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March 21, 1986 Volume 4 No. 2

INSIDE THIS WEEK

CLEM CHARTIER talks about being stripped of his post as president of the World Council of Indigenous Peoples for his visit to Nicaragua. **See Page 2.**

JEANNE LEPINE describes how the Alkali Lake Indian Band is battling against alcoholism. **See Page 8.**

WAGAMESE offers an insightful and moving reminiscence of his experience as a foster child. **See Page 7.**

National Labour of Canada
Newspapers Section
395 Wellington Street
Ottawa, Ontario
K1A 0N4

Peerless buries its dead



Photo by Doris Bill

PROCESSION WINDS TO COMMUNITY GRAVEYARD
...many young people were pallbearers

By Gunnar Lindabury

PEERLESS LAKE — On the hill above the burial site for the five youths who died after drinking methyl hydrate in this northern community are a row of "spirit houses"—low wooden structures which are meant to house the spirits of the dead for a time.

Some of the spirit houses are older and reflect generations of tradition, while others are painted light violet and covered with plastic flowers and crosses.

The spirit houses also reflect the community in a number of ways; they are a carryover—beautiful and quiet reminders of the traditional northern Indian

culture which has been assimilated into the western religion of this predominantly Roman Catholic hamlet.

Peerless Lake has buried its dead; now while the community mourns, its leaders are trying to find out why the deaths occurred and how they can be turned into progressive changes for a "forgotten people."

"If we don't, then these six people will have died for nothing," says community association board member and Alberta Manpower employee John Piche, "and I'd hate to think that would be true."

An immediate response has been to deal with the confused and worried emo-

tions of Peerless Lake, whom v... ie

"Definitely, they've had discussions with their classes regarding this incident," says Piche. "The kids right now are feeling very down and they're feeling confused about everything that's happened. I think it's a matter of right now the kids are really talking about it; talking about the dangers, which is really encouraging. Once they can talk about it, maybe they can understand."

"I think now that all of Canada--all of Alberta, anyway--is aware that this

Continued Page 10

White chief quits

By Donna Rea Murphy

LeGOFF — Elaine Janvier has resigned as chief of the Cold Lake First Nations Reserve.

Elected to the position March 11th in a by-election that also voted in four new councillors. Mrs. Janvier says the pressure to resign was so great by the council that she knew she would have been unable to work for them or with them in the three months remaining in the term.

The by-election was called following the resignations of Chief Maynard Metchewais and four of six

Continued Page 3



Photo by Doris Bill

GRIEF CAUSED MOURNERS TO COLLAPSE
...whole community in pain

Boucher inquiry ends

By Ivan Morin

The fatality inquiry into the suicide death of Edmonton Institution inmate victim William Boucher is over. But there are those who feel that many questions have not been answered.

"I'm rather disgusted with the way the fatality inquiry went," says Gary Boucher, the victim's brother. "I heard a lot of general information about the way drugs are given out at the Edmonton Institution, but I've yet to hear any answers on how and why my brother died. I've heard a lot of smooth talking lawyers throw a lot of doubt on my brother's situation and not concentrate on the problem specifically."

Evidence at the inquiry, which began in

November and concluded on March 17, showed that Boucher had been prescribed a number of drugs shortly before his death, including valium and chloral hydrate. The focus of the inquiry was the amount of drugs that was being prescribed to inmates at the Edmonton Institution, and the possible effects of those drugs.

Burke Barker, lawyer for the Boucher family, described Edmonton Institution as a "chemical hell-hole" in one of many heated exchanges with presiding Provincial Court Judge Dan Abbott. Barker added that "Edmonton Institution is using chemicals to keep prisoners in line in a situation they have created," referring to the tension that is prevalent at the Institution.

Continued on Page 3



NATIVE NASHVILLE NORTH

Journalist Rocky Woodward became a TV star with the taping of three shows for CBC-TV. **See Page 15.**

— Photo by Bert Crowfoot

National

Native groups get support for land claims actions

By Jeanne Lepine

The Native groups working for land claims settlements got some support from a federal task force charged with looking into the land claims issues, when the task force released its reports on March 19.

The report recommends that Natives signing land settlements be given much broader powers to govern themselves, not just money — something Native leaders have wanted for years it states.

