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**QUOTABLE QUOTE**

'We are here to celebrate and give thanks to the Creator for all that he has given us. We are here to pay respect to the Grandfathers who live here on this holy mountain.'—Elder Eddie Two Teeth, a Chippewa at Chief Mountain

**INSIDE**

**CANOE TRIP COMPLETE**

Finally! Quebec City voyageur Stephane Wuttunee's canoe trip is over. He paddled up to Quebec City with tears in his eyes. A banner waiting for him read, Bravo Stephane! See page 11.

**BLACK BEAR**

A Rosebud reservation woman is urging the United States government to rescind medals awarded to the Seventh Cavalry who killed 300 unarmed men, women and children of the Sioux Nation at Wounded Knee in 1890. Please see page 15.

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# Windspeaker

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Volume 9 No.15

## Mercredi strongly warns Quebec

By Rocky Woodward  
Windspeaker Staff Writer

RIVER DESERT RESERVE,  
QUEBEC

The Grand Chief of the Assembly of First Nations delivered a strong warning to Quebec if the province decides to separate from the rest of Canada.

Ovide Mercredi said if the province separates it can forget about taking two-thirds of its land with it. He said it's land that belongs to Native people.

Mercredi said that like the people of Quebec his people share a right to self-determination. He then gave a stern warning to the province contemplating sovereignty.

"If the province of Quebec declares or negotiates independence from Canada it cannot include at least two-thirds of the province of which our people claim title and jurisdiction to," Mercredi said.

Mercredi delivered the warning on the opening day of AFN constitutional hearings.

The hearings opened deliberately and somewhat provokingly in Quebec on the River Desert Reserve — a distinct society of the Algonquin people and just one of the nation's aboriginal cultures the AFN wants protected in the constitution.

Mercredi said if Quebec wants to leave Canada, Ottawa must step in to guarantee Native land claims.

"I would expect the federal government to stand between First Nations peoples and the province of Quebec to protect their land and resources."

The chair of the AFN constitutional panel, Konrad Sioui, said he thinks Canadians must eventually listen to what aboriginal people are saying.

"It's a must. We cannot con-

tinue on this way and not be dealt with fairly," he said.

Mercredi said the bottom line is aboriginal people across the country have the determination for self-government.

"It's the right of First Nations

people to decide for themselves what they want and not what politicians in Ottawa or the provinces think should be given to them," Mercredi said.

Speaking about the assembly's constitutional process,

Mercredi promised it would be the most democratic of all the constitutional committees set up to deal with aboriginal concerns.

"It will be open to First Na-

Please see page 2



File Photo

Jenny Margetts: She believed in Indian rights for Indian women, she believed in Native cultural school courses, she fought to eliminate sex discrimination against women. Jenny was indeed a champion to all the Native community. She will be deeply missed.

## Native women's champion dies of cancer

Jenny Margetts fought to bridge gap between two cultures

Rolland Bremner  
Edmonton Journal Staff Writer

A woman who devoted her life to eliminating sex discrimination among Indian band membership and helping Indian children bridge the gap between two cultures, died Friday.

Jenny Marie Margetts was 55. She died at home after a three-year battle with cancer.

"She had this tremendous amount of energy. . . A courageous need to get involved in social issues involving natives," said friend and colleague Nellie

Carlson.

"And she wanted desperately to end discrimination against Indian women who lost their Indian status after marrying white men or non-status Indians."

Born on the Saddle Lake Reserve in northern Alberta, Mrs. Margetts lost her Indian status after marrying a white man. She fought back and saw her battle won in 1985 when Bill C-31 was passed allowing Indian women to regain band status and treaty rights.

"It was one of the happiest times of her life," said Carlson.

Born June 14, 1936, Mrs. Margetts began her early education at the Blue Quills School in

nearby St. Paul, before being sent to a Catholic convent in Quebec, where she studied to become a nun.

While in the convent, she studied education at Laval University. Five years later, in 1957 and now a nun, Sister Margetts was visiting Cache Creek where she met her future husband, Gordon.

Deciding a family was important, she quit the convent and the couple married in 1960 in Edmonton.

When Mrs. Margetts read a news story about Jennette Laval, a Native woman who lost her Indian rights after marrying a white man in Toronto and who took the case to court on the

grounds it violated the Canadian Bill of Rights, she became concerned.

She organized an ad-hoc committee in Alberta to help Native women regain their Indian status and treaty rights and became president of Indian Rights for Indian Women.

"The organization was formed specifically to address discrimination against Indian women," said Carlson. "She worked 17 years at it until the law was finally passed and Indian women and their children were finally reinstated."

But she didn't stop there, said

please see page 2

## Sacred mountain protected by Blackfeet resolution

By Kathy Brewer  
Windspeaker Contributor

BROWNING, MONTANA

In a sign of respect and relief, Native people from Canada and the United States met at the base of Chief Mountain, Montana, to

celebrate the recent passing of a new resolution restricting the mountain area to tourists.

The Blackfeet Tribal Council (the governing body of the Blackfeet Nation) officially declared Chief Mountain as a restricted area for religious and cultural purposes only.

The resolution prohibits any

individuals from intruding upon any spiritual activity or disturbing and removing Native sacred items.

"Traditional people must make a stand when it comes to our sacred sites being destroyed by people who do not respect what is ours," said Blackfeet member, Gary Comes At Night.

In 1906, a resolution was passed stating Chief Mountain formed part of a historic and picturesque site by both the Alberta and Montana boards of tourism. Since then, the mountain has been held in trust by the Montana/Alberta Blackfoot Confederacy.

Native people have used

Chief Mountain for centuries as a sacred site, and for years people from around the world who visit the mountain to seek visions and pay their respects to the Creator, were being forced out by the daily intrusion of tourists.

The mountain has been desecrated with graffiti and looted of sacred Native items left as gifts to the Grandfathers.

"Visitors have etched their names all over the face of the mountain with fluorescent spray and sacred items have been resold in Browning," said a concerned Blackfeet woman visiting the mountain.

"We are here this weekend to celebrate and give thanks to the Creator for all that he has given us. We are here to pay respect to the Grandfathers who live here on this holy mountain," said Eddie Two Teeth, a Chippewa from Helena, Mont.

Native people pitched tipis during Montana's first fall of snow and spent two days celebrating the restricted closure of the sacred mountain to tourists, October 12-13.

"We plan to make this camp an annual event for all who may want to come here. We invite all tribes to come and celebrate with us on this holy mountain," said Elder Floyd Rider.

Chief Mountain is near the Alberta, Montana border near Waterton National Park.

## Morley shelter opens in December

By Carol Picard  
Windspeaker Contributor

MORLEY, ALTA.

Construction of a \$483,000 shelter to house victims of family abuse on the Morley reserve is on schedule and on budget.

"The walls are up, the roof is on and the 15-bed shelter will be ready to open in December as planned," said project coordinator Terry Fox.

"It's going to be great - Stoneys helping Stoneys," Fox said.

The Stoney Medicine Wheel Family Shelter is only the third shelter in Canada to be built on an Indian reserve. The others are in the Northwest Territories and on Manitoulin Island in Ontario.

"The problem of family violence is on all reserves and in

every city. It's been here all along. We're looking it in the eye and facing up to it. We're admitting we have a problem and doing something about it," Fox said.

According to a study completed this summer, 93 per cent of the 108 Stoneys surveyed reported they had suffered or continued to suffer physical, sexual or emotional abuse in the home. Until now, women fleeing abuse in the home were either forced to stay with relatives or move to Calgary.

Once the shelter opens, they will be able to stay in the community while their problem is addressed, Fox said.

Last month 21 Morley band members, including three men, graduated from a six-month counselling program at Mount Royal College in Calgary. Eleven of them will be employed full-

time at the shelter, with the others hired as relief staff. The shelter will be open 24 hours a day, seven days a week.

Salaries will be paid by the Federal Department of Indian Affairs, which is jointly funding construction costs with Canada Mortgage and Housing Corporation (CMHC) and the Stoney tribe.

The men will be employed in a male outreach program for perpetrators of family violence and the shelter coordinators are looking into contracting the services of a Men's Crisis therapist from Calgary, Fox said.

"It's really important that there be help and counselling for the men as well. We don't want to be just a band-aid program, fixing one side of the problem and not the other."

The Indian community is very family-oriented, and a lack of

rental housing on the reserve could mean many women will remain in the relationship — either by choice or necessity, "so the perpetrators program is that much more important," Fox said.

For women who choose to leave the relationship entirely, centre staff will assist them in re-establishing their lives.

"The ultimate solution will be entirely up to the client. If she truly wants to leave her husband and build a better life she might have to move to Calgary or Cochrane. We will help her to make that move."

Fox said program coordinators are aware of problems the shelter may face in its early months, "but we'll just have to deal with them as they come up."

(Carol Picard is a reporter for the Canmore Leader)

## Crowchild, Reimer, Desmeules form Aboriginal committee for urban Natives

EDMONTON

Plans for the formation of select committees to develop action strategies for the aboriginal community in Edmonton has been announced by the Edmonton Aboriginal Representative Committee (ARC).

According to figures provided by ARC, over 30,000 aboriginal people in Edmonton face some conspicuous problems.

Metis Nation of Alberta president Larry Desmeules said he does not want to "paint a dismal picture" of urban Natives, but he says their problems are real.

"Urban Native people face poverty, lack of education, poor housing, unemployment, youth crime and family violence, and the sooner we address them the better," Desmeules said. "Urban aboriginal people need a forum to deal with urban issues, and the committee (ARC) will fill that need."

ARC was formed by the Metis Nation and the Indian Association of Alberta in conjunction with the city of Edmonton, to provide

a forum for aboriginal people who live in the city to address their concerns. ARC's terms of reference were unanimously adopted by city council last March.

The announcement to provide select committees to work on five priority concerns identified by urban Native people as housing, employment and training, health, education and family violence, was made by ARC chair, Mayor Jan Reimer, Desmeules and IAA president, Regina Crowchild.

Specific action plans to deal with each priority individually, will be dealt with by the select committees composed of Aboriginal members from Edmonton's communities, along with agency representatives and government officials.

"We think the Aboriginal committee will bring about a balance and work to eliminate the barriers to a better life for all Native people in Edmonton," said Crowchild.

