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**STILL THE AMMSA  
NEWSPAPER**

April 4, 1986 Volume 4 No. 4

## INSIDE THIS WEEK

CHARLES WAGAMESE describes the sad consequences when the gambling bug bites. **See Page 7.**

TERRY LUSTY explores more of the fun and games enjoyed and present. **See Page 13.**

FORESTRY TECHNOLOGIST Dwayne Desjarlais, who is pro-Native, takes a long hard look at the Haida battle for food. **See Page 2.**

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# Fulton criticizes provincial stance

By Clint Buehler

Support for the Lubicon Lake Indian Band's position in its conflict with the Alberta government has come from a federally-appointed mediator.

A discussion paper leaked to the media, prepared by E. Davie Fulton, a former Conservative federal justice minister, supports the Band's request for about 200 square kilometres of land, rather than the 65 square kilometres offered by Alberta Native Affairs Minister Milt Pahl.

Fulton's report also confirms charges by the World Council of Churches that oil and gas development in the area has had disastrous consequences for the people of Lubicon Lake.

And, the report says, if the Band can establish its Native rights "an appropriate amount of compensation would be in the hundred of millions of dollars," and if rights can't be established, a fair settlement would still be in the "score of millions."

Despite Fulton's support, however, the Band's lawyer, James O'Reilly, doubt there will ever be a provincial government settlement with the Band.

He says the provincial government is hoping the Lubicon Lake Indians will be wiped out as a group if it delays settling Aboriginal land claims.

"Alberta just wants to let as many years as possible go by and hope the Band will fall apart and won't be able to hold on and then they won't owe anything.

"I don't think the Band is going to fight this through."

Fulton's report has supported many of the Band's grievances.

The average family in the band will have less than \$400 in trapping income this year, compared with \$5,000 a family in the winter of 1979-80, Fulton noted.

Quoting a report by a wild-life expert, he said the total value of subsistence hunting and trapping by the Lubicon Indians has fallen to one-tenth of its 1979-80 level.

For example, the Indians expect to kill fewer than 20 moose this year. Before 1979-80, they killed more than 200 annually.

Continued Page 3

# Chief for 22 years resigns

By Jeanne Lepine

HEART LAKE RESERVE - "Because of how much I care about and love this reserve and its people, I found the decision to resign as your chief after 22 years to be the hardest decision I have ever had to make," Eugene Monias told his band members at a meeting called to perform his last duties as chief, March 27.

"I cannot stand to be a party to or to be involved with a local government that is always fighting amongst itself or cannot work or talk with each

other honestly. With the deepest respect for the interests and good of the band, I made the decision to resign," he said.

"I strongly believe we should all help each other for the good of the band and a better community for all of us to live in. But each and every one of us has to pull our own share and load, in being responsible for our own bank loans, advances, homes, work, community and local government.

"In making day-to-day and important decisions for the band, our own chief and

council cannot with honesty, maturity and professionalism, talk, co-operate and do things together.

"If the band administration and program personnel cannot respect the terms of their jobs, program guidelines, and directives from the chief and council, or be accountable for the proper administration and management of band funds and resources, I cannot allow myself to be a party to this," Monias said.

Outstanding personal loans and wage advances of \$19,288.01 is owing to the Heart Lake band by its

members. Monias says he does not agree with such practices, and says serious measures will be taken by the Department of Indian Affairs if this matter is not cleared up and continues to get out of control.

Monias says the decision to resign was the hardest decision to make, not because he was afraid to show his deepest thoughts and feelings, but because there is so much at stake, and he prays to God that the band members will see this.

Continued Page 8

## Grouard protests AVC move

By Jeanne Lepine

Grouard residents fear that plans are underway to move major Alberta Vocational Centre programs to High Prairie, and that this is the first step in plans to move the entire facility to High Prairie.

Grouard was once a major fur trading post, but today the community of 250 relies on the vocational centre almost entirely for its economic base.

Fred Dumont, director of Alberta Vocational Centre, claims that "moving from an isolated centre would cause participation rates to increase with the

Continued Page 3



### EASTER DANCER

Walter Bull of Little Pine, Saskatchewan was just one of the many dancers at the Samson Band Easter Junior Powwow at Hobbema March 28 to 30.

— Photo by Paul Dharmaraj



Photo by Rocky Woodward

### CALGARY TOURNEY

Edmonton's Annunciation Cougars (black sweaters) shake hands with Calgary's Lake Bonavista Atom team after a 0-0 tie that allowed the Cougars to win their division at the Crowchild Tournament in Calgary. See story and photo on Page 12.

# Haida forestry conflict analyzed

By Dwayne Desjarlais

On March 14, I joined a trainload of people at the CN station in Edmonton, who were enroute to Vancouver to support the Haida Indians.

The Haidas have been trying since 1974 to stop logging on certain areas of their traditional, ancestral lands, specifically Lyell Island and South Moresby Islands in the Queen Charlottes.

What has evolved since then is an ugly controversy between the traditional Haida Council of Elders and the British Columbia government, with the Native people bearing the brunt of unfair and often questionable ethics on the part of the government.

Improper logging practices on Lyell and South Moresby Islands have caused massive destruction of salmon spawning grounds severe erosion problems and threatened the continued existence of a very unique and special people.

## ANALYSIS

This article will attempt to analyze the situation as it exists today. If the article appears to be slanted in favor of the Haida Indians, then it is because the writer is sympathetic to their plight. As a Native person and as a practicing forest technologist, I feel that the Haida problem has many parallels to other situations affecting the natural resources of this country, not only in B.C. but in Alberta and even throughout North America.

It is time that the issue is taken up by those who have the technical expertise to make an intelligent statement in regards to just what the hell is happening over there. The problems that the Haida are facing are problems that our people face throughout this country and it's time that we let the public know just

who is at fault, and maybe by putting this type of information in print, it will stand witness to the ruination of a culture. Hopefully it won't come to that.

In this article, there will necessarily be some technical terms. The use of this terminology is unavoidable when talking forestry in a technical sense, but the terms will be defined where appropriate.

## ELDERS SPEAK

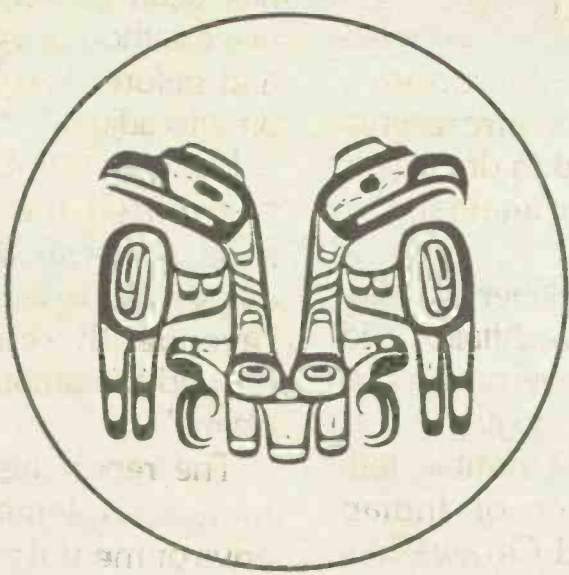
While travelling to Vancouver with the caravan I had the opportunity to speak with the Haida elders who were accompanying the protestors on their cross-country journey from Sydney, Nova Scotia. Besides myself, AMMSA reporter Jeanne Lepine and Treaty 6 observer Walter Janvier, there were only about a dozen Native people riding in the company of approximately 150 naturalists, environmentalists and conservationists. On board were the three Elders who were arrested for blocking passage to the loggers at their worksite on Lyell Island. Hearing the story from the old people filled me with a growing sense of disbelief that such a colonialist attitude could still exist in today's society. Obviously Premier Bennett and his cabinet have little conscience when it comes to determining the hows and wherefores for lining their own pockets.

Let me explain...

The forest industry in B.C. is still orientated towards lumber production, as opposed to Alberta's trend towards production of wood chips for pulp.

In 1943, the B.C. government became concerned over the unbalanced pattern of timber harvesting and the inadequate provisions for future crops; most timber was still being cut on old tenures concentrated in the best stands and in the accessible parts of the lower coast. Thus, while

## National



extensive regions of mature and overmature timber were untouched in areas such as South Moresby and Lyell Island, the rate of harvesting in some areas threatened exhaustion of resources.

## LICENCES

Knowing that these practices gave small assurance of continuous forest production, the B.C. government introduced the Tree Farm Licence (TFL) system of timber disposal in 1945.

Ideally, the TFL system was designed primarily to enable the practice of sustained yield forestry by industry. A good idea, if applied conscientiously, but it failed to take into account the basic motivator of a materialistic society, that of greed. Today terms like sustained yield, annual allowable cut and multiple use have become nothing more than catchwords that are freely used by smooth-talking "spokesmen" to the investigating media.

Most of the forest land in B.C. is now included in 34 TFLs (4 MM ha.) and in 94 Public Sustained Yield Units (PSYUs), which are the administrative disposal units for smaller, independent operators. The Haida Tree Farm Licence No. 24 is the TFL working compartment for the Queen Charlotte Islands and is the centre of the Haida/Western Forest Products controversy. In reality, the Haida have nothing to do with the management of Haida Tree Farm Licence No. 24. Neither do they own or manage the Haida Monarch—a monstrous self-loading, self-dumping barge that takes several days to load and is the size of a football field. This slow-moving timber ship is one of the barges that carries the centuries-old logs from cutting areas in the Queen Charlottes to landings in Vancouver.

## GUIDELINES

The B.C. Forest Service has initiated what is known as close utilization standards. These are, simply, guidelines to improve the utilization of timber and to ensure that a timber opera-

tor uses as much of the tree as practicable. The utilization standards state that all timber must be cut to a 10 cm. top and stumps must be left no higher than 30 cm. from the ground.

The Haida are claiming that these utilization standards are being blatantly ignored. They can cite instances of loggers high-grading or high-stumping, and have noted that these practices have worsened with the advent of their actual, physical intervention of the loggers at the worksite(s). While most of the loggers are sympathetic to their plight, some of them have deliberately used poor cutting practices in a childish attempt to get back at the Haidas for what they construe to be a threat to the security of their jobs.

Ada Yovanovich is a white-haired, heavy-set Haida woman and one of the three Elders who was arrested for blocking a road on a part of their sacred, ancestral lands. When questioned as to why she took part in the blockade, she replied that "...we have laws, too. And our law is to protect our land. If the logging goes on then there will be no jobs. For anyone."

## QUOTA RAISED

In November of last year, Western Forest Products had already cut their quota, or Annual Allowable Cut (AAC) for the year. The minister approved the raising of the quota. Since then they've been working 24 hours a day. The local people have noted that in areas where loggers once were clear-cutting every single tree, now they are only taking the very best. They also noted "a lot of logs being left in the bush" that the loggers are not picking up.

The Haida people are very devout. Their attachment to the land is the same as that of Native people throughout this country—that the earth is our Mother and that we must respect her and protect her. The empathy that the Haidas have for their land and the reverent manner to which they refer to HAADA GWAIL has shamed the B.C. government. In January, the Vancouver Sun released a poll that showed

widespread public support for the Haida position. Sixty-five per cent of the readers believed the Haidas committed no crime.

The crime is that of poor logging practices and greed.

The Minister can suspend or cancel a Tree Farm Licence in case of a violation. On HAADA GWAIL there have been many violations. Poor management planning coupled with a lackadaisical observance of well-intentioned ground-rules established by government and industry has resulted in deteriorating the once majestic stands of centuries-old cedar forests.

## GENERATIONS

These forests have nourished hundreds of generations of Haida Indians, by providing an abundance of all that is necessary for the sustenance and longevity of their unique culture. However, selective and clear-cut logging as well as heavy commercial fishing has compromised food sources and the vitality of HAADA GWAIL. Today it is much more difficult to gather traditional foods.

Cedar, hemlock and Sitka spruce are the major commercially logged tree species on the Queen Charlottes. The awe-inspiring cedar forests are becoming a thing of the past. Reforestation of the cut-over areas is primarily Sitka spruce seedlings. Hemlock, being more shade tolerant, is becoming the dominant species in areas where no artificial reforestation has been done. The cedar forests are further being threatened by heavy browsing from deer. The deer were introduced in 1912 and because they have no natural predators on the islands they have multiplied like rabbits.

Cedar, the cornerpost of Haida culture, is practically non-existent in the second growth forests. When it does grow, it's small size and poor quality make it unsuitable for cultural uses such as the carving of totems, canoes, or the construction of long houses.

## VIOLATIONS

One could fill pages listing the violations of the logging company: stream siltation causing the destruction of a significant salmon run, landslides, erosion etc., etc.

All the while, the Haida people, following the direction of their Council of Elders, were fighting to stop further logging on two specific areas: Lyell Island and South Moresby.

While negotiations were going on between the Haida Council and forestry officials in the fall of 1985 and in spite of assurances given by Parks Minister Tony Brummet, the forestry min-

ister, Tom Waterland, announced that logging would continue on Lyell Island.

Shortly afterwards, it was disclosed that there was an extreme conflict of interest on behalf of senior members of the Cabinet Environment and Land Use Committee, which was deliberating South Moresby's fate:

— When it was found that Waterland held shares in Western Pulp Mills Partnership Ltd., he was compelled to resign his position. He was given a new position after a two-week break.

— The previous forest minister, who had originally awarded Tree Farm Licence No. 24, ended up in jail for accepting bribes.

— Minister of energy and mines, Steven Rogers, was found to have an investment five times the size of Waterland's but did not resign and later was reshuffled to a new portfolio.

— Jack Webster of BCTV, who crusaded against the Haidas on his television show, was also a shareholder in Western Pulp.

