

# Wind speaker

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NEWSPAPER

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## INSIDE THIS WEEK

GRADUATION TIME is here again, and among the first to complete of studies were two groups of early childhood development program graduates, from Wabasca-Desmarais and from the Enoch. **See pages 10 and 11.**

SUNCHILD RESERVE has an abundance of problems, including a desperate need for an ambulance service. **See page 4.**

TROUT LAKE is developing plans for a multi-purpose centre to serve the community. **See page 23.**

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# Suicide major killer

By Gunnar Lindabury

Views on Native suicides can be put into two general camps: a group which sees them as symptoms of a major problem in the community, and a group which remains skeptical about just how bad the problem is.

In some villages, there are rather startling suicide clusters; eight or ten dead by their own knife in a community of 200 in a one-year period. Clusters and groups of suicides are common within Indian families and villages, especially in isolated areas where little support exists. Overall, how many Indians actually commit suicide?

Five times the national rate, and growing.

Between 1978 and 1982, 146 Status Indians committed suicide in Alberta. This is a rate of 61 suicides per 100,000 Indians. The provincial rate was 16 per 100,000 residents. In British

## PEOPLE ON THE EDGE

Columbia, the Indian suicide rate in 1978 was 66.5 per 100,000, compared with a provincial rate of 17 per 100,000.

All of these are considered "high"; a "healthy" rate is supposed to be about 6 per 100,000 — although even that is not truly "healthy". In Newfoundland, where unemployment and other problems are hurting the province, the rate is less than 4 per 100,000.

Official suicide rates are deceptive; despite the high figures for Alberta and B.C., they actually underestimate the situation. Researchers suggest the error is between one-third

and two-thirds, the Alberta Task Force on Suicide says the error may be as high as 100%. That means that instead of 61 per 100,000, the suicide rate is as high as 120 per 100,000. As far back as 1976, suicide was identified as the leading cause of death among Albertans, and among Alberta Indians in particular.

How is it that suicides are underestimated? Religious and social restraints, says the Task Force. "The influence of religious and social taboos can be observed in concealment, at various levels, of the true cause of death; by the suicide victim himself in order to 'spare' the bereaved survivors; by the significant others, in order to 'protect the name' of the deceased; and by well-meaning officials (police, doctors, coroners) to spare surviving family members."

Problems with underes-

Continued Page 12

## Services failures admitted

By Jeanne Lepine

A preliminary report revealed that the government's failure to deliver services effectively in isolated communities contributed to the fatal drinking party in Peerless Lake March 10 that claimed the lives of six Natives.

Milt Pahl, minister of Native Affairs received the preliminary report on April 4, and said the province will be seeking solutions although he doesn't see the problem of ineffective support in isolated communities being totally eliminated.

"The government isn't guilty of spending too little money on support services for isolated communities. There are too few people to station permanently in these isolated communities, so you have what I characterize as fly in, fly out.

"We're spending a lot of money on people flying in and flying out and perhaps not staying long enough to make everybody in the community aware of the service," Pahl said.

"People here were just recipients of programs where people would fly in,

Continued Page 3



## ALMOST SPRING

There for a while it seemed so much like spring, that Patrick Tremblay, 4, of Edmonton couldn't wait to be sure before he launch his first kite flight of the year. —Photo by Ivan Morin

# May 8 vote

By Clint Buehler

Premier Don Getty has called a provincial election for May 8.

The announcement, made immediately following the presentation of a budget with a record-setting deficit of \$2.1 billion on projected expenditures of \$10.65 billion — up more than four per cent over last year.

The election announcement stunned MCAs and observers despite expectations of a spring election. Only Getty, his wife and a handful of cabinet ministers knew the date, and when it would be announced, in advance.

Opposition leader Ray Martin of the New Democrats admitted surprise, but said his party was ready for a campaign, and had a few surprises of its own.

Representative Party Leader Ray Speaker expressed concern over the effect the election will have in delaying aid to farmers, while Liberal Leader Nick Taylor said his party was ready, but not as ready as he would like it to be.

The budget does not call for tax or health care premium increases, nor does it include cuts in social services.

The deficit is blamed on the drop in oil prices.



## MUSICAL PROTEST

Not everyone at the Legislature when the new session opened were supporters of government eager to applaud their representatives. Performers, speakers, sign wavers and catcalling protesters were also on hand to protest lack of jobs and other government "failures." —Photo by Jeanne Lepine

# Impressive showing from NWT for Expo

By Garey Emile

VANCOUVER - Native entertainers from the Northwest Territories will be displaying their talents to the world when Expo '86 in Vancouver opens May 2.

May 2 to October 13, performers and demonstrators from every region in the NWT, will be featured in music presentation and arts and crafts, as artists, and story-telling as each of the four distinct performing areas.

According to NWT Pavilion Commissioner George Braden, the cultural corporate partners and sponsors has enhanced the program.

"We are tremendously excited at the prospect of being able to showcase such a wealth of northern talent at Expo."

Pat Buckna, manager of cultural programs and special events, says "we're

going to give the world a taste of how rich and how diverse the north really is."

The major performing venue is the NWT Air Stage, where visitors walking by the pavilion will be entertained by scores of northern Native musicians, as well as several national and international performers.

The list of Native performers during Expo includes: Garey Emile, pianist and songwriter from Fort Smith; Charlie Panigoniak, Inuit Guitarist and songwriter from Eskimo Point; Larry Hagen, songwriter from Arctic Red River; David Gon, Dogrib songwriter from Fort Simpson; Pat Burke, Metis singer from Fort Smith; Ernie Constant, Slavey singer from Fort Providence; Simonee Keenainak, Inuit accordion musician from Frobisher Bay; Native Cousins Band featuring

fiddler Angus Beaulieu from Fort Resolution; NWT Metis Reelers from Yellowknife; Fort Good Hope Drummers, traditional Dene drummers; Delta Drummers and Dancers from Inuvik; Shidene, featuring John Landry Dene Band from Fort Providence and the Northern Games athletes from several northern communities are some of the exciting presentations at the fair.

The next presentation includes a variety of cultural and lifestyle demonstrations in one large canopied area. Located outside the pavilion, Native people will show many bush skills and techniques demonstrated by the Lennie family from Arctic Red River.

An authentic caribou skin tent and implements from the Keewatin will be provided by the Baker Lake Traditional Camp and

the Fort Rae Dene Heritage will demonstrate the making of various pre-European contact clothing, tools and implements in a reconstructed Dene Summer Camp. Also, Dene drumming and handgames, rarely seen outside the NWT, will be presented.

Inuit from the Arctic Bay Kayak Builders and Cultural Performers will show a construction of an authentic sealskin kayak, carving and Inuit drum dancing, while the Uniaq Construction, people from Eskimo Point, will build and launch a large skin boat.

The art of paddle and snowshoe making will be demonstrated by Phillip and William Netsiza from Lac La Martre while Jane Dragon and Elizabeth Bourke from Fort Smith will show the art of moosehide tanning.

Northern women have been known for their artistic work in arts and crafts. The Producer Stage located in the pavilion will provide some of the finest crafts people from the NWT, with moosehair tufting by Bernice and Carol Bonnetrouge, Slavey women from Fort Providence. Sarah Cleary from Fort Norman will demonstrate northern sewing skills and Sonny McDonald from Fort Rae will present a woodcarving chair he made for Pope John Paul II.

Inuit soapstone carvers will be present, including northern artists Peit Van Loon from Fort McPherson and Archie Beaulieu from Fort Rae.

Slavey twins will also be showing their talents, as Bernadette Norwegian will show her artistic ability while Bertha will play clas-

sical guitar and sing in the Iccle Restaurant. Both girls are from Fort Simpson.

Birch baskets will be shown by Martina and Karen Kotchea from Fort Liard, and Snare Lake women will demonstrate Dene leather and beadwork.

Iccle Restaurant, a 250-seat, will provide patrons with musical performances. On sunny days, entertainment will be held on the outdoor patio, and evening, musicians and storyteller and authors will entertain guests. Jim Green, an award-winning poet and raconteur from Fort Smith whose humor and insights into northern life delight audiences across Canada is one of the performers.

Northern residents will be celebrating a one-day affair, when June 21 is set aside as the Northwest Territories Day at Expo 86.

## Saskatchewan band signs land settlement

OTTAWA — The signing of the final agreement reached in the settlement of the Fond du Lac Band's outstanding treaty land entitlement has been

announced by Indian Affairs Minister David Crombie.

The Band voted overwhelmingly in favour of accepting some 30,000

acres of Crown land that were made available by the Province of Saskatchewan as fulfillment of the Band's treaty right to the land.

The land, consisting of three parcels of land, includes about 20,000 acres adjoining an existing reserve at the southeast end of Lake Athabasca, 5,000 acres along the Otherside River, and 5,000 acres along the McFarlane River. All parcels are in the vicinity of Fond du Lac, located approximately 80 kilometres south of the Northwest Territories border.

In signing the settlement agreement, the Fond du

Lac Band released all of its claims to land under the treaty.

"This agreement would not have been possible without the full co-operation, determination, and support of the Province of Saskatchewan and the Band," said Crombie. "The agreement holds excellent economic opportunity for the Band."

One parcel has good potential for mineral development and the others have tourism development potential, as well as hunting, fishing and trapping, all of which will mean additional jobs for Band members.

A settlement agreement, voted on by the Band, was signed between the province's Indian Affairs Minister, Sid Dutchak, federal Indian Affairs Minister David Crombie, and Eldor Resources Limited. Mr. Dutchak said that the transfer will facilitate joint ventures with mineral development companies, with royalties flowing to the Band. Mr. Dutchak also said that evidence of gold and uranium on the land has been amassed.

A federal/provincial agreement was also signed with Eldor Resources to allow for mineral develop-

ment. As a result of negotiations with Eldor, the Band will receive a \$100,000 bonus and other considerations, and Eldor received a mineral lease for 22,366 acres of land which includes a portion of the settlement lands and a portion of an existing reserve.

The Chief of Fond du Lac, August Mercredi, said that his Band is extremely pleased with the settlement. "We are excited and optimistic about the possibilities that this settlement offers for the future economic and employment opportunities for the Band," he said.



DAVID CROMBIE  
...received full co-operation

## NWT signs language deal

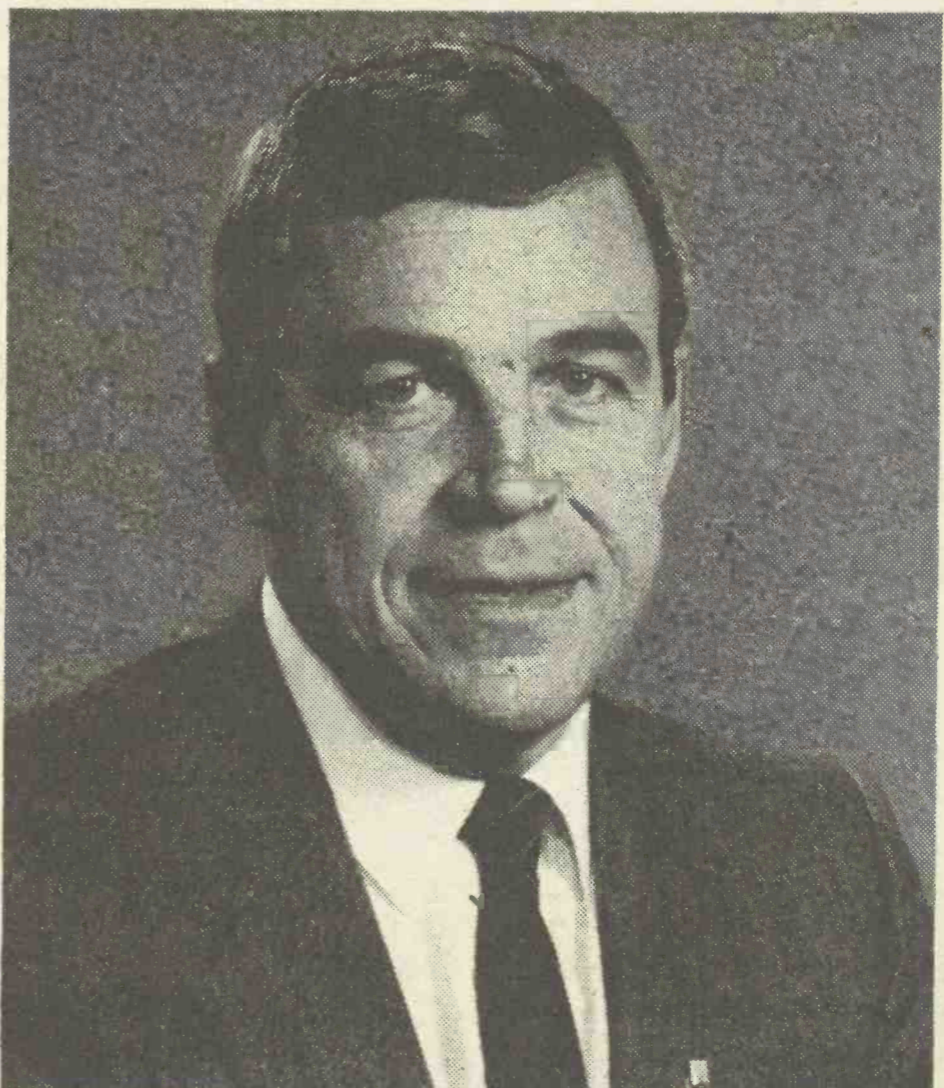
YELLOWKNIFE — An agreement on proposed initiatives for the development of Aboriginal languages in the Northwest Territories has been signed by Secretary of State Benoit Bouchard and NWT Government Leader Nick Sibbeston.

On signing the agreement, Bouchard said: the agreement "underscores our joint recognition of the importance of preserving Aboriginal languages in Canada, and in particular the Aboriginal languages of the people of the North."

"The Territorial government has made great strides in preserving the indigenous languages and cultures of the NWT, and I am proud the federal government can be a part of this important linguistic undertaking."

The NWT Government has responsibility for implementing the projects under this agreement, including:

- a Task Force of Aboriginal



BENOIT BOUCHARD  
...preserving indigenous languages

people to advise the Government of the Northwest Territories on a long-term strategy to improve public services in Aboriginal languages,

and to develop them to the point where they can be used as working languages; community language projects which will sup-

port community based language research, and literacy training to residents; training of instructors of Inuvialuktun and Loucheux through the Department of Education; adult classes given in Inuvialuktun; and the publishing of grammar texts clarifying the two dialects of Inuvialuktun; an Inuit children's television project actively involving young people; expansion of the Language Bureau to improve access to the public services by Aboriginal people, and facilitate non-profit organizations in receiving language assistance.

Bouchard said that these initiatives will contribute to the enriching of the maternal languages of the northern Aboriginal people, and consequently of their culture, and help to build a stronger bond between the young and the Elders within the Aboriginal cultures.

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# Media director resigns from AFN

By Joyce Green

Lou Desmarais, former Assembly of First Nations' (AFN) director of media and public relations, resigned his position effective March 31st.

Desmarais did not disclose the reasons for his departure, but did have some criticism of AFN operations.

He had been in the job for two years, and previously had worked with the AFN on Indian Self-Government during the

Penner Committee's work on Indian government.

Desmarais believes that the AFN has not succeeded in educating the Canadian public on the issue of Indian government. "We missed out on a number of opportunities—opportunities that still exist—to maximize public relations and public support for Indian government," he said.

Desmarais pointed out that editorial boards are made up of people who don't have first-hand

knowledge of what goes on. "They are open to meet with interest groups, governments, etcetera, for information. The AFN did very little of that."

Desmarais believes that the AFN made mistakes in dealing with the media and with other public affairs programs. "We also fell down on the availability of Indian leaders to reporters, to public affairs programs." Desmarais noted that leaders failed to see opportunities to speak on programs

such as Front Page Challenge as important. "How many viewers did they miss?" he asked.

Desmarais believes that it should be a priority of Indian organizations to educate the Canadian public, and cultivate support for Indian government. "It's sad to say that most politicians—most Canadians—don't understand what Indian government is all about. But we (AFN) never developed a program to educate people." In sup-

port of high-profile information, Desmarais points to the well-publicized Penner Report on Indian government. "The Penner Report opened up everything—without the Penner Report constitutional talks would not have focussed as clearly on self-government."

"It's one thing to educate the politicians, but if you educate the public and they put pressure on politicians they respond a hell of a lot quicker," he said.

Desmarais said that

"we're sort of caught in a bunker mentality, always responding to federal politicians, to various crises. Why not take the initiative and develop a full-scale program to educate the public?" He said that this is particularly important in 1986, preparatory for the First Ministers Conference in 1987, to ensure that Constitutional negotiations on Aboriginal and treaty rights continue.

"The federal government sees the 1987 FMC as the end of the FMC process."



HON. MARY LEMESSURIER  
...culture minister

## Heritage Day grants available

Applications for grants to communities planning Heritage Day activities are now being accepted by Alberta Culture. To be eligible for funding, the community must conduct their celebrations on the weekend of Alberta Heritage Day, August 2, 3 and/or 4, 1986 and must reflect an ethno-cultural and/or pioneer historical theme.

"Since 1974, the first Monday in August of each year has been officially recognized as Alberta Heritage Day," says Mary J. Lemessurier, Alberta minister of culture. "It is very exciting to see so many cities, towns and villages across the province celebrate Alberta's cultural heritage and pay tribute to

those who have contributed to its history. Last year, 47 communities staged activities celebrating Heritage Day."

Cultural Heritage Division and Field Services branch consultants will visit communities to assist their planning committee with program ideas.

The deadline for receipt of grant applications is May 1, 1986.

For a Heritage Day grant application form and information on planning a Heritage Day celebration, contact Alberta Culture Offices in: Calgary, Edmonton, Red Deer, Lethbridge, St. Paul, and Fort McMurray, Medicine Hat and Grande Prairie.

## Provincial

## Mother of the year nominations sought by Eagles organization

By Jeanne Lepine

Nominations are being accepted by the Ladies Auxiliary of the Fraternal Order of Eagles, in their search for "Mother of the Year."

This is an annual event started in 1961. Edmonton's Helen Foster, was last year's Mother of the Year. She was commended for the raising of foster children. The contest attracted 40 nominations last year.

Any individual, group or organization that knows of an outstanding mother who

is thoughtful, understanding and has an ability to help mankind in general, are urged to send the name and address of such a mother, stating her age and achievements in the home, in the neighbourhood and services in the community.

The deadline for nominations is April 26, in order to allow for time in notifying the nominee and the nominating person to attend the crowning event to be held on May 4 at the Westmount Community Centre in Edmonton.

The contest is open to all

mothers, from all walks of life, from Edmonton and surrounding areas.

"Most of the letters we get are from children who think their mother is absolute tops," says program chairman Denise Dion.

Three prominent citizens will judge the contestants in three areas: achievements in the home; neighbourhood accomplishments, and service to the community.

The 1986 Mother of the Year will receive a dozen roses and several gifts

donated by auxiliary members at the ceremony on May 4 at 2 p.m.

Nominations should be in letter form, outlining why the nominee would make a good Mother of the Year.

Letters should be sent to Denise Dion at 16537 - 103 Avenue, Edmonton, Alta., T5P 0R1.

All entries should be received by April 26. If in doubt on whether the nomination will arrive on time, Dion says the letters may be dropped off at the above address.

## Pro-active Indian government urged

By Joyce Green

LETHBRIDGE — A new pro-active approach to Indian government is recommended by an Indian who has been studying the field.

Peter Manywounds of the Sarcee Reserve was the keynote speaker at the banquet hosted by the Native American Students Association, as part of Native Awareness Week at the University of Lethbridge.

Manywounds was formerly with the Assembly of First Nations (AFN) working on Indian government.

According to Manywounds, for the past hundred-plus years the federal government has controlled all political matters on Indian reserves. Almost without exception, the imposed policies have been destructive, he said, and as a result, Indians have developed a reactionary reflex: any change is seen as bad. But Manywounds suggested this has to change.