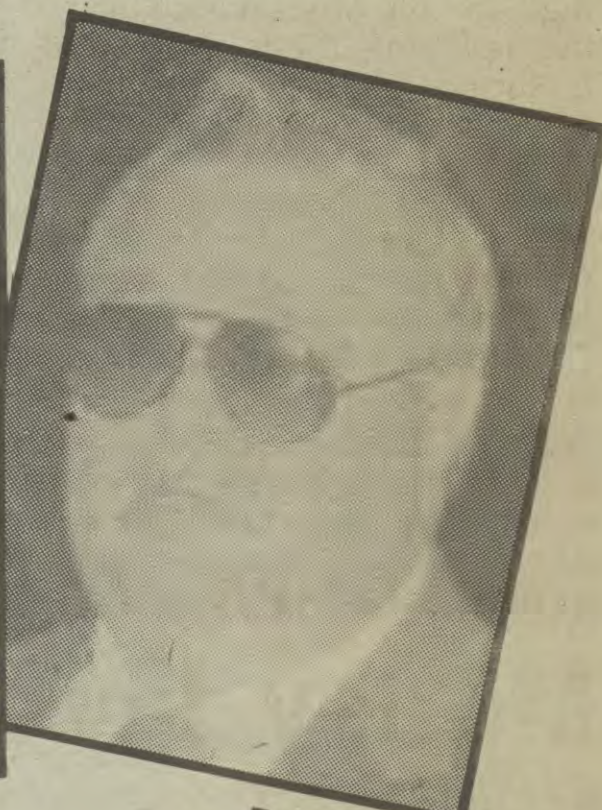
The action plan will be coordinated by Laurent Roy, recently appointed by ARC, and a past executive director of Native Employment Services.



Crowchild



Reimer



Desmeules

## Native women's champion dies of cancer at age 55

continued from page 1

Carlson. She worked hard to establish Native language and cultural courses in all schools where there was a significant population of Native children.

"She was really concerned about it. She worked at it until she finally set up the first Native kindergarten in Edmonton at the Prince Charles school in 1972.

It was later expanded to accommodate Grades 1 and 2, then Grade 6. Subjects included Na-

tive languages and cultural courses.

"Jenny was a very intelligent person, and she cared deeply about Native issues," Carlson said. "She was also a foster mother who cared for several children."

## Mercredi warns Quebec separatists

continued from page 1

tions of all interests, and any persons who want to make a point. The commissioners have the duty to listen to the concerns of all witnesses who will appear before it," Mercredi said.

The panel of seven AFN commissioners are travelling across the country to gather opinions on the constitution. The parallel

process will end with the presentation of First Nations constitutional proposals to the federal government in the spring of 1992.

"This is our own process. We will keep it independent of the non-Native political process which has affected so many other committees and task forces set up by various authorities," Mercredi said.

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## News

# Samson reserve students face overcrowding

By Ralph Leckie  
Windspeaker Contributor

## ...but help in sight with planned school construction

HOBBEWA, ALTA.

Shortage of space is forcing Samson Cree Nation students to attend schools off reserve and it has some parents upset, says the acting director of

education for the Samson Band, Marcia Crier.

"Parents want their children to attend school at home but a lack of space does not allow it," said Crier.

The recent opening of a temporary elementary school was

supposed to alleviate the shortage of classroom space, "but it's not enough.

"We have 410 students enrolled in one school house on the reserve and it's filled to capacity. We still have to bus students to Wetaskiwin and Ponoka

schools," Crier said.

The Samson band is about 100 km south of Edmonton. Ponoka and Wetaskiwin are about 25 km from the reserve.

But help is on the way.

An agreement between Indian Affairs and the Samson band will allow for construction of three new schools on the reserve. Construction on the first school is scheduled to begin early next spring.

"The schools will be welcomed," said Crier. "We have a large number of students in the lower grades and the post secondary population has doubled and is expected to increase."

Crier said keeping Native families together is important in Native culture. She says it's one reason why parents want their children to attend school, locally.

"Certainly, the family tie is important, but we also have an excellent Native cultural com-

ponent in our school curriculum that parents want their children to take advantage of," she said.

The Samson band began administering their own education programs (kindergarten to grade nine) in 1989. Since then, Cree language and Native culture have been incorporated into the school curriculum.

The Nipisihkopahk kindergarten school and an alternate high school program combines cultural and academic studies for about 130 students.

Crier said the band is developing a variety of educational initiatives to ensure its young people have the best modern education while maintaining traditional values.

"They have always demonstrated their willingness to provide quality education at a community level for band members," says Crier.

# Getty receives Metis 'Order of the Sash'

By Ralph Leckie  
Windspeaker Contributor

EDMONTON

Alberta Premier Don Getty was awarded with the highest honor ever bestowed upon a non-Native by Metis people at a special ceremony, Oct. 17.

In an emotional meeting at Government House, Getty accepted the Metis "Order of the Sash" from Metis Nation of Alberta senators.

"It's an honor. I'm excited and thrilled," Getty said after receiving the order — making him the first white person in Alberta to ever receive the prestigious award.

The Order of the Sash recognizes non-Metis who have made an outstanding and continuing contribution to the Metis people of Alberta. The order originated in 1869 when Louis Riel established a provisional government for the Metis in what is now Manitoba.

With battle standards held high and the Metis national anthem playing, Metis elder Fred L'Hirondelle presented the red and white sash on a fur pillow to Getty.

"We had no difficulty in deciding who the first recipient of this reward should be," MNA president Larry Desmeules told Getty. "The Framework Agreement between your Government and our Nation has become a model across Canada that will show how governments and Aboriginal people can work together."



Premier Don Getty smiles as he receives a replica of a Metis Red River cart

Desmeules credited the successes between the provincial government and Metis Nation

to a co-operative government willing to do something about aboriginal problems.

# Morley day care full, options limited

By Carol Picard  
Contributing Writer

MORLEY

The day care centre on the Morley Indian Reserve is bursting at the seams and there's no relief in sight.

The centre is operating at its maximum capacity of 55 toddlers, including nine infants, and there's a waiting list of 12 more, said centre director Erna Dumont.

"If there was another centre out here it would be filled. We're pushed to capacity."

Plans are in the works to build an extension onto the 10-year-old building, adjacent to the Morley School, but nothing concrete has

been finalized, Dumont said.

This is the second year the centre has been operating at its limit. The high use is due to incentives offered by the Stoney Tribal Council for young parents, many of them high school dropouts, to upgrade their education, Dumont said.

The parents, most of whom are studying in Calgary, can't leave their children at Calgary day care centres because they are not eligible for the day care subsidies offered by the province, Dumont said.

As residents of an Indian Reserve, they are seen as a federal responsibility and the federal government does not have a child care program, she said.

The Stoney Tribal Council pays about 70 per cent of the

operating costs for the day care centre, and parents are assessed a "nominal fee" for their children, Dumont said.

"If we could tap into the same funding structure as people outside the reserve it would be wonderful, but we'll just have to wait until the two levels of government come to some sort of agreement somewhere down the road."

The centre is staffed by 12 workers, all of whom have completed their Level 1 Certificate program in Early Childhood Development. Five more people are currently attending early childhood programs at Mount Royal College in Calgary.

(Carol Picard is a reporter for the *Canmore Leader*.)

## NATION IN BRIEF

### New York City mayor concerned over Great Whale project

QUEBEC — Speaking to city leaders from around the world the mayor of New York city said he backs the concerns of Canadian Native people over the proposed Great Whale project in northern Quebec. Mayor David Dinkins said he respects the environment and Native concerns and it's why he asked for an extension of the withdrawal time for New York State Power Authority's plan to buy hydroelectricity from Hydro-Quebec. He said the extension will allow for a study to be done on important issues that need to be addressed, including New York's needs, before the \$17 billion Hydro Quebec export contract to New York goes into effect. The contract has been moved back to Nov. 30, 1992, by the state power authority. The Quebec government has delayed construction on the massive \$12.6-billion Great Whale hydroelectric dams to the fall of 1992 in response to the mayor's concerns. The project would dramatically change the lifestyles of the Inuit and Cree Nations living in the area.

### Ominayak thanks Reimer but blasts city council

LITTLE BUFFALO, ALTA — The Lubicon band has vowed to help defeat any aldermen who don't support their land-claim fight in northern Alberta. In a letter to Edmonton Mayor Jan Reimer, Lubicon Chief Bernard Ominayak said he will oppose aldermen who unfortunately are unable to distinguish their important public responsibilities from the vested interests of their business friends and associates. "We will be communicating our thoughts indirectly through our many friends in the Edmonton area and encourage them to replace the public interest and are less easily manipulated by self-serving special interests, Ominayak's letter said. Ominayak's letter was in response to the recent attack on Reimer by aldermen who say her recent public support of the Lubicons is driving away business for the city of Edmonton. Reimer has expressed support for a just settlement of the Lubicon land claim. She was thanked for her support by the Lubicon chief.

### Native politician likely to become new NWT leader

YELLOWKNIFE, NWT — The next government leader of the Northwest Territories could be a Native since two-thirds of the recently elected 24 member legislature assembly are Metis Dene or Inuit. About 21,000 eligible voters went to the polls Oct. 15 to elect the assembly. Rebecca Mike of Pangnirtung, defeated seven candidates to become the first female Inuit to be elected to government. The assembly will open its 12th session sometime next month to select by vote a government leader and its eight member executive council.

### Harper: Aboriginal Commission worthless if Quebec splits

MANITOBA — The man who helped kill the Meech Lake accord says a royal commission report on Native issues won't be worth the paper it's printed on if Quebec pulls out of Canada before it's completed. That's the view of Manitoba New Democrat, Elijah Harper, who said it's time Ottawa took a position not to set up another commission. Manitoba's representative on the Royal Commission, Paul Chartrand, said he expects the commission will recommend scrapping the Indian Affairs department and possibly, create a land claim commission. He said it's time someone took a global look at Native issues and made rational recommendations for new policies.

Windspeaker is ... Morley

# Wind speaker

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Bert Crowfoot, Publisher

## Political champions are hard to find

By Dianne Meili

Recently, Edmonton's Mayor Jan Reimer was blasted by a Daishowa Canada official and fellow members of city council for sympathetic comments towards the Lubicon Indians. In the eyes of big business, she said the wrong words.

The mayor had received letters from the Lubicon Lake band and another environmentally-concerned group to use her influence to rescind a \$3-million contract for newsprint for Edmonton Telephones phone directories from the American subsidiary of Daishowa. She offered personal sympathy to the band but regretted the city could do nothing about the deal, pointing out that the band's fight is with Daishowa's Peace River operation and the province, particularly the forest management agreement.

At this point, the big guns opened fire. Daishowa Canada's general manager, in a widely distributed letter, chastised the mayor for sending a negative message to the Daishowa Group of Companies regarding her "publicly expressed misgivings" about the newsprint deal. Company officials interpreted her few words of personal compassion toward the Lubicons as overt patronage to the Indians' plight and, worse yet, a wet blanket discouraging forestry development that brings economic opportunities to Edmonton. Her colleagues echoed the charges, worrying that business prospectors looking to northern Alberta to locate their companies will be dissuaded by the city of Edmonton's cold shoulder.

Daishowa has been conspicuously silent regarding controversy surrounding logging plans in Wood Buffalo National Park and, more recently, on land claimed by the Lubicon Lake band, east of Peace River. When stories of profit losses and the possible sale of the Peace River plant hit the media in late summer, official comment was scant. Yet, when the company perceived Edmonton's mayor sanctioning the poor Indians' cause, it quickly came out swinging and in full force, like a bullying kid who finally finds a good target.