The report goes on to say that not only are land claim settlements a legal obligation of the federal government, but they are the way out of a massive economic depression that has left Native communities the poorest of all Canadians, with the highest rates of crime, alcoholism, family breakdown, infant mortality and suicide.

The report urges the

federal government to take a new approach in settling Native land claims, stating that Native people need political autonomy, not cash handouts. Land claims should be an opportunity for Native people to break their reliance on federal handouts, the report says, and the new approach to land claims is long overdue.

"If twelve years ago the federal government had had a policy along the lines suggested by the task force, there would have been many comprehensive claims settled by now, said George Erasmus, national chief for the Assembly of First Nations, in commenting on the report.

Erasmus calls the report an excellent report because these are issues Native people have been trying to get across for more than a dozen years in their land claim and constitutional negotiations.

North census March 3

The 1986 Northern Census of Canada, which will be carried out in the Northern Yukon, parts of the Northwest Territories, Nouveau Quebec, and the coast of Labrador, will begin on March 3.

This early enumeration of Canada's population in northern communities is undertaken by Statistics Canada prior to spring break-up, and before many of the residents move to summer fishing and hunting camps. Over 40,000 people were enumerated during the 1981 Northern Census.

"Canada's Northern Census is truly a formidable challenge covering a land area of about one-third of Canada," says Stewart D. McInness, the minister responsible for Statistics Canada. "To complete their assignments, Census representatives will travel between northern communities by snowmobiles and small planes. In many communities, translators fluent in a variety of Native dialects will assist respondents and Census representatives in completing the Census questionnaire."

The most northerly community being visited by Census representatives is Grise Fiord, which looks south to the Northwest Passage. Residents in the communities of Whitehorse in the Yukon, and Yellowknife, Pine Point, Fort Smith, Hay River, Paradise Garden, and Enterprise in the Northwest Territories, are not enumerated during the Northern Census, but complete their Census questionnaires on Census Day, June 3, 1986.

Clem chastized

By Anne Georg

Clem Chartier has been virtually stripped of all but his title as president of the World Council of Indigenous Peoples (WCIP).

Chartier was relieved of his responsibilities by the Executive Council of WCIP in Geneva, Switzerland in an emergency meeting March 6 to 8 called specifically to discuss the issue. The Executive Council was reacting to Chartier's illegal entrance into Nicaragua in January.

Chartier admits to being somewhat shocked at the negative reaction he received from the council. Quite frankly, he says, he expected them to be fully supportive of his clandestine activity intended to promote the rights of indigenous people. He says he had no qualms about entering Nicaragua without a visa.

"I have been hearing people for years now stating that Indian nations and people are a sovereign people. On this particular trip I was invited by the leader of three Indian nations and I accompanied him through their methods of transportation. So I did not go through with a government passport. But I did go into Indian communities along the Atlantic coast at the invitation of the leader of these three Indian nations."

While visiting the villages, Chartier collected information from Indian people who spoke freely to him about their concerns. Only days before his underground expedition, Chartier had been in Nicaragua officially. He says he was allowed to visit only two Indian communities for one day, accompanied by three government officials and 200 soldiers. His decision to re-enter Nicaragua with Brooklyn Rivera, leader of the political Indian organization Misurasata, was in keeping with WCIP's

