

Windspeaker

STILL THE AMMSA NEWSPAPER

March 14, 1986 Volume 4, No. 1

INSIDE THIS WEEK

Rather than list the features inside, we invite you to browse through this issue, then give us your reaction on the stories and the new look of this first issue of "Windspeaker."

LATE NEWS BULLETIN

As "Windspeaker" went to press, word was received of the death of the sixth victim of the Peerless Lake tragedy — Robert Cardinal, 27.

Deadly drink claims six



New name, new home

By Clint Buehler

The Aboriginal Multi-Media Society of Alberta (AMMSA) celebrates its third anniversary with this special issue.

The occasion is extra

special because it coincides with two significant changes:

By the time you read this issue, AMMSA will be moved into the building it has purchased, located at 15001 - 112 Ave. ARTS (Aboriginal Radio and Television

Society) will also be located there until its planned move to northern Alberta in August.

In addition to two storeys of offices, the building has

By Jeanne Lepine

Death — the result of a drinking party March 10 in the isolated northern community of Peerless Lake. Five people are dead, one is clinging to life, and two seem to be recovering after drinking photocopier fluid containing lethal methyl hydrate.

Dr. E.G. King, director of the University Hospital's general systems intensive care unit, said that doctors could not predict what shape any survivors might be in if they recovered. "Only time will tell about the quality of their recovery," he said.



Stories on the impact of violence and drug and alcohol abuse on Native people and communities are throughout this issue.

"The effects of methyl hydrate are devastating. Consumption of as little as 10 millilitres of methyl hydrate could cause blind-

ness or serious illnesses," King said. He would like to see the public better educated in the effects of toxicant abuse.

Dead are Patricia Houle, 16, Hubert Bellam, 34, Eliza Netawastenum, 30, and her brothers Raymond and William Netawastenum.

A door-to-door search in the community on Tuesday evening found five more males who said they drank the fluid, Sgt. Wayne Gesy, RCMP spokesperson at the K-Division in Edmonton, said. The five males were flown to Slave Lake Hospital for treatment and are

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C-31 suit filed

By Lesley Crossingham

Bands in Alberta are joining forces to fight the 1985 amendment to the Indian Act, known as Bill C-31, and have already filed a statement of claim against the federal government.

The suit, brought by the Sawridge, Sarcee, Blackfoot, Ermineskin and Sturgeon Lake Bands, who in turn each represent a treaty area in Alberta, was filed Feb. 15.

However, Chief Walter Twinn of the Sawridge band, who is coordinating the joint action, says he is not ready to comment on it.

"My band and the other bands involved will be getting together this week to discuss this issue," he said from his office on the reserve.

But Twinn emphasized that the suit is not aimed at women's rights or the equality issue, as has been reported in the press.

"We've had a lot of bad publicity," he said. "People don't realize this action is not against women, and it has nothing to do with feminism, but rather Aboriginal rights."

Sarcee self-government liaison officer Bruce Starlight agrees with Twinn and points out that the government's push toward Indian self-government makes it essential that Indian nations are permitted to determine who their citizens are.

"We say Bill C-31 is unconstitutional because

section 35, which recognizes our Aboriginal rights, supercedes the equality section in the constitution," said Starlight in an interview Monday.

Starlight explains that the Sarcee tribal tradition dictates that the enjoyment of individual rights cannot endanger the collective rights of the tribe.

"The government's plan is for assimilation of Indian nations and the first seed has been planted with C-31," he said.

Starlight pointed out that not many bands can afford to take all the additional people who wish to regain band membership with the new legislation.

"If the government wants to give them additional

lands and monies, that's fine with us, but we just cannot afford to have a large influx of people onto our reserve."

The Sarcee Band has recently formulated its own membership code and will be taking it to a local referendum April 16. The code is based on blood quantum, with an emphasis on Indian blood, not just Sarcee tribe blood.

After April 16, the band will drop the name of Sarcee, which is the Blackfoot name for the tribe, and return to its original name of Tsuutina, which means Beaver people, says Starlight.

Starlight is also calling on

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NEDP nailed

By Lesley Crossingham

The Native Economic Development Program (NEDP) has come under stinging attack from one of its own board members, who says the program is riddled with problems.

Charging that the program's processing rate for business proposals has been "nothing less than

scandalous" and that many proposals go into a "black hole," NEDP board member Muriel Stanley-Venne says there has to be a lot of changes made in the program.

"There is a possibility of a mass resignation of the advisory board," she warns, if some of these changes are not implemented soon.

"If they (NEDP) can't deliver the goods and can't live up to what they've said, then they might as well close up shop, go home and forget it," she said in an interview this week.

The program is losing credibility with such actions as the full-page open letter addressed to the prime minister from the Yukon Indian Development Corp. which said that minister for small businesses, Andre Bissonnette, had delayed their \$7 million business proposal, said Stanley-Venne.

The proposal had been submitted to the NEDP two years ago but was rejected four days after the letter had appeared in the Ottawa Citizen March 4.

"Even though the letter was directed to the minister it still has terrible implications against the board itself," says Stanley-Venne. "The board approved that proposal in 1984 and it sat on the minister's desk."

Stanley-Venne, who is also president of the Settlement Sooniyaw Corporation, says she can

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Cold Lake chooses white woman chief

By Donna Rea Murphy

COLD LAKE — Anger, shock and cries of "foul" are the aftermath of a recent by-election at Cold Lake First Nations Reserve which resulted in a local white woman gaining the position of chief of the reserve.

Elaine Janvier won the hotly-contested seat by one vote. The by-election was called following the surprise resignation of the chief, Maynard Metchewais, and four of six council members.

Mrs. Janvier, a Caucasian married to a Treaty Band member, had been the reserve office manager for several years prior to being voted in as chief March 11. According to reserve laws, only Treaty Indians on the band list and residing on the reserve are eligible to nominate, vote and run for office in an election. Under the federal Indian Act, Mrs. Janvier, a non-Indian, is

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Ray Fox mans the AMMSA display

Director of Radio Ray Fox mans the AMMSA display at Slave Lake's career days. He also found time to meet and interview local people for the Native Perspective radio show.

— Photo by Bert Crowfoot



GEORGE ERASMUS
...heads delegation

Native leaders tour

OTTAWA — A 21-member delegation headed by George Erasmus, National Chief of the Assembly of First Nations, are on a second European trip to present a balanced viewpoint concerning Aboriginal people's rights and economies versus a proposed ban on importation of fur products.

The group, members of the three-country Indigenous Survival International organization, will visit West Germany, Belgium and Switzerland to speak to European parliamentarians, the media, university students and members of Greenpeace in an effort to build on the success of a similar trip last fall.

That trip, also led by Erasmus, included a swing through England where Greenpeace Great Britain decided to withdraw from the European anti-trapping, anti-fur campaign citing the economic and cultural concerns of northern hemisphere aboriginal peoples.

This time around the ISI members will meet with Greenpeace officials in Germany and Belgium in what is called a "continuation of dialogue." ISI organizers note that a Greenpeace committee consisting of members from Australia, Canada, Denmark and Sweden is being established to address Aboriginal renewable resources issues.

The European trip began just after the First Annual ISI-sponsored Aboriginal Peoples' Conference on Harvesting and Renewable Resources in Chisasibi, Quebec. Some 150 delegates from the three founding countries discussed a variety of issues related to the harvesting of fur-bearing animals. The conference wound up with the signing of a "protocol" by leaders of aboriginal groups attending.

"The animal rights movement is very, very clear in where it's going. They want to radically change man's basic relationship with other living animals and we're on the cutting edge because they perceive us to be weak," said Chief Erasmus. "We are actually part of the majority in the world that, one way or another, is involved in harvesting animals."

The group plans to meet parliamentarians of all political stripes, including members of the environmental conscious Green Party of West Germany. The trip was to culminate in Geneva with a meeting March 6 and 7 with non-governmental organizations and U.N. specialized agencies. At this last meeting the World Conservation Strategy, developed by a number of worldwide agencies, was to be discussed in the context of aboriginal concerns.

European fur protests blocked

By Jeanne Lepine

A group of Canadian Native leaders called the Indigenous Survival International were able to persuade several European groups to withdraw from the anti-fur lobby recently.

The Native group gave presentations on trapping and it being essential for the economic and cultural survival of some Aboriginal

people. Most of the European groups had very little knowledge on the constitutional position of the Aboriginal people, Metis Association of Alberta President Sam Sinclair said on his return from a three-week tour of Europe.

"We received a great response from the public and parliaments of Germany, Belgium and Britain," says George

Erasmus, grand chief of the Assembly of First Nations.

Erasmus sees the trip as being very successful, saying they succeeded in swaying the Socialist and Green parties of West Germany not to join the growing anti-fur harvest lobby.

This marks the second trip to Europe taken by the Native group. Last October, they challenged the

environmentalist lobby, Greenpeace International, and a coalition of anti-fur harvest advocates that had organized an anti-fur campaign.

That trip was successful as well, in that Greenpeace recognized that Native people don't threaten the environment and withdrew, Erasmus reports.

He encourages Canadian Aboriginal groups involved in fur trade to set up their own tailoring and marketing outlets to bypass the European grip on the industry, and to have a greater slice of the retail value of the garments.

National

AFN criticizes budget

OTTAWA — The following statement was made by the Assembly of First Nations in response to the federal government's budget tabled February 26:

1. The government's promise to facilitate economic self-reliance for Aboriginal people and its intention to reduce spending of discretionary non-statutory program dollars is a glaring contradiction. On one hand, the government says it is moving ahead with Indian self-government (apparently only through legislation) while on the other hand it has served notice that funding for Indian programming will be cut. While the cuts in themselves are likely to have a drastic negative effect on First Nations and their members we are being told that decisions on which programs are to be reduced will remain in the hands of bureaucrats. This will come at a time when the populations of First Nations are being increased in substantial numbers through recent changes to the Indian Act

allowing for reinstatement. It is also clear that Indian housing, economic development, post secondary education and non-insured health benefits will be affected.

The reduction of the Federal deficit is a commendable goal but provisions in this budget do not properly distribute the accompanying burden.

The poor social and economic conditions of the First Nation communities and the fragile First Nations economics will be dealt a devastating blow.

2. The government is clearly signalling First Nations that self-government will come about only through legislation and not constitutional entrenchment. This flies in the face of statements made by the Prime Minister during and after the 1985 First Ministers Conference on Aboriginal Rights. While we are working toward progress at the 1987 FMC, the last one called for in the 1982 Accord, we must also wonder about the

government's motives given the budget proposal affecting First Nations. While a number of budget measures can be pointed out to back this suspicion, perhaps the most apparent one is the announced proposed amendment to the Indian Act to enable First Nations to levy municipal-type taxes on Indian lands. This proposal is not in the context of self-government as it is meant by the majority of First Nations. We have participated in good faith in the constitutional process in an effort to have our right to self-government entrenched. Instead, we are thrown this proposal out of the blue. As with the Neilsen Task Force Report, the so-called "Buffalo Jump" of the 80's, the government has not consulted with First Nations before announcing this planned change to the Indian Act. We have consistently demanded that no amendments be made without our input and prior consent.

In this instance there has not been either.

3. The budget proposal to tighten federal loan guarantee rules will affect Indian economic development loans and loans for Indian housing. Loans to Indian farmers will also be affected. It is questionable that the government will be able to persuade private lenders to accept a greater share of risk when it comes to Indian projects. And, while the thrust of the budget and the Mulroney government is based on private sector development there is little or no private sector in the Indian communities on which to build. The creation of that self-sustaining economy in Indian country depends, at this time, largely on federal spending on economic and business developments. That area of federal spending is discretionary and is generally targeted for reduction in spending. In short, there will be less money available for loans and loans will be more difficult to get.

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Margetts meets Milt Pahl

By Jeanne Lepine

Both Milt Pahl, Alberta Native Affairs Minister, and Jenny Margetts, president of Indian Rights for Indian Women, say their meeting on February 28 was a positive one with an excellent exchange of information. Neither would elaborate on their discussions, although the meeting had been scheduled to deal with reinstated women seeking their own reserve.

Margetts said one of the concerns she did bring to

Mr. Pahl was the number of people living on the Metis colonies who have indicated to her that they won't apply for status, although eligible, for fear of being asked to leave the settlements.

"These people have done a lot of work, in most cases all their lives, developing the land and building their home, becoming part of a community. I believe these people should be protected," Margetts stated.

"Mr. Pahl has assured us he will look into the matter, and has appointed Henry

Theisen, managing director of Native Affairs, to look at the situation and develop legislation to protect it," Margetts reported.

"The reinstated women who have been rejected by their bands or for lack of space on reserves will have to apply to the Department of Indian and Northern Affairs for a reserve," was the only comment Margetts made with regard to an earlier interview (January 27) saying the reinstated women are seeking a reserve.



MILT PAHL
...looking into matter

Report adds to funding controversy

By Lesley
Crossingham

The promised shake-up in the funding mechanism for Native political organizations continues to be the centre of controversy after a new report commissioned by the Department of Indian Affairs and the Secretary of State was made public this week.

However, despite dark premonitions by many members of the Native community, the report holds many surprises, not the least of which is its criticism of the way Ottawa funds Native groups at the national, regional and local levels.

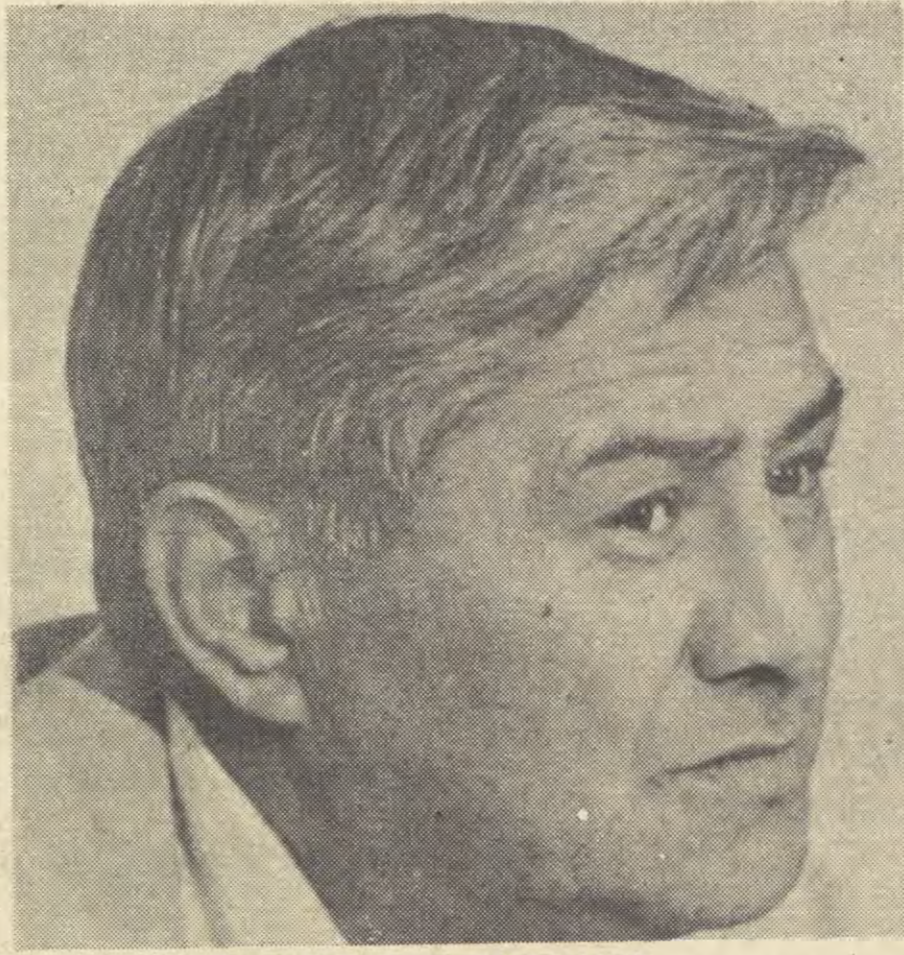
For example, they found that the Secretary of State makes decisions based on "out-dated formulas and just plain guess work." The

report also recommends that despite the many problems, the government should keep things the way they are.

However, one recommendation is causing some controversy. The report recommends that in order to bypass the bureaucracy and yet give Native people more say in the funding of organizations, that a committee be set up.

The committee, which would be dominated by Native people, rather than civil servants, would be appointed by the federal cabinet and could only be changed by the minister.

However, the recommendation that the nine or 11-member committee would include some government officials and some distinguished non-Native citizens is causing some concern in



WILF McDUGALL
...refuses to meet

Native circles.

"I am worried about who will sit on this committee,"

says Indian Association of Alberta (IAA) vice president for Treaty 6, Percy

Potts.

"And I am not too happy with some non-Native people being included. We don't want non-Native people telling us what to do. We've had enough of that."

The consultants contacted more than 200 Native organizations, including the IAA. However, according to sources, president Wilf McDougall had refused to meet with the consultants.

The funding controversy started a year ago when the Assembly of First Nations (AFN) declared it had a debt of about \$2 million. Indian Affairs Minister Crombie was forced to step in and freeze the assembly's funds.

At the time he threatened a big shake-up and suggested that funding for

political organizations be given to the bands or that organizations would be accountable to their communities rather than the government.

A team of three consulting firms was hired last August to decide how to divide the \$24 million funding between the 57 Indian, Metis and Inuit political organizations.

The report says the new committee should be in place by the beginning of the 1987 fiscal year but until then the present funding arrangements should stay as they are.

Crombie has declined to comment on the report. His office says the minister is awaiting input, comments and reports on Native peoples' reaction to the report before making any final decision.

New name, new home

From Page 1

two large bays which should provide adequate space to accommodate plans for expansion for years to come.

With this issue, we also introduce a new name for our weekly newspaper —

"Windspeaker." But, as the front page banner says, it is "still the AMMSA newspaper."

Along with the new name, we are introducing changes in design and layout intended to make your newspaper more attractive and readable.

We hope you'll find the time to drop by to see our new home.

And we hope you'll let us know what you think of the changes we have made to the newspaper.

You can write to us at 15001 - 112 Avenue, Edmonton, T5M 2V6, or telephone 455-2700.

NEDP delays criticized

From Page 1

speak from her own bitter experience with the NEDP, as her organization submitted a proposal to the program.

"We submitted it in May last year, and although I am a member of the board and not as an official with the corporation. This information was also deemed "confidential."

"That was absolutely ridiculous," she says. "It makes things not only appear sneaky, but as if they are trying to pull something."

The NEDP was formed in 1983 and given a mandate of four years. This was later increased by one year by

the federal conservative party after they gained power in September 1984.

The program was awarded \$345 million to distribute to worthy Native business ventures all across Canada. However, the latest figures indicate that only \$10 million has been distributed, although \$50 million has been committed.

Stanley-Venne says this is a very poor record of achievement but points out that in many respects the government has tied the hands of the program.

"There has been a reluctance by the government to let them go ahead and do things. One encouraging sign is that the minister has promised that

the advisory board can approve \$100,000 projects without question."

However, the question of interim funding, which Stanley-Venne says is critical to any new business venture, has not been addressed.

"This is very important, because without this they are just opening the doors and then closing them."

Despite the problems with the program, Stanley-Venne says she is determined to influence the board to make the necessary changes.

She also welcomes the new initiative by the Department of Indian Affairs to work closer with the program and hopes that a way around the problem of being unable to fund traditional Native occupations such as hunting, trapping and fishing will be found.

"They (NEDP) tried to make us all into bankers in two years. You can't ask people who have no business experience to jump a hurdle of 50 years/experience," she says.

Despite the criticism of the program, Stanley-Venne says she joined the board in an effort to make changes and to influence the right people.

"I was certainly not a partisan appointment," she laughs. "I feel this is a chance to solve some of those problems and we have to do it right."

Provincial

DIA head lists priorities

By Jeanne Lepine

Working with Indian bands on policy changes to better meet the objectives of Native communities is a priority with Dennis Wallace, new Alberta Regional Director of the Department of Indian Affairs.

Wallace says he will draw from his experience with Native communities in Ontario in doing his job. The principles are the same and the basic concerns are not different. The local issues differ to a certain degree, he says.

"I intend to get into the communities, and meet the people. This is necessary in order to build any kind of working relationship."

Wallace says he has been to a couple of reserves and met the chief and council as well as some of the community members. The Alexander Reserve was one of the reserves he visited, and he says he was very impressed with their education system. "It's really great to see how they operate and to see the effective methods they have introduced. It's good to see success," he says.



DENNIS WALLACE
...co-operation

With the freeze in budget, Wallace says his travels are limited, but he will make an effort to visit as many Native communities as possible. When the freeze is lifted, he promises, he will make a visit to all the reserves in his district.

"I would like to see the combined efforts of the bands and department in planning for workshops dealing with Indian government, education and concepts dealing with special education to serve those with learning disabilities as well as the exceptionally bright," he says.

Wallace says he will rely on working jointly with the bands in preparing the agenda for joint conferences that will involve the bands.

Being in his new position

for such a short time, Wallace says he would like to be able to study the situations at hand before making any kind of comment or changes within the department.

Education is a prime concern of Wallace's, and he would like to see more qualified Native teachers in the education stream. The principal and teachers at the reserve school should actually be working themselves out of job, in the sense that they train a Native teacher to take their place, he says.

In speaking of Indian self-government, Wallace says the takeover should go smoothly, with the department and Indian bands working together, allowing for the understanding and planning of such a takeover, he said.

The working relationship should be one of direct contact and combined efforts, Wallace says of his position.

This being his first time residing in Edmonton, he says he enjoys it and is looking forward to establishing himself in the community.

Bands file suit on Bill C-31

From Page 1

other bands in Alberta and the Indian Association of Alberta (IAA) to lend their support to the law suit.

"If we are to win this battle, we must have numbers," he said. "Any band can sign the suit and become part of it and the IAA in particular should lend its support."

Although IAA president Wilf McDougall was unavailable to comment,

Treaty 6 vice president Percy Potts said he felt it is definitely part of the IAA mandate to protect Aboriginal rights.

"The federal government imposed this bill which sets out who can be a member of any band," he said. "But I think it's only proper that bands who want the IAA to work on their behalf be willing to supply a band council resolution (BCR) to give us a mandate."

Alkali Lake film to be shown

By Jeanne Lepine

The true story of the heroic struggle to conquer alcoholism, and how it was accomplished through courageous leadership and vision, and a combination of alcohol intervention and economic development by the Alkali Lake Indian band, will be premiered at Nechi/Poundmakers Lodge in Edmonton on March 22.

"The Honour of All," a video-taped educational

docudrama two part series takes viewers from the depths of hatred and despair to the heights of love and health of the community of Alkali Lake, 40 miles from Williams Lake, B.C.

Ten years ago the Alkali Lake Reserve had 100 per cent alcoholism. Today it has 95 per cent sobriety. No where in Canada has such an accomplishment been made in such a short time.

The guest speaker for

the evening will be former chief Charlene Belleau. Chief Andy Chelsea and wife Phyllis, as well as many of the band members will be present at the showing. Following the showing there will be a general discussion.

A spokesperson for Nechi/Poundmakers say they are expecting 300 people for the showing. They will also be accommodating the people from the Alkali Lake Band.

EXECUTIVE DIRECTOR Blue Quills Native Education Centre

The Blue Quills Native Education Centre, located in St. Paul, Alberta, provides a highly successful and innovative high school, post-secondary education and trades training programs for a status Indian population of approximately 8,000. The school is self-governed by a Board of Directors comprised from the local Indian Bands in the surrounding communities.

On behalf of the board, we are seeking to engage an Executive Director for the Centre.

Reporting to the Board of Directors, the Executive Director is the chief operating and administrative officer of the school; and in that role, will assume responsibility for providing leadership and direction for the school and overseeing the management of its day-to-day affairs. To ensure that the Centre continues to serve the educational needs of its students, a key element of this challenging opportunity will be the development of strategic plans to focus on the role and mission of the centre vis a vis the Indian community which it serves. The establishment and maintenance of important external relationships with various provincial and federal government agencies, the educational community and local Indian bands are also important aspects of the position.

Applications are invited from those senior administrative managers who possess the experience, human relations skills and leadership qualities required to direct this unique educational institution employing over 100 staff, with a student enrollment of 300. Preference will be given to those candidates with a strong interest in Native educational matters and who possess previous experience in dealing with Indian Bands. Knowledge of Indian culture and language will be an additional asset.

Applications, which will be treated in strict professional confidence, should provide full details of education, experience and personal data. Initial enquiries may be directed to Mr. R.L. Harvey, C.M.C. (403) 423-5234.

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Indian leaders to discuss federal budget 'bombshell'

By Lesley
Crossingham

While Indian leaders and Treaty 6 representatives are gathering together with the Yellowhead Tribal Council and a representative of the Assembly of First Nations this week to discuss the budget "bombshell" dropped by Federal Finance Minister Michael Wilson that would allow Indian bands to levy municipal-type taxes, the instigator of the proposed legislation has come forward.

Chief Clarence Jules of the Kamloops band in British Columbia announced this week that he and Indian Affairs Minister David Crombie are working together on the proposed legislation and he has personally contacted bands across the country and has received more than 100 BCR's supporting the move.

In an interview from his Kamloops office, Chief Jules said the idea of the proposed legislation to allow bands to levy municipal-type taxes was suggested by a band member after the band had discovered they were unable to raise monies to support an industrial subdivision built on surrendered Kamloops land.

"We needed a water-treatment plant and we were hoping the province would provide us with this facility because they were collecting taxes off the subdivision," he said.

However, 20 years of discussion with the province finally came to a head in 1981 after a tripartite study was carried out. The study suggested that the band could have a quasi-municipality under the provincial jurisdiction but the band felt they should be entitled to levy taxes without provincial involvement.



DAVID CROMBIE
...working with chief

"We made our position clear that we came under federal jurisdiction," said Jules. "So we challenged the provincial government's authority to collect taxes on conditionally surrendered lands."

The band went to court in 1983 on the issue but lost the case because of the wording in Section 87 and other sections in the Indian Act which differentiate between surrendered lands and regular reserve lands.

"We felt we were dealing with a similar situation as with the Bill C-31 legislation. We were trying to get back enfranchised Indian land and we need this new amendment to clarify any ambiguity that has arisen because of the wording of the Indian Act."

The new legislation will ensure that band councils have jurisdiction over both conditionally surrendered lands and reserve lands.

Although many Indian chiefs and leaders are expressing concern and confusion over the proposed legislation, Jules

says he sent letters to all bands in Canada last January explaining the proposed legislation and requesting support for the amendment.

"I think a lot of the confusion arose because they didn't make the connection between our recommendation and what was said in Wilson's speech," he said.

The new legislation will enable bands to negotiate directly with provincial governments over the transfer of taxes levied by the provinces on non-Native citizens using the Indian lands.

"I will be meeting with the provincial government in the near future to iron out a few of these details," he said. "But I don't know what position they are going to be taking," he added.

The Indian Association of Alberta is currently preparing a paper on the budget and its implications and further discussion between the various treaty groups is continuing this week.

Conviction causes question of eligibility on board

By Jeanne Lepine

Opposition MLA Jim Gurnett is questioning the system of public appointments, after Sam Bull of the Whitefish Band, a board member of the Northern Alberta Children's Hospital, was convicted of assault causing bodily harm.

Bull pleaded guilty to the charge and was fined \$500 or 50 days in jail on March 10 in St. Paul Provincial Court. He was also put on probation for a one year period. Despite his pleading guilty to the charge of assault causing bodily harm to his wife Linda, Bull has indicated in an interview with the Edmonton Sun that he would like to remain on the board.

Windspeaker failed to

reach Bull despite repeated attempts.

"I would hope the people I deal with on the board are broad-minded enough to look at it on an overall rather than on a restricted basis," Bull told the Sun March 13.

He expressed the desire to remain on the board, but would make no comment as to what he would do if asked to step down.

Hospital Minister Dave Russell said the attitude of the board members and the government was one of sympathy and understanding.

"It's important they find out to what extent this incident might affect his ability to function on the board and therefore affect the effectiveness of the entire

board. No one wants to further persecute any individual because of an incident," he said.

Russell, who makes all board appointments, has to make the decision on Bull's status with the board.

"If Russell is convinced that this unfortunate incident will not effect Bull's or the board's credibility, he should publicly say so," said Gurnett.

"In the future, all appointments should be made with the minister, and he in turn should be fully aware of the appointee's background, thus avoiding any embarrassments in the future," he said.

Gurnett wouldn't say one way or another whether Bull should leave the hospital board.

Metis youth meet in Saskatoon

By Terry Lusty

Fifteen Alberta Metis youth converged on the city of Saskatoon last weekend as delegates to the National Metis Youth Conference.

The conference is a first and was attended by representatives from British Columbia to Ontario.

From Alberta, the official delegates came from five of the six provincial Metis zones, including three from Edmonton's Local 1885 and one from Red Deer. The latter three delegates comprise part of the provincial executive of Alberta's Metis Youth Council.

They are Lawrence Haineault, Bruce Gladue, and Nicole Hrdlicka.

The main function of the conferences was to provide a vehicle for the gathering of such a group and to look at the possible formation of a national Metis youth organization.

Chaired by Ray Laliberte of Buffalo Narrows, Saskatchewan, the conference featured a number of speakers, including Jim Sinclair, Ferdinand Gulboche, Paul Chartrand, Elmer Ghostkeeper and Rose Boyer. Clem Chartier, who was scheduled to speak to the youth, was unable to attend because



he was in Geneva.

On behalf of the Metis National Council, executive director Ron Rivard and constitutional co-ordinator Mark LeClair were on hand to assist where and when required.

Bruce Gladue, co-chairman of the conference, expressed his pleasure regarding Alberta's input which, he said, "was in the

forefront" and proved to be a shining example in that it is the first province to institute a provincial Metis youth council.

By Sunday afternoon, March 9, delegates got down to real business and dealt with six major resolutions. The two most important resolutions, said Haineault, were "that each province would like to form

a youth organization something along the line of ours."

A second major resolution, continued Haineault, "was that we (the conference delegates) set up a national youth steering committee consisting of one representative from each province." This resolution is now being implemented and Haineault is the Alberta representative.

The NWT was not represented at the conference but "will be invited to join" the national body, said Haineault.

Each province was allowed to have 10 official delegates whose costs were assumed by the Metis

National Council (MNC).

For the recently established national steering committee, Wayne Tuscher of Saskatchewan was selected to act as the interim co-ordinator. The other members are; Sandra House of B.C., Lawrence Haineault from Alberta, Todd Isbister of Manitoba and Pat Mcquire from Ontario.

While the National Metis Youth Council is geared to being an autonomous body, it will have, in all likelihood, direct ties with the MNC. The members of the youth council, in reality, will also be members of the MNC.

Cruise crash said proof of danger

OTTAWA — The crash near Tuktoyuktuk, N.W.T. of a U.S. cruise missile during a test flight points out the danger of such testing to humans, says the acting National Chief of the Assembly of First Nations.

Chief Joe Mathias, regional AFN Vice-Chief for B.C., has called upon the federal government to re-consider its agreement with the U.S. government that allows cruise testing.

