cardinal 'groggy' after hitting her head: bouncer

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Katie Cardinal "slid down the bouncer's body" as she banged her head on a door in a city bar, said a witness to Cardinal's fatality inquiry June 18.

Delores Delver, who saw Cardinal walk into Truckers Saloon at the Kingsway Inn in Edmonton Feb. 9, 1990 sometime after 10:30 p.m., testified Cardinal hit her head on a wooden

door before bouncer Wade Pirie reached the two flights of stairs he was heading towards.

"He threw her over his shoulder and he was walking towards the door, stumbling and moving quickly. Katie hit her head on the door. It was loud enough that we heard and we all went 'Ooooo, ouch'."

Cardinal died the next day from severe head injuries.

Albertine Bull also testified she heard a "loud bang" as Cardinal hit her head on the door. "Her body went limp and he

picked her up and carried her up the stairs."

Witnesses testified they saw Cardinal enter the bar and cause a disturbance with another woman.

Pirie said Cardinal was "screaming and hollering and throwing a bunch of punches. I asked her to leave. She refused. She started swinging at me and another bouncer. I again asked her to leave and she took another swing."

Please see page 2

Cardinal 'groggy' after hitting head: bouncer

From front page

Pirie said he then grabbed Cardinal's legs and threw her onto his right shoulder. Cardinal was "fighting trying to stand up, beating on my back, swearing."

He said he wanted to take Cardinal outside via two flights of stairs. The 27-year-old mother of three "was fighting all the way" but halfway up she stopped," said Pirie.

A lawyer asked Pirie why he set Cardinal down at the top of the stairs.

Pirie said he thought Cardinal "seemed a little calmer. It seemed like she wasn't fighting as hard" so he attempted to let

Cardinal down at the top of the stairs.

Cardinal's eyes rolled around after she hit the cement floor, said Pirie. As he "knelt on one knee to let her down, she pushed herself off— hit her head and upper shoulders" making a "thump," recalled Pirie.

Cardinal's pulse and breathing were checked, he testified. While someone called for an ambulance, Pirie and another bouncer carried Cardinal to a chair.

"She was groggy, like she was knocked out but she wasn't totally unconscious," said Pirie.

He said he was then sent back

to the bar area.

Asked if he's ever seen police called in to assist in ejecting a patron Pirie said "yes, but it wasn't an option here. She could have caused quite a bit of damage by the time police got there."

Kevin Buck was sitting with the women Cardinal confronted. "Katie was angry and a little intoxicated but not plastered."

Buck said he saw Cardinal being "picked up again by the bouncer and taken up the stairs." Asked how much time had elapsed between when he saw Cardinal being taken up the stairs and when he saw her being taken away by an ambulance,

Buck said "about an hour."

Kingsway Inn owner Ernie Wolver said in an interview an ambulance was "definitely called immediately. We look after our Native people, they drink here a lot. We don't throw them out the door."

He said women are "handled as meek as we can, but Katie was a wild animal. She jumped out of him and hit the cement floor," he told *Windspeaker*.

Pirie no longer works at the saloon. He testified he received no training and was told to use his discretion in handling unruly patrons.

The inquiry was held over

from April 23 until Pirie and other witnesses could give their descriptions of that night. Public inquiries are held to determine the cause, manner, time, place and circumstance of death. The judge can't make findings of legal responsibility, he can only make recommendations to prevent similar occurrences in the future.

Judge Carl Rolf will submit a report to the attorney general at a later date.

Rolf headed an inquiry into troubled relations between police and the Blood tribe of southern Alberta. His findings were released March 25.

Constitutional report 'reason for optimism'

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The Canadian government will be forced to deal with aboriginals in the next round of constitutional talks, says the grand chief of the Assembly of First Nations.

Ovide Mercredi said the federal government "by dealing or wanting to deal with Quebec they'll be forced to deal with us. Politicians are scrambling because they realize unity is an important issue but they have to respond to us too."

Mercredi's comments follow the release of a parliamentary committee report on the constitution.

Mercredi said although Natives will "apply pressure all the time," the report should give aboriginals "reason for optimism."

The report, released June 20, recommends Natives be given a veto over any constitutional changes affecting their rights in Canada.

If the Beaudoin-Edwards report is adopted, Natives would get a seat at the constitutional table.

The report also recommended a new amending formula giving regional vetoes and Ontario and Quebec an outright veto.

University of Alberta political science professor Gurston Dacks warns the recommendations will not be a part of the next round of

constitutional talks since unanimous approval is needed to change the current amending formula.

During the next constitutional talks Natives will once again be left on the sidelines, said Dacks. "Canada's No. 1 need is to reintegrate Quebec and deal with the

sovereignty question. The costs to Canada of failing to deal with Quebec are greater than failing to deal with aboriginals."

Ottawa failed to deal with Natives last June resulting in the death of the Meech Lake constitutional accord. Nonetheless, if the government "can't

fight both fires at the same time, they'll fight the one which will burn down the house — Quebec," said Dacks.

Despite the cards seemingly stacked against Natives in the next constitutional discussions, Dacks said Mercredi will play "an influential role." Mercredi's

experience with constitutional affairs will serve Natives well, he said.

Mercredi advised Manitoba MLA Elijah Harper during his fight against the Meech Lake accord. Harper's refusal to approve Meech resulted in its death.

Courts should be healers, says Mercredi

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Courts should be used to heal rather than being detached from the people it serves, says Ovide Mercredi, grand chief of the Assembly of First Nations.

"Lawyers shouldn't be on pedestals. Institutions shouldn't be so pristine and untouchable. Courts should be used as prob-

lem solvers and healers of troubled people or society."

At a meeting of the Alberta Criminal Justice Association in Edmonton June 20, Mercredi urged lawyers to look to aboriginals in reforming the existing system.

The present system is "too legalistic and punitive. I think you can learn from us to improve your justice system so it becomes more humanistic. If you involve us in doing that, it'll be in your

best interest," said Mercredi, a criminal lawyer.

But, said Mercredi, Natives have "a right to survive from this generation to the next as distinct people with the right to self-determination."

To ensure this happens Natives must "create our own institutions for the administration of justice not shaped by federal law."

In working towards their own justice system Natives "don't

reject your system outright. We must work on both fronts, we have to advance our own but also improve the existing one so it works better for all. We will force you to deal with justice from a different point of view."

When Natives are ready to create their own justice system "your system of justice shouldn't be an obstacle to it." Native justice should be made "a part of the administration of justice in Canada," said Mercredi.

Kainai correctional centre and Blood police station officially open

By Amy Santoro
Windspeaker Staff Writer

STAND OFF, ALTA.

The Kainai Community Correctional Centre and the Blood Tribe Police Station are officially open. Solicitor General Dick Fowler was on hand for the openings June 14 on the Blood reserve in Stand Off, 65 km

southeast of Lethbridge.

"These initiatives recognize the willingness of aboriginal leaders, organizations and communities to deliver community-based programs," said Fowler.

"We have begun the process of taking back those responsibilities and jurisdictions that were taken from us and hopefully it's also an indication the other two governments realize and recognize this," said Chief Roy Fox.

The Report of the Task Force on the Criminal Justice System and its Impact on the Indian and Metis People of Alberta recommended community-based programs.

The Kainai Community Correctional Centre is the first in Alberta to be operated entirely by Natives. The 24-bed correctional centre will help reintegrate male and female offenders into their communities. The \$700,000

centre has been in operation since October 1990.

The police force moved into the \$950,000 complex April 1991. In 1988 the Blood Tribe asked the provincial and federal governments for assistance in creating a competent tribal police force and an appropriate facility. Construction began in 1989.

The Blood tribe police, along with the RCMP, police the largest Indian reserve in Canada.

PROVINCIAL BRIEFS

Compiled by Amy Santoro
Windspeaker Staff Writer

Elder appointed to Member of the Order of Canada

EDMONTON — An elder of Metis and Cree people has been appointed to the rank of Member of the Order of Canada. Dr. Anne Anderson has written 92 books and established the Native Heritage and Cultural Centre in Edmonton.

Stonewalker fined on reduced assault charge

WETASKIWIN — Canadian light-heavyweight boxing champ Danny Stonewalker was fined \$1,000 for beating a man unconscious outside a Ponoka bar. Stonewalker was charged with assault causing bodily harm. Under Canadian Professional Boxing Association rules, a jail sentence would have allowed the association to strip the 30-year-old Native man of his title. The lesser charge of common assault was arranged at the last minute between the Crown and Stonewalker's lawyer.

Board studies future of bison herd

EDMONTON — Members of a board looking at the future of diseased bison in Wood Buffalo National Park don't want to see the entire herd slaughtered. The 19-member group met recently in Edmonton in the first of a series of meetings to discuss the fate of diseased bison. Last summer a federal environmental assessment review panel recommended slaughtering the bison to prevent the spread of tuberculosis and brucellosis. Ottawa has since backed away from that plan. The board's members include representatives from nine aboriginal communities.

Release of resource information angers Indian Affairs manager

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

A local Indian Affairs official says it's "immoral" for the federal department to release information on resource potential on Indian reserves.

"They had no damn business sending that thing out. It's band business. What if bands want to keep resource potential under wraps?" said Ralph Bouvette, manager of economic resource development.

The department of Indian Affairs recently announced the completion of a national inventory of resource potential on Indian reserves.

Bouvette told *Windspeaker* Indian affairs "shouldn't spout off our mouth. It's not our right. It's immoral."

But information on specific bands can't be released to ensure their privacy, said Jean Louis Causse, a resource development officer in Ottawa.

Joe Jozsa, senior resource development officer for Indian Affairs in Saskatchewan, said the purpose of the inventory is "to assist people in further development work. It's for the benefit of bands."

There are nine Indian bands in Saskatchewan which have "good potential" in metal and non-metal exploration, he said.

"What they do now is up to them — they received the inventory. The next step — if they want — is to further explore the reserve," said Causse.

Bands must pay for the cost of exploration themselves, said Jozsa. "It costs a lot of money so some bands would be looking for joint ventures."

The Starblanket band in Saskatchewan is pushing ahead with preliminary studies of their sand and gravel potential, said Counc. Gary Daniels.

In Alberta 17 bands are listed as having "good potential" in oil and gas exploration, said Bouvette.

"The inventory is an important source of information for aboriginal communities as well as for the private and public sector interests wanting to pursue mineral development projects on Indian reserves," says the news release Bouvette opposes.

Correction

The names of two of the people in the picture on page 2 in our 21 June issue were omitted. In the back row second from the right is Agatha Gambler and on the far right is Ernie Gambler.

NATION IN BRIEF

Police 'undermined' Oka efforts

MONTREAL — During last summer's Oka crisis Quebec's Native affairs minister felt provincial police were undermining his efforts to end the standoff, says a report by Iroquois negotiators. John Ciaccia made the complaint to representatives of the Six Nations Iroquois Confederacy at a private meeting in Montreal Aug. 10, says the report, which was a daily account of the standoff. "Ciaccia explains the negotiations are not going well," says the Aug. 10 entry. "He says he cannot control the SQ (Quebec provincial police); that any commitment he makes is immediately undermined by police..." The 78-day standoff began July 11 when the SQ tried to storm a barricade Mohawks had erected to stop expansion of a municipal golf course on to disputed land.

Hydro hearings called off

WHAPMAGOOSTUI, QUE. — A Quebec environmental review commission has called off public hearings on the \$12.7-billion Great Whale hydroelectric project, saying the safety of Hydro-Quebec officials can't be guaranteed in remote Native communities. More than 100 Crees turned back a delegation from Hydro-Quebec June 25. Native protesters formed a barricade to prevent Hydro-Quebec officials from leaving the airport, the only point of access to Whapmagostui, about 1,200 km north of Montreal. Sally Kawapit, who's in her 80s, told officials in Cree: "I have been living on the land all my life. I love the land. I do not want it destroyed. I don't understand your destruction." The standoff was reminiscent of the confrontation between Mohawks and police at Oka last summer.

Court won't halt review of Harper shooting

WINNIPEG — After almost four years, the family of slain Manitoba Indian leader J.J. Harper has finally cleared the way for an investigation into the conduct of a police officer involved in Harper's shooting death. The Supreme Court of Canada refused to stop the Manitoba Law Enforcement Review Agency from hearing a complaint launched by Harper's brother, Harry Wood. Wood made the complaint, which the agency initially refused to hear, shortly after Harper was shot by Winnipeg police Const. Robert Cross during a struggle in March 1988. Wood alleges Cross abused his authority by committing assault, used unnecessary violence and failed to exercise discretion in the use of a firearm. Cross was looking for a car theft suspect at the time of the shooting and Harper was walking home from a bar.

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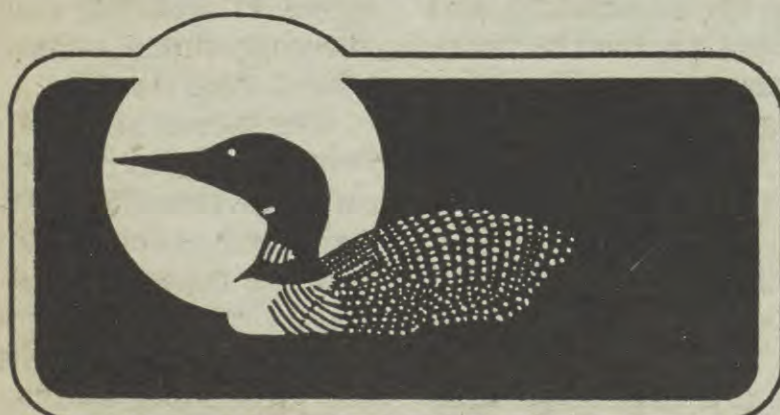
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News



Jenifer Watton

Sean Fraser, son of band leader Fred Fraser

Sarcee C-31 band sets up camp in Kananaskis park

By Jenifer Watton
Windspeaker Correspondent

KANANASKIS COUNTRY,
ALTA.

Sarcee Indian descendants have set up a protest camp on unoccupied Crown land in Kananaskis Country. They want official recognition from the federal government as First Nations Citizens with full treaty Indian status and band membership.

The camp was established in early June near the West Bragg Creek campground by Fred Fraser, leader of the Sarcee Bill C-31 Indian band. He said his group of 15 protesters represents hundreds of individuals who regained their status under Bill C-31, enough to fill every valley in Kananaskis.

"We will practise our inherent right to hunt and fish and we will reclaim and re-establish our cultural identity. We will continue our peaceful protest until the

government resolves the situation."

They are camping in an area where Sarcees traditionally roamed. A similar protest last year lasted several months.

Bill C-31, a 1985 equality amendment to the Indian Act, returns Indian status to women, who married outside their bands, and to their children. However, the Sarcee band refuses to extend band membership to Fraser's group.

Fraser said without band membership it is impossible for his members "to access our birthright to our ancestral cultural identity. We cannot live on our reserves and we cannot obtain any benefits that flow from our inherent Treaty 7 rights such as health care, education and economic and social development."