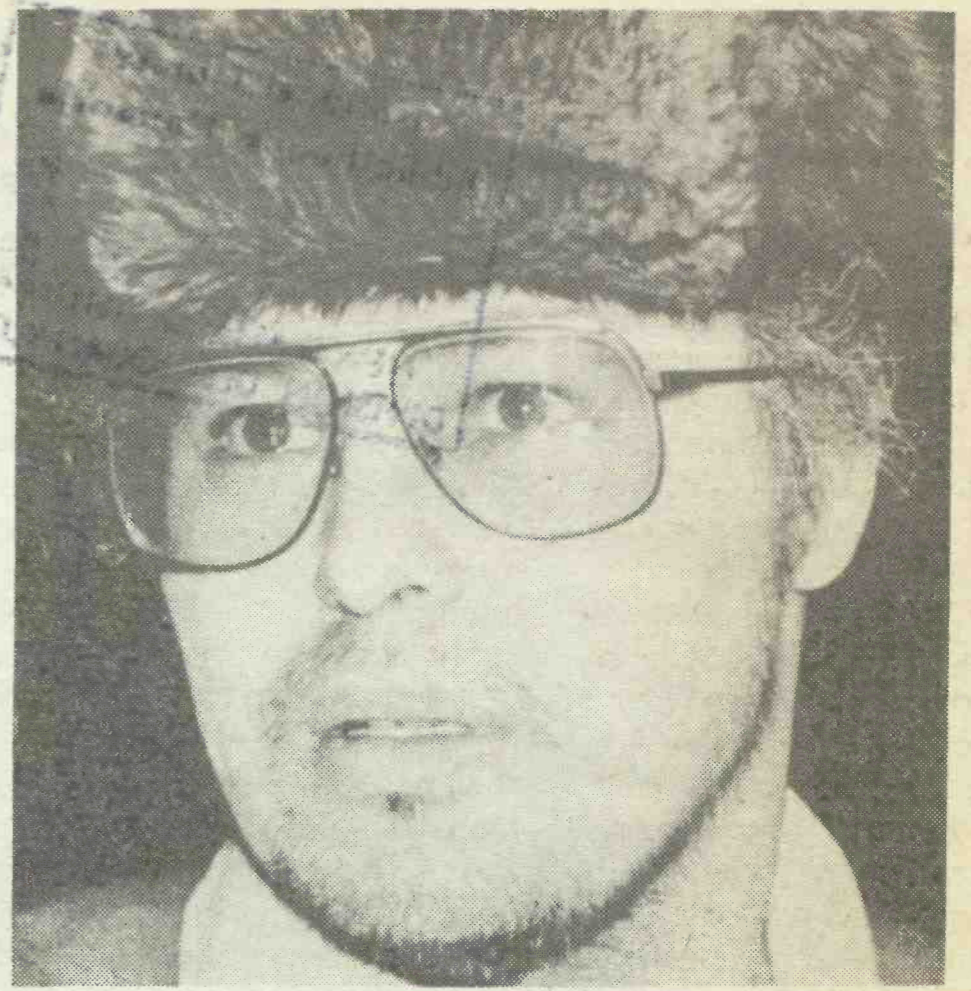
mandate to protect and promote indigenous self-determination according to Chartier.

But the majority of the WCIP Executive Council believes Chartier has put the WCIP in jeopardy both politically and economically. "...politically that people are labelling us as Contras and also that the Nicaraguan government may not continue to invite us to take some kind of role in the resolution of the conflict between them and the Indian people; economically, as one of them (Executive Council member) so eloquently stated, that organizations in South and Central America are underdeveloped and unfortunately they are 'milking the same cow' the Sandinista's are and the cow might not like what I did to the Sandinista's," Chartier explains.

Chartier has brought to light the abuses of the Sandinista government against Nicaraguan Indians that have been acknowledged by Amnesty International. While visiting the Indian Villages of Nicaragua's east coast he heard stories about the rape, murder and torture of Indians by the Sandinista soldiers.

When the popular 1979 Sandinista revolution swept Nicaragua, the isolated east coast Indians were told that they were free. They were encouraged to adopt policies of the new government. In 1980 they were given a seat in the state advisory body. Indian languages were taught in schools as part of a literacy campaign implemented by the Sandinistas.

But in 1981, when the Sandinista government obtained Indian plans to negotiate Aboriginal land claims and self-determination, they interpreted it as counter revolutionary and arrested 30 Indian leaders. Several days later, while



CLEM CHARTIER
...stripped of power

Indian people were celebrating the end of the first phase of the literacy campaign, security forces arrived to arrest more leaders. Fighting erupted, people were killed and armed struggle was born. Soon after, Indian communities were forcibly relocated to fracture any resistance to government policies. Homes and farmlands were destroyed.

In 1984, Sandinista President Daniel Ortega met with Rivera and the two agreed to initiate peace talks. Although talks have since been stalled, there is relative calm between the Misurasata and Sandinista security forces. Indians are being resettled in their homelands. But random outbursts do occur.