And then there's the bigger picture. Will the "right thing" ever be done as long as business stands to lose? Daishowa's reaction is typical of how some corporations react when their livelihood is threatened by those clamoring for the truth. If influential people, a politician in this case, show empathy for the underdogs of the world, they place unwelcome weight on the opposing side of the scale which tips in favor of the rich and powerful. Officials operating businesses and corporations providing jobs and salaries for the masses who elect the politicians retaliate and take their business elsewhere. When the economy fails and people fear prosperity is waning, politicians are blamed, and quickly yanked out of office by angry voters. Politicians must pick their words carefully, lest they criticize the wrong thing and lose office. Mayor Reimer realizes this and it's probably the reason for her playing down comments of Lubicon support when questioned about her response to the Daishowa's letter to her. She stressed she applauds the company's job creation, but washes her hands of any interception between the band's disputes with the provincial government.

Political champions of the Lubicons' cause, outside of the opposition party's stance, are hard to find, yet just recently, Premier Getty expressed concern over the federal government's foot-dragging over the land claim. The Lubicons would do well to make the most of the premier's support while he's still in office.



## Shinny game melted the ice

Back home they still call me "the one who went away."

Whenever the Wagamese family gets together, my uncles refer to me that way. They're old bush men those uncles of mine and, having never really become comfortable with English, they lean more towards the Ojibway when talking about family. So, for them, I'll always be "the one who went away."

When I was four I disappeared. I vanished into the maw of the Ontario child welfare system. For 20 years the little family I left behind wondered if I was alive, where I was and what I was like. The man who walked back into their lives was vastly different from the fat-cheeked little boy who ran so carelessly through the bush.

It was hardest on my brother. My brother Charles, older, quieter, more refined than I, could never forget. It was he, who 20 years later, managed to track me down through Children's Aid Society records and bring me back home.

We don't get too much time to visit anymore. Jobs, geography and our personal lives keep us apart like grown-up brothers everywhere. Telephones, the odd letter scribbled in the midst of the daily scurry, infrequent visits and Christmas cards form the basis of our relationship these days.

I miss him. Despite the double decade absence we managed to reconnect to each other and there's a part of him that travels with me in everything.

One winter he hosted Christ-

mas for the family. I travelled from out of the West and the rest of the Wagamese clan headed from Ontario to Charles' home in Saskatoon where he was a teacher in a native cultural survival school.

I arrived a few days before the rest and we had a chance to spend hours and hours together. One morning stands out through the years.

It had snowed the night before and we were out early, standing in the frosty morning air, skates and sticks in hands, staring at the drifts that covered the neighborhood rink. It was apparent that industry alone would enable us to skate, we dug into the task of clearing the rink.

Once it was finished, breath coming in thick clouds from our lungs, we still had the energy to race each other getting into our gear. This would be the first time we'd ever skated with each other, despite several long discussions about our mutual love of hockey. I was 26 and Charles was 29.

At first it was tentative. Our passes were soft, unchallenging and our strides loose, casual, smooth. We didn't talk much except to mutter the usual low, appreciative, monosyllabic asides like "nice," "good one," "great shot," perhaps the odd ooh and ah at something especially well done.

Nowadays I realize how very much it was like the development of our brotherhood.

Then someone-I don't recall which one of us it was-added a little hip as they swiped the puck from the other's stick. Soon the game became a frantic chase complete with bone-jarring checks, elbows, trips and over-the-shoulder taunts as we whirled around and around the rink, each other, and the unspoken effects of 20 years.

We must have kept it up for hours. Finally, we collapsed in a

sweaty, exhausted heap at the blue-line, arms slapped around each other in what was arguably a clean check, sticks strewn across the ice and the puck a forgotten thing tucked away in the corner of the net.

We lay there for a long, long time laughing through our labored breathing, staring away across the universe. Brothers. Friends and playmates joined by something far deeper than a simple game of shinny. This was blood, rekindled, and renewed by the enthusiasm of a pair of boys disguised as men.

Neither of us cared what passers-by might think of a pair of native men hugging on the ice. Neither of us cared that the tears streaming down our cheeks might freeze, or that we'd have to walk home in wet blue jeans. All that mattered was that the disappeared years had finally melted down forever into this one hug between brothers who never had the chance to age together.

They call me "the one who went away." My family and I have had to work hard at repairing the damage caused by the Children's Aid decision of 1959. A lot of Native families have. But the one who went away is home and those years have become a foundation for our future.

I believe we become immortal through the process of learning to love the ones with whom we share this planet. I believe that in the heart of everyone who takes the time to look, there's something like that rink where we've chased each other's dreams and lives around, only to collapse in the tears and laughter that will echo forever across the universe.

And in this, we are all Indians.

Eagle feathers: to Native child welfare workers everywhere for helping keep the kids at home.



**RICHARD WAGAMESE**

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## Your Opinion

## Japan citizens angry over Lubicon plight

Dear Editor:

On September 10-19, 1991, a delegation of four representing the Lubicon Lake Indian Nation which included Lubicon Chief Bernard Ominayak, came to Tokyo to share with Japanese people the current situation re-

garding Daishowa Canada's intentions to begin logging on territory for which land title is still disputed between the Lubicon's and the Canadian and Alberta governments. We feel that we must bring to your attention our views as Japanese citizens, since we now hear that Daishowa or

one of its subsidiaries will begin clear-cut logging operations on October 15, on land directly adjacent to the 233 sq. km Lubicon reservation.

As Japanese citizens, we realize the destruction our transnational corporations cause internationally. For short-term

personal and national profits, they willingly sacrifice the futures of our children and all peoples children and grandchildren by irreparably destroying and polluting forests, seas and other areas which are necessary for a healthy world ecosystem.

Daishowa utilizes obsolete harvesting and pulp processing technologies in its Northern Alberta operations. Both the clear-cutting of forests as well as the bleach kraft processing method are extremely hazardous to the environment. We find it offensive that Daishowa would use technology which is illegal in Japan in order to profit from polluting and destroying our neighbors' environment. We Japanese must take responsibility for reigning in such reckless and selfish behaviour on the part of our corporations.

In addition, we want to emphasize that while Japanese people sincerely wish to develop mutually beneficial economic relations with the Albertan people, we cannot build an economy based upon the oppression of minorities such as the Lubicon. To do so would be contrary to all principles of economic justice and can only lead to further problems in the future.

We believe that sustainable, just and participatory development of our resources is not only possible but necessary in a world increasingly threatened by rampant over consumption and willful pollution of our environment. In addition, we believe

that, in the case of Alberta, positive Canadian-Japanese economic development cannot proceed without first the Lubicon land rights issue being resolved in a just and fair manner.

Therefore, we Japanese citizens, in solidarity with the Lubicon people and Alberta citizens, urge you (Premier Getty) to use all means available to you to:

1) Stop Daishowa Canada and any of its subsidiaries from logging within the disputed territory until the Lubicon land rights issue has been justly resolved;

2) Negotiate a land rights settlement between the Lubicon and both levels of government which is fair and just for all parties involved;

3) Require that Daishowa Canada and its subsidiaries utilize timber, harvesting, reforestation, and pulp processing technologies which is least comparable to those required by environmental protection laws in Japan.

We believe that these measures are in the best long-term interests of the Albertan and Japanese people for building a just and mutually beneficial relationship of economic co-operation and development.

Sincerely,  
National Christian Council  
in Japan

(Editor's note: A copy of this letter was sent to the Premier of Alberta, Don Getty)

## Edmonton Mayor has guts

Dear Editor:

Lucky indeed is the city that has a mayor who has the courage to stand up to the insults and bullying of a huge multinational corporation, and speak out for justice and fair treatment for some of the most abused of our fellow-citizens.

And lucky indeed is the city that which has a mayor who had the courage to stand up to the insults and bullying of a lickspittle city council that can't tell the difference between toadying up to corporate big

shots and sticking up for what is right.

Mayor Reimer has done the people of Edmonton an immeasurable service. She has proven that there are still some politicians who have the guts to stand up for what they believe, in the very best traditions of the honest, hard-working and fair-minded people who built our city.

She makes me proud to be an Edmontonian.

Ross Harvey, MP.  
Edmonton East



Edmonton Mayor Jan Reimer

## Oblate Missionary superior supports Lubicon claims

(Editor's note: A copy of this letter was sent to the Minister for Constitutional Affairs, the Honorable Joe Clark.)

Dear Editor:

I'm writing to you as Provincial Superior of the Missionary Oblates of Grandin Province (Alberta and NWT) to express grave concerns I have regarding the present situation of the Lubicon Indians in Northern Alberta and the possible repercussions this deteriorating situation may have on the future of our country. I feel morally obligated to write to you also because of the Oblate Missionaries' long standing commitment to the Aboriginal peoples. Having been a missionary in Northern Alberta myself for several years and having become well acquainted with the Lubicons and their plight I feel that I must support their just claims. I also feel that I must speak as a concerned citizen who doesn't want your efforts to deep this country together to fail.

To put it simply, with the Lubicon situation we are sitting on a powder keg. The Federal Government's policies of these last few years have forced the Lubicons into the corner. The negotiations are stalled because of a "take it or leave it approach" by the Federal negotiators. The Lubicon leadership cannot responsibly "take it". It would be condemning their people to a life of welfare for the foreseeable future. Indeed, since the petroleum industry has begun exploiting their land for some ten years now, the Lubicons saw their way of life deteriorate so that presently an estimated 95

per cent of that population cannot survive without government handouts.

Meanwhile the Provincial Government is leasing out to Daishowa or its subsidiaries the Lubicons' unceded land. These forests, 4,000 square miles in size, have traditionally been the bread and butter of the Lubicons through hunting, fishing and trapping. It seems clear that this fall, Daishowa or its subsidiaries will begin clear-cutting these forests. The Lubicons have no options but to defend, by whatever means at their disposal, what is rightfully theirs through aboriginal rights. They have indicated that they will resort to violent means if they have to and their resolve is firm. They feel that if the trees go they are finished as a people. The leadership of the Lubicons have their backs against the wall. They have no options left. Indeed all the options, Mr. Clark, are on the side of the government.

Now is the moment for the government to do the honorable thing and get back to the negotiating table. Fifty-two years of frustrating waiting is unacceptable and demeaning. Isn't it ironic that on the eve of entering into the most important negotiations this country has ever known, one small band is still waiting for a negotiated and fair treatment from the government?

If the Lubicons are forced to defend their land with violent means because the government has not acted responsibly, how do you think the Aboriginal leaders of this country, who are not well disposed toward your constitutional package, are going to react to the desperate measures

of this small but determined band? There will be such a hue and cry among the Aboriginal peoples right across the country that important constitutional negotiations may well be sidetracked because of a new crisis that nobody wants or needs.

You have done much in recent months to bring about hope in this nation. Are you willing to see all this good will jeopardised by the inertia, self-righteousness and complacency of people in the department of Indian Affairs?

To set up a Royal Commission, dealing with centuries of injustice suffered by the Aboriginal Peoples, while continuing to oppress this courageous group of Cree Indians in Alberta does not bode well for the success of the Commission. You might at least place the Lubicons on the fast track to resolve this long-standing issue of land claim. How can the Canadian government with any degree of credibility, on one hand ask the Royal Commission to make concrete recommendations for a land base for Aboriginal Peoples focussing on economics, spiritual attachment and environmental protection (of terms of reference), and at the same time proceed with the destruction of Lubicon land and the Lubicon people?