Fraser's group faces several challenges. Steady rain and flooding have forced one move to higher ground. And a brown bear was shot because it returned to camp several times to feed on

wild meat hung to be smoked.

But the camp is faced with a new problem. Norm Olson, head of forestry in the Bragg Creek area, issued a warning to Fraser to move the camp to at least one kilometre from the road in accordance with regulations. "This is not a Native issue whatsoever. The camping regulations are applied uniformly in a forest land use zone."

He said since the camp was "doing no harm there, we will not aggressively force the issue, but will negotiate a solution." Olson did question whether treaty rights preclude forest land use zones.

Olson suggested Fraser is simply using the provincial forestry department to draw attention to the plight of the Bill C-31 band. Because Fraser refuses to move his camp, the situation has been referred to senior management officials.

The band has also written Prime Minister Mulroney requesting a reserve.

Setback for Woodland Crees

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The Grand Council of Treaty 8 chiefs has handed the Woodland Cree a political slap in the face, refusing to recognize the northern Alberta band.

At a meeting in Edmonton the chiefs "spoke different opinions yet in the end unanimously rejected recognition of the band," said Grand Chief Frank Halcrow.

The Treaty 8 chiefs said they won't recognize the Woodland Cree band, located at Cadotte Lake east of Peace River, until Ottawa settles with the Lubicons.

Lubicon Lake Chief Bernard Ominayak said the vote sends the federal government a clear message.

"What we're saying is 'Listen federal government, we can't afford to allow you guys to do as you please when it comes to playing political games with your people.'"

The rejection comes as Woodland Cree members prepare to vote July 5 and 6 on a settlement

offer from Alberta and Ottawa.

The offer includes a 62 square kilometre reserve and a \$54-million settlement. The band wanted recognition from other Treaty 8 bands before it went ahead with the deal.

The federal government used section 17 of the Indian Act to create the Woodland Cree band in August 1989. Some members of the band include Lubicons upset by the rejection of a joint federal-provincial land-claim offer in 1988.

Ominayak charged that by creating the new band Ottawa intended "to divide and conquer the Lubicon Nation."

The Lubicons, based in Little Buffalo, 360 km northwest of Edmonton, have been fighting for over 50 years for a settlement to their dispute.

Halcrow told *Windspeaker* the manner in which the band was "created is questionable but as grand chief I must support both bands."

It's not the first time Woodland Cree members have faced the rejection of Treaty 8 chiefs. They were refused recognition March 8, 1990.

Woodland Cree representa-

tives weren't present at the June 26 meeting but Senator Walter Twinn, as chief of the Sawridge band, spoke in support of the breakaway band, said Halcrow. Twinn couldn't be reached for comment.

Recently the Indian Association of Alberta passed a resolution condemning the government's creation of the band. The Assembly of First Nations, the Grand Council of Crees (Quebec) and the Mohawk Council of Kahnawake are also angered with the government's use of section 17 of the Indian Act.

Nonetheless, Ottawa will go "forward to recognize a band that's not recognized by any other Indian band. They failed but I doubt that'll stop them. The government is trying to defeat aboriginals that fight for their rights instead of trying to help them," said Lubicon Lake band advisor Fred Lennarson.

Treaty 8 includes northern Alberta, northeastern British Columbia, the southern part of the Northwest Territories and parts of Saskatchewan.

Woodland Chief John Cardinal couldn't be reached for comment.

Wind speaker

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Bert Crowfoot, Publisher

Pulling the plug

Quebec's James Bay Crees have won the latest round in their fight against the \$12.7-billion Great Whale hydroelectric project.

A Quebec environmental review commission cancelled all public hearings on the project after two days of protests in late June in the Northern Quebec village of Whapmagoostui. They prevented Hydro-Quebec officials from entering their village.

A coalition of business leaders this week accused the Indians of standing in the way of Quebec's economic growth.

"The interests of a few hundred people cannot supersede those of millions," said the vice-president of the Quebec Manufacturers Association.

But the Crees, who don't want their hunting and fishing grounds ruined, certainly have wisdom on their side.

They are bitterly opposed to the first round of hearings, which would examine only the environmental impact of building \$755-million worth of infrastructure — including 575 kilometres of roads and three airports — for the project.

Hydro-Quebec wants to build these roads and airports first and ask questions later about the impact of the dams, the diverting of five rivers and the flooding of 4,400 sq. km of land.

But if the dams and generating stations aren't looked at closely in the first round of the hearings, the roads could end up being roads to nowhere.

Grand Chief Matthew Coon-Come, leader of the Grand Council of the Crees, has issued a reasonable challenge.

"If they're convinced this project is so good, let them defend it in a forum where everyone will get a say, where the interests of all Quebecers will be considered. The current process is a joke and it's illegal."

The provincial government is concerned about the lengthy delay of a full-blown hearing and it's anxious to get on with building the Great Whale project.

It's forced the Crees to take the matter of a split review to court. Hearings on the matter will begin Sept. 16.

This isn't the way to build such a mammoth project.

Ramming a project of this nature down the throats of the Crees may make good economic sense from a short-term point of view.

But hard questions about the long-term impact of this project on the environment and the Crees' way of life need to be asked and answered before one spade hits the ground.

The days of building dams to create jobs and to satisfy the never ending thirst for electricity belong in the past.

Damming rivers does have serious consequences.

Athabasca-Chipewyan Indians in northern Alberta are paying the price for B.C. Hydro's decision to build the W.A.C. Bennett Dam.

An independent study funded by the Canadian Parks Service found the dam had a devastating impact on wildlife. The dam, since 1968, has held back floodwaters to the Athabasca Delta, contributing to a dramatic decrease in fish and wildlife populations.

B.C. Hydro admits few environmental studies were conducted before the dam was built.

And there was no environmental review of the first phase of the James Bay project, which flooded 10,000 sq. km of land. This kind of information must be supplied and debated thoroughly before projects like the Oldman Dam, the W.A.C. Bennett Dam and the Great Whale project are allowed to proceed.

It is shortsighted and suicidal to look at these dams with a telescope rather than with a microscope.

If we're to preserve our world and hand it on to future generations in reasonably good condition, we have to take up the challenge of creating jobs that don't take a heavy toll on the environment and traditional lifestyles.

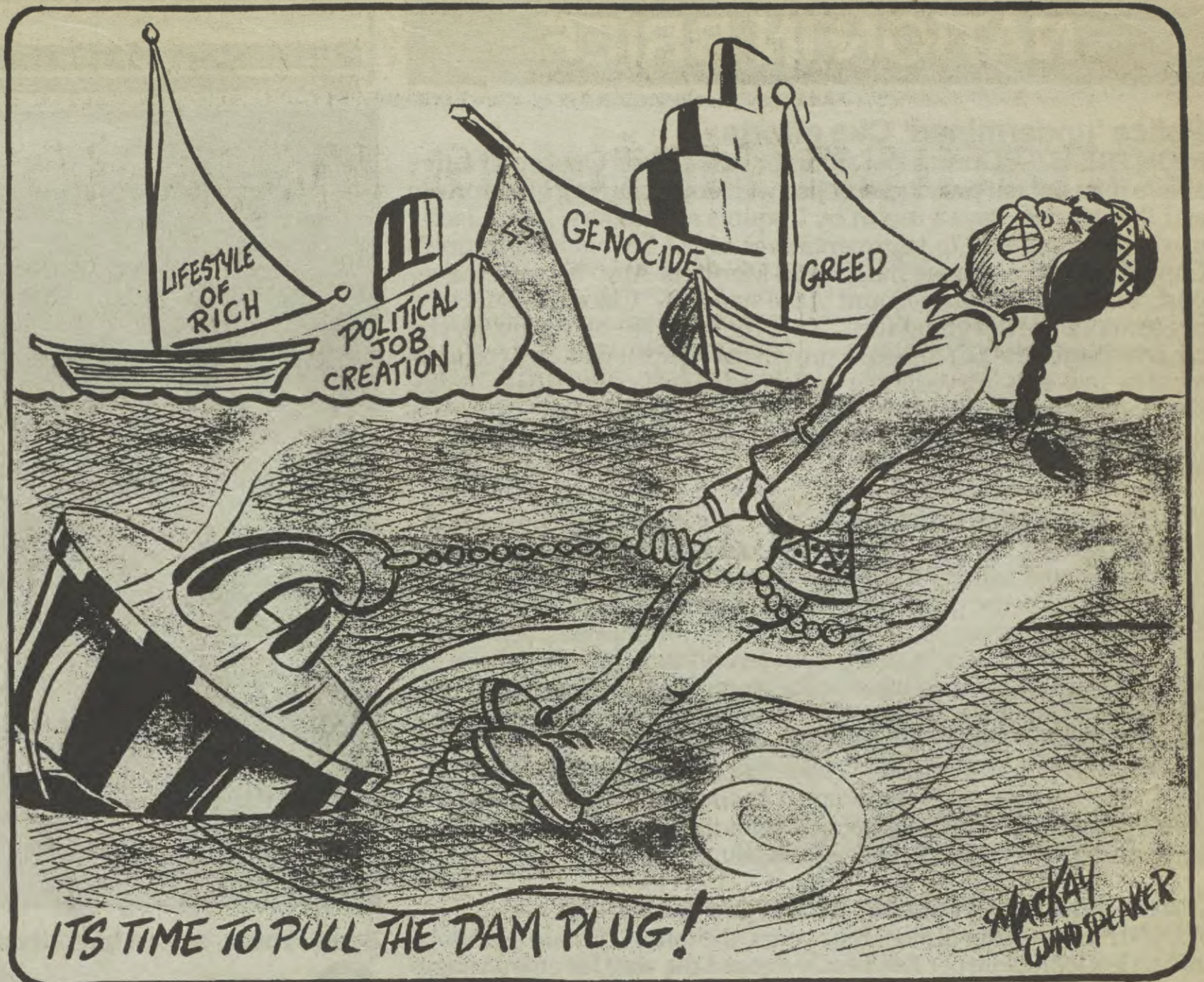
Alternative energy sources have to be explored and energy consumption has to be dampened not fuelled.

The Crees are on the right track.

And they're getting support from around the world, Guatemala, the Philippines, Colombia and Malaysia, as well as New York State, which has signed a \$13-billion US contract with Hydro-Quebec, the largest contract in Hydro's history.

Outspoken New York City Councillor Miriam Friedlander says Americans read books on how the West was won. "But it is past history to them. They don't believe we're still in the process of destroying people...and it is going on in the name of providing cheap energy and greater energy use for our city."

It's time to pull the plug.



Silence after the storm

There's a standard scene from those old B-movie westerns that seems fittingly apt for these post-Assembly of First Nations election doldrums.

The cowboys are huddled around the campfire. Guns at the ready, they eye the surrounding darkness nervously. Someone spits a chaw of tobacco at the fire as a horse nickers quietly. Finally, the most grizzled of the bunch squints into the darkness and expresses everyone's pent-up paranoia.

"It's quiet out there. Too quiet..."

Any minute we expect a blood-curdling scream to erupt from the bushes and hordes of painted Indians to pour into the cowboy camp hell-bent on murder, mayhem and general destruction. Naturally, manifest destiny will prevail and the outnumbered, but stout-hearted cowpokes, with God on their side, would repel the savages and go on to ride into yet another unsullied sunset.

Canada has become a B-movie. The cowboys circa 1991 are the Mulroney Conservatives who sit in nervous anticipation of another round of Indian wars. The only difference, these days, is no one's quite sure which side God's on.

Last year at this time no one knew too much about a small town in Quebec called Oka. No one knew too much about Mohawks except that punk rockers

adopted their hairstyle, and the only fodder the media fed Canada was obscure, back-page stories about some dissatisfaction over a golf course.

One year later, Canadians have received an elementary education about the Mohawks, and aboriginal reality in general. They watched as their government saw fit to send their military against their own citizens and the landscape was transformed into a war zone. Horrified Canadians saw aboriginal senior citizens and school children pelted with rocks as they attempted to flee, and observed both the minister of Indian Affairs and the prime minister refuse to assume responsibility.

Once the situation calmed down, the Indians went out of focus as quickly as they'd appeared. There was, it was assumed, some degree of peace in Indian country.

Now the media focus on the AFN elections has dimmed, there is once again a noticeable absence of aboriginal presence. It's almost a syndrome: The media latch on to an issue, play it out to completion and then wait for the next eruption.

In between times, Indians and their issues are relegated to the back pages. It's comfortable for the government. Better to have the electorate thinking there's peace on the frontier, rather than highlighting the continuing and growing angst in Native communities coast to coast. And the Indians are a disgruntled, resentful bunch.

There is no peace in Canada. There is no peace in a country when a subtle, genocidal form of violence is perpetrated on a daily basis. Not the violence that makes the front pages and tops the newscasts, but the type that sees thousands going hungry, unemployed, undereducated, lacking basic housing and domestic contrivances and suffering a death rate almost three

times the national average.

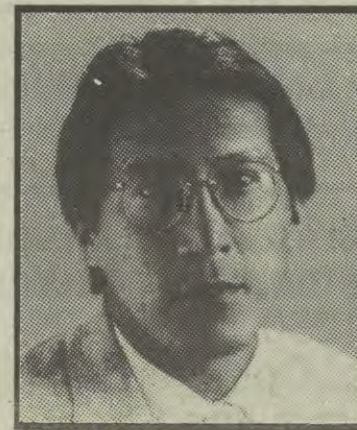
The cowboys are afraid. They're afraid by living up to their obligations to the Indians they become committed to living up to their obligations to Canadians. Addressing the needs of a Shamattawa or a White Dog means addressing the needs of everyone. Despite their moral obligation to do so, they continue to explore the loopholes that will allow them to disregard the necessity.

With the Indians, the government reinterprets treaties and the Indian Act. With the two million or so Canadians who live in poverty, are homeless or the millions more who watch their standard of living spiral steadily downward, it shifts jurisdiction to the provinces. Either way the government is shopping for loopholes. When the Indians disappear from media focus, the cowboys relax around their fire.

If Oka taught anyone anything, it was that the situation in Native communities is an ongoing news story. There doesn't need to be another eruption in order to justify sending a writer or reporter out to a reserve. They're all under siege in one form or another and have been for years.

Native communities and their situations have much to teach the rest of Canada, because the government that denies basic human rights to Indians is capable of denying those same rights to others. And does.

The silence after the storm of a "playable" Native story is disturbing. After the AFN elections, it seemed as though the Indians and the issues talked about so openly over the course of three days had vanished. The cowboys had won again and put the savage hordes to rout. But it's far from peaceful on the frontier. EAGLE FEATHERS: to the Mother Earth Healing Society of Edmonton for its ongoing efforts to keep their circle strong.