Chartier says that towards the end of his stay in Nicaragua, the airforce began rocketing and machine gunning a village he was in. Chartier suspects the artillery was aimed at his group.

He says the Nicaraguan Indian people are being abandoned for political reasons. They are being overlooked because many left wing-oriented funding organizations will not accept that they are resisting the leftist Sandinista government.

"There are funding agencies that are leftist and

are full supporters of the Sandinista government. By strong persuasive terminology they have made it known that if the Council doesn't do anything about my activities and continues supporting me in my stand against the Nicaraguan government on this particular issue, they'll cut off the funds."

As president of WCIP, Chartier has visited Nicaragua on several occasions to mediate talks between the Sandinista government and the Misurasata. The group is recognized by the government as being independent of the Contras and therefore negotiations are possible between them. Nonetheless, Chartier says that the Council of Indians of South America is fighting to get rid of him to wipe out any association the WCIP may have with the Contras, and to prove to funding agencies they disapprove of his actions in Nicaragua.

Chartier's duties as president will be kept on hold until the next General Assembly of the WCIP. At the earliest it will be held at the end of this year. Until then Chartier will continue to pursue issues of concern to him on a personal basis. He will not resign his presidency because of controversy.

"If I resign, I'm admitting that I'm wrong," he says.

Two more try deadly drink

By Jeanne Lepine

Two young men were flown from Grande Prairie to the University Hospital in Edmonton on March 19 after drinking vodka mixed with a lethal mixture.

Staff Sgt. D. Bottoms of the Grande Prairie RCMP detachment said the two men were found unconscious on the floor of a home in Grande Prairie by a third person in the home. It is unknown the quantity of the deadly mixture they had consumed. Bottoms said the RCMP investigation is complete and no charges will be laid.

One of the young men, Allan Bellam, 20, is a cousin of Hubert Bellam who was

Provincial

one of the six who died after drinking a similar poison at Peerless Lake 10 days ago. The other victim is Earl Auger, 18. Both are reported to be in satisfactory condition.

David Starr, a Peerless Lake resident, said "we're still grieving up here and then this happens. We don't want any more people drinking methyl hydrate. These two guys are doing more harm than anything else. We don't want the tragedy here repeated, it will only turn the situation into a sideshow. It's got to stop."

Helen Starr of Grande Prairie says the two men obviously did it because of Peerless Lake, but asks why?

In the meantime, in Peerless Lake the community has started working on their problems. They've had a two-day workshop to find out what has really happened to the community as a whole. After a day, Starr reported, they have come up with lack of communication—or rather, the loss of communication with the young people—as the main factor.

"We are now working on the cause of alcohol—the factors being family conditions, lifestyle of young people, depression, the

feeling of being an outcast. The whole community is working together, and coming up with the causes and possible solutions. Together we are going to come to the soul of the problem," he said.

The community is looking forward to the workshop that is being held on March 22, with Nechi representatives and Alkali Lake Chief Andy Chelsea and his wife, Phyllis as guests. The community will also be able to view the film, "The Honour of All", the docu-drama on Alkali Lake fight in conquering alcoholism.

Starr is very excited about the response the community is showing.

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White woman quits chief's post

From Page 1

councillors the last week of February due to personality clashes and unresolved conflicts among the council members. Two councillors did not resign and stayed on as members.

Councillors who did not resign were Martha Minoose and Leo Janvier. Newly elected councillors are Acting Chief Alex Charland, Judy Nest and Francis Scannie. Allen Jacob resigned but was re-elected in the by-election. Elections for chief and all six councillor positions will be held in June.

Janvier says she received encouragement to run for the office and she let her name stand at the nomination meeting that saw her and eight others in the race to become chief. One other nominee was also a woman.

After the ballots were counted and the results were announced, she had won by a one-vote margin over her closest rival, Sam Minoose.

Asked about the people's reaction to her surprise win she said "they congratulated me, shook my hand and wished me luck. There wasn't a bad word said to me." But when she sat down in the chief's chair at 9 a.m. the next morning in the first meeting with her new council, "all hell broke loose. They asked me to reconsider my position and step down. They said I'd be an embarrassment to them because my skin isn't the right color."