During the latest test the cruise missile's engine failed after being released by a B-52 bomber. The missile fell onto the frozen ice of the Beaufort Sea. Chief Mathias said the many small settlements along the route of the missile test range primarily consisting of Aboriginal people are in danger of being struck by future test flights, and the Canadian government is gambling with the lives of innocent people by allowing the cruise testing over Canadian soil. He hopes more southern Canadians will now speak out.



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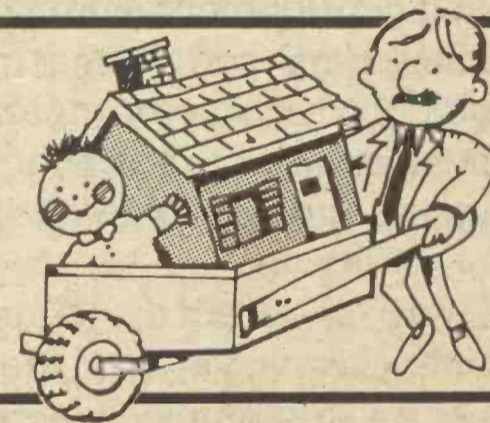
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Editorial

Anniversary good time to review efforts

By Clint Buehler

An anniversary is an appropriate time to review past activities, judge past performance and achievements, and acknowledge the contributions of those involved.

It is also an appropriate time for celebration--if there are significant enough achievements to celebrate.

And sometimes, it is an appropriate time for transition--to stop across a threshold and face a new level of challenges.

On its third anniversary, AMMSA has much to celebrate, and many new challenges ahead. They are detailed elsewhere in this issue.

In looking back over the past three years, we feel we can be justifiably proud of what we have accomplished.

Now that the results of our efforts are evident, the struggles we have had and the problems we have encountered and solved seem far less significant than they did when we were face to face with them.

The growth and development of an organization is an evolutionary process. Priorities change, unanticipated problems materialize, new opportunities appear which demand action, people leave and are replaced with others with new ideas.

Through it all, the mandate of the organization must be maintained, keeping in mind the changing perspective of the community it serves.

The past three years have been dynamic ones for the Native community, with significant changes brought about by new attitudes and activities. We have tried to keep pace with them so that our efforts as the communications organization serving that community truly reflect what is happening in it.

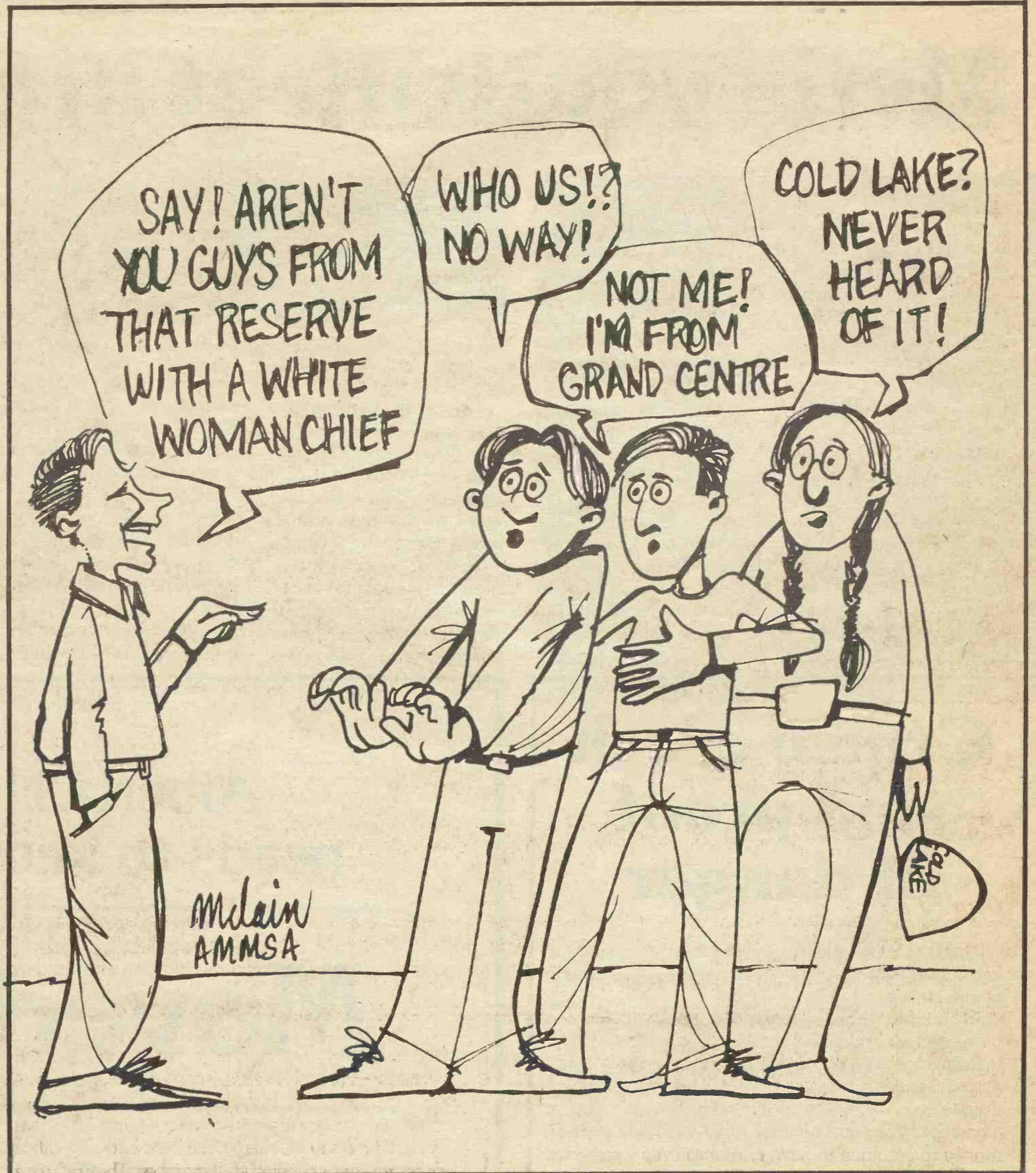
One of our priorities has been to actively encourage the participation of the people and organizations we serve. Without that involvement and feedback, we have no way of knowing if we are meeting your needs. That participation can come in a number of ways:

- We need you to let us know what is happening in your community if we are to provide coverage of your activities;
- We need your letters and opinions to ensure that the wide range of views in the Native community are represented;
- We need your co-operation in responding to surveys and questionnaires, and to our more informal appeals for feedback when our people are out in the community.

Whatever credibility we have both inside and outside of the Native community, and whatever success we have had in providing an effective communications service, can be credited to the support, co-operation and feedback we have had. We appreciate that, and look forward to its continuation.

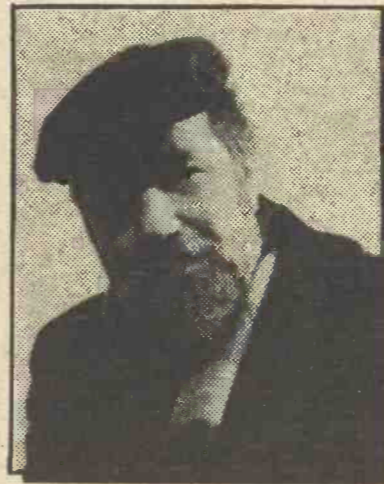
There are many people who can legitimately join with us in this third anniversary celebration because of the contribution they have made to our growth and success. They include board members and staff--both past and present, the funding agencies and their representatives for being helpful beyond the prescribed limits, the advertisers who have provided additional revenue to enable us to broaden our activities, the organizations and individuals who have been supportive in so many ways. We thank them.

We hope that we have been worthy of that support and encouragement and assistance, and look forward to continuing to prove your confidence in us is deserving in the years ahead.



Editor's Notebook

By Clint Buehler



When planning for this third anniversary issue began, we intended to devote considerable space to reviewing the history and accomplishments of AMMSA.

We also hoped to take advantage of the additional space made possible by the support of advertisers and those offering their congratulations to provide more news and feature stories than usual.

As the week began, we realized that we would have a great deal of solid news material and in-depth features. As a result, the decision was made to devote the space we had intended to use for "blowing our own horn," to the purpose for which our organization exists—to provide communications for and about the Native people of Northern Alberta.

Many of our regular contributors had already completed a considerable amount of material in anticipation of the extra pages in the anniversary issue.

Senior reporter **Rocky Woodward**, in anticipation of the time he would be devoting to taping the **Native Nashville North** pilot TV shows, had conscientiously produced extra material.

Reporter **Jeanne Lepine** had done the same because she would be leaving for Vancouver with the **South Moresby Caravan**.

Freelancer **Terry Lusty** had finally satisfied his wanderlust adequately enough with trips to Winnipeg and Calgary to make a shorter trip to St. Paul to dig into the controversial Balanced Life Values Program at **Blue Quills School**.

Freelancer **Gunnar Lindabury**, after weeks of sifting statistics, numerous phone calls and many interviews, finally was ready to kick off our ongoing series, "**People on the edge**," an in-depth explo-

ration of the impact of violence and alcohol and drug abuse on Native individuals and communities.

Lindabury's series had already been scheduled for this issue when we learned of the tragedy at **Peerless Lake**—a perfect example of the terrible situation he was exploring.

While **Jeanne Lepine** covered the main event of the **Peerless Lake** story and some of the reaction to it, **Terry Lusty** sought out other reaction, and also analyzed it from the perspective of his own experience as a teacher and participant in preventative activities at **Wabasca-Desmarais**, where there are close familial links with the people of Peerless Lake.

Meanwhile, **Donna Rea Murphy**, our freelancer at **Cold Lake**, was covering another late-breaking controversy—the election of a white woman as chief of the **Cold Lake First Nation**—and rushing to meet a tight deadline.

The abundance of material was further enriched by solid contributions from **Lesley Crossingham** in **Calgary**; **Albert Burger** in **Slave Lake**; our inimitable sports writer, **Ivan Morin**; columnist **Charles Wagamese**, who is rapidly building his own substantial fan club; **Oohosis (Dwayne Desjarlais)**, and **Ann Georg** in **Calgary**.

We are particularly pleased to be able to feature in this issue several pages of letters from our readers (some critical, some congratulatory and all welcome)—as evidence that we do have readers who care.

Last but far from least, we must give special praise to production supervisor **Kim McLain**, who managed to remain sane and smiling while redesigning the paper and accommodating a great deal of last-minute material into a much larger than usual paper.

We're sure Kim joins us in praising the contribution of his able right-hand man, **George Poitras**, and the supportive efforts of **Mark Belcourt**, **Margaret Desjarlais** and **Beatrice Gray**.

It's been a challenging and exciting week for us. We hope you'll like the result and that "**Windspeaker**" (still the AMMSA newspaper) will be number one on your reading-list.

As always, we encourage your comments. Write to **The Editor, "Windspeaker," 15001 - 112 Avenue, Edmonton, T5M 2V6, or telephone 455-2700.**

Parent practices 'tough love'

Dear Editor:

I have to write and commend you on your editorial of March 7, 1986 in regards to "A tragic epidemic." It is a well thought out piece of written work. I also like the subtitle, "A home should be a refuge."

I would like to say keep up the good work and may I add a few comments of my own in regards to my personal philosophy on what I strongly believe a home should be and what I strive for in my own home.

My philosophy is: Charity begins at home. Home is where children, teenagers,

young adults should feel and know love, security and above all, support (moral support) in all their endeavours, whatever they may be. They should also feel secure enough in the parent's/parents' love to be able to discuss any and all problems, be it sex, peer pressure, to not liking perhaps what and how parents react to a given situation. A problem should never be too small or too big for the individual to be able to bring to the attention of the parent/parents.

I am firm in the belief that is why charity should begin at home. A charitable home

produces charitable attitudes, charitable attitudes produce stability, stability produces maturity, and behind all of this is the most important ingredient a parent can offer, and that is LOVE. I call mine "tough love" not "hard love", but firmness with love produces a secure, stable and mature individual, an

unconditional love—a parent has to say, I love you because you are you, my child, be it by blood or fostering.

This type of love produces freedom in the home to voice whatever problems arise. To be there with love, care and concern. How can I go out into the community and do works of charity if

my home base is not stable? Perhaps it is time for us to take a good, hard, realistic look at our home base before we venture out into the community to do works of charity.

Whether all are a single-parent home or a two-parent home, our's is a home that should be a solid base first. If we produce

stable, secure, mature children-teenagers-young adults-then we are ready to go out and help the community at large in charity works and so will our off-spring.

Thank you,
Freda Turcotte
Concerned Single-Parent
Home
(I have 3 dependents)

Opinion

Roofers protest lack of coverage

Dear Editor:

This is to let you know our Native fastball team, the Edmonton Roofers, did manage to raise some funds, no thanks to you.

We had counted on you to promote our fund-raising party held on Friday, February 21, 1986.

You may not be aware that as a team we travel across Canada and to the United States to participate in tournaments as well as the Native Fastball Championships. We have no sponsors, and hope to raise money to continue to have Edmonton represented at the Championships.

Perhaps next time you will find the space in your columns to promote us. We are planning another activity for March and will inform you of the particulars next month.

Thanks to all who attended.

THE EDMONTON ROOFERS

EDITOR'S NOTE: Ivan Morin advises that he was not informed of the event until after the newspaper's deadline, but did include it in his "Native Perspective" radio report.

Hockey mother wants pro's advice

Dear Editor:

RE: AMMSA INTERVIEW WITH NHL PLAYER, RON DELORME

I have just read the current issue of AMMSA and found one particular section of interest. Like most mothers, I have a son whose aspiration is to be a player in the NHL, much like Ron Delorme.

Like the above mentioned, my son is currently very active in the Minor Hockey Program on our Reserve. He is also eight years of age and very anxious to know the results of this letter.

I feel my son has the potential and determination it requires to fulfill his aspirations. I feel that in order to assist my eight year old, it is only fair to him to get clear understanding of procedures at an early age.

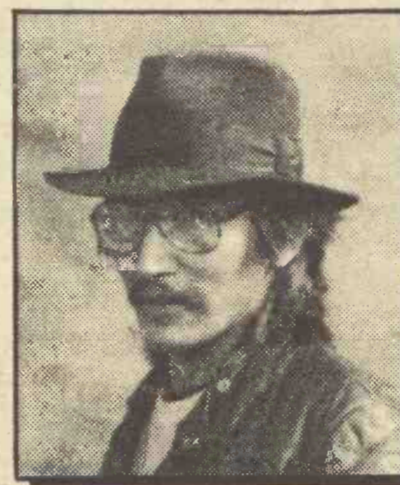
I am therefore requesting a contact number for Mr. Delorme. I would be very grateful if you could assist us in locating this Native celebrity. We thank you in advance and anxiously await your prompt reply to our request.

Sincerely,

Mrs. Dale Jackson,
Saddle Lake

EDITOR'S NOTE: Ron Delorme can be contacted c/o the Vancouver Canucks, Pacific Coliseum, Vancouver, B.C.

From One
Raven's Eye
wagameese....



Congratulations to the good ship, or should I say the sturdy canoe, that is the AMMSA newspaper. To its readers, staff and board who have paddled that Aboriginal appliance this far—way to go, to all of you.

Before you get to accusing me of patting my own back, let me say that I am not a card-carrying, office or secretary-occupying staff member. They only use my stuff if they like it and if they don't, they don't.

This paper has been in operation for three years now. Even for that one thing they deserve some applause. Many other just as well-intentioned communications enterprises have come and gone in much less time than this. Whether or not it is meeting its objective is up to you readers, and I suppose in some ways the non-readers, out there in the communities. The only thing is those invisible people don't get to vote. This isn't the Phillipine elections, you know.

If you don't like what they are doing with your paper, then go ahead and say so. If what is going on pleases you, then say that too. Last time I counted there were 20 pairs of ears wandering around down here, and everytime I've talked to anybody they listened real good.

This commenting on also applies to my contributions as well, of course.

This week I figured to tell you a few things on how my work gets done.

Someone wrote me a while back asking how to get into this column writing business. Well there wasn't much to it. I called the editor one day and asked whether he was interested in looking at a column about Indian Summer. "Okay," he said. After reading it he asked, "got any more?" I said "Yeah." Five months have passed since then.

This column was begun on Monday. The deadline to have it in to the office is Wednesday. I first of all set up my lawnchair in the living room and prop my feet up on the couch. A person has to be relaxed to write well, you know. In front of me stands an album cover pasted over with photographs of Indian faces cut out from the paper. This is to remind me who this column is intended for.

Next, I pull out a file of ideas for column topics. This plan hardly ever works.

Most of the time on Monday is spent staring off into space, worrying, hassling myself and desperately writing down any idea that comes along. This is where writing is just plain hard work and no fun at all. Also, there is nobody around to supervise me. I could just as easily sneak off to the pool hall. Just as I bend over to put on my eight ball-shooting shoes, that awful feeling of running out of time grabs hold of me and sits me down again.

Once an idea shows up, the biggest problem is solved. Then I spend an hour or two thinking up all sorts of stuff related to the topic.

How to write a column

This is where having read a few books comes in handy. More importantly, though, is what I remember about people and happenings along my sometimes bumpy, sometimes merry way.

My idea of the perfect article is like those Edith Josie, a Loucheux Indian woman used to write for the White-horse Star back in the sixties. In her English-as-a-second-language style she would relate the day-to-day happenings of the village in which she lived. Life is, after all, life everywhere. Anyone who would write knowingly and entertainingly about the rez version of it would have many eager readers, myself included.

After the ideas and remembering is done, I do a writing warm up exercise. This consists of writing down the time, then writing whatever comes into my head for the next 10 minutes. The brain and imagination are like muscles in the sense that they both get stronger the more a person exercises them, and so you are less likely to strain or sprain your brain unnecessarily if you warm up a little first.

Next I write on lined paper, with pen, all my ideas just as they come out. I never try to put them in any order or even care that they make sense at this point. What follows is changing it around, adding, taking out, messing around with the order. You also have to leave it alone for several hours at a time because when you come back to it it's always surprising how you come up with better ways to say something.

This revising process goes on even when I am typing it up.

The only real complaint I have about writing these is that I end up with little time to do my other writing. Also, I sometimes find myself sounding like a spokesperson, implying maybe I know more than anybody else. The reason I do these columns are to entertain, to maybe make a point and to help support my family.

The problem is that while my observations are personal, they must also appeal to an audience as well. What I try to do is understand my own travels and hope you recognize a few of the same places along the way.

You are probably asking yourself why this column now has a title and why, "From One Raven's Eye." Well they are in the process of snazzing up the paper and asked me to come up with one.

Please note that raven is spelled with an 'e', not an 'i' with an apostrophe after the 'n'. Sometimes like a raven I tend to squawk and get into things maybe I shouldn't, but mostly I try to be straight and fair-minded.

The real story behind the choice of name is that as a kid I was baptised under my dad's name, which was Raven. So you could say one eye of mine is wagameese and the other is Raven. Besides that, my wagameese eye, my best writing eye, is used for other purposes.

Don't you find it boring when other people talk about their jobs all the time? Well, I promise never to do it again. Come back next week and we'll get into something else then.

Reader takes issue with story

Dear Editor:

In regards to the article "Metis Women Complain" in your February 21, 1986 paper, I would like to address a number of points raised by Jeanne Lepine and offer a suggestion.

First of all I think that the kind of "complaints" as described by your paper should have been raised at a meeting but it seems they were not. So, that leads me to question who Jeanne Lepine was listening to and to ask why these "complaints" were not brought out at the meeting.

Second, Jeanne wrote about the "embarrassment" felt by our out-of-town guests. Well, if indeed these guests were embarrassed, it is not only known to the 50 or 60 people attending the banquet, but now it is known all across the province and possibly the Nation, depending on how far AMMSA paper reaches.

I attended the banquet written about and as a participant, I felt Muriel Stanley-Venne's comments were not directed to cause embarrassment of any kind. In fact, as is common at Native functions, they were made with a tone of humour. Sometimes humor can be turned and directed maliciously, but I in no way detected this in Muriel's

comments. If anything, all evening she was most considerate and thoughtful of other people's presence and complimentary of their past and present contributions.

Thirdly, I think the article(s) on the conference did a disservice over-all to the women who attended. Nowhere does it describe or even mention the work,

effort, dedication and talent flowing at the weekend meeting. All day Saturday the women put their heads

together and hammered out some pretty far-reaching resolutions and recommendations which affect



THE OFFENDING STORY
...nature of coverage challenged



such issues as Metis land base, self-government, hunting, fishing and trapping rights, education, culture and many more. These alone show the depth of thinking and concern these women have. They were not limited to what politicians usually like to label as "women's issues." Bright and early Sunday morning these women wanted to get right down to business. It's unfortunate that Jeanne chose not to write about these kinds of efforts on behalf of the Metis women of Alberta.

So far as I know, AMMSA is a government-funded paper, therefore I do not see where it is necessary to sensationalize in order to sell a paper.

In addition, Jeanne chose to repeat the comments of out-of-town people who "fully expected the headlines to read - Metis Women of Alberta go Political." The very Native woman in the province who has to her credit experienced various levels of political involvement by letting her name stand in Native, provincial and national elections, seemed to receive what in my opinion is unfair and undue criticism by your paper. Muriel Stanley-Venne is probably the first Native woman in history to run in provincial and federal

elections. This was not acknowledged by Jeanne when she referred to Doris Perron being the first Native woman in Manitoba running for a position. This leads me to wonder and begin questioning where balance in reporting enters, or might there be some personality differences involved in who writes or edits and in what was reported to the Native people of Alberta in this coverage of the Metis Women's Council meeting.

Now that these points are provincially and nationally public, I would like to make a public suggestion. If at future meetings such criticisms arise, in the lobbies, lounges, meeting rooms or wherever, perhaps those people who have such concerns could be encouraged to honestly and straight forwardly bring them to the attention of those people making statements or to the organizers of events, then perhaps people's diplomacy, integrity and intentions do not have to be questioned in the kind of manner was done in your paper.

Thank you for your attention.

Yours in the Spirit of Riel

Dorothy Daniels

MAA expresses disappointment with front page story

Dear Editor:

I am writing to express my very strong disappointment with the front page story entitled "Metis women complain" in the February 21, 1986 issue of AMMSA, written by Jeanne Lepine about the Metis Women's Conference held in Edmonton on February 15 and 16, 1986. Specifically, my concerns are:

1. I feel that Miss Lepine has totally insulted the Metis women of Alberta by implying that they were incapable of expressing their views during the conference. I refer to Miss Lepine's comments regarding the supposed motives of the chairpersons. I am certain that the ladies from the Local and Settlements would have brought their complaints to the floor if, as the reporter said, they were in fact disappointed.
2. The purpose of the conference was to discuss Metis Women's Constitutional issues, not to form a Metis Women's Association, and was advertised as such. If Miss Lepine had taken the time to attend the media reception held the evening before the conference, and to which AMMSA was invited, she would have been aware of this. Furthermore, if the ladies attending the conference had wanted to form an organization, I am certain they would have done so.
3. I cannot understand why Miss Lepine would print the introductions at the banquet of Rose Boyer, Doris Perron and Alwyn Morris if these introductions were in fact in bad taste and caused embarrassment. It is the intention of AMMSA to cause further embarrassment to the two ladies and Mr. Morris?
4. The article on page 4 entitled "Two seats for women" was written in a more positive vein and provides some information, however, the reporter

could have completed the story and informed your readers that a delegation of four ladies from the conference met with the board of directors of the M.A.A. on Sunday afternoon and presented the board with resolutions drafted by the conference delegates. These resolutions were unanimously supported by the board members who assured the ladies that there would be a follow-up conference in the near future to discuss and ratify the working paper that the Women of the Metis Nation Committee is drafting up.

4. The front page story was not newsworthy and certainly below the standards I would hope AMMSA strives for. The reporter could have concentrated her efforts on informing your readers of the many important issues that were discussed, debated and resolved by the conference delegates instead of offering her uncalled for opinions and suppositions. I am sure that the Metis people who read AMMSA would much rather have preferred to read quotes and interviews from the ladies who attended the conference as representatives of their communities.

In closing, I am requesting that you print this letter in AMMSA and invite the Metis women in Alberta who attended the conference on February 15 and 16 in Edmonton to express their views of the conference. It is the responsibility of all of us, as Native people, to provide positive views of our endeavours. Miss Lepine's article did not serve this purpose.

Yours truly,

Paul Sinclair
First Vice-President
Metis Association of Alberta

Reader find objections 'difficult to write'

Dear Editor:

I am writing to express my disappointment about the article entitled, "Metis Women Complain," by Jeanne Lepine. It is difficult for me to write this letter because my feelings are mixed and there is a confusion why Ms. Lepine would write such a negative article and why AMMSA would allow it to be published.

This headline article is also contradictory to Ms. Lepine's other article about the Metis Women's Conference. In the first article she says Metis women were expecting to form their own association, but in the second article she states the purpose of the conference being to discuss the Constitution on Aboriginal matters. Put the articles together and they are contradictory.

Further, there is another article Ms. Lepine writes in the same AMMSA issue wherein Elders criticize the media by saying the media takes an issue/topic and sensationalizes it. Ms. Lepine's coverage of the Metis Women's Conference is an excellent example of what the Elders were criticizing about the media.

I think it is important to point out that you should give Metis women in this province far more credit for thought and feeling: if they had wanted a separate organization, one would have been created (and it still might, if they deem it necessary). Also, everyone talks about unity, but when we decide to exercise it we are criticized. How then do we demonstrate our seriousness about unity and the Constitution? Is AMMSA suggesting that the only way women can express themselves is in a separate organization? That the Metis Association of Alberta (MAA) belongs only to men?

I read Ms. Lepine's articles because I see there potential as a good writer and good news reporter, but her article, in this case, is opinionated and one-sided. This simply doesn't make sense to me. I usually don't pay any attention to rumours, but perhaps this time the rumour is worth listening to: did AMMSA receive pressure to write such a negative article?

Yours, In the Spirit of Riel,

Jo-Ann Daniels

Family dead honored

Dear Editor:

In the hopes that you may print this poem in memory of my grandparents who raised me as their very own, and my brother who passed away in September, age 16. I'd like to say "Thank you" for I remember the entertainment "A.M.M.S.A." and the "Native People" have given my grandparents and I. The Sowan family has suffered a number of great losses, and I know a small tribute such as this would help ease our pain-stricken hearts.

**Yours Truly,
Lance Sowan
Kinuso**

Millie and Paul left behind 4 children, 32 grandchildren, 40 great-grandchildren and 1 great-great grandchild "Duran." They are loved and missed by all.

**Paul Sowan (1894-February 15, 1983)
Roland Whitford (1969-September 21, 1985)**

With love and beautiful memories of a special lady I called "Mom" Millie Sowan, who joins my grandfather, her husband, and my brother Roland. She left us on December 15, 1985 at age 74.

With your heart of gold
your tower of strength, nerves of steel,
We your children, grandchildren
felt the love from you, that was so real.

You made us laugh, a heart-filled laugh
your sense of humor like you, so unique,
You had faith in all of us
You comforted when we felt trapped, alone and weak.

Your doors were always open
as well as your mind, arms and heart,
You gave your love to everyone
no-one went unloved, we all got a part.

We now have to be strong as you were
since you've joined my grandfather and brother in the
sky,
Our hearts are heavy and lonely
but with memories, and your spiritual guidance, we'll
get by.

With words in prayer
Thank you Great Spirit for you
for if there was no you
there would be no me, too!

Though I try not to cry, still tears come to my eyes
I long for you Mom, you and your smile
With your answers to all the "Whys?"

You are now rewarded
for your lifetime of giving,
In all our hearts
you will go on living.

With the loss of my dear brother Roland in September,
and you in December
I'll hold on to the good times we shared
I'll always remember!

With you Grandpa and Roland
with the Great Spirit in the sky,
Knowing you are all safe with him
my spirits feel high!

So until we meet again
I pray to all of you,
You are all loved, and missed by me
and by family and friends, too!

Love, your grandson,
Lance

More Letters

Bredin grads find jobs

Dear Editor:

A year ago we sent an announcement of our new course — Introduction to Electronic Systems. The course began in April 1985, and ten of the thirteen trainees who enrolled, graduated in October. They are employed in a variety of occupations in the electrical/electronics fields such as installer of satellite communications equipment, apprentice electricians (I and II), assembly of instruments, robots, etc.

and computer technician I. The graduates are Indian or Metis and had not previously taken technical courses.

We offer "hands-on" training, plus theory, help with math, practice interview sessions before graduation, and assistance in finding a job.

Our directors are very pleased with these results and also with the fact that there are seven Native men in the second Electronics course that began on November 18, 1985. They have asked me for an esti-

mate of how many unemployed or underemployed young Native men and women there might be in the Edmonton area who would be interested in electronics or in training for employment in some other trade for which there are job openings.

If you have a relative or friend between 20-32 years, with Grade 11 or 12 math (exceptions are sometimes made for Grade 10), interested in learning electronics or another trade, I would be grateful if you or he/she would telephone me

at 425-3730. (If you prefer, the name of the person does not have to be given). This would help us in planning future training courses and thus give more young Native men and women the opportunity to become employed.

Thank you for any help you may give us.

Sincerely,

**Peggy Robbins
Chairman
Jack Bredin
Community Institute**

Letter from faithful listener

To The Native Perspective Gang:

Tansi!

I've been meaning to drop you a line since I found out you were on the air to tell you how much I truly enjoy your show.

Ray Fox was exceptionally fantastic to listen to on the week he was on. Loved your sense of humour. But on the other hand, we really missed you, Gabe & Bruce. You're a bunch of nice guys to listen to. I really look forward to you every weekday morning. I have nothing to complain about, you're all doing a great job.

I'm on Channel 9 and it comes in from Whitecourt. I live north of Nojack on a farm. Every hunter knows where Nojack is. Not very many people of my kind live around here. So you're my connection to my home town, Kikino, and Goodfish Lake area. This is a great way to kind of keep in touch and know what's happening.

I'm also impressed that you're giving many a Native a chance to show their talent on the air. There are a lot of people out there. Would like to mention a man named Arnold Strunadka (hope I spelled his last name right) who has made his own fiddle from a toilet plunger, of all things. This man has great talent, cut his own record/tapes. Calls himself Fun Country. Sure would like to hear him on the air. Also would like to hear Ernie Gambler 'cause he certainly has a great voice.

Also, I'm glad to hear that Native Nashville North is coming our way, thanks to Rocky.

I would like to request the Red River Jig and that goes to all the jiggers out there, and I know there's quite a number of them.

Well, I'd better come to a conclusion. And once again, good luck to everyone at The Native Perspective, and keep up the fantastic work.

**Your Faithful Listener,
Rosalie Nicholls**

MUSEUM INTERNSHIP

The Ethnology Department at the Glenbow Museum in Calgary is seeking to hire a Native individual for a one year contract position.

POSITION: The selected individual will be given practical work experience in the basic aspects of museum curatorial work. Other aspects of the position will require that the individual work with department staff to develop and prepare funding applications for an ongoing Museum Internship Programme for Native peoples in the department. The individual will also be expected to carry out, under supervision, field documentation of material held in the ethnology collections.