RICHARD WAGAMEESE

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Your Opinion

Canadian Natives made to feel like beggars

Dear Editor:

Lately we of aboriginal ancestry have become very frustrated over the offhand manner in which we are treated by the various levels of government in this country. The largest obstacle standing in the way of a meaningful dialogue between we of Native ancestry and the whites is the need to share a common platform on which we may speak to each other as equals.

At present when any type of dialogue takes place it occurs at two different levels. It is our people, who must always speak up to the whites from the lower platform, which itself is symbolic of the unequal status allotted us by the powers-that-be in this country. This multipurpose platform also has the distinct quality of making us feel like beggars whenever we wish to have our numerous grievances addressed. These include things like land claims, self-government, human rights abuses, discrimination and the list goes on and on.

These discrepancies embrace every facet of our daily lives and are evident in any activity that involves interaction between Natives and whites. This blatant disregard for the Native populace is reflected in the antiquated and oppressive Indian Act, which itself is a mechanism spe-

cifically designed to regulate our people to the status of second-class citizens. Such a mechanism already exists in a country which also practises apartheid like Canada. This other country is South Africa and they merely refer to their Indian Act as some-

thing along the lines of the Townships Act.

It becomes more evident with the passage of time we will stay on this lowered platform for many more years to come. I, for one, do not believe we as a people can gain equal status with

the whites until we refuse to back down from confrontations like the one at Oka last year. Only through solidarity and cohesion of effort will our people ever gain access to the common platform now denied us by all walks of white society. Some day

this very well may happen, but it will always remain a sore point in all Native and white interactions.

Allan Contois
Edmonton

Yukon collections need to be identified

Dear Editor:

The heritage branch of Yukon Tourism is conducting initial research for a second volume on Yukon collections and artifacts held outside the Yukon. We would like the assistance of your readers in identifying any such collections.

We are attempting to track down collections which deal

with natural history, fine arts, ethnographical and historical material, along with the pre and post-contact periods. We are looking for information on the general geographical areas of the Yukon, western Northwest Territories, northern British Columbia and eastern Alaska.

Information on archival sources, such as newspapers, containing computerized indices

would also be appreciated. In particular we are looking for information on late 19th century whaling, Herschel Island, artifacts, relics, the fur trade, etc. In short, we are looking for personal stories which may have been brought back from the North and delivered to local newspapers as interest stories.

Persons with relevant information may contact: Attention:

Ed Krahn, museums advisor, Government of the Yukon, Department of Tourism, Searching for Our Heritage Project, Heritage Branch L-1, Box 2703, Whitehorse, Yukon, Y1A 2C6 or phone (403) 667-5835. Fax 667-2364.

Jan Toszczak, Museums technician
Heritage branch
Whitehorse, Y.T.

Mother Earth is becoming sick

Dear Editor:

The other day, I went walking in the woods here in the mountains and of course I tried to pay attention to what is going on with nature. I started to feel sorry for our Mother Earth. The things she has to put up with. Our Mother Earth is becoming sick and has been for some time. I believe that is why we are be-

coming sick also. In my view, we are not all that healthy.

Mother Earth has not been able to keep clean like she should. She has had to wear the same clothes year after year. It is a good thing it rains once in a while but that is not enough. It used to be lightning would strike an old dry snag somewhere in the woods and that would start a

fire. As far as I'm concerned this is a cleansing process. Native people did not try to fight these fires because they understood why it happened.

I wonder how our immigrant leaders would feel if they had to wear the same suit and tie month after month. Wear the same underwear year after year. It probably would become a little uncomfortable after awhile. Still these people want to control Mother Earth and nature. They don't seem to understand or care they are going to face a losing battle.

The powers-that-be tell us we have to protect our wildlife. If we let a fire go, the animals will all burn to death. I don't think animals are going to stay in an area where there's a fire. They have powerful senses. The sense of smell they have will warn them to

move in plenty of time. Some of them may have young ones that would take a little time to move. These animals will come back later and find fresh food to eat.

Yet the know-it-alls will tell us we have to protect wildlife. The real reason for putting out fires is not wildlife. They want to save the timber so they can make money. When they look at a beautiful tree, it is with dollar signs in their eyes.

I feel we are approaching a critical time as Native people and so I like to write about some of the things I have picked up along the way. I want to help in any way I can because it means my life.

Stan Gladstone,
Grande Cache, Alta.

Windspeaker a link to outside communities

Dear Editor:

The Native Spiritual Brotherhood is an association of Native prisoners incarcerated in Regina's Provincial Correctional Centre.

Despite efforts to establish a line of communication with tribal communities, we remain

victims of their isolation. As a Native person and aboriginal offender, I would like to hear what is happening in Native communities across the country. Your magazine contains information which is very useful to those of us in prison. Sometimes it's our only form of communication with outside communities

and I would like to thank you for providing that information on behalf of the Native prisoners of the Regina Correctional Centre.

We need more people to get involved with those who are incarcerated. Let's get together as a nation of people and for the betterment of our future generations stop this life of prison. There are a lot of Native prisoners in the community who have the answers to put a stop to this life. I ask you as a society to start listening to the Native prisoner. There are so many misconceptions that go with an aboriginal person and more with the Native offender.

John Sugar, President
Native Brotherhood
Regina, Sask.

What others say

An independent study funded by the Canada Parks Service has found wildlife habitat around Fort Chipewyan and Wood Buffalo National Park in northern Alberta has been eroded since construction of the W.A.C. Bennett Dam in B.C.

Since 1968 the dam has held back floodwaters in a 4,000-square kilometre freshwater delta, contributing to a dramatic decrease in fish and wildlife populations. B.C. Hydro, which owns the dam, has no plans to release the floodwaters.

Those who argue the federal government should hand its jurisdiction over environmental issues to the provinces should start an examination of the issues in Alberta's northern wetlands, where they will learn the environment knows no borders.

(Calgary Herald/17 June 1991)

Delgamuukw

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What's Happening?

What happened to sunny Alberta?

Hi! I met some wonderful people at the cultural camp of spiritual elder Lawrence (Raven) Makkannaw June 19-22.

Take RCMP Insp. Ron Lamabe for instance. Lamabe is in charge of aboriginal policing for K-division in Edmonton.

He's held the position for about nine months, a position which has RCMP working towards better relationships with Native communities across Alberta.

"I'm learning every day. I've been doing this job since last September and I learned more about Native culture and its people than I ever have in my 20 years with the force," says Lamabe.

Lamabe says he believes Native elders are the ones who can help the RCMP strengthen their ties with Native people.

"If you want something to happen, go see an elder. My job is to convince RCMP members

what aboriginal people are telling me is correct and the way we should go. The elders have helped me tremendously."

He says more cross-cultural talks are needed between the RCMP and the Native community.

"We have to learn about aboriginal people and respect them. In turn they must learn about our society and rules that are off the reserves," he says.

Travelling with him to Makkannaw's camp was Const. Kim Spence, a Native police officer. They made a presentation to a group of visitors from the Philippines, Thailand and Nepal.

Asked about the role of women in the RCMP, Lamabe gestured towards his partner and said he has nothing but high regard for women in the police force "such as Kim."

"Female members are very important. To have a total police force you have to have both," Lamabe told the group.

Lamabe added the impact of Spence being in the force has been phenomenal. "Many people go to her and ask how to get into the force. We need more aboriginal RCMP officers," Lamabe said.

So there you have it. A policeman who has a personality that is 'down to earth.'

At one time, one of the Thai group wanted a picture taken with Lamabe and Spence. With laughter, they obliged him by holding him under his arms as if they were carting him off to jail.



Droppin' In By Rocky Woodward

It's a picture I'm sure he'll cherish back home.

And now on with big news! EDMONTON: *Windspeaker* is holding a BBQ at Tina and Mel's house, so there.

BUCK LAKE: This particular dance is known by the Filipinos as the Bamboo dance.

"We have birds that jump around in our bamboo. It's the bamboo dance of the Philippines," says Jo Jo Deles.

Well, here we have a Filipino trying to teach University of Alberta faculty of continuing education professor Tim Pynch how to do the dance.

It's done in one-two-three and one-two-three motions and the poles close on those counts. Sort of three-quarter time and loads of fun. There is a Filipino song that goes along with it.

FORT MCMURRAY: Just recently the city's foster parent association and Alberta Family and Social Services recognized Gordon Gladue for becoming the first Native foster Dad to complete a pre-service training course in foster care.

Droppin' In also congratulates Gordon.

Gordon and wife, Connie, along with their two children are now an approved foster home and have already taken in several children.

In the photo is from the left, the president of Fort McMurray's foster parent association,

Pat Morin, Gordon and Sandy Kingdon, foster care worker with Alberta Family and Social Services.

If you are interested in becoming a foster parent, call 743-7416 and ask for Sandy. **STAND OFF:** And near there is Eagle Mountain.

A friend of yours truly, Kathy Brewer, says for centuries the Plains Indians of southern Alberta have viewed Eagle Mountain as a sacred place.

Kathy just recently visited the spiritual mountain and what she saw appalled her.

"There was graffiti everywhere. Someone had used fluorescent spray paint and scribbled garbage all over the place. They went through Native remains and stole offerings left by people. It was senseless," says Kathy.

"I would hope it could be patrolled by tribal police," said Kathy.

Kathy, Kathy, Kathy. Always showing such concern for Native people. We should have more people like you.

By the way, Kathy will soon be submitting stories as a correspondent for *Windspeaker*.

DROPPIN' IN: Are ya all enjoying your wet holidays? Yuk yuk. Summer's here and so is the rain. I think I'll take my "FREE TIME" this winter, possibly in December when the weather is mild.

Gee, whatever happened to sunny Alberta???



Pat Morin, Gordon Gladue, Sandy Kingdon

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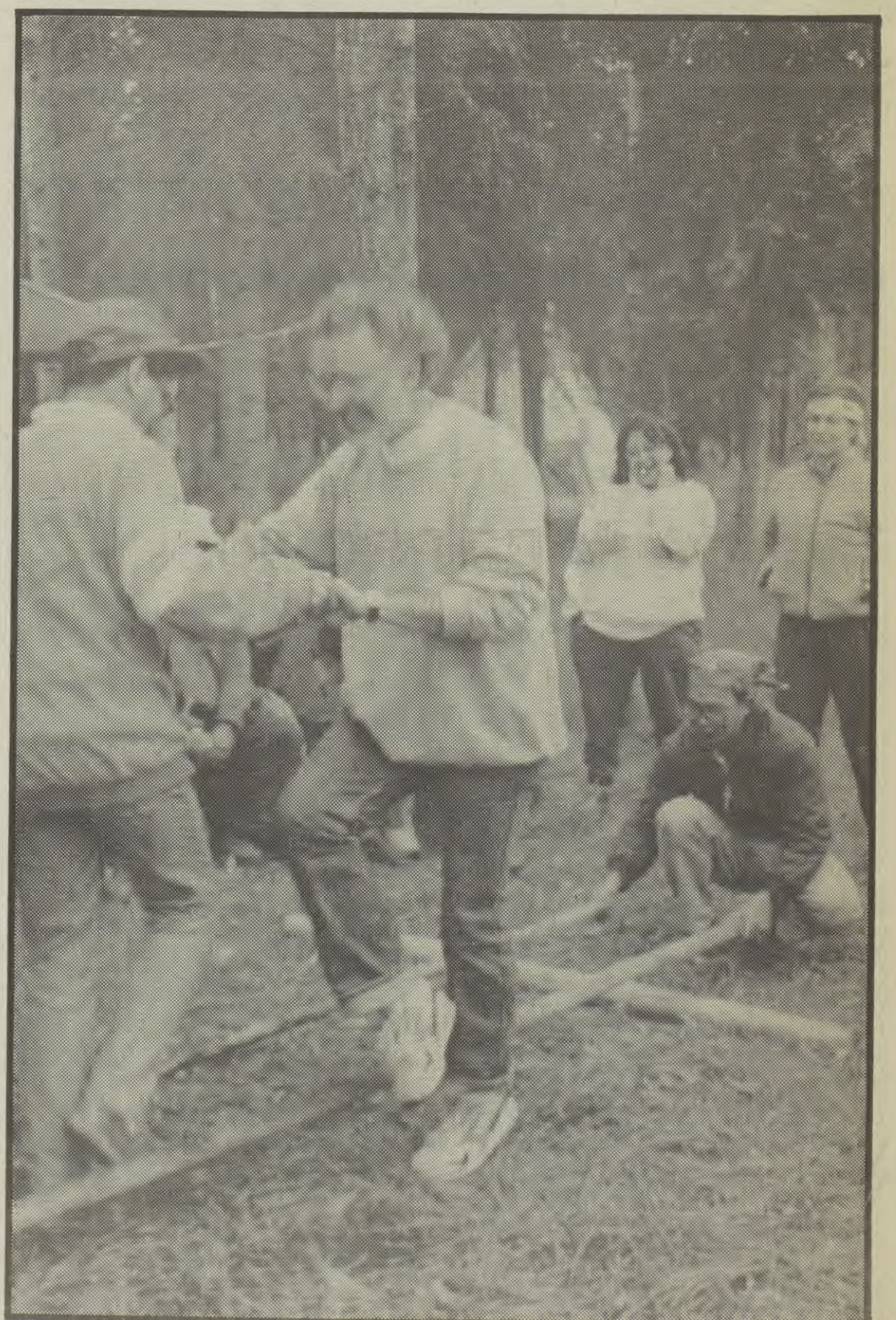
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Rocky Woodward

U of C professor Tim Pynch is shown how to perform the bamboo dance

News

Blackfeet demanding museums return remains

By Rocky Woodward
Windspeaker Staff Writer

BROWNING, MONT.

According to research done by the Montana Blackfeet Nation, storage rooms at the Field Museum of Natural History in Chicago are filled with Indian remains from at least 40 different

tribes that date back to the late 1800s.

It's more than probable many of the remains were taken from Indian burial grounds under a cloak of secrecy.

"None of the remains or Indian artifacts the museum has was ever acknowledged by any of the tribes. They were taken

without anyone's knowledge," said Blackfeet researcher Kathy Brewer.

In one other instance, which involves the Smithsonian Institute in Washington, D.C., Brewer backed up her claim with a letter dated June 27, 1892.

The letter is from Z. T. Danial and is addressed to Dr. J. S. Bill-

ings, a major and surgeon with the Army Medic Museum in Washington, D.C.

In the letter Danial says, "I have gotten the crania (bones) off at last. I shipped them today to Post Surgeon Byrne at Fort Assiniboine.

"I collected them in a way somewhat unusual. I had to visit the country at night when not even the dogs were stirring. After securing one (remains) I had to pass the Indian sentry at the stockade gate which I never attempted with more than one, for fear of detection," his letter read.

Danial added the skulls he was sending "are all genuine Peigan Indians as they were buried Indian fashion: none of them are half-breed or white."

"It's stolen property that must be returned," said Brewer.

For the last five years Curly Bear Wagoner, a Blackfeet cultural director at Browning, Montana and Blackfeet spiritual leader Buster Yellow Kidney have been working for the return of Blackfeet remains from museums across the United States.