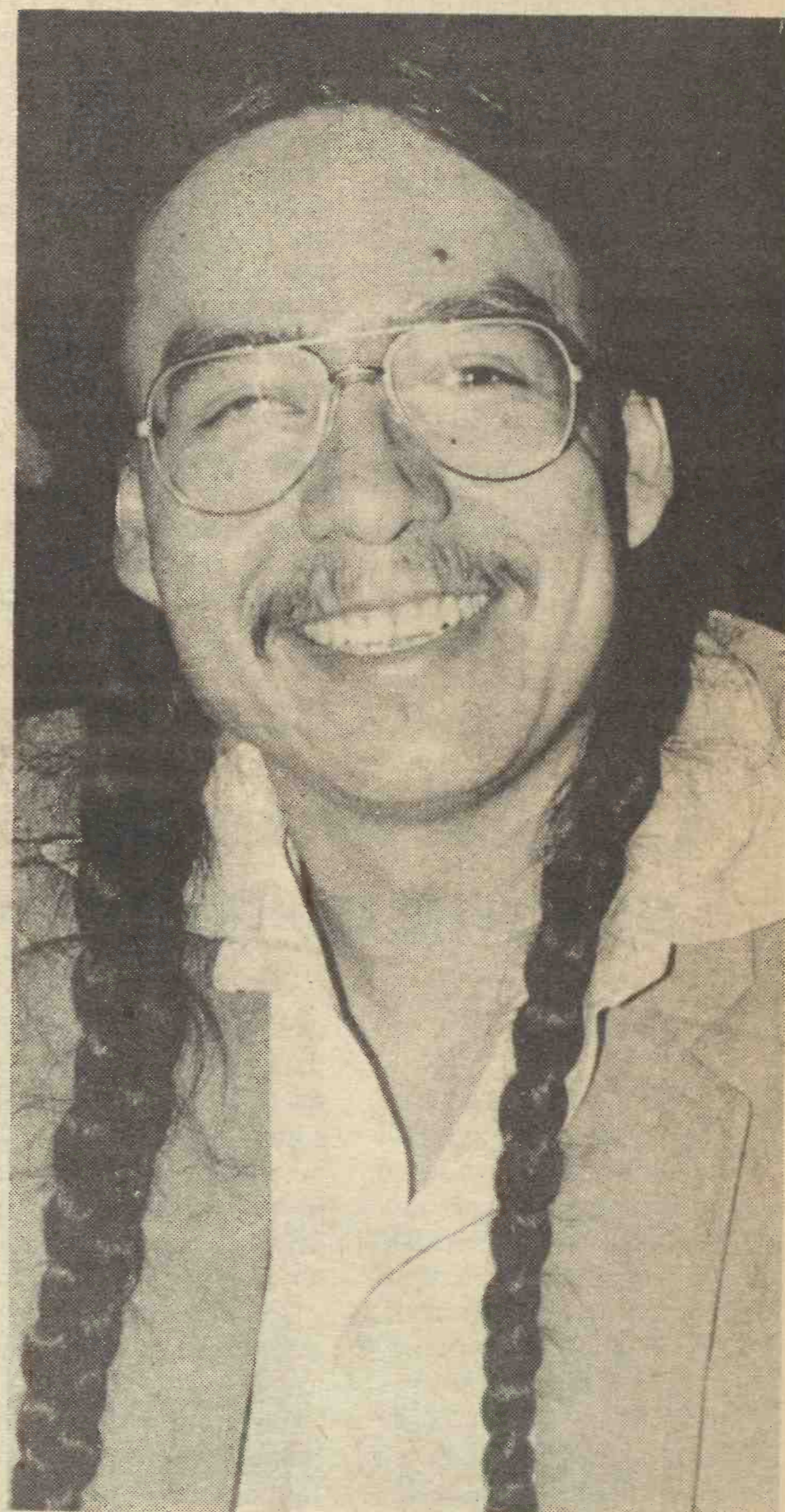
Indian government and constitutional development are the biggest items on the Indian agenda now, and both require creative and pro-active thinking. The old reactionary thinking now is inappropriate and will slow down the pace of political change.

Manywounds noted that in past, the forces that have drawn Indians together have been the outside pressures of a foreign society. Now, Indians must learn to pull together because of common goals and objectives.

And, he said, Indians have to take the initiative now. It is not enough to wait for government policies, and react to those. Rather, Indians have to put items on the agenda and move towards achieving those objectives.

Manywounds noted that at present, Indian reserve economies are dysfunctional. Money does not circulate. It comes in the form of salary or welfare cheques, and leaves immediately for the pockets of off-reserve merchants and service industries. This prevents reserves from generating jobs or wealth, he said.

Manywounds said that Indian government requires a stable economic base. He said that it is important to have people involved in all levels of that economy. "We need Indian accountants, doctors, plumbers, tradespeople, and so on," he said. "Whatever people want to do can contribute to the reserve economy."



PETER MANYWOUNDS  
...keynote speaker

## Government admits services inadequate

From Page 1

do their thing and leave rather than teaching us how to deliver the program and have us do it from then on," said John Piche, member of the Peerless Lake Community Association.

"Hopefully now that they recognize there has definitely been a problem that has never been addressed, they'll start to deal with it."

"We are working on a five year plan to provide

social, recreational and economic development including a land base and sewer and running water. We want to build up those things that would create jobs in the community for the community.

"In the past, too much emphasis on economic programs that were too small and took too long to set up, provided too few short term jobs for too few people. We want to change that," Piche said.

# Sunchild faces 'drastic' social needs

**SUNCHILD RESERVE** — A press conference called by the Sunchild Band Council on March 19 to bring public notice to their need for an ambulance service, also revealed that the community is in a "drastic situation" with other social service problems.

This community, comprised of 510 people, is nestled near the mountains 43 miles northwest of Rocky Mountain House.

Most people are on welfare. The few who do have jobs work as Band employees or on Canada Work projects. The land in the area is covered with rocks or muskeg, making it unsuitable for growing gardens or practicing grain farming.

The Sunchild Chief and Council report that they are isolated politically as well as geographically from services taken for granted by most Canadians. They feel their repeated proposals for change have been ignored by government officials.

Recent federal financial cut-backs on community services has contributed to a situation where housing, health and education services are at a "drastic stage," said Chief Nelson Daychief. "These cut-backs hit isolated communities harder

than other communities," said Daychief.

The Chief pointed out that other problems, such as high unemployment and welfare, are directly related to Sunchild's need for an ambulance service.

Reserve residents have to travel to town to get their food and receive all other basic needs. The long distance coupled with poverty places a burden on a community that it cannot afford.

Transportation costs take a big chunk off the welfare cheques Sunchild residents rely on to meet basic living needs. The cost of a one-way trip into Rocky Mountain House from Sunchild is \$50.

The Sunchild Band wants a community-based ambulance service, preferably staffed by local residents, that would respond to health emergencies on the reserve. One option that the Band would consider is that of contracting a private ambulance company to service the community. "The ambulance from Rocky Mountain House usually takes one hour in ideal conditions to reach the place it is needed," says Band Councilor Walter Redbear.

"It is hard for them (ambulance personnel) to



**CHIEF NELSON DAYCHIEF**  
...community hard hit

find the exact place to go to; we often have to meet them on the road," said Redbear. The Medical Services Branch of National Health and Welfare Canada has rejected the Band initiatives for the service in the past, according to Council members.

The Band Council said that they have tried every argument, but have yet to get a positive response to their proposals.

To make the problems worst, the nearby Clearwater County, which used to pay part of the ambu-

lance service costs, has recently cut off money for trips into Sunchild.

The Band Council feel that their requests for better overall health services have been ignored. They reported that occasional "token trips," usually for baby immunization, have been made by nurses. But the last visit was in June, 1985.

Percy Potts, vice-president for Treaty 6 for the Indian Association of Alberta was present to give moral and political support to the Chief and Council of Sunchild.

"We are talking of a very serious community problem and we have a government that is not very people oriented," said Potts.

Potts noted that cut-backs on deliveries of services like the ambulance service are probably related to the Neilson Report

proposing cutbacks in federal spending. "Similar problems, like the Sunchild people have, could be widespread, and even more so in isolated communities," said Potts.

Treaty health care services are being curtailed by the government's restrictive interpretation, claims Potts.

Treaty 6, covering central Alberta and parts of Saskatchewan, is one of the few treaties that included provisions for responding to the health needs of Indian Nations.

A meeting has been set for April 10, to look at the need for ambulance services for Sunchild and is to include Medical Services Branch and the Band Council.

## Unique juvenile group home setting a successful future

By Ivan Morin

"What we try to do is be role models for the kids that we take in, and all the staff we hire are hired as role models. Each kid takes whatever they want to learn from the different staff. They all have their own assigned staff to discuss things with, to grow with, and to just learn from, but all the other staff are always open."

This is the basic philosophy of the Eagle's Nest Group Home on the Saddle Lake Reserve, the only juvenile group home on a reserve wholly funded by Indian Affairs.

Sharon Whiskeyjack, co-ordinator of the group home, says, the home, which was opened in May 1984, also gives the kids that pass through it an opportunity to learn the skills to live on their own by teaching them how to budget, cook and clean up, and how to look for jobs and fill out resumes.

Violet Amyotte, an original advocator for the group home, says that the need for the group home was determined by the number of children which were being taken into custody, and put in foster care outside the reserve.

A social services board

which was on the reserve at the time the need was identified was notified of the situation. A group was then set up as a resource committee to investigate the possibility of setting up a group home for juveniles.

At this point Reg Dumont and Amyotte were commissioned to structure a program for the group home. Proposals were written to obtain capital costs, funding was secured to build the home and, finally, an agreement was reached in regard to per diem payments.

Whiskeyjack says that a lot of the kids who enter the group home are being taken from foster homes and being kept on the reserve. Others are taken from extended families (i.e., grandparents) when it becomes apparent that a problem has arisen. Whiskeyjack adds that the Eagle's Nest Group Home attempts to bring the family together if they are having problems.

The staff at Eagle's Nest come from a Native community background and have been involved with social services in one way or another. Most have some form of counselling skills, or take counselling training as they work.

Eagle's Nest provides a

positive cultural upbringing to the children in its care and has a battery of volunteers to bring the Native culture and understanding to the children.

Most of the children come from the immediate area of Saddle Lake and Goodfish Lake, and get along with the staff and volunteers from the community.

The staffing of Eagle's Nest is done by Whiskeyjack in consultation with a committee and a personnel director.

While the children are in Eagle's Nest they are required to attend school or have to be entered in some sort of day program. In their spare time the residents are encouraged to participate in a variety of sports, survival camps, religious festivals, powwows, and round dances.

In the two years it's been open, Eagle's Nest Group Home has had a number of clients return to their parents or foster home, or go out on their own without returning to the group home.

On that scale, one might consider this unique group home setting a success, and hope for the future of the children that pass through the doors of the home.

## Provincial

### Jobs available for Native students with Employment and Immigration

Native students interested in gaining work experience with the department of Employment and Immigration Canada this summer can get involved with the Native Internship Program.

Project officer assistants, immigration examining officers, student placement officers and general support clerks are among the positions offered this summer by Employment

and Immigration Canada offices throughout Alberta and the Northwest Territories.

Besides gaining valuable work experience, Native students will have a chance to explore various career opportunities with the department.

Candidates must be Native (status Indian, non-status Indian, Metis or Inuit), full-time students

enrolled in secondary, post-secondary or vocational school programs and who intend to return to school the following academic year, and Canadian citizens.

The Native Internship Program runs between May 1 and September 15, but students can register now at their nearest Canada Employment Centre, Canada Employment Centre on Campus or at the Public Service Commission.

### 'Good-bye to Guilt' presentation explore effects of attitudes

By Jeanne Lepine

"Good-bye to Guilt," a presentation by Dr. Gerald Jampolsky and Diane Cirincione is being held at the Citadel Theatre in Edmonton on April 7 at 7:30 p.m.

Dr. Jampolsky, a former assistant clinical professor of psychology at the University of California Medical Centre, is the founder and consultant to the Centre for Attitudinal Healing in California. With his extensive pioneer work with life threatening illnesses of children and adult, he developed an approach to attitudinal healing which is concerned with taking personal initiative to change one's thoughts through love and forgiveness. His approach in instructing one to be truly free from guilt, fear, and condemning judgements is through his heartwarming stories interwoven with spiritual teachings.

Dr. Jampolsky has a reputation for engaging his audience in an experience of love which he teaches to children and adults with life threatening illness such as cancer and other catastrophic illnesses.

Dr. Jampolsky invites his audience to joyfully participate in a step-by-step process for attaining freedom to express love and forgiveness in everyday living by reading the book, "Goody-bye to Guilt."

Other books Jampolsky has published are, "Love is letting Go of Fear," which was his first best seller and "Teach only Love."

Dr. Jampolsky's book has some practical tips for anyone in the position of influencing children towards self actualization.

He has appeared on major TV shows including "60 Minutes," "The Today Show," "The Mike Douglas Show," "The Merv Griffin

Show" and the 1981 award-winning special "Donahue and Kids."

Diane V. Cirincione is a businesswoman, lecturer and facilitator for attitudinal healing. She is founder of "Women in Transition" seminars as well as co-director of the international project, "Children as Teachers of Peace." She is also co-owner and editor of Guide publications.

The evening presentation is sponsored by Emisary Foundation International. Tickets are \$17, and are available at Greenwood Book Shop, 10355 Whyte Ave.; Audrey's Books 10702 Jasper Ave.; the Citadel Theatre Box Office, and all Bass Outlets.

Dr. Jampolsky and Ms. Cirincione will also be giving a presentation in Calgary on April 8. For further information contact Marjo Feagan at 432-1871.

# Meet to discuss Natives and resources

By Jeanne Lepine

Attendance from Native groups, governments, industry and private individuals is expected at a three-day symposium dealing with Native people and renewable resources, to be held at the Westin Hotel in Edmonton April 29 to May 1.

The Alberta Society of Professional Biologists will examine the past, present and future relationships between the Native people and renewable resource management as well as the effects on the cultural and economic welfare of the Native people.

Day One will deal with Native resource use and the way it is now compared to the way it was.

The keynote address on resource use and Native culture is being given by Bill Wilson, co-ordinator of the Musganmagw Tribal Council.

Presentation will also be given on: resource harvesting and the social structure of Native communities; renewable resources and the economy of Native communities; seal harvest-

ing and social services; Fort Chipewyan and the Peace-Athabasca Delta, and wildlife use and management by James Bay Cree.

Day Two will deal with co-management of renewable resources.

The keynote address will be given by Peter Usher, a consultant, on devolution of power in the Northwest Territories and changing roles in resource management. There will be other presentations on the following topics: resource co-management in Wood Buffalo National Park, co-management of Pacific salmon, polar bear co-management in the Northwest Territories, preparing for the future—training on Native people as resource managers in Alberta, Native roles in monitoring of energy developments, and training and employment of Alaskan Natives after land claim settlements.

Day three will deal with economic development through renewable resources, and case histories.

The Honourable Nicholas Sibbeston, leader of the NWT government, will give

the keynote address on renewable resources and economic development in the N.W.T. Presentations will also be made on the following topics: game ranching and the fisherman's co-op in the Lac La Biche region, the Inuvialuit settlement, self sufficiency through agriculture and the culturing of wild rice.

In the afternoon of the third day, there will be a panel discussion on animal rights and resource economics with panel facilitator Dr. Alan Birdsall; a brief presentation by panel members on management lessons from the anti-sealing campaign, by author Allen Herscovici; the animal rights viewpoint by the president of I Kare Wildlife Coalition, Steven Best; effects of the sites agreement on Native people and their lifestyles by the Honourable Nellie Cournoyea, MLA for Nunakput, NWT.

All sessions will be held on the mezzanine level of the hotel. A barbecue featuring smoked salmon and buffalo pemmican, and a buffet dinner with bar-

becued buffalo will be provided at Fort Edmonton Park on the evening of April 30, with bus transportation from the Westin Hotel being available.

There will be a limited number of booths and display spaces available for displays and posters on the mezzanine level during the Symposium. Any individual or organization interested should register as soon as possible for information or to reserve display space.

Advanced registration fee of \$95 per person includes the luncheon on the first day (ASPB members, \$80). Registration at the door is \$125 per person, and includes the luncheon on the first day (ASPB members, \$110 person). Students, \$15 (seminar only). Barbecue tickets, \$30 per person.

Early registration is recommended as the acceptance of registrants is limited.

For further information contact: Symposium Registrar, P.O. Box 566, Edmonton, Alberta, T5J 2K8, or phone (403) 269-5150.

## DO YOU THINK YOU'RE ELIGIBLE TO BE REINSTATED AS AN INDIAN

The new Federal Bill C-31 may allow you to register as a status Indian and/or Band Member.

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**Native Council of Canada (AB)**  
342-2170 Red Deer  
Between 9:00 a.m. - 5:00 p.m.  
Mon. - Fri.  
246-5530 CALGARY

## NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular meeting on Friday, April 18th commencing at 7:00 p.m., and continuing on Saturday, April 19th, 1986, at the Northland School Division Board Room in Peace River, Alberta.

All interested members of the public are invited to observe, and to gain an understanding of their Board operations.

A question and answer period will be provided for the public as an agenda item.

**G. de Kleine**  
Secretary-Treasurer  
Northland School Division No. 61



Northland SCHOOL DIVISION No. 61

## WHY BE LEFT OUT?



You too can keep up to date on all the latest news of the Native community by reading the *Windspeaker* newspaper every week. And that's not all to enjoy, for *Windspeaker* also includes an entertaining selection of commentary, history, stories, photos and cartoons. Don't miss a single issue.

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# Wind speaker

# Editorial

## Native problems require healing of causes

By Clint Buehler

Milt Pahl must be commended for admitting that the drinking tragedy at Peerless Lake that claimed six lives followed a failure by government to provide services effectively.

But that's still short of admitting that government policies led to creation of the conditions in which such a tragedy could happen.

And it's a far cry from admitting that the government's failure to safeguard the rights of these people, and to meet their special needs, directly contributed to those deaths.

Maybe it's too much to expect government officials to accept more responsibility than they have.

It is at least encouraging that there is sufficient admission of failure in delivery of services to prompt a review of those services. Hopefully, this review will result in meaningful changes. But changing services and the way in which they are delivered will still be only treatment of symptoms.

No matter how perfect or extensive the services and facilities, they will be inadequate if the conditions that lead to these symptoms are not transformed.

Not only Pahl's statements, but the actions and policies of his government, indicate that such action is unlikely.

For communities like Peerless Lake, the current situation is a consequence of the cultural shock resulting from resource development and the rapidly changing conditions it creates.

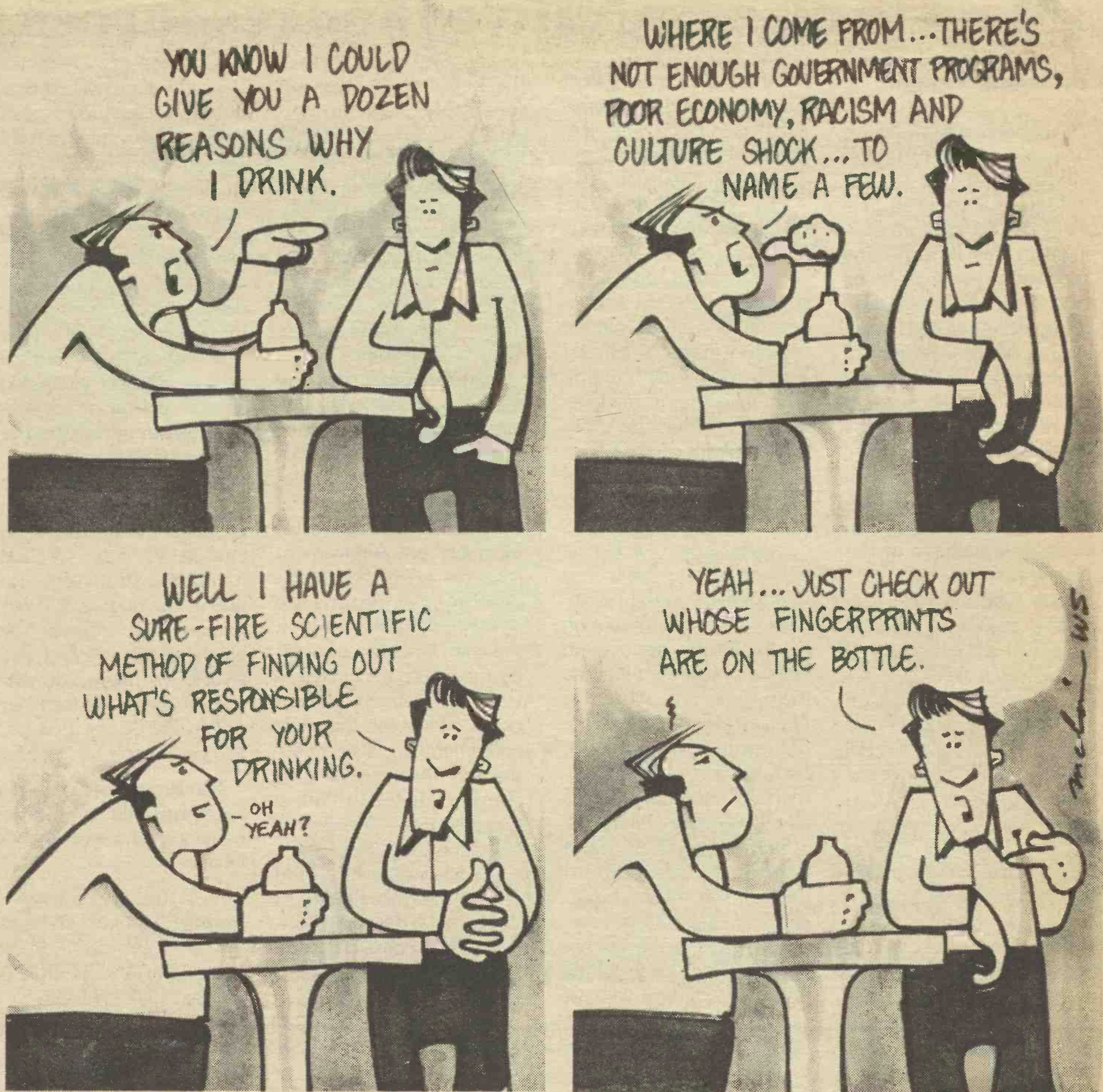
And this cultural shock is much more than just a psychological effect.