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

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Dropping In

Rocky Woodward

Hi! Why in the world do our reporter Jeanne Lepine and Production Supervisor Kim McLain get all the nasty letters. Lately I have been getting none. Let's be fair. Here, work on this...ALL DOGS ACROSS ALBERTA ARE UGLY! Please write ROCKY WOODWARD care of DROPPING IN and call me down.

EDMONTON: Hi, Irene Morin. Now, what's that? The Edmonton Roofers Native Baseball Club will be sponsoring a dance at the Continental Inn on March 22. All proceeds will go towards helping the club in this year's baseball games.

Well, Irene, I think it is a great idea, so all you people out there looking for a fun time, why not take in the dance and help support a good cause at the same time.

Music, or I should say entertainment, will be supplied by the Wildwood Band and admission is \$8.

GIFT LAKE: Leonard Flett, the co-ordinator will be coordinating the CBC (Canadian Broadcasting Corporation) volleyball games to be held at Whitefish Lake this coming weekend. I hear eight teams are entered.

Here is some very nice news. Leonard, the helpful...will be leaving for Timber Wolf Bay in Saskatchewan to help out with a program for children needing adult support.

"It is important that we support them and I will be doing things such as teaching them sports and taking them on field trips," said Leonard.

Leonard will be leaving on March 28. Good luck, Leonard and they could not have asked for anyone better than yourself...for such an important program.

SADDLE LAKE: CONGRATULATIONS! JEAN AND KEVIN CARDINAL who will be celebrating their fifth year wedding anniversary on GOOD FRIDAY!

CONGRATULATIONS to REGENA AND RALPH CARDINAL, who recently celebrated 40 YEARS OF MARRIAGE!

DROPPING IN: WE ARE JUST IN THE PROCESS OF MOVING TO OUR NEW BUILDING, SO DROPPING IN WILL BE SHORT THIS WEEK.

Our new address is 15001-112 Avenue. Our new phone number is 455-2700.

A meeting will be held at Our Place (10502-98 Street) at 7:30 p.m. on April 15 regarding a Native Support Group that will volunteer their time to Native Brotherhood organizations within the penal system.

Put that up on your calendar and let's make it to the meeting together and support our sisters and brothers incarcerated.

Have a nice weekend, everyone and don't forget our new location and phone number.

Congratulations for your achievement on your 3rd anniversary.

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Violence, abuse reach crisis proportions

By Gunnar Lindabury

Native communities are in crisis. It is not as it was a century ago during the 1885 rebellion. It is not even as it was when the Native children were taken away to government or church schools to learn how not to be Indians.

Today, Native communities face an epidemic of violence, suicide and alcohol related problems, both mental and physical, which threaten to destroy Indians as a people.

Yet the problem is not a new one. It has been around for decades. This is why it is dangerous: self-destruction in all its forms has become part of the Native lifestyle.

"It's scary," admits Chester Cunningham, executive director of Native Counselling Services of Alberta (NCSA). "The violence is really concerning us."

He senses an increase in the frustration and the crime. "Why all of a sudden, I don't know. There's always been a bit of violence, and it seemed to move around the province--Saddle Lake, Atikameg. Now it seems to be cropping up all over."

Other members of the Native Counselling board of directors are becoming very concerned, says Cunningham. He hopes to call a meeting of provincial Native Elders to work out an approach to the situation.

The Elders have already met to discuss problems with Natives in prison, says Cunningham.

Other Natives share this concern. Often the view is of Native children as victims of a clash of culture.

"They lash out and slash out verbally and physically, operating in the dark. They steal, they get into all kinds of negative things because of what happened to them. They can't see through the fog that they've created for themselves or that's been created for them," explained a Native lifeskills coach.

Trying to get a grasp on the violence is difficult. Statistics showing the sort of crimes committed by Native people simply aren't kept by the RCMP, says Statistical Services NCO George Lensen. In addition, Statistics Canada, although it has a census specifically for Natives, has nothing on violent crimes. Prisoners are not included in the census.

But there are a few clues to dealing with this very complex problem. Information is kept on Native mortality; the means and rate of death. As well, some data is kept on the number of Indians in Federal and Provincial jails—but not as much is known about why they're in there.

A young Native mother, not more than 19, talks of how she was sent to jail for not paying the fine for a minor alcohol-related offence. She was given the option of working a minimum number of hours in the community instead of having to serve her term, but she turned down the suggestion.

As far as she could see it, her child would be taken care of free during her 30 days imprisonment. On the other hand, she would have to pay for child care during the hours of community work, a luxury she could not afford. Obviously, it made more sense to sit in jail than do the community work.

As it happened, the matron in the prison managed to get the woman's sentence reduced to a couple of days. The young mother only laughed at the silliness of the matron, asking why she bothered. The Native woman did not seem to care what the community might think about her being in jail.

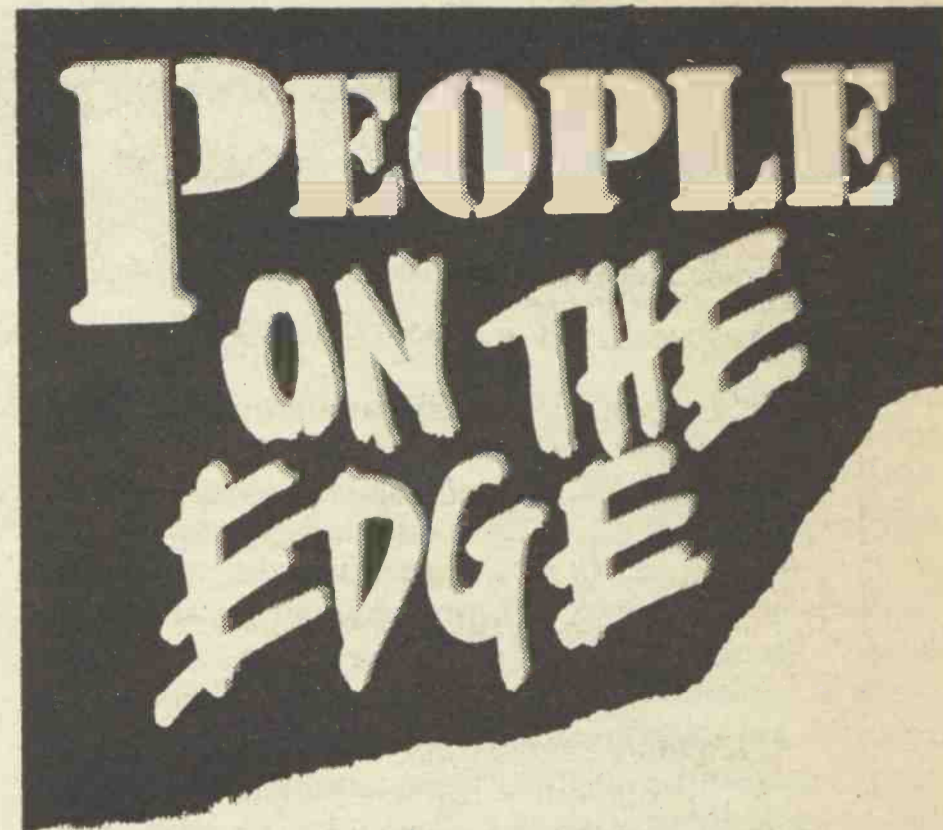
She is not alone in feeling this way. In some communities, it seems that a jail term is almost a rite of passage. In others, it is a way of life.

It is late fall, a number of years ago. Two men, a white and a Native, are walking down the NAR rails in Edmonton. They stop at one of the yards and talk with the workers, mostly transients, who are loading ties on a truck. The white observes that it's going to be a cold winter. He hasn't got any money, nor job prospects. He and his friend are going to pull a B & E, a break and entry, and spend the winter inside, with lots of good food. Why not, he asks. What else are jails for?

A problem with the mortality and imprisonment rates is that they cannot tell us of lifestyle, merely of its extremes. "Behind the official statistics on mortality used by demographers is flesh and blood, a sea of faces," say George Jarvis, an Alberta sociologist and Menno Boldt, head of the 1970s Task Force on Suicide. "Seldom is a government agency likely to ask the probing questions needed to give social substance to official statistics."

A second problem is that violence and alcohol are not of themselves the sickness; they are symptoms in the vicious cycle of a community epidemic. The source

Continued Next Page



People are on the edge of an abyss—all kinds of people, in all kinds of places.

They teeter perilously, waiting for the fickle finger of fate to determine their destiny.

Will they be rescued and placed on a firm foundation from which they can fulfill their potential?

Or will they be given the final push which will send them plummeting?

Will they choose their own fate, or will they let others choose it for them?

Statistics show that Native people are more likely than other Canadians to take the final, fatal, self-destructive plunge.

Snorting, sniffing, swallowing and shooting... Alcohol, drugs and all manner of deadly poisons... Violence with or without the effects of these wretched invaders—all take their terrible toll.

What are the causes? What are the tragic consequences? What can be done to prevent this awful waste of human lives?

Beginning in this issue, we will explore these questions from many different angles—positive and negative, pro and con—in search of answers that will save lives. You may not like some of the things that are said. You may even get angry.

We hope that you will be aroused by what you read.

We hope you will respond by sending us your opinions by talking to your friends, by acting to stop this terrible destruction.

There are solutions. Most of them begin here, with each one of us.

Let's put them into action before someone else suffers, before someone else dies.

THE EDITOR

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Violence now 'cultural expression'

By Gunnar Lindabury

The work of a visiting anthropology lecturer may cast new light on cycles of violence in Native communities, as well as in the general population.

Guy Lanoue, an instructor now at the University of Alberta, worked with the southern Trout Lake band, a community with an "extremely high rate of violence" for a number of years in the late 1970s. His research led to some startling conclusions: violence has become not only a way of life for the Trout Lake Indians; it has become a positive expression of culture.

The reasoning behind this theory is based partially on the history of the community. Lanoue explains that the southern Trout Lake Band was once part of an isolated village on the banks of the Peace River in British Columbia. In the early 1950s, a major highway was built connecting Prince George and Dawson Creek. The highway ran right by the Sikeenee community, including this village.

Then, in 1968, the Peace River dam was completed at Williston Lake. The lake overflowed the banks of the river, flooding out the Sikeenee people. The village in question was drowned. Its people split up, part moving north and part south.

In addition to these changes — and due in part to them — a logging industry grew on the shores of the new lake. Five to six thousand whites moved in to work at the mills and the service industries in the newly created community, which sat not far from the new Trout Lake village.

The whites, finding themselves in a northern community, began trying to fill the role of the rugged northerner. This included drinking and brawling with one another, and "acting like a lot of jerks," said Lanoue.

The Natives seemed to want to get in on the act, drinking and fighting among themselves as much as the whites did. The life of the community deteriorated, and few people were working, despite a professed "no questions asked" Natives hiring policy at the local mill.

Many Natives moved away to Prince George or other white communities, and many died from the violence. The population of southern Trout Lake dropped from about 200 to near 60 by 1978. Specific numbers are difficult to find because of living arrangements and transients, says Lanoue, so these figures are approximate.

Those that stayed in the village were often alcohol abusers; going on binges for months, then returning



to avoid alcohol for a period. Native men fought each other often, before going home to beat their wives and children.

"What kind of society is this where they abuse their children — mostly by neglect — since drunks didn't feed them for three, four or five days at a time?" asks Lanoue. "I say children obviously suffering from starvation" only to be revived in the hospital with proper nutrition and treatment.

Living conditions in this community were awful, and the violence continued to be very high. Yet there were alternatives. Many escaped to nearby cities and towns to survive. Some went into the bush to live in isolation. An estimated 35 people died from violent incidents or accidents.

"Yet 65 people were still

there," says Lanoue. "Why would they ever stay?"

He believes it was the violence itself that kept these Indians. The men fought with two specific people: their close friends — "close; there's really no English word that's equivalent" — and their wives. In some bizarre way, the fighting took the place of traditional cultural ties, with men they would normally have trapped and hunted beside.

The Natives knew in a way that whites were at fault for their misery; whites were the enemy. While Lanoue never saw a white claiming "I'm stronger than the Indians," he saw many Indians saying it. But Natives rarely picked fights with the whites. If they did, they usually lost, despite their experience in fighting.

Lanoue feels this is

because they fought for different reasons. Fighting became an important Indian characteristic. Fighting fulfilled their need for a culture; a way of interpreting their lives. At the same time, the violence both flew in the face of tradition and cemented the traditional ties.

How does this make sense? Lanoue lists his reasons:

- 1) Indians wanted to be recognized for fighting;
- 2) Indians saw whites as enemies;
- 3) Indians didn't fight whites; in fact, young Indians were friendly with young whites; and
- 4) Indians did fight with special friends and wives.

Lanoue recognized the terrible social conditions of the Natives, and their frustrations with their lives, but thinks the violence goes beyond that. "I think they use what they have as building blocks to construct something like an identity which to a certain extent compares with the traditional identity," he explains.

People are not dumb, says Lanoue. People can find and befriend the sort of person that responds to their own deep rooted needs, even if these include violence or passivity. The point is this might not be a completely negative situation.

"It wouldn't surprise me if women picked men or

men picked women" for their violent or accepting nature, says Lanoue. As some men have a need to express love through violence — "how else do you explain a man holding his wife by the collarbone and hitting her in the face and saying with each blow "I love you, I love you, I love you" — some women, because of violent childhoods or guilt, have a need to be violated.

Granted that the treatment of Natives in this country has been bad, part of the vicious cycle that they find themselves in is of their own making, says Lanoue. They feel as if they have no control over their own lives, but they do not let go of the small resources they have, and use these to build an identity, however potent.

If this theory is true, and recent research seems to support it, this has very frightening implications in many aggressor-victim relationships, such as wife battering. Not only is the aggressor addicted to violence — "a mood altering behavior," suggests Nechi Trainer Brenda Daily — but it seems the victim may be addicted to the beatings. With an "official" rate of wife battering in Canada of at least 10%, this suggests a terrible mental health problem in both the Native and white communities.

From Page 11

of this epidemic was the destruction of the Native way of life. And its fuel, its centering factors, are two basic killers—two sides of the same coin: alcoholism and the helplessness/hopelessness of beaten people. It is these killers that maintain the cycle.

What we have done is named a common factor in the Native community—and called it the centre of the community's illness. By naming this commonality, we are in a dangerous area; we run the risk of isolating Native people from their present cultural environment and contributing to the stereotyping and racism.

Yet at the same time, we can find similarities between the needs and concerns of the Native people and segments of the white population, of disadvantaged people in many cultures. By naming the common factor, we have admitted that there may be a solution.

This solution is as complicated as the problem, but already many communities have begun to take steps in that direction. The general approach of many people working in Native rehabilitation areas is that Native people must take their culture into the 20th century. They must at the same time be able to live and work with non-Natives, and listen to the wisdom of their own Elders. The alcoholism/helplessness of the present vicious cycle must be replaced with the tradition and

culture that guided them in the past—but they must be in a modern context.

Approaching the illness

Two of the major signs of violence, as noted before, are mortality and incarceration, or death and imprisonment rates. For many years, the proportion of Natives in provincial and federal jails has been high, much higher than the proportion in the general population. Statistics Canada shows a Native percentage of about 15% between 1979 and 1984 in provincial jails. In Manitoba the rate is near 60%, while Saskatchewan reports 50% Native participation. Alberta's share is near 25%.

A Department of Indian and Northern Affairs (DINA) survey puts this into perspective: In 1974, Natives accounted for less than 5% of the population in each of the prairie provinces. Yet the Natives in those province's federal and provincial jails accounted for 20% (Alberta), 40% (Saskatchewan) and 30% (Manitoba) of the provincial populations.

Of these prisoners, 25% were in for violent offenses, 50% for offenses against property, and about 8% for drug and alcohol related offenses.

This is not yet the worst: The proportion of Natives in jails in 1974 was 280 per 100,000, SEVEN TIMES

HIGHER THAN THE NATIONAL RATE OF 40 per 100,000. Juvenile delinquency followed closely with a rate of 353 per 100,000, compared with 128 per 100,000 nationally.

A clear question is why? How can a progressive, civilized nation like Canada justify the number of Natives in its jails? Are the Natives really this violent? Are the police guided by racial stereotypes? Or do Natives, as suggested earlier, simply not care about the criminal justice system?

"Native people are really afraid and do not support each other," said Cunningham. He explained how he would offer to assist police by looking after Indian friends who might otherwise have been arrested. At the time, police would release the Indians to him. Normally, this sort of support doesn't happen.

As a result—and Cunningham feels many people agree, "the majority of Native people should not be in jail."

There appears to be a stereotype about Native people in this province, one that says they are drunk or violent and if they're women, they're prostitutes. Edmonton police chief Robert Lunney angered people and added to this contention when he publicly stated that if an Indian woman was raped in the city's down-

Continued Next Page

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From Page 12

town, she might as well forget about charging the rapist. Everyone would prefer to believe, it was implied, that she was sore about being "stiffed" on her tip.

In a northern circuit court, a Native man pleads "not guilty" to charges of drunk driving. Police said they found him sitting behind the driver's wheel of his truck in a parking lot near a local bar. As they entered the lot, the light from their headlights showed a case of beer in the back of the truck. They approached the man and told him to get out of the truck.

He was obviously drunk, and didn't deny it. He said he and his wife were waiting for their daughter, who was still in the bar. Since the night was very cold, he had decided to warm up the truck. He wasn't driving it; he had just started it to warm up the engine.

The policemen arrested the man, and took him to the detachment. As they left the parking lot, they told his wife to make sure the truck was gone when they got back. She said she didn't know how to drive, but they showed little sympathy.

The judge decided that since the man was not driving the vehicle, he was not guilty. A lawyer questioned the policemen's right to search the vehicle when nothing was happening out of the ordinary.

The real question might have been why the police didn't simply ask the woman to drive her husband home. The car wasn't moving; nothing was happening. Would the police have treated a white drunk in a three piece suit the same way?

The police may have been correct about the Indian woman; it may well have been futile to try to catch the rapist. But why must this be the case? There is a suggestion that police may be more lenient about white offenders, more willing to turn a blind eye to a minor crime.

Yet to counter that, there is the suggestion that often a Native will be more angry when a policeman shows up; more bitter about the "white authority" figure. This anger may sway a policeman towards an arrest he might otherwise not have made.

What is truly sad is that it isn't only the attitude of Natives that bring them to jail. Natives fight along themselves, and Natives die of injuries and suicide.

One hundred and eight Native people died through "injury or poisoning" in 1982. Of these, 38 deaths were from car accidents, 15 from gunshot wounds and 11 in fires. 16 people had committed suicide.

One hundred and twenty-five people died this way in 1981, including 15 suicides and nine possible suicides. The figures for 1978 to 1980 are similar.

Two factors are common in these deaths. The first is that much of the violence seems to be Indian versus Indian, rather than Indian versus white. Violence is visited on the community by the community, continuing the vicious cycle.

The second factor is the influence of alcohol on these crimes. An estimated 80 to 95% of violent crimes are linked with alcohol.

"Alcohol plays a major part in just about 95% of the charges (against Natives)," said Cunningham. "Either people were on booze or some type of intoxication or they were trying to get it."

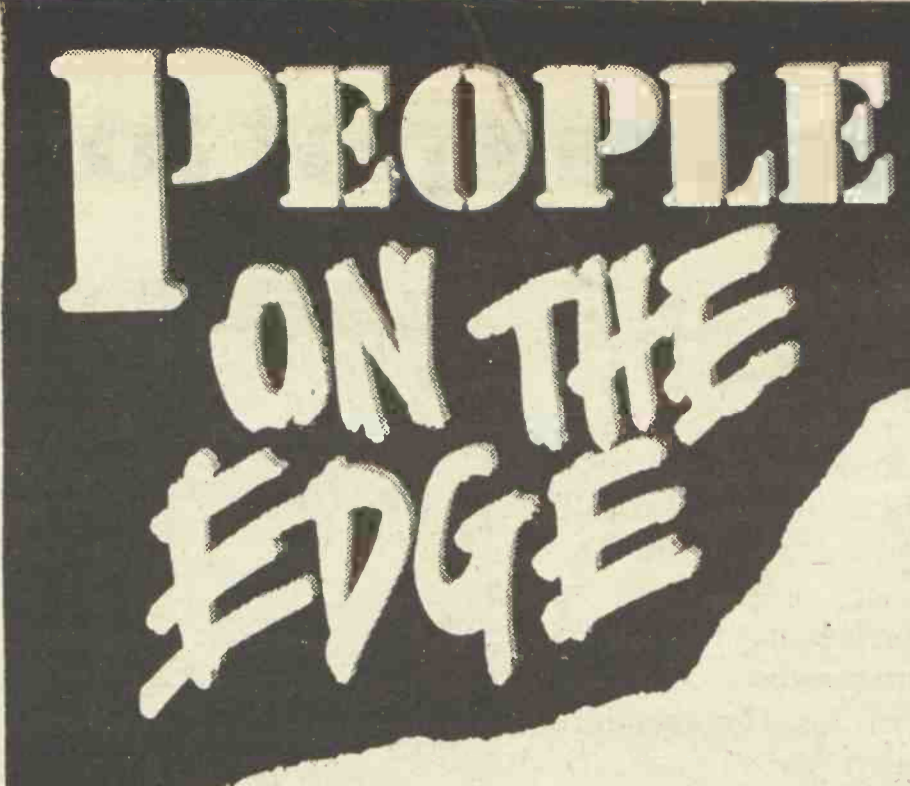
Suicide and alcohol are linked in 75 to 80% of Native suicides in the United States, says Calvin Frederick, a National Institute of Mental Health researcher. This is two to three times the national rate in the US.

Cycles of pain

The linking of alcohol and suicide or other violence is an important one. Suicide is seen as one form of self-destructive or violent behavior, according to Frederick and Alberta Provincial Suicidologist Ron Dyck. Murder is another form, as are assault, vandalism and other crimes.

"The suicidal act is frequently directed symbolically toward another person as a means of hurting him by producing feelings of guilt about the way he treated his victim," explains Frederick.

Alcohol is involved in a number of very deadly vicious cycles. Like suicide, it is a form of self-destruction. It is



also a way of filling one's needs for power or friendship. Dyck says people have 3 basic needs: love, security and identity; the need to know who you are and where you fit in. If these needs are not met, people begin "acting out," or adopting certain behaviors, continues Brenda Daily, a Nechi Institute trainer.

To look at it from another perspective. "A whole segment of society--Natives--are institutionalized through the welfare system and the Department of Indian Affairs. They've learned helplessness," Daily says. This is how the cycle starts.

One of the "acting out" behaviors is social drinking. You can share drinks with your friends in a local bar, finding love, security and identity, especially when you can afford to by a round for everybody. Alcohol relaxes you and lets you drop your guard. Unfortunately, when that happens, self control drops as well, often resulting in violence.

Violence is another "acting out" behavior. In a community with few good role models, often anger and destructiveness are a way of winning respect and friendship. It is in conditions like this that wives and children become beaten and killed, or that someone commits suicide.

These are elements of a cycle: drinking and violence. Why is it that people must be driven to violence? Bitterness, frustration, hatred--especially self-hatred--and lack of identity are all part of the cycle as well.

"Around the province, when (Indians) are sober, their culture tells them 'you control your emotions.' You rarely see an angry Indian when he's sober," observed Dyck.

This is what keeps the cycle going: three rules are learned in communities where drinking and violence are a problem, says Daily, "don't talk (about your pain), don't feel, don't trust."

Don't talk about the poverty, the wife battering, the child sexual abuse, the shame of husbands unable to provide, the teenage pregnancies and the juvenile delinquency. Turn a blind eye, say community leaders. The problems belong to the individual, not the community. And within the individuals who make up the community there grows a sense of uselessness, of shame, and of bitterness, held down by the Indian's visage of self-control.

"I don't think Indians are any different than we are psychologically," says Dyck. He suggest that sober Natives work very hard to keep their emotions under control, especially in white communities.

"Whenever you bottle up that kind of pain or aggression, it's going to come out" when you relax, Dyck explains. "When you add alcohol, you will see that inhibitions are down and violence increases."

And when they sober up, the action is blamed on "the bottle" and forgotten. Until a bruised, bleeding spouse runs into a social worker, or a policeman, or a hospital. Or until people finally give up fighting and retreat into their own minds, trying to escape the pain and violence that circles them.

It is late afternoon, and the town drunk walks into the local police station. This is a northern community; he is a Native. Two policemen approach him and, loudly, and clearly, ask him what he wants. The drunk mumbles something between thickened lips and a protruding tongue. One of the policemen asks him if he wants to see one of the workers at the local

detox unit. The drunk mumbles and nods his head. Yes, he wants to see her.

The policemen are exceptionally polite to this shabby Native. They take the time to interpret his garbled babbles. They speak slowly and clearly, and called him "sir."

Unfortunately, the worker he wants to see isn't in. The detox unit doesn't really want to take him, either. The drunk has been in and out of that unit fairly regularly. Once, they tried to take him to a long term program in another town, to get him off his addiction for good. He left shortly after arriving.

The drunk seems to want to be the way he is. According to the head of the detox unit, he used to be a successful local farmer who could have had a job with the district agriculturalist's office if only he wanted it. Instead, he seems to want to shamle around town picking up bottles and cans and plastering his tongue on the window of the local vendor's.

He has given up--like many Natives, like many people. He just doesn't want to be part of the killing cycles any more.

Breaking the cycle

It is clear that the Native community share a problem. What it seems to lack in many areas is a community infrastructure, a system of support and care for individuals and families.

Ninety per cent of Natives are below the poverty line, says Dr. Diane Syer, a Toronto based researcher now living in the US. Seventy per cent are unemployed or underemployed. The majority are dependent on family members of welfare for food and shelter.

Housing conditions for Natives are among the worst in Canada. Few have hot running water or heating. Many Natives are isolated without radios or newspapers, and with poor roads.

The problem cannot be solved simply by adding money. The Dion Report shows that in many cases, oil revenue has simply intensified the problem by giving young people lots of free money for booze and drugs, and by attracting dealers to reserves.

The problem cannot be solved with welfare. In 1962, 30% of all Natives were on social assistance. Now the figure is closer to 50%.

The solution must lie within the community, says Daily. "As soon as any community works to become whole, that moves into the centre (of the life cycle) an 1 takes over. People must take responsibility over awareness, education, process. As fast as people do that, they're talking, they're feeling, they're doing everything they need to feel like they're in control."

Other Natives see solutions in terms of their own Elders. "How they pick themselves out of that kind of situation, of lost and confused self esteem, is by getting back to the Elders and using them as advisors. The answer lies in going back in part to some of the traditional ways.

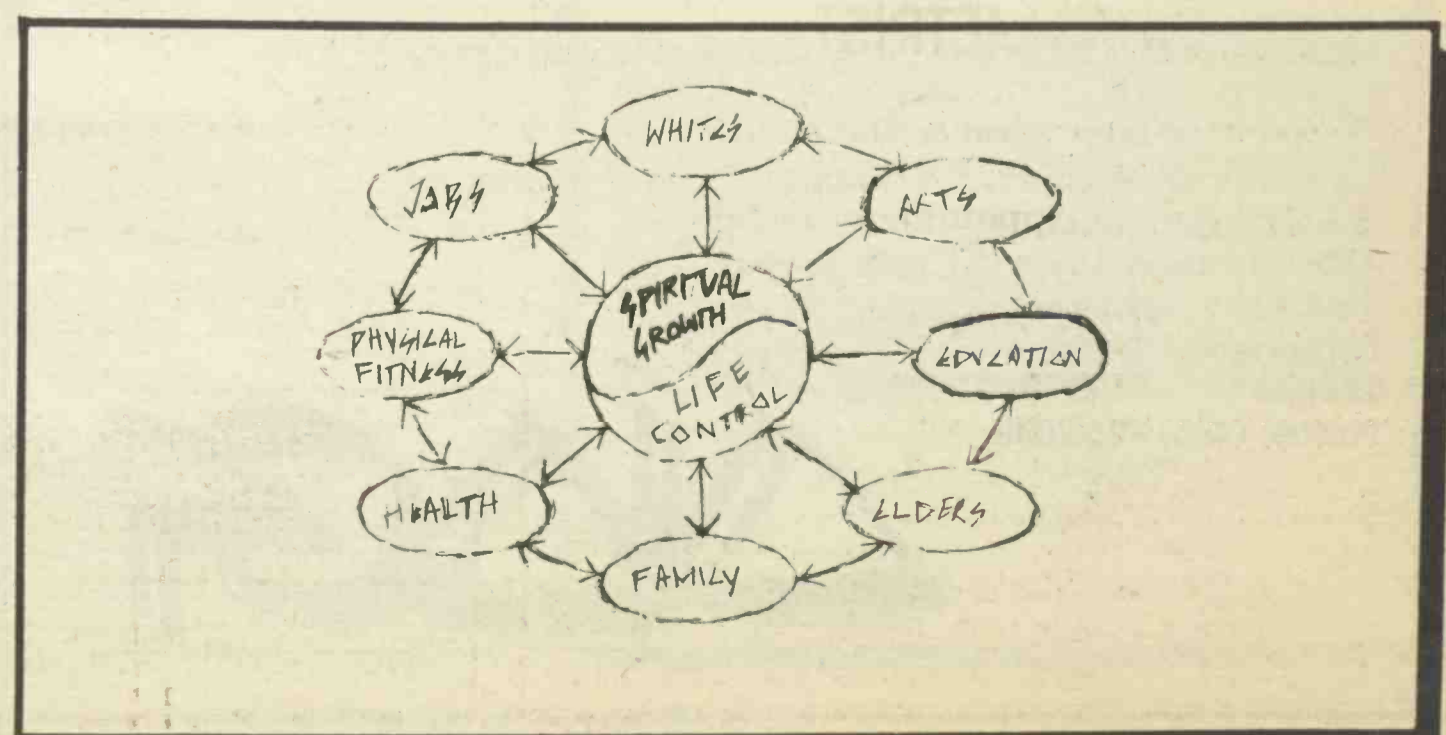
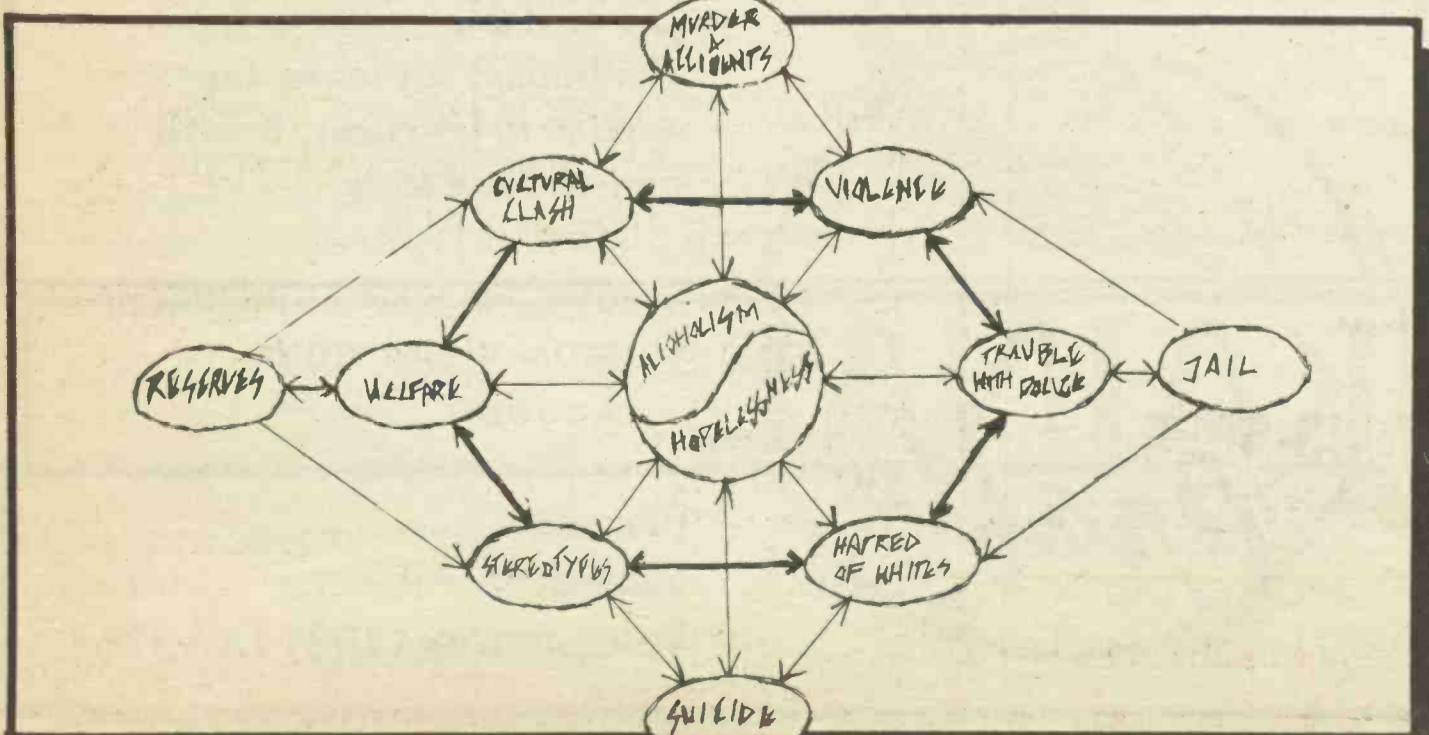
"If you go to Alexander Reserve, you'll see they've really grown. But it took that effort."