Wagoner said he learned about the Blackfeet remains after visiting the Field Museum. He said he was asked by officials if he was there to protest.

"I asked them what I was supposed to be protesting," he said.

He said he was given literature listing the remains of Blackfeet Indians among the museum's collection.

Wagoner said he prayed with sweetgrass and made a promise to his ancestors to return their remains to Blackfeet territory.

The promise he made and five years of "pushing the issue" was instrumental in the United States government signing into law a Native American Grave Protection and Repatriation Act in 1989.

Under the law federally-funded museums across the country must inventory remains so they can be returned to the proper owners.

In the same year the law was passed the Smithsonian Institute returned 16 Blackfeet remains to the Blackfeet. The remains are

now buried on the Blackfeet reserve in Montana.

Wagoner said the Smithsonian received the remains after the army medic museum closed in 1903.

But Wagoner said their fight hasn't stopped.

He said the Field museum has 35 Montana Blackfeet remains stolen from their reservation over 100 years ago and Wagoner wants them returned.

Museum officials say they're in the process of identifying the remains as Blackfeet. Wagoner hopes they will be returned sometime this summer.

Wagoner said there could be as many as 18,000 Indian remains scattered in museums and institutions across the United States.

"There are 291 Indian reservations in the United States. There are about 290 Native Alaskan Indian villages. Their remains are probably in these museums," Wagoner said.

Brewer said she believes some of the remains in the Field museum could be Cree.

"Whether they are remains of northern Cree or southern Cree, I don't know. But someone should look into this," she said.

Richard Davis, Treay 8 vice-president with the Indian Association of Alberta, said the IAA is definitely interested if there are Cree remains in American museums.

"We would certainly do everything politically possible to see these remains returned," he said.

Davis said IAA officials hope to meet with Brewer or Wagoner in the near future.

In 1990, the Field museum began consulting with the Iroquois, Hopi, Blood and the Canadian Blackfoot. It is estimated the museum has the remains of about 1,000 Native Americans.

"It's going to be a long process," said Brewer.

Brewer said if the Field museum returns the Blackfeet remains, they will probably be brought from Chicago by train to Montana.

"The remains coming home means a lot to me. It's historical," Brewer added.



Graphic by Leroy Gladue

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The youth served by AFCA include those with emotional disturbances, behavioral disturbances, physical handicaps, mental retardation, delinquency or pre-delinquent behavior, abuse and neglect victims, those who need support following placement in a residential treatment program and those who have family or ethnic placement needs or family relationship problems.

This new and creative non-profit agency is dedicated to individualized care for youths who are considered inappropriate for regular foster family placement, but who do not require the structure of an institutional setting.

Specialist/treatment family foster care, a concept that has developed during the last two decades as a result of deinstitutionalization, is the basis of the AFCA approach to meeting this need.

Families who become part of the AFCA program will provide long-term foster care on the basis of treatment plan jointly worked out by all involved (the referring worker, the youth being placed, the natural parents, the foster parents, the specialized/treatment foster care worker).

The AFCA family-based specialized care combines the normalizing advantages of a true family environment with the structure and close supervision characteristic of more restrictive settings, and helps the youths reach their full potential.

Specialist foster families will receive specialized training, will have a one-to-one working relationship with an AFCA licensing/placement social worker, and will attend regular support

groups.

Benefits include a \$1,200 to \$1,250 monthly stipend, two days respite per month and support group stipends. Social workers working with specialist training foster families have a small case load, and are on call 24 hours a day.

AFCA is looking for families who can effectively deal with the day-to-day stress and routines of providing care to youth with special needs.

Families of all ethnic/cultural backgrounds and every economic standing are welcome. Because of the time required to provide care for youth with special needs, two parent households are preferred. However, single parent families and households in which both parents work outside the home may also be certified.

For further information call AFCA at (403) 433-9181.

Breaking Ground

Natives introduce Alberta to Japanese

By Molly Chisaakay
Windspeaker Staff Writer

"I watched the Japanese people experiencing their emotions during the performances of Alberta Eagle Drum dancers Frank Eagle and Miles Rain of Hobbema, which brought tears to my eyes," says Theresa Ducharme-Hein.

"One Japanese man sat through two performances with his eyes closed listening, a woman cried tears during the whole performance," Ducharme-Hein said. "Although I've been to the Orient on previous trips, it was amazing to visualize the whole thing from Miles and Franks' perspectives, it was a major success," said Ducharme-Hein.

The trio travelled to Tokyo, Japan with Deputy Premier Jim Horsman and other provincial officials for Alberta Days June 3-14.

The provincial government coordinated the trip to raise Japanese awareness of the province's business and tourism attractions.

Ducharme-Hein of Edmonton's Mystique Modelling was instrumental by bringing in the Native component and the Eagle Drum Dancers, who participated at the Canadian Embassy's Alberta Days.

She said the Eagle Drum dancers "did an incredible job" at the embassy promoting awareness of the Native cultural heritage for dignitaries and visitors.

"The Japanese were mystified by the Alberta Eagle Drum dancers," said Ducharme-Hein. "They became celebrities over there."

"The Orient wasn't new to me as I had been exposed to the culture and had been married to a Chinese man," she said. "I literally lived the culture and had travelled the Orient."

Ducharme-Hein noted her children are half-Oriental and that in the near future she hopes to expand her business into Oriental countries.

She plans to return to Tokyo with the Louis Bull troupe from Hobbema August 18 and hopes to travel by way of Hong Kong.

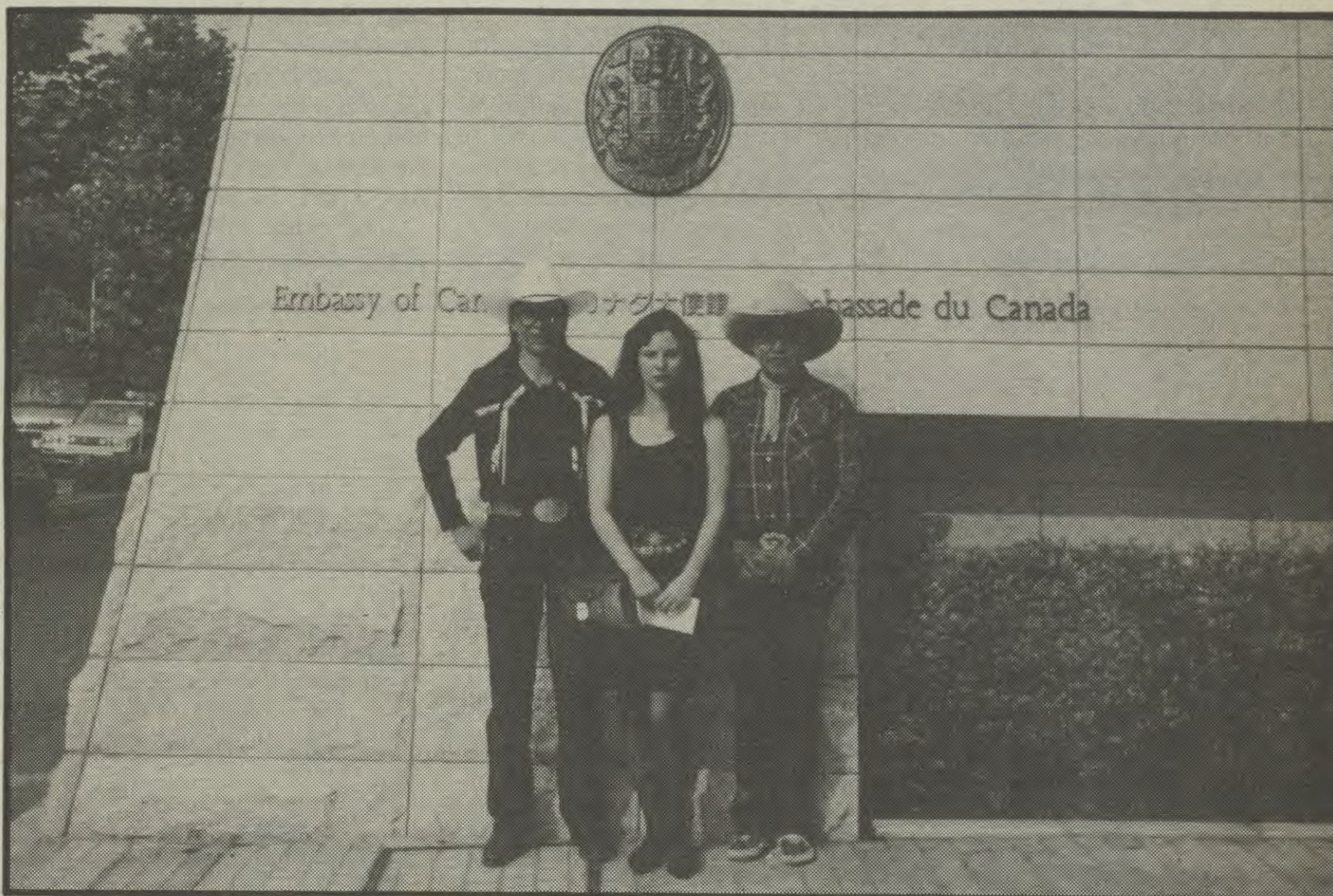
"It was more successful than I thought," she said. "The Japanese individuals who worked with us on a daily basis were very hospitable. Masami Sahota, a Japanese businessman, invited us to spend time on a yacht with him and showed us the nightlife scene."

It was good to have fun, to laugh and yet remain objective about the business aspect of the trip, said Ducharme-Hein.

She laughs and said "the thing that really had an affect on me was looking at Frank laying out on the dinghy on the yacht saying 'I can live like this, I think I will defect.'" Then she chuckles.

"It was really wonderful to have worked with Frank and Miles," she said. "They did an incredible job with public relations and gave an excellent performance. We had fun together."

"The people were the best thing that happened," she said, "especially when they participated in the friendship dances with Frank and Miles. The drums beating in the midst of the tall buildings sounding off with an echo, and the chanting, it was so special for me," smiles Ducharme-Hein.



(l - r) Miles Rain, Theresa Ducharme-Hein, Frank Eagle

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Indian Country Community Events

POWWOW TRAIL

STAR BLANKET CELEBRATION; July 5 - 7; Balcarress, SK.
WHITE BEAR ANNUAL 1991 POWWOW; July 11 - 14; Carlyle, SK.

NORTH AMERICAN INDIAN DAYS; July 11 - 14; Browning, Montana.

ALEXIS 12TH ANNUAL COMPETITION POWWOW; July 12 - 14; Glenevis, AB.

MISSION INTERNATIONAL POWWOW; July 12 - 14; St. Mary's Centre; Mission, BC.

24TH ANNUAL KAINAI INDIAN DAYS; July 19 - 21; Stand-off, AB.

ONION LAKE ANNUAL SURVIVAL POWWOW; July 19 - 21; 30 miles N. of Lloydminster; SK/AB Border.

4TH ANNUAL POWWOW & TIPI VILLAGE; July 19 - 21; Head-Smashed-In Buffalo Jump; Fort McLeod, AB.

11TH ANNUAL SKWLAX POWWOW; July 19 - 21; 6 miles E. of Chase; Squilax, BC.

CARRY THE KETTLE POWWOW; July 19 - 21; 11 miles N. of Montmartre; Carry the Kettle Reserve, SK.

CIRCLE OF STONE; July 6, 2 p.m.; Dog Days Presentation Series; Head-Smashed-In Buffalo Jump; Fort McLeod, AB.

TECTION; July 13, 2 p.m.; Dog Days Presentation Series; Head-Smashed-In Buffalo Jump; Fort McLeod, AB.

TRAVOIS TRAILS; July 13, 11 a.m. - 1 p.m.; Cheesman Memorial Arena; Cardston, AB.

HEALING OURSELVES & MOTHER EARTH; July 19 - 26; U. of Lethbridge, AB.

BRAVE DOG SOCIETY; July 20, 2 p.m.; Dog Days Presentation Series; Head-Smashed-In Buffalo Jump; Fort McLeod, AB.

WHOOOP-UP TRAIL; July 27, 11 a.m. - 1 p.m.; Cheesman Memorial Arena; Cardston, AB.

SHORT COURSE FOR PRINCIPALS OF FIRST NATIONS SCHOOLS; July 29 - Aug. 2; University of BC; Vancouver, BC.

CANADIAN NATIVE WOMEN'S FASTBALL CHAMPIONSHIP; August 2 - 4; Ohsweken Ball Park, Six Nations Reserve, Ontario.

INTERNATIONAL FIRST PEOPLES GATHERING; Aug. 12 - 18; Victor Lake, Grande Cache, AB.

WAYNE BABYCH HOCKEY CLINIC; Aug 24 - 28; open to all treaty youth 8 - 18 years; Hobbema, AB.

NO BORDERS: NORTHERN ABORIGINAL & ENVIRONMENTAL ISSUES; Oct. 18; U of A, Edmonton, AB.



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Buck Lake

Asian and Albertan aboriginals share their cultures at camp

By Rocky Woodward
Windspeaker Staff Writer

BUCK LAKE, ALTA.

The sun didn't shine but spirits were high as a group of indigenous people from the Philippines, Thailand and Nepal unloaded their gear for a four-day stay in tipis at elder Lawrence Makkannaw's Native cultural camp near Buck Lake.

Greeted by rain, which continued to pour during their visit, it didn't seem to bother the visitors from Asia who are used to a much warmer climate than Canada has to offer.

"In my country it's hot. I bathe two times a day. This is different, it's cold and I can't bathe as often," smiled Payap Chantaraprasit, a policy and plan analyst who works for city hall in Songkhla province, Thailand.

The group of 11 are in Alberta on a six-week environmental course. They are part of a Canada/Asia partnership formed under the Canadian International Development Agency (CIDA), which involves three countries — the Philippines, Thailand and Canada.

Presently, five participatory community development program courses are being offered; three at the University of Calgary (U of C), one in Thailand and one in the Philippines.

The courses are primarily intended for persons preparing for careers in development work or already working in development work.

The program began in 1989 when the U of C was awarded a \$6-million grant by CIDA for six years after being picked from 32 other universities from across Canada as a centre of excellence.

U of C project co-ordinator for Canada, Dr. Ralph Miller, said the partnership is a venture in international co-operation.

He views the courses as a starting point for major development projects.

"It's an inspiring approach when different countries share ideas. We learn from them and they learn from us. I hope to see the courses turn into workshops and on a larger degree than what is presently offered," Miller said.