Too much is at stake here: 1. the future of a desperate band of Indian people with their backs against the wall; 2. the promising proposals tabled by your government for a new Canada; and 3. the image of Canada abroad.

Mr. Clark, this is not a time for more confrontation of violence: it is a time rather for the healing of the land. You are able to make a difference in this issue. You have the vision and the clout to resolve this long-festering sore. Now is the time to act. I hope and pray that you will have the courage needed to resolve this crisis. If you do not, then there is no hope for the Lubicons nor much hope left for us.

Sincerely yours,  
Jacques Johnson O. M. I.  
Provincial Superior

## Request for information on physically disabled

The Employment Services for the Physically Disabled (Edmonton) is conducting a research project to identify the difficulties faced by physically disabled youth in their attempts to secure employment and to complete education and training programs. The study will determine the special needs of this group and provide guide-lines for programs to increase their labour market readiness.

We are attempting to contact the following:

1. Youth 15 - 24 years of age who have left school or training programs and who have not secured full time or satisfactory employment.
2. Youth 15 - 24 years of age presently attending junior or senior high school, post-secondary institutions or training programs.
3. Parents of youth with physical disabilities.

Mild or severe physical disabilities may include:

1. Disabling conditions restricting mobility as:
  - spinal cord injury
  - cerebral palsy
  - arthritis
  - lack of use or restricted use of limb
  - amputation
  - bone impairment
2. Hearing impaired
3. Speech impairments
4. Blindness from accidents and burns
5. Scarring from accidents and burns
6. Conditions as: epilepsy, diabetes, respiratory, celiac condition, Tourette Syndrome (tics), congenital heart condition
7. Inhibited growth
8. Any other physical condition.

Persons from the Edmonton area and surrounding communities are invited to participate in confidential personal interviews. This project is sponsored by Employment and Immigration Canada.

Employment Services for the Physical Disabled is a private, non-profit organization designed to assist with physical disabilities by promoting employment, ability, independence, education and awareness.

To participate please PHONE: Project Youth-423-4106 (Evenings)-435-7969  
Or write to Employment Services for the Disabled (Edmonton), 700 9919-105 Street, Edmonton, Alberta T6H 3T8

## Letters Welcome

Windspeaker welcomes your letters. However, we reserve the right to edit for brevity, clarity, legality, personal abuse, accuracy, good taste, and topicality. Please include your name, address and day-time telephone number in case we need to reach you. Unsigned letters will not be printed.



## What's Happening?

# Florence Giroux is a sunshine boy fan

Hi! I'm sorry Tim Miedema for giving the wrong phone number, especially when your problem is of the utmost importance.

Tim is searching for his real parents and relatives. Tim's story ran in *Windspeaker* and in the *Edmonton Journal* three weeks ago.

The number to call is 424-4106 and not 425-2205.

Miedema was born at the University of Alberta Hospital on December 10, 1970. Three months after his birth he was adopted by Anette and Arnold Miedema. The family then moved to Saskatchewan and

eventually settled in Hamilton, Ontario.

His mother's place of birth is reported as the Northwest Territories. She is Metis and a Catholic. At the time of Miedema's birth she was 19 years of age.

She is five feet four inches tall with dark brown hair and weighed about 134 pounds. She had a grade 10 education and was employed as a dispatcher.

She had four brothers and four sisters. The eldest brother was a miner, the second was a trapper, the third a foreman and the fourth a driver. The eldest girl was a telephone operator and the others were students.

Miedema's birth mother had a daughter who was born in 1969. The daughter stayed with the family.

If you have any information that may help Tim Miedema find his mother and or relatives, please call 424-4106.

**DRUMHELLER:** Droppin' In's friend, William Desjarlais says he has made a final promise to himself, to stay out of jail.

Just recently William went in front of an appeal court, and had his two year sentence reduced to one year. He feels good about it, and I guess he should.

"I'm giving my life back to the Great Spirit. I know he



## Droppin' In

By Rocky Woodward

help's me when I turn to him," says the Cold Lake First Nations Native.

"I want to stay out of jail and go back home to my Chipewyan people. I want to start practicing my culture, my roots, the sweatlodge and the ways of the sweetgrass," William says.

William wanted everyone to know, "coast to coast" that he is turning his life around.

Best of luck William. I'm a firm believer in my higher power. And no matter what life throws at you — you'll always have a friend to turn to — your higher power.

**EDMONTON:** I couldn't believe it! I just couldn't believe that Florence Giroux is a Sunshine Boy Fan!

But when I visited the Senior Citizens Drop-In Centre to take part in their Thanksgiving Day dinner, I walked into Florence's office and there was Florence. Florence was sitting behind her desk with hundreds of sunshine boy pictures pasted all over her office walls!

And Florence is proud of it!

So now we know the secretive side of the lady who smiles so nice and is so gentle with the senior citizens she works with. Yes, now we know Florence! Now we know what really lurks in your heart — lust! and more lust! for sunshine boys!

**DROPPIN' IN:** Why do ducks have webbed feet? To stamp out forest fires. Why do moose have large hoofs? To stamp out burning ducks. Har har!

And the results of the Canadian Native Friendship Centre All Native Festival are — the CNFC Teen and Junior Square Dancers!

I write this because the two dance groups practically took it all in dance competitions October, 11-12.

**CNFC Teens:** Duck Dance, Square Dance, Reel of Eight, Reel of Four, Drops of Brandy, all first place!

**CNFC Juniors:** Duck Dance, Square Dance, Reel of Eight, Reel of Four and Drops of Brandy, all first place!

Now, I understand that the turnout for the dance competitions were weak but it doesn't take away from dancing for a crowd and for the judges to be honored as first place finishers. The dancers who keep our tradition alive deserve a huge round of applause.

Other winners were; Junior Female Vocals, Janice Giant and Anita Cross placed second. Teen Female Vocals, Tammy Donald, Teen Male Vocals, John McHugh, second place, Jon Donald, Senior Male Vocals, Allen Beaver, second place, Eddy Abraham, Senior Female Vocals, Michie Donavan, second place, Marlene L'Hirondelle, Old Time Fiddling, Rodney Sutherland, second place, Gilbert Anderson, Red River Jig Female Jr. Jody Donald, second place, Gina Donald, Red River Jig Male Jr. Wibur Brule, second place, George Nolan, Red River Jig Male Teen, Calvin Badger, second place, John McHugh, Red River Jig Female Teen, Jennifer Kootenay, second place, Tammy Donald, Red River Jig Male Adults, Veron Boucher, second place, Walter Cardinal, Red River Jig Female Adult, Carol Paul, second place, Vivian Arcand, Red River Jig Female Seniors, Genevieve Benoit, second place, Martha Smith, Red River Jig Senior Male, Robert Durocher, Old Time Waltz, Sonia Desjarlais and Adrian Houle, second place, Shirley Kegler and Robert Durocher.

And the Clarence Phillips Memorial Trophy award for best square dance caller went to John McHugh.

The name of the adult dance groups that won are unknown and I'll bet it's because, in good old METIS fashion, everyone got up grabbed partners and danced, danced, danced, all night long!



Florence Giroux is a Sunshine Boy Fan

Rocky Woodward

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## Indian Country Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE NOV. 8TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., OCT. 30TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

**GRIEVING WORKSHOPS - THE HEALING TAKES TIME;** Oct. 26; 7 - 9 p.m.; 168 Wall Street, Saskatoon, SK.  
**FOSTER FAMILY WEEK;** Oct. 21-27; for places and times of free events for the whole family, contact your local asso-

ciation or social services department.

**NATIVE ADULT EDUCATION CONFERENCE;** Nov. 6 - 8; Lethbridge Lodge Hotel; Lethbridge, AB.

**ALBERTA NATIVE ARTS & CRAFTS SHOW & SALE;** Nov. 14-17; Chateau Louis Conference Centre; Edm., AB.  
**NATIONAL ADDICTIONS AWARENESS WEEK;** Nov. 17-23.

**THE ADMINISTRATION OF JUSTICE FOR NATIVE CANADIANS;** Nov. 17 - 22; The Banff Centre for Management; Banff, AB.

**FESTIVAL OF TREES;** Nov. 21-24; Edmonton Convention Centre; Edmonton, AB.



Tim Miedema

Rocky Woodward

## Brocket

## Elders words come straight from the heart

By Rocky Woodward  
Windspeaker Staff Writer

BROCKET, ALTA.

The Blackfoot Indians in southern Alberta know when Joe Crowshoe Sr. speaks, his words come straight from the heart.

Crowshoe has acted many times as the ambassador for the First Nations of Canada, and his words have drawn rounds of applause at large gatherings throughout North America, and even abroad.

Recently Crowshoe met with the Lonefighters Society at their camp near the Oldman River. Over 50 people sat in a circle and listened to the skilful speaker as he spoke about the way it once was and about the problems Native people face today.

Crowshoe spoke of unity.

"Many years ago the 'Old Ones' predicted that no one would listen to them. We've come to that day. We have come to the time where there is a need for Indian people to work together and to support each other.

"The words of the 'Old Ones' must be listened to. For too long our people have not listened and we've grown weaker from it.

"In 1877, with the signing of the treaty, we were told to put our weapons away and look for a way in which we could all live peacefully together. We put our weapons away but many things have still not changed since then. Many things still trouble our people.

"If we are weak, it's because we are not united. We must unite in one voice. The governments of this land will not listen to small

pockets of resistance. But they will listen to one voice if we come together.

"The governments make laws but they break these laws. We as Native people never did write down our laws. Our law is Mother Nature, our tradition and culture — our Indian way and we have never broken our agreement with Mother Nature — to live in harmony with nature and respect the land, the smallest of birds, all animals and to always respect each other — in the eyes of our Creator.

"The young ones have forgotten this. They have forgotten that our faith is nature and respect for the Creator. It keeps our circle strong. Only one door to the tipi and the young people will eventually come forward and fight for what they want.

"In 1877 the 'Old Ones' smoked the pipe and prayed. They signed the treaty and said 100 years will go by and our people shall live comfortably. They said this to the federal government, but the government broke their promises and we remain divided," Crowshoe said with sadness as the Lonefighters and their non-Native guests listened.

"It's time to go back to the pipe. To use the pipe for another 100 years to try and understand each other. We must share each others problems and work towards peaceful solutions. We must work together.

"We must try to learn about each other, understand each others angers and look for solutions to overcome our differences with the white man. It is the only way — the Indian way."

Crowshoe told the gathering it was the Creator's wish he visit the

Lonefighters' camp. In a quiet voice, he talked about the Oldman River.

"I pray for the Oldman River. I pray because the river is sick and it is an important river. We depend on the river for our survival. The river is a part of our spirits. Over hundreds of years our people were nurtured by the Oldman River. It is the river of Blackfoot dreams.

"The young people must learn this. They must learn about Indian culture and listen to the elders when they speak so they know the importance of the land from where they came.