Mrs. Janvier's racial ancestry is Caucasian but she gained Treaty status by marriage to reserve member Jack Janvier. By law, according to the Indian Act,

she is fully entitled to run for and be elected to the chief's position.

"I've been a Treaty Indian for going on 16 years this May. I've considered that I was one all this time and now they're saying they can't have a white woman leading them."

She says the argument that she, as a non-Indian as leader would be an embarrassment, doesn't hold water. "This band has always had non-Indians in key positions, from office administrator to teachers, nurses, office managers, in recreation, housing and other jobs. There have always been white people on this reserve." She herself had been hired as office manager and had held that position for six years until her election.

On the weekend following the by-election, a Treaty Six conference was in progress on the reserve at which conference coordinator Allen Jacob stated there had been irregularities in the voting procedure and an appeal could possibly be launched. Seated at the conference head table with Chiefs Al Lameman of Beaver Lake and Eugene Houle of Saddle Lake, Mr. Jacob stated "we're not alleging there were irregularities, we're stating a fact—there were irregularities." After the vote count was tallied it was found a non-resident band member had voted. According to the Indian Act, only residents are eligible to vote. Mr. Jacob said the chief had been elected illegally and the matter would be looked into by the council who, he said, had been installed properly. "We're a legal council," he said.

Mrs. Janvier disputes

this. She explained the procedure is such that prior to voting, each resident member must give name and Treaty number and then is handed two ballots — one for chief and one for council. All the votes are cast at the same time. "If it's an illegal election for chief, then it's an illegal election for council," she pointed out.

Dispelling the rumor she'd had a large group of voters among family members, she said "my mother-in-law was in Edmonton having heart surgery at that time. Many of my family were there. I actually had less relatives (at the election) than most."

Following her resignation, tendered Monday night during an emergency band meeting called eight days after her election, her husband, Jack, resigned his position as fire chief and reserve maintenance man. A sister-in-law also resigned as bookkeeper.

"We both just decided there was no point trying to work in that atmosphere." The couple had also been volunteers in the twice weekly bingo games. She said when they took over the games in October, there was virtually no money in the account. Now there's thousands in two accounts. Several weeks ago they paid out over \$10,000 in prize money.

"Bingo is very big here" she said "I don't know who they'll get to run things now, everything's been at a standstill since this uproar and pay day is on Friday. I did the payroll and accounts along with Lorraine. Fifty-seven people need cheques. I don't know of anyone else in the office who can do them."

She says she's had no negative phone calls at her home, only those supporting her position.

"A lot of the young people were behind me," she said, "and at the Band meeting there were a lot who stood up for me."

Jim Ruler, district manager for the Department of Indian Affairs and Northern Development in St. Paul, stated in a telephone interview that any election appeals would have to be initiated by the reserve. "Any appeal can be made under three categories," he explained. Two of those categories state an appeal may be launched "if there are any violations of the (Indian) Act that may affect (the outcome) of an election" and "an appeal may be launched by any elector who has reasonable grounds to believe there were corrupt practices (in an election). The Department would not be looking into the matter, he said. The first move must be made by a reserve individual or group.

This is not the first time a non-Native Treaty status woman has become chief. Mr. Ruler said he remembers this happening several years ago when Mrs. Lillian Pruden was elected chief of Beaver Lake Reserve, outside Lac La Biche, and served a two-year term. He said he doesn't recall any such furor there as has surfaced here at LeGoff.

Mrs. Janvier said she and her family were now going to rest and relax and take stock of things.

"We're not worried about what we'll do now," her husband said. "We have a good life here and that will continue."

Provincial



CHIEF WALTER TWINN
...nothing to apologize for

Twinn defends Tory support

By Terry Lusty

"I feel it's unfair to pick on Indians," was the reaction of Sawridge Band Chief Walter Twinn to a March 19 article in the Edmonton Journal which focussed on the band's political contributions.

The article in question compared the Band's donation, which totalled \$90,000, to that of other donors whose amounts were appreciably less than theirs. The tone of Journal staff writer Dave Cooper's article seemed to imply that something was wrong with the Band's contributions.