— Even the regional manager for the Prince Rupert Forest District, who made decisions regarding logging on HAADA GWAIL, was found to have shares in the logging company doing the work.

## SHORT-TERM

All this just goes to show that the B.C. politicians tend to make promises based on four-year rotations, instead of the 80 to 100 years it takes for a forest stand to grow to maturity.

Miles Richardson, chief spokesman for the Haida Council, spoke to over 2,000 supporters at the March 15 rally in Vancouver. He stressed how important it is to "understand each other and look at our relationship as a people. We know that we're certainly not alone," he said. "This Haida fight is a fight for all people." This is a very powerful statement.

"All of us are in the same boat," added Richardson. "To pretend that we're not is to do so at our own peril."

"We're people. We're human beings. We intend to live on and share our land respectfully." These are the words of a leader. We as Native people could do well to take note of the Haida fight and make it our fight, too. To live on and share the land respectfully must become one of our guiding principles. Proper conscientious application of management guidelines will ensure the continuity of all of our natural resources, and that of our Mother Earth.

**(Dwayne Desjarlais is an independent forestry consultant)**

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# Fulton backs Lubicon stand

From Page 1

The Lubicon Indians, who live 120 kilometres east of Peace River, were promised a reserve in 1940. Ottawa and Alberta agreed then to provide a reserve of 65 square kilometres at the west end of Lubicon Lake.

However, the federal government backed out of the deal and a reserve was never created.

Substantial revenues flowed from the reserve site, but none of the benefits reached the Indians, Fulton said. The Lubicon Lake area has become a prime site for oil and gas development.

The report states that if the Indians had not launched a legal action in 1982, it is reasonable to think that "nothing would have been

done for them to this day.

"In such circumstances, when their need was urgent, their situation was desperate and worsening daily, and their best efforts along the line of negotiation were producing no results... There appeared to be no practical alternatives but recourse to litigation," it says.

"And it is a fact that it was not until after that recourse to litigation that meaningful negotiations—now including this inquiry—were initiated by Canada."

The reserve for the Lubicon Indians should be larger than 65 square kilometres because the band's membership has increased since 1940, Mr. Fulton says. He recommends a genealogical study to determine total band

membership, which would be used to set the size of the reserve.

Under the Band's new membership code, approved recently in Ottawa, its membership could reach 450.

In December, Alberta offered to give the Indians a 65-square-kilometre reserve if they agreed to drop their legal action against the province.

Milt Pahl, Alberta's Minister of Native Affairs, said the federal government had accepted the deal.

But David Crombie, federal Minister of Indian Affairs, said Ottawa has never supported Alberta's demand that the Indians withdraw their lawsuit.

The band rejected the Alberta offer. The Indians want 210 square kilome-

tres, plus other benefits and Aboriginal hunting rights.

Fulton recommends that Alberta compensate the Indians to offset the damage caused by "the unrestricted development which has been allowed to take place without their consent and before they have had time to adjust."

He says that Alberta "permitted the development in question and has derived very substantial revenues therefrom—far beyond the amount of this claim."

The report also recommends implementing an environmental protection program in the Lubicon region, a policy of giving priority to band members for jobs, compensation to the Indians for oil and gas revenue from the reserve,



E. DAVIE FULTON  
...discussion paper leaked

and a catch-up program of federal spending on housing, water, sewage and economic development for the Indians.

Fulton's report, not yet

officially released, is an interim report. Further negotiations are expected to take place among Ottawa, Alberta and the Lubicon Band.

## Task force seeks solutions to Native unemployment

By Rocky Woodward

Lack of employment for Native people in the oil industry at Cold Lake, Bonnyville and St. Paul and the area is a real concern for Eric Ward, the vice-president and chairman of the Zone 2 Regional Council for the Metis Association of Alberta (MAA).

Recently in Edmonton on a business trip, Ward explained some of the problems that Metis Locals and Native people generally are facing, and what they are doing about the lack of employment in the area.

According to Ward, a small task force was put together to try and determine why there is an unwillingness to hire local people by Esso and other major contractors in Bonnyville and Grande Centre. "My understanding is that the major contractors have complete autonomy on who they hire as contractors, or individual employment of personnel.

"What the task force felt is that Esso must bear some of the responsibility of people being hired here and instead were passing the buck," said Ward.

One of the major concerns determined by the task force was the number of Native people employed at Esso. At that time they were approximately 17 Natives employed out of 380 employees."

According to the personnel manager for Esso, the reason for such a low ratio of employed Native people is their lack of education and training. Most jobs available in the oil industry require at least a Grade 12 diploma, "even for the smaller positions."

One of the solutions regarding training, and being discussed today, is the possibility of a satellite technical school, "a spin off



ERIC WARD  
...MAA Zone 2 vice-president

from NAIT or SAIT, to supply training specifically geared to the oil industry," commented Ward.

Ward feels that the Lakeland School Division has made an attempt towards training of this nature but they may fall short.

"This would be a good time to begin training Native people, because of the 'slack in the storm'.

"When the oil industry does pick up, then these people would be trained and ready."

At present a study is being done on the feasibility of submitting a proposal, possibly to the Department of Manpower, for such a trade centre being established.

Ward said that other contractors such as Nova and Petro Canada will be contacted for support, and that Esso seems to be willing to supply material and other essentials for training.

Although it is a future possibility that could benefit Native employment, Ward says that the fact remains that at present major contractors like Delta sub-contract work to

other contractors, which adds to the problem of Native employment.

"Now, the buck is being passed from the major contractors to the sub-contractors and it is confusing. We believe that the alternative for Native employment still lies with the major employer."

Encouraged to meet with contractors by Esso, Ward says before that happens they will wait and see who gets the contracts.

"We are keeping a close eye on who will receive contracts and what some of the conditions will be."

A follow-up meeting requested by both sides will possibly be held this month although a date for the meeting has not been set. Attending this meeting will be the president of Metis Local 99 in Bonnyville, John Erasmus, the president for the new local 1905 just recently established in St. Paul, Lewis Laboucan, Eric Ward and other representatives from Metis Locals and the Native communities.

## Provincial

### Grouard fears consequences of AVC move to High Prairie

From Page 1

added convenience of the amenities of an urban centre."

"There's no question that this is the first step to move the entire facility," says Sam Sinclair, president of the Metis Association of Alberta. He regards this as a political move by Dumont, who is also the mayor of High Prairie. "The move would be a new economic base for High Prairie. But what about the residents of Grouard?" he questioned.

Sinclair met with Larry Shaben, Alberta minister of housing, on March 25 to discuss the matter and the concerns of the people, and says he expects an answer soon.

Not only is Grouard considered the educational centre of the north, the centre's historical back-

ground, first as a mission, later as a school and now as a vocational centre, has led Native people to view it as the educational capital for Native people.

"With a Catholic church, Grouard was traditionally considered to be the educational centre of the north, attracting students from as far away as Fort Chipewyan," said Jeff Chalifoux, Zone 5 director of the MAA.

There are definite plans for construction of 50 student/family units in either Grouard or High Prairie, along with facilities in High Prairie to accommodate extension courses already offered there.

Pauline Prahm, chairman of the Grouard Community Council, feels that as mayor of High Prairie, Dumont should have no say in where the units are to be built. She claims that

plans had construction scheduled to begin in Grouard this spring.

According to Dumont, the final decision on the location of construction has not been decided on as yet.

Prahm expressed her concern that with the student units being built in High Prairie, there will be ongoing temptation for students with the bars and liquor stores in the area. She says "It would undermine the original aim of the vocational centre to help the disadvantaged people."

Other council members expressed concerns that the housing units built in the name of Native people will be filled by non-Native students or staff if the housing units are built in High Prairie.

The move would be economically disastrous to the community of Grouard, they said.

### Census offers job opportunities for students, Native people

Statistics Canada, with the involvement of Employment and Immigration Canada, has launched a recruitment program that will be directed at the engagement of students and youth for the census representative positions.

There are also employment opportunities for individuals other than students or youth for census positions.

In addition to the recruitment of students-youth to act as census representa-

tives, Statistics Canada will also employ Native persons as census representatives. Statistics Canada is encouraging Native students, youth and other interested persons to contact their nearest Canada Employment Centres.

Census representatives must be 18 years of age and where necessary, have the use of a car. The approximate period of employment will be from mid-May to late June.

Native students, youth and others are encouraged

to approach their Chief and Councils on their respective Reserves, and Metis Settlements to submit their names for consideration in these positions.

In Alberta, 3,100 census representatives are required in total. In Edmonton 700 positions are available, with 2,400 available in other Alberta regions.

Please reply as soon as possible and contact your nearest Canada Employment Centres for further information.



CANDIDATE GEORGE CHATSIS  
...Calgary Buffalo contender

## NDP choose Indian for Calgary riding

George Chatsis, a 43-year-old full-blooded Cree Indian from the Poundmaker Reserve in Saskatchewan, will be the New Democratic Party candidate in the riding of Calgary Buffalo.

Chatsis won the nomination at a nomination meeting March 13. His candidacy breaks new political ground in the Calgary area as it is the first time that a full-blood Indian has run in a provincial election in a Calgary riding.

Mr. Chatsis has been active in local Native politics for some years, having served on the board of directors for the Calgary Indian Friendship Centre and as a police liaison officer for the centre in 1979. His nomination by the New Democrats is his first excursion into provincial politics.

Chatsis has been a long time New Democratic supporter. He believed at an early age that the New Democrats were the only

party seriously concerned with the rights of all Canadians to equality and fairness in the cultural community and to full employment in the economic community of Canada.

He believes these two issues are as relevant today as they were 25 years ago, when he first met Tommy Douglas. The issues of fairness and jobs will be two of Chatsis's priority issues.

Chatsis is married to Annabelle Firstrider, a full-blood Blackfoot Indian. They have two children, Patrick and Davina. He is active in the community, coaching baseball and hockey for the Calgary Boys and Girls Club, and volunteering for the Salvation Army.

Chatsis is a journeyman electrician and has owned two small businesses on the Poundmaker Reserve: a confectionery and an electric company.

At present Chatsis is devoting all his time to his campaign.

# Elder Peter Alexis mourned

The Stoney people of the Alexis community recently lost Peter Alexis, one of their foremost spiritual Elders, who died suddenly on February 28, 1986.

Alexis Indian Reserve is located about 50 miles north-east of Edmonton.

Peter Alexis, who previously had heart trouble, passed away at 77 years old during a religious ceremony. He was singing a traditional drum song at a seasonal prayer gathering held at Buck Lake, Alberta.

Alexis is remembered as a hunter, trapper, family man and most of all, as a spiritual guide and leader of Stoney traditional religious practices.

Alexis promoted his culture, by his living example of following tribal customs in the traditional manner.

He had counselled people not to forget how to pray and to give thanks to the Creator for all they have in life.

In a recent interview, Alice Alexis spoke fondly of her late husband, as she looked back on 54 years of

marriage with Peter. She remembers him as being a very kind, openminded and devoted family man. She saw that he not only preached self-reliance and moderation but followed his own advice in his daily life.

"We did not rely on welfare, we raised our children in the Indian way, taking care of their health needs with traditional medicine. There were times when we had no doctors, not even aspirin," said Mrs. Alexis.

Peter Alexis had played a lead role in holding traditional sweats, sundances, and ghost dances. Alexis was also a devout Catholic and made annual pilgrimages to Lac Ste. Anne. He was often joined by his grandchildren and other relatives, walking either from Alexis or Drayton Valley to the popular religious shrine.

To support his family, Alexis was open to both traditional and modern means.

He had pursued his love

of hunting and trapping near Drayton Valley where he had a trapline. Even his older age did not stop him from going on regular visits to his trapline earlier this year. Alexis was also one of the first to raise cattle and horses on the Alexis reserve. Each spring, Alexis planted a garden and encouraged others to do the same.

At a recent Indian Elders meeting held on the Montana Reserve, Alexis spoke in favour of protecting the hunting and trapping rights of Treaty Indians.

"It is our right to survive the way we want in this country. Why are they limiting our access to our livelihood," said Alexis in protest of government and industry actions that restrict hunting rights.

The restrictions, Alexis said, includes a rule that people have to have a game license before they can sell moose hides and the disturbance of game by workers clearing land in traditional hunting areas.

Percy Potts, Indian

Association of Alberta, Treaty 6 vice-president, remembers his uncle as a man who taught him the requirements of life and ways to achieve those requirements. "He was a man of faith who really expressed his beliefs in sharing and caring," said Potts.

Anthony Potts, 82, also remembers his brother-in-law, Peter Alexis, as a spiritual leader who would teach "the pipe" and other practices to young people.

"He was truly one who followed his culture," said Potts. "Peter had the gift to lead spiritual ceremonies like the ghost dance."

Peter Alexis is survived by his wife Alice, his sons Solomon, Fred and Benny and his daughters Susan, Ida, Florence, Theresa, Diana and Doreen. He is also survived by 28 grandchildren and 21 great-grandchildren.

Peter Alexis was predeceased by five of his children and his brother Alex.

BRENT WATSON P A H L V O  
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A NEW DAWN IN ABORIGINAL COMMUNICATIONS

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# Windspeaker

# Oil price drop cuts Esso jobs at Cold Lake

By Donna Rea Murphy

COLD LAKE — Recent drastic cuts in the world price of oil has caused a shake-up at the Cold Lake Esso Resources of Canada plants.

In an effort to reduce costs, the Calgary head office has issued a voluntary early retirement package to employees. Aimed at two separate groups, the program offers pension benefits to those employees 55 years old or over and who have a minimum of 10 years continuous employment with the company.