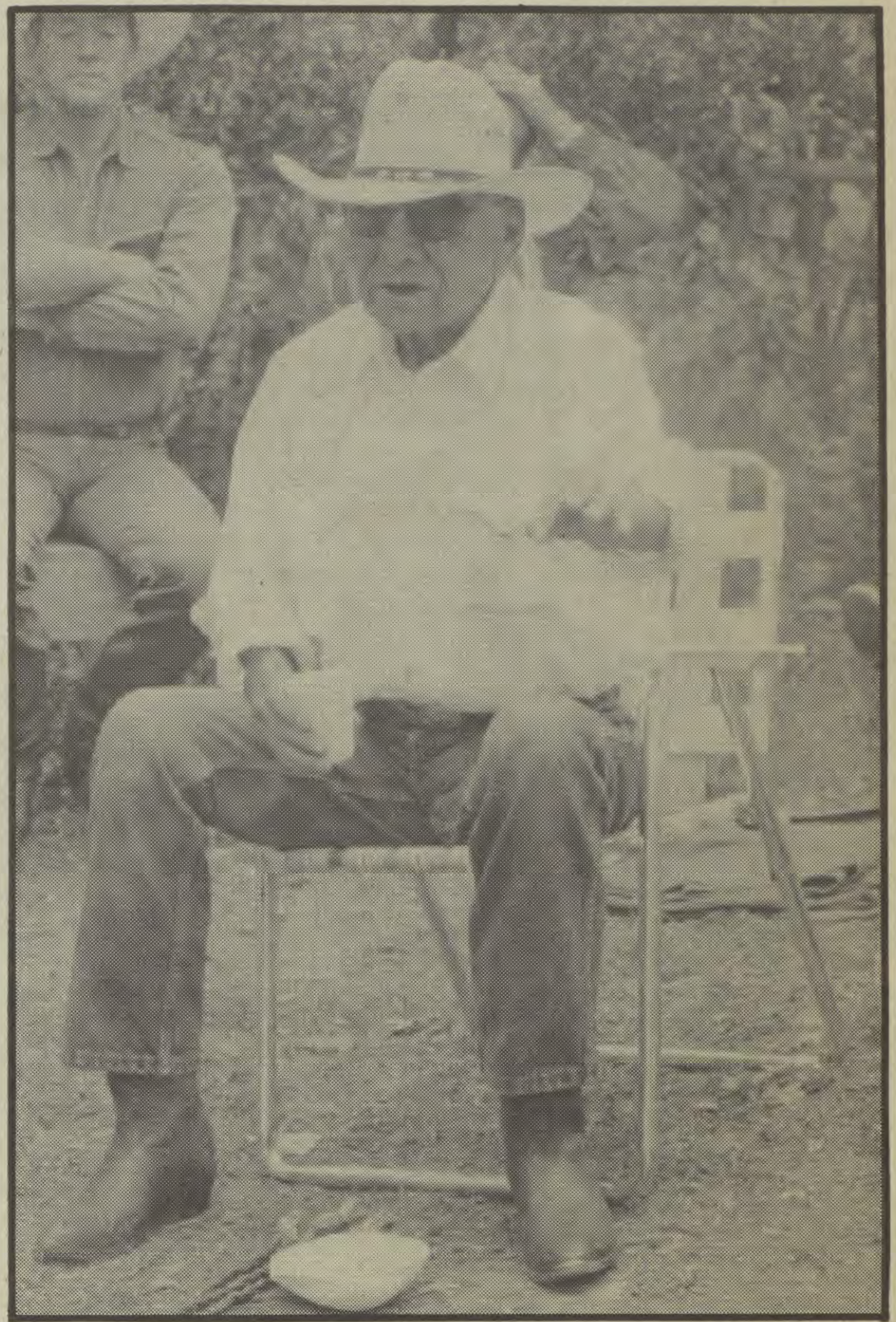
"We must try and preserve the Oldman River, its burial grounds, the landscape. Support me when I talk. Think about Mother Nature and your families, your homes, your relatives. Come together, learn the old ways and then try and work out the problems with your white brothers," Crowshoe continued.

"Our young ones sleep. They are not concerned about the treaty and the Indian way. The young ones must wake up and speak. The elders will support them."

Crowshoe shook his head. "I remember long ago people fished all the way down the Oldman River. It's no more.

"It's not just the Oldman River we must be concerned about but all Blackfoot territory. We must teach the young ones about the treaty long ago. We must then gain support from the non-Native people. We must unite as one voice.

"Only then will we break through. Only then will our circle be strong," Crowshoe told the Lonefighters.



Rocky Woodward

Peigan Nation Elder Joe Crowshoe Sr. believes in unity

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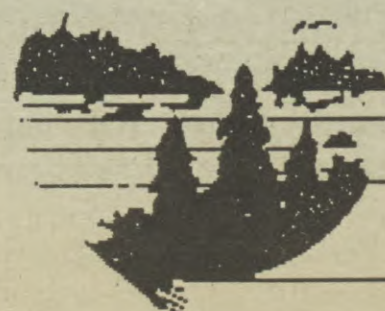
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# First annual rodeo



Chief Barry Ahenakew from the Ahtahkakoop reserve presents a saddle donated by Little Blackbear band to champion barrel racer, Sheila Phillips from Broadview, Sask.



Robert Bruisedhead, calf roping

Story and Photos  
by Chuck  
Sasakamoose

By Chuck Sasakamoose  
Windspeaker Contributor

## SANDY LAKE RESERVE, SASK.

The first annual Prairie Indian Rodeo Association (PIRA) rodeo was a roaring success as cowboys from as far away as the United States and Alberta bid for top honors at Sandy Lake (Ahtahkakoop) reserve, north of Prince Albert.

Rodeo stock supplied by White City's Carl Barret made sure the cowboys would be riding the best—the meanest bucking stock with a reputation for bucking cowboys off their backs and into the dust.

For a time the bulls and horses lived up to their reputations. But eventually a cowboy comes along who's just as ornery as the bulls and the strawberry roans.

Take cowboy Sam Taypotat from Broadview, Saskatchewan, for instance. The bulls were mean but Taypotat proved meaner. He stayed on for the mandatory eight count to win the bull riding championship.

Taypotat was awarded a saddle donated by the Onion Lake band for his efforts.

Steers can be just as ornery as bulls. Try pulling 500 pounds of angry cow down in 10 seconds or less — isn't easy. But a smart cowboy on a good horse can and that's what Cowboy Clinton Bruisedhead from Standoff, Alberta, did. He rode his horse against the best to win the steer wrestling championship.

After each rodeo performance, chuckwagon races were held. A large crowd of rodeo fans watched and cheered as team after team of contestants pitted their best horses and wagons against each other for top honors. For three days the Prince Albert Chuckwagon

Association battled it out with the Northwestern Association. Exciting races, but in the end Prince Albert prevailed.

Co-ed slow-pitch and soccer games were also held between teams from Manitoba and Saskatchewan. The 1991 slow pitch tournament winners were the Prince Albert Hawkeyes, while the La Pas, Manitoba Warriors captured the soccer championship.

You don't learn to ride bareback overnight. Not in rodeo competition on horses called Nightmare, Doctor Death or Flyin' High. It takes a professional and Curtis Taypotat proved he is a pro when he earned the right to be called the 1991 PIRA bareback champion. He also earned a saddle for his winning ride.

Try riding around barrels in less than 15 seconds in a corral surrounded by cheering fans. Try staying in the saddle at the same time and you might do what Sheila Philips from Broadview, Saskatchewan accomplished. Philips rode her horse against the clock and other great riders to win the champion barrel racing event.

The rodeo was cowboys and cowgirls at its best. Other winners were: Jr. Girls' Barrel Racing, Sonya Taypotat from Broadview, Sask., Jr. Boys' Steer Riding, Travis Pellitier, Carlyle, Sask., Champion Calf Roper, Larry Lyle Littlepoplar, Hobbema, Alta., Champion Saddle Bronc, Matt Bruisedhead, Standoff, Alta., Champion Team Ropers, Robert Bruisedhead and Steven Bruisedhead, Standoff, Alta.

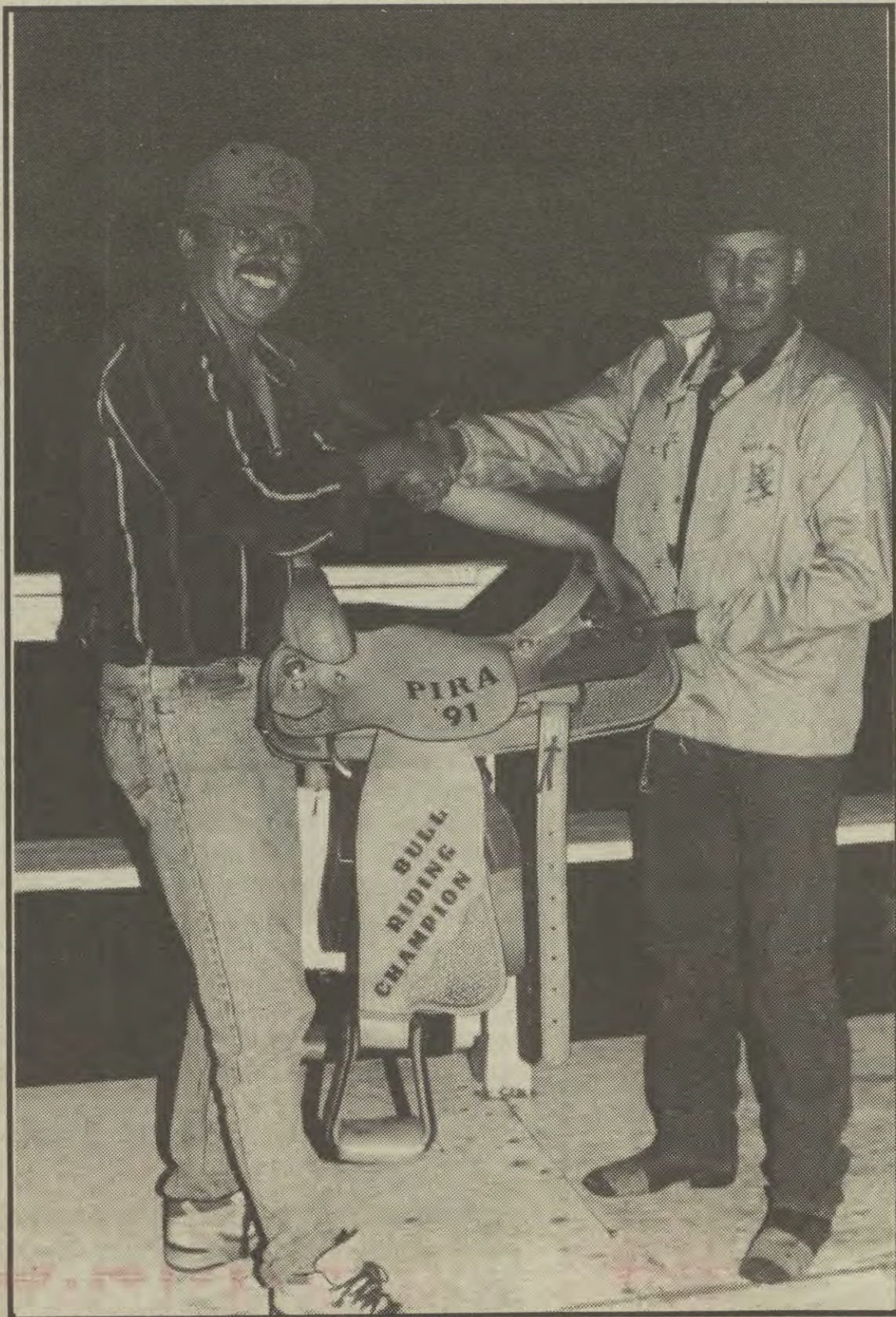
The Sandy Lake Sports and Rodeo Committee thank all those who participated in the first annual PIRA rodeo.