The destruction of traplines and the disappearance of game have taken away the traditional sources of livelihood, but there has not been a replacement of livelihood through jobs in the new activity that eliminated the old ways.

And to move people out of the community to where they might be able to get jobs would only cause further trauma—almost certainly compounded by the further frustration of not finding jobs anyway because there aren't any available, and because they aren't likely to get jobs that are available because they lack education, training, experience and the ability to compete effectively in mainstream society.

Since they didn't ask to be invaded, since the invasion of their lands and exploitation of them is a moral—and probably a legal and constitutional—invasion of their rights, and since most of them do not want to be uprooted from their communities, surely the onus is government to compensate for the results of their being invaded in a way that will make their lives work.

After all, it was government that permitted—and even encouraged—the resource development that is at the heart of the problem.



## A story about wild horses

By Rocky Woodward

Wouldn't it be nice to travel across our prairie provinces in search of stories from days gone by? Recently I had the opportunity to talk with an elderly man at Lloydminster and this is the story he told me.

Long before cars were ever introduced to the world market by Henry Ford, horses were the best means of travel. They were important to the owner and in those times a person caught for horse rustling could be strung up from the nearest tree.

It seems there was a wild stallion roaming the foothills of southeastern Alberta. The stallion was seen many times breaking up a corral to lead horses away from their owners. Seen but never caught.

The stallion's herd began to grow and because the ranchers in the vicinity were losing so many horses they decided once and for all to rid themselves of this menace.

Many times in the past, lone riders tried in vain to bring an end to the stallion and his mischievous ways that were costing the ranchers, but to no avail.

Thus, the ranchers got together and decided the best way to handle their problem was to work together.

It was decided at the meeting that what they would do was set up relay stations with fresh horses along the stallion's route, in order to run it to the ground.

And so it began. Stallion against man.

Mile after mile the cowboys rode their horses behind the stallion and his herd. Whenever their horses were tired, just at the right time, they would come upon one of the relay stations, saddle fresh mounts and continue their chase.

Horses that the stallion had freed for the making of his herd began to tire and one after the other began to drop back, eventually to be

caught by the ranchers.

While resting at various relay stations, cowboys talked about the chase and especially about the stallion and one other horse.

"There's not many left in the herd now, but, you know, there's one horse along with the stallion that don't want to give up," commented one cowboy to the relay station attendant.

The horse he was talking about was seen all the time when cowboys spotted the herd ahead of them, right on the tail of the stallion.

"It just stays there. If the stallion picks up his pace, so does the other horse, right on his heels," said another cowboy, while drinking a tin cup of coffee.

Hour after hour the cowboys continued their chase, and hour after hour more horses dropped back from the herd, only to be lassoed by the riders.

Eventually, only the stallion and the horse right behind his hoofs were left.

The cowboys kept their pace and soon were in

shooting distance of the stallion.

By this time the stallion and the other horse were outrun. With no more fight left in him, the stallion turned and stomped a leg on the ground. One of the cowboys took aim and with an echo rolling over the hills, ended the life of this brave horse.

When they rode up to the stallion laying on the ground, the other horse was standing over it, sniffing at its scent.

To the cowboys' astonishment, upon riding up and getting a better look at this horse, they found it to be blind! That was the reason for the mare staying so close to the stallion while they had made their bid for freedom.

Near where the stallion was brought down was a lake.

And so the lake was named after the mare and in memory of the stallion: "Blind Horse Lake."

A romantic story, and true.

## Brotherhood expresses appreciation

Dear Editor:

On behalf of the Bowden Native Brotherhood Society, I would like to extend to you this letter of appreciation for the services you provided us within the past year. I, as well as the membership, do sincerely thank you for the time and effort you had taken out from your schedule to be with us and to share your knowledge and experiences.

However, I must at this time also apologize for the time it has taken us to express our appreciation, but

internal problems and the high turnover of executive members has been the reason. Rest assured, this will not happen again.

In conclusion, I once again thank you and sincerely hope to hear from you again in the near future.

Yours in Brotherhood,

Harley Whitstone  
Public Relations Co-ordinator,  
Bowden Native Brotherhood

# Media accused of bias re: Native women

Dear Editor:

The news media continues to escalate the issue of equality for Native women by displaying a biased viewpoint on the principle of the Indian cause, and promoting sentiments of discrimination, that are leveled constantly at our Indian Nations in support of equality.

In that respect, the difference between the doctrine of equality and the principle behind Indian rights protection, does not bind the Indian Nations to fall prey to the analogy surrounding equality, because the interpretation of discrimination, taken from the context of Canada's Charter of Rights and other non-constitutional reforms adopted, such as Bill C-31, are being applied as the key instruments to promote equality, and hence, to repudiate the distinction and collective identity of the Treaty Indian Nation, which is a direct violation of our Treaty and Aboriginal rights.

Ironically, the widespread assertion and sentiments of legal and other forms of discrimination that are leveled at our Indian people have been compounded by racial overtones which I consider an unfair practice on the part of the media. This kind of sentiment implies that we have no recourse but to identify ourselves with an alien culture in the context of the so-called mosaic of Canadian society. Ultimately, the game plan is to appease and to compel our Indian people to relinquish their collective lifestyle and identity as Treaty Indians in exchange for a new era of transition. In most part this transitional stage has been put to exercise over the past three decades by the educational process, and the final stage of transition is to facilitate the rapid pace of assimilation of the Indian people, which is being done by setting forth conditions in the area of social and economic change based on equality and the push for individual rights under Canada's Charter.

Therefore it follows without any doubt that the 1969 White Paper Indian termination policy, and now the Canadian Constitution which binds equality for all Canadians, reflects the long term goal of the Canadian Government to process more rapidly the assimilation of the Indian Nations into mainstream society without their consent.

However, while a small majority of the Indian population will be in the capacity and prepared to take their place in the non-Indian world accordingly, the larger segment of the Indian Nation, in the absence of their traditional land base and collective identity, will be adversely affected by the negative impact of this sudden change caused by the disposition of the cultural lifestyle and resistance to a new era of social and economic change.

Therefore, the signs reflecting future Indian assimilation en masse, without sufficient economic means and training to survive in competition with the industrialized world and the public sector, will only encourage the cycle of poverty and fragmentation of the cultural lifestyle to escalate, which can lead our people to a life of degeneracy, which is currently experienced, in the slums of the urban centres.

Essentially, the basic solution to our cause and survival as Indian people, lies primarily in the retention of our land and cultural base, which is fundamental in maintaining the essence of our identity as a distinct Treaty Indian Nation in our territories. In that context, the trend of assimilation and inequities in federal Indian Affairs policy, must shift towards a new era of social and economic change, which must become a reality in order to achieve self-sufficiency and good order of Indian self-government.

Development of a self-sufficient Indian community with a cultural base can be achievable on the basis the Crown in respect of Canada is prepared to meet its Treaty and Aboriginal Rights obligation and to provide the resources for planning and development. Equally important, the Indian leadership and its members must

stand committed to the fundamental principle of protecting the distinction of our Treaty status, and to find ways and means of developing self-sufficiency in cooperation with the public and private sector.

Finally, it must be realized that Indian people are here to stay as the original inhabitants of the North American continent, and we are prepared to maintain our co-existence and our way of survival within the context of the technological/industrial society as a distinct peoples with a culture and tradition that has survived for thousands of years. For that reason, we stand to be

recognized, and we ask for so little in exchange for the vast tracts of land and resources that our forefathers had shared willingly for the survival of the Europeans, with the understanding that those resources would be shared for the well-being of our Indian Nation which is still binding based on Treaty and other Proclamations established over 200 years ago by the Crown with the Indian Nations.

Eugene Steinhauer,  
Saddle Lake Indian Nation

From One  
Raven's Eye  
wagamese....



## MORE ON BEING POOR

three or four years ago, they now figure at least a million people will be permanently unemployed.

Now, say we all woke up tomorrow morning and found university degrees under our pillows. You suddenly started counselling all your visitors and they started counselling you back. Later that afternoon, after answering all the questions on the game shows all morning you went down to manpower or the band office to submit an application in respect of an employment position that might presently exist. Yesterday you went down to ask for a job but you're smarter now so, it takes longer to say the same thing.

Well on our reserve, counting all the jobs we could then take over immediately, maybe forty people would have full-time work. Our employable labour force is around 180 persons. The essential problem of a viable economic base to support the community would still exist.

Maybe we could set up the largest Native consulting service in the history of the western world to put people to work but we would have to do it mighty quick. It wouldn't take long for those smarty pants Indians from other reserves to think of the same thing.

In the city all the jobs that serve the specific needs of Native people in the government and Native organizations would soon be all filled. Right away we start competing with non-Natives for their jobs. About that exact time is when we would find out for sure how sincere those invitations to join mainstream society had been.

"He refuses to leave until he gets an answer and he is fully qualified."

"Yeah, that's true but his tan clashes with the furniture."

"Oh well then, he isn't perfect for the job."

"No, I'm afraid not."

We could find ways to beat that sort of thing but it is a hurdle you can pretty much count on.

I'm not saying living in poverty is something we should just accept but it is an ever present and growing aspect of the society we are being more or less forced to join. Once you are in a disadvantaged situation it's pretty hard, as a group, to break out of it. The present individual answer is either an education or winning the lottery. We should, however, take a long hard look at what our traditional idea of "social welfare" was and compare it to what the present day non-Native one is and see exactly what we are gaining and losing in accepting it.

All this is just talk to the people who are going to their cupboards and finding nothing there but a calendar with the days crossed off it. A recent survey done said that 47%—almost half—of the people on assistance in the city had to use the food bank to see them through the month. Eighty-five per cent agreed that they weren't given enough to buy groceries with in the first place.

The average Native household pulls in \$9,000 a year, the poverty line is set around \$12,000. Another way of looking at it is: if you are spending a third of your income on housing, then you are poor. I don't have the statistics for the reserve, but I do know that caviar sales are way down in that part of the country.

To the ones who live with the grinding of the heart and will of poverty and can still rise above it to shine in a smiling around and sharing way, they have my highest respect. To the ones struggling under the weight of all that, all I can say is what I've been told, try hard, find a way. They say it does no good to wish, but I can't help but wish for some time and place where these kinds of days are behind every single one of us.

Thank you again for reading another one of these things. The nicest thing a person can do for a writer is to take the time to read their stuff, for that...meeg-watch, meeg-watch.

Guess what time it is? Springtime? Yes. 1986? That, too. Another month or so until five dollar and twelve dollar treaty days? Well okay, but besides all these things, it is also time to finish a column begun last fall concerning being poor. You mean you'd forgotten we were going to get back to that? Well they say too much pressed wheat in a person's diet can plug up their memory like that.

Back then we went over how we cope, mostly positively, with going without. It always just amazes me visiting people living hard times constantly who always make me feel better just being around them for awhile. You end up asking yourself how it is so many end up struggling so hard.

One thing that comes to mind is what Allan said that day to this government commission. They were investigating the affects of the loss of commercial fishing to individuals and the band. His eyes and voice sort of glazed over as he rose to speak.

When that first tourist camp opened up, even before the road came in here, the camp owner and a tourist from New York or some big place like that came looking around for guides. Well, there we were living in a little log place out in the bush, no electricity, nothing.

Anyway, when they came to my dad's door that rich fella looks around inside then asks, real polite you know, what it was we were eating.

Fish eggs, my dad said, and manomin.

That guy sure laughed when I told him that manomin meant wild rice. He said where he was from people ate fish eggs, too, but they called it caviar. And wild rice was served in only the fanciest eating places where even he didn't like to pay that much for it. He laughed again knowing that here we were eating that kind of thing every day.

Well things have changed for us since those days. The sturgeon where we got those eggs from are all gone. That hydro dam they built floods out the rice half the time. A person like me can't afford to buy their manomin from the store. Just a handful costs eight or nine dollars.

I guess a person can say we were living pretty poor in those days, too, but we just didn't know it.

Allan and Mitch and Bill Sr., all in their mid-fifties, would come around to the band office and tell me stories about those days. People travelled from the trapline, to the fishing grounds, back to home, plant a garden, then off again for blueberries, then wild rice picking, then trapping again. Everybody kept busy filling a root cellar to see them through the winter. We'd sit there smoking cigarettes, talking, sometimes looking down at our feet, sometimes staring off down that big blue water curving away amongst those hills we were all born between. Pretty soon that quiet, sad mood would pass and we'd be back joking back and forth, teasing over this and that.

When I hear people say Indians are just lazy and would rather live on welfare anyway, I just feel like grabbing that person and shaking them so hard their freckles would fly off.

But you know Allan and those guys would never agree to such a thing. Even after I got into a speech about poverty causing family breakups, alcoholism, suicide, people in jail and all sorts of other heartache, they still wouldn't agree with me doing that.

Try hard, find a way, is all they would say, if they said anything at all.

Many people say education and job training are that way. But what about the fact more and more people are slipping below the poverty line all the time. And after the last big employment crisis of



We want your opinions

Please write:

Editor  
Windspeaker  
15001 - 112 Avenue  
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T5M 2V6

*"It is a new welfare worker and I have waited a year and she has not come."*

# Woman dissatisfied with welfare cuts

By Rocky Woodward

With a third cut from her welfare cheque by social services in Edson, 53-year-old Esther Desjarlais is not satisfied with the way social services is treating her and the rest of her family.

Desjarlais' living problems began in the fall of 1985, when at Carrot Creek, 50 km east of Edson, she rented land and bought lumber to build a house. Desjarlais earned money for the lumber by tanning hides, and she commented that the house was built poorly by the people who built it.

"It was a cold house but at least we had a place to live," said Desjarlais, who speaks only in Cree.

Since last fall, the family has gone through many health problems. The children were constantly sick, catching colds, had fevers and, because of these difficulties, social services asked the family to move.

Added to her problems was the fact that her hus-

band suffered a stroke and, although they are separated, Esther took it on herself to take care of him. Dan Desjarlais underwent surgery because of the stroke between Christmas and New Year's Day last year.

Last summer, Esther broke her ankle and had an operation on her eye to remove a cataract. She also suffers from sugar diabetes.

"I can hardly see, and when I was supposed to go back for another operation I couldn't make it because my husband was sick."

After the operation, the family did try to go back to their house, but by this time the roof was leaking badly. According to Desjarlais, social services told her to hire someone to fix the roof and they would pay for it, "but it never came about."

According to Desjarlais, the social services worker for the area has promised on many occasions to come and see her, but never has.

"When we went back, I

had a patch on my eye and I had to repair the roof with the help of two little boys. I couldn't do anything about this because I had no money and I had to look after my husband even though he does not live with us."

When social services asked them to move, they promised that every thing would be paid for such as water and power, and school books for the four children Desjarlais is trying to raise.

"The reason I didn't want to rent the house is because I thought I would have trouble with white people if I tried to rent from them. The whiteman I rent from right now at Niton Junction is really good to us."

The problem Desjarlais now has is that social services was forwarding her a cheque for over \$900, with \$360 going towards rent, but just recently her monthly cheque has been cut back to approximately \$630.

Desjarlais now feel she

cannot pay the rent and still have enough left over to feed and clothe her family.

"The new social services worker does not treat us very well. There are five of us who should be under the social assistance program, but they have now cut us down to three.

"I have three boys and one girl and the landlord can verify that there are five of us living in that house."

Two of the children are her own and two are her grandchildren. One child has no parents and Esther has brought the child up herself.

"My biggest problem is that I can't speak for myself. I don't speak English," said Desjarlais.

Wayne MacDonald, social services manager for the district office in Edson, when contacted, stated no comments could be made because of the confidentiality regarding their clients, and that only general information could be elaborated on.

However, Terry Willock, Community Relations manager for social services in Edmonton, mentioned that there could be a number of reasons why income is reduced.

"There could be other income from other sources so we would deduct because of that. If there are a number of children involved, then she should speak with her social worker regarding the problem."

Overall, Willock recommended that social services does have an appeal committee and that Desjarlais should present her case to the committee.

"They are an unbiased committee and could overrule a situation."

Willock further recommended that Desjarlais get in touch with her social services worker in regards to the appeals committee.

"It seems people that drink, they get help from the social services department, and people who use this money properly have all the problems with social

services," said Desjarlais. What Desjarlais says she wants from social services is fair play.

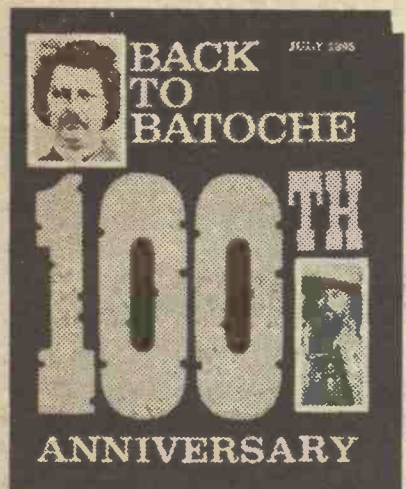
"I want them to give back what I was getting before for all five of us in the family. I am considered single. My husband does not live with us and I have to buy clothes. It's only fair," commented Desjarlais.

Desjarlais believes one reason why they were cut back on their welfare cheque was because "they think my husband lives with us, but it is not so. He was sick. We cared for him but he has his own house.

Esther Desjarlais and her family live at Niton Junction, which is approximately 60 km east of Edson. She believes her problems arise from the lack of communication between the new social worker and her family.

"It is a new welfare worker and I have waited a year and she has not come," concluded Desjarlais.

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## Children's guardian outlines concerns

By Jeanne Lepine

The death of Richard Cardinal, the 17-year-old Metis boy who hung himself while a ward of the government two years ago has not been in vain. His death brought to light the problems that Native foster children had to bear. Ironic as it may sound, the child that was taken by the department from the natural parents in order to protect the child, ended up committing suicide.

The question of why this happened is being dealt with, Alberta Children's Guardian Dr. Herb Sohn, assured annual general meeting of AID Service of Edmonton, March 26.

"As guardian for children in care, I am to monitor each case, as well as develop a better program to fit the needs of each child in care. I am responsible for the kind of care and treatment the children receive, and to provide them with every reason to grow into adulthood and become responsible adults.

"As appointed guardian, I was chosen by the judge, who is responsible to the courts, making me responsible to the courts, legislation and to the people," Sohn said.

"Evidence is very strong that children who are abused and neglected grow up to be criminals in society. The children today

can grow up to be a leader or an emotional handicap, through care or incarceration. In order for our children to grow into responsible adults depends on our care," he stated.

The Alberta Child Welfare Act is for the protection of children in custody, and has only been in existence since last July. There are laws older than the Child Welfare Act that protect animals. In the mid 1800's, police did not see it as their duty to protect a child as it was not the right of the state to intervene. But it has become necessary for the law to protect the weak and the strong, he says.

Proper training is required for doctors, nurses, teacher, clergymen and other people in authority to be able to identify abuse, and to help people to seek help before damages are done, he said.

"There are too many cases of children being abused in the homes, and when they are taken for medical attention it is not recognized as abuse unless it is very apparent.

"In one instance, a child was killed and only in the autopsy was it discovered the child had suffered a series of abuses. How many children are not hit hard enough, behind closed doors of families, to be recognized as abuse? Too many," Sohn said.

"Evidence shows that

most children are being sexually abused by one in authority who never gets identified. Only when one comes forward today, saying I have a younger sister at home and I don't want the same thing happening to her, do we become aware.

"Most people abuse their children (emotionally and physically) out of ignorance. The attitude that if you are able to produce a child you can care for it is not so. There is a need to educate parents to be better parents, and to seek better preparation for parenthood," Sohn strongly stressed.

"Social workers are limited in what they can do; they have guidelines set. My role is to see that the child gets what that child needs without budget limit and guidelines. But in order to identify those needs, we need the help of those working with children. We have to call on agencies and encourage individuals to share the problems you see that we missed. It is important that we open and maintain the lines of communication in order for us to help.

"The workers should be made to account for their behavior. When they do not act in the best interest of the child, as individuals you can bring the matter to the attention of their immediate supervisor, or the

regional director. If there is nothing being done, you can inform me and I will see to it there is something done," he stated.

"I will make recommendations in revising the Child Welfare Act, and in the development of a program designed to best fit the needs of each child, and you can be assured the recommendations will be acted on because of the big issue the government made in appointing a guardian.

"If I were a responsible minister, I would strongly listen to the recommendations of the guardian or else I would get rid of him.

"If something goes wrong with a child while in care, the judge can and will call me to court to account for the problem. Being a guardian is a big responsibility, one that I do not take lightly as I am a father of five children myself," he stated.

Dr. Sohn commended the AID service for being an agency conducted in a way that should make the members proud, as they rank with the best agencies of the world. He spoke of the way the army of people (AID members) are a very important component in helping them in developing a program, by keeping them informed of problems they see within the system.

Following his presentation, there was a question and answer period, with many seeking direction in handling problems.