This Pension Enhancement Program, says Esso external affairs spokesman Cassandra Milne, will affect perhaps 4 or 5 people only.

The second part of the package, titled "Career Change Assistance Program (C.C.A.P.) is open to all employees who will qualify for lump sum payments if they voluntarily retire before June 1. "They're paying us to quit," is how one employee simply described it.

Milne says the CCAP will appeal to those who may wish to travel, pursue a career change with another

company, further their education or even stay home and have a baby. Those employees with three years of continuous employment will receive six months wages in a lump sum if they retire. Those who worked less time will receive a payment scaled accordingly. Employees will be laid off at the end of March if they accept the CCAP, and they have until June 1st to make up their minds.

"There's been a sharp decline in oil prices that has significantly curtailed our earnings and that has cut

into our revenue," Milne explained. "There's a severe price competition within the industry. Our corporate decision was to make some significant reductions in operating costs and when we do that obviously there has to be a reduction in staff."

"Our company," she said "has always had a reputation for being fair to our employees and our management is attempting to effect these staff reductions through voluntary retirement."

There are no Native people eligible for P.E.P., but the CCAP will be accepted by four female staff members at Esso Resources with varying lengths of time worked.

There are approximately 350 employees at the plant sites. "We'll look to see how many staff are remaining (after June 1) and what the price of oil is and then we'll know what our staff requirements are. We'll be reassessing in June."

Esso, Milne said, is not shooting for a target number of workers to quit at Cold Lake.

Esso Resources of Canada has a Native affairs advisor on staff at the

## Community

Calgary office. Craig Barraclough works with Native groups and businesses to develop opporin the oilfield. Pimee Well Servicing from Kehewin Reserve is one group he has had dealings with. Mr. Barraclough has been in meetings the past two days and could not be reached for comment.

Melanie Janvier of Native Outreach, Grand Centre, said there have been 17 Native people placed at for on a training program for oil-related careers. Their program is not in jeopardy of being cut.

Janvier said the actual number of Native people who'd worked with subcontractors on jobs related to Esso was high, but these jobs were short-term construction and not secure. Until last year, only two Native people referred by Outreach had been

hired on permanent staff since the plant opened in 1978. The high grade required by Esso to be eligible for employment left most Natives out in the cold. "Our clients have on average grade of nine or ten," Janvier said, "but Esso requires Grade 12 or a 4th class Power Engineer certificate. The company will hire, but our people are frustrated when they see they have years of upgrading to do before they can even bother to apply."

Several Native women were recently hired on, Janvier pointed out, but their jobs will be finished March 31. Only one Native woman will qualify for the six-month lump sum payment. Vi March has been employed at Esso in various departments for eight years. She has stated she will likely accept the CCAP.

## Rehabilitation centre sought by Fort McMurray Band

By Rocky Woodward

The Chief of the Fort McMurray Cree Band at Gregoire Lake, 60 km south of McMurray, is hopeful that construction of a rehabilitation treatment centre will take place there in the near future.

In a letter to the Indian Medical Health Services Commission, Chief Robert Cree and his council stated that a needs assessment study has identified that alcohol and drug abuse has taken its toll amongst "our peoples lives, physically, mentally and spiritually which has resulted in more problems related to education, family well being and employment."

Not only is it the Fort McMurray Band that has recognized the need for a

centre of this calibre, but also the Fort Chipewyan Cree Band, Janvier and Fort McKay are supporting the idea for the centre.

Letters of support have been received by the Band from Athabasca MP Jack Shields, Alberta Health Commission, local unions, social services, the Beaver Lake Detox Centre and MLA Norm Weiss.

"We have been working on the concept for a treatment centre here for the past three years. For a long time, and when Charles Wood was with the health commission board, we had discussed the idea and he said it was very probable," said Cree.

Cree and his council have stated that all the Bands in the Fort McMurray district have taken posi-

tive steps by implementing counselling services on their reserves. But they feel there is a need for a rehabilitation centre and that "hardly a day goes by without one being able to pick up a newspaper or turn on a broadcast, without being made aware of an alcohol or drug-related death or conviction involving one of our Native people."

At this time the Band has accepted proposals from architects who are interested in designing the centre.

The Band have approached community organizations, unions and businesses, who wholly support their endeavours.

"That is about where we are right now, however, we are pushing for it. It is very much needed," said Cree.

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## Editorial

# In search of truth ...no easy task

By Clint Buehler

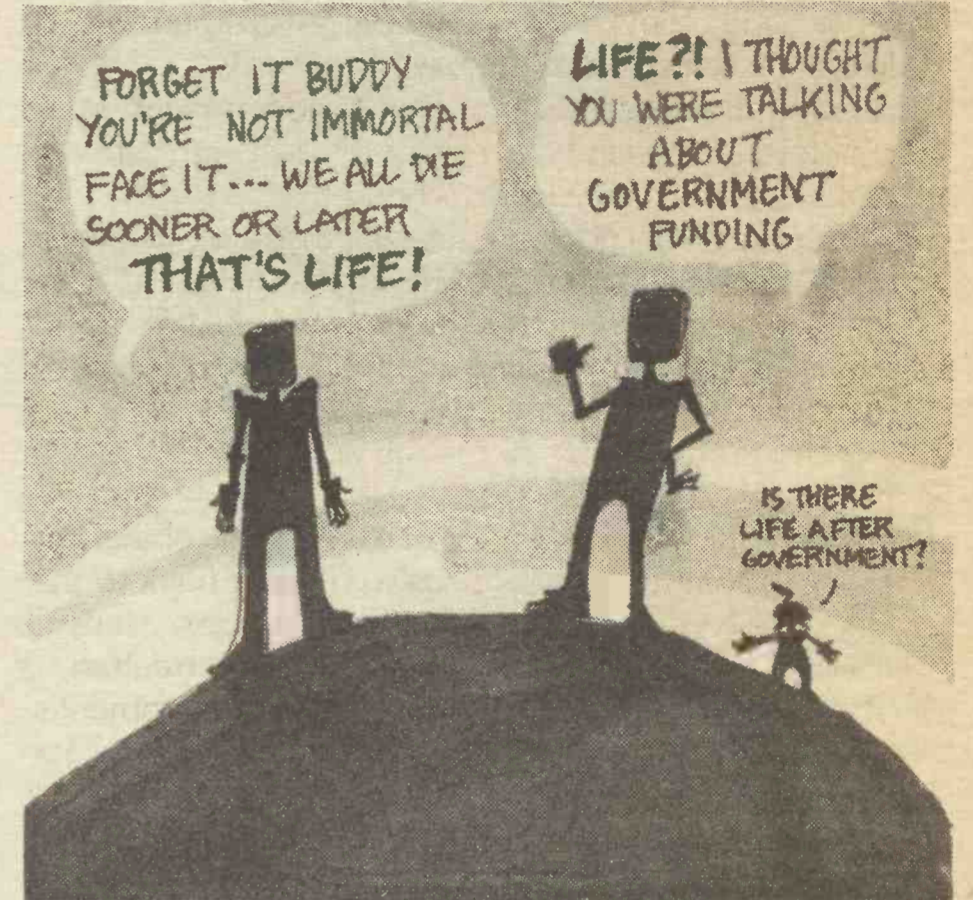
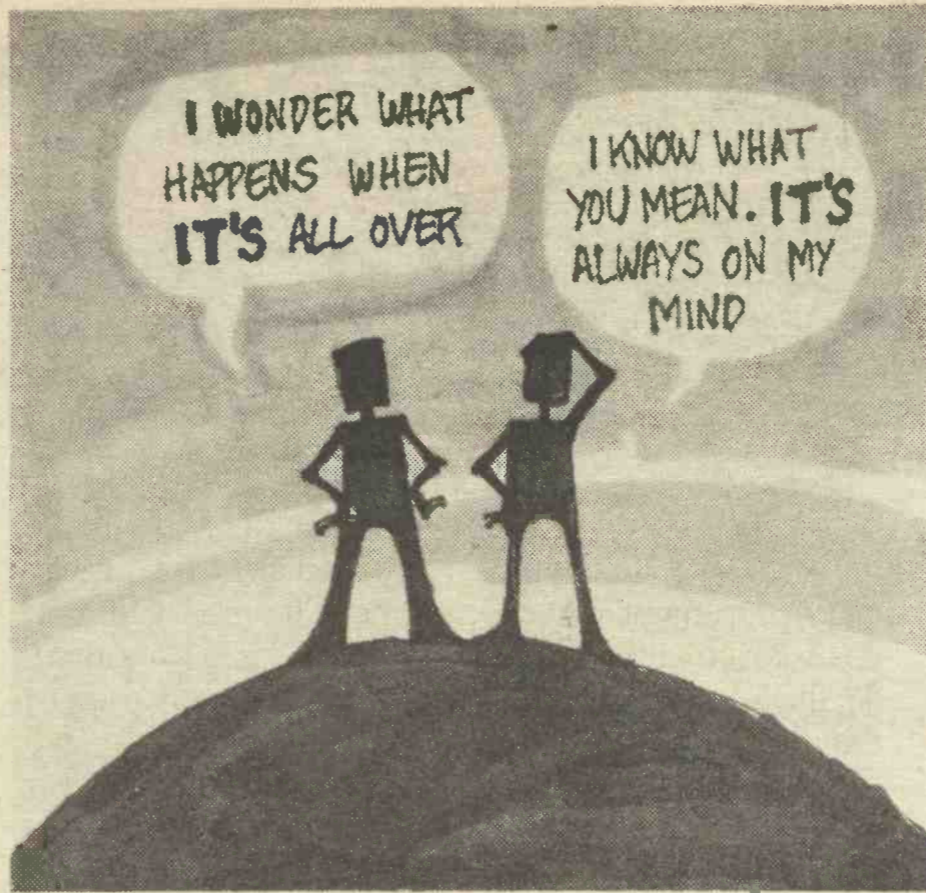
Journalists are supposed to be constantly in search of the truth. Sometimes it is difficult to tell what the truth is...and even more difficult to determine who's telling the truth.

When we encounter a situation in which the parties involved make statements which are directly conflicting with each other we must, of course, present both sides. But our responsibility doesn't end there, however. We must also do our own independent research to find out what the truth really is.

This quest for "truth" becomes difficult when it involves situations which are inherently conflicting, such as negotiations between government and Native groups. In these cases, each side takes a position based upon its mandate and objectives, and thus their perspectives and perceptions are necessarily influenced.

While all of those considerations must be taken into account to ensure fair and balanced reporting, we must also remember our own mandate—that we are a pro-Native newspaper serving the Native community.

In the final analysis, you, the reader, must decide how successful our search for truth is.



## Yukon group protest NEDP to PM

Dear Mr. Prime Minister:

**RE: Yukon Indian Development Corporation 'Application' to the Native Economic Development Fund**

On June 11, 1985 we wrote to you concerning the undue delay in having a decision rendered by the Minister of Small Business, Mr. Andre Bissonnette, on our application to the Native Economic Development Program (N.E.D.P.). On August 28, 1985 you responded by stating that we would receive an answer in the near future. On January 22, 1986 a letter to you reiterating our position of June 1985, was 'hand delivered' to Mr. Bernard Roy, your Principal Secretary and Chief of Staff. To date, we have not received a reply to this letter nor do we yet have a decision from Mr. Bissonnette on our application.

So that you will understand our frustration at not receiving a decision on this most important matter for Yukon Indian people, we will review all of the circumstances of our application. It was originally submitted back in August of 1984. In September of 1985, the Native Advisory Board to the Minister gave him a positive recommendation. In March of 1985, the Minister created a committee of Ministers to further advise him on applications over one (1) million dollars. Members of the Committee are Mr. Crombie, Mr. Merithew and Mr. McKnight. This Committee met for the first time in June of 1985 and advised the Minister to proceed with two (2) components of our application, pending the receipt of updated information. An independent, Toronto based consultant completed this task by August of 1985. Since this time, the Minister has seen fit to have the application reviewed again by the Native Advisory Board and the Committee of Ministers, this time including The Honourable Flora MacDonald. Again both sets of advisors provided strong positive recommendations.

To this day Mr. Bissonnette continues to tell us that the application is under review. Mr. Prime Minister, we ask ourselves...why this delay? In our minds there can only be one possible answer—politics! The first political hurdle that had to be overcome was the Nielsen Task Force Review of the N.E.D.P. As you are aware, on the surface at least, the N.E.D.P. was not affected by the Review. Another political 'hurdle' was the first Advisory Board. It had been appointed by the previous government and the tenure of a number of its initial members was over. Several new Advisory Board members were appointed in December of 1985. That Board reviewed

our application and left it intact. The third and final political hurdle was the support of our M.P., The Honourable Erik Nielsen. We are not naive enough to think that even with the support of four cabinet ministers, five if you include Mr. Bissonnette, that it would be approved without Mr. Nielsen's support. In his letter to us of October 23, 1984, Mr. Nielsen stated, "The concept outlined by the Yukon Indian Development Corporation is excellent...a necessary vehicle for the investment and management of funds which will be accruing to Yukon Native people as a result of the settlement of Native claims". Later, in the same letter he states, "I would urge you as I am sure you do, to regard the concept of a Yukon Indian Development Corporation as a vital need for the future for Native people in Yukon". Mr. Prime Minister, what more does Mr. Nielsen have to say to indicate his support.

Throughout this process, which has taken over eighteen (18) months, the application has never received a single 'negative' comment. As a matter of fact Mr. Prime Minister, it has been variously described as a 'model', 'excellent', and 'well conceived'! However, even though it has passed each analysis with flying colours and hurdled every possible political obstacle, no decision has been rendered!