Cowboys across North America are now gearing up for the 1991 National championship finals, scheduled for Albuquerque, New Mexico.

Champion Bar  
receives a sad  
Peace, executi



# Go a roaring success



Neil Ahenakew of the Ahtahkakoop band presents a saddle donated by the Onion Lake band to champion bull rider, Sam Taypotat of Broadview, Sask.



Steer wrestling champion, Clinton Buisedhead of Standoff, Alberta was presented with a saddle donated by S.I.A.P. Lefa Buffalo presented the award.



Champion Bareback rider Curtis Taypotat of Broadview, Sask. receives a saddle donated by Saskatoon District from George Pace, executive of FSIN.



Chuckwagon races were followed after each rodeo performance

## Edmonton

## Seniors cared for with love and friendliness

By Rocky Woodward  
Windspeaker Staff Writer

## EDMONTON

Roast of ham, mashed potatoes, turkey with cranberry sauce, pumpkin pie for dessert

and good company to wash it all down with, is a great way to describe a Thanksgiving dinner held for senior citizens at the Native Seniors Drop-In centre in Edmonton, October 9.

Edmonton's seniors were served their meals by friendly volunteers and staff at the cen-

tre which has become a second home to many of them.

"Our seniors can always find a warm bowl of soup and bannock waiting for them when they visit," smiles the centre's administrator and program director, Francis Hegedus.

But Thanksgiving dinner is

not the only event seniors can look forward to. Hegedus says they are always on top of important events.

"A dinner for our War Veterans will be held on November 6. And Christmas is not far away. We're planning a Christmas dinner along with appreciation awards for our wonderful volunteers, on December 20 at the Eastwood Hall," Hegedus said.

The Native seniors drop-in centre, along with the centre's Outreach Project, is designed to assist Native seniors aged 55 and over to actively participate in pursuing a happier and healthier lifestyle.

An outreach worker is available to help with any problems that seniors may face. Florence Giroux is the senior outreach worker and is often called upon to assist people confined to their homes, lodges and nursing homes.

"Florence is great. She visits seniors all over the place and tries to get them out of their houses and doing things.

"We also help seniors with forms they have to fill out and referrals. We try and help them with any problems they may have," said Hegedus.

Daily activities at the centre includes: arts and crafts, luncheons, games, cards, movies, social activities and making sure seniors attend special events, such as the recent Thanksgiving day dinner.

Ronda Hunter works in the

Urban Native Housing Registry at the centre.

"I do a lot of searching for good accommodations for our seniors," she said.

Hunter said she refers clients to Amisk or Metis Urban Housing officials.

"But most of the time our clients only need help with filling out a form. Sometimes there is a misunderstanding between a client and a landlord. Usually it's lack of communications. We help them out there," Hunter said.

Hegedus said everyone is welcome to participate in the centre's activities.

"We serve single families and seniors, both Native and non-Native. It's open to everyone," Hegedus smiles. "Our membership consists of Metis, Indian and non-status people and non-Natives."

Presently, the centre has about 250 people registered with them.

Hegedus speaks about the centre with a lot of affection.

"It's needed. Ever since we first opened in the basement of the old Edmonton friendship centre, a place like this was needed. It's nice our seniors have a place they can come to and enjoy themselves," Hegedus said.

A monthly calendar is available and each day is filled with an activity for seniors to enjoy.

The centre is located at 11821-78 Street. Or phone the centre at (403)471-5606 for more information.



Ralph Leckie

Windspeaker staff writer Rocky Woodward is treated to Thanksgiving dinner along with senior citizens at drop-in centre

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- your experiences as they relate to alcohol/drugs
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**DEADLINE: OCTOBER 25/91**

If you would like to contribute to the  
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- illustrations

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## Native Achievers

# Letting go is the hardest—canoe trip now complete

*Editor's note: On October 13th, voyageur, Stephane Wuttunee paddled his canoe up the St. Lawrence River and into Old Port, Quebec City. After four months, five provinces, and a distance of 4,500 km, Wuttunee's canoe trip from Edmonton to Quebec City is now complete. This is the last of a series of stories compiled by Stephane Wuttunee during his voyage and printed in Windspeaker. Windspeaker salutes Stephane Wuttunee on his tremendous solitude feat.*

by Stephane Wuttunee  
Contributing Writer

QUEBEC CITY, QUEBEC

Letting go is the hardest.

Try acting out the voyageur part for any length of time and you'll soon find it grows on you. Take dress for example. Every item I wore during the trip held a special purpose. The red ribbons I tied everyday around my legs prevented grains of sand from getting into my pants, thereby avoiding infection by continuous friction.

My colorful sash became a close friend, enabling me to portage heavy loads by tying each end to my duffle bag. It also acted as a reminder that on days when I felt low and unfit to continue, a glimpse of its beautiful colors was all I needed to plough on. Parting with it and wearing a conventional belt for the city damned near broke my heart.

Now on with the trip.

For roughly forty miles, the Thousand Islands river meanders around Montreal, and represents the only feasible detour around the dreaded Lachine rapids. This smaller sister to the St. Lawrence joins with her only a mile or so east of the metropolis. I travelled her length in two days without major trouble, except for a section of whitewater in the Terrebonne area. Nearly capsized as the fragile craft slammed broadside against a jutting rock. Close call.

The St. Lawrence is feared. With an annual death toll higher than that of many similar sized waters, my entry unto it was hesitant. For some reason, I couldn't imagine a sixteen foot fibreglass canoe on the same water as a commercial freighter. Lacking confidence at first, I hugged shoreline. That very night, as I lay under the overturned boat on the beach, butterflies danced in my stomach as I watched black whalelike shapes with flashing red lights on the top decks cruise by.

By the end of the second day, I was routinely venturing right out in the middle, between the buoys indicating the main channel. Strong currents. On foggy mornings, I'd turn surprised once, and darn near didn't make it out of there until the last second.

The effect of tides never became apparent until Trois-Rivieres Local boaters (they were amazed to see a canoe on the St. Lawrence) warned me to dock up well above the dry mark. Never regretted taking advice. The next morning, water levels had risen over four feet. Thanks guys.

I had to brace myself once I reached Pointe au Platon, the Quebec City bridges (Pierre Laporte and Quebec) lay just around the bend and might be visible from the twenty five kilometres separating us. Tensions inside me rose. Paddling efforts intensified.

Well, as I swung out into the open, there they were. Faint at first, but unmistakably then; two large grey arcs. Welcome home Stephane! For the following two hours, I tried to calm myself. What would I do once I get there? What would I say?

I decided to stay at St. Augustine, only 10 or 12 miles away from Quebec City, and wait for the 12th to resume travel.

I covered less than eight miles the following day. Halted progress at the Sillery Marina, where thanks to the extraordinary generosity of club member Andre Couture, I slept in his forty five foot long yacht. None of the guys wanted me to sleep outside.

On October 13th, I sat down for the last time in my canoe. In one hour and twenty minutes, I was scheduled to arrive at the Old Port in Quebec. Three miles left. Even with my head lowered in prayer, the ever familiar whirlwind of emotions swelled around inside.

Finally, I was off. Off to finalize the dream.

Going through the doors of the locks was easy. But was the wind ever coming down hard! I really didn't care. Right away, I saw the banner, saying; BRAVO STEPHANE!

The nearer I got, the more people I began recognizing. My uncles, cousins—I couldn't believe it! Then I saw my mother. She had tears in her eyes, or so I think. I couldn't see her too well. There were tears in my own. Everyone went dead silent when we hugged each other.

A representative of the Minister of the Environment, Mr. Dugas, was there. He extended his congratulations. I took advantage of the occasion to tell him of the polluted waters and earth, saying the time to do something was now or never. I also mentioned my lectures with students and the importance of teaching love and respect for the planet.

And so you see, accepting the end of this journey is not easy. Many beautiful teachings have impressed deep meanings in me, and I'll never be the same for it. Nature truly is the best therapy for the soul. Life in a city sometimes makes it difficult for us to see how connected we are to this earth, and we take an awful lot for granted. Love and deep respect for our planet will teach a person how to live in the woods. Special thanks to dad, mom and the whole family for their encouragement. Extra special gratitude goes to Les McKay, my 17-year-old brother in Thunder Bay, Ontario who, without his assist-

ance for over a month, I might not have completed my dream. Also to Gaetan Lepage, who helped me cross Lake of the Woods, Ontario and managed a

laugh at even my worst jokes.

The last but not least of my affection goes to the staff, as well as the readers of *Windspeaker*. Without their combined inter-

est in my endeavor, I couldn't have relied on the financial and spiritual support system that came in so handy.

Adios.



Voyageur Stephane Wuttunee on St. Lawrence River. His dream comes true.

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**Windspeaker**

## British Columbia

# Native heritage comes alive in Cowichan Valley

DUNCAN, B.C.

"Cowichan," in the Coast Salish dialect, means "to warm oneself." For the Cowichan people, who dwell in the valley just North of Victoria, warmth goes beyond the sunny skies that make their home the mildest climate in Canada. Warmth is about making people welcome. Asking visitors to join in by the fire, to share the legends, rituals and food that are a part of the 10,000 year history. At the Native heritage centre in Duncan, on Vancouver Island, the Cowichan people invite you to make their hospitality your warmest holiday memory.

Located on the banks of the Cowichan River, less than an hour north of Victoria, over the scenic Malahat Drive, the Native heritage centre is more than a museum or tourist attraction; it is an opportunity to step into the past and to experience elements of Native culture that came close to being lost forever.

Manager Wes Modeste explains the centre was developed by the Cowichan band to promote the traditional skills of his people, to create positive economic activity on reserve land and to foster an understanding of Native culture in the local communities and among visitors from around the province and around the world.

The Native heritage centre is designed to involve visitors, not

lecture to them. You won't find ropes and signs to keep you at arms length. What you will find is local Native artisans, dancers, story-tellers and guides, all eager to share their culture with you. What you will see is authentic, from the architecture of the Big House resting centuries-old beams to salmon baked in an open pit as it has been prepared for as long as the Cowichan people can remember.

In the carving shed, 40 foot cedars are transformed into totem poles and war canoes that will grace parks, museums and art galleries world-wide. Skilled carvers will gladly answer your questions whether you are curious about the story woven into the design, the traditions of shape and color, or the hand tools passed down through generations.