## Dropping In

### Rocky Woodward

Hi! Guess what? I received a nasty letter. Remember when I wrote that all dogs across Alberta are ugly? Someone who decided not to print his name (and I have been getting a lot of that lately) sent me this letter. I'll offer you only some of it. By the way, thanks for the nasty letter!

*Rocky Woodward, how dare you! I'll have you know all dogs across Alberta are not ugly. Take my hound dog for instance. He is beautiful.*

*Sure he is part wiener dog, part hound, part Shepherd and six or seven parts unknown.*

*So what if his eyes are dirty yellow, shifty and a wee bit crossed eyed. So what if his fangs are crooked, one points up the other down, and that he is bow legged. so what if he has a pot belly and his tail is skinny, he is still beautiful.*

I would like to print the joke in the letter but I would probably get sued.

All right, you made your point. According to the description you gave of your dog, I guess you're right. It appears it is one beautiful UGLY dog!

**FISHING LAKE:** Diane Parenteau, thanks for your contribution of news (on a friendly side) from the Metis Settlement. I have handed it in to my Editor and he is very pleased. It is exactly what we need more of from all the communities.

Donny Dumont! How are you? I met Morris Cardinal on the weekend at the Early Childhood Development program's graduation and we began reminiscing on old times. I asked if he's seen you around and Morris mentioned you were back at Fishing Lake and into boxing. Now I know why I saw you a few times at the Friendship Centre boxing matches in Edmonton. Congratulations, Donny, in regards to your birthday.

**EDMONTON:** The Ben Calf Robe students (12 of them) will be performing in a COLLECTIVE PLAY on April 25 and 26, in the gymnasium of their school. Performances will start each evening at 8 p.m.

The students worked together along with co-ordinators Ruth Smillie and Tantoo Martin, and developed their story, which they will perform for the public on those dates.

If you are interested, please call 451-6066, or put the dates up on your calendar at home. The performances will be free.

**GUNN:** Last year I had the opportunity to meet with a great lady from Gunn, Alberta, Alice Roberts. This was in the spring when Alice prepared a Heritage Day program which honoured the Metis people in commemoration of the Resistance. It was held at Alberta Beach.

This year this beautiful lady is working towards honoring the Ukrainian people and the builders of the railroad.

"We always invite the people we have honored in the past, therefore, we will also have Indian and Metis guests at our gathering. We would be very much pleased if you would join us and sing a few songs for us," said Alice.

The program will be held on August 3, from 1 to 4:30 in the afternoon. Well Alice Roberts, I would be more than willing to. For anyone interested why not mark those dates for the full week beginning in August. A lot more will be going on and it is a great place to visit.

**FORT CHIPEWYAN:** I understand that the weather was so great in this far north community, that almost everyone in the town decided to go ice fishing at the same time. What! a get-together without being planned? A lot of people went home with a lot of fish but I'll bet you much of the enjoyment was just getting together for a good time in good weather.

**GIFT LAKE:** Hi Leonard. Leonard from now on is going to donate all of his time to the CVC baseball team and to the Supremes slow pitch baseball team this summer. "And you know what, Rocky? The Supremes all go to the CVC school here so they are a dynamite team." It sounds like Leonard and the Supremes don't care who they may challenge this baseball season. They have one thing on their minds and that is to win, Win, Win!

**MARLBORO:** Jackie and Russel Plante, where

are you? I tried to phone your house a few times regarding the pictures you misplaced but no answer. Since our recent move to the west end of Edmonton, and the cleaning of my desk, I found a package of negatives that belong to you two. Please call me.

**ST. ALBERT:** This year the city next door to our city is celebrating their 125 years of coming into being as a community, town and now a city.

I know Dr. Anne Anderson of the Alberta Native Heritage and Cultural Centre is, and will be, a big part of it.

From points north, a group of approximately 26 Native people will be arriving in St. Albert on June 7, to perform during celebrations.

Two women THROAT SINGERS, TINANGIAK PETAULAFFIE and HANUK NIKKIGAK from CAPE DORSET, will be a part of the tour that is stopping over for the one day, and then goes on to EXPO 86, in VANCOUVER!

Also in the entourage are the Fort Good Hope Drum Group and Donald and Allen Suiuk, Inuit drummers and singers.

The Northwest Territories Metis Wheelers will perform 10 dances, some of them being the Duck Dance, Heel and Toe and Drops of Brandy.

David Gon, who writes his own material and sings traditional and contemporary songs in English and Dogrib, is part of the group.

David says he used to listen to the Dene sing at their base camps and picked up the beats and rhythm from those days, when he was a child.

The Inuit (Northern Hays) Rock and Roll Band, who have an album release, will be entertaining with their music, and according to the co-ordinator of it all, Brad Welk, all of these fine entertainers are tremendous.

**AIHCC:** On December 7, 1985, the Alberta Indian-Health Care Commission moved from its old location to a newer and more centralized building in downtown Edmonton.

An open house was held on March 26, and some of the people that arrived were Chief Johnson Sewepagahan of the Little Red River Band, Chief Robert Cree from the Fort McMurray Band and Allen Willier from Native Outreach, Alberta.

The AIHCC is a regional board of health that deals with Treaty Indian issues in this province, in regards to health standards and issues.

The chairman for the board of commissioners is Greg Smith.

The AIHCC is now located at 1390 First

Edmonton Place, 10665 and Jasper Avenue.

For any information on the AIHCC, contact (403) 426-1213.

**KIM KOPPOLA GHOSTKEEPER:** I am going to give you a plug whether you want it or not. The show you host on CFRN Television, "BETWEEN TWO WORLDS," is definitely a great show.

It's a quiet show that needs to be seen more. Now I know I was a guest of yours awhile back along with another horse rider who made the trip to Batoche with me from Edmonton, Mike Segudore, and also Terry Lusty and Butch Plante.

But I say this because it deserves it, and although I am not going to knock NATIVE NASHVILLE NORTH (CBC) or OUR NATIVE HERITAGE (ITV) but if I was in the position to be a judge, I would pick Kim Koppola, host of Between Two Worlds and her show...for the Emmy.

You do a great job.



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# Enoch child care students graduate



**JIM BRULE**  
...group an example

By Rocky Woodward

**ENOCH RESERVE** — Eleven students from the early childhood development program—a community service offered on the Enoch Reserve by Grant MacEwan Community College—graduated with honors on April 4 in ceremonies at the Westwood Village Inn in Edmonton.

Opening remarks by program Head Jennifer Wolfe reminded students and the approximately 120 guests that as graduates they would now be entering a field that is extremely difficult right now in the province of Alberta and “actually in Canada.

“It’s a field where salaries continue to be exceedingly low. There is very little regard in the country for

daycare workers, and provincial regulations continue to be very low,” commented Wolfe.

Wolfe stated that it amazes her that in a province like Alberta, the only requirement for a playground for children is a fenced in area which can even be a fenced in cement area. Wolfe further commented that changes must be made.

“There are no training regulations for anyone working in daycares in Alberta. Anyone can walk in off the street.

“I say this because we all have to work hard to make some changes in the field of daycare work, and I really believe that it is people like you who can begin to make these changes, people who are currently working with children.”

This is the first college program offered on the Enoch Reserve that does not come from a technical institution. Someday, Wolfe said, “we would be happy to pull out of teaching these programs ourselves and instead have Native-trained people do this kind of training. We are here on a temporary basis.”

Many of the students will now go out and work with children, and others will continue on with their second year of training in child care, but Wolfe also hopes that students will continue towards a university degree, and eventually teach these programs when they are “running these programs” on other reserves.

To the students who entered the program, it meant a tremendous personal sacrifice, making a transition to a college program, reviving old study habits, planning new ones

## Education

and trying to find child care arrangements for their own children while learning how to care for other people’s children.

“The students worked hard throughout the year and should be proud of themselves. They were determined and have succeeded. The children in the daycare and playschool are going to really benefit from the students’ newly acquired knowledge,” commented the hostess of the ceremonies, Sue Kosowan, while elaborating that this particular field is crying out for Native daycare workers.

Kosowan also acknowledged staff and faculty members for their support, noting that outreach work can sometimes become quite lonely, but “they were always there.”

Funding for the program was made available by the provincial government and Canada Immigration and Employment, and Kosowan made mention that without their financial support, the program would never have been made possible.

Enoch Band Councillor Jim Brule, speaking on behalf of Chief Raymond Cardinal, said that the Council sees this group of graduates as an example of what Band members are capable of doing, once they set their goals.

“The students of the early childhood program have taken advantage of the opportunities provided to them. They have undertaken special training and have received skills that will be beneficial to themselves

and to the community. Nothing is impossible.”

Presentation of certificates of accomplishment were made by Dr. Paul Otke, dean of community services at GMCC. Otke said that it was his pleasure to be a part of something so important.

“Preparing people to work with the young is important. It is through the youth that the future of our nation and our respect of culture is sustained and preserved.”

While commenting that students should continue climbing the ladder of knowledge, Otke mentioned that the graduates, in some way, are the trail blazers.

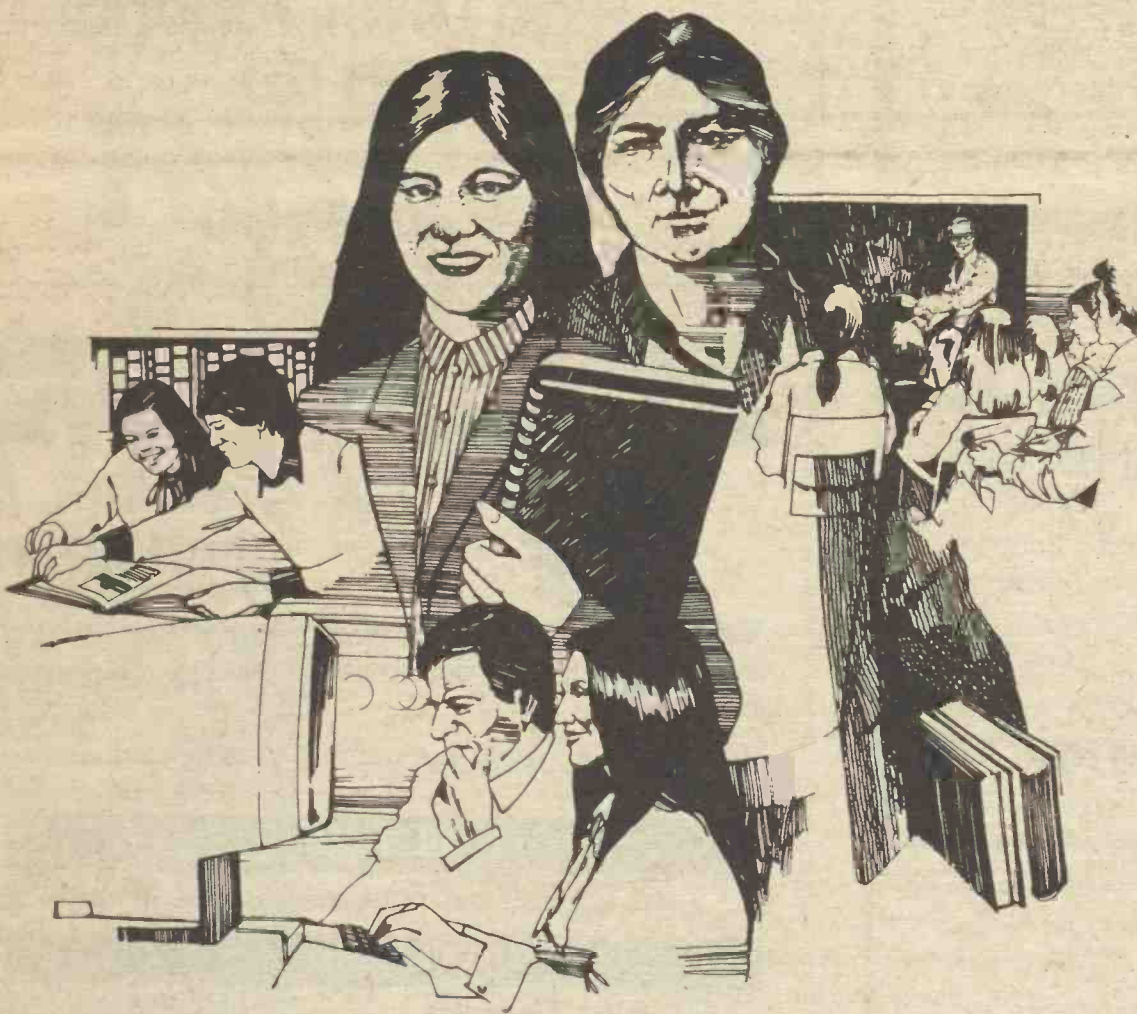
“You carry with you a certain unique satisfaction, but it is also imposing on you certain responsibilities, namely that you serve as a source of inspiration to others who may need encouragement so they are inspired to do which you have accomplished.”

It was Otke’s hope that graduates remain in the GMCC family as students and that, “it was a delight to have them on board.”

Students who completed the program are Deborah Cutknife, Isabel Morin, Lois Freda Morin, Shannon Morin, Grace Peacock, Theresa Thomas, Veronica Thomas, Cheryl Ward, Doreen Ward, Karen Ward and Sandra Ward.

After a well prepared buffet was enjoyed, guests and graduates enjoyed an evening of dancing with music supplied by the Wildwood Band.

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# Graduation celebrated



**GRADUATES** - Back row, left to right, Patricia Purcell, Sandra Gullion, Elaine Gunanoot, Wanda Young, Elsie Gambler, Mary Yellowknee, Mary Louise Cardinal; Front row, left to right, Lorna Findlay, Darlene Auger, Co-ordinator Jackie Whittingham and Maria Noskiye.

The Early Childhood Development students from Grande Prairie Regional College in Wabasca-Desmarais held their closing ceremonies at the Slave Lake Friendship Centre on Thursday March 27, 1986.

This very special occasion was held to honour the 10 students who had completed their first year of study in the Early Childhood Development Program.

Sandra Gullion received an award for academic performance and effort and is planning to undertake her second year on campus in the fall.

Some of the students will work for the Waspison Childcare Society in the

new Day Care Centre and two more will be hired as preschool supervisors by the Wabasca-Desmarais Recreation Board to help operate their new preschool called "Children's Place."

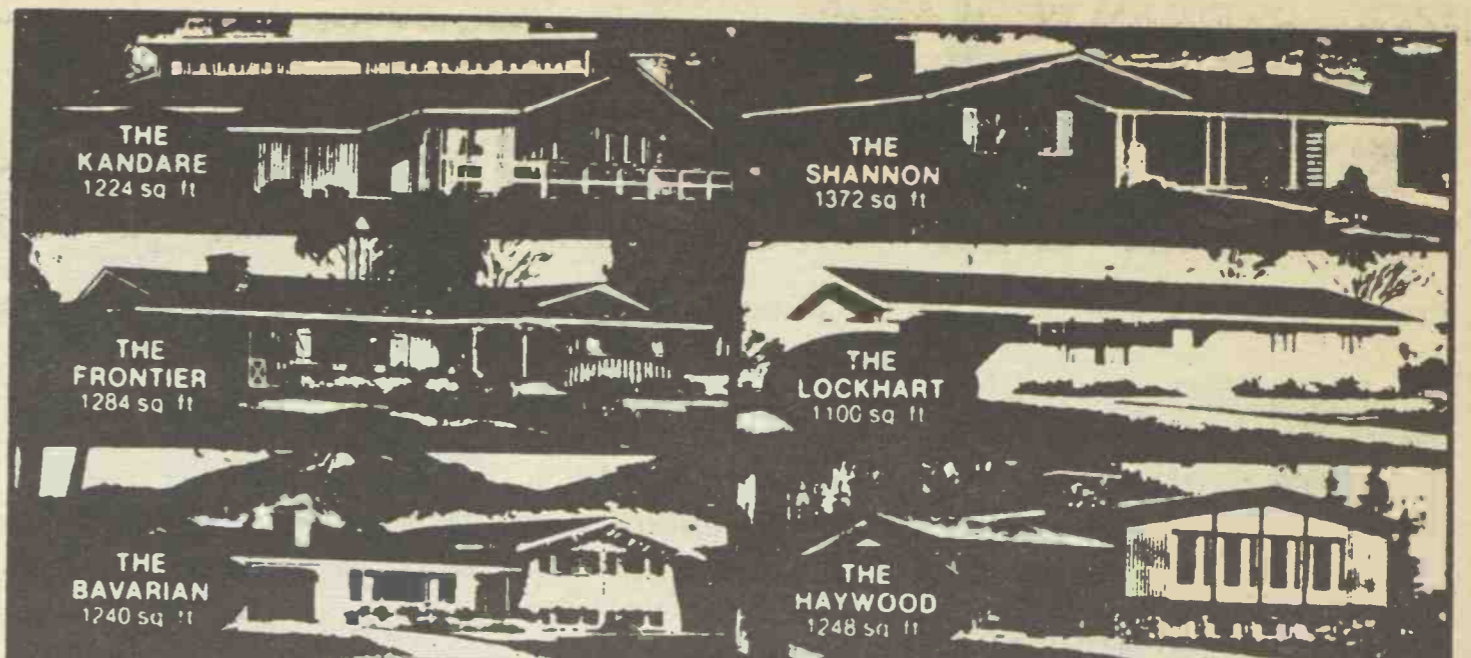
Many community representatives were present to offer their congratulations to the students; including Adrian Yellowknee from the BigStone Band, Bob Aitken from the Community Vocational Centre, Wendy Collum from Canada Employment Centre, Cecilia Sterling from the Waspison Childcare Society and Jackie Whittingham, co-ordinator of the Early Childhood Development department in Wabasca.

Joyce Townsend, past

chairperson of the department, acted as the mistress of ceremonies, and Wanda Garton, the present chairperson, was the guest speaker. She brought to light the need for quality programming by trained professionals to meet the needs of young children in childcare facilities.

Adrian Yellowknee represented the community in a spirited bid to have Grande Prairie Regional College return to the area to continue to offer this type of education in order to benefit the children and the community.

The evening ended on a high note and will be remembered by both the students and the community with a sense of pride for years to come.



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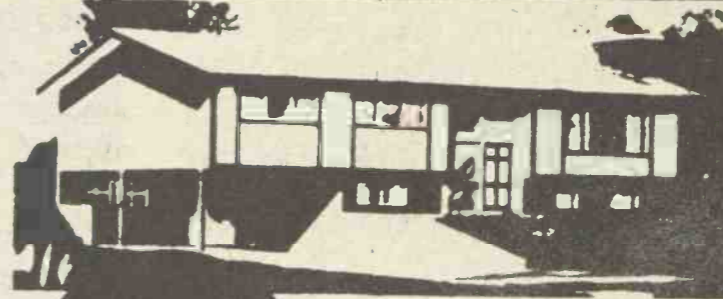


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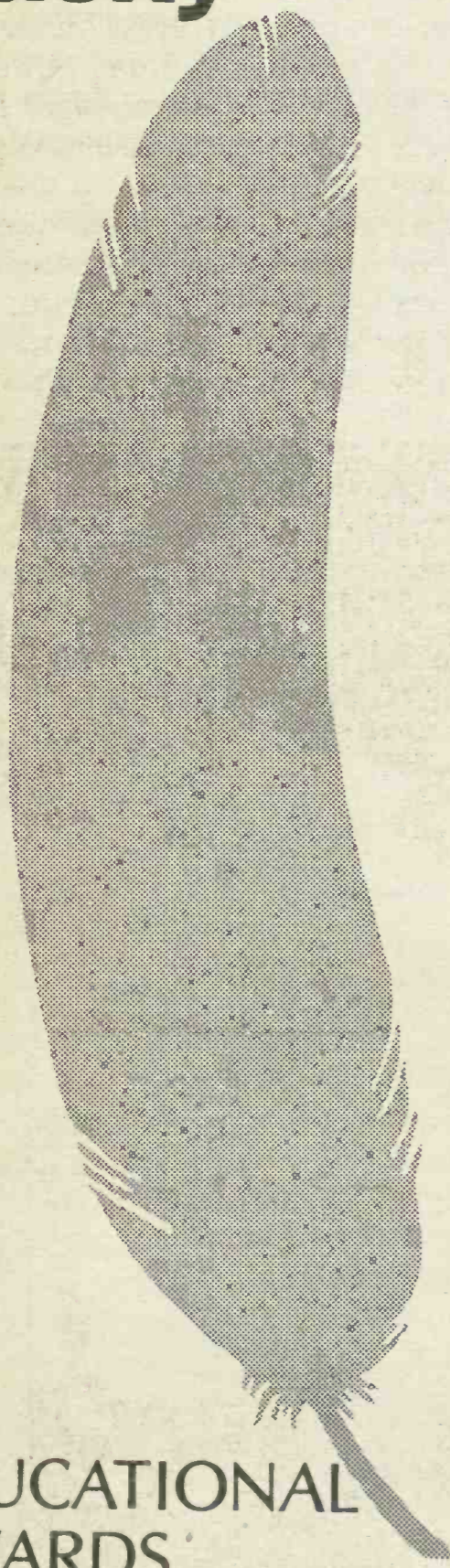
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### EDUCATIONAL AWARDS PROGRAM

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### URBAN-NATIVE REFERRAL PROGRAM

The Urban Native Referral Program was established in 1980, approximately two-years after the government of Alberta initiated this Program, as a response to the needs of Native People migrating to Urban Centres.