Twinn made no bones about such action and feels there is nothing to apologize for and that it was not a mistake. He spoke of the right of any person or group to make contributions of this nature and that Indians "have to go to mainstream society and politics" for their own survival. Some people contribute to three different parties, he said. "At least Sawridge has been loyal to just one party." He also commented on political alignments by saying that "any Band Council or Chief or Indian people that don't participate, especially in the federal government, are fools."

Twinn expressed much concern over the country's deficit. "If this country goes broke and the Sawridge does have money, they'll go broke too" he said. For Twinn, the contributions are to protect their own self-interests. Because the band is more favorable to the PCs than other political groups, they support PC philosophy through their financial contributions. Such funds can help to change the government—that is, to help elect the party of their choice.

When questioned as to whether the donations, which had been made prior to the 1984 federal election, had gone to referendum with their Band members, Twinn defended the council

which was the party responsible for making that decision. "I don't see the Heritage Trust Fund being put to referendum or anything else," he suggested.

Catherine Twinn, the chief's wife, threw her support behind the chief as she attacked some of the media questions which she claimed "are absolutely outrageous. The band council is elected by the people and they reflect the will of the people." She expanded by saying such matters are a duty of council and not the band members at large. "Why do you people continuously wish to superimpose all of these bureaucratic and absolutely obnoxious restraints on Indian people?" she inquired.

However, the real issue—what the chief really wanted to address—was Cooper's statement in the Journal that the band "has collected hundreds of millions of dollars in oil revenues over the years."

"He was not accurate," charged Twinn. "It's thousands of percents wrong and this, I think, causes lots of hardships to the band," he added.

He talked of the hardships the band encounters and that "bigger people than Sawridge have gone under in the last four or five years. We have to be frightened, too, and however you play the game, what (ever) side, you have to be there and try to survive."

Chief Twinn talked of "how much of a beating western Canada's getting" and of western alienation by the former Liberal party. "You hardly ever got a cabinet minister coming to the west...now (with the PCs in power), they're always coming," he remarked.

On separate occasions during the press conference, both Twinn and his wife inferred that media people do not sufficiently understand Native politics or issues and should familiarize themselves with such documents as the Indian Act of Canada.

Boucher report ready in month

From Page 1

The final day of evidence also heard testimony from three nurses at the Edmonton Institution, David Grusky, Sylvia Ellison and Rita Balani.

Balani, a nurse at the institution for only a year says that the drugs given out at the institution are for therapeutic use only and are only given out at therapeutic levels. Balani added that most inmates express a need for therapy to help them cope with the stress and anxiety. She also said that drugs are not the only therapy used to help inmates cope. The Health Care Unit at the institution also uses relaxation therapy and bio-feedback to help inmates.

In his final summation, Barker said he knew Boucher before he was admitted into Edmonton Institution and that Boucher went into the prison suffering from emotional and physical disabilities. He

says that when Boucher arrived at Edmonton Max he was no longer in charge of his life, the prison was.

Barker charged that Boucher was given combinations of drugs that he was not supposed to receive, and no one was stepping forward to share responsibility for what happened to William Boucher. Barker added that he did not think the inquiry had the desire to have a thorough inquiry into the factors that led to Boucher's suicide, but that there was simply a desire to go through the motions of an inquiry.

Barker called the hostage-taking incident in Lac La Biche Boucher's final defiance against the community for the many injustices that had been dealt to him. To emphasize his point, Barker used as an example an incident when Boucher was sexually assaulted by a parole officer and the parole officer was allowed to go on with his life as Boucher did not count.

Barker added that "it seems like the prison system operates like prisoners are not persons. We are losing the capacity to hold our prison system into account."

Barker also attacked the attitude of the nurses and doctors at Edmonton Max concerning the method of reducing the effects of an environment that they've helped create, referring to the nurses' contentions that they did not question the need for the amount of drugs that were handed out at the institution. Barker said that there was little, if any, difference in attitude there than there was in Germany in the early 1940s. "I did what I was told, no more, no less."

Barker questioned how the doctors could say they were there to help the hurting hurt less and do as they do to the prisoners in prisons. He said that the doctors were like a doctor at a Brazilian torturing, "they were only there to tell the torturer how much the

body can withstand."

The lawyer charged that prisoners are returned to society addicted and unable to cope. He called for a full inquiry into the use of mood altering drugs to control prisoners.