Alexander is not the only area to find answers. Nechi and Poundmaker, Hobbema, MITAA, Kapoun and Alkali Lake in British Columbia--in many places the cycle has been broken by finding something to replace the alcohol and self pity, by finding something meaningful.

The major suggestion is self-sufficiency; Native self-government will bring back the pride of the people. Perhaps government assistance--the so-called "learned dependence"--is as damaging to the Native community as the original conquest of Native culture.

There is a saying among lifeskills coaches to the effect that "If you give a man a fish, you feed him for a day. If you teach him to fish, you feed him for a lifetime." This is an attitude which is becoming more prevalent among band councils which are trying to take over their own social assistance and child welfare programs.

The band councils may also have to recognize that the federal government's attempts to reduce the deficit, and changing the attitudes about social welfare ("Elected 'shameless' about poor," Edmonton Journal, Saturday March 8, 1986) may soon mean less money in that area. As well as being politically and administratively independent, Natives may have to work toward more financial self-sufficiency in the near future.



A NEW DAWN IN ABORIGINAL COMMUNICATIONS

Plan seeks Olympics spot for arts and crafts

Culture

By Clint Buehler

A bid for significant display of Native arts and crafts at the 1988 Winter Olympics in Calgary is being pursued by the Alberta Indian Arts and Crafts Society (AIACS).

The initiative was

motivated the keen interest AIACS members have been expressing over the past 18 months in the potential for marketing of arts and crafts the Olympics presents, according to Lois McLellan, AIACS general manager.

"They felt that individual producers would find it very difficult to capitalize on the event if they were required to stockpile inventories in the quantity required until 1988. Many producers from isolated communities voiced concern that their production levels were too small and they lacked the marketing expertise and dollars to

even consider participating in the Olympics."

The AIACS board felt a co-operative effort would benefit more producers, and directed the development of a major proposal on behalf of the AIACS and its members. A conceptual proposal was researched and submitted to the Olympic Committee in June, 1985, and a revised version was prepared in December and submitted to the committee and potential funders in January, 1986 for further consideration.

AIACS is now seeking active support for "the inception of this long range and profitable venture" from those directly affected, including Alberta Native artisans, Band economic development initiatives, and other individuals and groups wishing to take on



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For further information and an application form contact:

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related Olympic ventures (i.e., dancers, storytellers, Native food experts, etc.).

McLellan says the proposal has already received a positive response from Indian Affairs officials, but further evidence of support is required. Those who are supportive of the idea are urged to contact the AIACS prior to April 1, when funding confirmation is expected.

The proposal provides for the funding of two projects, an exhibit and retail outlet at the 1988 Olympics, and utilization of the Olympic initiative for the inception of a permanent wholesale operation for Alberta produced Indian arts and crafts. The wholesale operation would initially supply the 1988 Olympics retail outlet, and then continue as a viable operation.

"The major objective of both projects is to develop the capacity of Alberta Native producers so that

they are able to supply the bulk of the retail merchandise market that already exists in Alberta," McLellan says. Alberta-based retail stores currently obtain most of their stock from out-of-province sources.

Once the operation is proven viable, the expansion into markets outside Alberta will be explored.

For the Olympics, the society plans to operate an exhibition as well as market fine Alberta produced Native crafts. The proposed exhibition would be centred around the theme of "Contemporary Native Crafts of Alberta," and would include live demonstrations by local Alberta artisans of traditional craftwork techniques.

The purpose of the exhibition would be to educate the public as to the variety and creativity of contemporary Alberta Native crafts and to provide a retail area for sales.

World-wide exposure is anticipated due to the number of international visitors and the presence of the international media at the Olympics.

The ongoing wholesale operation is expected to "foster the latent capacity of Native women to produce quality, saleable merchandise." A wholesaling infrastructure is planned to develop the warehousing and distribution components to service existing retailers who at present purchase mainly from outside the province.

AIACS believes Native communities in general, as well as individual Native producers, would benefit from the two projects in both the short and long terms.

More information can be obtained by contacting AIACS at 501, 10105-109 Street, Edmonton T5J 1M8, or by phoning 426-2048.

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Governments aid foundation

By Jeanne Lepine

After a year of lobbying five federal ministers for start-up funding the founder and honorary chairperson of the Canadian Native Arts Foundation, John Kim Bell, recently announced a total of \$155,000 has been donated by the federal and provincial governments.

The wheels were set in motion with the Ontario Ministry of Citizenship and Culture's commitment of \$50,000. The federal Secretary of State's Native Cultural Development Program donated \$30,000; Ministry of Multiculturalism, \$10,000; Ministry of Communications' International Year of the Youth fund, \$40,000; and the Ministry of Indian Affairs and Northern Development, \$25,000. Bell personally contributed \$30,000 as well as taking out a loan for \$100,000, bringing a grand total of \$285,000 for start up costs.

Bell refers to the foundation as "the Canada Council for Native people."

"As an artist myself I now have the ability and the opportunity to help other artists recognize their dreams through the foundation," he said.

The CBC documentary chronicling Bell's career as the first North American Indian to become a symphony conductor was a success, with letters and requests from Native young people being sent to Bell for direction in arts opportunities. At that point Bell decided to return to Canada, from New York where he was conducting on Broadway, to help Native youth pursue careers in the arts.

"During the past year I read all the reports on Natives that DIAND, the



JOHN KIM BELL
...developed foundation

Secretary of State and private Native organizations had published over the years. The overwhelming conclusion of these reports indicated that youth programs are needed that will assist Natives in overcoming many of the social problems from which they currently are suffering. The reports also indicate that these type of programmes are difficult to create because of a lack of funding, leadership, resources and encouragement with incentives.

"Although there are other Native arts programs they are not generating the amount of funding needed to provide for long range educational opportunities. The CNAF is flexible and

designed to meet the needs of Native people today.

"If a traditional dance group needs funding to participate in a powwow, they can apply to us for funding. If a Native painter wants to pursue training in an avant garde style, we will consider funding for this as well," Bell says.

"We don't want to dictate what Native people should be doing. We just want to help them fulfill their dreams. More and more Native people are emerging as professional artists and this program will assist them in handling the difficulties of training cost," he said.

The objectives of the CNAF are to:

- seek out and develop

talented Native people who would otherwise not have the opportunity.

- Encourage young Native individuals to discover their artistic talents.

- Develop their artistic talents through organized study.

- Provide them with opportunities to perform or exhibit their work.

- Promote and support Native persons in becoming competent artists.

- Support existing programs with similar objectives.

- Build upon developmental efforts that have been neglected.

- Establish liaison between organizations; expand upon and interface with current programs; and develop co-operative efforts to ensure efficient use of resources.

The CNAF will achieve these objectives through a tri-partite program of:

- Incentive and Awareness - performances, demonstrations and exhibits to awaken Native children's interest in the Arts and provide incentives to begin a course of study.

- Comprehensive Education - Interested Native persons are provided with instruction and materials from the 'grassroots' level through to higher education and professional training.

- Promotional - Native artists ready to emerge as professionals will be given opportunities to gain experience and public/peer recognition.

The foundation has become a reality to the founder and it is his hope that more Native people will become involved in the cultural arts with the foundation to assist and guide them in their endeavor.

Culture

Alberta Indian Arts and Crafts announces management seminar

By Clint Buehler

The Fifth Annual Project Planning & Management Seminar sponsored by the Alberta Indian Arts & Crafts Society will be held in Edmonton April 7 to 11.

The seminar is designed to help Alberta Native artisans come to grips with making a profit from their work by gaining a clear understanding of their responsibility, role and accountability for major functions affecting their arts and crafts organization's performance.

The seminar is an acknowledgement that the importance of planning and management skills increases as competition increases and overhead and fixed costs rise.

The week-long course will emphasize marketing,

policy-making and human resources, and participants will learn how to develop and apply management skills in the following key areas:

- organizational behavior--your people;
- marketing--preparing and implementing an overall plan;
- fundraising--the right approach for the right donor;
- organizational goals and strategies--becoming a viable group; and
- problem solving and decision-making.

The seminar is expected to be of particular value to managers and present and future owners of Native arts and crafts businesses. The seminar is open to persons wishing to develop their administrative abilities,

and preference will be given to those with experience or involvement in the field. There are no restrictions related to age, education or size of organization.

Participants will be expected to conform to the rigorous schedule and participate fully in all classes, study group sessions and assigned projects.

The total cost of this week-long seminar is \$600.00, which includes a \$100.00 registration fee, single accommodation, meals, course materials and tuition. The registration deadline is three weeks prior to the seminar. As enrollment is limited, early registration is strongly recommended.

The Alberta Indian Arts & Crafts Society has limited funds for the

purpose of granting a number of scholarships to assist potential Alberta Native participants who are unable to attend for financial reasons. Financial assistance will be awarded on the basis of need and the adjudged value of the particular seminar to the individual and/or organization.

Applicants wishing to apply for scholarship assistance should apply directly to the Alberta Indian Arts & Crafts Society detailing the amount of assistance required. Again, time is of the essence.

For scholarship applications, registration forms, or more information, contact AIACS at #501, 10105-109 Street, Edmonton T5J 1M8, telephone 426-2048.

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TV production has problems, lessons



ROCKY AND THE WHISPERING RIVER BAND
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Entertainment

By Rocky Woodward

By the time you read this **NATIVE NASHVILLE NORTH** will be right in the process of taping three television programs at the **CITADEL** in Edmonton. Over the last 14 weeks the **WHISPERING RIVER BAND** has gone through many changes, regarding Native musicians who could donate their experience and support to a positive step forward for Native people.

As Producer of the show, I would like to express my gratitude to **MAX L'HIRONDELLE, BROCK ASHBY, ART BURD, TERRY DANIELS** and

KELLY BURD for standing beside me through all the problems, headaches and, yes, even sometimes laughter, while forming this band.

Many times in a little space down in my basement...we would talk, sometimes angrily. We would disagree on how a song should go. Heated arguments! But the end result was, we could and would eventually come around to agreeing on whatever it was that had to be set straight at that time.

I remember one of the band members saying to me, "Rocky, when you come down into this basement and act moody because you had a bad day or you just don't feel good, it carries over to the band. Don't expect anything over 100 per cent when it may just be your attitude that brought the band down." What great advice!

And Max's talent for knowing the music business and musicians' feelings when he said! "You sometimes have to treat musicians with a lot of care. If you don't and what you do is holler a lot, when that musician walks out on you, he walks out for life!"

Our practices took place every Wednesday, Saturday and Sunday of each week. What these musicians did was travel from different areas of the city and as far away as Londonderry, east, to where I reside near West Edmonton Mall. What more can I say, except to say that they deserve all the credit for their support and welcomed dedication while working towards **NATIVE AWARENESS** through communications with Native Nashville North. Thanks **WHISPERING RIVER!**

On behalf of Whispering River, they would like to

send this special "TERRY, GET WELL SOON" and want Terry to know she is missed. They are thinking of working on some new material and will title their first song, "SOMEONE'S MISSING IN THE BAND!"

RITA and **MILES NORRIS**, along with their weekly (every Sunday afternoon) dance practices, are still going strong with many people coming out to learn different steps to live music.


I noticed one fellow at every practice up on stage with a guitar, and that is **Wayne Lozo**. Wayne said to me that he is going to learn how to play for fiddle music any way he can, and what better way than playing along with **Olie Kristensen** on fiddle and **Max L'Hirondelle** on rhythm and lead guitar.

Sponsored by the **EDMONTON ROOFERS NATIVE BASEBALL CLUB**, a dance at the **Continental Inn** will be held on **March 22**. None other than the **WILDWOOD BAND** will be playing great country rock music for all those interested in a great night out while supporting our Native baseball team!


Admission is only \$8 per person and lunch along with a bar is available.

TERRY LUSTY was at the **Beverly Crest** on **March 12**, and he said that there is a great **Metis Band** playing in the **Corral**. The band hails from **Prince George, British Columbia**, and did a lot of work on duelling fiddles, very much appreciated by their audience.



This week, **ALBERT CHALIFOUX** and **VANISHING BREED** will be playing at the **CROMDALE HOTEL**. Albert says that if you're up in the **118 Avenue** and **82nd Street** area, why not drop in on him and **Vanishing Breed**. They will play requests that you may have!



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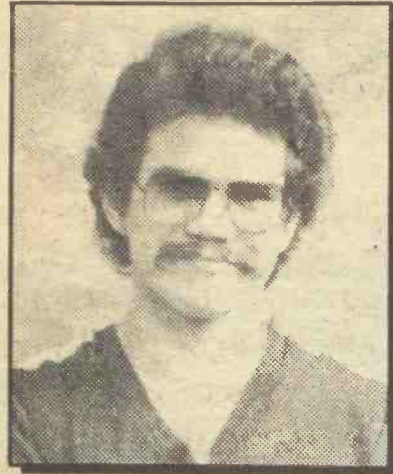
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Sports Roundup

By Ivan Morin

Hi there!!! I just finished reading Wagamese's column for this week, and it reminded me to help in CONGRATULATING AMMSA on its third anniversary. Like Wagamese, I'm only a freelance writer and am not paid unless my articles are accepted by the editor (did I ever tell you how nice the editor here was). Seriously, though, I couldn't think of a better place I'd want to work. Not only are all the people here really good, but they're damn friendly too, and aren't afraid to show it. I can say the same for the board members I've met (like Allan Jacob, who sold me my first camera, which has improved my pictures immensely).

Anyway Congratulations to AMMSA and a salute to the new name — WINDSPEAKER. I like the name already.

Okay, on with the community sports happenings.

ENOCH - Did I ever mention that everytime I talk to somebody on the phone they ask me if I'm from Enoch? Apparently there's a whole lot of Morins out there, which is great, but I'm not lucky enough to belong to that particular clan. I'm from Green Lake, Saskatchewan. A nice little Metis community. (Whoops, side-tracked again). As I was saying, I talked to Peter Skarabyk and he tells me that you'll be hosting a tournament for the little Rocket and Mini-Mite hockey players this weekend. Twelve teams from all over Alberta are expected, and the tournament is an open one. And next weekend, Enoch will host a Mite tournament, with eight teams participating.

Finally, Enoch will host their hockey final on the weekend of April 11, 12 and 13. Sixteen teams from all points in Western Canada will participate in the tournament, which will see the winner take home a piece of the \$15,000 in prize money.

I asked Peter about other programs he may be setting up and he tells me times are tough "because we're in the midst of budget cuts and people being laid off, which hasn't helped an awful lot.

It's sad to hear out sports programs, which are quite often the only way for a number of Natives to pass the time on the more isolated reserves, have to suffer through such cuts. Nevertheless, I'm sure Peter will find something to keep himself and all those who like sports in Enoch busy for the summer.

Lastly, and probably most important, congratulations to Peter Skarabyk (who, in his unassuming way, forgot to tell me this) and the Enoch Bantam hockey team for coming in second at the Native Provincial Bantam Championships held in Saddle Lake last weekend.

Not only did he not tell me his team came in second at the tournament, but he didn't tell me he won the best coach award in the tournament. That Peter sure knows how to keep a secret. It's a good thing Ferlon in Saddle Lake told me, or Enoch and everybody else may never have known.

EDMONTON — If you have a chance to call the Canadian Native Friendship Centre (CNFC) here in Edmonton, you might want to know who the nice voice on the other end is. Well, it's none other than Brenda House. Hi, Brenda. I phoned Gordon Russell at the CNFC to see if he had anything he might want to share with the column and he did, to say the least.

First, he tells me he may have a volleyball tournament next weekend, if he can get enough teams to play. He's looking for eight men's and eight women's teams. So if you're interested, you can call Gordon at the Centre (482-6051). Also high up on Gordon's priority list is the tryout camp for the CNFC Womens softball team, last year's North American Indian Champions.

The tryouts will be held at Calgary's Renfrew Ballpark on April 26 and 27. The park is on 16 Avenue and 16 Street S.E. in Calgary, for those of you who don't know. For more information on this event, you can call Gordon at the number I gave above, or you may contact Cheryl Freeman in Calgary at 247-0279.

Gordon and the Canadian Native Friendship Centre will also host their annual Early Bird Golf Tournament on May 10 and 11, at the Sherwood Park Golf Course.

The friendship centre also has a lot of room for more boxers in their boxing program. To get your kids into this program, all you have to do is drop by with them on any weekday or on Monday, Wednesday, or Thursday nights.

Thanks for all the information Gordon and we'll talk to you again.

SLAVALAKE — Alex Courtorielle tells me the Native Mixed Curling Championships, which were held in Slave Lake last weekend were a great success. Dennis Okeymow and his rink from Hobbema were the winners in a final game which saw Okeymow team winning on a last rock draw over Bob Masuda of Slave Lake.

In his unbiased opinion (he's part of the Masuda rink), Alex tells me that Okeymow won by the skin of his teeth. For their efforts, the Okeymow team takes home two rowing machines for the men and two diamond rings for the women. And the Masuda team, which included Bob's wife Rose, Alex Courtorielle, and his wife Shiela (kinda like a family affair, eh) for their second place finish took home watches and cameras.

Alex also tells me that the friendship centre's boxing club will be travelling to the boxing card being hosted by Ray Dumais and the Canadian Native Friendship Centre in Bonnyville on March 22nd.

And Alex will be hosting his own boxing card on April 12, in the Sawridge Hotel's Banquet Room. Like Alex said, it'll be just like Saturday night at the fights. Alex has been working hard on this project, and he has purchased a ring for the friendship centre.

Finally, they're about to get set for the ball season in Slave Lake (my how time flies when you're having fun, eh) with a minor baseball meeting set for March 26. The meeting is for registering players, but also for the parents and those interested to select a minor baseball executive.

Starting this early, Alex says, will give the kids more playing time, which he says they didn't get last year, having only played a month or so of ball. This year Alex would like to give them at least two full months, if not more.

WABASCA-DESMARAIS — Leonard Auger took his Wabasca PeeWee Flyers to a tournament in Faust and went home with the top honors. They also won a three-game playoff against a team from the Tall Cree Band. The three-game series was held in Wabasca. The MVP for the Wabasca Flyers was Irvin Auger, and for Tall Cree it was Wesley Alook.

Leonard also tells me that Wabasca-Desmarais will be holding a banquet for the PeeWees soon (he'll get back to me on the date), but he says they're still looking for a guest speaker, and he's hoping to find a former hockey player for this.

SWAN RIVER BAND (KINUSO) — I've been trying to track down information on a pool tournament in Kinuso for the past couple of weeks, and now Brenda Sound assures me she'll have all the information I'll ever need come next week. So we'll just have to be patient.

FEDERATION OF METIS SETTLEMENTS (EDMONTON) — Debbie Coulter called last week to tell me that I forgot to mention a report from the Northeast Alberta Winter Games that Kelly Anderson, who weighs 92 big pounds and is the grandson of Walter Anderson, the president of Settlement Sooneyow, won a gold medal at the Games. Sorry about leaving you out of my report, Kelly; it'll never happen again. And thanks for phoning Debbie.

SADDLE LAKE — Boy, if it wasn't for Saddle Lake, I'd sure have some short columns. Ken and Ferlon always have something for me when I phone. (This week, Ferlon McGillvery gave me the good news from up there. First on his agenda was to tell me that Saddle Lake won the Native PeeWee Provincial Tournament which was held there last weekend (March 7, 8 and 9). They defeated Enoch by a score of 12-5. The All-star team included: Myron Moosewah, Saddle Lake, goalie; Charles McDonald, Enoch, and Conrad Whiskeyjack, Saddle Lake, defence; Steven Delver, Saddle Lake, right wing; Allan Cardinal, Saddle Lake, left wing. And the top scorer of the tournament was Saddle Lake's Victor Moosewah, who also won the MVP award. As I said before, Peter Skarabyk of Enoch won the best coach award.

In the near future in Saddle Lake, the Bearcats will be hosting the Oldtimers Hockey Tournament on March 21, 22 and 23. Eddy Poitras is looking for 12 teams for the tournament.

The hockey finale in Saddle Lake, the Saddle Lake Cup will be held on March 29 and 30. Players from all the teams from Saddle Lake will be drafted into a pool and teams will be made of those players, and then the tournament will begin.

And, finally, Ferlon and Ken are trying to arrange an organizational meeting for the 1985 Native Provincial Softball Championships, their Saddle Lake Blue Jays.

Well, that's all I have for this week, and thanks again to those who contributed. Catch you again next week. And if you'd like, you can hear me every Tuesday and Friday on THE NATIVE PERSPECTIVE radio show, on your television at 8 a.m. every weekday.

So, until next week, remember to KEEP SMILING. Your life may not depend on it, but your HAPPINESS might.

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Okeymow wins Slave Lake bonspiel



BONSPIEL WINNERS — It's trophy time at the Native Provincial Bonspiel in Slave Lake for the Dennis Okeymow rink, left, and the Yvonne Sound rink.

Sports

By Albert Burger

SLAVE LAKE — The Dennis Okeymow rink of Hobbema won the Native Provincial Bonspiel at Slave Lake, March 8-9, narrowly nipping the Bob Masuda rink of Slave Lake by a score of 6-5.

The game went into the eighth end tied at 5 and Okeymow faced an empty house with his last rock which he drew into the 12-foot circle for the winning point.

The two teams blanked the first end, but Masuda went ahead by three after two ends when he scorned a free draw for two and used the hammer instead to hit a front guard to raise his own and bite into the 12-foot with shot-rock to count three.

Okeymow scored one in each of the next two ends. In the fifth end, Masuda had a chance for two but was heavy on a free draw and had to settle for one only.

In the sixth, both rinks had lots of rocks in play. Masuda put his last rock into the four-foot, but Okeymow took it out and with three rocks deep in the 12-foot went ahead for the first time by a score of 5-4.

Both rinks continued to curl well in the seventh end, exchanging counters. Masuda drew his first rock into the four-foot but Okeymow took it out and rolled partly behind a guard. Masuda took it out with the hammer to tie the game.

Slave Lake Native Friendship Centre hosted the bonspiel. Centre director Alec Courtorielle said 29 rinks were entered.

Complete Results:

Third Event

1. Allen Nepoose, Hobbema
2. Joey Sinclair, Slave Lake
3. Dorothy Shupac, Slave Lake
4. Barry Cardinal, Smith

Second Event

1. Yvonne Sound, Kinuso
2. Mike Remi, Slave Lake
3. Cheryl Davis, Kinuso
4. Alvin Findlay, High Prairie

First Event

1. Dennis Okeymow, Hobbema
2. Bob Masuda, Slave Lake
3. Alvin Morin, Enoch
4. Billy McRee, Slave Lake

Biggest end—a six-ender was scored by the Billy McRee rink.

Skunks were the J.R. Giroux and Peter Freeman rinks.

First to the bar were Rose Masuda and Raymond Auger.

The Dennis Okeymow rink included Rosemarie Okeymow - 3rd, Ken Cutarm - 2nd, and Elizabeth Cutarm - 1st. Bob Masuda rink included Rose Masuda - 3rd, Alec Courtorielle - 2nd, Sheila Courtorielle - 1st.

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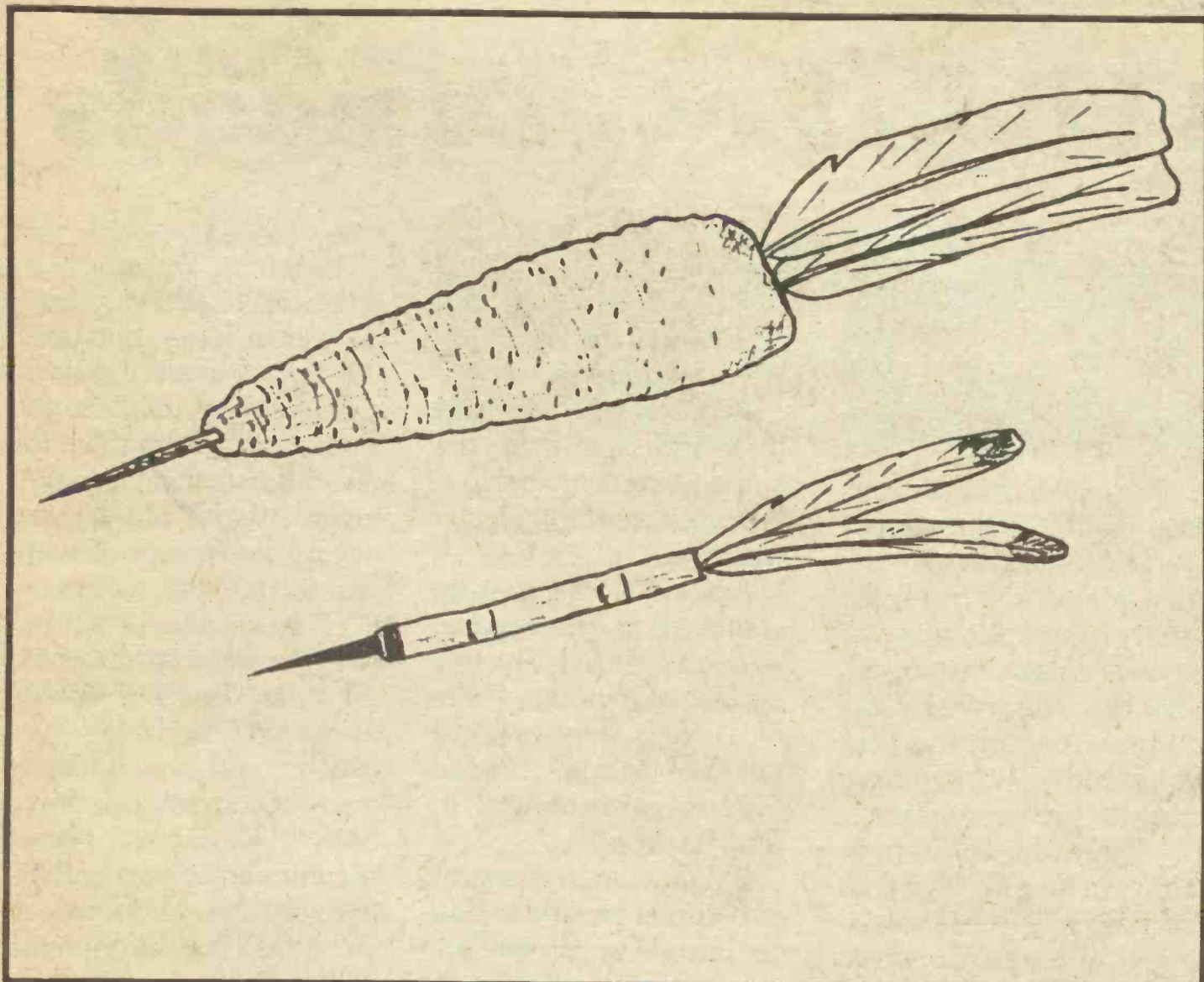
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Variety of minor sports occupied spare time

By Terry Lusty

A variety of minor sports and games were often played by Indian people, particularly the children and the women. Without going into a great amount of detail, we shall look at quite a wide range of these activities which were very simple in nature, material, and equipment.

ARCHERY

There were a number of games played using bows and arrows. Some required timing, some marksmanship, or both, and some were determined by distance.

For the sake of accuracy and/or timing, archery was practised by shooting at a specified target such as a small hoop, a twig, a hole in the face of a dirt cliff, or an object which might be hurled into the air (similar to trap-shooting).

One popular form of archery was that in which a player would cast an arrow two or three dozen feet away. The opponents would then fire their arrows in an attempt to land their's crosswise on the first one fired. If no opponent was successful, the game would continue or the person who had landed their arrow closest to the first arrow would be declared the winner.

The reward in many instances would be the other arrows which had also been fired and/or any additional wager which may have been made.

As a sport or as a means of survival, the use of the bow and arrow by North American Indians has been carried on over many, many centuries and is now enjoyed by people of many different races and cultures. Information regarding

the construction of bows and arrows will be examined in a future series that will deal with hunting and trapping.

BREATH-HOLDING

As a test of endurance, Indians, particularly those along the northwest coast as well as some Plains tribes, partook of this game.

One manner of playing this game involved the performance of some activity such as speaking as many words as possible without having to take a breath. The winner would be whoever spoke the most words with only one breath. Another version had a group of Indians ducking under water at the same time. The last one to come up for air would be the victor.

A simplified version of breath-holding would have a group of Indians standing around and, on a given signal, all would hold their breath. The last person to let out their breath was the winner.

CANOE CONTESTS

Because the waterways of the country were used daily as a means of transportation, it was only natural that Indian people developed some novel forms of entertainment or competition in which they used the canoe.

Distance racing was one competition which automatically comes to mind. However, other contests were not uncommon.

A form of tug-of-war was one activity in which two canoes would be linked by a length of rope of hide and the opponents would then paddle in opposite directions to see which would first tow the other past a given mark.