The program is at present funded by the Native Secretariat and carried out by the Calgary Native Friendship Society.

#### GOAL:

The goal of the Urban Native Referral Programme is to assist Native persons gain access to existing Urban services.

#### OBJECTIVES:

- To provide information to Native persons about services and agencies available in Calgary.
- To determine the kind of help needed by the native person.
- To refer the native person to the appropriate service or agency.
- To provide transportation to the service for those unable to get there by themselves.
- To determine if the native person got to the appropriate service.
- To establish and maintain an updated list of organizations, business, and agencies in Calgary that provide services to the public.
- To establish and maintain contact with at least one person at all the agencies on information listing.
- To maintain a record on each person who uses the program. Such information would include the person's name, phone number, address, place of origin, nature of problem, service required, agency referred to final disposition of referral plus any additional relevant information.

### URBAN NATIVE REFERRAL PROGRAM

**Calgary Indian Friendship Centre, 140 - 2nd Ave. SW, Calgary, Alta.**  
**Office hours: 9:00 a.m. - 5:00 p.m., Monday to Friday, Phone: (403)264-1155**

# Suicide major killer of Natives

## From Page 1

timating suicides may not be as great now as they were in the past, says provincial suicidologist Ron Dyck. Better reporting by the medical examiner has brought the error down to near 25%, in his opinion. On the other hand, the "official" rate for a recent year is up to 90 suicides per 100,000 Indians, and Dyck admits that even that might be low.

Another area of deception is thinking that suicide is the only part of self-destruction. For instance, suicide attempts are not mentioned in the reports. "Non-accidental self-injury" is another form of self-destruction. This includes drinking to excess and illness, scratching one's face to ribbons, fighting a better opponent, and many other actions which, deliberately or not, have a bad effect on one's own body, mind, family, job, social standing and possessions.

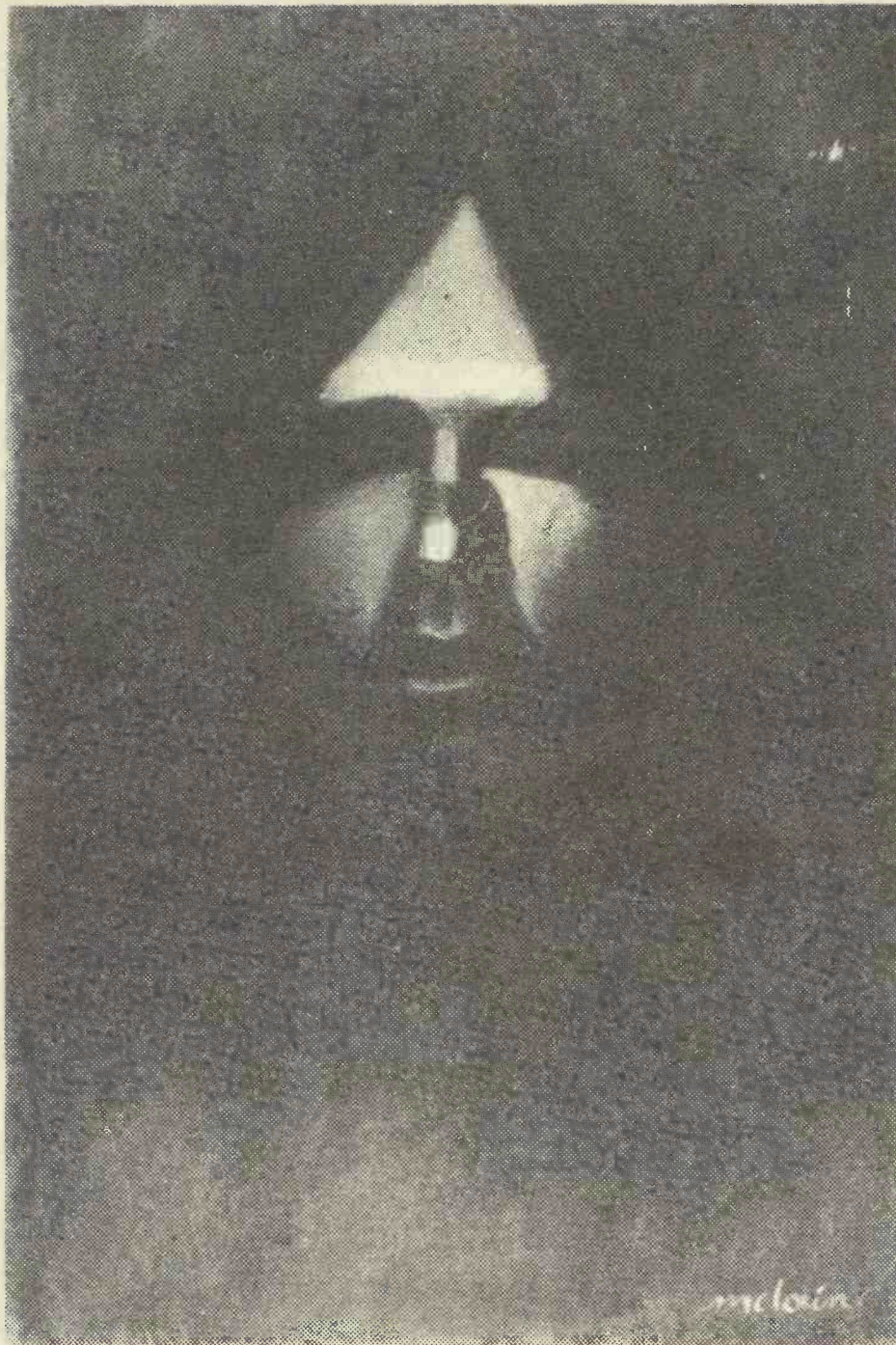
Often self injuries will not appear that way, says Calvin Frederick, a researcher

for the Nation Institute of Mental Health. "Deaths may be classified as intentional, unintentional and *subintentional*. The definition of an unintentional death might be a brick falling from a building and striking a passerby. A *subintentional* death is the psychological equivalent of suicide, an example being drinking or eating oneself to death," says Frederick.

This means that people can be tearing themselves to shreds—eating or drinking or fighting—all the time. Yet they are not officially recognized as "non-accidental self-injuries."

Dyck calls this deliberate self harm, or "parasuicide". People who take more risky chances in driving or roughnecking can be committing a sort of "parasuicide."

"People who in times of their lives are living on the edge might be engaging in parasuicidal behaviors. Take Peerless Lake, for example. These people are not dumb. They engaged in deliberate behavior that



they knew would hurt them. Their intent was not so much to die...but to hurt themselves."

Most "non-accidental

self-injuries" are probably not reported for similar reasons to suicides. The reported incidence in London, Ontario (the only

report mentioned in the Task Force Report) says the rate is at 730 per 100,000. In Alberta Indians, the rate may actually be much higher.

What is even worse is the effect these suicidal activities have on surviving family and friends. Often when a member of the family commits suicide, it is worse than if they died a natural death, and sometimes kill themselves in remorse. For this reason, post-ventive, or after-suicide counselling is very important for families and friends.

A few years ago, Audrey Provost and Jean Collins of the Sikokkotok Friendship Society and Project Earth Mother presented a Native Suicide Awareness Workshop. In it, they showed how to find how many people were affected by self-destructive activities (they called it "calculating the magnitude and impact of suicidal behaviors").

According to these calculations, one seventh of the people in Alberta were "involved in suicidal behaviors in 1983." These

were based on the official suicide figures of 17.7 deaths per 100,000 residents.

Using these same calculations for the Indian population, the official suicide rates indicated one third (in 1979) to two thirds (in 1980) of the Indian population were affected by suicide.) However, if one accepts the reports of the Alberta Task Force on Suicide that suicides are underestimated by 100%, then the figures rise to one half (in 1979) to all (in 1980) of the Alberta Indians.

"There's no doubt about that," says Dyck. "When I go onto an Indian reserve to do a workshop, there isn't a single person that hasn't been affected by suicide. In Hobbema when I ask how many of them has been affected, all of their hands go up." Dyck recalls making a similar calculation based on Hobbema's suicide rate. He came out with a figure of 6,000 for those affected—the same as Hobbema's population.

Clearly suicide, like alcohol, affects the Indian community.

## ...why do they do it?

By Gunnar Lindabury

Why suicide? How is it that some people get so frustrated and angry with life that they'd rather do without it? This is a question of great importance in the prevention and treatment of self-destructive behavior in Natives and whites.

How is it that some people can be driven to put a shotgun to their heads or breathe gas or car exhaust or do any of these things so frightening to us? Why is it that some people "crack" under certain stresses, while the person next to them survives and manages to get away from the pain?

There are a number of factors involved in the decision to kill oneself. The Alberta Report of the Task Force on Suicides, chaired by Alberta sociologist Menno Boldt, suggests that there are both social and personal elements to this decision.

"Neither factor, by itself, can drive a person to the point of suicide...what drives a person to the point of suicide is not his or her social setting alone; it is the meaning that one's social setting has for that person. Suicide is a response, sometimes a rational response, to an intolerable situation," says the report.

Stress, from broken relationships, fighting among family and friends, worries about food or rent money, along with many other things make up a bad social setting. When these stressful events build up on a person who can't see any way out, who is hopeless and sad about him or herself and the world around them, then sometimes that person will refuse to go on.

The report resolves into two questions: what sort of person commits suicide, and how bad do things have to be before they do so? The answers to these questions are not simple, but results from a number of suicides have given us a picture.

Calvin Frederick, a researcher for the American National Institute of Mental Health, names nine common factors among "successful" Indian suicides in that country:

- \* He is a male between 15 and 24;
- \* He is single, probably without close friends or girl friends;
- \* He was drunk before he suicided;
- \* He has been in many poor foster homes because of family disruption;
- \* He has been in several boarding schools;
- \* He has been with foster parents and guardians who

were in trouble with the police;

- \* He was jailed often at a young age;
- \* He has had a loss, like divorce or death in the family;
- \* He has lost a close friend to a violent death.

Diane Syer, a Canadian researcher, agrees with Frederick. Most suicides are committed by young males (three times more than in females), who kill themselves in a violent fashion with guns or knives. Women actually attempt suicide more than males but are not so "successful." This is partially because they don't want to die, and partially because they use less violent means, such as drug overdoses and starvation.

Many suicide attempts are supposed to be caused by feelings of helplessness or hopelessness, coupled often with alcohol or other intoxicants. Syer points to the loss of pride in the Indian father who has just returned home with a small pile of pelts, only to be told by his wife that she managed to get some extra money from the welfare people—more money than he will get for his pelts. Frederick adds to that the man's dependence on the woman to get any welfare money, and "his inability even to father children when the mother chooses birth control measures without consulting him."

A pattern has been established in many Indian communities which is hard to break out of. Often the children were removed from their traditional homes and educated for most of the year in government schools by teachers whose major interest appeared to be Christianity and beating the devil out of the Indian children. The "devil" included medicine men, Indian languages, sundances and other elements of Indian culture.

"The teachers at the schools were notoriously second rate and dominated by religious concerns," says Syer. "They attempted to drive the Indian out of the children by frequent beatings, by taking their Indian clothes from them and cutting their hair, by refusing to allow them to speak their own language or even use their Indian names."

Now, while schools have been brought on the reserves, the damage has been done. Elders and community leaders speak of a whole generation of Indians who were not brought up by parents and who do not know how to bring up their own children.

Most Indian children do not finish school for a number of reasons—they're certainly smart enough, say teachers and researchers; they don't finish because of boredom, frustration and fear of leaving their reserves. After dropping out, they find it hard to get a job in the

white communities because of a low level of education and sometimes still because they're Indian. When they return to the reserve, they can only get low paying jobs or go on welfare.

"This loss of pride, of self-respect, the lack of worth, or value, of an opportunity to work, to be accepted and to live a meaningful life cause despair and a sense of hopelessness," says Syer. "It is this sense of hopelessness that one finds so pervasive in the lives of many Canadian Natives. They feel that there is nothing to look forward to, no future."

Often these Indians will turn to drinking and vandalism, early forms of self-destruction. They will become aimless and dispirited in a community where alcohol is having a bad effect on everybody, where the life expectancy is often less than fifty, and where close friends and relatives are dying because of deliberate or unconscious suicides. In this setting of despair and loss, suicide becomes an escape.

And so often, after such a suicide, the community will mourn, then try to put the event out of their heads.

This is part of the social setting for suicide: people refuse or are afraid of seeking help, and the community refuses or is afraid to deal with suicides. So long as this continues, suicides will continue to increase in the Indian community.

Syer found that in Toronto and on the Grassy Narrows Reserve, many Indians were under a lot of stress, and some considered suicide. In Toronto, one-third of these people didn't seek help, or even know where to go. Many others refused to even talk about their personal problems. They were afraid to talk about their pain, especially when they considered suicide.

The Task Force on Suicide examined this problem, and offers a reason. Suicide has changed from "sin" and "crime" to "madness" in the eyes of society. We are becoming more willing to discuss it, but there is a stigma which is attached to the idea of killing oneself. Suicide is distasteful, cowardly, and probably a bit frightening because most of us have actually considered it at one time or another.

"Generally, to commit suicide or to seriously attempt it today is considered evidence of insanity. Only a minority holds the more accurate conception that, while some suicidal people may be mentally ill, the majority are functionally competent persons experiencing intolerable stress, and that they can be helped by knowledgeable professionals and the friendship of their fellow man," says the report.

# ...living conditions may contribute

By Gunnar Lindabury

There seems to be a clear connection between the horrible living conditions and the high suicide rates among Native people.

University of British Columbia psychiatrists P. Termansen and R. Peters imply this when they state "suicidal behaviors among the Native peoples of Canada cannot be rightly understood as an isolated problem that Indians 'have,' apart from any consideration of health, economics, politics and culture generally."

Yet Alberta provincial suicidologist Ron Dyck is unsure about making a simple connection.

Native living conditions have been described as amongst the worst in the country. Despite federal assistance for housing, 9,000 units (of a total 40,000) were listed as needing major repair in 1977, compared with less than 2,000 in 1960. At a national level, less than 50% of the houses had running water or sewage disposal. Barely 30% of Canadian reserves had adequate fire protection in 1975.

The proportion of Indian children in secondary schools was declining in the late 1970s, at 60% compared to 72% nationally. However, less than 20% of Native students remain in school from Grade 2 to Grade 12, compared with almost 70% nationally, according to 1976 figures. Native enrollment in university has increased, but still lags far behind non-Natives.

Only 22% of Natives are in the labour force, and of these, 18% were unemployed in 1978, before the recession hit. In that year, 44% of Natives were dependents. In addition, 16% of Native employees

earned more than \$6,000 annually in 1970, compared with 33% of the non-Natives.

The proportion of Natives in jails is seven times that of non-Natives, and there is often a greater percentage of Natives in jails than out of them. Natives are also convicted of more violent crimes than non-Natives. As well, the official Native juvenile delinquency rate is twice that of the national rate.

All of these point to terrible conditions on the reserves. Housing and roads are often terrible. Access to hospitals and police is limited, especially in isolated areas. Fights and assaults seem to be a regular occurrence, and alcohol has a notoriously bad effect in Native communities. Fathers seem to be off in jail or on parole, and probably providing bad role models—usually because of "a conflict between Indian and non-Indian values" rather than any basic "evil" streak in the Indian nature.

It would seem that under these conditions, suicide would be the norm rather than the exception. Yet, Dyck cautions that social conditions are not the only thing which causes suicide. Newfoundland, for instance, has the highest rate of unemployment, but the lowest suicide rate nationally—about a third of Alberta's.

"Maybe part of the answer is that their expectations of what makes a good life are a bit different than it is in the west," says Dyck. "They expect to be unemployed for part of their life: their family is around them to support and take care of them."

"As you go west, suicide rates go up while unemployment goes down. It seems that expectations go up. People expect to have a good house with two cars in the garage. They expect to be able to go on a

holiday every summer. When they can't get them, that leads to a variety of difficulties.

"You can go to some of the very poor reserves in Alberta and they don't have a suicide problem—nothing like you've got at Hobbema where they've got everything. Suicide is not a matter of living conditions."

Dyck explains that suicide is a social behavior; it is learned. When other people in the community commit suicide, it seems like an answer to a problem, a problem that other members in the community share. Family members become models for behavior; they show a way to escape the pressures of living. Culture, value systems, television, social setting and personality are all factors in suicide.

This is why money can be both good and evil for a poor community. In the hands of people who have already found a plan to escape the poverty by setting up support systems, youth program and business incentives, money can be good. In the hands of frustrated young people, who simply want to get out with no idea of how to do it, money becomes a means to buy cars and alcohol and escape by forgetting—or dying.

In some of the communities who benefitted through oil royalties, houses that were meant to last a lifetime have been demolished in a few years. According to the Dion Report, financial reserves in the millions of dollars that should have lasted many generations are in danger of disappearing while empty oil reserves and international markets take away any future revenues.

Social conditions are only part of the situation. What is made of those conditions is often more effective either in the creation or destruction of a community.

# ...where does responsibility lie?

By Gunnar Lindabury

Responsibility for suicide: does it rest on the family? the community? the social worker? the policeman? the policy makers in the government? Or is there simply no way to prevent suicide and the self destruction of the Native community?

The answer to the last is that yes, there is a way. Suicide can be prevented; it can be dealt with. It has been dealt with properly and effectively in other places. Here in Alberta, where the suicide rate among the general population, and especially among Native people, is near to a national high, prevention is very important.

Isn't suicide a personal problem? Shouldn't it be kept in the family? The answers to both of those questions—answers from child support workers, government social workers and community leaders—more and more is "no." Suicide is reflective of the community.

"It is clear that suicidal behaviors among the Native peoples of Canada cannot be rightly understood as an isolated problem that Indians 'have,' apart from any consideration of health, economics, politics and culture generally," say P. Termansen and R. Peters, two Psychiatrists in the University of B.C. Medical School.

For years, governments

have poured money, through various departments and programs, into Indian communities. Social programs, housing, education and other programs have been made available.

The provincial government also spends near \$800,000 annually specifically in the area of suicide prevention, says provincial suicidologist Ron Dyck. This is spent on outreach programs and educating gatekeepers like policemen and doctors. It does not include ongoing work in social services, or the office of the provincial suicidologist.

Yet, the result of all these attempts at assistance has been what many people call a "forced dependency." In 1960, 30% of the Natives were on welfare. Now, 50% receive government support through social services. Clearly the situation has not improved in that time. In the words of Sarcee Nation Band Councillor Alec Crowchild, in the century since the signing of the treaties, the government has not taken care of the needs of the Indian people.

Why is this? The money is evidently there. If it helps, good. If not, if it's so damaging, don't take it. If Natives did not want to become dependent, all they would have to do is stop signing the government cheques.

Money is and of itself does not help, even, as shown by the Dion Report,

if the money is enough to lift Natives far above the poverty level. Social programs in and of themselves do not help, even if social workers are learning more about Native culture and how to deal with Native problems. The damage has been done; it seems to many people that Natives have attached themselves to the beneficial aspects of the social system and the justice system and are unwilling to leave those to try for themselves.

And at the same time, it is not hard to see why. When they leave their communities, they leave security—family, friends, familiar streets and houses. They go into a very frightening environment, where they are branded "drunk" and "layabout" despite the fact that Indians are some of the most creative artists and natural physical athletes in the world.

So they stay in painful killing settings, and many finally commit suicide. And when they do, the newspapers make a big stink and the social workers get brought to task and the family feels awful and nothing positive happens.

Then again, the question is asked, who is responsible? Is it the government for "forcing" this dependency on social programs? Is it the individual for not seeking help? Or is it a shared responsibility of individual, family, community and government?

In the March 28 issue of "Windspeaker," three people including Crowchild said that the responsibility for the individuals must be shared. The death of one Indian—or one white—affects the whole community; the grief is shared. Often a suicide will trigger other suicides. While a suicide is no longer considered a sin or a crime, and should not be considered an act of insanity, it is a community concern.

"Suicidal behaviors are but one sign of a more general malaise of culture, both Indian and non-Indian," say Termansen and Peters, "The sign should not mistakenly be assumed to be identical with the malaise, nor should it be treated as such when it comes to the planning and implementation of preventative programming."

To deal with this, the community must work together. Elders, community leaders, volunteer groups and religious leaders have to find a way to "be there," not only for suicides and suicide attempts, but for young people and for Elders who are finding their lives "empty" and "meaningless."

"We are all responsible for preventing suicide," says Dyck. "No one individual can do it by themselves. Suicide prevention is not a lone ranger activity. It is an activity in which all of us need to be involved."

Communication, of feelings and hopes and fears, has been a major problem in Indians. Many people working in the community find that Natives are unwilling to talk of their frustrations, their "personal problems." Expression of feelings is discouraged in almost unwritten rules. Yet feelings cannot be discarded; if they are not expressed, they will eventually express themselves.

For instance, several Peerless Lake Elders are beginning to find that communication problems are hurting the community more than alcoholism.