Strolling the grounds you will encounter many more artisans demonstrating age-old techniques. The metal carvers create intricately inlaid silver and gold jewelry. Weavers work cedar bark into baskets. Sure-handed wood carvers fashion tribal masks, ornate rattles and detailed crests. And, of course, expert spinners and knitters design and produce the internationally popular Cowichan Sweater — the authentic version.

As no cultural presentation is complete without the taste of good food, a variety of food prepared in the northwest coast tra-

dition is available for you to enjoy. The highlight of this food experience is the four hour Celebration Feast, held every Friday and Saturday evening during July and August. The costumes, the ceremony, the music — all add up to a memorable dining experience.

At the Longhouse Story Cen-

tre the ancient elements of northwest coast Native culture are brought together in the theatre presentation "Great Deeds". For 20 minutes you are wrapped in stunning visual and audio effects — the sights and sounds of history in motion. "Great Deeds" is shown frequently between 9:30 a.m. and 5:30 p.m. daily.

"Our gift to you is our story," says Wes Modeste. "We invite you to come and experience our world at the Native heritage centre, in Duncan, on Vancouver Island."

For more information contact Bill Greenwell or Wes Modeste at the Native heritage centre (604) 746-8119.



Herb Rice shares the legends and dance of the Cowichan people with visitors at Duncan's Native Heritage Centre

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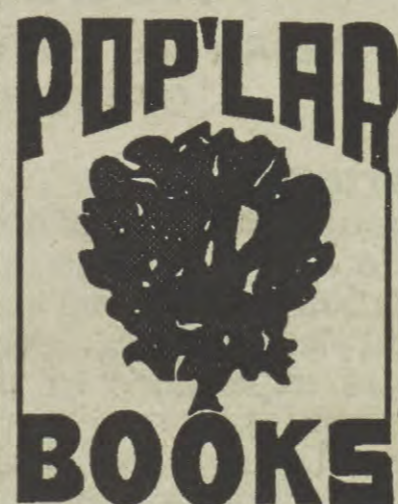


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## Arts &amp; Entertainment

# Black Robe: A Jesuit world review

By Marilyn Dumont  
Windspeaker Contributor

If you go to this movie hoping that natives will be portrayed in a just light, you will be disappointed. You may even despair, for this film reconstructs a Jesuit perspective of first contact in 17th century New France and although native viewers may find this view disturbing, it is nevertheless convincingly and artfully rendered.

Black Robe, based on the novel with the same name, by Canadian writer, Brian Moore and directed by Bruce Beresford, the director of *Driving Miss Daisy* and *Jesus of Montreal*, is a story about a zealous young priest who aspires to sainthood through his conversion of the Indians in the New World.

The writer, Brian Moore, has chosen to emphasize the mistrust, contempt and fear that ensued between the Jesuits and Indians as their world views clashed. The result of this union was despair and the eventual retreat of the missionaries and the abandonment of the Huron mission.

This is a dreary film in mood and cinematography, but this reflects the Jesuit mind set that the New World devoid of Christianity, therefore civilization, was ruled by evil forces and therefore the perfect testing ground for one's faith. In accordance with this mind set, the film depicts Indians as brutal, treacherous and cold. The Indians in fact, become manifestations of the devil himself as they "fornicate" openly and delight in the torture of their enemies. But the Jesuits would endure this evil land and vile people, all for the grace of their Christian God and his promised paradise.

This film does not attempt to offer anything but a Jesuit perception of the New World, for if it did it might provide more than a superficial and sensationalized treatment of torture as practiced by the Indians. For the Old world, 17th century Europe, was also the scene of torture in the form of witches being burnt at the stake. However, the treatment of torture in this film only

serves to single out the Indian forms of torture, thereby embellishing the Jesuit perspective.

Native casting for this film is disappointing. With the exception of Tantoo Cardinal and Billy Two Rivers, many of the Indian roles are noticeably played by non-natives actors. Tantoo Cardinal as Chomina's wife, chief of the Algonquin, is superb. This

is a small part but Tantoo's presence is undeniable and she performs with the talent and integrity viewers have come to expect of her. Billy Two Rivers performance, by comparison, as the Huron chief is pallid. As for non-native actors in native roles, Arthur Schellenberg as Chomina gives a strong and convincing performance. But Harrison Hiu,

as Awondoie, is noticeably Asian not Algonquin and this detracts from his performance. Finally, Lothaire Bluteau as Father Laforgue is compellingly single-minded as a relentless zealot amongst the "savages."

In conclusion, this is not a movie you will want to watch for the justice it pays to the im-

age of 17th Century natives. This is a movie which foregoes the native perspective and chooses instead to depict the Jesuit experience of New France. And if this film sins numerous Genie Awards as nominated, it will be for its convincing rendering of a Jesuit world view and not for its skewed portrayal of natives.



August Schellenberg as Algonquin chief Chomina enroute to the Jesuit mission

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Grouard

# Minister of education visits northern communities

By Jerry Ward  
Windspeaker Correspondent

GROUARD, ALTA.

Alberta Minister of Education Jim Dinning faced some tough questions from the public during a recent visit to the Lesser Slave Lake area.

Dinning was touring the area with MLA Pearl Calahasen, in what was described as, "a Native education visit."

A 1988 Alberta Education policy paper that deals with Native education was one of the main topics discussed at a gathering of about 100 people at Grouard's Alberta Vocational Centre.

A question addressed to the minister dealt with the lack of funding available to develop full Cree curriculum, rather than just Kindergarten to grade six, in schools.

Dinning said there's a problem with that because the Cree dialect in each region is differ-

ent.

"Clearly we have our work cut out for us in developing Cree textbooks and a Cree curriculum. Trying to fund individual resource material would be quite an undertaking for the province," Dinning said.

Calahasen brought up the provincial government's record on Native education.

"We're the only province in Canada to develop a Native language curriculum and it's been the biggest step we've had to overcome since we started the education program," she said.

Provincial legislation has already incorporated a number of projects throughout the province which are designed to add a Native flavor in public education.

Calahasen said the overall future of Native education in Alberta looks bright.

"I think more Native people are getting involved and that's one reason why it's on the move. I believe work for a better Native curriculum in schools has

only begun," said Calahasen.

However, Calahasen said she is concerned about the drop-out rate at schools in northern Native communities.

She said there are many forces "out there" that lure students away from attending school.

"It's tough. There's many things that attract students away

from school and they're factors we have no control over," said the former teacher of 10 years.

She cautioned adults and students attending the meeting that statistics show about 30 per cent of the pupils in Grade 9 will not complete Grade 12.

Calahasen said she believes the number of drop outs may be

significantly higher in less populated regions in northern Alberta, "Although statistics are not available," she said.

Dinning and Calahasen also visited Slave Lake and Wabasca during the minister's one day trip.

(Jerry Ward is a reporter for the South Peace News.)



File Photo

Pearl Calahasen, MLA

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Nominations are now being accepted to replace the retiring members of the Northern Alberta Development Council.

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With your nomination, include a resume noting the candidate's community involvement, interests and commitment to northern Alberta. Any qualifications which would merit the nominee's appointment to the Council, should also be included. All nominees should have agreed to let their names stand.

The Northern Alberta Development Council is a body of eight representatives from the general public and two elected MLAs. The Council meets regularly to advise the government on matters relating to the development of northern Alberta.

Send nominations to:  
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**A Blood Red Sky**

By K.L. Stonechild

My eyes see the blood red clouds  
Drifting  
Like a continental mass  
Silence with a glimpse Colored  
Beyond my touch  
My eyes see the blood red clouds  
Descending  
Ceasing to disperse  
Yet slowly disappearing  
Softly  
Under the stars  
My eyes see the blood red sky  
Wandering  
The clouds of color  
Are gone now  
Severed  
To another time  
My eyes see the blackened sky  
Always  
Once was beautiful  
Returning only seldom  
Rarely  
Ever as pretty  
My eyes now wait for tomorrow  
Expecting  
Occurrences of past  
Returning to haunt  
Memories  
Beyond my dreams

## History

## Lakota woman leads drive to rescind medals of honor

Tillie Black Bear from the Rosebud Reservation in South Dakota, is taking a lead in urging the United States government to rescind recognitions of honor awarded to the Seventh Cavalry. Thirty congressional medals of Honor were awarded to soldiers who fired on, and killed over 300 unarmed men, women and children of the Sioux Nation at Wounded Knee, South Dakota, on December 29, 1890.

Black Bear, an activist in the sobriety movement and human rights advocate, has been studying accounts of the Wounded Knee massacre to prove the cavalry was far from courageous in their war acts against Big Foot and his band.

In the following — Black Bear gives a short, yet startling account of what happen to Big Foot's band after Sitting Bull's death.

Windspeaker salutes Tillie Black Bear.

## SOUTH DAKOTA

In the early morning hours of December 29, 1890, a party of about 40 tribal police surrounded Sitting Bull's small log cabin at the Grand River camp. Lieutenant Bull Head, the Indian policeman in charge, dragged Sitting Bull from his bed and placed him under arrest. Outside a crowd of Ghost Dancers had gathered concerned about the intent of the police and the safety of their spiritual leader. Seeing their respected leader thrust into the cold and