The Chippewa in the northeast of North America evolved a contest similar to that of jousting which was practiced by the British. In this event, the horse was replaced with a canoe and the lance was replaced by a long, wooden pole that was paddled at the tip end.

The object of this sport was for one of the two contestants to unseat their rival by pushing at him with his pole. This would be done from a standing position in the canoe.

DARTS

This activity can be closely aligned with those of archery and spear-throwing. In practice, it entails the throwing of an object with a sharp point at a specified target.

In the American southwest, a dart might be made, again, from whatever resources were available. Often, these might be such simple items as a corn cob or a hollow reed for the main body, a few feathers for guides of the projectile, and a pointed piece of wood or a nail.

DODGE-BALL

Primarily played by the Plains tribes, a batter would be positioned within a circle of stones. He would toss a ball into the air and attempt to hit it beyond the reach of a ring or line of opponents.

When an opponent caught the ball, he would then toss it at the batter and, if successful in hitting him with the ball, the two players would then switch positions.

If the opponent missed the batter, that same batter would continue in his role.

The ball for this game was usually constructed from hide or rawhide which was stuffed with grass, animal hair, or moss.

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New centre will meet High Level's needs

By Jeanne Lepine

HIGH LEVEL — The need to extend programs and expand the friendship centre here initiated a community needs assessment in August 1985 in order to get an overview of what services and facilities are needed by the centre. The result of this assessment is the approval of a new building scheduled to commence by this summer.

The new building is designed to meet the ever-growing demands for the centre's services and will provide a focus for the cultural and community pride of the Native citizens of High Level.

At present, the centre is a trailer unit that was obtained through the Alberta Department of Housing after the rental area they occupied had been sold, creating a crisis situation. With the assistance of the provincial government, they were able to purchase the two lots which the trailer is located on. The trailer was a surplus unit and needed renovation before it could be used.

These were the growing pains of the friendship centre, but through the dedication of the staff they are able to look forward to the

completion of new complex which will allow them to offer better services.

The centre serves the community of 2,800 people and the surrounding area of 15,000 people. It provides social services, cultural and educational and recreational programs, and the particular services needed by the Native population, estimated at 800 in High Level and 5,000 in the surrounding areas.

The community needs assessment indicated that all the agencies and organizations look to the centre for the following services: Under social services—referral and information, youth counselling, drop-in centre, hospitality. At the college level, a greater emphasis is placed on alcohol counselling. Under cultural and educational services, the emphasis is on cultural events, a cultural library, live theatre, Native language courses, workshops with Elders and Native handicrafts. This focus changes at the college level to work preparation training and cross-cultural courses. Under recreation, the emphasis is on youth and adult sports and group social activities.

The centre is seen as a focus for inter-agency workshops. The agencies

Community

in High Level and surrounding areas see the centre meeting the needs of the communities, and as a much-needed facility for enhancing the Native culture and in providing a better understanding between the Native people and other cultures.

The centre has actively pursued all grants available to them and are now amidst their fund raising campaign from the local community. The campaign is based on a two-tier level, one for the business and another for individuals.

A symbolic gesture of friendship with the centre could be indicated with an individual contribution of \$50, and the name of the contributor will be inscribed on a circular wall in the foyer of the building.

Contributions from the small businesses would be marked with a bronze plaque, and there is also the possibility for larger businesses to sponsor an area in the building. The four areas will include a multi-purpose room, the cultural library, a children's area and an arts and crafts area.

activities being provided," said Leona Shandruk, past president of the High Level Friendship Centre.

At present the centre has three paid staff members, and a paid membership of 200 people with 10 elected directors.

Anyone stopping at the centre will find the hospitality overwhelming. The smiling face of secretary Carrie McGillvery, is the only invitation of welcome needed. She is efficient and informative.

Pat Cardinal, assistant director, is never too busy to introduce herself and provide assistance.

Executive Director Marion Schulte is always busy with new ideas, but takes the time to meet all visitors. Schulte gives credit to the staff, and praises them for their outstanding commitment saying, "I don't know what I would ever do without them."

The centre is asking anyone wishing to donate to their "Building Friendship" fund, and have their name stand among friends forever, to send their donation to High Level Native Friendship Centre, P.O. Box #1735, High Level, Alberta, T0H 1Z0, or phone 926-3355.

The mayor of High Level, Bob Walters, has no doubt the project will be successful. He says "the friendship centre has come a long way, since 1975, with the persistence of the dedicated staff," commenting on the progress and work they have made in such a short time.

"The area will benefit from the new building with the needed space for meeting rooms, conference rooms and recreational

Shower celebrates family's five generations of women

By Albert Crier

The family of Mary Louise Willier of Sucker Creek, Alberta, recently celebrated a baby shower in honour of her great great grand daughter Scarlett LaRose and her mom, Albertine Grace Willier of Joussard, Alberta.

In attendance were five generations of women of the Willier family, including the baby's grandmother

Shirley Georgia, also of Joussard, and great grandmother Mary Madeline of Edmonton, Alberta.

The birth of Scarlett LaRose Willier marks the entry of a greatly appreciated new addition into the Willier family.

Scarlett LaRose Willier made her debut into the world on January 24, 1986, weighing nine pounds and two ounces, at the University Hospital in Edmonton,

Alberta.

Great great grandmother Mary Louise was "very proud of my first great great grandchild."

"Not many people live to see their great great grandchild" marveled Mary Louise.

The Willier family can trace their ancestry back to Chief Kinusow, who was one of the signatories to the historic text of Treaty Eight that was signed in 1899.

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Road sought to connect La Loche, Fort McMurray

By Jeanne Lepine

FORT McMURRAY — A group of residents from La Loche, an isolate community of 2,300 people in northern Saskatchewan, met with Fort McMurray groups on March 5 to discuss a proposed 70 mile road that would link the communities.

The mayor of La Loche, Roy Cheechum, who believes they've broken the ice between Alberta and Saskatchewan, says "we're going to put together a strategy that will be for both Alberta and Saskatchewan."

With 30 miles on either side of the border, an all-weather road is being sought by supporters.

Although neither provincial government has a policy for the proposed road plans established, Saskatchewan sent an observer from the Department of Transportation along with Cheechum and his group.

No detailed study has been done on the proposed road, but it was estimated that construction of the road, depending on conditions, would cost somewhere between \$10 and \$15 million.

According to Cheechum, there has been interest in the road for years but it remained dormant, and with the recent election of a new council in La Loche,

Community

the interest has been reactivated (Cheechum is the first mayor).

Residents of La Loche and other nearby Saskatchewan communities would benefit from the all-weather road. It would provide access to medical facilities and other essential services. For banking services, area residents have to travel 233 kilometers, Cheechum reports.

The road would give access to the services and facilities of both communities as well as provide a boost to the tourism industry in Saskatchewan and Fort McMurray.

Fred Thompson, NDP Saskatchewan MLA for the area, says "once you get mobile, it just creates more jobs. The economic spin-off from the road would be new garages, new cafes, new motels and new jobs. I hope the road becomes a reality."

Thompson says the interest shown by both communities indicates that the road will be in place in the not too distant future.

He sees the push for the road as a growing self-assertion by northern Saskatchewan, and says "it's not a big undertaking if any government has the political will to do it."

"To stimulate the desired results, we need to draw the various groups together with the appropriate government people," says Wayne Taylor, president of the Fort McMurray Chamber of Commerce.

Taylor sees the proposed road as a unique opportunity to create a multi-featured program that will benefit many groups of people.

"The road would attract more tourists to Fort McMurray who could continue to the lake country in Saskatchewan," said Bob Cooke, president of the Fort McMurray Tourism and Convention Bureau.

In terms of tourism, the proposed road would probably provide the most advantages in promoting the tourism industry, allowing the industry to draw from both provinces, he said in an interview.



WHITE BRAID SOCIETY DANCERS
...big attraction at festivities

'Stars' draw a crowd

By Albert Burger

A Native theme night at the annual conference of the Improvement District Association of Alberta drew Indian and Metis personalities to the Convention Inn South in Edmonton, March 5, to mingle with rural elected representatives and expose them to Native culture.

The White Braid Society performed dance demonstration to the stirring drumming and song of the Pine Valley Singers, and Metis Fiddler Gilbert Anderson, with guitarist Max L'Hirondelle, played old-time tunes.

The Metis Association of Alberta was represented by Ben Courtoreille, while the president of the Federation of Metis Settlement Associations (FMSA), Gary Parenteau, was in attendance as a fraternal delegate.

Also roaming the floor was FMSA past president Elmer Ghostkeeper—called out of retirement to serve as the association's vice-president after the sudden retirement of Joe Courtepatte.

But it was Elmer's wife, Kim Kopola-Ghostkeeper who drew the most attention from a number of improvement district delegates and their wives.

Kopola-Ghostkeeper has for six years hosted the early Sunday morning CRFN show "Between Two Worlds."

Typical of the comments to her (overheard by AMMSA) were these by Peter Bondar of Spirit River:

"We watch you every Sunday morning on TV. We just love your show and the music you play on it."

Gene Manzulenko of Wanham fairly gushed to Kopola-Ghostkeeper: "This is really, really great to be able to meet you—and you're more beautiful in person than on TV. We get up especially to watch you and enjoy our breakfast."

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Anzac Winterfest features family fun

By Jeanne Lepine

ANZAC — Family fun was emphasized at the third annual Winterfest here with a weekend of traditional and non traditional winter carnival events, March 7 to 9.

The kick-off of the festivities began with a dance on Friday nite at the Anzac Community Hall.

Following a pancake breakfast March 8, the Winterfest events began. There was something for everybody from the smurf hockey tournaments, Siggow (bush person) contests, snowmobile races, dog races, broomball, even

a cribbage tournament for those uninterested in outdoor sports.

"Everyone was able to get involved if they wished, as the Winterfest organizers put a big emphasis on fun for the whole family.

"It's different from the Fort McMurray winter carnival. We don't have the big bucks and can't compete in prizes but we can definitely compete in having fun," said Penny Huska, Winterfest organizer.

There was a senior and junior Siggow contest, which included jiggling, squaw wrestling and pillow fights at the family dance on March 9. A breakdance

contest for the younger people that are less inclined toward the traditional jiggling contest was also a success. Apart from the jiggling, squaw wrestling and pillow fight, the contestants in both junior and senior categories tested their skills at moose calling, wood chopping, wood sawing, and snowshoeing.

The first place winner in the Male Senior Siggow event was George Alook, who had placed third in McMurray's 1986 King of the North event, and the

1986 King of the North, Albert Peters placed second.

The tea boiling and bannock baking events were cancelled, these were Peters high point events in last weeks winter carnival in Fort McMurray.

The Female Senior Siggow winner was Betty Woodward from Anzac with Vitaline Jenners-Waquan placing second.

In the Junior Boys' Siggow the winner was 12-year-old Roy Mulawka from Anzac. Randy Marten, 12 took second place. Honor-

able mention to Derrick Marten, 10.

Angelia Woodward, 15, was the winner in Junior Girls' Siggow event with second place going to Anita Fraser, 13, of Anzac.

From Janvier, Elmer MacDonald's fiddling reputation packed the house at the Saturday nights dance held at the community hall.

The Northern Country Band from Janvier provided an assortment of two step, waltz, jig and drops of brandy music to the delight of the crowd.

Frances Bouchier-bass player, Stewart Janvier-drummer, Daniel Hermon-lead singer and rhythm player, along with fiddler and lead guitarist MacDonald, entertained the crowd till 3 a.m. This is typical in small communities, where one can enjoy dancing without being governed by strict bylaws.

The organizers of the Anzac Winterfest have to be commended on the hard work they put in to making the carnival a success as well as a family affair.

Quick thinking saves life

By Jeanne Lepine

ANZAC — The quick thinking of three Anzac men, saved the life of 46-year-old Bill Piche, from Anzac who was stranded in the icy waters of Gregoire Lake, on March 2.

Piche left Anzac at 7:30 p.m. and fell into four feet of water when his trike hit a pressure ridge while crossing Gregoire Lake.

John Fraser who, with Ray Zmaeff and Tim McEvoy, rescued Piche, said they found Piche at approximately 9:30 p.m. standing in the water.

"Piche didn't reach shore and an ambulance until after midnight, almost five hours after he fell in,"

Fraser reported.

Piche and another unidentified man were helped across Lake Gregoire with their trikes, by Zmaeff, using his snowmobile. Fraser noticed that Piche, owner of Norex Ltd., a courier business didn't have a light on his trike, and lost track of the two men.

Later, Zmaeff's snowmobile went through the ice going over a pressure ridge, and sank. He climbed out of the water and walked to Gregoire Lake Reserve, finding the (other unidentified) man lost on his trike.

Fraser and McEvoy arrived on their snowmobiles after Zmaeff, 30, called them for help. "Finding the machine was no problem,"

Fraser said. Leaving Zmaeff to watch his snowmobile, they followed the pressure ridge past the island toward the north shore and found Piche standing in the water about 35 feet away, with his trike upside down.

"We were unable to reach Piche and he wasn't responding. He wouldn't talk to us, he'd just holler every now and then. He wouldn't move," Fraser said.

The men went to get Zmaeff and with a rope he walked onto the ridge to get Piche. "I had to forcibly take him off his machine. I think he was in shock," Zmaeff, a maintenance supervisor at Syncrude Canada, said.

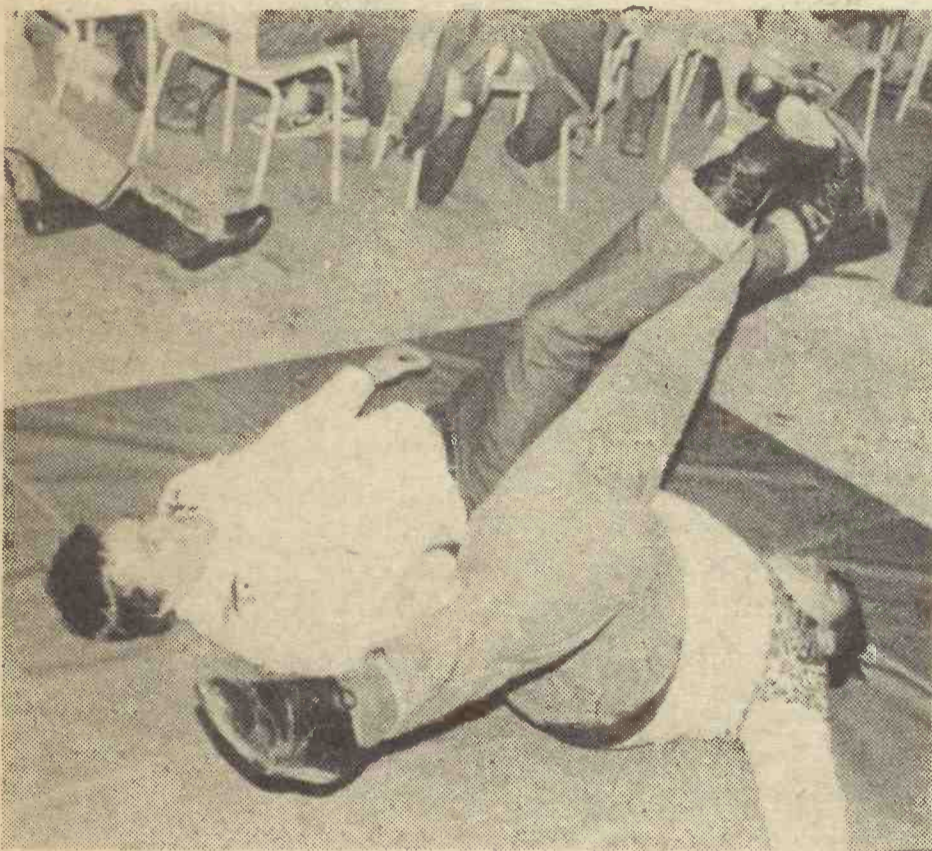
The three men tried to warm Piche after he was pulled out and didn't rush him to shore because "the cold wind would have worsened his condition," Fraser said.

They kept Piche warm for 45 minutes until the ambulance reached shore, only to find the ambulance couldn't reach them.

McEvoy went back to shore for Fraser's toboggan and they pulled Piche in the toboggan to the waiting ambulance.

Piche was admitted to the Fort McMurray Hospital suffering from hypothermia. He was released a few days later.

All three men were acquaintances of Piche.



ACTION AT ANZAC WINTERFEST
...skill vs. strength

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Centre director says crafts story misleading

By Gunnar Lindabury

A January AMMSA article on the High Prairie Native Friendship Centre (NFC) Craft Shop is misleading and misrepresents their entire craft program, says NFC director Ellis O'Brien.

The article, which looked at the grievances of an East Prairie craft worker who said she preferred to sell her work in Peace River, had several factual errors, said O'Brien. As well, it did not deal fairly with the work and objectives of the craft program.

Allegations that the High Prairie NFC only bought one pair of slippers for \$25.00 from the East Prairie woman are untrue, said O'Brien. The purchase order, signed by that woman, shows three slippers at \$35.00. A fourth pair brought in at the same time was of very poor quality and the centre "declined to buy it at any price," O'Brien said.

Suggestions that the centre purchased exclusively from Sucker Creek relatives of High Prairie NFC craft worker Agnes Wright were untrue, O'Brien continued. He offered to provide a list of the High Prairie area producers, which range from Faust to

McLennan and north to Loon Lake.

The High Prairie NFC has been operating its craft centre on a commercial basis for a year and one-half now. The objective of the centre is to provide a local market for locally-produced Native crafts.

This sort of market requires two things, said O'Brien. First, it needs a knowledgeable craft worker, such as Wright. The craft shop started with a Priority Employment Program (PEP) funded worker. When the PEP grant expired the centre had to find a way to continue funding. This resulted in the markup on crafts, which O'Brien sees as a second part of a good craft market.

"I certainly am not ashamed of that," he said. "We won't do anyone a service if the craft operation goes."

The Slave Lake Centre uses a percentage markup system similar to that of High Prairie. Peace River, on the other hand, imposes simply a flat rate markup to all of its crafts. This difference reflects a different "stable" of producers and a different market in the three communities.

"We're not ripping off the crafts people. We're paying them a fair price," said O'Brien.

He does not distinguish between benefits to the

centre and benefits to the Native craft producers or community as a whole. The point, says O'Brien, is the market.

"The primary objective

of our involvement in the crafts market is to provide an employment opportunity and expand operations. We must do this on a business basis.

"If we depend on handouts, the shop won't last. If it can be set up on a solid business foundation, it can carry on and expand operations," O'Brien concluded.

Students welcome opportunity

By Jeanne Lepine

ASSUMPTION — The students in the lifeskills and upgrading programs here feel they are very fortunate to be able to attend, and see the opportunity as a new beginning. Most of the students are guaranteed employment upon completion of the program.

This is the first time the lifeskills program has been available here. The upgrading program was offered once before but fell by the wayside. The program has since been revised in order to better serve the community.

The lifeskills program is aimed at bringing the best out of each student, building confidence, problem solving ability and hands on training. The students registered in the course are all women, with the exception of one male.

"There is a strong network in the created environment, and the students

are actively participating in the problem solving," said instructor Eric Nelson.

"I feel honored to be working with this group, I have learned a lot from them," Nelson boasts.

Most of the students in both these programs have been out of school for eight to 10 years.

Math, English and Social Studies are the three main subjects offered in the upgrading program. Here again, the students are found to be very responsible, and very interested in getting an education in order to pursue their goals. Ed Stelmaschuk, the instructor, says teaching this group has been his greatest reward.

Stelmaschuk says this is his first time teaching and living in a Native environment, and he has truly enjoyed it. He was a school principal for 12 years in Saskatchewan, and took his Ph.D in Edmonton.

The students are looking forward to the completion of the programs, with some planning on going on to college to get the skills

required for their choice of career.

These programs are but two of the positive happenings in Assumption.

Museum features Native displays

By Terry Lusty

The Provincial Museum of Alberta in Edmonton has a number of displays of interest to the public. They are available for viewing between 10:00 a.m. and 8:00 p.m. every day of the week including Saturdays and Sundays.

The Indian displays are located on the main floor of the museum. In addition to the two feature exhibits is one which portrays recreational activities or pastimes and objects associated with such activities.

This interesting display includes a hand game set of bones and counting sticks, snow snakes, ring and pin game, hoop and arrow game, bone whistles, a set of stick dice, tops, Indian dolls, archery, miniature canoes, and a description of story telling.

There is no admission charge at the museum, which is situated at 12845 - 102 Avenue (Stony Plain Road) in Edmonton. Further information may be obtained by phoning 427-1750.

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INSIDE THIS SECTION

Terry Lusty explores the controversy over the "Balanced Life Values Program" imported from National University in San Diego to Blue Quills Education Centre near St. Paul. See Pages 26 and 27.

**Wind
speaker**
STILL THE AMMSA NEWSPAPER
MARCH 14, 1986 Volume 4 No. 1

Natives not only people drugs affect

NEWS ANALYSIS

By Clint Buehler

Alcohol and drug abuse are not limited to Native people, or to Alberta.

The self-destructive cycle of people in search of a high, of people seeking escape from a life they can't seem to tolerate, is reaching epidemic proportions in all age groups, at all economic levels, in all kinds of communities across North America and around the world.

Coverage of the Peerless Lake tragedy by the media in Edmonton might lead people to believe that this is only a Native problem, especially in isolated northern communities.

That is just not so. In the same week, the major newsmagazines "Time" and "Newsweek" had cover stories on drug abuse, clearly detailing how widespread the problem is.

Mass media coverage of reaction to the Peerless Lake tragedy (and our own coverage as well) does, however, point out a number of ways in which Native drug abuse, the problems associated with it, and potential solutions, are unique.

While 12-year-old Scotch or cocaine may be the poison of choice in executive and professional offices and beer is the favorite of the sports fans and the blue collar crowd, for the unemployed who have little or no money, cheap wine and anything else that will transport them to oblivion will suffice.

And while cocktail parties smothered in elegance and lines snorted through \$100 bills are the preference of the elite, are they really any different than a lysol party in an alley in terms of the intention of the participants to escape reality?

Obviously, the motivation for self-destruction is not directly related to wealth and position in society.

That does not, however, reduce the need for a considerable improvement in the living conditions of Native people in isolated communities. As many have said in the aftermath of the Peerless Lake tragedy, there is a need for improved training, employment, educational and economic opportunity, social services and health care. There is also a need for improved social and recreational activity.

The roots of the problem and the solutions, are far deeper and far more complex.

What has led people to a place where they seek escape by any means possible, where they embark on a journey into oblivion without any idea of their destination, where whether or not they survive the experience is of little or no consequence?

And what can be done to turn that around so they will battle tenaciously to preserve their lives, to seek and fulfill their maximum potential?

These are major, critical questions affecting many Native people in many communities. The search for answers has been pursued for many years by many caring people.

One thing is clear. We cannot give up the search, for the price being paid is far too great in human suffering and human lives.

...media coverage detailed



Election of white woman as chief sparks controversy at Cold Lake

From Page 1

considered to have Treaty status because of her marriage to Jack Janvier, a full-blooded Chipewyan. This controversial issue, coupled with allegations of election irregularities, is the reason behind the public outcry against Janvier's win.

The by-election has left a feeling of disbelief among the people and, while many spoke of Mrs. Janvier as a well-liked and respected person, all were adamant that a non-Indian person running the reserve was an impossible and intolerable situation.

Mrs. Janvier was unavailable for comment having left the reserve to travel to Edmonton on family business. In her absence, the newly-elected council appointed Alex Charland as acting chief.

Speaking about events that led up to the by-election, Mr. Charland explained the resignations came as a result of internal matters and conflict between the former council members and the chief. He would not elaborate on the matter, further stating it was private reserve business. Several years ago Metchewais had been elected as chief and had resigned half-way through the term for health reasons. He ran for chief in the latest election held in 1985 and was returned to office for the second time.

At the nomination meeting March 4th, Mrs. Janvier was nominated and seconded by a reserve resident. According to Mr. Charland, she had never stated any intention to run for chief and no dispute arose regarding her gaining office until allegations were made that ineligible voters had cast ballots. In the week between the nominations and the elections, no formal protest was made in regards to the ethical questions of Mrs. Janvier running for chief.

The question of voting legality is almost a side issue, Charland went on to say, as the ramifications of having Janvier as chief were realized. "Our biggest issue at this point is Bill C-31 and here we have a white woman as chief," he said. "Elaine is a well-respected person on this reserve. She's a top office manager and has done a very good job all the years she's worked here. But we're on the spot. We have pride as an Indian nation. We'll have no credibility among our people if we have a white woman as chief. It's not her personally, she's a good person. But this is an Indian reserve. She is from white society."

Because of the repercussions that would follow, the council asked Janvier to reconsider her decision to stand as chief.

Acting Chief Charland explained that "we asked her to take some time to consider the band's position and credibility and realize this was an unworkable situation she was in. But we also assured her this was her decision. If she decided to remain as chief we would stand behind her and respect that decision and work with her."

When Janvier failed to attend a council business meeting the following day, on the eve of an important three-day, joint Alberta/Saskatchewan Treaty Six conference, the council telephoned her at her home.

"She told us she felt we were ganging up on her although at no time did we raise our voices to her or threaten her or intimidate her in any way. We still don't know what her decision is at this point," Charland said. He added though, that "the very thing we've been fighting against all these years is white people running our affairs and now we have a white chief. It can't work."

Following the election results, Jim Ruler, Department of Indian Affairs district manager in St. Paul was contacted regarding the nomination and voting legalities. As usual, the electoral list containing the names of voters and their treaty numbers is submitted to the department following an election. Department officials hold the list for 30 days in the event of an appeal. If there is no appeal, the list and ballots are destroyed. This time, officials are being asked to go over the

voters list and Treaty numbers to ensure all those appearing on the list were actual residents of the reserve at the time of the election. If some were not, the election will be invalidated.

Francis Scanie, long-time councillor and former chief, echoed Alex Charland in commenting on the situation. "As Chipewyan people, we're proud of being Treaty Indian on our reserve. This has put our pride in the dust." He said he'd received telephone calls from Treaty women who'd married off the reserve and thereby lost their status. "They're asking how is it that we won't let them back on the reserve since the government gave them their treaty status back but yet we'll let a white woman be our chief. They have a valid point."

Speaking on the election results, he said "out of 252 votes, she got 51. That means that 201 of our people did not vote for her." Sam Minoose came second highest in the vote count with 50 ballots cast in his favor. In all, nine people ran for the position as chief. Mrs. Janvier was the only woman nominated.

Former chief Marcel Piche had an interesting viewpoint. "She (Janvier) was used as a means to humble the general population. The people that orchestrated this voted en masse." Although he wouldn't elaborate on who this group might be, he did state there was strong feeling on the reserve about the issue of disenfranchised Treaty women having lost and recently gaining back their status after a long and bitter fight with the federal government and their own reserves, while those women who's gained Treaty status through marriage had not been affected and that particular issue had not been addressed fairly.

The women's lobby group, Indian Rights for Indian Women, an organization formed of disenfranchised Treaty women seeking a fair and equitable solution to the aforementioned question, does have members on the Cold Lake First Nations reserve. There are actually three groups that make up the reserve; Chipewyans, Crees and Metis.

"This (election issue) just adds fuel to their fire," Piche stated. The reserve has been cautious about moving in any direction in relation to women's Treaty status either gained or lost through marriage. The amendment to the Indian Act, Bill C-31, has created a furor on reserves across Canada since it gave back Treaty entitlement to disenfranchised women but did not remove Treaty status from non-Indians who'd married status Indians.

The ramifications of this bill now have been brought right to the reserve doorstep and the implications are enormous.

Piche said "nobody noticed (possible ineligible voters) until after the election was over. It will probably all have to be done over." Asked about his feelings on Janvier's elections, he said he felt "common sense would prevail and she most likely will step down."

Two women members who attended the election voiced their opinion. One said "she should have declined when nominated. I don't think it's a good idea for her to be chief." The other stated "our leader should be a treaty Indian by blood. This is not a personal feeling against Elaine, it's just a fact. Marriage doesn't make white people treaty Indians." Both women asked for anonymity before speaking to Windspeaker because of the highly sensitive mood of the people on this issue.

Windspeaker attempted to contact former chief Metchewais at his home. His wife, Joyce, also a councillor who had resigned with her husband, stated "Maynard isn't here and I know he wouldn't make a comment and I also don't have anything to say at this time."

If an election appeal is launched, the issue will be decided in Ottawa.

An emergency band meeting has been slated for Monday, March 17 to give all reserve members a chance to voice their opinions on the controversy. It is expected Mrs. Janvier will be back on the reserve by that time.

Mixed reaction to Life Values program

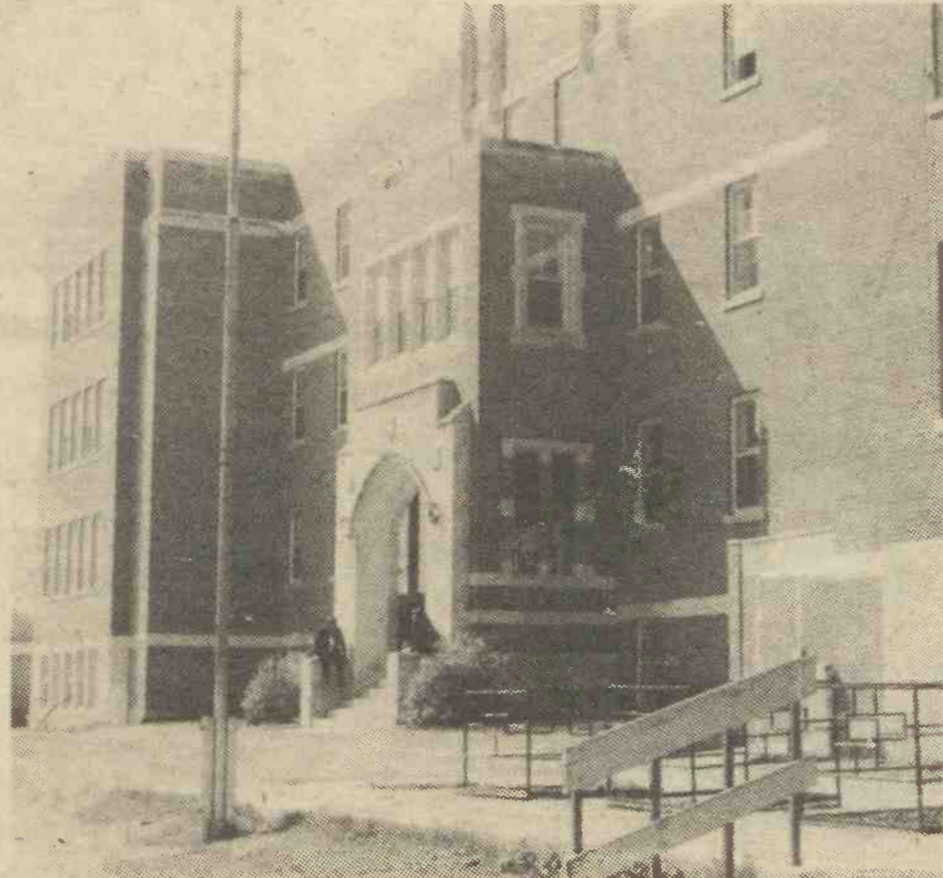
By Terry Lusty

ST. PAUL — An innovative program at Blue Quills High School has now been in place for almost 20 months. Entitled "Life Values," the program has, since its inception, created mixed feelings in the St. Paul community—some good, some bad.