Yet the work must not remain only at the community level. Granted it is essential; if Indians do not take the responsibility and initiative to help themselves, then they cannot be helped. This is not being denied, from Sarcee to Peerless Lake. "The government can continue to pour money into suicide prevention, but until all of us take responsibility for it, it won't stop," says Dyck.

But at the same time, the recognition of the government and the rest of Canadian society must be there as well. This is true first because they are in part responsible for the situation by taking over the Indian lands and culture. Secondly, government has a vested interest in the situation because the Indian suicide problem is reflective of the country's suicide problem,

especially in Alberta.

"It is crucial that the majority culture recognize the impact that alcohol (and mental ill-health) is having upon the Native Indian and his culture (in something other than simple derogatory terms), and to respond to this need with more effective and early-preventative programming," say Termansen and Peters.

In other words, the federal and provincial governments still have a responsibility to help with the funding and staffing of suicide prevention. The Alberta Task Force on Suicide makes a number of recommendations in this area, proposing increased training in the area of suicides for nurses, doctors, social workers and others.

Dyck tells an Indian story when discussing suicide prevention. "It's like the petal of a flower that hits the center of a beaver pond that is absolutely glasslike. It makes an impact."

"The circles from that petal extend out unbroken to the edges of the pond. When the petal hits the water, the ripples are generated. When there is a suicide in a community, it affects the whole community. If we want to prevent them, we have to be like those ripples. We are all connected. If you can effect something in the core, it will extend to the edge."

# Calf Robe plans powwow

By Ivan Morin

The Ben Calf Robe School will be holding its 5th Annual Traditional Powwow on May 10.

The Powwow has honored special occasions and people in its five year in existence, and this year is no different as the powwow will be held in honor of Elders. Elders from all over Alberta, Quebec and B.C. will be in attendance.

The program for the powwow is scheduled to go

from 11:30 a.m. to 6:00 p.m., with registration beginning at 11:30 and a Grand Entry dance starting at 7:30. Dancing will continue until midnight.

A feast in honor of the Elders will begin at 6:00 p.m. Competitors and special guests will be invited to the feast. The Ben Calf Robe family will be honored this year, also.

Presentations will also be given to some of the people leaving the Ben Calf Robe fold, and to others who

have contributed to the program.

Gary Neault, cultural coordinator at the school, says that the powwow has gotten so big that they may have to find another place to hold it.

Last year, Neault says, more than 700 people passed through the school to take in the powwow.

Ben Calf Robe School is an all-Native school at 12214 - 128 Street in Edmonton.

# Culture

## Grouard handicrafts expert ambassador to Expo '86

GROUARD — One of the most active people working at the Alberta Vocational Centre-Grouard is the coordinator of the Native Cultural Arts Division, Mary Periard.

In addition to her responsibilities as the head of the Native Traditional Arts and Textiles and Clothing Design programs, Periard acts as a "good will ambassador" for Native culture, travelling anywhere from the isolated communities of Alberta's north to Germany's Octoberfest, educating people about the arts and crafts of her people. This dedication to Native culture will take Periard to Vancouver this summer to participate in Expo '86.

Mary Periard has been selected as one of six Alberta craftspeople to demonstrate their talents in the Alberta Pavilion at the World Exposition to be held in Vancouver this year. She will be demonstrating traditional Native decorative arts, concentrating on moosehair tufting, quillwork, and birchbark basketry. Much of Periard's free time is now spent preparing for this exciting event.

"They are expecting 1,500 people to pass through the pavilion every hour," she explains, "and I must be prepared to demonstrate my crafts quickly, to as many people as possible."

Periard will be working at Expo '86 for two weeks during the latter part of July and early part of August, and adds, "If any local people are planning to go, I hope they will stop by and say hello."

In addition to numerous exhibitions, the Alberta Pavilion at Expo '86 will house a crafts gift shop. Exhibitors will be permitted to sell crafts through the gift shop if they can secure a steady supply. Periard is currently working on a proposal, subject to approval, and hopes to generate enough interest among local cottage industry craftspeople and her own program's graduates, to keep her constantly supplied with saleable crafts.

Periard's commitment to Native culture stems from a life-long interest in the art of Native people. The eldest of nine children, she grew up in Saddle Lake, Alberta watching her mother and grandmother create things such as footwear and baskets from the raw materials of nature.

"I was fascinated to watch Native craftspeople create beautiful works of art with tools and materials taken directly from nature; nothing was wasted," she



MARY PERIARD  
...travels anywhere

explains. Proud to be Native and always a positive thinker, Periard decided that promoting Native arts and crafts would be the best way for her to draw attention to the rich culture of her people, and that this could best be accomplished through education.

Periard was living in Cold Lake and working with a multicultural organization when she met G. William Craig, the founder of Grouard's Native Arts Museum. At the time, Craig was developing a Native cultural program at Grouard. He convinced Periard to move to Grouard and assist him in establishing the Native Cultural Heritage Program, in 1975. From this program evolved Grouard's Native Cultural Arts Division, of which Periard became co-ordinator.

The Native Arts Museum, found in 1976, is very close to the heart of Mary Periard. The museum is located at the Alberta Vocational Centre in Grouard and Periard is kept very busy acting as its curator and chief tour guide. "My work here is very special to me," she explains, "because I am committed to Native culture and I love people. I meet people from all over the world."

There are many other activities that occupy her time. She occasionally takes the museum on the road by organizing Native fashion shows in isolated communities, such as Chipewyan Lakes. She also operates Outreach Programs in Native communities that might be too distant to take advantage of the Alberta Vocational Centre-Grouard's pro-

grams, conducting short courses in Native traditional arts. With the craft-making skills gained through these Outreach Programs, Natives are able to set up cottage industries and create employment for themselves.

Periard recently appeared as a guest on the CFRN television show, "Between Two Worlds." She discussed her role as co-ordinator of the Native Cultural Arts Division and explained the programs that are offered.

The highlight of Periard's work as spokesperson for Native culture was her recent trip to Germany during the Octoberfest. She toured Germany as part of an international trade delegation headed by then provincial Trade Minister Horst Schmid. Of 23 delegates, Periard was the only woman. She gave several presentations on Native art and culture and found Europeans to be very interested and inquisitive. "They have a Hollywood image of Native people. They think we still wear feathers and live in teepees," she recalls.

Mary Periard is pleased that her hard work and dedication have created a greater awareness of Native culture. A greater awareness not only among Native people, but also among people from other parts of the world. This awareness will no doubt be further improved by Periard's work at Expo '86 this summer. If readers are in Vancouver, remember to stop by and visit Mary.

(Galen Evans is with the Communications Division of the Alberta Vocational Centre at Grouard.)

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# Japan Indians to visit

By Rhonda Malomet

They're called the Ainu. For thousands of years they lived in what is now modern-day Japan, hunting and trapping to survive and worshipping their gods through their bear cult.

Then, about 2,000 years ago, their land was conquered by a rice farming people, the forerunners of the modern-day Japanese, and the Ainu were forced to flee. Now only a handful live on the island of Hokkaido.

In May, some of these Japanese Aboriginal people will participate in an "historical meeting" with some of Alberta's Natives, according to David Young, an anthropology professor at the University of Alberta who is organizing the visit. Young, who has studied in Japan, has known about the existence of the Japanese Natives for a few years.

"These people are not racially related to the Japanese," says Young. Nor is there any evidence that they are related to Canadian natives. Like Canadian Indians, though, the Ainu are a hunting and gathering people and their religion is centred on animals, their conception of god is similar to that of the Great Spirit, and the use of herbal medicine is similar. They also have similar crafts and costumes, says Young, but

their language is not the same.

Twenty-two people, including 15 teenagers and several Elders, will be arriving. According to Young, only nine Ainu Elders, whose first language is the Ainu Native tongue, remain among this people who have all but virtually assimilated with the Japanese. Also among the visitors will be Professor Kayano, who has established a school in Hokkaido to preserve the cultural heritage of these people. Masami Iwasaki, a U of A student on leave of absence from the Japanese government, will be translating for the group.

Young found out through Iwasaki last year in Japan that the group was to visit Vancouver, and encouraged her to organize a visit to Edmonton as well. It's not the first time they will meet Canadian Natives. Last summer some of the Ainu met members of the White Braid dance group when they were performing in Hokkaido. Final arrangements are being made for White Braid to entertain the visitors.

The group will be arriving on May 3 in Edmonton. They will tour the city, visit the Provincial Museum and West Edmonton Mall, and be special guests at a banquet hosted by the city and the province.

On Monday, May 5, they will meet with Natives in Grouard and Sucker Creek. A crafts demonstration will be given by Mary Periard, co-ordinator of the Native Cultural Arts program at AVC Grouard.

"We're really excited," says Periard. "It's an historical event for Canada, and it will be interesting to see how other Natives live."

Periard will demonstrate some of the Native decorative arts such as moose hair tufting, hide work and porcupine quills. She says that the Ainu, unlike the Cree, tend to use a lot of geometric shapes in their designs.

The group is also scheduled to visit students at the Grouard Northlands Division school, which houses Grades 1 to 9.

Perhaps the most interesting aspect of the visit will come when the Ainu will be hosted at the Sucker Creek Reserve for a traditional moose and buffalo barbecue and powwow. They will be billeted in some of the Sucker Creek homes, including those of Chief Jim Badger and Russel Willier, whose herbal cures have been the subject of a study by Dr. Young.

After Sucker Creek, the group is headed back to Edmonton to perform their dances at the University of Alberta. They will then depart for Vancouver.

# Citizenship Court set for Friendship Centre

By Jeanne Lepine

"People need to know more about citizenship in Canada in order to develop a new sense of Canadian being," says Marilyn Wilson, manager of registration services with the Secretary of State.

To work toward fulfilling that goal, the April 18 Citizenship court will be held at the Canadian Native Friendship Centre in Edmonton.

Friendship being the mandate of the centre makes it an ideal setting for the citizenship court, she says. The new citizens-to-

be, include 20 different ethnic groups. Many are refugees coming to Canada for opportunity, excitement and, in some cases, driven by situations in their own country.

Citizenship week should naturally mean friendship as Canada welcomes the new people, Wilson says. The sharing of culture will be represented with the sharing of bread, and Native elders will speak of their traditional wholistic philosophy of life.

Wilson has sent invitations to several schools, inviting the students to be part of the great celebration

in being Canadian. The invitation is open to anyone wanting to attend. The philosophy behind the event is to bring the court to the people.

Native participation, as the Native people are the oldest Canadians, only adds to the excitement, says Wilson.

The staff at the Friendship Centre are excitedly preparing for the event. This will be the first time in Alberta (possibly in Canada) that a Citizenship Court will be held in a Friendship centre.

The presentation will begin at 2 p.m. April 18.



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# Don Bouvette up and coming

By Rocky Woodward

From working as a logger, heavy equipment operator and certified welder, over the years Don Bouvette must have done and seen a lot to add to his credibility as a new up and coming country singer and songwriter.

Just recently Bouvette released his latest L.P. recording, "Country Singers and Cowboys."

Bouvette has also just signed a contract with Alberta Record Distributors.

His brother, Ralph Bouvette, recently wrote in a letter that Don is "a 32-year-old one-half Cree Indian, the other half a mixture of everything in the British Isles and France, who is married with three daughters and one son."

Bouvette was born in a small mining town of Nordegg, approximately 100 km northwest of Rocky Mountain House and is one of 13 children raised on a quarter section homestead, which he later purchased and where Don and his family reside today.

Don has entertained in the country music circuit for over three years, travel-



**DON BOUVETTE**  
...gaining credibility

ling throughout central Alberta doing singles in lounges, taverns and community appearances.

The latest L.P., recorded in Nashville, Tennessee, has favourites such as; "Sweet Alberta Sunshine," "Honky Tonkin' Texas

Style" and "Rodeo Riders," all of them written and recorded by Bouvette.

In his back-up band are a steel guitar and fiddle player, which allows Bouvette to play and sing hard core country, country rock and all time favourites

on the Top 40 country music chart.

In addition to his own versatility and original music, Bouvette offers excellent entertainment.

Although Bouvette has his own style, there is some resemblance to Charlie Pride in his vocals, yet it is distant enough to know it is Don Bouvette.

His lyrics are country, and the music arrangements on his new release blend the new and the old...country and western.

Don's music is a refreshing wholesome Canadian good ol' boy style that takes you on tour of the many developments in his young life. His wife, Yvonne, has appeared in many of the lyrics of his songs and has been a tower of strength, supporting Don in his pursuit of a recording career, while Bouvette maintained their own operator welding business.

The family is a close-knit unit and Don is a husband and father first, who always has a kind word for his children and a hug for his wife...one reason why there is a song always brewing in his heart and ready to be written about his family, his job and his home, Alberta.

## Entertainment

### McLeod talent show dream come true

By Garey Emile

FORT McLEOD — "It was a three-year dream, and this dream has come true," said Marvin Yellow Horn, co-ordinator of the first Native Talent Show held in Fort McLeod, on April 5, 1986.

A total of 100 people assembled in the local Elk's Hall to hear Yellow Horn speak of his dream of showing people in southern Alberta the talent many Native people have, and for them to be recognized and exposed, and possibly having a provincial talent contest in the south. He mentioned that if this year's talent show is successful it will become an annual event.

"I just want to show off the Native talent and have them exposed so they could further themselves in the performing arts," said Yellow Horn. "There are so many people here who have put their efforts the past three months to organize today's events, and I'm grateful for their support."

A total of 14 performers led the competition in the open male vocal category. Using the applause meter and four judges (including three prominent musicians from Calgary, Charlie Dumont, Tony Lavelle and Norman Roubeck, and one local judge, Floyd Provost from the Peigan Reserve) placing first in the male category with 79 points was Rene Metacat from High Level, winning a trophy and \$200, while second was favorite Pat Cardinal from the Sarcee Reserve with 79 points and \$125. Third was Oliver Shouting from the Blood Reserve with 70 points and \$75 plus a trophy.

In the open female category, five ladies from the surrounding area competed for the first place

trophy and a \$200 prize. Olivia Tail Feathers from the Peigan Reserve, accompanied by Oliver Soop on the electric organ, won. Second place finisher, and winning \$125 plus a trophy, was Calgary's Louise Aberdeen and third for \$75 and a trophy was Annie Crane from the Sarcee Reserve.

Included in the talent contest were the juniors in both male and female as well as breakdancers. Little interest was shown in these categories, and from urging by interested instrumentalists, a new category was included. A total of five instrumentalists competed for the chance for \$75. Placing first was Calgary's Billy Joseph, who played the fiddle, while Edmonton's Garey Emile came second, playing the piano and winning \$50. Oliver Soop, an electric organist, placed third and won \$25.

A rather unusual category included "duets" which saw five couples compete for \$200 plus a trophy. First place went to Rene Metacat from High Level and partner, Louise Aberdeen from Calgary, Second was Oliver and Ann Shouting from the Blood Reserve, winning \$125 plus a trophy, and third went to Paul Low Horn and Larry Hairy Bull, also from the Blood Reserve, winning \$75 and a trophy.

A dance was held later in the evening with the Sarcee Reserve's Silver Creek Band providing the entertainment. In the midst of the dance, another competition was held. This was Lip Sync, which consist of four singers in a group singing along with their favorite singer on record. Again, a tie was a problem, but with the applause meter, placing second was Hearts over the Scorpions, and for first place, Iron Child won.

Masters of ceremonies for the whole event was Fred Gladstone from the Blood Reserve who amused everyone with his wittiness and humour.

Concluding the first Native talent show was a presentation of trophies and cash prizes to winners as well as a thank you from co-ordinator Marvin Yellow Horn, who organized a splendid show.

Yellow Horn took the time to thank the following sponsors who made the event possible: Peigan Recreation; Fort McLeod Cultural Centre; Lethbridge Friendship Centre; Napi Friendship Centre; Blood Recreation; St. Paul's Treatment Centre; Peigan Alcohol Services and the Blood Tribe Outpatient Program.

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# Being princess keeps Tracy busy

By Dorothy Daniels

Young and Alive in '85, and '86 as well.

Nineteen-year-old Tracy Ladouceur, the raven-haired Metis beauty from Lac La Biche Mission represents that Year of the Youth slogan well and she also represents the Alberta Metis people as their Miss Metis Alberta.

She was chosen for this role in August of 1985 at the Annual Assembly of the Metis Association of Alberta held in the town of La La Biche. The year 1985 was also known as the "Year of the Metis".

Since August, Tracy has been busy around the province attending functions, taking professional training and working at a full-time job in Edmonton.

She started out her reign still employed with the Legal Resource Centre in Edmonton where she acted in docudrama plays on the Canadian Charter of Rights and Freedoms. While with the centre, she played roles such as a Native girl fighting for Native rights, a psychologist for the prime minister's office, and as a judge for a mock trial.

In November 1985, Tracy went to work as secretary-receptionist to the ARTS (Aboriginal Radio and Television Society) group. She's working her way into what she hopes will be a broadcasting career while taking training in meeting the public at Casablanca studios in Edmonton and taking secretarial training. You can listen to her giving commentaries and making public service announcements at various times during the week in the mornings from 8:00 a.m. to 9:00 a.m. on CBC television.

Although her agenda is filled with working, training,



TRACY LADOUCEUR  
...young and alive

and fulfilling her role as Miss Metis Alberta, she likes to put warmth and fun into the jobs at hand. According to Tracy, she likes it that way. "The opportunities being provided to me are the kind that should be provided to many more young Native people and I think this is happening to a much greater extent today."

Tracy does some traveling to communities when she is invited and when funds can be raised. She likes to meet people and talk to them about what's happening in their areas. She's been to Canyon Creek for a Metis Association of Alberta (MAA) Regional Council meeting; to Fort McMurray for a special drama presentation on behalf of the Legal Resource Centre; to Jasper, Alberta as part of her collection of prizes for winning the title of Miss Metis Alberta; and to Lethbridge to act as hostess at the Galt Museum's

special showing of a Riel photographic display to Alberta's provincial judges.

She has appeared and given speeches at such functions as The Golden Gloves Ball sponsored by the Native Boys Boxing Club and the Edmonton Journal and the Metis Women's Council conference sponsored by the Metis Association of Alberta.

Her photograph has appeared in the Edmonton Sun as sunshine girl and in the Edmonton Journal, modelling a traditional Cree style wedding dress made by Kathy's Cree-A-tions Ltd., as part of a bridal fare feature.

On her upcoming agenda, Tracy will be attending local community events like the Native Festival scheduled for March 22, 1986 at J.A. Williams School in Lac La Biche, and Expo '86 in Vancouver.

Tracy is looking forward to attending all events she can, but in particular she's

looking forward to going to the Native Festival at Lac La Biche where she attended school until Grade 11 at the J.A. Williams School. She then completed her high school at Lindsay Thurber in Red Deer, Alberta.

This young lady is beginning to realize her ambitions and goals, and that in a large part is due to the fact that she is enthusiastic about being involved wherever she can.

While growing up in Lac La Biche she was involved in live theatre with Studio North and the performance eventually went to Fort Edmonton Park; she participated in talent shows, in the Fish Derby and Powwow Days; the Lac La Biche Catholic Church choir; the Mission Historical Society; the "Winds in a Cage" poetry club; and Local #114 of the Metis Association of Alberta, her sponsoring group in the Miss Metis Alberta beauty pageant.

Tracy also held an elected position as secretary at Dr. Swift Junior High School in Lac La Biche and has received performance certificates and awards for her acting. She lists her interests as dancing, singing, writing, poetry, reading and art.

The Native community, both locally and provincially, recognizes the talent of its people in the communities, and now the larger society as well is beginning to recognize and actively support this talent. "It's through events like the festival that's being planned at the J.A. Williams School that a greater understanding between Native and non-Native people will begin to develop and grow," comments the young and alive Miss Metis Alberta.

Tracy comes from a family of four girls and three brothers. She is the youngest daughter of Betty and Hilaire Ladouceur, who operate E & L Trucking at Lac La Biche Mission. Her oldest brother, Gary, is a lawyer and currently works

with the provincial government in Edmonton and her sister Lana works for NOVA - An Alberta Corporation, also in Edmonton. Tracy, Gary and Lana are all former students of J.A. Williams School in Lac La Biche, Alberta.



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# Students to present play

By Rocky Woodward

A group of students from the Ben Calf Robe Program in Edmonton, after many weeks of working together, will perform in a collective play, "Which Way Home..." for the public April 25 and 26.

The play is co-ordinated by Ruth Smillie from the Catalyst Theater in Edmonton. The idea for the collective play concept, originated in Saskatoon through a Native Survival Program where Smillie once worked.

"When I moved to Edmonton, they wanted something similar at the Ben Calf Robe School. The program here ran for eight weeks and is based on improvisation. They tell their own story through a collective play," said Smillie, also the director for the play.

## Youth

When the workshop began eight weeks ago, approximately 26 students, all from the grade eight class, were entered into two groups.

One other performer hired to work with the students was film actress, Tantoo Martin. Martin has acted in movies such as the Billy Mills Story, has acted with the late Chief Dan George, in many documentaries and just recently had a leading role in the upcoming film "Loyalties."