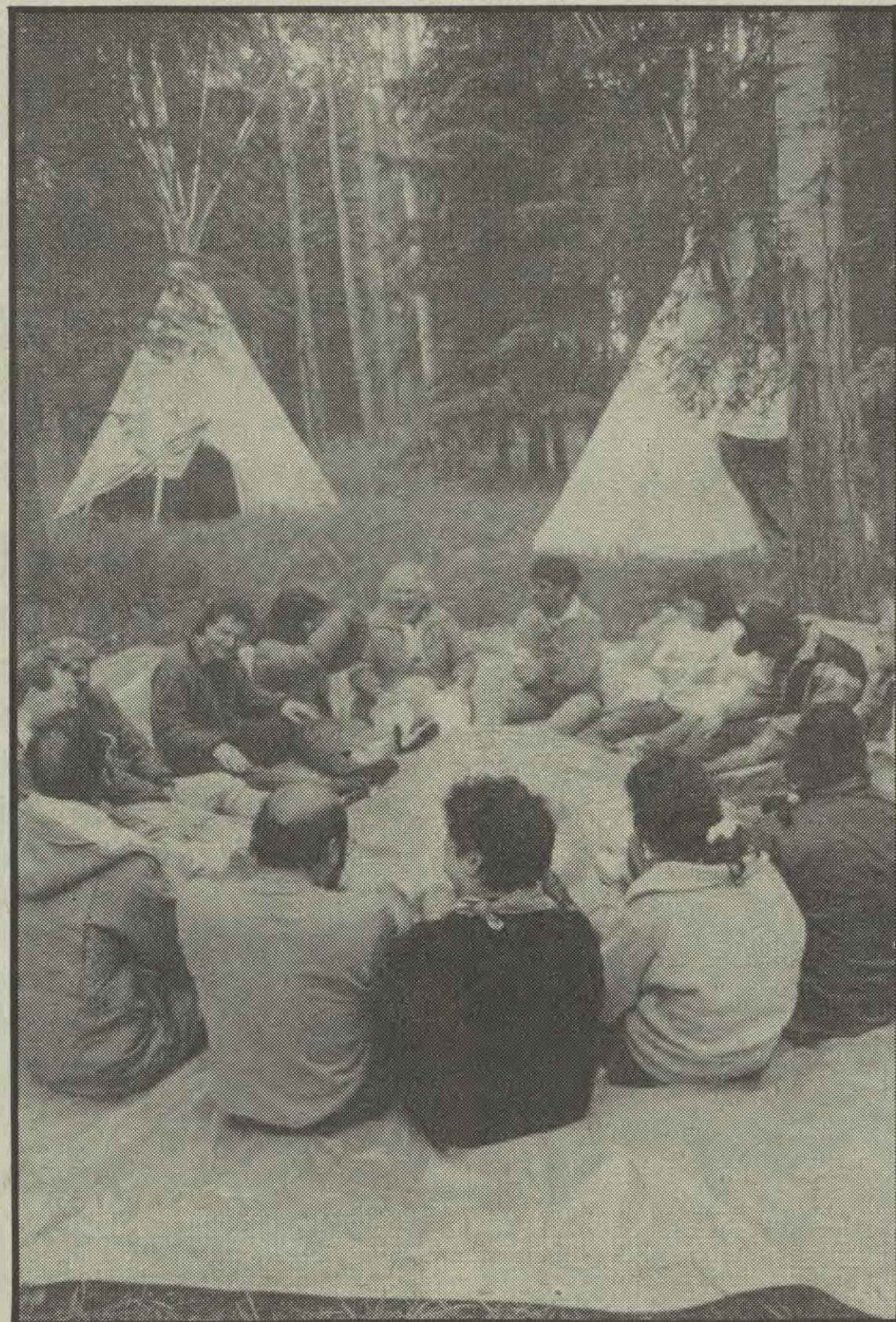
At Makkannaw's camp the group was introduced to Native culture without any modern conveniences.

"We want our visitors to experience how Native people lived before the arrival of the Europeans. Everything here is done strictly on a traditional level," said Rita Makkannaw.

The group was invited to attend a sweatlodge each day and those who accepted the invitation said they were stirred emotionally during the sweats.

A people's circle was held daily and Makkannaw explained Native spirituality and healing medicines to the attentive group. Indeed, it was the perfect setting with nothing but the wind in the trees, the smell of firewood burning and the chirping of birds to break the silence.

Everyone was asked to share something about their country and culture and they did. The Asians found there were similarities between what Canadian indigenous people are fighting for and their own concerns about the environment, land rights, education and the need to help their own people move towards a better life.



Rocky Woodward

Cultural exchanges were big at Makkannaw's camp

Slave Lake's Madge McPhee talked about the women's role in Native society and the camp was also visited by the RCMP who talked about their role in Native communities.

Some humorous questions were also asked by the Asians such as "So Makkannaw planted all these trees. Does he harvest them each year? Do you harvest rice? What's a rodeo?"

And they shared a comment about their own people.

"In our country, the practice is that the women hold the purse strings. They also do all the farming but the men get the credit," smiled Filipino Jo Jo Deles.

"Sure. But you've heard many of us women say 'What good is the purse when there's nothing in it?'" laughed Filipino Jocelyn

Cabo, in answer to Deles' comment.

During leisure time a round dance was held and the Asians also gave the camp lessons on songs from Thailand, the Philippines and Nepal as well as dance steps from their countries.

The camp was a tremendous event. It brought together cultures that live half a world apart in a common goal — a sharing of ideas that will most definitely help them in their careers as community development workers.

"I hope some day we will see you again. Possibly we will travel to your countries and share in your cultures," said Makkannaw.

The group is touring Alberta until July 6.

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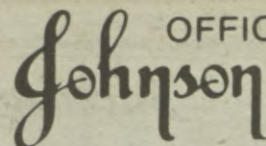
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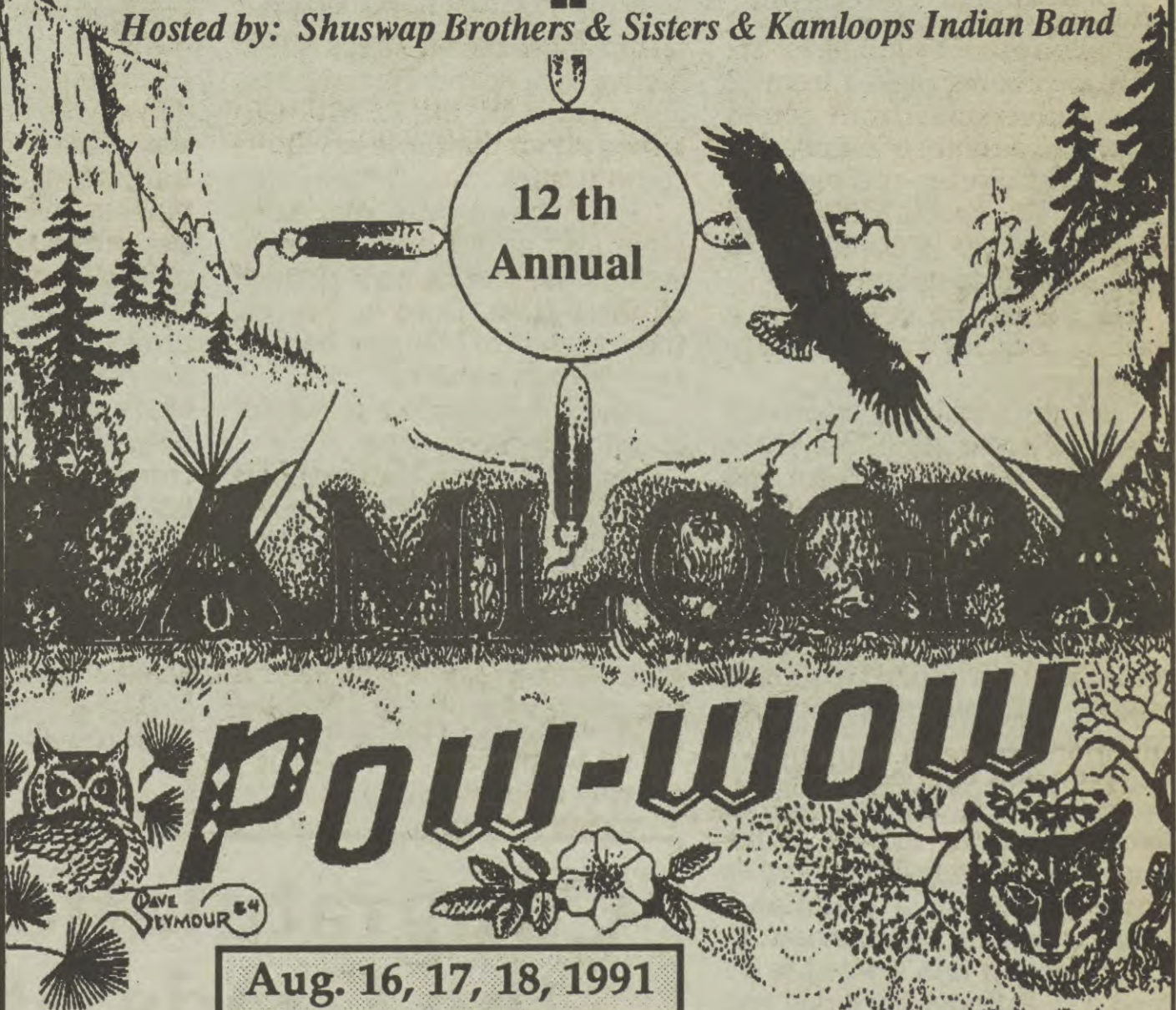
On June 5, 1991, the Saskatchewan Indian Justice Review Committee and the Saskatchewan Metis Justice Review Committee were established to examine how the criminal justice system deals with Saskatchewan aboriginal people. These two committees were created by special agreements between the Federation of Saskatchewan Indian Nations, the Metis Society of Saskatchewan, and the governments of Saskatchewan and Canada. Judge Patricia Linn has been appointed chairperson of each committee.

The committees have broad mandates, extending to crime prevention, policing, the courts and corrections. Their shared objectives are:

- to facilitate consultation on the criminal justice system as it relates to Saskatchewan Indian and Metis people and communities--reserve and urban, northern and southern;
- to consider recommendations relating to the delivery of criminal justice services to Saskatchewan Indian and Metis people and communities, and more particularly, relating to the development and operation of practical, community based initiatives intended to enhance such services;
- to report such recommendations to the Federal and Provincial governments and to the Metis Society of Saskatchewan and the Federation of Saskatchewan Indian Nations respectively by December 1991.

The chairperson, Judge Patricia Linn, invites any interested person or group to submit written comments concerning matters within the Committees' mandates. Submissions should be received before September 1, 1991 addressed as follows:

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 Saskatchewan Metis Justice Review Committee
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St. Paul

Poundmaker's centre officially opened

By Diane Parenteau
Windspeaker Correspondent

ST. PAUL, ALTA.

Beneath a larger than life painting of Chief Poundmaker sat an impressive crowd of Indian leaders, government officials and community representatives, all gathered in recognition of the official opening and ribbon cutting ceremonies at the province's first alcohol and drug treatment centre for young offenders.

Poundmakers Adolescent Treatment Centre, which opened last September in the former St. Paul Correctional Centre building, held the ceremony June 21 in the facility's gymnasium.

Dedicated to young offenders ranging in age from 12 to 17, who are substance abusers, the 30-bed facility offers a unique 90-day treatment program to predominantly Native males.

Speaking on behalf of war veterans in attendance, who were honored with a flag ceremony at the opening of the evening, elder Joe Cardinal of Saddle Lake expressed his pleasure in what he was seeing.

"Only 10 years ago, I would never have seen Indian people and white people sitting together eating. I guess we are working towards our common concerns," said the tall, stately Cardinal as he looked out at the array of faces.

"We are here this evening maybe to build a bridge. And the way I see it, this evening it could work and it can work."

Solicitor General Dick Fowler, whose department funds two-thirds of the beds at the centre, said he believed in Native people helping themselves.

"This program is unique in the province as it is designed specifically for aboriginal youth and run by aboriginal people," said Fowler, adding that Native people having pride in their culture will help bridge the gap between Natives and non-Natives.

"There is no doubt in my mind, in this complex many Native brothers will become more aware of their culture."

He emphasized the importance of targeting the youth and recognized that alcohol and substance abuse must be treated as a social disease and not as a crime.

A man who has given the last 16 years of his life to the treatment of Native people, Pat Shirt, chief executive director of Poundmaker's Lodge in St. Albert described his continued efforts in establishing a youth treatment facility.

He said a Colorado study found Native people who identified with their culture used less alcohol than those who didn't; those who used the least amount of alcohol were bicultural.

"That has been the basic foundation of our program," said Shirt. "We use that cultural aspect as the foundation for our growth and borrow from others."

For treatment centre director Ruth Morin the first nine months in operation, in which 74 clients were serviced, was a real learning experience.

"We have learned why some are so confused at such a young age," said Morin. "When they are swearing at you, and they do, they are saying 'I need your love.' Why they are showing you something they made, they are saying 'I need your love.'"

Lloyd Auger, chairman of the board of directors at Poundmaker's at St. Albert, elaborated on the "very exciting programs" stressed at the adolescent centre.

In addition to the academic program that allows clients to continue their education, a cultural program offers learning of a different kind. It uses the teachings of elders, both men and women, to teach the youths appreciation for sweetgrass and the sweat lodge and for Mother Earth and her offerings through a wilderness program.

"They are also taught about the core of Native spirituality — the pipe and also how to use it later on in their lives," said Auger, "and about the Indian medicine wheel." With that he wished everyone physical, emotional, mental and spiritual well-being.

Chief Al Lameman of Beaver Lake, one-hour north of St. Paul, thanked the Creator for bringing everyone together for the official opening.

"If it wasn't his will, we wouldn't be here today opening such an important centre as Poundmaker's," said Lameman, who with his council has chosen sobriety as the best way to lead their people.

"Today I'd say two-thirds (of Native people) are sober, you can see it in the children, they are happy."

St. Paul Mayor Paul Langevin vowed his town would continue to support the centre.

"We are ready to work with you," he said.

The ribbon was cut by Fowler and Auger.

A round dance concluded the evening's festivities.



Lloyd Auger and Solicitor General Dick Fowler cut the ribbon

Diane Parenteau

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Saskatchewan

Loss of grandfather heavy blow for dancer

By Rocky Woodward
Windspeaker Staff Writer

POUNDMAKER, SASK.

Since Tyrone Tootosis' grandfather passed away on a cold day in February 1989, he has refused to powwow dance. He does not elaborate on why he quit dancing, but one has only to look into his eyes to clearly see he is still hurt by the loss of his grandfather, John B. Tootosis.

They were close as "two wolves that hunt together" and Tootosis still finds it hard to accept his grandfather's death although two years have passed.

So he doesn't dance. Instead, he does other things, like coordinating a powwow dance troupe called the Great Plains Indian Dance Troupe and it's a big responsibility.

The troupe comes from nine different tribes in Saskatchewan and has a membership of 138 powwow singers and dancers.

Formed in 1985, members of the troupe have since travelled to many countries in Europe and to Australia and New Zealand.