Mr. Prime Minister we have not been idle these past eighteen months. We have met with Mr. Nielsen no less than three (3) times, Mr. Sinclair Stevens once (1), Mr. Crombie once (1), and their advisors many, many times. We have sought and received the support of all of the political parties in the Yukon, as well as many of the Yukon's leading business people and the Whitehorse Chamber of Commerce.

Surely, eighteen (18) months is long enough to analyze, evaluate and take a decision on any manner of application for any type of Federal Program. Regardless of what you might be told, the application is not complex in any way, shape or form. On the contrary Sir, it is straightforward!

Mr. Bissonnette has promised us a decision repeatedly. Unfortunately, we can no longer regard him as a credible member of your Government. Mr. Prime Minister we are appealing to you for approval of our application as a logical, and long overdue conclusion to the lengthy process we have described.

Yours sincerely,

Judy Gingell  
President

Yukon Indian Development Corporation Ltd.

## Letters

### Suicides prompt many questions, few answers

**Memo to the voters:**

The funeral of a teenage suicide, today.

Three attempted suicides in Slave Lake hospital today. My neighbors. Lovely kids. Nothing to do. Bored. Feeling it's hopeless.

Why has it been so hard to stop bureaucratic destruction of northern communities in Alberta, in Canada?

Today many memories of good times with the kids. Many evenings sparkled from their visits. Last night, for awhile, 21 of them crowded into my home 12'x18'. The large part of the house unheated, idle. Altogether 26 came to visit during the evening. Nothing to do. bored. The rink with lights at the end of the road was in darkness.

Why has it been so important for the bureaucracy and its little gang to keep a qualified director of municipal recreation and long experience with youth programs, unemployed in Wabasca for 15 years?

Why was it important a few years ago to cancel transportation when 75 kids showed up at the

beach to swim with Clifford Freeman and his wife?

Why was it important when nearly 100 young and old paid a membership fee to start community and recreation services under a provincial charter, to have a government man come in and overlook the group to name a recreation board which would get the government grants? The Board vanished. Where was the program?

Why was the next recreation board named by a new administrator with no one present from the community at the Improvement District Council, six weeks before the first election of an Advisory Council? Why did that Board vanish within the year?

Is it any wonder the kids feel it's hopeless? Why do we hear so much about the need for local participation and private enterprise? Why not support it?

Floyd Griesbach,  
elected member,  
Improvement District  
17(E) North  
Advisory Council  
Wabasca-Desmarais

# Hidden meaning seen in government ads

Dear Editor:

The February 28, 1986 edition of AMMSA contains deceptive provincial government propaganda dressed up to look like a combination news article, editorial comment and public information notice. In fact it is none of these things, but is rather a paid political advertisement by the Alberta provincial government, which has been cleverly designed so as to hide its real nature and purpose. AMMSA needs to make clear to its readers exactly what's involved, so that the readers of AMMSA will not be deceived and misled.

This provincial government propaganda appeared on page 4 of the February 28 edition and is entitled "Settling Indian Land Claims". Its supposed purpose is to straighten out "confusion," which, the ad says, exists "in the media and elsewhere, about what Indian land claims are and how they are resolved." In fact, the true purpose of the provincial government ad is to define Indian land claims as the provincial government would like them to be, rather than as they really are, and to present an unacceptable provincial government proposal for settling land claims as though it were uncontested fact, which it clearly is not.

The provincial government says that the only "legal obligations" which the provincial government has "to Indians and Indian lands" is under Section 10 of the Land Transfer Act. This is not true, and provincial government officials know that it's not true.

The Land Transfer Act is the act under which the provincial government received the land from the federal government in the first place. Section 10 of that act provides that the province has to transfer back to the federal government land which the federal government needs "...to fulfill its obligations under the treaties..." Therefore, the ad says the Provincial Government's only obligation "to Indians and their lands" is to transfer back land where, the ad says, "outstanding treaty (land) entitlement claims are concerned". However, in typical provincial government fashion, the ad conveniently fails to mention Section 1 of that same Land Transfer Act which basically defines what's being transferred, and which states, clearly that the "...lands, mines, minerals ...and royalties therefrom...shall...belong to the province, subject to any trusts existing in respect thereof, and to any interest other than that of the Crown in the same..." (emphasis added).

In other words, the authors of the Land Transfer Act knew very well that the federal government could not transfer interests in the land which the federal government did not properly hold, and they therefore made this land transfer subject to any such interests. Unextinguished Aboriginal land title is clearly such an interest. Officials of both levels of government may have thought at the time of the transfer that the federal government had properly dealt with existing Indian title to the lands being transferred, but, in the case of the Lubicon Lake people at least, they were simply wrong. We were never involved in the treaty making process, and we never signed treaty, and we never gave up our Aboriginal land rights to our traditional lands.

The federal government therefore transferred land title which it did not properly hold, and the provincial government, who received that title from the federal government, is today asserting provincial government jurisdiction over lands which don't properly belong to the provincial government. Both levels of government know this to be the case. But instead of sitting down with us and negotiating an equitable settlement of our legitimate land right, as their own laws and historical precedent prescribe, provincial government officials are rather trying to undermine and subvert our legitimate land rights, by a variety of well-documented techniques including the deliberate destruction of our traditional economy and way of life, and including also a major new provincial government propaganda campaign, of which this paid political advertisement is only one part, the purpose of which is clearly to try and convince people that things are significantly different than they really are.

The provincial government ad states, as though it were uncontested fact, rather than mere political posturing, that "Aboriginal claims only apply in areas where treaties were not signed". This is not true. Although both levels of government would prefer that there were no Aboriginal claims in areas supposedly covered by treaty, the fact is, in Northern Alberta at least, there are Aboriginal people, including the Lubicon Lake people, who live in an area supposedly covered by treaty, but who never signed treaty and whose Aboriginal land rights have therefore never been extinguished.

The provincial government ad says that "the federal government's...office of Native Claims works on settling Indian land claims." This statement is a good, solid, concrete illustration of how credible a source of information the Alberta provincial government is when it comes to Indian land claims. In fact the federal government's Office of Native Claims no longer exists. It was abolished last year.

## Opinion

The provincial government ad says that the federal government decides whether or not to "confirm" an Indian land claim, after which, the ad says, the provincial government decides whether "there is sufficient basis for an entitlement based on the facts presented. If", the ad continues, "(the Alberta government) agrees that there is sufficient basis for an entitlement...(it)...advises the federal government of its intention to enter into negotiations." This may be the way the Alberta provincial government would like things to be, but it is not a true nor an accurate description of the way things really are. In fact, Indians and Indian lands are an exclusive federal government responsibility under the Canadian Constitution, and Alberta's only proper role in the

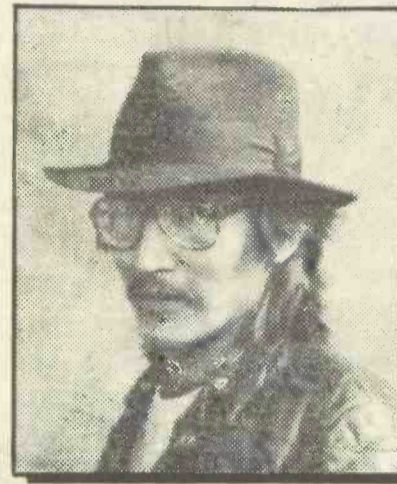
process is to transfer back any land which the federal government needs to meet that responsibility. The Alberta provincial government has made very clear that they don't like this arrangement, and, having no more respect for the law of the land than they do for the truth, they have been, starting in the mid-1970s, doing everything imaginable to try and block efforts by the federal government to meet the federal government's constitutionally-mandated responsibility to Indian people.

We have, of course, long ago learned to expect no better from the Alberta provincial government, which seems intent on not only denying Aboriginal people our rights, but on destroying us as a people in the process. However, in the future, I would hope that AMMSA would be a little more careful, a little more critical, about the truthfulness and accuracy of paid political advertisements which it agrees to print.

Sincerely,  
Chief, Bernard Ominayak  
Lubicon Lake Band

From One  
Raven's Eye

wagamese....



## THE GAMBLER

its fly-bitten ear. Aha. This one is just ready to run, I thought, trotting off to make my bet. Well that wink and that twitch cost me ten bucks. That candidate for the dogmeat and glue make place took off like a shot halfway around the track then decided it was a nice day for a walk.

Another thing I do is bet on any horse that has a Native sounding name. Gee I don't know how many years of treaty money I've lost on horses with names like Larry Flying Arrow, Bannock To Go and Macaroni by Morning.

Next on the research list is bingo, which my wife refuses to go to. Luckily, my cousin showed up for a visit so we went instead. That first time we didn't even come close. On our way home we were just complaining to each other. You notice how only the white people were winning everything, I pointed out. My cousin figured we should use gold mine cards next time. You win on those and double your money, she said. Sure enough, the next night we came closer alright. The person sitting across the table from us bingoed twice, that's how close we came.

The final score at the end of that gambling foray was, caller 2, Ojibways zero.

At the casino, which I don't know much about, I lost twenty dollars in less than five minutes. If I had stayed three hours like I had intended, that would have cost me 720 dollars. That's all I needed to know about casinos. Those places are for more serious and poker faces than mine, that's for sure.

There are two other things about gambling that confuse me which maybe you can help me with. This first one concerns winning, which I don't have too much experience at. The question is, why, when a person wins, do they have to pretend they aren't all excited about it? Everybody gets a more you-can't-tell-what-I'm-thinking-or-feeling look in their face even as they stash the cash in their pocket. Is that a rule or what? If she smiles or yells, grab it all back?

The other thing is who out there ever loses besides me. All I ever hear is boy-did-I-clean-up stories. Maybe the enjoyment of the gambling process clouds the reality of the situation. Or maybe talking about losing keeps me l-o-s-i-n-g.

What I do know is that there are no bigtime bingo hustlers and very few full time horse players out there. The only professional gambler I've ever met made his living by being large and deadly at cards. Also, how many bingo halls or racetracks ever broke.

One time this friend of mine had a wife who got a job frying hamburgers at the racetrack. My friend had never been to the track before in his life. Well he started coming around to pick up his wife after work and to kill time began making a few bets. Well by the end of that summer he was being evicted, his kids were going hungry and his marriage was in trouble, too. The gambling bug bit into him good and hard. He eventually beat it, but he told me that all the fun goes out of betting when rent and groceries are riding on the outcome.

Well, that's it for now, I have to get busy and write another column to help pay off this weeks operating expenses. Say, how much do you want to bet I get another one done and in on time, too? I'll even give you five to one odds. If I lose, you can have this typewriter. So what if its rented. I know this guy named Mike who'll buy almost anything...

# Monias quits after 22 years as chief

## From Page 1

Monias has never been known to take his position as chief lightly or foolishly. When first elected as chief, there was nothing on the reserve. The band members credit the determination of Monias with the new homes, the work projects and up-grading programs, the new school, the building of the marina, park and store as well as a new fire truck (to mention a few

improvements) on the reserve.

Newly elected chief Peter Francis says he intends to walk in the footsteps of Monias, regarding him as a great leader.

"It was a great pleasure working with Monias, and I will rely on him for help and direction in my new role," Francis said. There will be changes with a new chief and council, but Francis says he would like the people to work together.

"The jobs available on

the reserve will be given to band members," he said. Receiving a great applause from the band members, "the band members must work for the band," he added.

One of the priorities in his new position, Francis says is pressing for road improvement from Lac La Biche (40 miles south). "The road is terrible, and the wear and tear on a vehicle using that road is very expensive." Residents of Heart Lake don't have any

other choice for travel, as this is the only road into Heart Lake.

Simon Sparklingeyes, band manager, says, "it was a pleasure to work with Monias, not only as a boss, but as a colleague (when he was chief at Goodfish Lake). His departure as chief saddens the heart of the community. Eugene is a strong leader," he said.

The principal of the school since band took over its operation, three years ago, says the school

was made possible through the efforts of hard work of Monias. "We couldn't of done it without your help," he told Monias.

"You have always been available, and your support as a leader is and will always be appreciated. We will continue to count on your support," he said in extending his good wishes from the school.

Jim Dennis, representative for the district manager of Indian Affairs for the St. Paul region, said in his 18

years with the department, he has known Eugene Monias and has found him to be an excellent chief, and his accomplishments as chief are well known to the district.

Well wishers were in abundance, but none could match the pleasure shown by Monias' wife, Rose, when she thanked the band members for returning her husband.

"With our 12 children, I need my husband's help," she said.

## 'Great pain, great joy' in being chief

### By Jeanne Lepine

**HEART LAKE RESERVE** - The former chief of this reserve, Eugene Monias has suffered pain and has deep concerns for the well-being of his people.

"I have been chief of Heart Lake Reserve for 22 years. These were 22 long years of great pain and great joy for me, both as chief and as a person. So many things have happened during this time. But, what remains is that today we have some things to be thankful for and to be proud of.

"As chief, I have never taken my position lightly nor have I ever used the position for my own pride. The position was a very heavy and tough responsibility, with people looking to you and depending on you. My time was never my own—it was always for my people.

"I can only tell you the position of leadership is not and never will be an easy

one. As chief or leader, you must set an example for the people. This position is a thankless job where you often have to stand alone to get things done—to do things that your own people might not like or support, such as financial control and responsibility for band funds.

"I have worked hard over those 22 years, because problems never have easy answers. Being chief has taken a lot out of me as a person—from my body, my mind and my spirit.

"Being a leader with a family has its problems. It was really tough on my family, but my family never complained. Having a strong, understanding family helped me as your chief. Many times I would have liked to quit and just lead my own life with my family, but they kept me going.