The collective play is now into rehearsal, with 12 students studying their parts. The two-day event will take place at the Ben

Calf Robe School at 12214 -128 Street. There is no entry fee. Performances will start at 8 p.m.

"The students worked hard, and although they were shy at the beginning, when they acted as themselves, telling their story, it became easier for them. The program was based on improvisation, just letting their feelings flow during workshops, through the story circle and discussions," commented Martin.

According to Smillie, the two groups worked separately to develop their own story lines and then were brought together.

"Then the ideas were

formed, which left us with a story. The students will be performing their own work which they came up with," said Smillie.

The students have taken their own concerns, humor and dreams, and "nothing has been written down and all of it has been created through improvisation," Smillie said.

Now that the students are into rehearsal, much of their free time is taken up, with all of them involved making that commitment. Their constant rehearsing with Martin and Smillie continues even after school hours.

According to Smillie, working with the Grade 8 students has been a great experience for herself, for Tantoo Martin and of course, the students.

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# Now 'Young Danny Boy' Lindstrom fights to draw

By Rocky Woodward

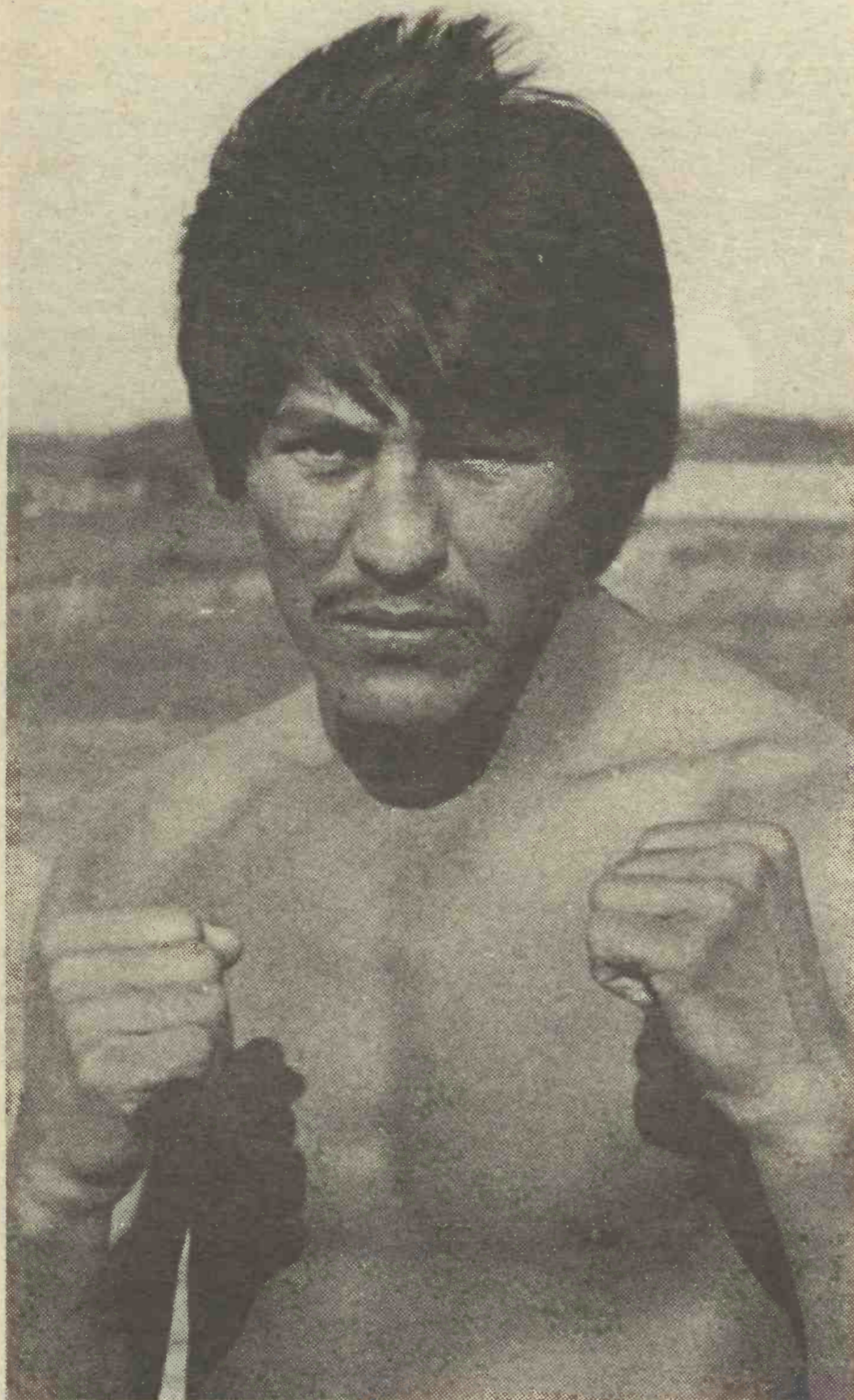
Following a recent professional boxing bout against David Tiberi at Caesar's Palace in Las Vegas that ended in a draw, Fort McMurray born boxer, Danny "Boy" Lindstrom, is now calling himself, "Young Danny Boy" Lindstrom and says that when he matures, other fighters had better watch out.

Lindstrom moved to the states late last year and now does his training at the Golden Gloves Boxing Gymnasium in Las Vegas. His boxing record, after his fight against Tiberi, now stands at three wins, one loss and a draw.

Lindstrom was somewhat disappointed when the draw was announced. He had been hopeful that he would get the decision. According to Lindstrom, he was very sure he had won the fight. He felt he had done all the work in the ring, and had wobbled Tiberi in the first and second rounds before the referee came between them.

The announced decision was 58-56 Lindstrom, 58-56 Tiberi and 57-57.

Lindstrom says he is still new at the game, having turned professional only last year after years in the



**'YOUNG BOY DANNY' LINDSTROM**  
...wait 'til he matures

amateur spotlight.

His feelings was that he gained a lot of experience from the fight against Tiberi, and would welcome more fights for the experience

and, ultimately, his climb to the top.

It is Lindstrom's hope that he will return to the ring in the Showboat Hotel very shortly.

# Lubicon Lake Band organizes boycott of Calgary Olympics

By Clint Buehler

A boycott of the 1988 Calgary Winter Olympics is planned by the Lubicon Lake Indian Band and supporters from around the world.

The message of the boycott will be "that those who support the Games are supporting the genocidal policies of the Alberta provincial government and their oil company allies," according to Lubicon Chief Bernard Ominayak.

The Band alleges that the Games are being organized by "basically the same interests that are committing genocide against the Lubicon Lake Indian people.

"They are using the Games to try and put their best face forward, to show off their supposed accomplishments, to sell the province as a good place to do business and to reap certain economic benefits, including foreign investment in their various schemes, and also the development of new markets for the natural resources which they are stealing from our traditional lands."

Ominayak says that the people of the world "need to know the truth behind this elaborately constructed facade—the truth about the interests behind the



**CHIEF BERNARD OMINAYAK**  
...wants the truth exposed

Calgary Olympic Games, the truth about their lack of basic human decency, and the truth about the horrendous effect their development activity is having upon the Aboriginal people whose land and resources they are stealing."

The Band plans to work with supportive people from across the province, across the country and around the world to organize a boycott of the Games.

"It is our hope that this boycott will serve to educate people about the struggle of Aboriginal people in Alberta to survive, and that it will also give people across the province, across the country and around the world the opportunity to indicate whether they are prepared to sacrifice whole societies of Aboriginal people in the name of oil company profits."

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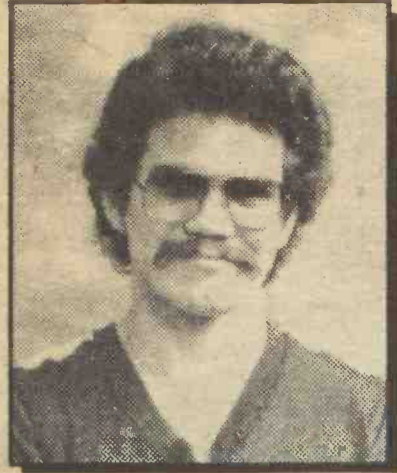
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## Sports Roundup

By Ivan Morin

Hi there! Would you believe I woke up to a new deadline this morning. So here I am on Monday morning knocking out my column. I guess you might say the honeymoon's over.

No, the reason we have this new deadline is so that we can get the papers out to you much faster.

I have an interesting weekend planned, I plan on being in Hobbema for the Canada West Volleyball Championships, where they tell me I'll be able to see some of the best volleyball I'll probably ever see in my life, and I've got no reason not to believe my source on that one. I know some of the volleyball players involved, right Doreen.

It's good to hear that Frankie Pruden is back in the ring, always good to have an exciting fighter like Frankie around. Garry Stevenson, Ken Lakusta's manager, is pretty excited about the prospects of having Frankie on the undercard of a scheduled Canadian heavyweight title defense for Lakusta on April 29. The fight could possibly be fought in Fort McMurray.

I just got off the phone after talking to Stevenson and he's confirmed that Pruden will be on the April 29 card, but they are still negotiating a place to hold the fight. Stevenson tells me that the Shawn O'Sullivan fight for Edmonton is off, so his fight just might be held here in the city.

Enough on this. Let's get on with your community report.

And as I was saying last week, I'll continue on the evaluation of the various recreation directors on their winter programs.

**BEAVER LAKE** — It's been a long time since I talked to Eric Lameman up there, but we got together on the phone this morning. Eric says he's been going to school in St. Paul taking a business administration course. Sounds like Eric's going places.

As far as the Beaver Lake winter programs go, Eric reports that not a whole lot of things happened sportwise up there during the long cold winter. He says the high point of the winter program was the ice races in March.

He also tells me that their volleyball program is moving along just fine. Tells me people just seemed to pick up on that attitude of "let's get together and just have some fun," which is great. He also says that a lot of teams have been there to play their volleyball team.

Another guy I talked to in Beaver Lake was Archie Gladue, who is trying to get together a ball team to help Alberta Native handicapped children, wherever they may be. Archie is not new to sponsoring ball teams; over the past three years he's sponsored a girls' ball team in Beaver Lake. His basic idea for this came from his childhood when he didn't have an opportunity to get actively involved in a lot of sports.

He says he has seen a lot of people ruin themselves with alcohol, drugs and a lack of self-esteem. Archie says that sports is a good way to overcome these things. Sports could become a person's social life.

He's looking to put together a good sober team, win a few games, lose a few, make a little money, and in the end possibly take a few kids on trips and touch a few hearts. The name of the team is the Lasoo Golden Eagles, and if you need more information you can contact Archie at (403) 623-4851.

**HIGH PRAIRIE** — Ellis O'Brien, executive director of the High Prairie Friendship Centre, tells me that his winter programs were at a minimum, but just the same they were a success. He says the major recreational activity for the winter months was the start of the fitness centre up there. He also says that a few of his staff were involved in a curling bonspiel or two, and they fared pretty good.

Ellis also added that the High Prairie Thunderbirds, the fearless floor hockey team, did really well at the Peace Winter Games in Wabasca-Desmarais.

Harry Laboucane and his boxing program had another excellent year, sending boxers to a number of cards throughout the year.

Ellis says they are really looking forward to the Friend of Sports Games to be held in Lethbridge this year. The Friends of Sports is a track and field meet sponsored by Alberta's Friendship Centres. So we'll have to try to get down there for that. First week in July is when it's going to be held.

And finally, Ellis says that they're about set to start meeting to get their slow pitch underway for another year.

**HOBBEMA** — Willie Littlechild and the rest of the Hobbema Oilchief Oldtimers hockey club went to Paris, France, and came home with the trophy for winning the tournament there. I tried to call Willie at his hotel in Paris for a live radio interview, but I couldn't get through. Next time, Willie.

Willie is off on business and we can't get together for the story on that win this week, but we hope to have a full report for next week's paper.

**EDMONTON** — Barry Manery, who teaches karate at the Canadian Native Friendship Centre, phoned to tell me that this Thursday the karate program will take a new twist as traditional Native Dancers will be in to teach his students to dance.

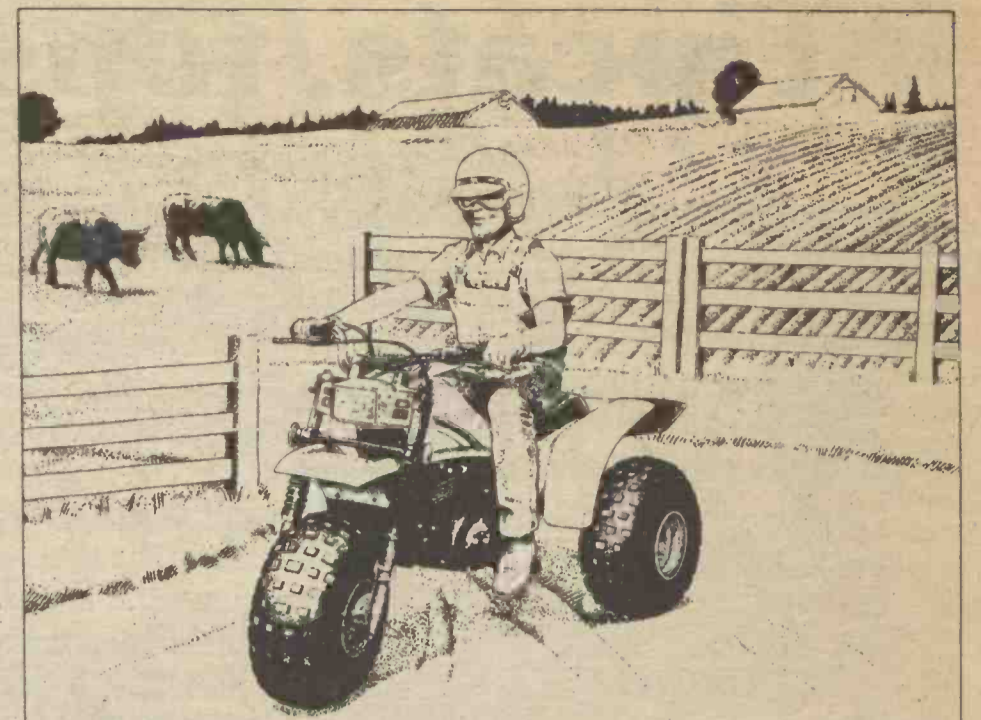
Also in the works with the Secretary of State is a plan to get a Cree teacher for the kids. I guess the thing we have to remember about all this is that Barry and his coaching partner, Ed Beauchamps, do this for free. Oh, yeah, his karate classes are going great. Lots of kids and lots of fun.

Don't forget the Early Bird Golf Tournament being held on May 10 and 11 at the Sherwood Park Country Club. For more information you can call Gordon Russell at 482-6051.

**GROUARD** — I got a report that they've started angling in Grouard. My friend didn't tell me what kind of fish, or if the fish were big or small. He didn't even say whether they were angling in a river, a lake or the ocean. Somebody should phone me and tell me more about the great fishermen of the north.

Well, that about does it for another Sports Roundup. Catch me again next week.

And remember to KEEP SMILING, it takes less muscles to smile than it does to frown or look depressed. (Kim McLain says this)



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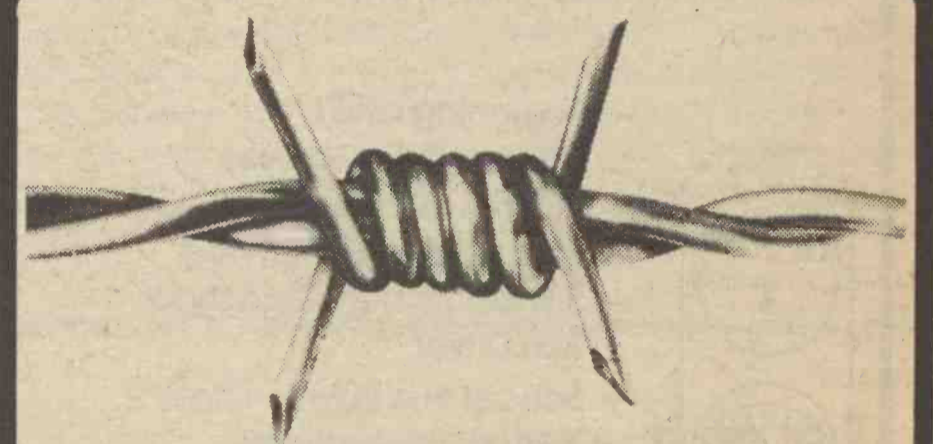
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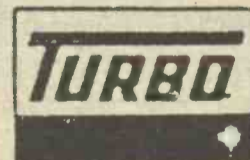
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# Tipcats, tops, toboggans and trampolines

By Terry Lusty

This is the second-last of a series on Indian sports and games as played by many different tribes throughout the Americas.

In this edition the focus will be on tipcats, tops, tobogganning, and trampoline.

## TIPCAT

Tipcat, or "jumping frog," was a fairly widespread game known to certain tribes as southerly as New Mexico and as northerly as Canada. The game was simplistic with respect to the materials used and the process of play.

The equipment involved two basic items. One was a short length of stick to which was attached a

buckskin thong and a stuffed, leather ball. The second item was a seven or eight-inch oval piece of wood which was tapered at each end and referred to as the tipcat.

The object of tipcat was to strike one of the ends of the tipcat with the leather ball, thus sending the tipcat into the air. As an elimination type of game, a player who failed to send the tipcat into the air would be out of the game until only one player remained.

## TOPS

For Indian children and women, the game of tops was a standard past-time. It was, by far, one of the most popular and universal of all games.

Researchers have discovered the existence of tops in prehistoric ruins in Peru and the far reaches of the Arctic as well.

Although tops had its own origins among many Indian tribes of north, south, and central America, it was also developed in other regions of the world by other cultures which had no knowledge of its existence outside of their own area. Thus, the game evolved in isolation of other cultures and were, therefore, unique to themselves alone.

There were two basic forms of tops, whip tops and top spinning.

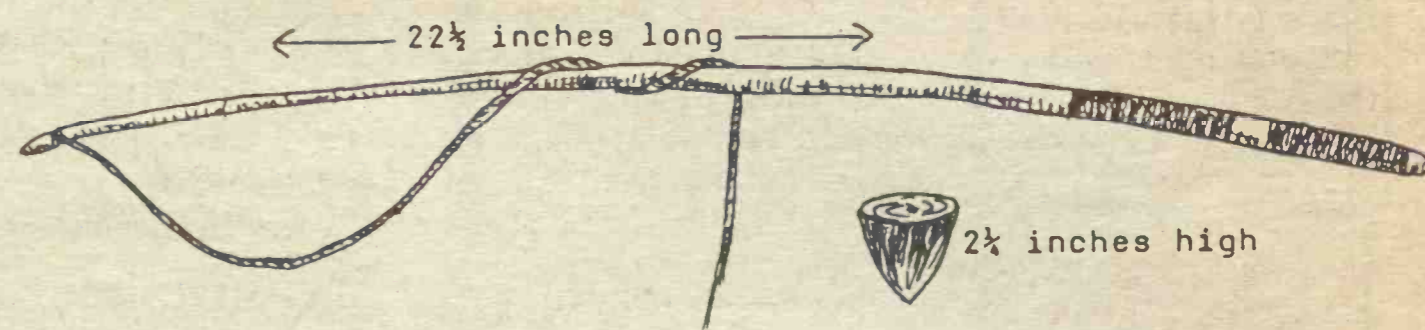
Whip tops, as was the case with Cree of Canada, involved spinning the top with a whip on a smooth surface of ice. The whip handle was made of willow or a length of stick with a leather lash attached to it. The tops were made of wood, horn, stone, or clay and did not have a spindle (see diagram.)

Rather than use tops, the Dakota Sioux used stones which they whipped about on the ice. The object was to crack or to upset an opponent's stone or to out-spin an opponent's stone.

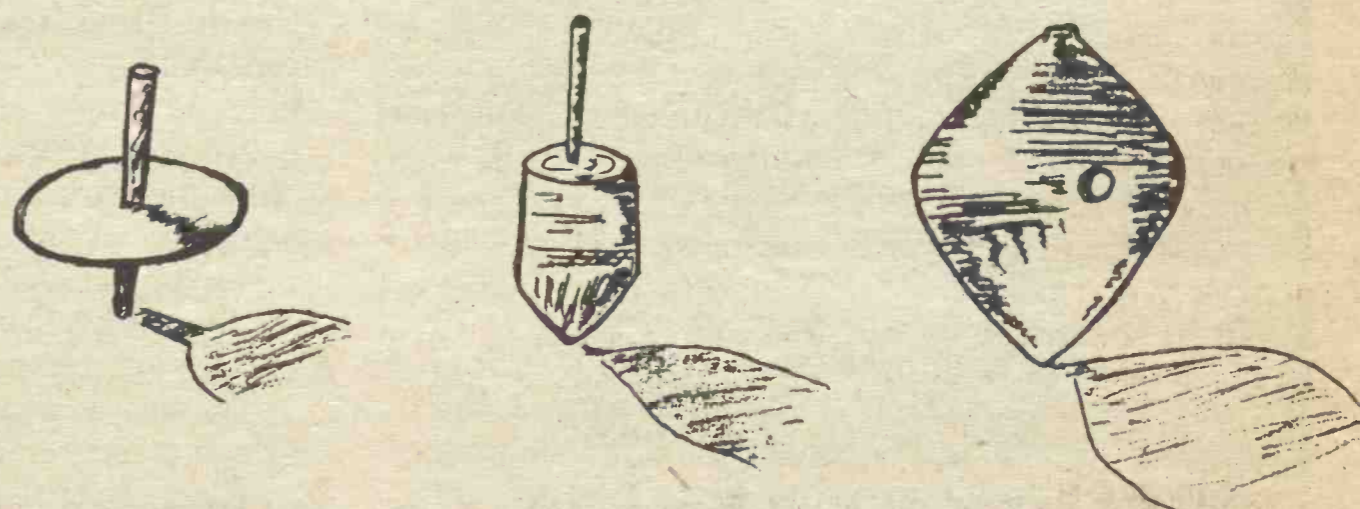
The owner of that stone which spun the longest or which upset his rival's stone was the winner. Many players competed for their opponent's tops just as today's children, in the game of marbles, compete for one another's agates. Marbles, incidentally, was another game invented by Indians.