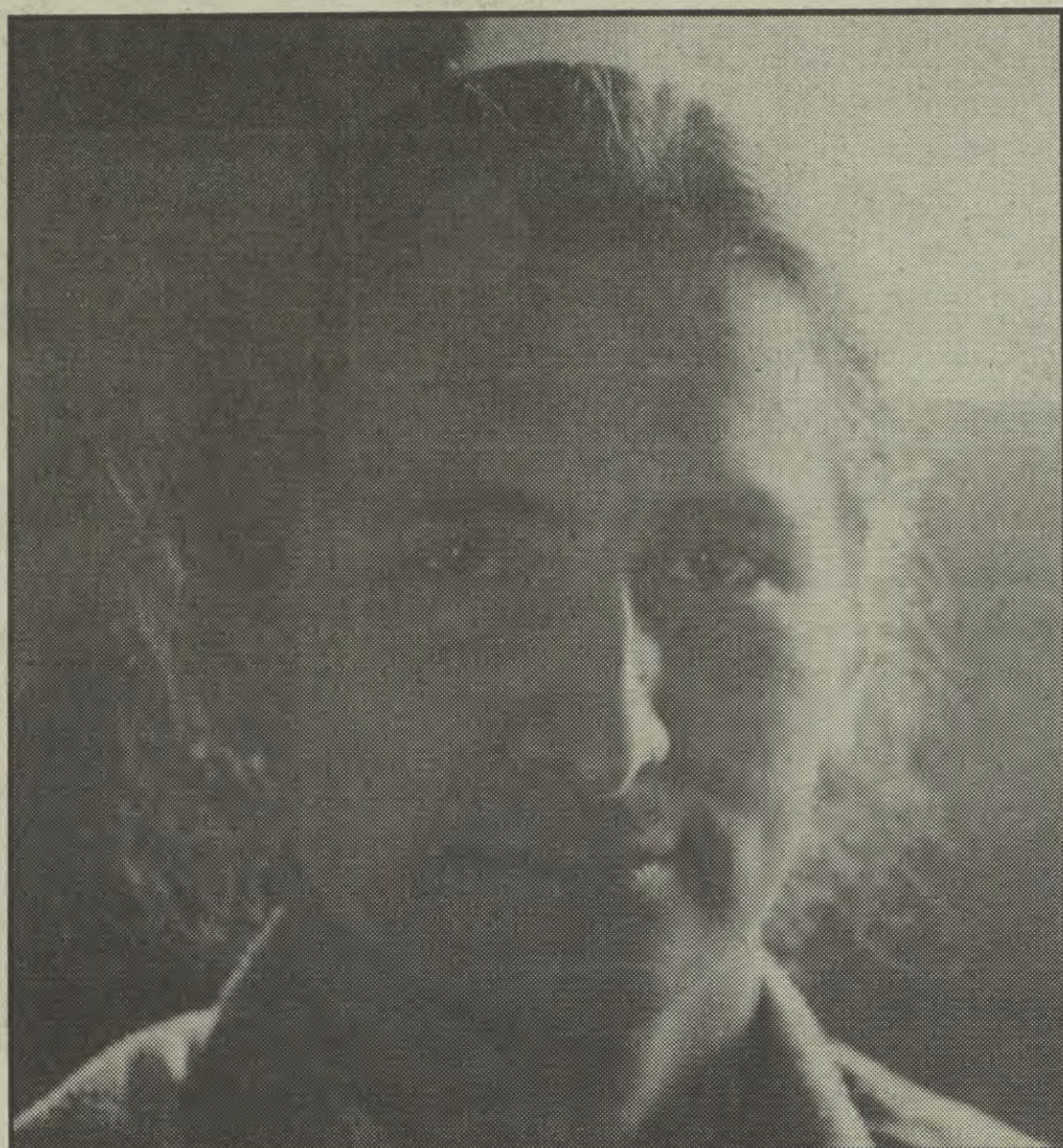
In Canada they have performed at numerous powwows, schools and other social events, including Expo '86 in Vancouver.

"Our mandate is to offer the Native and non-Native public an opportunity to witness Indian culture through dance. We have a narrator who explains each dance and the songs the drummers sing, because we want them to know something about our culture once we're finished," Tootosis said.

Tootosis lives with his wife and their four children in the house where his grandfather lived before he passed away. He has a modest room made into an office where he does much of his powwow business, writing letters and making phone calls to book the dance troupe.

Aside from his quiet manner Tootosis has a great sense of Indian humor.

I drove up to his house in a Dodge truck. Standing outside he turned to me and said "sometimes late at night I come out here to listen to the sounds. Everything is so quiet. Why, all you



Tyrone Tootosis

Rocky Woodward

can hear is the odd cricket and Dodge trucks slowly rusting away." Then he quickly looks at me and laughs and laughs.

Tootosis once lived in the city "for about 10 years," he says and because of it he feels he's lost some of his Indian identity.

"You live in a place and look out your window and what do you see? Buildings and more buildings. You can't walk on earth because of the pavement.

"Being in an urban environment for some time it got harder to relate to what Indian culture meant. But since moving back to Poundmaker I guess I'm slowly breaking out. It doesn't happen overnight," Tootosis admits.

He says one morning he woke up to the sun and suddenly realized where he was.

"I'm glad I'm back. It's where we want to raise our kids — to know the animals, birds, fish, nature. You know, everything the white man goes on holidays for," Tootosis smiles.

Tootosis also began a newsletter for the reserve called The

Poundmaker Atchimoowin. It ran for a period of time with some success.

And now his ambition is to put together a video tape of his Indian dance troupe, full with narration explaining the dances, for students from elementary to high school across Saskatchewan.

"Right down to the grand exit. You know, you don't just put on a dance outfit and cut loose. I can wear a Scottish outfit and it doesn't mean a thing. These dances, the meanings behind them, the drums and songs, all of this could be available on tape," Tootosis said.

Still, his heart is at Poundmaker and he has even adopted an elder from the Mosquito reserve as his grandfather.

Henry Beaudry is a Second World War veteran, eagle staff carrier and head dancer with the Great Plains Indian Dance Troupe.

"I call him my grandfather now since my grandfather John passed away," smiles Tootosis.



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Saskatchewan

The hours are long, the work rewarding

By Rocky Woodward
Windspeaker Staff Writer

Sweetgrass' assistant band manager

SWEETGRASS, SASK.

Clayton Fineday is the assistant band manager for the Sweetgrass Indian nation in Saskatchewan and even though it sometimes means long hours he loves every minute of it.

Now that's dedication.

His job is to look after students seeking post-secondary education or trades, any applications for financial assistance, hiring of teachers and anything to do with staff business and he still loves it.

"You'd learn to love the job too if you had as many bills as I do," laughs Fineday.

But all joking aside, Fineday's credentials are impressive and probably the real reason Chief Wayne Standing Horn and council decided to hire him.

He's picked up a bachelor of arts degree from the University of Athabasca, he has a social work diploma from Grant MacEwan College in Edmonton and a year ago, he passed his final two-hour test at the University of Alberta to receive a certificate in Native studies.

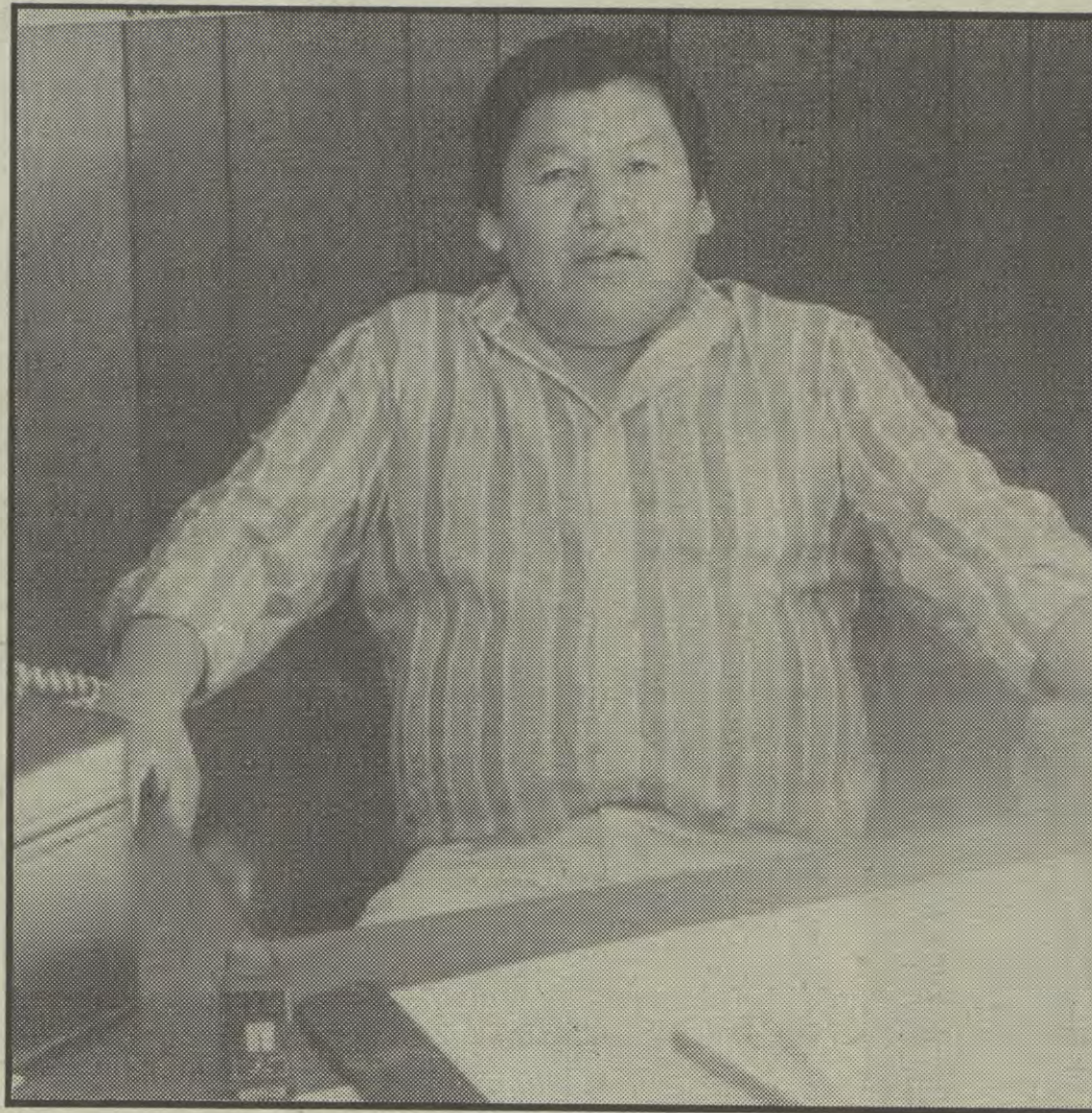
And now, it's been a year since he was asked to join the ranks of the Sweetgrass ad-

ministration team as its assistant band manager.

Prior to moving back home to Sweetgrass, Fineday worked for four years at St. Paul, Alberta. At one time he was a night watchman and sometimes counsellor at the Bonnyville Indian and Metis Rehabilitation Centre.

"I sometimes worked 18-hour days, so you see I got used to long hours," Fineday quipped.

Born on the Sweetgrass reserve, Fineday admits it wasn't until he was seven years of age he started to receive any formal education. It began when he and four other siblings were shipped off to the residential school at Gordon reserve.



Clayton Fineday

Rocky Woodward

He has no real hard feelings towards the residential school but he does say it was very lonely at times.

"Some people came and took

us there. We never went home at Christmas, Easter, any holiday. We had very little contact with our parents.

"I remember I was lonely for the first two years, but after that it was OK," Fineday remembers.

He says the year he has been at Sweetgrass has flown by quickly. However, it hasn't been without some successes.

"A lot of the young people are going back to school, and they're under pressure because funding to help them isn't there. They're getting by on the basics. It surprises me," Fineday proudly says of the students returning to school.

Fineday adds that out of 30 adults who returned to school to upgrade their education, only one dropped out. "And that was because the person got sick."

Presently classes at Sweetgrass go as far as Grade 6. After that students are bused to the town of Cutknife or to The Battlefords, about a half-hour drive away from the reserve. There are about 164 students busing out each day to attend school.

"There is a great support system here for the students and I think that's one reason why there has been such a great turnaround," Fineday commented.

So it has been a good year for Fineday, but what about next year?

"I told you I have bills," he laughs. "I do have a lot of financial obligations and that's enough to keep me around. But I do love the job. The people I work with and everyone here are good people."

"I thought about going back to school again for more education but the chief always says I've been in school for 40 years. 'What more do you want?' he says to me," Fineday laughs.

"I told him I want to be called Dr. Fineday some day. But really, I like my work and I'll probably stay around for a long time. Anyway Sweetgrass is my home," Fineday said.

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1st-\$100; 2nd-\$75; 3rd-\$50; 4th-\$25

FOR FURTHER INFORMATION PHONE:
937-7475, 937-2990, 937-9002

Seniors and Under 4 — FREE
Daily Admission: \$3.00
Weekend (Friday, Saturday, Sunday): \$5.00

Grand Entry Times
July 26 — Friday 1:00 p.m. and 7:00 p.m.
July 27 — Saturday 1:00 p.m. and 7:00 p.m.
July 28 — Sunday 1:00 p.m. and 7:00 p.m.

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Professional Security
on grounds

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• Camping sites available • First Aid available on grounds

Committee NOT
responsible for injury,
theft or accidents

Native Cowboys

Sarcee tyke hot on the rodeo trail

By Jim Goodstriker
Windspeaker Correspondent

TSUU T'INA NATION, ALTA.

One of the most popular events at all Indian rodeos is the mutton bustin' or sheep riding event that features tykes from age one-to-six competing.

Three-year-old Denny Bish of Sarcee will be hot on the rodeo trail again for the coming season. Bish last season at his home

town rodeo showed he has the makings of a rodeo champion.

In the following photos he's decked out complete with grip bag, looking for the chutes, with the aid of his brother Richard, a rodeo clown. Denny puts on a great display in the proper way of warming up, much to the delight of the crowd in front of the chutes, then comes in great form for a qualified ride and at the end receives a trophy for a fine performance.



Photos by Jim Goodstriker

CAREERS

To advertise call
(403)455-2700 or
fax 455-7639

EMPLOYMENT OPPORTUNITY

The Battlefords Indian Health Centre Inc. is seeking applications for a
HEALTH EDUCATOR

DUTIES:

- To co-ordinate the development and implementation of health educational material in the Battlefords Indian Health Centre service area.
- To participate as a team member with program people from Dental, Community Health, Alcohol Program and Home Care.
- To work with bands in identifying areas of need and developing educational activities towards meeting them.

QUALIFICATIONS:

- Applicants are required to have formal educational preparation in either the education or health field.
- Previous experience in developing and implementing (health) educational activities.
- Previous experience in working with Indian people is desirable.
- Ability to travel to the reserves in the BIHC service area.