"Believe me, it was hard—so tough I cannot tell what it is like, to work day and night, always having to be there for the band, to be

away from your wife and children, to make a decision alone which your people might not like, to try and negotiate with highly educated and skilled government people for anything that might help the band, to make life a little more worthwhile and easier.

"Each and every one of the band members always had my first concern. I have shared the joy of birth with band members, and shared the joy when something good happened. I have watched their children grow and mature and succeed. For this I am happy.

"I have also shared the sorrows, sufferings and pains of band members in losing a loved one to sickness and death. I have also lost a wife, a mother, a father and my oldest son, Willie, in the past few years.

"I have always been available when my people needed love, help, jobs, medical attention, money or just a friend. As chief I have always given my heart, my home, my cares, and my whole attention. During my sorrow and pain of losing my own family whom I loved so much I couldn't bear the pain of loss, I never let my people down. I never forgot my duties and responsibilities as their chief.

"As chief, I was asked to get more and better homes, to get a school for our young people to be close to home, to get power (electricity), waterwells, school bus, water truck, fire truck, to back individuals at a store or get a loan at the banks. Many times they came to me with personal problems. I gave of myself, not looking for payment or thanks, because I loved and cared for all my people.

"Many nights I could not sleep because I would worry about how to get monies and resources to help the people. Many nights I would lie awake, worrying about money for salaries, propane, power, gas and telephones while they were sick.

"I was always tired and discouraged. Being a chief has been a very tiring and lonely, thankless position.

But helping the band and the people succeed kept me going.

"A chief should have a heart and love his people. At death he should be there until the end, even if it means putting on overalls and digging the grave. As chief, you are on 24-hour call. In a small community we have to do this. Because one is a chief, doesn't make him a big man.

"Spending the band's money through senseless travelling and carelessness will get no one anywhere. By staying on the reserve, a chief is able to help his people better. A chief usually has to put his family aside when working for the band. I had to put my family aside—I don't even know my children's ages, yet I know the ages of all the band members.

"Too many times I hear a chief took money from the band, from his own people, to satisfy his own greed. I don't like to hear these things. A chief should be responsible, because by law we have to be responsible and accountable for the monies and resources of the band.

"When I needed the band's support to get or do something for the band I often stood alone. When decisions had to be made for the good of the band I got fighting and quitters. When we needed to get the job done so few would help; the rest would stand aside and do nothing.

"It has taken me most of my working life, with long hours and sacrifices to get the things I have today—my home, my equipment, my family and good financial credit rating. I see myself as an honest, reliable, and a hard working person is priceless.

"In retiring, I am not leaving here. I will remain here, and continue helping my people, but not as a chief. I am going to spend more time with my loving family, that supported me and never complained in having to do minor repairs in the house because I was helping a band member. My wife Rose never complained in my not making it

home on time for meals, she never complained in having to stay up all night with a sick child or the extra work load she had with my not being there to help her.

"I owe her my time, and she deserves to have my full attention. My children deserve to get to know their father first hand.

"The life of a chief is not an easy one, but the feeling of peace within your self at having helped your people with their best interests at heart, is undecipherable. The respect I have attained in being chief and leader is very visible in the band members.

"These feelings make it worthwhile, in spite of all the sorrow and hardship, the long lonely hours. I will continue to work with my people. My door is always open, and there's always a pot of coffee on," he said in closing.

The band members who were approached shared the same feelings as past chief Monias. They acknow-

ledged the fact that Monias not only acted as chief, but as a loved one, a councillor, a friend, and a great supporter of education for children.

The children at school look at Monias as a leader and a friend. The students excitedly spoke of the latest trip that Monias took the students on, to Lac La Biche when he treated them to lunch. There were numerous recollections of trips to parks and picnics the students shared with the past chief.

One band member remembered Eugene Monias putting on his overalls and digging a grave a few hours prior to the funeral because no one dug the grave. Stories, of him bringing food to someone less fortunate, of his getting up in the middle of the night to drive someone to the hospital, of driving to pick up an Elder or take an Elder for medical attention are just a few of the incidents the band members shared.

*"Being a leader with a family has its problems. It was really tough on my family, but my family never complained. Having a strong, understanding family helped me as your chief. Many times I would have liked to quit and just lead my own life with my family, but they kept me going."*

*"I can only tell you the position of leadership is not and never will be an easy one. As chief or leader, you must set an example for the people. This position is a thankless job where you often have to stand alone to get things done—to do things that your own people might not like or support, such as financial control and responsibility for band funds."*





Dropping In

Rocky Woodward

Hi! Well I really went and did it this time.

This issue will be lacking a lot of pictures all because of me. At the beginning of the week I went into the darkroom and mixed up some chemicals for processing film. I mixed the developer quite well and when it came time to fix up a batch of fixer, I just went ahead and mixed some more developer in the container.

Needless to say, when Mark was developing the negatives (eight rolls) he developed them twice! Overly exposed or what!

Now the staff reporters and freelancers are crying for my dismissal.

Bert said not to feel too bad. This happened to him 10 years ago!

So because of a lack of pictures for stories in this issue I take full responsibility and have resigned (because of pressure, understandably) as darkroom technician.

**NATIVE NASHVILLE NORTH:** Will continue to do 10 more shows with CBC for a series of 13, to be aired this fall.

If you have talented individuals, dance groups, musicians and singers, all are welcome! Native Nashville North is not just looking for recording artists and people who are known. We are looking for talented people from the grassroots level, talented people who can offer something and be role models for Native people and society as a whole.

My motto as producer of the show is, "if I can do it, so can you!"

How you can try out is by sending me a tape of yourself singing or playing a musical instrument, by phoning me at 455-2700, and telling me exactly what it is that you do, or just drop into our WINDSPEAKER office or write me at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6.

**ELIZABETH:** On April 30, Northern Cable Television will be in the Metis Settlement of Elizabeth and, according to Lydia Cardinal, the Elizabeth Junior Travellers Square Dance Group, will possibly be videotaped for the public to enjoy.

I hope all goes well for this group. I had the opportunity to watch them perform at the Batoche celebrations last year and they were great.

We have so many talented dance groups in Alberta, I would really not want to be a judge at any of their competitions. Junior Travellers on Native Nashville North? I would hope they would honor us with their very talented entertainment in dancing.

**CALIFORNIA:** That's right! I got a call from Mike Roberts from Los Angeles and he says that the Native Canadian national newspaper is alive and doing well and, "although we fell short on getting out our four issues during a time limit of 12 months, we did it," said Roberts while commenting they were only a few months over their expected time frame.

Roberts said he wants to see the paper make it and run by all Native people in the future, possibly Canadians.

"The majority of the board is all Canadians and I would eventually like to see the staff all Native. It means a lot to me to see this paper work properly and I know it can be built into a real good Native press," added Roberts.

The Native Canadian is based out of Vancouver for Canadian distribution.

**GIFT LAKE:** Congratulations to the four people who spent most of the winter in the Philippines. The four individuals from Gift Lake were on a Christian Mission and I understand that although every thing went well with them while on their visit, they are glad to be back.

Congratulations again to Karen and Donna Anderson and Lillian and Stan Till.

A reception is planned for their homecoming.

**COLD LAKE:** A huge gettogether is planned when the Cold Lake First Nations host their Treaty Celebrations on July 18-19-20. Everyone is welcome, so for those of you who are thinking of travelling to Vancouver fro Expo '86, if things get a little hectic and crowded, remember, great goings on are happening such as at Cold Lake, right here back home.

Fireworks displays, cultural events, round dancing, powwow's and a good time getting together are planned.

Laura Vinson and Red Wyng, North Battleford's Guardipee's Band and the Whispering River Band will be on hand for live entertainment and dancing.

Remember the dates and that everyone is welcome.

**ST. PAUL:** Congratulations to the newly-formed Metis Local 1905 and their president, Lewis Laboucan. The Local has a membership of roughly 45 people and is growing.

**EDMONTON:** A meeting scheduled for April 15 at OUR PLACE on 98 Street and 105 Avenue will have speakers from the Human Rights Commission and Elders who will also discuss how inmates inside and recently released from various institutions can be helped both morally, spiritually and economically.

For anyone interested, the meeting will begin at 7:30 p.m.

I hope to be there and Smoke, thanks for the invitation.

June 3, is the big day. I can see Laurent Roy on that day, banging on my office door, "Get out here Rocky. Stand up and be counted!"

On June 3, a census for Statistic's Canada will be

taken on Native People, and the one thing I like about it is that they picked a Native person to handle the situation.

No, I didn't just say that because he is my friend.

Guess who's back in town? Mary Ellen and Arnie are "Fun Country," and they just finished a tour of the Northwest Territories. Remember Arnie? He's the guy that plays a toilet plunger made into a fiddle.

Arnie told me once when he and his wife were playing a gig, a non-Native came up to the stage and bought one of his cassette tapes that Fun Country has for sale.

Once the man had bought the tape Arnie says over the loudspeaker, "Well, I sucked in another non-Native!" Get it! Sucked in? Toilet Plunger?

**AMMSA:** Like our new name? WINDSPEAKER. I wanted them to name it the "Salt Creek Moose Caller Gazette!" I wasn't even considered.

**FORT McMURRAY:** What's this I hear about the mayors of McMurray and of La Loche lobbying government for a road to be built between the town and the city?

I understand their main reason would be to attract more tourism for camping, fishing and other outdoor enterprises.

So much for the moose. Maybe we should send them a letter to: Please move further north, road needed. Or they could always go to Salt Creek?

**HOBBEWA:** A SOBER DANCE sponsored by the Hobbema Addictions Service will take place on April 18 at the Panee Agriplex, and Flora Cardinal invites people from Edmonton to participate.

Native Nashville North's Whispering River Band will supply the entertainment. The price for entry is a mere \$5, and great country dancing will begin at 10 p.m.

See you all there. Have a happy weekend everyone.

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## Framing gives Native artist income and social activity



**FRAMER RICK RICHARDSON**  
...transforming pictures into art

**By Oohosis**

Working off of his basement table, Rick Richardson is one of the few people of Native ancestry who is diligently trying to make a living framing pictures.

Originals, prints and even some photographs have been transformed from mere "pictures," to works of art to be cherished by his clients for many years to come.

Artists come to his door at all times of the day, and over coffee they chat about frames, wood, mattes and prices. His rates are cheaper than you could find at some of the more established framing shops around the city and the quality is often superior.

Rick takes pride in the work that he does and, like

the artists that come to him, he is quick to point out any faults in the pictures that adorn his walls. But then, like the artists that come to him, only he can see the mistakes that he has imagined he made.

"I like working with wood," says Richardson. "It gives a nice feel to the hand and when properly matched with the right type of mat, a good frame can make a picture come alive."

Graphic Enhancement Custom Framing is a small business that is still in the growing stages. Paying customers, as with any other type of business, are what keeps him going. Richardson will frame any type of picture according to the wishes of his clients, and people like Kathy Shirt, Morris Cardinal, Henry

Nanooch, Sam Ash and others have been more than satisfied with his results.

He recently completed an order of several photographs and original pen and ink drawings. Says Richardson, "the pictures that come to me are treated with the best care that anyone could expect. I like to frame Native art because at least that way I will be contributing something to the continuity of the artist. But times are slow right now and I welcome any artist to come over at any time to talk about their work."

Rick can be reached at 426-2798, and after looking at some of his work one would be hard put to find another framer with the same insight that he has.



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# Club offers boozeless good times

By Oohosis

I entered the dimly lit interior of George and Jana's Deli and Dance to the tunes of Dire Straits, "Walk of Life".

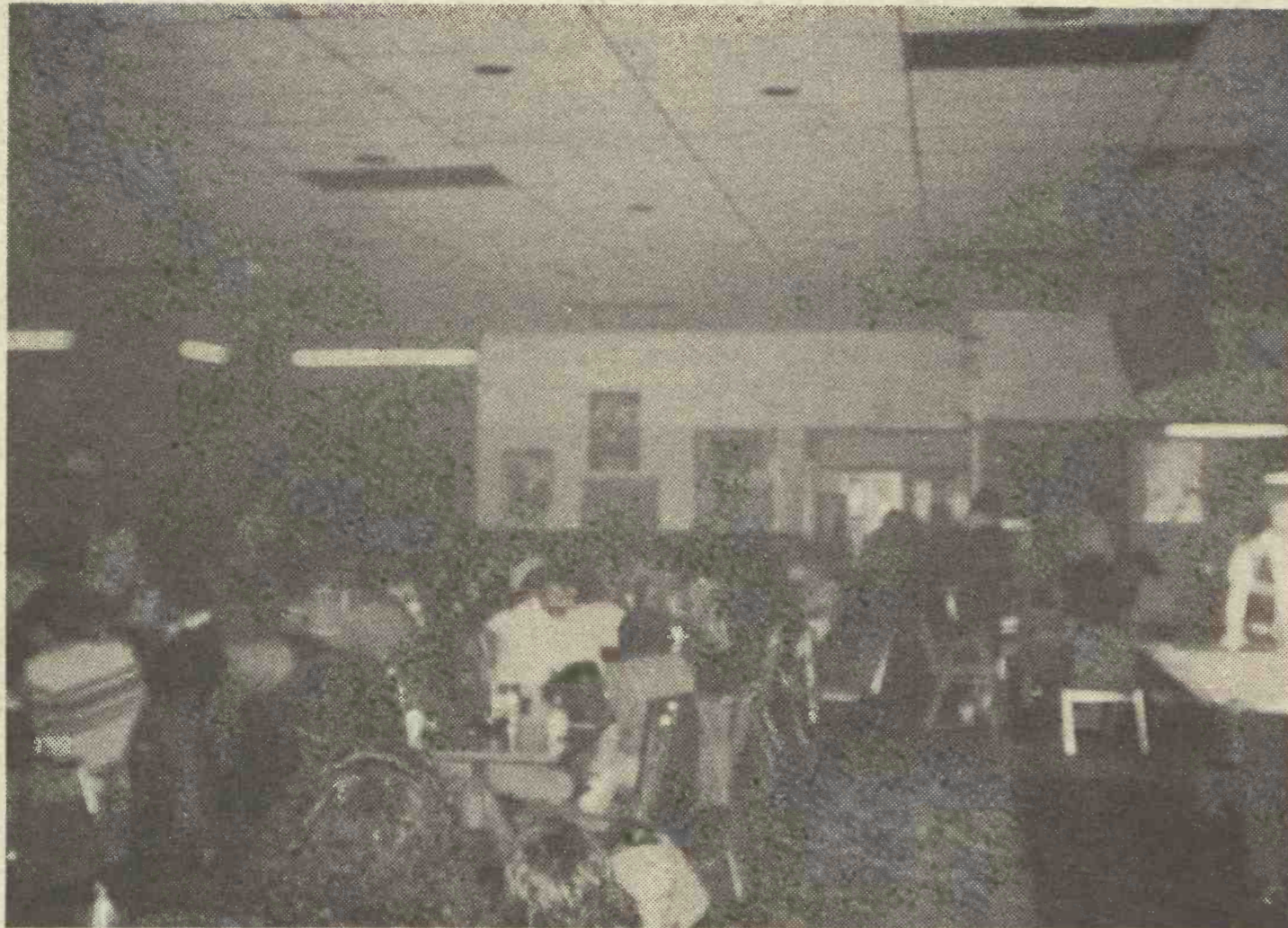
The music was a special request for Mavis, a pretty young lady who was celebrating her eighteenth birthday with a cake, compliments of the house. George and Jana often play host to parties for receptions, anniversaries and birthdays. On special occasions they will give away flowers, as well as nightly prizes in the form of caps, albums, tee-shirts, cups, pens or lighters.