Eddy Makokis, a student counsellor at the school, says the program was piloted in the fall of '84 to assist "school dropouts and problem kids" from the seven surrounding reserves. School Board President Joe Dion considers that first year to have been "successful" with (28) "selected students who were chronic dropouts and educational failures."

Since the program became a compulsory one for all high school students in the fall of '85, it has generated a degree of controversy on such matters as course content, processes, and discipline.

Acting executive director, Ken Jones, recently resigned his position because "there was an impasse between him and the board," said Dion. "He felt he should go in one direction, but the board



MAJOR PHYSICAL CHALLENGES
...scaling wall one of them

wanted to go in another and Ken couldn't live with that," Dion concluded.

Blue Quills argues that a highly structured and disciplined program has merit and has proven itself in places like California, which is where it originated from, said Dion. He says that the two principal instructors, Galen and Brad Humphrey "were given a fairly free reign to run the program as a pilot at Blue Quills." Apparently, it is based on a

similar model that they were involved with at National University in San Diego.

School Principal Carl Christensen maintains that the program has a human quality that is often overlooked. "It deals with students as people rather than dealing (specifically) with subjects," he says. "The role of schools has to be redefined. We work in small groups, get to know and understand each other-

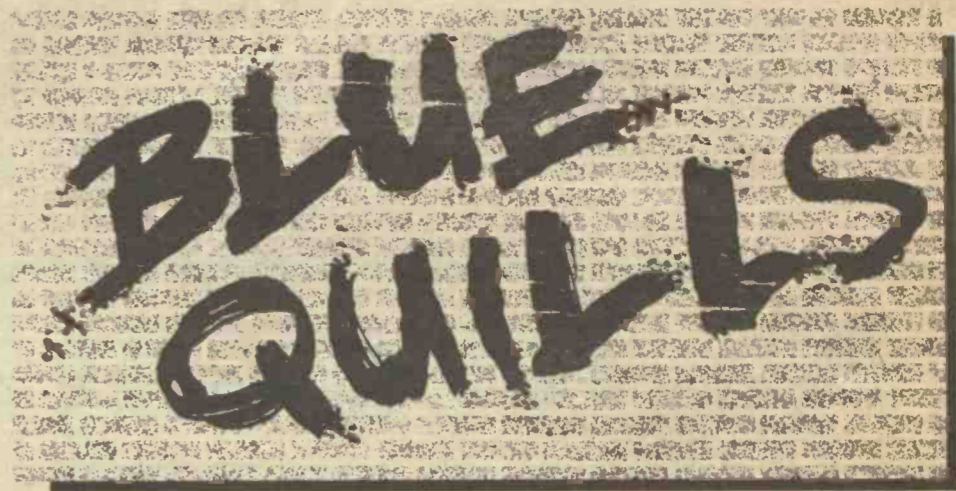
...other agencies can't do it because they don't know (or get close to) the families."

There are, however, certain factions at the community level which are concerned, and critical of various aspects of the program. The ones which appear to keep popping up involve physical activities, report cards, residency, exhaustion, and blistered feet.

Because parents and children are concerned with a possible backlash for providing information to this newspaper, their names are being held in confidence. One parent who disagrees with the program being compulsory said, "the instructors are Americans with military training and I couldn't see why students had to learn combat stuff."

Christensen and Dion admit to the military background of the instructors, but also allude to the fact that they are certified teachers by U.S. standards and were actively engaged in a special program in San Diego which had been developed for Chicano street youth.

Obviously, some parents and students are strongly



opposed to what they perceive as the militaristic nature of the program and the intense demands which are placed upon the students. While the school says that scaling walls with ropes is a means of "building confidence and perseverance," some parents do not agree. They feel it is dangerous, unnecessary, and question its value to students. "We are not sending them to war," exclaimed one parent.

A Grade 9 student who inquired as to why they must learn the rope procedures said she was told, "because there might be a war in future and you might have to do these things." The student says the activity is "kinda scary."

A common thread which permeated almost all comments from parents and students alike is that certain activities, especially

physical ones like running, are excessive, that "they were overdoing it."

Run-walk activities were particularly noted, as was the punishment of entire classes for the misdemeanors of one or two individuals. As a form of peer pressure, this tactic is not looked upon favorably by some.

One student complained of having to walk 14 miles in cold December weather. She claimed to have gotten "blisters that developed into scars on the bottom of my feet. We'd have to walk 16 or 20 miles for someone else who came in late or didn't phone that they weren't coming in."

An elderly Louis Halfe from Onion Lake says he goes to St. Paul occasionally and "used to feel sorry for the kids I saw running in

Continued Page 27

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From Page 26

cold weather of 25 to 30 below zero." Some, he said, were skimpily clad and not properly dressed for it.

Both a mother and daughter confided that physical activity is forced even if one felt sick and even though a parent might phone the school to have their child excused from such activity.

One parent said that "a girl kept having menstrual problems for five weeks due to forced exercises and one boy's nose kept bleeding for the same reason."

So demanding are some activities that "children come home and sleep from the time they arrive home until the next morning," charges one parent. "Totally exhausted" was her description of the child.

Blue Quills maintains that rigid physical conditioning is important to students in order for them to keep healthy and fit.

"The students do not get enough core subjects" said a parent whose child does not take any science or social studies. The parent put her child in another school. That child states, "at least I learn something there." The Blue Quills principal says that they follow the Alberta curriculum.

Report cards are yet another matter. A parent says, "I asked a teacher for my child's report...he refused. I asked why the child didn't have any

homework. I'd just get the run-around. I never did see a report card."

Another parent who never received or thought to inquire about her child's report said, "it does seem odd now that I think about it."

On the topic of personality changes of students, parents provided positive and negative feedback.

Henry P. Cardinal feels that his 14 year old daughter's "maturity developed," that she gained self-confidence. He went on to say that "before, she had problems within herself, she'd stray with the wrong crowd and be out late. Now," he continued, "she's not enthusiastic about going out and asks us before she goes out."

Conversely, another parent says her child was "quiet and a good example for her sisters and never talked back. After entering Blue Quills she picked on her sisters, smoked, used make-up and pills, and began talking back." The parents took her out and placed her in "a regular school system where she's reverting back to her old self and now does not talk back; she enjoys school now."

Cardinal, however, thinks that "at least for once, the teachers and school are teaching our children the proper way."

Education

An instructor from Saddle Lake who resides in Edmonton questioned military-type activities by asking, "what's the point of showing kids how to climb down the side of a wall?" The speaker has a strong physical education background and adds, "I fail to see the value of scaling walls."

He also remarked that "they teach kids stuff like strike boxing...it's supposed to help students but it could have a reverse affect, kids could use it on the street."

Residence on campus by junior high students is required but some parents are at odds because their occasional requests to have their child come home on special business are not permitted nor honored.

Leona Dion, the director of support services, says that while the school encourages junior highs to stay on campus, "there's no real hard policy that they must stay. If a request comes from parents, it will be honored," she added.

On a more positive note, it seems that students do enjoy the Life Values program. What they object to is that it really does appear too structured and too demanding in a physical sense.

Students spoke well of jogging, calisthenics, memory skills, boxing and

different values which are taught such as caring, helping others, respect for people and property, responsibility, decision-making, self-identity and self-worth.

The principal says the program is currently being evaluated and that the possibility of a Native cultural component is one of the considerations. At present, Cree language is taught by Emily Hunter.

Christensen also elaborated on the fact that all teachers take an eight-day course on Life Values because it is partly "integrated with the overall curriculum." It is for that specific reason, he said, that it is difficult to ascertain precisely how much of the school day is actually devoted to Life Values. A number of students have voiced their disapproval of also having to attend classes every evening, Monday through Thursday.

The program is not a recognized credit course because it is not part of the regular Alberta curriculum.

With few minor exceptions, subjects and materials are not challenged much by parents or students. The basic criticism appears to rest more in the area of excessive demands being placed upon the students.

Blue Quills High School has an approximate enrollment of 200 students who move at their own pace and, thus, achieve on an individual basis.

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Saddle Lake policing dropped

By Terry Lusty

SADDLE LAKE — James Steinhauer, who for the past few years served as tribal policeman for the Saddle Lake Reserve, has joined the ranks of the unemployed as of last week.

Chief Eugene Houle says that the band's policing program is well overspent and cannot afford to keep Steinhauer on staff. He added that the band is negotiating at this time for ongoing funding from the Department of Indian

Affairs.

Houle says the band is looking to eventually institute a preventative type of program which might better address local needs.

"We're in the process of designing a police program that's more along the lines of a peace-keeping role," said Houle.

He notes that such a program "is not unique, it's just never been written down." The program, he points out, would be more compatible with the tribal justice system.

The chief says they are

undergoing a transitional phase which is "currently in the planning stages and not quite ready for implementation yet." September of this year has been set as the target date to effect a full-blown program.

Houle says the band does not want to be enforcers of the law. Rather, he said, a large-scale orientation with band members on preventative measures will hopefully have the community looking after itself and, therefore, prevent the need for enforcement.

In the past, the reserve was funded for four staff but actually operated with nine.

Staff Sergeant Herb Kretzer of the RCMP detachment at St. Paul commented that they'd "have to take up the slack." He admitted that they relied on the band "fairly heavily" and "regret that they (the band) had to take that action, but money is a problem all over."

The St. Paul detachment has a regular staff of 21 RCMP.

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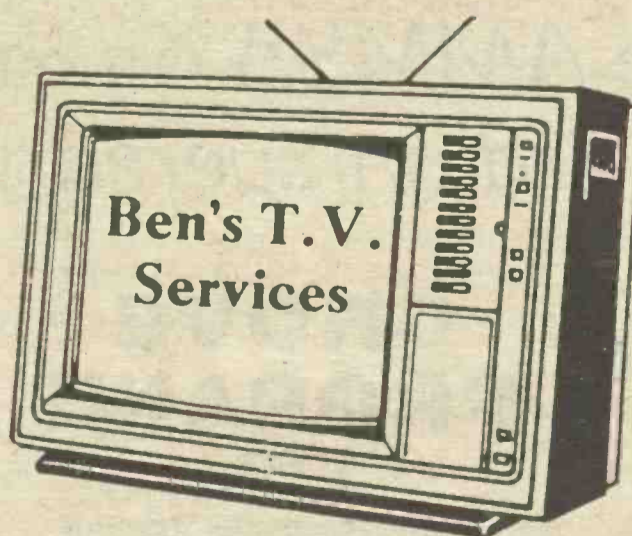
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14 graduate from job readiness program

Education

By Rocky Woodward

On March 3, the Life Skills Job Readiness Program held its 53rd graduation of students at the First Christian Church in Edmonton.

The program runs for four months three times a year and is basically aimed at how to solve life problems. At the end of this term, 14 students graduated. Four of the students were Native individuals—Robert Auger, Lorraine Harper, James MacKay and Wayne Watts.

Introduced by student and Master of Ceremonies James MacKay, guest speaker for the happy occasion, and current intake counsellor and receptionist at the Bissell Centre in the Boyle Street area, Margaret Bouzka, spoke highly of the life skills program.

"This program is an extremely worthwhile experience. I am flattered because it is a special honor to address a group of people who have managed to chart a new direction. After the sudden death of my husband 12 years ago, I felt somewhat the same as you gathered here must have felt before beginning the life skills program," commented Bouzka.

Bouzka also described how she had to embark on what was a whole new career, from a housewife of 30 years to a single working mother.

"Much of the past years of my working life have been spent working and assisting people who had needed immediate tangible help, from clothing and shelter to a job. I also provided comfort, advice, direction and companionship. Both kinds of help are



LIFE SKILL JOB READINESS GRADUATES
...something to smile about

very real and very necessary for a great many people in the inner city and the need seems to be growing."

Bouzka further mentioned that when working with the social agencies such as the Boyle Street Co-op, she sometimes found herself giving as much as "an apple and not

the whole orchard.

"You the graduates have not gone into the apple approach to solve problems. You have made a significant step toward purchasing your own orchard.

"What you have gained over the past four months have been in part skills and

development and understanding needed to write a lifelong success story for yourselves."

Elected as valedictorian by her group, Lorraine Harper, although somewhat shy, portrayed some very real feelings while speaking to the approximately 100 friends, family members and relatives who participated.

"I am very grateful to have someone as my boyfriend, so special in my life. He showed me that life is real. I am also grateful to Margaret Bouzka who helped me through rough times when my boyfriend was away.

"I have learned to be more honest and have learned much about my behavior. I have just completed one year's training as a chef and in four years I will

become a chef.

"We studied hard and learned how to fight our worst enemy, ourselves. I now face life realistically."

The Life Skills Centre located at 11751-95 Street in Edmonton, started approximately 15 years ago. The president of the Life Skills Centre, Madeleine Dunkley, was encouraged to start a private business once the program became too big. Dunkley, at that time, was working for Alberta Mental Health.

According to life skills coach Judy Buck, the program teaches basic communication and problems solving skills and is there to "help people manage their personal lives more effectively."

Life Skills coach Dale Marshall says that this particular course taught life skills and basic job readiness training.

"We taught students in the course how to find a job with set goals and how to deal with problems. They trained for eight weeks and then the second eight weeks was work experience.

"The students do not have to bring any of their past into group sessions. They work with the inner personal things that happen in group and that is how they learn their individual skills. Then it is just a matter of taking these skills and transferring them out into everyday life," said Marshall.

Names of other graduates were, Valerie Fokema, Laura Kennedy, Judy Mallard, Mary Mansfield, Tammy McGeough, Patrick McLnyk, Roy Rolf, Ken Simpson and Iven Tally.

Athabasca University to honor Walter Twinn

Chief Walter Twinn of the Sawridge Band at Slave Lake will be one of three people to be saluted for their achievements by Athabasca University at its ninth annual convocation to be held on June 14.

An Honorary Degree of Doctor of Athabasca University will be presented to Twinn, Robert White, first president of the United Auto Workers of Canada, and Lary Denman Clarke, founder, chairman of the board, and chief executive officer of Spar Aerospace Limited.

In making the announcement, President Terry Morrison paid tribute to the honorary degree recipients for "innovation and dedication in their respective fields of endeavour."

The convocation ceremony will be combined with the formal installation of Dr. Morrison as Athabasca University's fourth president.

In addition to the honorary degree recipients, the university will also recognize two former Athabasca



CHIEF
WALTER TWINN

University Governing Council members, John Elson of Edmonton and Barbara Wilkinson of Athabasca. They will receive "Friend of Athabasca University" awards for "their significant contribution to the university's development."

The June 14 convocation and installation ceremony will be held in Athabasca. The university also has regional offices in Calgary, Edmonton and Fort McMurray.

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SPRUCE GROVE

Assumption Band developing new policy on education

Education

By Jeanne Lepine

ASSUMPTION — To help develop a new education program, the Dene Tha Band hired Gerry Mulligan as the education coordinator in November. The new education program will not only be designed to meet the needs of the students but to have more community involvement from the residents.

The reserves of Assumption, Meander River and Bush River, all part of the Dene Tha Band, will be taking over the education system on July 1, 1987.

"We want the transition to go as smoothly as possible," Mulligan said.

Part of his job is to develop a policy manual, which is almost completed, Mulligan reports. The pol-

icy manual is divided into two sections, with one section to govern the education committee, school board trustees and school administration and the other section to deal with the cultural aspects, taking into consideration that different cultural groups need different policies.

The second section of the policy manual will deal with situations such as a trustee on his way to a meeting who stops to shoot a moose and misses a meeting. This being an important event in the community, meaning meat for the family and extra income from the hide, will be considered justified by the policy manual.

Interpretation of legislation from the Alberta, Saskatchewan, Manitoba and

Ontario governments, was used by Mulligan to put the first part of the manual together.

None of the policies will be decided arbitrarily, as the band has allowed for a system of community communication involving the two Dene communities (Assumption and Meander River) that have schools. Contact people within the school board and communities will relate any pending policies to the community.

A special program is being developed to study the Dene culture, religion and language, with the help of the Elders, Mulligan said. The Elders will also help as instructors once the program is implemented.

The basic philosophy behind the programming is to help the students and the community learn to keep their own cultures, yet be able to deal with the outside world," Mulligan says.

The Band will continue the Alberta curriculum, but will implement special programs, although such programs will not all be implemented at once, but are on

a long range planning process.

A four-year program covering welding, drafting, auto mechanics and electricity is being investigated. If the program is incorporated it would take a couple of years to get in place due to the cost, and it will depend on the funding received for such a program.

According to Mulligan, many of the people on the reserves are not academically oriented, but rather are technically oriented, and because of this the costs will be justified.

To fit the needs of the community a trapping and forestry program designed for students will include marketing and business skills in addition to trapping.

Upgrading and life skills programs and English as a second language are also being developed, along with upgrading of the science program for junior high and athletic programs.

The Band hopes these programs will encourage the students to remain in school and finish their education, says Mulligan.

Native involvement at Keyano grows

By Jeanne Lepine

FORT McMURRAY — In the past 18 months, the Native enrollment has increased and the Native drop-out rate has decreased dramatically at Keyano College here, Balvir Joshi, head of Keyano's counselling department, reports.

He noted the credit goes to Mariella Sneddon, Native counsellor on loan from Syncrude Canada's Northern Development Services. In 1983 there were 92 Native students, and in 1985 there were 181 students attending the College. The figure was determined through the last name of the students, and does not give an accurate count of Native enrollment Joshi stated. The college does not ask the nationality of the students due to a clause in the Human Rights Act.

Sneddon has been on loan from Syncrude since 1984, and was originally on loan for a one-year term, with the wages, benefits and travelling expenses being paid for by Syncrude. At Keyano's request, Sneddon's term was extended another year, with the college paying for the travel expense. However, with the term expiring in August, the college is concerned that they may lose the valuable services of Sneddon.

An extension of Sneddon's term is being negotiated with Syncrude, Joshi said. For funding the college has approached

Native Outreach, the Indian Affairs Department, and the local friendship centre, and has sent a proposal to the Secretary of State with the help of MP Jack Shields, and the minister of advanced education.

Joshi would like to see the Native counselling job become a three-year project, thus giving it more stability. He said the cost is estimated at \$150,000.

Sneddon not only counsels the Native students of the college, but travels to communities such as Janvier, Fort Chipewyan, Fort MacKay and Anzac.

In these communities, Sneddon is able to counsel prospective students who may want to further their education. Students attending the Basic Education Programs in their home communities also receive counselling from Sneddon, as well as inservice training on job search techniques and career counselling.

Sneddon has worked to improve relations with Natives attending the college. Not only has she provided better liaison between the college and the Native students, but also with Native Outreach, Indian Affairs, and Indian bands in the outlying regions of Fort McMurray, stated Joshi.

Willis Lane, senior counsellor for Native Outreach, stated he met with other friendship centres to see how funding could be obtained to help keep the

much-needed services of the Native counsellor.

"Not only is she Native, so that the clients I refer to her feel more comfortable with her, but it's the fact that here is a Native person who has worked hard and succeeded," Lane said.

Joshi said there is no increase in the college budget for an extra counsellor. If there is an

increase, it's for new programs and cost of living. The college has two full-time and two half-time counsellors (one being Joshi himself) on salary at the present time.

With the positive results a Native counsellor at the college has been able to achieve, it is a shame to see the Native counselling service in jeopardy.

Veteran educator new director of journalism

Vic Cathers, a veteran journalist, publisher and educator from British Columbia, has been appointed Director of the Program in Journalism for Native People at the University of Western Ontario.

The PJNP is a project of Western's Graduate School of Journalism and is funded primarily by the Ministry of Indian and Northern Affairs. It is a 12-month program leading to a diploma in journalism. From 10 to 15 Native students have been enrolled in the program annually since it started in 1980.

A graduate of York University and the University of London (U.K.), Cathers began his career in journalism as a news editor with the CBC in Toronto and as news director at CFCN in Calgary.

Until 1982, he was Publisher/Editor of Northern Times Press, a regional book and magazine pub-

lisher in British Columbia which he founded in 1975.

Cathers also has acted as an administrator and consultant for a number of organizations in western Canada including the B.C. Ministry of Human Resources, Secretary of State, and the Minister of Health in Saskatchewan. He has worked for UNESCO in Cuba, for the Organization of World Social Studies in London, England, and as research director for the B.C. Federation of Labor.

In 1982-82, Cathers was administrator/communications consultant with the Saskatchewan Native Communications Corporation in Regina where he helped to launch radio and TV programming by Non-Status and Metis communications workers.

Cathers succeeds Dennis Martel, who has taken a position as media consultant with the government at Queen's Park.

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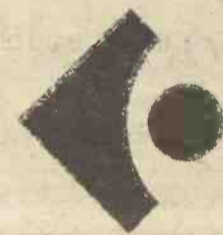
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Community Vocational Centres Congratulates AMMSA On Their 3rd Anniversary

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NEDP contribution approved

WINNIPEG — A \$115,600 contribution under the Native Economic Development Corporation (NEDP) has been approved for a recently incorporated, Native-owned economic development institution.

The contribution will assist the Saskatoon District Chiefs Development Corporation to undertake an eight-month study to develop a comprehensive business plan to include identification of investment opportunities from

which the corporation could earn revenue sufficient to enable it to be self-sustaining.

The contribution represents 48.1 per cent of the cost of the study.

The corporation, is wholly owned by eight Indian Bands in south-central Saskatchewan: Beardy's and Okemasis, Kinistino, Moose Woods, Mistawasis, Muskeg Lake, Muskaday, Nut Lake and One Arrow.

Alberta Vocational Centre in conjunction with Keyano College is offering the following courses this spring and summer.

PRE-EMPLOYMENT (NON-APPRENTICESHIP PROGRAMS)

Opportunities for employment as a heavy equipment operator are influenced by the economy of the Province. During periods of expansion and growth job opportunities are usually good. Opportunities for heavy equipment operators are good in this province as it grows and expands.

Be prepared, get your training for any of the following courses at AVC-Lac La Biche this spring and summer.

APRIL 15 - MAY 16, 1986 — CLASS 1 & 3 TRANSPORT DRIVER TRAINING

CLASS I COURSE DESCRIPTION: The training course for Class I provides practical training in the operation of modern tractor-type trucks and a variety of trailers. Students advance through a series of practical exercises involving rural, urban and city traffic circuits under actual driving conditions. Approximately 35 percent classroom and 65 percent practical training.

COURSE COST: \$249.15

PRE REQUISITE: 18 years of age or over, grade 9 or equivalent, be physically fit. Class III valid drivers license, completed motor vehicle operators medical examination.

CLASS III COURSE DESCRIPTION: This course provides practical training in the operation of tandem-axle dump trucks. Course curriculum includes: Fire and Accident prevention, vehicle and load documentation, professional driver improvement, and servicing, stock piling, spreading and practical driver training.

COURSE COST: \$249.15

PRE REQUISITE: 18 years of age or over, grade 9 or equivalent be physically fit, hold a class 5 drivers license and have a completed motor vehicle operators medical examination.

MAY 20 - JUNE 27, 1986 — HYDRAULIC BACK HOE OPERATOR

COURSE DESCRIPTION: The course includes both theoretical and practical training. Students will develop their manipulative skills while operating various tractor mounted back hoes. Training projects are conducted under conditions closely allied with actual construction requirements. Course includes approximately 20 percent theory and 80 percent practical.

COURSE COST: \$60.00

MAY 20 - JUNE 27, 1986 — FRONT END LOADER OPERATOR

COURSE DESCRIPTION: The course includes the essential theoretical and practical training required for the safe operation of both wheeled and track type loaders. Training projects involve the applications in use on regular construction site development.

COURSE COST: \$60.00

JUNE 16 - JULY 25, 1986 — CRAWLER TRACTOR OPERATOR

COURSE DESCRIPTION: Students are provided with both practical and theoretical training in the operation and basic maintenance of a "bulldozer". Training projects allow students to develop the essential skills for a variety of machine applications which are essential job requirements. Course includes 20 percent theory and 80 percent practical.

COURSE COST: \$60.00

JUNE 16 - JULY 25, 1986 — MOTOR GRADER OPERATOR

COURSE DESCRIPTION: Course includes training under realistic conditions. Students receive both theoretical and practical skills training in the operation and maintenance of a motor grader.

COURSE COST: \$60.00

MAY 5 - JUNE 13, 1986 — INDUSTRIAL AND CONSTRUCTION WORKER

COURSE DESCRIPTION: Essential theoretical and practical training necessary for a wide range of construction site employment opportunities will be provided. Course includes training in concrete work, trenching, scaffolding, rigging, operation of motorized tools and bob cat operation. Typical construction projects allow the trainees opportunities and develop their skills in a practical manner.

COURSE COST: \$60.00

PRE REQUISITE: 18 years old or over, completion of grade 9 or equivalent, be physically fit and hold a valid Class 5 operators license. Applicants not meeting grade 9 requirements, may be accepted with approval of department.

Training assistance may be available. For more information on courses and details contact:

ADMISSIONS Alberta Vocational Centre Box 417 Lac La Biche, AB T0A 2C0 623-5580	OR	ADMISSIONS Alberta Vocational Centre Box 2920 St. Paul, AB T0A 3A0 645-6214
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APRIL 7, 1986 — SCHOOL BUS OPERATION

The four week course will prepare students for employment as a Class II License Level Driver.

COURSE DESCRIPTION: Students receive theoretical, safety and practical training required for the operation of school buses. Driving exercises simulate the conditions experienced during actual school bus operations. There is approximately 35 percent classroom training and 65 percent practical training. Curriculum includes Fire and Accident Preventions, Professional Driver Improvement, School Bus Safety, Passenger Handling, Emergency Procedures, Maintenance and Servicing, First Aid, Rules and Regulations.

COURSE COST: \$200.00

For further information on the School Bus course call David Koe at 623-5543.

Dates and programs may be subject to change with notice depending on enrollments.



Native trucking firm awarded major trucking contract

Northern Resource Trucking Ltd. (NRT), a new company owned jointly by Kitsaki Development Corporation and Trimac Transportation System, has won a three-year contract with Key Lake Mining Corporation.

Kitsaki, the economic development arm of the Lac la Ronge Indian band, and Trimac are joint owners of NRT and will both be represented on the board of directors. Lac la Ronge chief Myles Venne will be the chairman of the board.

Rick Reynolds, Trimac regional manager, says the combined strengths of the two partners will make the new company "better able to compete" in the northern Saskatchewan market.

It also offers advantages over the traditional contract-specific joint venture operations. Aside from the ability to bid on more contracts, the permanent operation will give Band members stable jobs and allow for sharing of skills, resources and technology between the southern and northern partners.

Saskatchewan, like most provinces with northern business frontiers, is anxious to promote employment for northern residents and increase business for northern employers. Traditionally, southern companies wanting to take part in northern business formed joint ventures with northern companies on a con-

tract-specific basis.

But when the contract expired, so did the joint venture. And so did the jobs and business for the northern partner.

NRT changes that, creating a permanent company on which the southern (TTS) and northern (Lac la Ronge Band) partners can expand business.

Increasing the size of business, winning more contracts and increasing the number of jobs is a good business incentive for Kitsaki, says Dave McMoyl, executive director for the Band. Although the Band has a small general freight trucking company, NRT will be able to bid on larger contracts, thus increasing job opportunities.

As the company grows it will also give Band members a chance to train for management—an opportunity that just doesn't exist under contract-specific joint venture agreements.

Under the Key Lake contract, NRT will haul more than 60 million litres of fuel north to the mine site, about 730 kilometres north of Saskatoon.

Bryan McInnes, purchasing manager for Key Lake, says while provision of employment and northern business opportunities is an important criterion in contract bids, Northern Resource Trucking Ltd. won the contract in an open bid competition by being "the successful bidder on all counts."

Business

HAPPY ANNIVERSARY AMMSA

On this, your third year, we, the Chief, Council and Band wish to extend our congratulations on a job well done. We wish your many more successful years of publishing AMMSA.

Beaver Lake Band

Box 960 Lac La Biche 623-4549

Directory gets good response

By Clint Buehler

A new directory of Alberta Native businesses is selling well and being put to good use by those who have it.

The "Native Business Directory for Alberta 1986" was produced by BANAC (Business Assistance for Native Albertans Corporation) "as a means of assisting industry in identifying and locating Native suppliers of goods and services in Alberta."

The directory was designed to increase awareness and communication between industry and Native business in the province. It also provides advice and information helpful to entrepreneurs.

As a bonus, the directory includes information about a handful of Native artists, and reproductions (some in color) of their work. Artists featured in the directory include Kim McLain, Alex Janvier, Brian Clark, Morris Cardinal, Farron Callihoo, Maurice Louison, and Ray Baptiste.

The directory includes an alphabetical listing of nearly 350 Native busi-

NATIVE BUSINESS DIRECTORY FOR ALBERTA 1986



nesses, and listings under 14 different categories, from accommodation and food industries to transportation.

was underwritten by the 35 individuals and companies which purchased advertising in it.

The directory is backed

Business

up with a computer program

Part of the cost of producing the directory with a comprehensive information data system that can be incorporated into a purchasing system or used separately. This program has expansion potential to allow for adding and changing information, as well as a wide range of cross-referencing possibilities. This data based system will be updated annually, as well as the directory itself.

"It is our contention that the hard cover and computerized editions of the Alberta Native Business Directory will have the desired effect of stimulating business activity between the resource sector and Native businesses," says Johan Louw, BANAC general manager, in his message in the directory. "It is anticipated that other industries and government purchasing departments might follow this lead and capitalize on this available resource."

The "Native Business Directory for Alberta 1986" is available at \$5.00 per copy at the BANAC office, 200-11738 Kinsway, Edmonton, Alberta T5G 0X5, or telephone 451-6700.

The directory will be updated and published each December for delivery in January.

NEDP approves grant to Quebec society

WINNIPEG — A \$274,711 contribution under the Native Economic Development Program (NEDP) has been approved which will assist the planning and development of a new Native-owned economic development society in Quebec.

The contribution represents 80 per cent of the total costs of an eight-month development stage for the society which will be sponsored by the Native Alliance of Quebec, located in Hull.

The project includes the design and development of a province-wide Native economic development body which intends to provide financial and training assistance to the Metis and Non-Status Indian population of Quebec. Multi-year business plans detailing the type and nature of services, investment strategies and capitalization plans for long-term self-sufficiency will be developed as a result of the contribution.

The Native Alliance of Quebec, a non-profit organization, has five regional offices and 70 locals across the province serving Metis and Non-Status communities throughout Quebec.

\$1.5 million contract for roads near Kikino

A \$1,535,737 contract for improvements on Highway 36 in the Kikino area is being awarded to Thompson Bros. (Construction) Ltd. of Spruce Grove, Transportation Minister Marvin Moore has announced.

Involved in this contract

is major grading on Highway 36 from west of Goodfish Lake for 13 kilometres to east of Kikino. Part of a major improvement project designed to benefit the agriculture and resource-related traffic travelling the route, the contract is scheduled for completion in the Fall of 1986.