SALARY: To commensurate with education and experience. B.I.H.C. offers excellent fringe benefits including group insurance and pension.



APPLY IN WRITING TO:

Executive Director, Battlefords Indian Health Centre Inc.
P.O. Box 250, NORTH BATTLEFORD, Saskatchewan S9A 2Y1
Phone: (306) 445-7734 Fax: (306) 445-5010

DEADLINE DATE FOR APPLICATIONS: July 26, 1991



COMMUNITY HEALTH DIRECTOR

The BATTLEFORDS INDIAN HEALTH CENTRE INC. is a community health centre run by and for the Indian people in the North Battleford District in Saskatchewan. We are seeking applicants for a COMMUNITY HEALTH DIRECTOR.

SPECIFIC DUTIES:

Under the general guidance of the Board of Directors and under the direct supervision of the Executive Director, the successful candidate will have the following responsibilities:

1. To plan, manage and co-ordinate all the activities within the Community Health Department.
2. To provide direction and supervision to an overall staff component of approximately 22 staff members which include a Nursing Supervisor, Community Health Nurses, Hospital Liaison Workers, an Environmental Health Officer, Community Health Representatives, and Clerical Staff.
3. To initiate changes and introduce new or revised subcomponents of programs to meet the identified needs of the Indian people.
4. To perform liaison activities with the Regional, Provincial and Federal Government Health Systems in areas of mutual concerns.
5. To conduct evaluations on both staff performance and on program effectiveness.
6. To assist bands and/or tribal councils in the establishment of program goals and objectives.

QUALIFICATIONS

- Successful completion of post-secondary training in either Nursing (B.ScN) or in Health Care Administration.
- Must have previous working experience with Indian people and a demonstrated knowledge and understanding of the particular health and social issues encountered by Indian people.
- Must have minimum of three years of previous supervisory experience. Specialized training in managerial skills is preferable.
- Demonstrated ability in the areas of program planning and education is required.
- Demonstrated ability to communicate effectively.
- Knowledge of research methodology and the ability to analyze data.
- Must have good writing skills.

SALARY: To commensurate with education and experience.

DEADLINE DATE: Applications must be submitted by 4:00 pm, July 26, 1991

SEND RESUME WITH REFERENCES TO:

Janice W. Kennedy, Executive Director
Battlefords Indian Health Centre Inc., Box 250
NORTH BATTLEFORD, Saskatchewan S9A 2Y1 (306) 445-7734

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Native Cowboys

Indian rodeo is on the grow

By Jim Goodstriker
Windspeaker Correspondent

Last season there were over 30 professional Indian rodeos on the B.C. circuit and two in Alberta — IRCA and the NANCA. This season the numbers should increase to about 50 with the formation of two new rodeo associations.

The Prairie Indian Rodeo Association of Saskatchewan and the Manitoba Rodeo Cowboys Association have been sanctioned and will add about a dozen or so more rodeos.

It will be a hectic schedule for contestants trying to make most of the rodeos to gain points towards a possible world championship in Albuquerque, N.M. Nov. 21-24.

U.S. rodeos also attract some of the hard travelling Canadian cowboys, as they also hit rodeos in Montana in the United Indian Rodeo Association plus the Great Plains Indian Rodeo Association of North and South Dakota.

So 1991 should be a great rodeo season in Indian country.

The Rodeo Season

July 11-14 — **WHITEBEAR FAIR RODEO**, Sask. PIRA-IRCA-GPIRA approved. Long and short go, Purse: \$1500. Major events: E. F. \$100 + \$4, CES \$300 — jr.'s E. F. \$30 + \$4, CES. Team roping enter once. E.O. - July 4-5 — 9 a.m. to 6 p.m. Call back July 9. PIRA rodeo office: (306) 696-3540

July 19-21 — **RED CROW ROUNDUP**, Stand Off, AB

July 27-29 — **RED WOOD MEADOWS**, Sarcee, AB

July 27-28 — **SAULTEAUX WESTERN DAYS**, Cochin, Sask. PIRA-IRCA approved. Purse: \$300. Major events: E.F. \$40 + \$4, CES: \$150 - Jr's E.F. \$15 + \$4 CES. E.O.: July 22, 6-10 p.m. Call back July 24. PIRA rodeo office: (306) 696-3540

Aug. 3-4 — **PEIGAN RODEO**

Aug. 9-11 — **BENJAMIN MEMORIAL**, Morley, AB

Aug. 9-10 — **KAHKEWISTAHAW RODEO**, Broadview, Sask. PIRA - IRCA approved. Purse \$500. Major events, E.F. - \$35 + \$4 CES. \$250 - Jr's E.F. - \$25 + \$4 CES. PIRA rodeo office for entries.

Aug. 16-18 — **HOBEBEMA JR. RODEO**

Aug. 24-25 — **H & L BUDWEISER RODEO**, Fort Macleod, AB. Purse: \$300. Major Events, E.F. - \$25 + \$10 stock. \$75 - Jr's E.F. - \$15 + \$10 stock. PIRA-IRCA approved. IRCA rodeo office. (403) 949-2216

Sept. 27-29 — **FORT VERMILION INDIAN SUMMER**, AB.

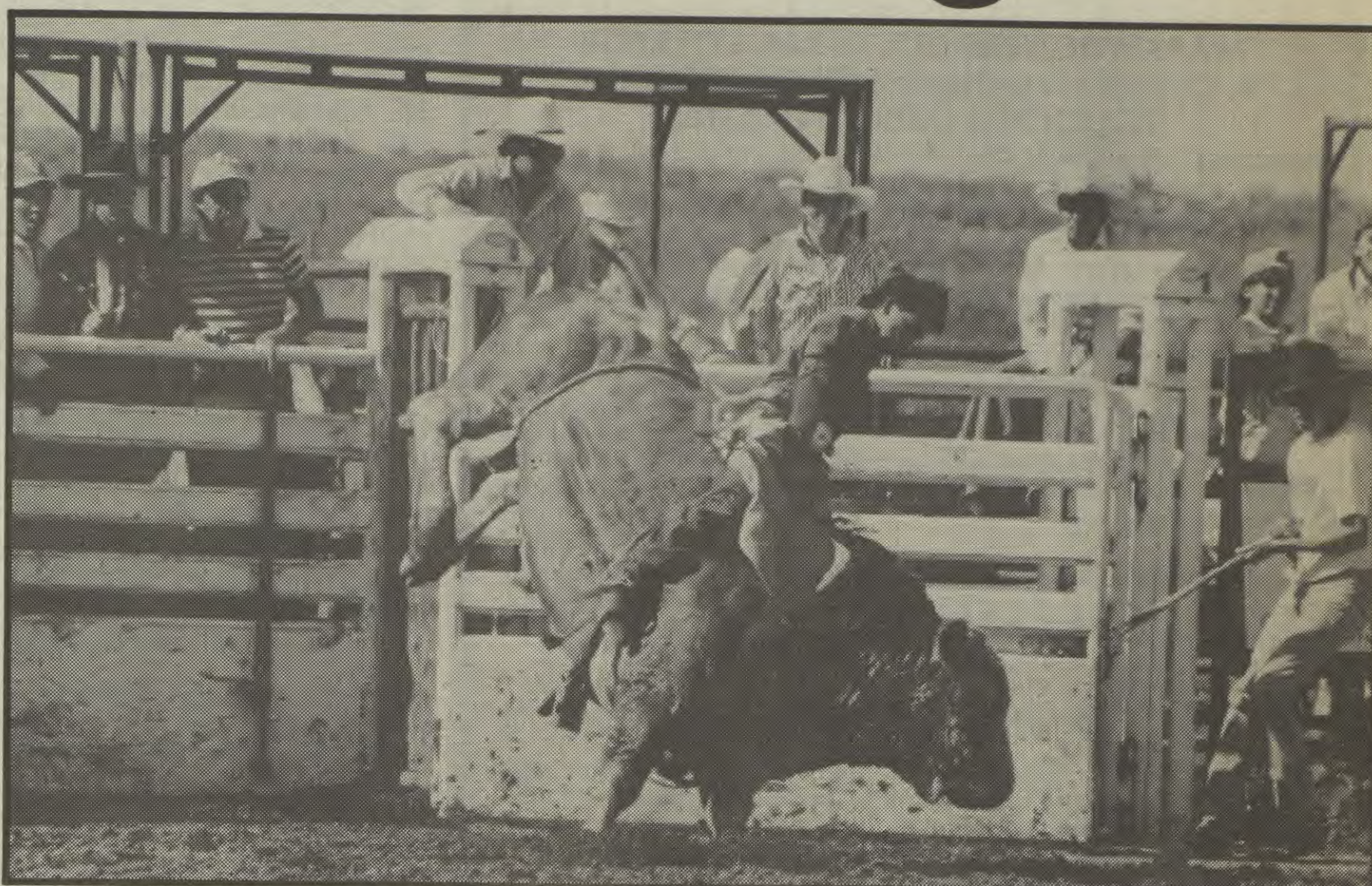
TENTATIVE RODEOS

KAWACATOOSE RODEO — Quinton, Sask. (IRCA-PIRA approved).

SIOUX VALLEY RODEO — Griswold, Man. (IRCA-PIRA approved).

AHTAHKAKOOP RODEO — Shell Lake, Sask. (IRCA-PIRA approved).

SIKSIKA RODEO — Blackfoot reserve, AB. (IRCA approved).



Jim Goodstriker

Young Roddy Baptiste of Hobbema is off to a terrific start in the IRCA. Baptiste won both Carlyle (Sask.) and Hobbema's Louis Bull. He also placed third at the Buffalo Ranch, winning a total of \$707.

Windspeaker
is ...
Indian
rodeo

Paul Band Annual Men's and Ladies Fastball Tournament July 20 & 21, 1991

12 men's teams

Prizes based on each 12
teams entered

Mens A - 1st \$1000, 2nd \$800
Mens B - 1st \$700, 2nd \$500

Entry fee:
\$250

12 ladies' teams

Prizes based on each 12
teams entered

Ladies A - 1st \$850, 2nd \$650
Ladies B - 1st \$500, 2nd \$400

Entry fee:
\$200

Entry deadline — July 15, 1991

For further info contact:

Greg or Morris (8 to 4 weekdays) (403) 892-2691

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332-1300

High Prairie, 5100 - 53 Ave.
523-3233

Peace River, 9501 - 100 St.
624-2141

Grande Prairie, 9918 - 108 Ave.
532-4526

35th NORTH PEACE STAMPEDE

August 2, 3, 4, 1991

FRIDAY, AUGUST 2

5:30 Pony Chariots
6:00 Professional Rodeo
Pony Chuckwagons

SATURDAY, AUGUST 3

12:00 Prof. Rodeo
Saddle Bronc
Bareback Bronc
Bull Riding
Steer Wrestling
Calf Roping
Wild Cow Milking
Wild Horse Race
Novice Bareback
Novice Saddle Bronc
Pro Ladies' Barrels
Boys' Steer

Local Amateur Events

Queen contest Friday and
Saturday only.

15 years and under Youth steer
riding

Amateur Ladies'
Barrels
Team Roping

SATURDAY, AUGUST 3

(EVENING)

7:00 Pony Chariots
Local Events
Team Roping

Queen Crowning
Pony Chuckwagons

**M.F. WAGNER
MIDWAY WESTERN
DANCE BEER
GARDENS**

SUNDAY, AUGUST 4

1:00 Pony Chariots
Pro Rodeo 1:30 p.m.
Local Events to
follow
Pony Chuckwagons
4:00 Supper Break
7:00 Demolition Derby

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CAREERS

MASKWACHEES CULTURAL COLLEGE "A Centre for excellence in Native Education" TEACHING OPPORTUNITIES

Maskwachees Cultural College is an Indian owned and controlled college pursuing innovative, student-centred learning within a Native milieu. Vacancies are expected for Fall 1991 in the following programs:

UNIVERSITY/COLLEGE ENTRANCE PREPARATION, UNIVERSITY GENERAL STUDIES PROGRAM, AND SOCIAL WORK DIPLOMA PROGRAM INSTRUCTORS AND LABORATORY TUTORS:

Qualifications: Masters Degree or equivalent knowledge and experience. Ability to develop and instruct courses at the college and university levels. These programs include university-level courses with intensive support in the form of cognitive and learning strategies instruction, and tutorial assistance. Staff will receive orientation to the philosophy and instructional methods of these courses, will conduct learning strategies and tutorial sessions, and when accredited, instruct college and university courses as the need arises.

HIGH SCHOOL CLASSROOM TEACHERS: English, Science, Social, Mathematics, Computers

Qualifications: Alberta Teaching Certificate or eligibility for certification. Bachelor of Education or other Bachelors Degree and Education Diploma. This is an accredited, private high school with a majority of mature students, small classes, individual attention, teaching method compatible with the Plains Cree learning style.

SECRETARIAL SCIENCE PROGRAM HEAD AND CLASSROOM INSTRUCTORS
Qualifications: Bachelor of Education or equivalent knowledge and experience. Experience teaching secretarial science.

NOTE: For all positions knowledge of Native culture would be an asset.

DUTIES COMMENCE: September 3, 1991

RUMUNERATION: Salary grid and staff benefits apply.

TO APPLY AND FOR MORE INFORMATION PLEASE CONTACT:
Dean, Department of Academic Studies for UCEP, General Studies and High School
Dean, Department of Skill Training for Social Work and Secretarial Science
Box 360, Hobbema, AB T0C 1N0 Telephone: 585-3925



Grande Prairie Regional College

Early Childhood Development Program (First Year) Grouard Campus Program begins September, 1991

Applications are now being accepted for the first year of Grande Prairie Regional College's Early Childhood Development Program scheduled to begin at AVC Lesser Slave Lake - Grouard Campus.

The program will begin in September 1991 and finish in June 1992. Courses will be offered in two or three week segments, together with practical work experience placements in regional programs (day cares, kindergartens, nursery schools or family day homes).

Upon successful completion of the program, graduates will receive a Letter of Completion and be eligible for government certification.

Entrance Requirements: Applicants must be at least 18 years of age to qualify.

Deadline for applications: July 15, 1991

For more information, and/or registration, please contact:
The Registrar

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



**Wind
speaker**

AIDS

Being direct about safer sex often best 9th in a series

FACING AIDS

This is the ninth article of a 13-part series on AIDS in Alberta. Since AIDS was first reported in 1981, 323 Albertans have been diagnosed with the illness. Of these 176 (54 per cent) have died. Over 1,000 Albertans have tested positive for HIV, the virus that causes AIDS and it's estimated as many as 6,000 may actually be infected.

Negotiating with our partners about sex has taken on new importance in the '90s. Many of us prefer to pretend sexual intercourse should happen spontaneously and therefore doesn't require much thought. In the '90s with the threat of infection from the HIV, we are learning to face the facts about ourselves and

about AIDS.