"All of our music is 100% request," says the perspicacious Mr. Landry. "We go around early in the evening and ask our customers what they want to hear."

Since George and Jana (pronounced Yana) first opened their non-alcoholic deli and dance club on the corner of 153 St. and Stony Plain Road three and one-half years ago, they have amassed a collection of over 6,000 albums.

Admission is \$5.00 per head and has a capacity of 180. Eighteen to 60-year-olds can dance, drink coffee or pop, play a game of pool or just have good clean fun until the wee hours of the morning.

"We're open Wednesdays through Sundays until 2:00 a.m., on Fridays and Saturdays until 3:30 a.m.," says the former Alano Club manager. "Sometimes we've even extended closing hours," says George.



ANOTHER BUSY NIGHT AT GEORGE AND JANA'S  
...George Landry (right) takes a break

"Like last New Years Eve. We stayed open till 5 o'clock in the morning on New Year's Day."

"George and Jana's is a place where people can socialize without the use of alcohol," stresses George. "We're proud of the fact that we can keep it out of here."

Situated as they are (just a block away from the Klondiker Hotel), it's only rare that they get a bad

apple. If they do catch someone drinking or smoking dope, then they're barred for life.

A large percentage of the people who frequent the club are Native. With the trend towards sobriety that many of the Native people are looking towards, then one would hope that the idea of a non-alcoholic club such as George and Jana's will encourage the establishment of more facilities

such as this.

Young people need a place to go, and if they can enjoy a night on the town in the company of their peers and elders without the use of alcohol, then maybe a place like George and Jana's Deli and Dance is what has been lacking.

George and Jana, keep it up. Yours is a badly needed service, and one that has done and will (undoubtedly) continue to do well.



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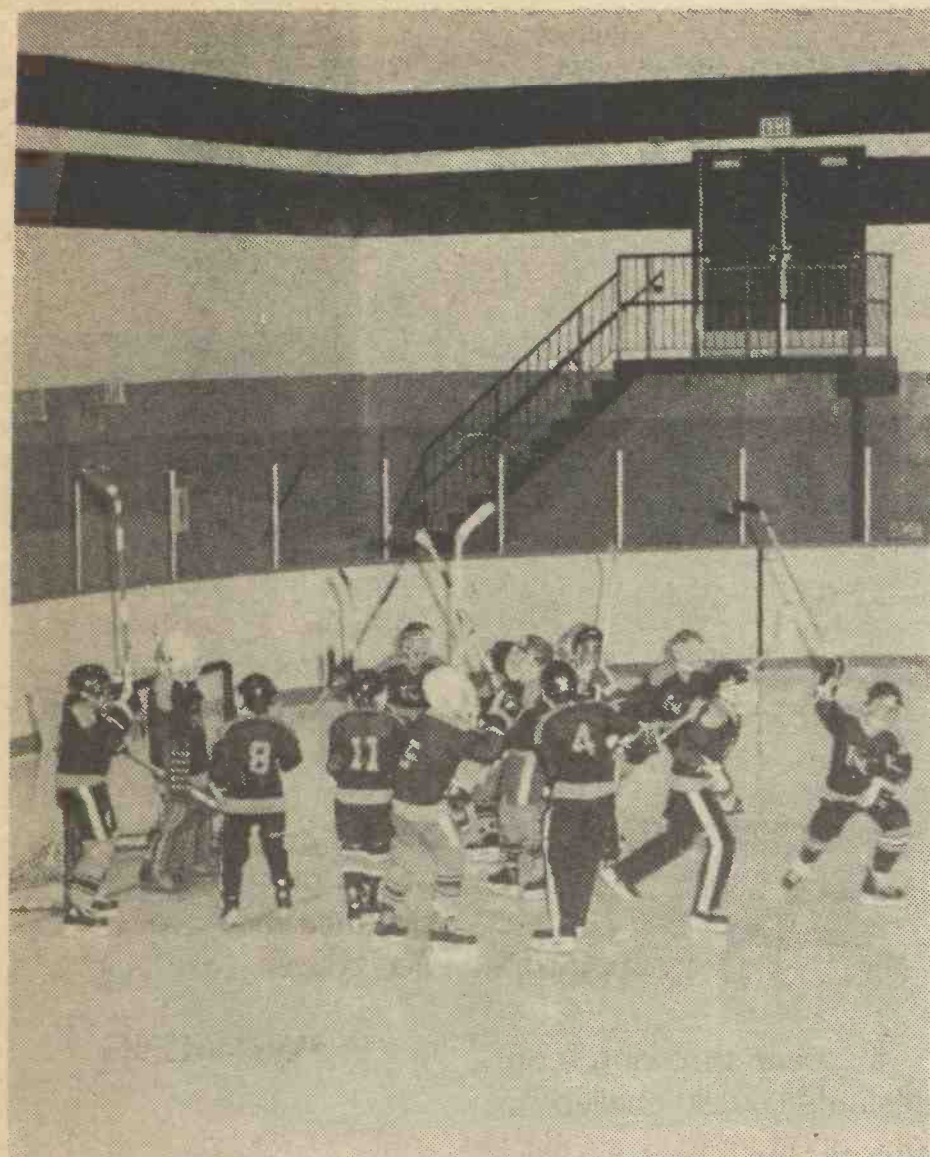
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## Friendship highlights Calgary tournament for young players

By Rocky Woodward

One of the most successful hockey tournaments in Alberta was the fifth annual Crowchild Hockey Tournament held over the Easter weekend in Calgary.

The Crowchild tournament saw young hockey players come from as far away as Brandon, Manitoba; Yorkton and Regina, Saskatchewan; and Sherwood Park, Spruce Grove, St. Albert, Fort Saskatchewan, Fort McMurray, and Edmonton, to play against hometown favourite's such as the Crowchild Blackhawks.

Hockey is a game for everyone, and it was a pleasure to watch these teams entered in the Atom and Pee Wee Double B vie for the Crowchild tournament flag and trophies.

The one thing that caught this reporter's eye, who was down there just for the sport of it, was a chance just to see Native boys and non-Native boys simply working together as a team and just for the sport.

This weekend made me

feel undoubtedly secure. And why?

Too many times the stress of inter-cultural programs such as cultural exchange programs has the hint of unnecessary pressures loaded on the individual in regards to their ethnic background.

The Crowchild tournament lacked all of that. Inside the Crowchild Arena in northwest Calgary, parents and children alike mingled together, laughed and hoped for their favourite team, together, and went home after the four days of hockey only thinking about the fun they had.

I learned a lot from that tournament watching one Native boy with his long black hair sticking out from his helmet, yelling for joy, while his team mates, all non-Natives, clamored all over him for scoring the winning goal.

Who cared? The Crowchild tournament took me away for awhile, away from the everyday pressures of work, and gave me the enjoyment of just getting together with people just being people.



### Sports Roundup

By Ivan Morin

Hi there! Check this weather out, eh. I saw a few kids in the park on Sunday playing catch; and I walked by a school on my way to work the other day and the kids there were tossing a football around.

Now if that isn't an indication of summer on the way... My friend Wagamese asked me the other day if I'd like to go knock a ball around. Knowing Wagamese as I do, I thought to myself: "I didn't know Wagamese golfed." And you know what, he doesn't. He wanted me to go over to his place and play ball hockey, as he says, "to catch the last feeling of winter."

On all this valuable information I'd say that "Ole Man Winter" is about to lay himself down for a rest.

I've also got the scoop on what the various program directors I spoke to felt about their winter programs. All in all, things look pretty good for most of them, and they're all ready for their summer programs to start.

Anyway, here are some of the reports from the directors, and of course one or two newsworthy items I picked up along the way. As I didn't get a chance to talk to all the program directors who have contributed to my column over the months, I'll do another report next week. So on with the report.

**ENOCH** — Peter Skarabek says he's really happy about the way things went over the winter. He's particularly happy about the way his minor hockey program went. The two bantam hockey teams fared well. One of the teams made it to their league finals and also won the Native provincial title, while the other bantam team won their league final.

Their PeeWees did just as well as they went to the Native Provincial Finals and came in second. The wee little guys, the Mites, also made their way to the Native Provincial Finals and finished off a good season by winning at the tournament.

Enoch's senior hockey team, the Tomahawks, also had a pretty good season as they showed good finishes at two tournaments at the Paul Band arena, and their own tournament. They placed second at both tournaments. The Tomahawks also had a third place finish at a tournament at Hobbema.

Peter also said that they got their ringette play off the ground, and he says he's pretty happy with the first year.

**BONNYVILLE** — Hi there, Rita. Rita and I had a really long discussion about all sorts of things. One of the really interesting things that we talked about was the fact that the Bonnyville Friendship Centre is run by an all-women crew, and they're doing a fine job, thank you. As far as I know it's the only friendship centre that has an all-women staff. Dorothy Scannie started off the winter program and Rita Dirksen

finished off the program after Dorothy moved on up to become the referral worker for the centre.

O.K., enough chatter and on with the sporting part of our conversation. Rita says that the Tae Kwon Do class is still going strong every Monday, Wednesday and Friday. She says that their instructor, Jim Pilipchuk, is on his way to Korea for more training so that he can better train his students. Rita also reports that their boxing program is finished for another year. She says they had a core group of seven to 12 boxers in the gym throughout the winter, but there were many more at times. Their boxing program was going so well that when they had their boxing card in Bonnyville they had more boxers than they could handle. The boxers, between the ages of nine and 20, travelled to a number of cards in a number of Alberta centres.

Rita also tells me that the Little League softball league will start this month. They've rented a diamond and the games will be on Mondays and Wednesdays. This is for boys between the ages of 12 and 14.

**SLAVE LAKE** — Alex Courtoreille, the guy that always sounds so cheery when we talk, says he is really pleased with the way his winter programs came off this year. He says his hockey tournaments went okay as did the Slave Lake Annual Curling Bonspiel.

Alex also tells me that he's happy with the way his boxing program went this year. The boxing program comes to a close on April 12 with a boxing card in Slave Lake. Ken Lakusta will be there to hand out trophies and generally make the kids feel good. Some of the boxers who have done well for the Slave Lake Friendship Centre include Golden Glove winners Lee Tanghe and Curtis Cardinal, and Bronze Glove winners Victor Courtoreille, Ken Ward, and Lorne Nobert. Alex and his boxers will also be travelling to Drayton Valley before their season ends.

Raquetball has been moving right along, and a year-end tournament is being planned. Alex promises to get back to me on this.

They're also just trying to get the softball season underway. They're still looking for players to register.

**KEHEWIN** — Roy John and Doris Amahoose have done a great job putting on their winter programs. They've had their hands in almost everything from hockey and volleyball to the Northeast Alberta Winter Games.

In hockey, Roy is pretty proud of his PeeWee hockey team as they came in first in their division in only their second year. And he credits coaches Marvin Bjornstad, Dale Yutzky and Jim Hawkins for their success. As for Roy and the Kehewin Voyageurs, they'll have to wait until next year for any glory. The Voyageurs didn't quite make it to the playoffs in league play. Roy says the Red Wings had a pretty good season. And as for the OV's, they didn't have a bad season either. Just one of their accomplishments included finishing second at the no-hit hockey tournament at Saddle Lake a few weeks ago.

Doris and Roy are just starting to get to their summer programs, and they already have a rodeo planned. It's going to be held May 17 and 18. Chuckwagons are run every night at 6:30 at this annual event.

And finally from Kehewin, they are just getting the softball season set up.

Roy would like to salute all the participants, coaches and volunteers who have made this year's winter program a success at Kehewin. (WINDSPEAKER would like to do the same.)