Pilot program established

TORONTO — Flora MacDonald, Minister of Employment and Immigration Canada and David Crombie, Minister of Indian Affairs and Northern Development have jointly announced that a national business management internship pilot program for Native people will receive about \$949,857 in federal financial support over two years.

Employment and Immigration will contribute \$728,857 and Indian and Northern Affairs will commit

\$221,000 to the Native Internship Program. The Canadian Council for Native Business, the project's sponsor, and the Donner Foundation, will provide additional funds totalling \$234,900.

The Canadian Council for Native Business is a private sector agency established in 1984 by a group of business leaders. The council's objective is to assist both Native and non-Native communities to become aware of and respond to business op-

portunities for Native people.

The council, under the chairmanship of Murray Koffler, is actively participating in the planning for the upcoming Native Business Summit to be held in Toronto in June. The purpose of the summit will be to bring Native and non-Native entrepreneurs together to do business. This will help to bring Native businesses into the mainstream economy and foster a stronger economic climate for Native people.

The Fort Chipewyan Chief and Council Land Claims Steering Committee will be holding meetings at 7:00 p.m. on March 25, 1986 and April 13, 1986.

These meetings will be held at the Canadian Native Friendship Centre in Edmonton, 10176-117 Street, 482-6051.

All Cree Band members from the Fort Chipewyan area are urged to attend these important meetings.

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Congratulations

We wish to express our congratulations and best wishes to AMMSA on their third anniversary.

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Peerless Lake drinking claims six

From Page 1

expected to be released in a day or two.

The deaths have the community of 300 in a state of shock. "Everyone here is related. In a settlement like this, the people are really close-knit. Every one feels the loss," said John Piche.

Area residents see drinking as the biggest problem in the community. According to the 1977 Health and Welfare Statistics, the rate of poisoning and overdose deaths among Native people to be five times the national average, and the Native suicide rate as being three times the national average. It also states that

Indian people in Canada are more than three times as likely as non-Natives to die an accidental, violent or poisoning death. More than one third of all Native deaths are caused from violence, accidents, and poisoning.

With death statistics such as these, it is no wonder the Native communities see alcohol as the biggest problem. Experts in the field of drug and alcohol abuse see this as a worldwide problem. Doctors report growing numbers of sudden deaths among children on cheap solvent highs.

With reports of solvent abuse being a worldwide problem that particularly affects Aboriginal people cut adrift by cultural change, the most susceptible are young Native boys, says Dr. Luis Fornazzani, a neurologist with the Ontario Addiction Research Foundation.

He sees the extreme poverty and deprivation that these children are submitted to as the underground of the problem. "If they don't have jobs or possibility of jobs, they don't have any other thing

to do and they go for the available cheap way of evading reality.

"People should know the effects of solvent abuse are serious. This is something children should know.

"Solvent abuse is widespread, particularly in the remote areas where there is less access to alcohol," confirms Richard Jock of Health and Welfare Canada.

"We've gone beyond just saying there is a problem. In Canada we can say it's critical," says Dianne Moir, Nechi Institute consultant.

"Solvent abuse is not alcohol — an addiction that can last for years. Solvent abuse is usually short term, because of its tragic effects. Three years is usually the limit. It doesn't just numb the brain cells, it eats them," she said.

"Solvent abuse in the non-Native community is often covered over in statistics, with solvent-related deaths classified as either heart failure or suicide." She is surprised at how little is done on solvent abuse in Canada, compared to the United States.

Moir drafted a program to address solvent abuse in public schools, entitled "Who Cares?" The program has been field tested in Edmonton schools and the curriculum is available to all Native communities, she said.

"Resources in terms of counselling are sometimes not available to the people in isolated communities, Nechi director Maggie Hodgson says.

Hodgson sees lack of recreational facilities in isolated communities as one small element in solvent cases. "There's the stress the young people have to deal with. If there is alcohol and drug abuse among the youth, the parents are generally



involved with alcohol and drugs," she stated.

The tragedy which left five dead should lead to a more active social service involvement in isolated communities according to Alice Taylor, Director of Peekiskwetan (Let's talk society).

"They have to provide education about the danger of those kinds of problems. There just aren't enough people covering the areas," she said.

Sam Sinclair, president of the Metis Association, attributes the tragedy of Peerless Lake as a result of massive unemployment, saying "there are lots of communities like Peerless Lake, ready to explode."

He feels if some of the funding could be directed straight to the community level, and having the community become part of the decision-making, would be a step in helping solve the problem. No one else but the community knows exactly what is needed in order to keep up to the changing times, as well as being able to continue in the traditional ways that are still there, he said.

Lack of sport facilities in the isolated areas contributes to the problem he said. When there are sports facilities, lack of funds available to allow the youth to be able to compete with other communities other than their own is also a problem. "Our children need this choice of competition," he said.

"I share the suffering of the people in Peerless Lake," Premier Don Getty told reporters. "Now isn't the time to place blame. Anything we can do to stop this from happening again, we will do," he said.

"Self-help is the key to beating the drug and alcohol problem," Milt Pahl Native Affairs Minister, said at a press conference. He says he is requesting a full briefing on the poisonings.

"For a number of years there was an anti-alcohol mood in the community up until three years ago, then it turned," said MLA for the area, Larry Shaben calling the deaths a terrible tragedy.

In the meantime, community leaders are blaming the government for ignoring the problems at Peerless Lake. "People here don't have the services. The government is a lot of lip service, but they don't do anything," says John Piche, counsellor with Opportunity Corps.

"It took the deaths of five young people to bring people's attention to the problems we have here," said David Starr, spokesperson.

The chemical that killed five people was used for photocopying, and was stolen from the Community Vocation Centre at Slave Lake sometime on Monday night, reported RCMP Sgt. Wayne Gesy, adding that there was no physical signs of break-in. RCMP continue to investigate and charges are pending.

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We, among many other Native organizations, realize the significance of Native media.

Best wishes and continued success!

Mannawanis Native Friendship Centre

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'Death Watch' at Peerless

By Jeanne Lepine

"Death Watch," is how the quietness of the community of Peerless Lake is described by a resident, David Starr. "It's an attitude of waiting now...for who's next."

According to most recent reports, five have died from drinking duplicating fluid mixed with lysol, with one in critical condition, and two in very serious condition.

A feeling of despair led to tragedy, as Native youths turned to solvent abuse in order to escape boredom, Starr says. In recent years it hasn't been uncommon for the young people in the community to drink hair spray, lysol and shaving lotion to get a high. The teenagers and young adults have nothing to do to take up their time, so they get high, he said. This is their way of escaping reality.

At mid-day Wednesday, the community residents met to share condolences, and began planning for the funerals and wake. While in Edmonton, George and Isabel Netawastenum had to face the death of three of their children. Yet in the midst of their sorrow, there was joy...joy that one of their sons, Luke, was recovering in the hospital in Slave Lake.

Although the Netawaste-

nums have a great grief over the loss of their children, they are hopeful that all the attention brought into the community by the tragedy, will result in something being done to help in conquering the problems faced by the community.

Loro Carmen, president of the Alberta Native Women's Association, sees the feeling of hopelessness and despair as the underlying cause of the tragedy that claimed five lives.

"They were the victims of a system that has fostered unemployment in Native communities throughout the province. Their way of life is gone. The hunting and fishing is gone. All that is left is boredom, and tragedy is the last step of the journey," she said in an interview.

"It's not like they have jobs or an education or any kind of future at stake. They haven't a lot to lose. Our children have lost hope, and that's genocide," she stated.

"The young people in Peerless Lake have no hope, no recreational facilities, no counselling, no preventive programs and not a lot of guidance. Alcohol and drug abuse is bred from poverty.

"The taxpayers dollars are being spent on hospitals, institutions, welfare and

unemployment assistance. But they are not helping the Natives overcome their problems. The government should help the Native people by subsidizing full-time counsellors in each community. It should be a solution created for Natives by Natives," says Carmen.

The president of the Metis Association of Alberta, Sam Sinclair, voiced many of the same concerns and possible solutions at a press conference.

The lack of employment has the jails filled with 60 per cent of our people, he said, most of them in jail because of alcohol abuse. Why is it 60 per cent of our people are in jail, when we represent only 5 per cent of the Canadian population? he questioned. Unemployment is the reason, he said. The Native people who have jobs don't wind up in jails, he said. It's not that Native people are bad, it's just that white people have the money to get themselves out of trouble.

"We need more Native control of economic development in order to be able to deal with the problems in the isolated northern communities," Sinclair stated.

Sinclair expressed sorrow and concern over the deaths of five residents from Peerless Lake, saying there is no need for these



tragedies, yet it seems like that's the only time that problems such as these are exposed.

If there had been some kind of control by the government in ordering the oil companies in the region to retain local manpower, the deaths would have never happened, Starr says. Right now the companies in the area usually bring in their own crews and do not hire the local people.

"With no jobs, no money, there are no diversions other than the cheap, lethal highs of solvents. Life has lost it's meaning to many and, 'yeah, let's try it; What the hell if it kills us,' is the attitude, he said.

What can be done to prevent such a tragedy from being repeated is the priority with both the governments and Native leaders, as well as all Native communities and individuals.

Sinclair blames unemployment for fatalities

By Jeanne Lepine

Unemployment is the killer, not poison," Sam Sinclair, president of the Metis Association of Alberta told reporters at a press conference March 13, called in reaction to the Peerless Lake tragedy.

He blames the government for not doing anything to prevent the huge oil firms tapping the area's resources and bringing out millions from under the feet of the Native people without returning a cent.

Many firms refuse to hire Natives even for unskilled jobs, "there is discrimination against the Native people," he said.

"Our young people get into trouble for alcohol and drug abuse, but we can't do anything until we do something about the high unemployment in Native communities."

Sinclair called on the province to increase funding to the province's 60,000 Metis who are currently receiving \$225,000 a year, which is just a little better than \$4 per person, he

stated. This money could be used to establish self-administered training centres in the communities, to better the chances of Natives getting employment.

"When I suggested that money be drawn from the Heritage Trust Fund," Shaben (MLA) said "It's for a rainy day." "Well it never stops raining in some of these communities."

"Sinclair blasted the Native Secretariat, saying if he was Premier Don Getty, "The first thing I would do is do away with the Native Secretariat department. They are just a collection of people who haven't even seen the people they are supposed to help.

"How could they help when they don't know the people, the community lifestyles, and the problems in these communities."

The government may be interested in the problems but they aren't doing anything, he stated.

Sinclair says he will be meeting with area MLA Larry Shaben and hopefully he'll be able to meet with Premier Don Getty as well.

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Impact of tragedy, search for solutions touches many lives

**PEOPLE
ON THE
EDGE**

By Terry Lusty

The tragic deaths of five community residents at Peerless Lake has stunned not only Peerless but a number of the outlying areas.

Calamities of this magnitude have far-reaching effects because relatives of the deceased extend into many communities. "It was devastating, everyone is hurting," said Alice Taylor who serves as the director of Peekiskwetan, a crisis program operating out of Wabasca.

Wabasca-Desmarais has been severely affected due to close family ties, said Taylor. Victim Patricia Houle's family is from Wabasca and the Cardinal and Netowastenum casualties also have close relations there.

Taylor, who worked with Peerless Lake for six years as a health nurse, could not help but express "sadness, frustration, and helplessness." Even when she worked as a health nurse she recognized that many needs requiring attention weren't being met. Part of the problem, she said, is the shortage of funds. Another is that when services to the community occur, the human resources are just in and out. There is no stability or continuity on a day-to-day basis.

"Social Services needs someone there on a more regular basis and the community is big enough to have a full-time health nurse," Taylor says. But "the problem is bigger than it seems."

The director of Native Counselling Services (NCS) of Alberta, Chester Cunningham, concurs. "I think several of the Native communities are in the same state," he said.

"Something has to be done with community-based programs. To be meaningful, the communities have to own the programs and not just have outsiders dropping in, then leaving.

"We have to look at the total picture and I think the government has to start looking at localized programming."



CHESTER CUNNINGHAM
...something has to be done

NCSA visits to Peerless only happen "about once a month," according to Cunningham, "but a lot of the business is only court-related."

At times like this, a critical eye looks in many directions...government programs and services, Native groups, local people, and so forth. Usually, what turns up is that one can find fault with whoever or whatever they want, while in reality it is a combination of factors.

Taylor and Cunningham see the lack of money, resources, and local input as part of the problem, but it doesn't stop there.

Taylor commented on how people spend their leisure hours. "We can create our own form of entertainment. We did it before, we need to do it again...to fall back on our own creativity."

Since the communities have become dependent on the larger society for "reasons of necessity," we've lost our independence and that has to change, she offered. However, organizations such as hers cannot do everything and Taylor really feels the confinement and limitations of her services.

With only herself and a steno on staff, the focus of Peekiskwetan has had to be local. They have very little capital, which prevents them from extending themselves to areas like Peerless. To them there is no denying that education programs to teach coping skills is needed, and so are economic programs.

Walter Anderson, president of Settlement Sooniya Corporation, agrees. "If we had more economic development where we could create more employment, there wouldn't be as much of a problem,"

he suggested. He was critical of a system which "always seems to do something after the fact...they should listen to our side for once...it's sad."

Another individual who agrees with the educational aspect is the chairman for AADAC. John Gogo says, "I maintain that the key is in information and awareness."

"AADAC funds 33 Alberta agencies to a tune of \$7 million of which 60% goes primarily to Native programming," Gogo said. He found it encouraging that northern youth are taking in films about alcohol and drug abuse. AADAC tries other things to educate the public. When something like this happens, "I don't know what else could be done," expressed Gogo. "In Alberta, we spend five times as much as the other provinces."

Up until last year, the only real thrust behind alcohol and drug abuse concerns was by Sister Gloria. When she died last year, says Taylor, "the momentum was lost," but a CVC teacher up there (in the Peerless-Trout Lake areas) wants to get things happening again.

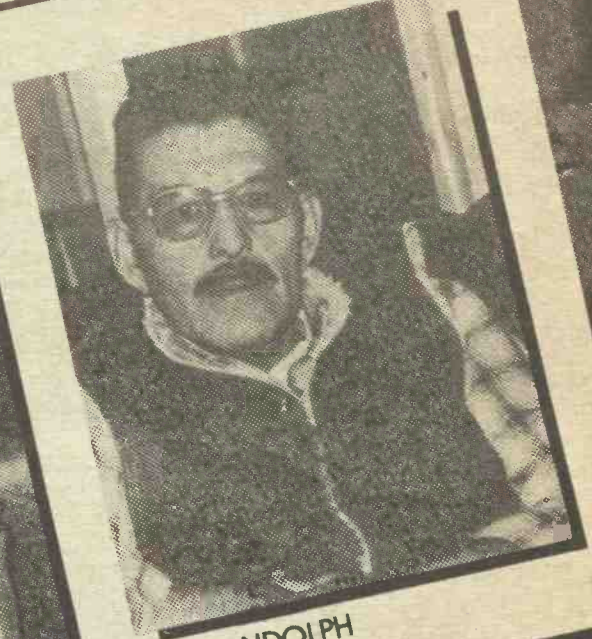
Taylor will find this request hard to handle as has been her case in the past. The requests to conduct workshops in many northern communities as well as the Yukon and NWT have been coming at her on a regular basis. They cannot be accommodated because her time is booked solid in her own community. She says that local people in each community need training rather than having outside sources come in. Taylor also contends that the people need to pull together if they are to prevent similar tragedies in future.

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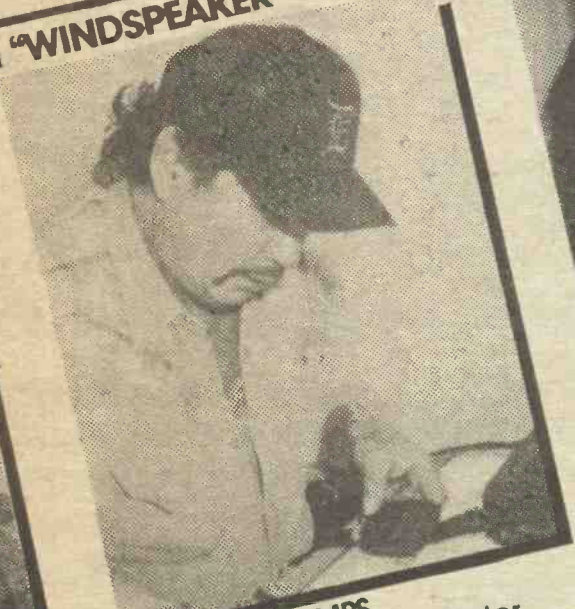


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FOSTER CARE PANEL — Former foster children (l. to r.) Richard Merasty, Gil Cardinal, Joey Hameline and Sandra (Sash) Thickson tell of their experiences.

Foster care tales told

By Terry Lusty

Over the past year and one-half the Alberta government, in particular the Department of Social Services, has been on the receiving end of much criticism with regards to child care. It has become an issue which today receives more attention than ever before. One of the driving forces behind this movement stems from an incident that occurred in the summer of 1984.

In June of that year a foster child, Richard Cardinal, took his own life at the tender age of 17. Abused, unloved, neglected and deprived in most of the 28 homes he'd known, Cardinal became a lonely and frustrated child. His suicide was a symbolic damnation of an unsavory social services system.

The Native community was incensed and demanded a reassessment and overhaul of child care policy and practice in this province.

Unfortunately, the travesty of Cardinal is not a foreign one to the Native community. There have been dozens, even hundreds of similar cases and that fact surfaced loud and clear on the final day of Native Awareness Week at the University of Alberta when a four-member panel vocalized their experiences of what it was like to be raised as foster children.

"Sash" (Sandra) Thickson, Joey Hamelin, Gil Cardinal (no relation to Richard), and Richard Merasty presented their views on foster child care as it pertained to their own experiences.

SASH'S STORY

Without a doubt, Thickson's story proved the most moving of the four. As her story unwound and the memories were recreated, the education student stumbled through her presentation with tears welling in her eyes, her voice choked and broken. It was no easy task for her as she struggled along to inform an approximate 100 listeners of her tribulations which must have touched each and every person in the

audience.

In relating her story, Thickson qualified her attitude, "I'm not here to promote anger or hatred," she said, "but to help foster change."

She told of how she was removed from her natural mother at six months old to become a ward of the Children's Aid Society (CAS). Her two sisters were also apprehended.

While farmed out to various homes—14 by the age of seven—Thickson's sense of identity as a Native person was not made known to her.

One family tried to camouflage her Indianess by having cosmetic surgery performed on her nose to make her look like a white person. She was later told that it would make life easier for her.

Some years later, when she traced her natural mother who was alcoholic—the main reason for her being apprehended by the CAS in the first place—her mother wouldn't believe it was really her.

Thickson recalled the beating she received in foster homes and of being sexually molested by a foster parent. Disoriented and confused, she was placed in a home for the emotionally disturbed for four years.

At 15, she went on her own only to involve herself in the drag-me-down world of booze, drugs and prostitution. But those days are behind her now.

"Since finding my identity, I realize that being Native is not just growing up in a Native community but it's what's inside of you," she said. "I knew I had to change, to grab what I could from the past and go forward," she added.

Sash now has a positive outlook on life and is of the firm belief that "we (Natives) will make this future a brighter one for our children."

RICHARD'S STORY

Richard Merasty, a Social Services Native Resource Worker, was the panel's second speaker. Although he wasn't raised by his immediate parents, he had the good fortune of

being raised in an extended family situation by his grandparents.

"My grandparents really made my life positive...took good care of me," Merasty said.

He used to bus to school 34 miles away to Meadow Lake where he first encountered discrimination "because we were bussed and because we were Native," he said.

He told of how his granny had always wanted at least one family member to complete school. For that reason, his granny moved to Meadow Lake and Merasty did finish high school. For him, his up-bringing was positive.

JOEY'S STORY

The third panelist, Joey Hamelin, is a social work student. Up to the age of eight, she too was raised by grandparents because her own mother had planned to give her up for adoption. The time spent with her grandparents she relived as good ones. Later, she lived with extended family members because "grandpa thought he couldn't care for me any longer." Hamelin missed those days for the love she'd known was "no longer there."

"Maybe it made me grow tough inside," she commented.

Hamelin eventually returned to her grandfather for awhile before moving in with a friend's family at age 12. Although she was well received, she still "needed people to tell me they loved me," offered Hamelin.

Then, Hamelin went through an identity crisis in which she "denied being Native." Soon she found herself asking questions like, "Who am I?" She got to feeling alone and sorry for herself. At age 16 she attempted suicide with aspirins, but only got sick. "No one reached out, was sympathetic, or showed they cared," Hamelin continued.

She then went through the whole trip of denial, confusion, and so on. This

Continued Page 39

Building friendship theme of High Level awareness

By Sandra Dewar

HIGH LEVEL — "Building Friendship" is the theme the High Level Native Friendship Centre Society (HLNFCS) is using for its awareness program for its proposed new building.

At a fund-raising dinner hosted by the society February 13, Denzil Lobo of Weed/Lobo Architects, presented the plans for the 8,100-square-foot building.

He said the two-story building will be divided into three main zones, public, semi-private and private.

The public area will be located on the main floor. Lobo said this will be an open area to allow for easy traffic flow inviting people to wander around. In the area, local arts and crafts will be on display.

Emphasizing the feeling of openness, there will be an open staircase under the sky light. The staircase will lead to the second of the main zones of the building.

The semi-private area will contain two conference rooms and a board room. There will also be a cultural library which Lobo says he visualizes as the focus of the building. It will be glass enclosed and will display many aspects of the Native heritage from this region.

The third zone will be completely private and will house two offices for the administrators of the friendship centre. There will also be cubicles for counselling purposes.

The appearance of the building will reflect the use of materials which "are Native to this region," Lobo said. "We were determined not to bring in steel and concrete, but wanted to use wood to express the ideals of traditional construction in keeping with the ideals of the friendship centre."

Lobo said the designs for the building were completed very quickly, partly because of grant application deadlines, but mostly because the members of the society had such a clear idea of what the centre should contain.

The services the centre should provide were determined by a needs survey conducted by the HLNFCS in August of 1985.

Lobo also praised the society for its aggressiveness in pursuit of funding for the building. The society has applied for funding on both federal and provincial levels. They have applied for funding through the Secretary of State. If that grant is approved the High Level Native Friendship Centre will become the first of the friendship centres "to be recognized by Ottawa for (this type) of funding. That in itself says something" about the amount of effort about the society has done, Lobo said.

The cost of the building will be \$557,000. If all of the grant applications are approved, they will cover 65 percent of the costs. The society has \$60,000. It is hoped the remaining \$150,000 will be raised through local contributions.

Lobo outlined the plans for the local fund-raising campaign which will operate on a three-tier basis.

The first level allows for a \$50 "symbolic gesture of friendship with the centre." Any individual contributing at this level will have his name inscribed on a circular wall in the main foyer of the new building.

The second tier was designed for small business. For a company contribution, a plaque will be placed in the foyer.

Large corporations have

the option of sponsoring an entire area in the building. Lobo said four such areas have been identified. The areas are an arts and crafts room, a multi-purpose room, a children's area and the cultural library."

Past-president of the HLNFCS, Leona Shandruk, filled in the background of the centres history in High Level.

"The concept and ultimate founding of a Friendship Centre in High Level had its earliest beginnings in February 1975," she said.

Eight Native women formed a local chapter of the Alberta Native Women's Society (VANWS). Following meetings with representatives from the community and from the surrounding reserves, these ladies submitted a request for \$8,000 to Preventive Social Services to start a referral/drop-in centre. The VANWS/Northern Lights Wigwam officially opened in June of 1976.

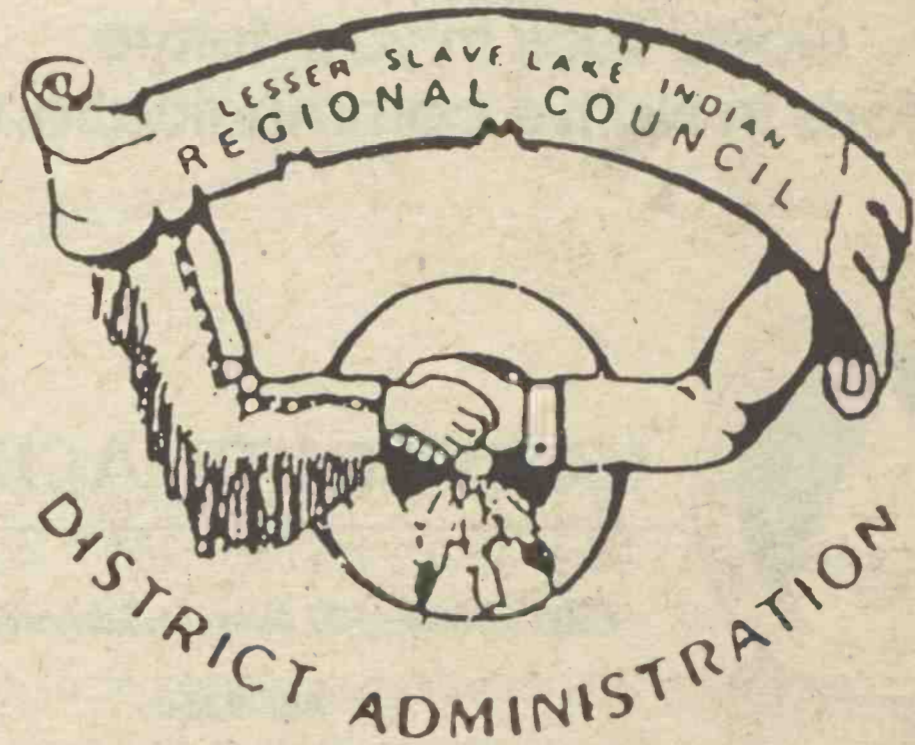
In 1978, the VANWS joined with another local group, Participants in Community Life to form the Kikino centre. The High Level Native Friendship Centre was incorporated as a separate society in 1982.

The centre now employs three full-time staff members and has a paid membership of more than 200.

It was determined through the needs assessment that the new facility will not only enable the HLNFCS to expand its own programming, but it will also meet the needs of the larger community such as the demand for meeting space within High Level.

It is planned to have the building completed by October of 1986.

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MORINVILLE

From Page 38

only led her to run away and take up with a boyfriend. She lost contact with both her foster and natural families and felt misunderstood. "I developed a sense of stubbornness," she said, "because no one cared."

Her mother who was living in Vancouver, was alcoholic, and like "a total stranger to me and I couldn't accept her 'cause she'd given me up."

About two years ago, Hamelin went to visit her mother. It was not a happy reunion and "her boozing made me feel more anger towards her." She died not too long ago.

As for her father whom she has never met or known, Hamelin says "I still long to meet my father, fill in the emptiness and find out where I come from." To this day, her not knowing him still bothers her.

Hamelin wants to be of service, especially to Native children. "It motivates me; I knew what it was like" she concluded.

GIL'S STORY

Gil Cardinal, a film producer with the National Film Board, was the final speaker.

Cardinal is currently working on a film about what he gained and what he lost as a foster child, and his search for his natural family. Like many foster children, he grew up in white homes and, like many, he was denied his heritage.

As was the case with Richard Merasty, Cardinal didn't really know who he was until he was discriminated against. He asserts that he knew what kind of person he was, that "I became a reasonably together person; I gained that from being in protective custody but can't say what I gained or lost." He hopes that his film may

provide him with the answer(s).

What becomes abundantly clear from all four presentors is the confusion that stems from family situations which are disrupted for whatever reasons. They are further compounded when one is Native and because there is no love, no caring or understanding, and no sense of identity or self-worth which emanates from foster parent situations. It is for this reason that many Natives and organizations are determined to remedy the inadequacies of what is viewed to be a deficient way of dealing with Native children in foster care. This they wish to do by having some measure of control over those programs which affect Native children, especially those in the care of non-Native homes which do not respect or instill in the child any sense of being or worth.

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Indians said doomed to sub-standard education

By Anne Georg

LETHBRIDGE — Generations of Indian people are being doomed to sub-standard education and that must be changed, a program administrator for the Native Management Program at the University of Lethbridge (U of L) says.

According to Clive Linklater, Indian education is at a crossroads and the next five years are crucial. If Indian people do not make virtually important decisions now the opportunity may be lost to them forever.

Linklater spoke at the New Roads in Education Conference held at the U of L February 25 to 27. He says power lies in the hands of Canada's Indian people and they must be prepared to take that power now.

"If we don't make decisions now, in the next five years, we are making a decision by default. Because we are not making this decision the federal and provincial governments are going to decide what kind of education Indians are going to have for our children and our children's children. Leaders not making these decisions are defaulting their decision. And they will stand accused by history, by our children's children who say 'you leaders had the opportunity to make decisions in the 1980s and you didn't do it. Now we have to live with the consequences of your indecision'."

'TAKE' POWER

Linklater told participants in his workshop, entitled "Crossroads in Education - The Issues of Power, Authority, and Jurisdiction in Indian Control of Indian Education," that once people are given power it can be taken away. Be prepared to take power, he advised. "For an example of the power of people, look at the Phillipines," he remarked, referring to the recent overthrow of President Ferdinand Marcos.

Linklater served on a committee in Saskatchewan which designed a policy on Indian control of Indian education in that province. The policy has not yet been implemented because of disputes between Indian leaders and educational boards in Saskatchewan. Linklater says it is ironic that Alberta is lagging behind most other provinces in designing educational policies for Indian people. In the 1960s Alberta Indian bands were leaders in acting on the federal government's White Paper on Indian policy that proposed to eliminate special status for Indian people. An early proposal now called Indian Control of

Indian Education, was initiated by schools in northeastern Alberta, "but the leadership, the initiative, the drive of that movement seems to have seeped away," Linklater comments. Now concerned parents and educators must take the initiative.

"It's up to the parents and the educators themselves to start putting pressure on chiefs and councils and provincial and federal governments to say what changes are needed. Why do we need it? Because the education system is failing Indians and Indians are failing in the education system."

CONTROL GAME

The education of Indian people has traditionally been controlled by the federal government who in turn has given jurisdiction to religious groups and the provincial governments. The religious boarding schools so many Indian children spent years in, with little time at home with parents and family, attempted to "de-Indianize" and Christianize them, says Linklater. After World War 2, the federal government adopted a policy of integration and assimilation. Many Indian children faced a public education system that ignored their cultural values and demanded they fit into white society. Currently, many Indian bands administer their own education but, according to Linklater, they serve only as administrative extensions of provincial school policies.

He says school is a potent tool, the place where Indian children should be taught Indian values, languages, spirituality, history and culture. They should also be taught their social, legal, and political position as it pertains to their special status in Canadian society. And they must be taught about the realities of contemporary Canadian society so they can compete in industry, in professions and in business. To achieve these ends, Linklater proposes an independent and unique educational system designed specifically for Indian children.

"Indians must have a dual education... They need an education that contains more than what white people have. They need an education system that is different if they are going to maintain a separate, special status in society." The system should run through elementary school to senior high, technical schools and universities, Linklater stresses.

UNITY URGED

He says the 42 Indian bands in Alberta should work together to establish a common system of education. Many of the bands are isolated and working together gives them more power. A common system would also be less expensive than individual systems to implement and administer.