Rather than putting ourselves at risk of infection from HIV, we are rediscovering safe, yet caring ways to express our sexuality. We are learning to be confident in expressing our own choices and in convincing our partners safer sexual activities can and should be enjoyed. We know about a whole range of intimate activities that don't allow the virus to be passed on from one person to the other.

Many people have found the best way to approach the subject to safer sex is to be direct. Because of the amount of publicity AIDS has generated, it is possible both of you are thinking about it

anyway. It just takes one person to break the ice. By showing your concern about safer sexual activities, you are able to show you care about and have respect for your partner's health and at the same time show you care about and respect yourself.

You have the right to express your needs to your partner. To build confidence, it may be helpful to practise your negotiation techniques in front of a mirror. The practice will provide an opportunity to think about the various options available to you and your partner and will give you the confidence to discuss those options.

To ensure you don't put yourself at risk, you can choose to not engage in sexual intercourse or to use a latex condom properly and never share needles or syringes to inject drugs. When a partner tries to convince you to have unprotected sexual intercourse or share drug equipment, remember they may have used the same argument before. And remember, you could be risking your life not only through an unprotected encounter with your partner, but also through exposure to all the past unprotected encounters your partner had.

By negotiating safer sexual activities and by not sharing needles and syringes to inject drugs, we can help stop the spread of AIDS. Take the lead: respect yourself, protect yourself.

For more information about negotiating safer sex, contact the sexual health educator at health units in urban and rural communities across Alberta.

If AIDS is affecting someone you love, help and support are available from your community AIDS organization: Calgary (228-0155), Edmonton (429-2437), Grande Prairie (538-3388), Red Deer (346-8858), Lethbridge (328-8186), High River (938-4911) and Jasper (852-5274).

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Qualifications:

- must be of good character
- must be able to follow directions from superiors
- must be 18 years or older
- must not have been convicted of an indictable offence
- must be able to read and write
- must be in good physical shape

Preference for candidates of Aboriginal ancestry. Law enforcement experience and ability to speak Cree are assets. Salary negotiable depending on experience and qualifications.

**Inquiries and resumes with references by
July 26, 1991 to:**

**Marc Gadwa
Kehewin Tribal Administration
Box 6218
Bonnyville, Alberta T9N 2G8
(403) 826-3333, ext. 41**



Woodland Cree Band No. 474 Referendum On Settlement Agreement

At the request of the Chief and Council of the Woodland Cree Band No. 474, The Regional Director General, Alberta Region, Indian and Northern Affairs Canada has ordered a Referendum, pursuant to the Woodland Cree Indian Band Referendum Procedures For Voting On the Settlement Agreement, for the purpose of placing before the electors of the Woodland Cree Band a proposal to approve the Settlement Agreement. The approval of the Agreement will be subject to the Terms and Conditions in the "Settlement Agreement" document which is attached as Appendix A to Notices posted at the locations listed below.

The following question will be asked of the electors by secret ballot:

Do you accept the terms of the Settlement Agreement between Canada and the Woodland Cree Indian Band No. 474 attached to the Notice of Referendum as Appendix A, in respect of the land provisions of Treaty No. 8, and do you authorize and direct the Chief and Councillors of the Band to execute the Settlement Agreement on behalf of the Band and undertake all activities necessary to implement the Settlement Agreement?

Voting will take place on July 5 and 6, 1991 from 9 am to 7 pm at the following polling stations located in the province of Alberta:

- The Band Office of the Woodland Cree Band No. 474 at Cadotte Lake.
- Slave Lake Native Friendship Centre, 408 - 5th Avenue NE, Slave Lake.
- Sagitawa Friendship Centre, 10108 - 100 Avenue, Peace River.
- Canada Place, Main Lobby, 9700 Jasper Avenue, Edmonton.

Copies of the Settlement Agreement may be viewed at Indian and Northern Affairs Canada, 630, Canada Place, 9700 Jasper Avenue, Edmonton, Alberta T5J 4G2, telephone (403) 495-2080, or at the Woodland Cree Band Office, telephone (403) 629-3803.

THE CHIEF AND COUNCIL URGE ALL ELIGIBLE VOTERS TO EXERCISE THEIR RIGHT TO VOTE.

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Edmonton

DID YOU KNOW... *Windspeaker* is distributed overseas through private subscriptions?

Metis Local 97 hosts Metis Cultural Days

By Molly Chisaakay
Windspeaker Staff Writer

EDMONTON

The Metis Cultural Days held in the Highlands community of Edmonton June 21-23 was successful, says event co-ordinator Lyle Donald.

The event, which was hosted by Metis Local 97 (Edmonton) started Friday evening with the crowning of Fawn Pettifer from Metis Local 1885 (Edmonton) as Miss Metis Pageant. The first runner-up was Tracy Flett of

Grande Cache. There were five contestants in the pageant, which was co-ordinated by Marlene Poitras.

Donald said he was pleased to have persisted in the organization of the events of the Metis cultural days. Rain on Sunday did not deter the winners of a Saturday evening talent show from performing in a parking area in the Cromdale area. Edmonton Ald. Brian Mason came to share a few words showing that Metis people do have a lot to offer in sharing their culture, said Donald.

Doug Abbott, Lana Abbott and Harold Hopkins of Australia took in the talent show. "I have never seen anything like this, it looks like fun," said Hopkins, an ex-boxing champion.

The talent show was held at the Alberta Avenue community hall and there were many entries.

The winners in the male vocalist category were 1st: Louis Cardinal and 2nd: Terry Lusty.

Junior female vocalist winners were 1st: Gail Bouchier and 2nd: Gina Donald.

The winners of the Red River jigging (jr.) contest were 1st: Joey Gladue and Jody Donald and 2nd was Delilah Sang-wais.

The couple's teen jigging contest winners were 1st:

Tammy Donald and Larry Kootenay and 2nd: Brent Donald and Jennifer Kootenay.

The senior couple's jigging contest winners were 1st:

Genevieve Benoit and Louis Cardinal and 2nd: Vern Bouchier and Sonia Dejour-lais.

The oldtime fiddling contest winners were 1st: Len Venne and 2nd: Caroline Von-Garde.



Molly Chisaakay

Gina and Jonathan Donald

DR. R.F. HAYNES

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FAX: 585-2550



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August 2, 3, 4 - 1991

Beaver Lake, Alberta

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- Traditional Indian Village
- Round Dance
- Handgames
- Native Dancing
- First 10 visiting tee-pees paid
- poles supplied
- Jigging Contest
- Horseshoe throwing Competition
- Cribbage Tournament

ADDED FEATURES

- Footraces
- Laughing Contest
- Saturday: Dance at Maria Munro hall
- Sunday: Open air dance
- Saturday and Sunday: Barbeque
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- (\$300 entry fee)
- Women's 6 team double knockout
- (\$250 entry fee)
- 12 TEAM MODIFIED MIXED SLOWPITCH
- Double knockout
- (\$150 entry fee)



To enter or for more information,
please contact:

Gary at 623-44549(w) or 623-3160(h)

Cliff at 623-4549(w) or 623-4869(h)

Marilyn at 623-4549 or 623-7642(h)

Box 960 Lac La Biche, AB, T0A 2C0

20 MINUTE FIREWORKS DISPLAY!

Edmonton

Native mural unveiled at annual Awasis Days

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

The annual Awasis Day celebration held at Prince Charles elementary school in Edmonton had an added attraction this year.

The school operates within the Edmonton Public School Board's curriculum but differs from other schools by offering a Cree cultural component to its 240 students who are bused in from all over the city. As part of its year-end windup, a feast and powwow is held to which parents and interested community members are invited.

This year participants to the annual celebration, which was held June 21, were greeted by a mural on the wall near the main doors of the building. The staff had asked for submissions from Native artists to create a painting which would combine the cultural aspect and urban status of the school.

"We received many good portfolios but Ernest Gladu had the one most fitting to our needs," says Carol Bunning, Native liaison worker at the school.

Over the past few months, Gladu has been working on the mural. "The city skyline in the background and the tipis painted with our school logo in the foreground really brings the city and our culture together," says Bunning.

Principal Gordon Hanson agrees. "I was impressed with the dedication Ernest showed. He is a perfectionist and the quality of his work is excellent," he says. Gladu didn't simply paint a city and integrate the school logo within it, he says.

"He went out and studied the skyline from every perspective. He has included the MacDonald Hotel, known for its historical significance in Edmonton and its re-opening this year, and the legislative building and major high-rise office towers are all easily identified," says Hanson.

The positioning of the tipis gives viewers a glimpse into the history of the area. In the early days of the city's history, Indian people camped in their tipis on the hill outside Fort Edmonton, which was located below the legislature buildings as they were being constructed.

Gladu enjoyed the project. "The kids watched me work, day by day. I was really pleased at their interest and they frequently asked questions or made observations. The interaction was great," he says. It was the first time he had worked on a mural.

The principal and staff had the blessing of the school board for the project. "Our associate superintendent Bob Smianich was very encouraging. We needed the board's approval for the concept and the funding required and he was really helpful," Hanson says.

Smianich and the board are also anxious for the school to have a positive image as are the 24 staff members at Prince Charles. "We wanted the mural to be front and centre as visitors come in. We want the focus of the school to reflect we are a school for Indian children, and we put out our chests and are proud of it," says Hanson.



Artist Ernest Gladu

Heather Andrews

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PRINCIPAL ACWSALCTA COMMUNITY SCHOOL

The Nuxalk Education Authority invites applications for the position of Principal, a first Nations (Native Indian band-controlled) education enterprise. Acwsalcta School is situated in Bella Coola, BC, approximately 500 km by air north of Vancouver, and 500 km by road west of Williams Lake. The school has an enrollment of 140+ students from K-3 to Grade 12.

The successful applicant will have:

- Master's Degree in Education
- a valid teaching certificate
- experience as a principal or vice-principal
- good leadership qualities
- knowledge of band operated school systems
- computer literacy

DEADLINE: JULY 19, 1991

Interested applicants should forward their applications & documents to:

Peter Siwallace, Education Administrator
Nuxalk Education Authority
Box 778, Bella Coola, BC V0T 1C0

Alberta-Pacific Forest Industries Inc.

Notice of Tender

Tender notices have been issued for the following projects in the development of the company's forestry complex.

SCOPE OF WORK

Construction of river intake pump house and installation of diffuser

LIST OF CONTRACTORS

- P.C.L. Industrial
Edmonton
- Bird Construction
Edmonton
- A.V. Carlson Constructors Corp.
Edmonton
- Stuart Olson
Edmonton
- Dilcon Constructors Ltd.
Edmonton

TENDER CLOSING DATE

July 9, 1991 at 12:00 p.m.

There is a mandatory site visit on June 27, 1991 at 10:00 a.m.

SCOPE OF WORK

Installation of mill process underground piping

LIST OF CONTRACTORS

- Brown & Root Ltd.
Edmonton
- Dilcon Constructors Ltd.
Edmonton
- Lockerbie and Hole Company Ltd.
Edmonton
- P.C.L. Industrial Constructors Inc.
Edmonton
- North American Construction Ltd.
Edmonton
- H.M.W. Construction Ltd.
Edmonton

TENDER CLOSING DATE

July 3, 1991

Any companies interested in being sub-contractors on the above project(s) should contact the Listed Contractors.

Focus on Native Business

Guide finds true peace in the bush

Ken Steinbauer spent 20 years in the big city but his heart is in the bush. Raised on the Saddle Lake reserve, Steinbauer is hoping his two-year-old, Edmonton-based company will help Native people stay on the land.

Alberta Native Guide Services was born out of frustration. When the provincial government began to auction hunting tags a few years ago, Steinbauer was convinced it would hurt Native guides who didn't have the money to bid. He decided to start a company that would buy tags and hire Natives to take out-of-province hunters into the woods.

"There's got to be an avenue for people who want to get back

to the land," says Steinbauer. "We have to hold on to some of the vestiges of the past."

Today, Steinbauer is working with two Native guides in the Slave Lake area showing Americans the lay of the land during hunting season. The company's reputation has grown by word-of-mouth and demand for its services has increased.

But Steinbauer's business is more than just another outfitting and guiding company. It's real objective is to make it possible for some Native people to make a year-round living on a trapline. A combination of seasonal trapping and guiding could allow a trapper to raise a family in the bush, says Steinbauer, and avoid

what he sees as the often destructive lifestyle of modern-day life.

Steinbauer's love of the land dates to his childhood in Saddle Lake. He traces his interest in hunting to Matthew Cardinal, whom he describes as "the best hunter in the world."

"I hung around and listened to him," he recalls quietly. "I really respected him and always wanted to be as good as him."

The young Steinbauer's budding interest in hunting was not encouraged by his father Ralph, who later became the province's lieutenant-governor.

"Once my father killed a deer when he was first married," Steinbauer remembers. "He had bad dreams for years after that. He only killed it because the family was hungry."

The now 46-year-old Steinbauer has been a guide for the past 20 years taking out friends and visitors to enjoy the bush. He's an expert shot and has won national awards in pistol and rifle competitions.

He turned his attention to shooting after years of heavy drinking caused a heart attack a decade ago.

"Shooting was a form of therapy. I had such a tremendous hole to fill in," he says referring to the free time available after he stopped drinking.

But it's in the bush where Steinbauer finds true peace.

"It's serene," he says simply. "Bush people take you for what you are. Your mere existence is enough."

And it's in the bush where many of the foreign hunters begin to respect Native people, says Steinbauer.

"Some of the hunters are hard-driving people. When they're in the bush, they're out of their element. For the first time, they have to depend on someone else to keep them alive."

Immediately, he says, attitudes begin to change. And some of the hunters begin to appreciate the Native approach to life. "We begin to teach them about Native times," jokes Steinbauer.

Steinbauer foresees a government ban on hunting by non-Canadians. As a substitute for this important source of income, he wants a network of well-trained Native guides to be in place to take tourists on traplines

for nature experiences. Steinbauer insists there must be a way to help Native people make a living while staying close to the land.

"It's a terrible struggle for a person on a trapline," he says. "I want to be able to say I did something about it."



Ken Steinbauer

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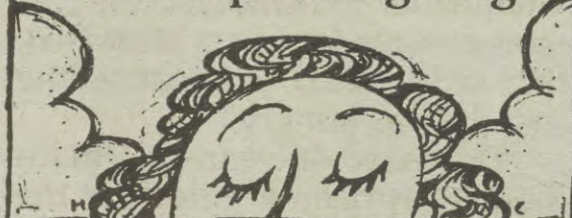


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OOPS!

The correct date for the ALEXANDER ANNUAL GOLF TOUR at Ironhead Golf Course is August 24 & 25 not August 17 & 18. We apologize for any inconvenience this may have caused.

All the best to those attending the Lac St. Anne Pilgrimage
July 21 - 25, 1991

From Chief Simon Threefingers

Councillors

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