**PAUL BAND** — April 19 is the big night for Paul Band Recreation as they end their winter programs with the Annual Sports Banquet at the Grove Motor Inn at Spruce Grove. The function is set up to honor not only the athletes, but also the many volunteers and coaches who have made a success of the winter programs. Alex Belcourt, Paul Band recreation director, tells me he is going to give me the goods on everything that happened this winter if I come to the banquet. So we'll see you there.

**EDMONTON** — The Edmonton Oilers are about to make another Stanley Cup defense. The games start on Wednesday April 9, and I'll be at all the Oiler home games to keep you up to date on all the Stanley Cup races. On another note for the Oilers, Paul Coffey scored two goals to earn himself a place in the record books. With the two goals Coffey now has 47 goals this season, more than any other NHL defenseman has ever scored in one season. Bobby Orr held the former record when he scored 46 goals in the 1974-75 season.

Well, that's about it for another Sports Roundup. We'll catch you again next week, and don't forget if you have anything you'd like to contribute to the Sports Roundup, just write me at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6, or call 455-2700.

And remember to KEEP SMILING. Summer's here.

## Sports

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# Tribes turned on by tossing games

By Terry Lusty

In continuing a discussion of games that were entertaining or for children, it would be a disservice to neglect such activities as quoits, ring and pin, snowshoeing, spear throwing, and swimming.

## QUOITS

Somewhat similar to the contemporary games of ring toss, "quarters," and horseshoe, quoits enjoyed much popularity.

The Navajo of Arizona used four and one-half inch rings and two pegs, or pins. The pegs, about a foot in height, were set into the ground at a distance from which it was difficult for one player to toss and land a ring over top of it.

The ring was green over one half the circumference and white over the other half. If the green portion landed so that it touched the peg, it would count for twice the number of points as if the white part were touching it. If a person landed their ring over the top of the peg, that person would then be the winner.

In New Mexico, the Keres Indians would set up a tin can with their bets on top of it—coins, buttons, and so forth. Each contestant would take their turn at throwing round, flat stones that were about three inches in diameter. Whoever knocked the can over or landed their quoit the closest to it would be the winner.

The Mohave of Arizona were known to also play quoits. In their version of quoits, they would throw two round, flat stones at a hole in the ground which was about 20 yards away. Whoever managed to first get both their stone quoits in the hole was the winner.

Corn growing cultures such as the Indians of New Mexico made a pedestal-type structure in which a flat piece of stone formed the base, a corn cob formed the pillar and another flat stone provided a tabletop on which the valuable bets, or stakes, were placed (see diagram).

The players would throw their quoits at the statue-like structure until someone finally knocked it over. The winner would not be the person who knocked over the structure but that person whose quoit landed the nearest to the stakes that were being played for.

The Inuit, in their version of quoits, would place a flat disc which was about the size of a silver dollar approximately eight to 12 feet away from the competitors. They would then toss their quoits and attempt to cover the surface of the disc. Each player had five quoits which they would throw. The contestants were allowed to away their competitors quoits.

A completely covered disc was worth three counting sticks. If only one or two of the three marks on the disc were covered, it was worth two counters. If no quoit covered the disc or any of its markings, whoever's quoit landed nearest to the disc would score a single counter.

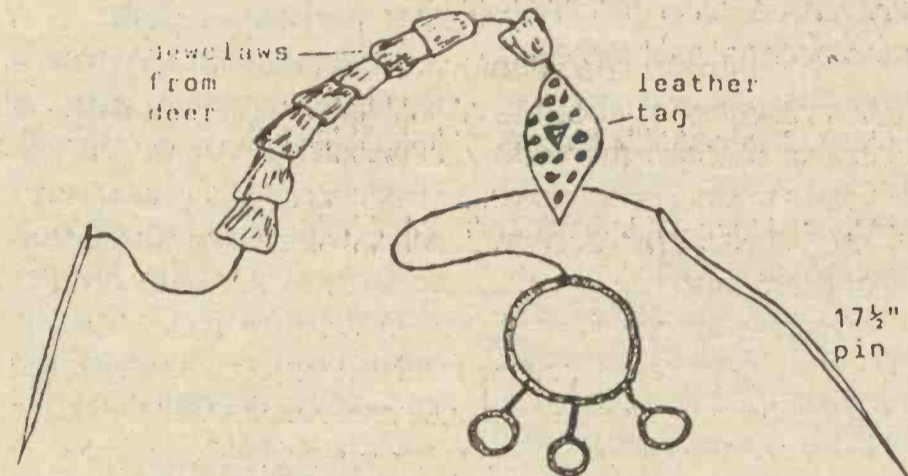
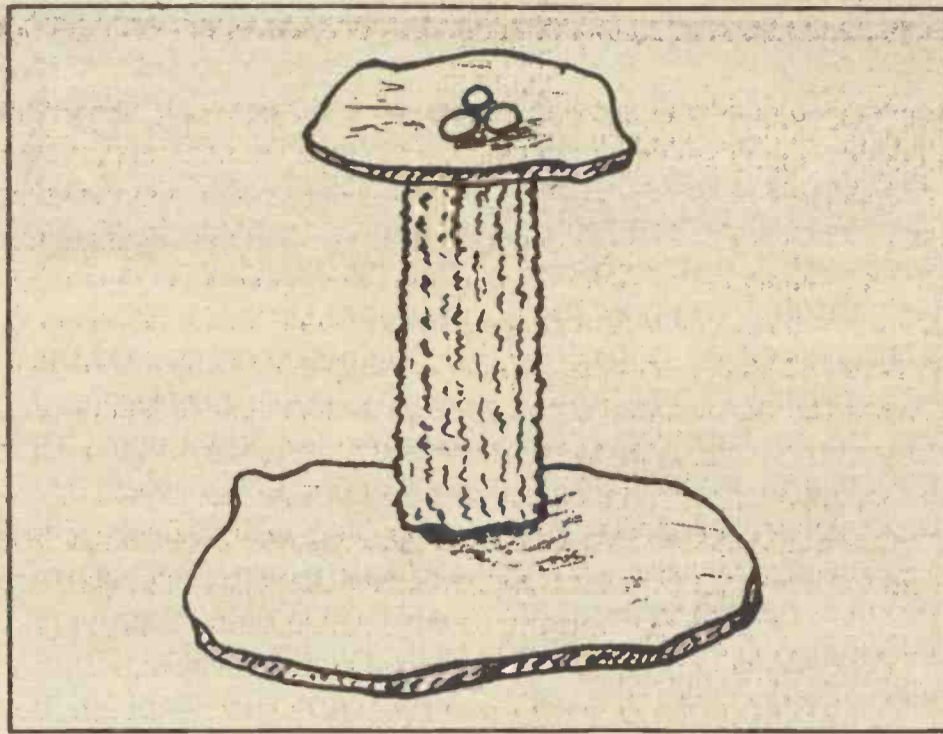
## RING AND PIN

Use of the natural environment was of help to those who wished to make this skillful game. There was probably not one tribe that did not indulge in some form of this game.

A bone or wood needle measuring six to 10 inches in length was attached to a strip of narrow buckskin thonging. At the opposite end of the buckskin thong, as few as three or as many as eight phalangeal (toe) bones or the dewclaws of the deer were strung to serve as rings that had to be pierced by the needle.

A number of other materials were used by the different tribes to act as the rings. Often, this depended on what the local environment produced. The Mohave of Arizona used pumpkin rinds, the Inuit of Labrador used the skulls of rabbits in which they made holes, west coast Indians used the femure bones of seals, some tribes used the pelvis of small animals, and the Zuni of New Mexico used gourd rinds.

The vertebrae from fish or snakes, balls made from moose or deer hair, oval targets fashioned from grass or corn husks, and



## RING AND PIN GAMES

...quoits on corn cob pedestal (above)

many other gourd rinds were also used to serve as the target rings.

The main object of the ring and pin game was to swing the string of attached rings and then try to catch as many of them as possible on the needle which was at the opposite end of the string that the player held.

In many of the ring and pin games, an oval or triangular-shaped leather tag was fastened at the extreme far end of the thong (see diagram). This leather tag would have a number of small holes in it which were all valued at a single point if pierced. The highest points were scored

if a person managed to pierce the centre hole. Besides the many small holes, some Inuits or Indians used as many as two or three centre holes. Where just one main hole was used at the centre of the tag, its value might be 10 points while the value of all the smaller holes would only be a single point.

In Saskatchewan and

## Sports

Alberta, the Cree would play the game until someone reached 50 points with each bone or dewclaw 'cup' being valued at one point each and the centre hole of the tag being worth 20 points. However, most tribes valued the centre hole at 10 points.

## SPEAR THROWING

In spear throwing, contestants usually challenged one another to see which person could throw their weapon the furthest or the most accurately (at a given target).

Apart from being a form of enjoyment, spear throwing also equipped the young boys for adulthood, a time when such skills were of utmost importance to self-preservation in terms of hunting or warfare.

## SNOWSHOEING

Snowshoes, while being an item of practical and common use both on the prairies and plains as well as in the northern bush communities, were employed for competitive purposes as well.

Always a people who welcomed a challenge, the various Indian tribes would hold racing contests over the surface of the snow. Such races might be of a sprinting nature in which the competitors ran over a short distance but very swiftly or, they might run a distance race over a specified course.

## SWIMMING

As with snowshoe races, Indians developed a number of swimming contests which demanded speed and/or stamina over long distances.

Prior to European contact with North America, Indians probably imitated the motions of animals who dog-paddled in the water, or they might swim underwater as was customary of the fish kingdom.

The Indian child learned to swim at an early age never knowing when such knowledge might serve him well. It was only natural that competitive sports in water would result from that knowledge and skill which Indians have developed over the years.

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# Community

## New government guide profiles communities

A new publication that provides profiles of 83 Native communities in Alberta is now available from Alberta Native Affairs.

Entitled "A Guide to Native Communities in Alberta," it was developed to meet a growing need for a concise overview of the resources, both human and material, in Native communities including Metis Settlements and Indian Reserves.

The guide presents information on the location, size, history, population, economic base, physical infrastructure, services, education, communications, local government and organizations in each community. Estimates are that these 83 communities have at least 50% Native

population, six months of the year.

The 172-page publication took a year to research and prepare. It features individual community locator maps, and a handy, easy to read one-page format for quick reference.

The publication is intended particularly for the use of Native communities and organizations; private sector interests such as the tourism and oil and gas industries, and other businesses; government departments; and Alberta students and teachers.

Copies of the guide are available from: Alberta Native Affairs, Communications, 6th Floor, Sterling Place, 9940 - 106 Street, Edmonton, Alberta, T5K 2P2 or telephone 422-4059.

## Own experience helps counsellor

**HIGH LEVEL** — As an addictions counsellor in training, Irene Mountain brings a special understanding to the clients she deals with at Action North Recovery Centre. She's been through a similar program herself as a participant and knows how hard it can be to turn your life around and away from an alcohol or drug dependency.

"This job means a lot for me. It's helped me grow personally. It helps me to help others," said the 28-year-old Native. Sharing experiences with the group is rewarding, and her personal struggle to overcome a drug dependency allows her to better understand what clients are going through, she said.

However, the day Mountain first walked through the door of Executive Director Glen Walmsley's office, it didn't appear as if she'd get the job. Although Walmsley was very impressed with her personal suitability to the job, he lamented her lack of formal education and work experience in the field of counselling.

Ironically, Walmsley had been advertising for a skilled worker throughout Alberta, but had had no success. Now, an eager candidate sat in his office, but he couldn't afford to train her.

Walmsley contacted the local Canada Employment Centre for help with his labour market problem. He was directed to the Job Development program which provides employers with a wage subsidy to hire and train the long-term unemployed with competitive marketable skills.

Walmsley put together a 10-month training plan, a combination of on-the-job training and classroom instruction including four courses at the Nechi Poundmaker Lodge in Edmonton, renowned for its training of Natives in the addictions field.

Since January, Mountain has slowly been introduced to all aspects of the centre's 28-day residential alcohol and drug rehabilitation program. The 13-year-old facility receives referrals from an area spanning Fort McMurray to Edmonton



**IRENE MOUNTAIN**  
...training opportunity

and back to Grande Prairie.

Under the supervision of the senior counsellor, Mountain has presented group information sessions for up to 20 people. She's also done some one-on-one counselling and is learning how to write reports.

Gradually she is taking on more responsibility and will soon be able to present some of the more complicated lectures, which are tough to deliver because of the kinds of responses they

can evoke from the group, said Walmsley. "I have high hopes for her. She has all the personal attributes to be a really good counsellor."

Mountain re-located to High Level from Calgary with her family last July when her husband found work in the area. With her children now aged 5 and 9, she felt she needed another challenge and was considering vocational upgrading and eventually some post secondary classes in counselling.

However, the prospect of years of study in school was rather formidable. In the past, her lack of education has limited her to short term jobs such as that of chamber maid, museum attendant and teacher's aid.

On-the-job training is the perfect answer to the achievement of her long-time goal of becoming an addictions counsellor, she said. "I need all the training I can get. Everyone here makes me feel comfortable and takes a personal interest in me. I'm very thankful for all the support the staff has given me."

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Alberta Indian Arts and Crafts Society

## Third conference on Indian government to be held at University of Lethbridge

**LETHBRIDGE** — The third of a series of conferences on Indian government will take place at the University of Lethbridge April 22 to 25.

Funded by the Alberta Law Foundation and the University of Lethbridge, the conference will focus on provincial-Indian relationships, particularly as they affect evolving Indian government. Organizers of the conference are Menno Boldt, J. Anthony Long, and Leroy Little Bear of the University of Lethbridge.