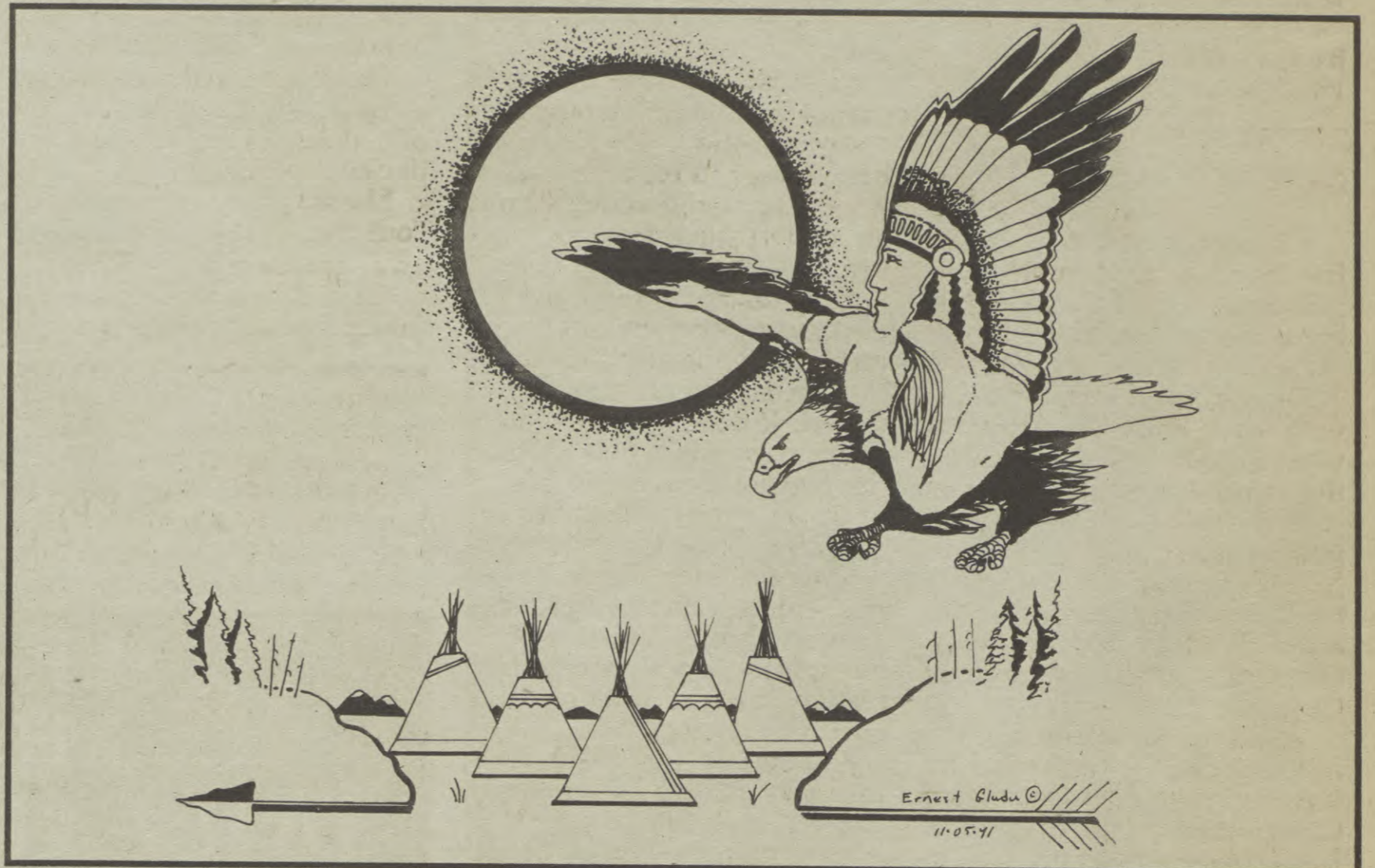
forced onto his horse brought turmoil to the crowd. A shot was fired, and as the gunfire cleared, Sitting Bull lay dead along with eight of his followers and six policemen.

Word of Sitting Bull's death spread quickly throughout the reservations. Many Indian people fled to the camp of Big Foot, a Miniconju Sioux chief. Big Foot and his band started for Red Cloud's camp on the Pine Ridge Reservation about 280 miles away, in hopes that they would be protected from the soldiers.

Big Foot was labelled a potential trouble-maker, and the war department issued orders for his arrest and imprisonment. Four United States cavalry troops closed in from behind as Big Foot and more than 400 cold and hungry men, women and children fled for safety.

On December 28, 1890, not 20 miles from Pine Ridge, the 7th Cavalry caught up with Big Foot, announcing their intent to arrest him and disarm and dismount his band. Big Foot, ill with pneumonia, surrendered under a white flag of truce and he and his band were escorted to a cavalry tent camp at Wounded Knee Creek. In the morning the cavalry would disarm the prisoners. During the night the soldiers mounted Hotchkiss guns on top of the rise overlooking the camp of men, women and children.

In the freezing morning cold



Graphic By Ernest Gladu

of December 29th, the Indian men of the camp were gathered. A shot was fired. The soldiers

opened fire on the camp. Within minutes, over 300 men, women and children lay dead, Big Foot

among them. (Native Monthly Reader. An American newspaper for young adults)

## Whyte Ave. scene of stroll of poets

By Carla Tilden  
Windspeaker Contributor

## EDMONTON

Whyte Avenue will be subjected to a "Stroll of Poets" October 27, as poets from across the country recite a wide spectrum of poetry (serious and not so serious) at 10 venues along the city's southside main avenue.

"My writing comes from a journal which I have kept for 10 years. It comes from what I know and feel as a Metis woman," says one of the 65 poets scheduled to perform, Marilyn Dumont.

During the afternoon's entertainment (1 to 5 p.m.) the public is invited to saunter in and listen to poetry in motion at Bjarne's Books, Cafe Mosaics, Grabba Jabba, Athabasca Books, Afterwords, Aspen Books, Common Woman Books, Varscona Books, The Blue Niel Restaurant and the Edmonton Book Store.

Each poet will read at two different venues, giving rise to the term stroll, and the public is invited to bring one of their own poems to read at one of the five open stages.

A social gathering will take place at Yesteryear's Lounge in the Renford Inn on Whyte at 5:00 p.m.

Native Stoll of Poets are Peter Cole, Marilyn Dumont, Anna Marie Sewell and Molly Chisaakay.

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"NAH-NA-GINNEE, UDJON-LON-AH-TE"

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## Calgary

# Siksika designer captures third place



Erica Ehm of Much Music judges ski jacket design contest in Calgary.

CALGARY, ALTA.

A member of the Siksika Blackfoot Nation captured third place during a Calgary Sun Ice Sport Chek sponsored ski jacket design contest.

Dexter Medicine Traveller snagged third place with his barbed wire design jacket. Over 1700 designers entered the contest which was promoted through ZOOT Capri — an international magazine published by AADAC four times a year.

Richard Farr, a 16-year-old from William Aberhart High School, in Calgary, took top honors. Sun Ice awarded him

five ski jackets manufactured to his winning design; which resembles a purple, neon green and black Easter egg.

Much Music's Erica Ehm also received a ski jacket of Farr's design for her part in judging the finalists.

Second place went to dual entry from Calgary's Barb Ainslie and Natasha Adharsingh, both 16, which featured a black skeleton over pink and purple. The second and third place winners each received a gift certificate from Sun Ice to be redeemed for a ski jacket of their choice at Sport Chek.

Sport Check is hosting a dis-

play of the most outstanding entries in Edmonton at the West Edmonton Mall Sport Chek store from October 21 until November 1.

Zoot Capri is well-known among Alberta's youth for presenting contests which encourage creativity. The motto of the magazine is "Let's See What's Out There," and prizes most often include an experience rather than, or in addition to merchandise.

For more information about ZOOT Capri — a magazine mailed directly to the homes of 129,000 teenagers around the province — call (403)532-0020.

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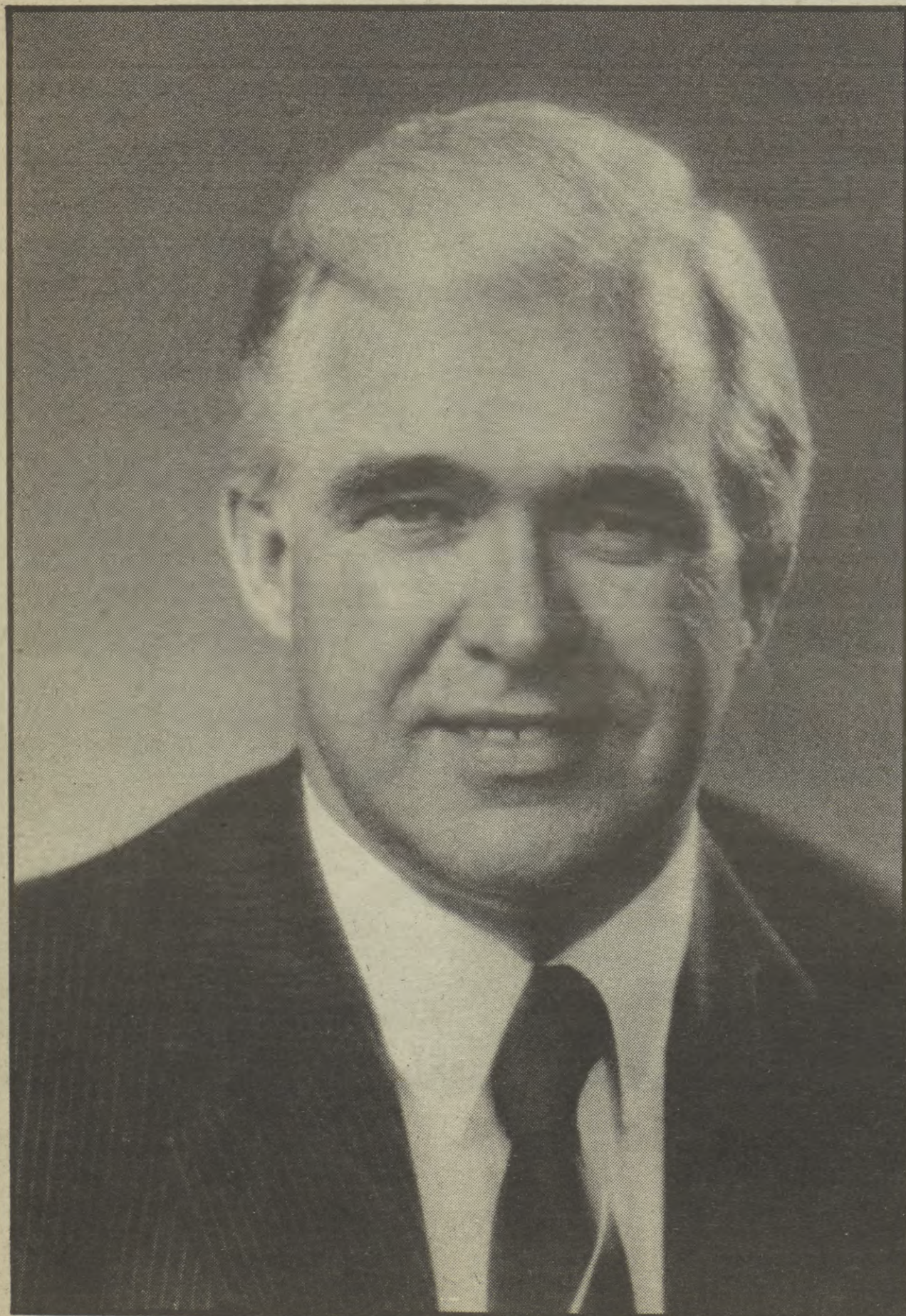
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 Indian and Northern Affairs Canada / Affaires indiennes et du Nord Canada

MESSAGE FROM TOM SIDDON

MINISTER OF  
INDIAN AFFAIRS AND NORTHERN DEVELOPMENT

Once again I am encouraged to see that Indian people continue to take more and more control over their own futures. This welcome fact is evident in many fields of endeavour at many levels.

In commemorating National Awareness Week it is important to note the steady progress being made by Indians in their communities to develop successful programs based on the rich traditional and spiritual aspects of their culture.

I would like to congratulate those individuals who worked in their communities with assistance from the federal government's Addictions and Community Funded Programs (formerly National Native Alcohol and Drug Abuse Program) to develop a more meaningful and effective approach to alcohol and drug abuse problems.

Knowledge is power - as more individuals gain an awareness and better understanding of substance abuse and the kind of programs and methods being explored by others, they will obtain the power to make the required changes in their own communities.

On behalf of the Government of Canada, I wish to commend the editorial board and staff of *Windspeaker* for recognizing the importance of National Drug and Alcohol Awareness Week.

Yours sincerely,

Tom Siddon, P.C., M.P.

Canada