Linklater's workshop was only one of about eighteen workshops that ran for one or two days during the course of the conferences. Others covered topics including "Community Development - Where and When to Begin," "Humor, Laughter and Play in Learning," "Word Processing and Creative Writing" and "Overcoming Native Drug and Alcohol Abuse."

In a workshop entitled "Wholistic Health and Education for Human and Community Development" conducted by Phil Lane Sr. and Phil Lane Jr., coordinator of the U of L's Four Worlds Development Project (FWDP), participants were told that evolution was unlikely, that it was doubtful man had evolved from apes. Instead, according to Lane Sr., the creator had originally designed man as a two-legged being consciously spiritual and lifting his hands in prayer upon being created.

Lane Jr. explained the value of a wholistic education to Native people. "Wholistic education recognizes that everything in the universe is related to everything else and tells us how to be in balance with all living things including ourselves. If we want to achieve happiness and good health we need to be in balance with our true nature as human beings and with the true nature of this universe. Ultimately the underlying thing is survival, to carry on a better and better life for our children and our future."

ELDERS SPEAK

On the opening day of the conference, Elders spoke, conducting English and Blackfoot-speaking workshops entitled "The Role of Education, Economic and Political Development, Religion and History in Traditional Blackfoot/Native Societies."

Blood Elder Rufus Goodstriker talked about how he benefitted from the conference: "I found out going to workshops, listening to professors, teachers and Elders that it all winds up in one word. After the fourth day you think about all these different curriculums that are going to be developed and whatever

Continued Page 41

Career Days held at Le Goff School

By Terry Lusty

The LeGoff School at the Cold Lake Indian Reserve sponsored its first-ever "Career Days" on Friday, March 6. In all, 14 display booths were set up in the school gymnasium and principal Bea Neumier was thrilled as she considered the event to be quite successful.

Neumier expressed her satisfaction in that a "lot of interest and interaction" was generated between students, community members, organizations, and service groups. She added to this by saying that they "look forward to possibly making it an annual event."

The information booths for the Career Days included: AMMSA, AADAC, Department of Agriculture, Alberta Forest Services, Bonnyville Native Friendship Centre, Esso Resources Canada Ltd., Hairdressing, Health Careers, Cold Lake Band, Ham Radio operating, home economics, Lakeland College, Legoff Crusaders (sports activities) and, Native Outreach.

The information booths were colorful and informative. They were staffed so



STUDENT AT LeGOFF
...attracted by displays

people would be on hand to answer questions and provide information about their organization or services.

As the youth from the LeGoff School made their rounds, they asked questions and found the occasion to be something new and different for them to experience. Truly, it proved to be an educational experience which helped to broaden their horizons as they learned a little more about the world around them.

Organized by the local education committee, which is chaired by Ross Wright, the input of Viki Jacob and Jackie Janvier was especially instrumental in pulling together this display. They mentioned that some 30 or more groups were approached to provide displays and that the numbers that did so was a very good representation of those approached.

LeGoff School is federally controlled and has an enrollment of approximately 100 students.

Mel Buffalo to seek riding for Liberals

By Everett Lambert

Mel H. Buffalo, from the Samson Band at Hobbema has officially announced that he will run as a Liberal candidate in the next provincial election.

He will be running in the Ponoka-Rimbey riding. This riding includes the four Bands of Hobbema - Buffalo's home band, and the Ermineskin, Montana, and Louis Bull bands.

Buffalo is at present formulating a Native policy for the Liberal Party of Alberta. In so doing, Buffalo will incorporate views from the Alberta Native community.



MEL H. BUFFALO
...pre-law student

This policy includes action that the Liberal Party would take in relation to the problem areas in the Native community. These include such areas as education, housing, policing, Metis self-determination

and a land base, certain government bills that affect Native people adversely... the list continues.

Buffalo is also in pre-law at the University of Alberta and is president of Bursar Management and Advertising Consultants (1975) which run Hobbema Auto Sales.

Other experience includes being a Samson Band councillor and operating the Native paper, Peace Hills News. Buffalo has also been active with the University of Alberta Native Students Club.

The Liberal Party speculates that an election may be held as early as mid-May.

From Page 40

we try to do to help others and young people is, in a word, human development. We are here to understand who we are and what we can do regardless if you're black, yellow, white or red. We must all work together."

Goodstriker summed up the positive, almost religious ambience that prevailed throughout much of the conference. Emotions ran high throughout the three days, particularly

when six members from the Alkali Lake Indian Band, famous for their almost total recuperation from alcoholism, spoke. They conducted a workshop about their experience in reducing a 100 per cent rate of alcoholism on the reserve to ninety five per cent sobriety. A dramatic, two-part film entitled 'The Honor of it All,' telling the touching story of their renaissance was given its premiere screening during the Wednesday night banquet. The audience gave the film and the six speak-

ers resounding applause and standing ovations in support of their message.

Alkali Lake Band school principal Freddie Johnson gave the keynote address on Thursday morning, also charming the audience with his eloquence and moving honesty about the Alkali Lake experience.

The conference was hosted by FWDP. It was founded by the FWDP, Native Secretariat and the Faculty of Education at the U of L. Organizers would not release the cost of the conference.

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Boys learn outdoor skills

Children

By Oohosis

Three hungry and cold little boys huddled around their teacher as they waited for him to start a fire with flint and steel. Suddenly a spark caught in the tinder-box. This glowing ember

was then carefully transferred to a loosely-rolled ball of dry grass. The boys watched him intently as he then blew the glowing ember into a ball of flame.

This was the first fire to be made on an outdoor winter survival trip held

recently for the Edmonton Eagles Junior Forest Wardens group. Later, as they sat around the campfire after having been joined by the other members of the party, the group was explained the ground rules of this trip by club supervisor Dwayne Desjarlais.

"From now on all fires that are made on this camping trip will be made with a flint and steel. Pretend that you've been in a plane crash and that you have to walk out to get help. All you have is what you can carry on your backs and what you can load onto these toboggans. We have some food, pots and pans, a warm sleeping bag for each of us and snowshoes. We have to walk until dark, camp overnight and then walk back out in the afternoon."

Accompanied by parents and volunteers Garnet Lizotte, Morris Cardinal and Jeff Caya, the small group then strapped on their snowshoes and continued along their journey through the bush in the Long Lake area of north-central Alberta. The three



DWAYNE DESJARLAIS DEMONSTRATES ...knife work among skills taught

adventurous boys were Garnet Jr., Billy Giroux and James Lefleur.

All were members of the Edmonton Eagles. This Junior Warden club teaches its' predominantly Native youngsters forest apprecia-

tion values and bush skills using the new Forestry Adventure Program developed by the Alberta Forest Service. Of the sixteen active members of the club, only three of them were able to attend this boys-only camping trip. In the past, the club as a whole had participated in canoeing trips, campouts and cross-country ski trips.

At the location that they picked for their survival camp, the boys were taught how to construct a lean-to. Before long all had their shelters up for the night and a warming fire built in front of it to reflect the heat during the evening and night. Of the four lean-tos that were constructed, the boys outshone the adults by building a shelter that would have done service even if the trip would have extended into several days.

Snares were set along the way and a rabbit caught in one of them was brought to the cooking fire early the next morning by Garnet Jr. and James. Naturally, a skinning demonstration followed, as well as a quick demonstration on the intricacies of eating rabbit

head. This was shown by the club supervisor, who claimed right of first choice by insisting that it was his snare that produced the rabbit. It wasn't known until we were walking out later, that the rabbit was actually caught by Garnet Sr., a woodsman of many talents, who had also rigged up a few spring snares, using the string method, so as to show the boys how to snare animals if they didn't have any wire.

Knife work, tips on various ways to find directions, bannock cooking demonstrations and other methods of making a fire without the use of matches occupied the rest of the boys' time.

The trip itself was successful, in spite of the fact that only three of the wardens were able to attend. The parents/volunteers had at least as much fun as the boys, and in spite of the -20 C weather, nobody was any more uncomfortable than could be expected. Plans were made to take the whole group out on a cross-country ski trip during the middle of March.



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Many adoption changes made

Many changes have occurred in adoption in Alberta over the past few years. The number of babies being placed for adoption has dropped to such an extent that many people wishing to adopt a healthy baby face a wait of five to seven years.

For this and other reasons, many couples are exploring the possibility of independent or private adoption, in which they locate a pregnant woman wishing to place her baby with them without going through Alberta Social Services.

At the same time there are many children, not infants, who are in temporary care but who have been permanently removed from their families and who are legally adoptable. Increasing efforts are being made to find permanent adoptive families for those children.

In addition there are children with special needs such as physical, mental or emotional conditions which require special care and attention who also need families. The adoption law and policy have also changed considerably.

With all these changes there is a need for information that is up to date and accurate.

In order to provide such information about adoption the Adoption Resource Centre was established in April 1984 by the Adoptive Parents Association of Alberta. Funding was provided by the Canada Works Program of the federal government for a total of 18 months ending on February 28, 1986.

During that time a number of brochures and information packages dealing with various aspects of adoption were developed and distributed throughout the province. These dealt with the adoption process in Alberta, single parent adoption, international adoption, adopting older children, adopting children with special needs, infertili-

ty and its treatment and resolutions, parenting the adopted child, searching for birthparents, private and open adoption, the adoption of Native children, and the birthparent's perspective.

Four different posters were also printed to recruit families for waiting children and to present adoption as a positive alternative for teenagers facing unplanned pregnancy. A bimonthly newspaper, "Adoption Issues," was also begun and six editions have been printed and distributed to nearly 15,000 people. A large lending library of books and articles about adoption was collected and made available to interested persons, and the staff made numerous presentations to schools and various conferences and meetings of community groups.

One of the most significant changes in adoption policy, and one which the Adoption Resource Centre had hoped to emphasize in its programs over the past year is the new and increased efforts being made to place Native children in Native adoptive homes. Historically, of course, the Native community took responsibility for all of its children, but in recent times the social services establishment has taken that responsibility away from the Native community, with the result that great numbers of Native children were removed from their families and placed elsewhere, most often with non-Native foster or adoptive families. Fortunately this practice is now being used much less frequently, and more and more Native groups and communities are once again taking responsibility for their children.

Unfortunately, however, there still remain many, many Native children who have been removed from their original families in the past but who have never been adopted. Those child-

ren need and deserve permanent loving families, and those families should be able to help the children maintain their Native culture and heritage as well as develop a positive self-image and the maturity necessary to survive in today's world. Native families are now being sought to be adoptive families for those children.

But adopting a child who has been bumped around and who has memories of other people and other places is very different from adopting a baby and mak-

ing it your own. In order to be successful at making the child a real part of the new family, the parents need information, preparation and ongoing support. Much of this is available in the brochures and information packages mentioned above.

The federal funding of the Adoption Resource Centre expired February 28 and is not renewable. However, the office and functions will continue under a new name as part of Adoption Options Alberta Ltd., a private non-profit company providing infor-

mation, education and service to adoptive families and the community.

Interested persons are invited to call or write Adoption Options, 10950 - 159 Street, Edmonton, T5P 3C1, phone 483-9343 for a current list of information available.



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Dictionary aims to revitalize Blackfoot language

LETHBRIDGE - In an effort to aid the Blackfoot people in their quest to revitalize the Blackfoot language, researchers at the University of Lethbridge have been compiling material for a Blackfoot-English Dictionary.

The project, supervised by Don Frantz, professor of Native American Studies, has received an additional one-year grant for \$43,698 from the Social Sciences and Humanities Research Council of Canada.

Dr. Frantz says the Blackfoot language is quickly becoming a lost art. Almost every Blood Band

member spoke fluent Blackfoot when Frantz arrived from California in 1961 and at that time most preschool children on the reserve spoke more Blackfoot than English.

"Now it's the other way around," he says. "It's amazing that the language could lose ground that quickly."

Dr. Frantz says part of the problem results from a loss of pride in the language.

"Children were bused to schools off the reserve where they were a minority," he added. "It was there that they picked up a negative attitude about their

Native identity."

Dr. Frantz says there needs to be a change in the attitude toward the language, which he says is the foundation of the Blackfoot culture.

"The dictionary will be a valuable reference for preserving the language and will hopefully help reverse the trend in the declining number of Natives who can speak Blackfoot."

Norma Russell, a Native American Studies graduate from The University of Lethbridge, has been the primary researcher for the project since it began. Currently, Celeste Strikes With

A Gun, another U of L graduate and Jocelyn Shade, a U of L student, are working with Russell and Frantz on the project. Frantz hopes to have a publishable edition of dictionary completed within a year.

In the last four years, the team of researchers recorded more than 3,500 entries. They began their research using the only two Blackfoot dictionaries ever written. Both were written over 50 years ago and have long been out of print.

In addition to the old dictionaries, researchers have searched recorded Native

text and spent many hours talking with elders of the Blood reserve. The Blackfoot language is still spoken by about 8,000 persons on the three southern Alberta reserves: Blackfoot, Blood and Peigan.

"All the information that we've gathered is recorded on a computer making it easy to revise each entry as often as needed," Dr. Frantz says. "We can correct or add to the definition of each word and the computer alphabetizes entries automatically."

The number of entries is deceiving, adds Dr. Frantz. Entries may have from two to eight forms of the work making the work more involved.

Sections of the dictionary are already being used in classrooms and for workshops.

"With the computer, we can supply parts of the dictionary to teachers who use Blackfoot in the classroom before the full dictionary is completed," says Dr. Frantz. "I have already used the dictionary in my Native American Studies

courses on the Blackfoot language."

Dr. Frantz hopes the published dictionary will contain about 5,000 common word stems, basic roots and their uses in various types of sentences.

Most people have a "working vocabulary" of far less than 5,000 words, Dr. Frantz explains. "If you wanted to look up a Blackfoot word you hear in normal conversation, there's a really good chance it would be in a 5,000-entry dictionary."

He added that it would be possible to expand the dictionary extensively by asking elders about words and definitions no longer in current use. Since the roots and stems in the dictionary can be put together in various combinations to form new words there is theoretically no limit to the size of a Blackfoot dictionary.

"Any dictionary is a long-term project and it would take many years of work to do a complete job," said Dr. Frantz. "Our first step is to get the initial dictionary printed and then we'll work from there."

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Magazine wants Native stories

By Clint Buehler

Native writers can still take advantage of an opportunity to have their work published in a special issue of Canadian Fiction Magazine.

The magazine, which calls itself "Canada's premier short fiction journal," has extended the deadline for submissions for its "Canadian Native issue." Indian, Inuit and Metis writers are invited to submit their short fiction and stories for consideration. The deadline has been extended until an adequate number of suitable manuscripts have been received.

All submissions should be typed and double-spaced, although handwritten submissions will be considered. All submissions should be accompanied by a stamped, self-addressed envelope.

All submissions should be sent to:

Tom King
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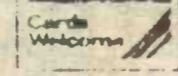


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Annuities - Investments

Poundmaker/Nechi expands rec facilities

By Rocky Woodward

Plans are already underway for the exercise rooms located inside the Poundmaker/Nechi gymnasium to be expanded, making way for better exercise equipment. One of the reasons for the expansion is the arrival of a brand new Universal exerciser that 12 people can work out on at one time.

On February 21, a cheque presentation took place at the Centre which allowed for the universal exerciser to be purchased. The cheque amounted to \$3000, and was matched by Poundmakers for the Universal gym.

David Johnson from the Recreation Department and Wildlife Foundation made the presentation on behalf of the foundation.

The Recreation and Wildlife Foundation has been in existence since 1980, and works as a group of people that seek out donations from big corporations, small businesses and individual Albertans.

"We have had wills bequeathed to us, land donated to us, jewellery and all kinds of different things. What we do is turn around and put these donations into projects through grants that we consider worthwhile," said Johnson.

Since 1980, the foundation has made donations to recreation programs such

as park development and maintenance and other fitness programs around the province.

"We have helped everything from daycare centres, curling rinks, senior citizens' homes, ice arenas, playgrounds to land that has been donated to us set aside for possible wildlife museums."

The foundation is not a provincial government department, although they deal very closely with them.

"We are called a Crown agency and are arms-length from the provincial government so we are able to do fund raising. It would be pretty hard to go to the corporate board rooms and ask for funds if they thought we were government employees, which we are not," Johnson commented.

"On behalf of Poundmaker/Nechi, I would like to thank Mr. Johnson and his group, for donating the cheque to us here at the centre. It will be used very well towards exercise programs here by our clientel.

"It will also be used well by staff and board members because, as you can see, some of us need it," said Lloyd Auger, board member for Poundmaker/Nechi.

On a more serious note, Auger commented that one of the treatment aspects at the Drug and Alcohol Abuse Centre is recreational therapy and a dona-

tion such as this would greatly help towards that particular program.

In appreciation for the cheque donation, Auger presented Johnson and the

foundation he represents with a limited edition painting of Chief Poundmaker who, "as you know, was a great Chief whose philosophy was for all people

whether white, brown, yellow or black to work together."

Auger went on to say that he was sure it was in

similar fashion that they received the cheque.

On hand for the presentation also was the Director of Poundmakers, Pat Shirt.

Metis photographs on display

By Terry Lusty

If you would ever like to view a professional looking set of Metis pictures, try Metis Local 1885 offices in Edmonton. Situated at 9912-106 Street, the local is now displaying this beautiful 47-piece set of Metis history in pictures and invites the public to "drop in and have a look."

The photographic display illustrates the culture of the Metis and some of its historic personalities such as Louis Riel, Gabriel Dumont, and so on. One very nice photo is the one in which Andre Nault is visiting Ambrose Lepine shortly before he passed away. Lepine was Riel's right-hand man during the Red River Resistance of 1870. Both Lepine and Nault are very elderly in the photo. There are also

pictures of some of Alberta's Metis people which helps to give the display a bit of local flavor.

Butch Plante, president of the local, says they "obtained the pictures from Dr. Anne Anderson, who was gracious enough to make them available to the local." Anderson originally got them as an indefinite loan from the Glenbow Museum in Calgary. And where did Glenbow get them from? They got them from the Metis Association of Alberta some years back. In order to acquire the display, an agreement between both Anderson and the Glenbow was struck so that the display is now on indefinite loan to the local. Anderson felt that the photos would be better displayed at the local's offices which have the space to do so.

The local is happy and proud of this fine exhibit of Metis memorabilia. They are willing to display them elsewhere, upon request, in other communities or at any major functions. It will not be a simple task to transport the set, said Plante. Although the pictures are not huge and heavy when handled individually, once they are

crated, the combined weight makes them very heavy. And, because the pictures are framed in glass, they are quite fragile.

Plante says that they are going to accommodate a recent request to display the set in the Edson-Marlboro district in conjunction with an upcoming winter carnival in Februar

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Basic fitness emphasized in centre's program

By Rocky Woodward

One of the programs geared towards physical fitness at the Poundmaker/Nechi Drug and Alcohol Abuse Training and Treatment Centre is a basic fitness program, looked after by Recreations Director Steven Wood.

According to Wood, recreation programs have been implemented to fit any physical disability and on top of that, is terrific for building up the body.

Since the centre opened at its new location near the city of St. Albert in 1983, a weight room full of exercise equipment and a gymnasium have been offered to its clientel.

The recent purchase of a Universal gym allows 12 people to exercise at the same time. Wood's idea of programs based on high school activities and competitions assuredly, "breeds motivation.

"We have a badminton program that is just great for body building, and volleyball, floor hockey and basketball. All of this is good for any physical disability," said Wood.

In March, clients will also take part in aquatics at St. Albert, where a swimming pool has been rented.

"All of these programs lean toward showing our clientel that there is more to life than just going to the bars to drink. Many people feel there is nothing else to do than go to the bars and drink. They must find that there are other things that they can enjoy."

Not only do programs focus on physical fitness, but there are leisure programs offered.

"We take groups out every weekend to enjoy a movie or other relaxing activities. We are at the moment working on a proposal that will offer our clientel a chance to attend a summer survival camp," said Wood.

Participation from the outside of the centre is also beneficial to individuals helping themselves at the centre: This weekend (February 28) the University of Alberta Native Students Club held a Powwow at the centre, which was a part of their Native Awareness Week.

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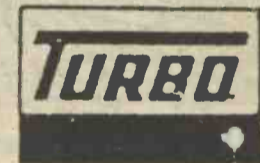
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Assumption situation 'not unusual'

Dear Editor:

The other day I read an article in the Edmonton Journal about, "Violence by Assumption Youth Rising." Therefore, I would like to put some comments in regard to the article.

Assumption is just like any other Indian reserve in Alberta, with many of its own problems at the community level. There is alcoholism not only in the younger generation but also in the older generation, and high unemployment because there are not enough jobs for many others who are willing to work.

I feel most of the problems are caused by changing from the traditional lifestyle of trapping and hunting, etc., to the presently ever-changing modern lifestyle. It must be difficult to change to a different lifestyle from the one you

are used to for so many years, perhaps most of the people from their childhood. For example: If someone in Assumption decided to live in the city but had never experienced the urban lifestyle, then it will be very difficult for that person to survive in the city. It will be like stepping into another kind of world. Therefore, while the people are going through changes of lifestyles, the pressure sets in and then most of them turn to alcoholism in order to escape from the problems and pressures of adjusting to a different lifestyle. Few are very fortunate to be able to readjust to the more modern lifestyle.

Myself, I could go anywhere in the world and live in any big city like New York City, L.A., Cairo, Tokyo, Bangkok, Mexico City, Paris and Liverpool, etc. and I could very well adjust to the urban lifestyles

because I have been around and I know how to survive.

But a person doesn't need to hear the hum of the city, to hear the motors of traffic or a crowd of people to feel secure. I'd rather live in the country, where there is peace, clean fresh air, solitude for me to feel secure.

I feel people, both old and young of both sex, need programs on the reserve such as organized sports, entertainment, social club, arts and crafts and other hobbies, outdoors and other recreational activities year round. If there are such programs, then I'm sure there will be less violence and alcoholism amongst the people. Because with some encouragement to get people involved in programs that they are interested in, then they will be able to keep themselves preoccupied with their time and they will not have time to think about when they're gonna have their next drink.

It's a long road for social development, but with a few conscious-minded people working together, these programs will eventually succeed to overcome problems with alcoholism and violence amongst older and younger people in years to come. If old and young people get themselves together and get involved in these programs, once they have

been organized then through these programs it will bring back many Dene Tha values into the community that were long forgotten.

There are many different things to do and enjoy year round without alcohol and you will be surprised how much of the good times you will probably have with other people young and old of both sex.

I know, and the people in Assumption know, that I have always been into trouble with the law since my early teens. But there comes a time in everyone's life that the change has to come about and that change will come about as soon as I get back into society.

I have many valuable experiences that I can help my people with and in order for me to change my ways, I believe I will have to meet the people halfway to help them, while at the same time, I will be able to help myself in a new direction of my life.

I certainly hope that I have put my point across precisely so the people in Assumption will be able to understand exactly what's happening around them or they will begin to know where they stand with one another.

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Divided we will fall apart!

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Lepine criticized for ignoring facts

Dear Editor:

AMMSA Reporter Jeanne Lepine delivered a staggering body blow to my perception of AMMSA's professional journalistic standards in her February 14, Page 7 column on the Lubicon Indians.

Sure, I know that the story ran as an "opinion piece". And I guess that is what troubles me. How well are AMMSA readers being served by reporting that is so obviously uninformed on such an important issue as the Lubicon Lake Indian Reserve question? Even though the story represented Ms. Lepine's opinion, as a reporter she still had a responsibility to present the facts.

With the exception of Ms. Lepine's assertion that there is an alcohol abuse problem in the Little Buffalo community, all the other allegations: deliberate trapline destruction; unchecked forest fires and genocide were thoroughly investigated and refuted by Alberta's Ombudsman of the day, the Revered Dr. Randall Ivany. His findings, contained in a comprehensive August, 1984 report, put to rest any notion of a provincial conspiracy to willfully disrupt the lives of the Lubicon people. In fact, the Revered Dr. Ivany found that there was simply no evidence to support most of the emotional and uninformed charges that were made.

I find it ironic that some members of the media can dig up an "expert" on Alberta Native communities from Spokane, Geneva, New York and heaven knows where else, to say something that sounds profound, to hang a story on. Yet when it comes to getting the facts and getting them right, they just can't seem to get a thing.

I am enclosing Mr. Ivany's report and other background information on the Lubicon issue. It is my opinion that Ms. Lepine should read it. Maybe her next story on the Lubicon will be more balanced and informed.

Yours truly,
Mark Gregory
Director of Communications
Alberta Native Affairs

Pahl's letter prompts Ominayak's response

Dear Editor:

Milt Pahl's recent letter to the editor of AMMSA, printed in the February 21, 1986, edition of AMMSA, and appearing in other newspapers around the Province as well, is full of serious distortions and misrepresentations regarding the Lubicon Lake situation.

Mr. Pahl says that a Provincial Government proposal to transfer 25.4 square miles of our land to the federal government to be made into an Indian reserve for us shows that "Alberta genuinely wishes to work cooperatively with the Lubicon Lake Indians and the federal government to resolve the Lubicon Reserve issue." In fact, the provincial government proposal shows just the opposite. The provincial government proposal was clearly intended to subvert the progress toward settlement being made by federal representative E. Davie Fulton, who, the week before Mr. Pahl publically announced the provincial government proposal, had presented Mr. Pahl with a discussion paper containing a land formula which would provide the Band with more than three times the amount of reserve land proposed by Mr. Pahl. (Mr. Pahl has since refused to talk to Mr. Fulton, claiming that the provincial proposal "goes beyond" Mr. Fulton.)

Mr. Pahl says that his letters to various newspapers around the province were "prompted" by "a lack of any in-depth coverage" of the provincial proposal. In fact, the provincial government proposal received very extensive media coverage for more than a week, starting with a major news conference called by Mr. Pahl himself. (Mr. Pahl's real reason for sending out these letters at this time is rather to circulate deliberate provincial government misinformation about the situation just prior to the onset of land claim negotiations between the Band and the federal government, expected to commence in a couple of weeks.)

Mr. Pahl says that the provincial proposal was made "after discussions with David Crombie, (federal) Minister of Indian Affairs and Northern Development... (who, according to Mr. Pahl)... accepted Alberta's proposal, although... (Mr. Pahl's says)... Mr. Crombie is not in a position to accept Alberta's condition that the Band withdraw its legal action against the Province". In fact Mr. Crombie firmly rejected the condition that the Band drop its legal action against the Province, as Mr. Pahl well knows, since Mr. Crombie made very sure that Mr. Pahl knew this condition was unacceptable.

Mr. Pahl says that "the amount of land offered by the province to the federal government is equal to that discussed by both governments in the 1940s". In fact both levels of government have been aware all along that the 25.4 square miles of land represented only a partial settlement of the Band's land rights.

Mr. Pahl says that "conditions on the (provincial) offer are few". He says that the province "asks only that the

More Letters

federal government take over gas and oil leasehold interests on behalf of the Band, that a fair and just settlement of Metis and other third party interests be provided, and ...that the Band withdraw its legal action against Alberta". In fact these provincial government conditions are not as innocent as Mr. Pahl would have people believe. Mr. Pahl totally fails to mention that the province is also demanding that the Band sign a release stating that all of the Band's claims against the province "have been finally and completely dealt with," or that the effect of these conditions would be that the Band would give up all legal rights and recourse against the Province in exchange for less than one-third the reserve land proposed by Mr. Fulton, or that these offensive conditions had been firmly rejected by Mr. Fulton, Mr. Crombie and the Band—all three well before Mr. Pahl called his major news conference and made the deliberately false and misleading statement that "Alberta's land offer to the federal government to resolve the treaty land entitlement claim of the Lubicon Lake Indian Band has been accepted."

Mr. Pahl says that he's "worked on the issue of a reserve for the Lubicon Indians for three years", implying, incredibly, that he's been working to achieve a fair and just settlement. In fact anyone who has been following Mr. Pahl's performance knows very well that he's rather been doing everything imaginable to undermine and subvert our legitimate land rights.

Mr. Pahl refers to a petition which the Lubicon Lake people submitted to the federal government in 1933, in which, Mr. Pahl says, the petitioners admitted that they were Treaty Indians from other Bands. This petition, he suggests, proves that our Aboriginal land rights "were satisfied by treaty". In fact Mr. Pahl has knowingly pulled this petition out of the context of a historical record which, taken together, makes very clear that the Lubicon Lake people are a separate and distinct group of people who've never signed treaty. Moreover, as Mr. Pahl well knows, we've never denied that the names of some of our people have been mistakenly added to the lists of other Bands by the federal government, or even that there are a few people in our community whose ancestors originally came from other Bands located in the area surrounding ours.

Mr. Pahl implies that our employment, housing and education problems have been caused by our "costly"

legal struggle to have our Aboriginal land rights recognized. In fact, nothing could be further from the truth. Our employment, housing and education problems are the direct result of provincial government efforts to undermine and subvert our Aboriginal land rights, by deliberately destroying our traditional economy and forcing us onto welfare so that Provincial lawyers can argue in court that we no longer retain Aboriginal land rights because we no longer pursue a traditional way of life; by threatening to seize and/or bulldoze our homes unless we take out provincial government leases and permits thereby jeopardizing our Aboriginal land rights by in effect recognizing provincial government jurisdiction over our traditional lands; and by using local school construction in our community merely as a way of asserting provincial government jurisdiction over our traditional lands, again of course jeopardizing our Aboriginal land rights.

Mr. Pahl says, "Alberta, for its part, is proceeding with its offer to transfer the 25.4 square miles to the federal government in good faith". Mr. Pahl wouldn't know "good faith" if it hit him squarely between the eyes. In fact, what Mr. Pahl is now proposing to do is to make all of the arrangements necessary to transfer this land right up to the point where the province is in the position to present the Band with a concrete, if totally unfair, take-it or leave-it proposal, which, taken together with all of the provincial government efforts to hammer us into submission, provincial officials clearly hope will result in a situation where we simply have no choice but to accept their damnable "offer."

Mr. Pahl refers to "the Alberta portion" of any settlement agreement, taking the position that the offer to transfer the 25.4 square miles meets fully any obligation that the Provincial Government has in this regard. Mr. Pahl knows better. In fact this position on his part is purely and simply an attempt to evade and deny the full extent of provincial government liability for the forced and illegal seizure and destruction of our traditional Aboriginal lands.

We of course appreciate that honourable men can have different interests and also different views. But honourable men don't behave like Mr. Pahl has behaved, either on this occasion or on numerous previous occasions. If Mr. Getty is any different than Mr. Pahl—if he has any sense of decency, integrity and honour—then now is the time for him to show it, by replacing Mr. Pahl with someone who will honestly and forthrightly represent the views, the concerns, the positions and the intentions of the Alberta provincial government.

Sincerely,

Bernard Ominayak
Chief,
Lubicon Lake Band

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 o JAWS Native Festival, 1:00 p.m., March 22, J.A. WILLIAMS High School Gymnasium, Lac La Biche.

o Edmonton Roofers Native Fastball Team Dance, March 22. Admission \$8⁰⁰, music by the Wildwood Band, Continental Inn, Edmonton.

o 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.

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