The purpose of the conference is to bring together Indian leaders, provincial and federal government officials, as well as practicing lawyers, academics, members of the business community, and others with an interest in provincial-Indian relationships and issues.

The following topics will be explored: (1) the legal/jurisdictional issues that exist between Indians and provinces, particularly with respect to evolving Indian

government; (2) the historical evolution and current stage of the relationship between Indians and the provinces with reference to policies, programs, services, administrative processes and structures; (3) the role of the provinces in the constitutional process regarding a definition of Aboriginal rights; and (4) the nature of Aboriginal relationships to second-level governments in the territories as well as in the United States and Australia.

The conference will contribute to a clarification of the issues that confront Indian people and provincial governments in their relationship to each other, as well as suggesting how these problems might be resolved.

Those interested in attending are asked to contact the Conference Office, Division of Continuing Education, The University of Lethbridge, Lethbridge, Alberta, T1K 3M4, phone (403) 329-2427.

## EMPLOYMENT OPPORTUNITY

The five member Band of the **Yellowhead Tribal Council** are working towards self-determination and as a part of this process require an **Education Coordinator** to begin looking at locally controlled schools at the Band level. The position also involves the counselling of students on career planning and this will require knowledge of educational institutions and opportunities. Administrative experience necessary for program development. A degree in education is preferred, but not essential. Ability to work with Natives a definite asset. Extensive travel to member Bands will be required with own vehicle. Salary negotiable with starting date May 1, 1986. Deadline for applications is April 23, 1986. Send resumes to the attention of:

Mr. Richard Arcand  
Executive Director  
Yellowhead Tribal Council  
Box #1709  
Spruce Grove, Alberta  
TOE 2C0

## 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  
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# Christopher grads 'make a difference' at Alexander

By Jeanne Lepine

**ALEXANDER RESERVE** — The motto "You make the difference" was very evident at the graduation ceremony for the 16 graduates of the Christopher Leadership course in the evening of March 25, in the school gym.

The course is seen as a success by the graduates and those attending. This is the first time in Alberta that this course has been offered on a reserve. Through the dedication of the two local instructors, they were able to get commitments from enough people to warrant holding the instructions on the reserve.

Last fall, Anita and Elsie Arcand both enrolled in the Christopher Leadership Course offered at the Native Pastoral Centre in Edmonton, and faithfully made the trip to Edmonton each week for 10 weeks. Both Anita and Elsie went to the weekend seminar at Lac Saint Anne in early January in order to become instructors, and made it possible to have the course offered here.

Father Gilles Gauthier and Doris Calliou, both instructors from the pastoral centre in Edmonton, made the trip to Alexander each week to assist the new instructors. Both Gauthier and Calliou marvel at the expertise demonstrated in the instruction by Anita and Elsie.

With a graduation class of this size, there are commitments from several to become instructors for the Christopher Course, which is a volunteer movement. The next course in Alexander is being planned for October, and it is to be instructed totally by Native instructors, and hopefully they will all be local instructors.

The Christopher Course was introduced into Canada in 1954, and five years ago Father Gilles Gauthier, Stan Shank and Monique Piche were instrumental in having the Christopher

Course offered to Native people and geared for Native people.

Doris Calliou, past-president of the pastoral centre instructors group, said that "in the past 10 weeks, the Christopher spirit has shown through the action of the graduates. They have come to know the importance of a family, and that they themselves are important. They have learned once they love themselves, they can love one another.

"There are four components to the course — the warmups; skill development, which is the meat of the course; Christopher talk — spiritual (makes you think of every ounce of your life and the importance of ourselves to others); and the Christopher project, which is an action plan to work for the community.

"As leaders, you are builders of a community in your own unique way. Leaders don't work in isolation, they work in groups. You have the enthusiasm and the skills, so go out there and do it," Calliou told the graduates.

MC for the evening was the class president, Rupert Arcand, with Father Rollo, pastor of the local Roman Catholic church as guest speaker. Father Rollo said he was proud of the graduates and instructors, and the quality of the course was shown through each graduate as they gave a three-minute speech of their choice.

In presenting the appreciation pins to two graduates who were picked by the class, he said, "for the quality and the participation demonstrated, each one of the graduates deserved an award."

The students voted for the two students who were outstanding throughout the course in being helpful to the others and demonstrated the spirit of a true Christopher.

Adelard Beaver, of Edmonton, and Dianne Steinhauer, formerly from the Goodfish Lake area,

## Community

were the recipients of the appreciation pins.

A potluck supper was a gourmet treat, and following the ceremony coffee and dessert was served. The evening was a success and proved to be very educational as one can see by portions of each graduates message delivered through their speech:

**Rupert Arcand** — "We need the young for new ideas, we need the old to keep the balance." He spoke on the importance of listening to the young, so there will be no generation gap.

**Iona Vaillancourt** — "Appreciate life, facing the challenge and turn the challenge into an opportunity," she said, speaking from a personal experience.

**Dianne Steinhauer** — "I found my special purpose in life as a Cree Indian and am proud to live in this generation, proud of my history, family ties and people that have given me the oral traditions, which I believe must continue. Culture explains a way of life, but I prefer to call it the Indian way of life; it is very exact. My special purpose in life is to teach our little children."

**Adelard Beaver** — spoke from personal experience involving alcohol, saying "I only acted, thinking I had a good time. I didn't realize the consequences of my actions — drunk driving." He noted that there are several government programs geared at prevention of drinking and driving.

**Sue Menage** — Loving photography, she spoke on the pleasures and the memories one acquires from taking photos. "The

moment of a step in life, is priceless."

**Joe Callihoo** — found the course very enjoyable and educational. "At first I was leary and very shy, but with encouragement from my wife, here I am, the best move in my life. I found the group very supportive, and the instructors didn't tell us what to do, they showed us what to do," he said.

**Cathy Rudyw** — on the game plan of life. Questioned if listeners had a game plan of life, saying "make a game plan now; it's a short game, before we know it the game will be over."

**Randy Callihoo** — Expressed his shyness, and being an inward person, but said "I am now able to speak and get my point across," giving credit to having taking the Christopher Course.

**Sharon Arcand** — The importance of parenting. "We as parents have to teach the values, right from wrong, honesty, pride, respect, determination, and most important of all, love. In teaching respect they will take pride in what they are, and what they can become."

**Adele Arcand** — Came to an understanding within herself, in a brief visit to Peerless Lake to work with them. "You have to understand what happened to Native people. Peerless Lake was a community that had lost the culture and the pride of the Native people. This came about by education — they were told anything Indian was no good, told they were no good. Through the education system and the religion taught to us, we lost our souls. It is time for the education system and the

churches to help give us back our souls.

"I can see this happening right here with Father Rollo, and Father Gilles at the Native Pastoral Centre in Edmonton giving back our spirit and souls as Native people."

In response, Father Gilles said, "the souls of Native people are not dying because it's people like you that can live it and do something about it."

**Chris Menage** — "What would you do with a million dollars? Well, did you realize that it costs one million dollars for one person to live a lifetime." He went on to speak on cutting costs in living.

**Linda Borle** — "We live in a world of discrimination. We stereotype people. For example, working as a social worker, I hated it when I would hear that all people on welfare are bums. That is not true. There is not one that is a bum. They have one disadvantage from those that are not on welfare, and that is that they don't have as much money. Instead of judging people, wouldn't it be ideal to ask one how they are doing today?"

**Jeanne Murray** — Peace or war. "Peace is attainable in this world. Everyone of us has in themselves a will to be peaceful. Hold out your hand. The Christopher class is a prime example of how easy it is to extend a hand in peace. Before we started the course we didn't know each other. After a mere ten weeks we are as close as brother and sister. Together the essence of brotherhood comes out. We can extend what we have just learned, and we will gradually have world peace."

**Bella Shenfield** — "My experience in the past 10 weeks of the Christopher was one of developing skills and believing in myself, caring for my family and others. I will always light my candle, because it is better to light a candle than

to curse the darkness."

**Verden Arcand** — Love of parents. He saw parents as being "friends and advisors. Friends as we could laugh at each other and not hurt each other's feelings." He then spoke of a personal incident where he was able to laugh at his parents without hurting them.

"As advisors, my parents told me not to smoke if I wanted to play hockey. I had to make the choice. Why not give your parents a hug and say I love you the next time you see them?"

**Pauline Courtoreille** — People should be more aware. "Have you ever felt left out? You may have wanted to go to a special event and missed it because no one told you or you didn't see the posters until it was over. Well, we all have to make ourselves become more aware and take the necessary steps to be up to date on happenings. Be up to date and make the events in your communities a success."

Following the ceremonies and speeches the graduates gave a token of appreciation to each instructor — a journal with their names inscribed on the cover. As an added feature, class president Rupert gave a windup toy of biting teeth, saying it was a reminder of the way the students would run up to the front of the room when their names were called to give a speech, because the last one to the chairs in the front would be the first one to give their speech. (Do I understand correctly if I say there were a lot of nervous students at first?)

A beautiful unplanned gesture in the evening by Dianne Steinhauer, was in her way of wanting to celebrate spring. She presented each person with a freshly cut daffodil and recited a poem on daffodils.

The evening was a very enjoyable and memorable one. Congratulations, Christophers!

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## CALENDAR OF EVENTS

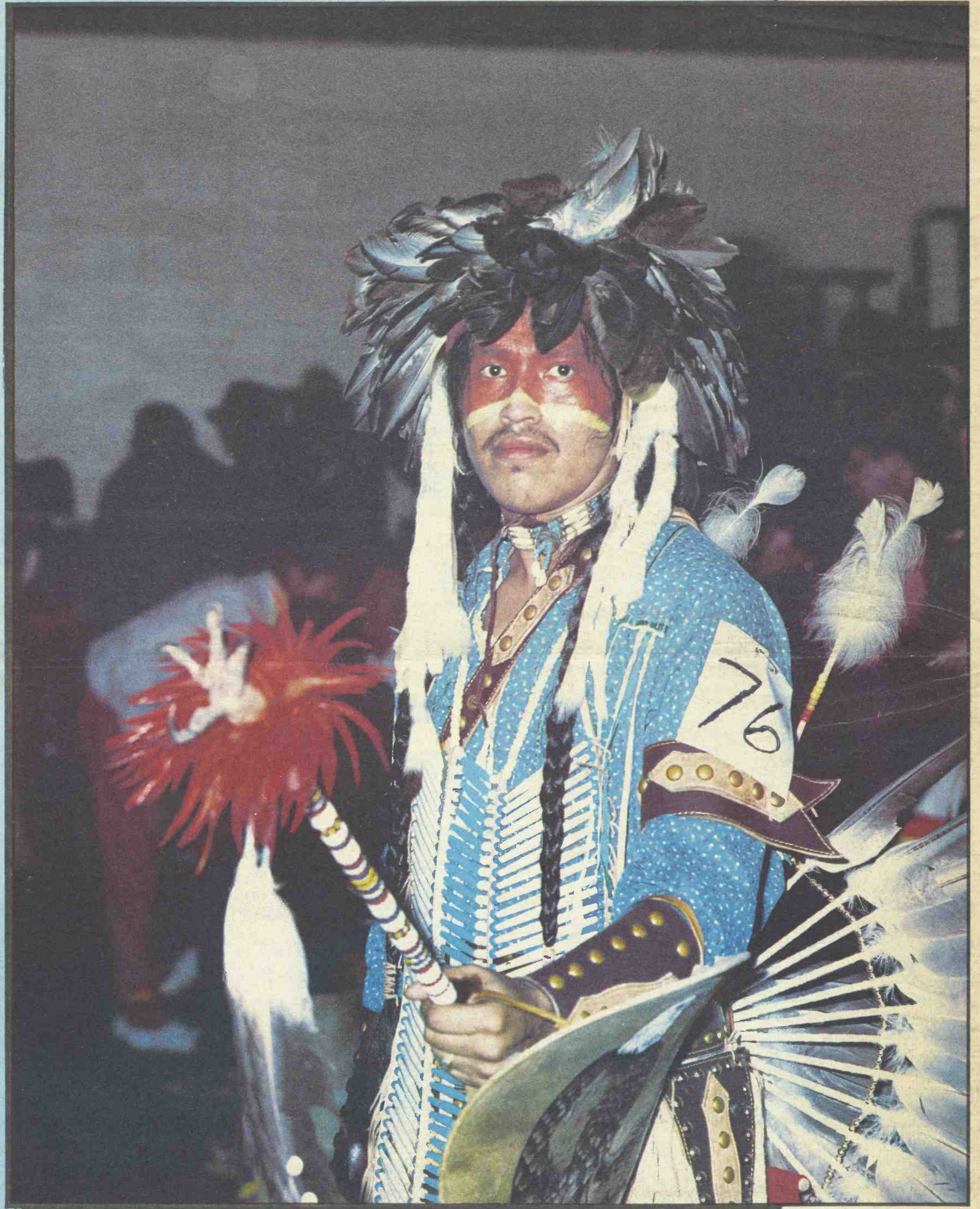
- Tune in to your local CBC-TV station Monday through Friday at 8:00 a.m. for up-to-date, comprehensive Native news coverage on AMMSA/ARTS' new "Radio over T.V. programs-Native Perspective."

- NIAA - Senior Men's and Ladies Alberta Regional Basketball Finals, March 27, 28, 29, 1986 at St. Mary's High School Gym and Senator Gladston Hall, Blood Reserve.

- Canada West Volleyball Championships, April 11, 12, 13, 1986, Hobbema, Alberta.

- All Star Hockey Tournament, April 11, 12, 13, 1986, Enoch.

# WINDSPEAKER GALLERY



Wayne Moonias of  
Hobbema at Samson  
Band Easter Junior  
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— Photo by Bert Crowfoot

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