A second version of the top game was that of top spinning. Usually, but not always a winter game, the object was to spin one's top the longest. Sometimes, a circle was drawn on the ground and the tops were disqualified if they spun outside of the given circle.

The tops were of many different sizes, shapes, and colors. The discs for the tops were constructed of



Whip and whip top, Cree, Alberta.



INDIAN TOPS  
...styles vary from tribe to tribe

wood, bone, or ivory as were the spindles. Often, the diameter of the disc was the same as the length of the spindle.

## TOBOGGANS

The fun of sliding down hills and snowbanks has long been a favorite past-time of our youth. As a predecessor of bobsledding, there were various means of using and competing in toboggan races.

Some contestants would see who could travel the farthest down the same embankment of snow. Others would lie on their stomachs on their toboggans and race over a flat surface by "swimming" or propelling themselves forward by pushing with their hands and feet.

As a team sport, toboggans were pulled along by most members of the team who held onto the belt of a team-mate in front of them.

This sport was sometimes conducted in relay-fashion where, in some of today's Native communities, one puller and one rider travel over a specified

course and are replaced by a second pair of contestants until all have had their turn. If a rider fell off his toboggan, he had to start over again.

## TRAMPOLINE

As one of the tossing games, trampoline was practised by select groups of Indians from the far north to the far south. Today, it is more commonly associated with the Inuit of the Arctic as one of their traditional sports.

The Inuit used a walrus hide for their trampoline. The contestant would stand on the centre part of the hide and two dozen or more fellow contestants would hold the edge of the hide and wrench it skyward to send the lone contestant 20 or more feet into the air.

The object of this game was to see who could be tossed skyward the most times and still manage to land on his feet on the hide.

In the American southwest, the game was played in the same manner. An exception was that a woven blanket was used in place of

a walrus hide. Where and when the buffalo were plentiful until all have had their turn, that animal's hide was used for the trampoline.

The Navajo conducted a far more dangerous version of trampoline. They would pick out four trees that formed a square and were about 30 feet from one another. From 20 feet above the ground, they would stretch braided thongs in a diagonal, or criss-cross, fashion from each tree and attach the ends to a small platform of wood in a centrally situated spot.

A contestant stood upon the wood platform and then jumped up and down on top of it. Each time he did so, he would be hurled higher and higher. The winner was the person who was able to jump the most times before falling off the platform.

Watch next week's issue of *Windspeaker* for the concluding chapter of Terry Lusty's serial on Indian sports and games.

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# Settlement election set

By Diane Parenteau

FISHING LAKE — A small crowd of settlers attended the nomination meeting held at the Community Hall April 2.

Three councillor positions will be vacant at the end of May when the one, two and three-year terms are up. The successful candidate with the highest number of votes will be in for the longest term with the first and second runners-up in for two and one year respectively.

Council secretary Joan Daniels anticipated a larger number of nominations.

"There seemed to be a lot of interest," she said. "I

brought a lot of nomination forms."

The forty-five-minute meetings moved along quickly with a total of fifteen people being nominated. Four of those declined.

Alvina Cardinal, presently acting chairperson, who held the one year term, will again be in the running, as well as Ross Daniels, the councillor completing the three year term. Louis Dumont, who was in office for the past two years, declined nomination.

Other candidates for the upcoming election include Roy Cardinal, Jesse McGilles, Clifford Calliou, Clifford Gladue, Lloyd

Gladue, Arlene Calliou, Donny Dumont and Maurice Aulotte.

At the close of the meeting, Alvina Cardinal had a word of advice for her fellow candidates.

"There are eleven candidates," she said, "so you guys will have to do a lot of campaigning."

As part of each campaign, all candidates are required to address the next general meeting scheduled for April 16.

The election will be held on Friday, May 2nd at the administration office with voting taking place between the hours of 8 a.m. and 8 p.m.

# Settler's sobriety celebrated

By Diane Parenteau

FISHING LAKE — When someone has succeeded in accomplishing an important goal, it should not go unnoticed. So when Mr. Donny Dumont recently reached the one-year mark of sobriety, Sputinow Counselling Services held a party.

The weekly AA meeting at the counselling services office was the site of the celebration. Friends and family gathered last week to show support and acknowledge Dumont's accomplishments.

Florence Parenteau, AADAC counsellor for

Fishing Lake, organized the event.

"When someone stays with the program for a year, we always hold a birthday party for them," said Parenteau. The get together for Dumont included lunch and coffee, complete with a cake in his honor.

The next Sputinow general meeting will be held Wednesday, April 16. All candidates for the upcoming election will be speaking at this time. The meeting begins at 7:30 p.m.

Anyone for a game of volleyball or a quick game of floor hockey? Bring your runners and come on out for gym night. The doors

open at 7:30 p.m. at the JF Dion School. Everyone welcome.

April 15, starting at 7:30 p.m., there will be an important community meeting to discuss the future of the Grade 7 students on the Fishing Lake Settlement.

Representatives from Northlands School Division will be in attendance, as well as the principal of Heinsburg school where settlement children now attend junior high.

All interested persons are strongly urged to attend, as the future of all children will have to be decided.

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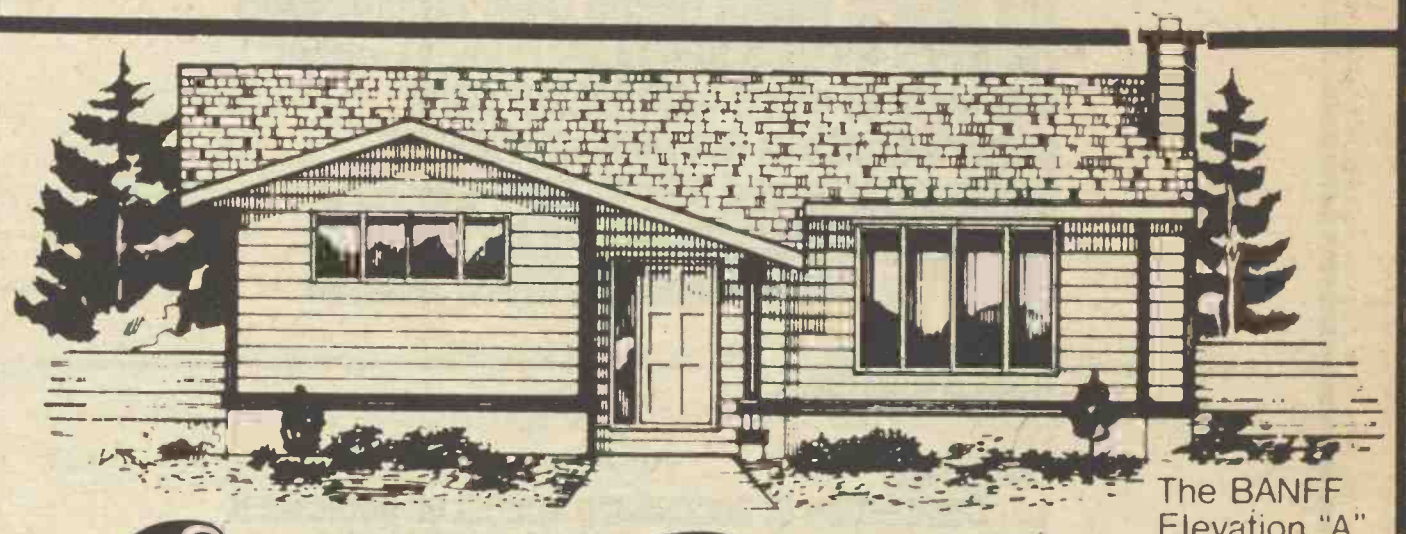
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# CALENDAR OF EVENTS

- Tune in to your local CBC-TV station Monday through Friday at 8:00 a.m. for up-to-date, comprehensive Native news coverage on AMMSA/ARTS' new "Radio over T.V. programs-Native Perspective."
- Canada West Volleyball Championships, April 11, 12, 13, 1986, Hobbema, Alberta.
- All Star Hockey Tournament, April 11, 12, 13, 1986, Enoch.
- Canadian Native Friendship Centre Sponsored Early Bird Golf Tournament, May 10 and 11, 1986. Entry fee, \$60, includes barbecue steak dinner. For more information contact Gordon Russell at 482-6051 at the Canadian Native Friendship Centre in Edmonton.
- Fifth Annual Ben Calf Robe Pow Wow, May 10, 1986, at 12214 -128 Street, Edmonton. The theme for the Ben Calf Robe Pow Wow is "Honor Thy Elders."
- Cold Lake First Nation's Treaty Celebrations, July 18, 19, 20, 1986, Cold Lake First Nations Reserve, Cold Lake, Alberta. Featuring cultural events, fireworks, rounddance, Laura Vinson and Red Wyng, Whispering River and North Battleford's Guardipee's Band. Everyone welcome, camping facilities available.
- Dance, Sponsored by the Community Health Representatives of Alberta, fund-raiser towards the upcoming National CHR Conference in Calgary for June, CNFC, Edmonton, Friday, 10:00 p.m., April 25, 1986



## Alberta Indian Health Care Commission

The Alberta Indian Health Care Commission requires three Community Health Liaison Workers to work with Indian Band governments in the development of community based health care delivery systems. The positions will be based in Southern, Central and Northern Alberta.

### QUALIFICATIONS

#### ESSENTIAL

1. Completion of secondary school or equivalent
2. Knowledge of Alberta Indian communities
3. Experience in working in Alberta Indian communities
4. Knowledge of programs for Indian people including health programs
5. Maturity of judgement, tact, assertiveness, ability to listen, adaptability
6. Excellent oral and written communication skills
7. Valid Alberta Driver's License and willingness to travel

#### HIGHLY DESIRABLE

1. Fluency in an Indian language spoken in the area
2. Direct experience with Indian Health Care programs

#### DESIRABLE

1. Formal training in the health field, e.g. CHR, RM, RNA, Social Work, etc.
2. Completion of a post-secondary education

#### SALARY

\$25,000 - \$30,000 depending upon qualifications and experience

DEADLINE for application April 25, 1986

SEND resumes to:

ALBERTA INDIAN HEALTH CARE COMMISSION  
1390 First Edmonton Place  
10665 Jasper Avenue  
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## Early Childhood Registration



Children who will be 5 years of age on or before December 31, 1986 are eligible for enrollment in the 1986-87 E.C.S. program. All parents of children eligible for Kindergarten are required to complete the following registration form and return to:

Mrs. Sheila Burgess  
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NAME OF CHILD .....

BIRTHDATE: DAY ..... MONTH ..... YEAR .....

PARENTS: MOTHER ..... FATHER .....

HOME ADDRESS .....

PHONE: .....

YOUR CHOICE OF CLASS ..... AM ..... PM

PLEASE CHECK ..... ALL DAY - English (2 days a week)

..... ALL DAY - French (2 days a week)

..... AVC

## Booklet gives tips on money

A new publication on basic financial planning and investing has been "launched" by the Hon. Al "Boomer" Adair, minister of Alberta consumer and corporate affairs.

"2000 A.D. - A Guide to Financial Awareness," was produced by consumer and corporate affairs for adult Albertans who want to put their savings to work.

The fifth in a series of money-management booklets directed at Albertans of varying economic needs, "2000 A.D. - A Guide to Financial Planning" was designed to increase financial awareness in today's complex marketplace. In doing so, the publication clarifies risk versus returns on investments, and encourages planning for the future. Its 72 pages cover basic financial planning, investment alternatives, entering the financial market, and additional information sources.

Copies of the publication are available at no charge through more than 400 distribution points, including all regional offices of Alberta Consumer and Corporate Affairs, all Treasury Branches, participating credit unions and public libraries.



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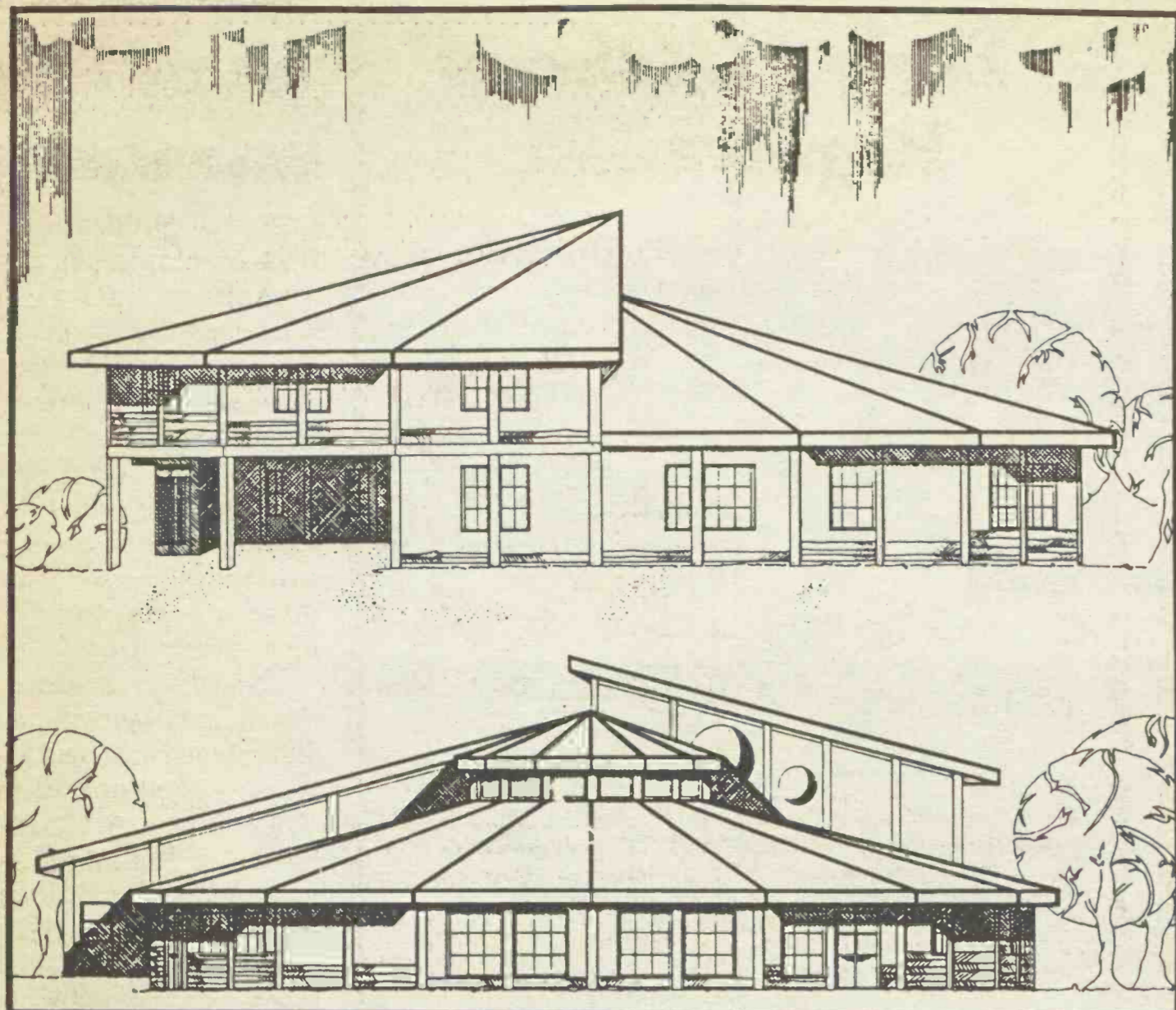
We are the second largest Child Welfare Agency in Canada and serve one of the largest urban Native Communities in Canada. Under Provincial legislation, we are mandated to serve Native Catholic families and their children who are in need of protection. We are looking for workers who will form part of a team of Native Family Service Workers to develop a comprehensive program of services for our Native clients which respects their culture and religion.

LOCATION: Toronto

DUTIES INCLUDE: Providing services to Native children in accordance with our Provincial standards and procedures; providing counselling services to clients; co-ordinating services with other Native agencies to support families and children in the community; acting as an advocate in the development of services to Native children and their families.

QUALIFICATIONS: In-depth knowledge, experience and credibility with the Native Indian Community; sensitivity to the needs of Native Indian people; ability to work in a team of Native Family Service Workers; Good oral and written communication skills; ability to work as an advocate on behalf of native clients; M.S.W. or B.S.W. preferred, or an equivalent combination of education and social work experience will be considered.

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## Trout Lake group plans multi-purpose centre

By Rocky Woodward

The Trout Lake Community Association believes that the construction of a multi-purpose community centre in the remote settlement, approximately 160 km north of Slave Lake would be a great asset to the community as a whole.

The estimated cost for such a centre, which would include recreation facilities, a playschool, settlement administration offices and classrooms for the Community Vocational Centre, is estimated at \$450,000.

It is further felt that with the incorporation of a motel unit and a coffee shop in the same building, Trout Lake would make a big step towards small business development and self-reliance.

A draft proposal has been put together by the Trout Lake Community Association in conjunction with Udo Staschik, a volunteer worker with Frontier Foundation.

According to Staschik, who designed the plans for the recreation centre entered in the draft proposal, he would be receiving \$40,000 as an architect, but does not because all of his work is for free as a volunteer for Frontier Foundation.

Frontier Foundation relies entirely on government grants and donations from the private sector for its funding.

Some of Frontier Foundation's pilot projects in Alberta, co-ordinated by Raymond Yellowknee, a Metis from Slave Lake, are at Wabasca and Peerless Lake. In 1984, outstanding volunteer achievements were realized in these communities.

Frontier Foundation's pilot project in cold climate agriculture at Wabasca, 160 km north of Slave Lake, is a combined venture with the Muttart Foundation, the

## Community

Native Secretariat of Alberta and community residents.

The project's goals at Wabasca are to provide fresh, nutritious and less expensive vegetables; to increase local employment opportunities; to create a co-operative to market produce and to purchase seeds, equipment and materials and to encourage gardening by community households.

According to the proposed draft proposal, the centre at Trout Lake would offer a dual approach, a traditional and multicultural and business and commercial approach.

The coffee shop would have a recreational value as well as a business component. The recreational value is focused on local residents, while the business component is valid towards tourists and oilfield personnel.

It is felt that the traditional and multicultural approach would be achieved through the integration of the CVC school, library and craft shop.

The business approach would be stressed in the "coffee shop and hotel unit" which would draw outside money into the community. It would also be the ideal meeting place between Native communities and oil companies which it is felt should be fostered.

The lack of a community centre at Peerless Lake, 15 km further north of Trout Lake, would increase the number of potential users to 400 to 500 people. Trout Lake has a store, post office, laundromat and airstrip which draws the Peerless Lake residents to its neighboring community on

a regular basis.

According to Udo Staschik it is the concern of himself and the Frontier Foundation who he represents to encourage individual and community self-reliance in the north.

"We are working together for these goals, and basically what I am doing is speaking with government agencies to help reach these goals.

"At the same time, we are trying to get jobs for residents at the Gulf Oil refinery near Trout Lake. There are approximately 250 individuals employed with Gulf Oil from elsewhere, and so far not one resident from Trout Lake is working directly with suppliers for oil companies in the vicinity, such as slashing opportunities."

The Trout Lake Community Association and Frontier Foundations have received letters of co-operation from Lakelands Family and Community Service, Slave Lake; Advanced Education, Slave Lake; Native Affairs Secretariat, Edmonton and from Advanced Education and Manpower Opportunity Corps in Slave Lake.

The Trout Lake Community Association consists of President Leo Alook and board members, Norman Gladue, Albert Laboucan and Flora Cardinal.

The community as a whole feels that the construction of a multi-purpose community centre would be a great and important asset to any future local and regional development.

The Trout Lake group is seeking funding for their project from government and private organizations.

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#### QUALIFICATIONS:

University degree in anthropology or Native studies. A demonstrated interest in museum work. A desire to work with collections of Native peoples of western Canada. Good communications skills, both written and oral.

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This competition closes April 30, 1986

The contact person for enquiries, etc. is the Museum Curator, Julia Harrison. She may be reached at 264-8300.

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