In a moving statement, Barker questioned where all the people who could fight these practices were. He said "we have to show the prison authorities that they are not gods, and that they are accountable."

Finally, Barker stated he would end on a personal note. He recounted a time when he took William Boucher to see the movie "Amadeus." He said that throughout the movie Billy sat transfixed by what was going on before him, adding that "Billy may not have had a full appreciation for the music itself," but that Boucher had need for beauty and when he saw it, he fully appreciated it."

The judge is expected to hand down a report within the next month.

PEOPLE ON THE EDGE

By Terry Lusty

The president for the Alberta division of the Native Council of Canada (NCC) attributes many of the problems of Peerless Lake residents to economics and the fact that the federal government "renege[d] on a once-promised reserve for that community."

Doris Ronenberg, speaking at a press conference on March 14, said that a 48-year-old survey of the area in 1935 by government was not followed through on.

Rather, charged Ronenberg, the government gives "welfare dollars to communities and when the community is frustrated through the welfare dollars, then you throw at them programs like AADAC" when "they should be looking at the land base question of the people where these people could develop their own self-determination through economic development ventures."

The 1935 survey "recognizes that these people are Indian people with Indian status and, that being the

Economics blamed for Peerless tragedy

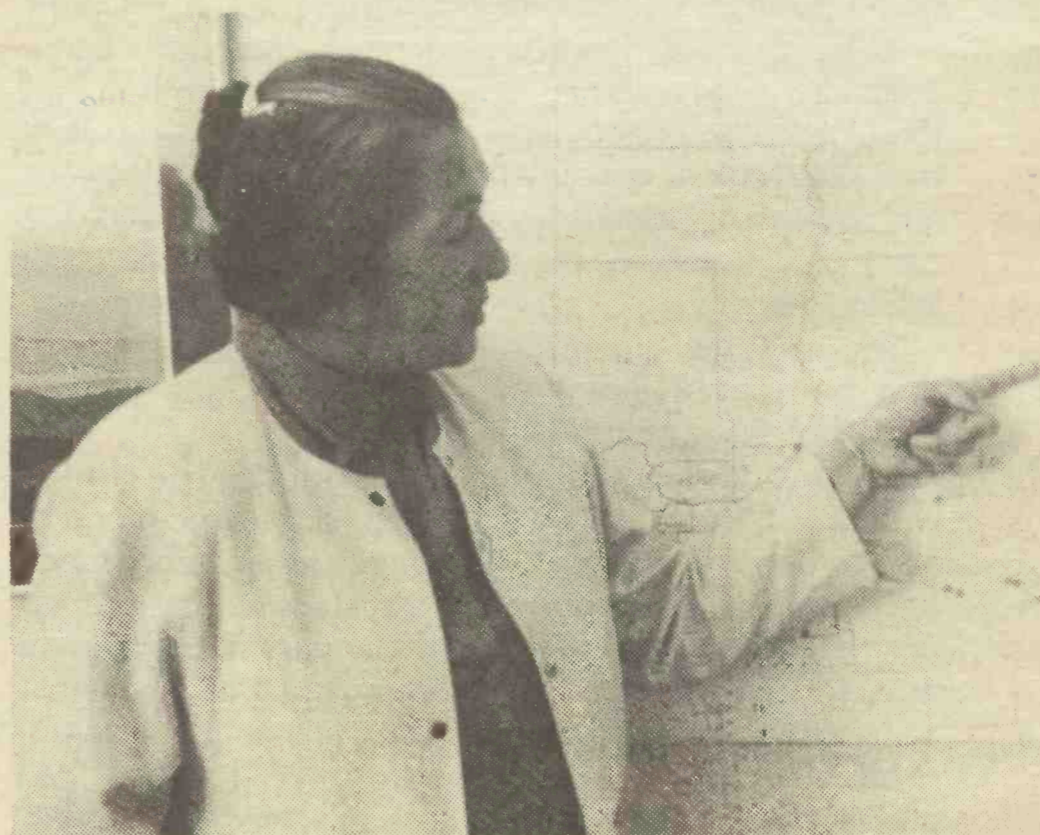
case, that land would have sub-surface rights" said Ronenberg. She argues that had the government gone through with its commitment, the residents of Peerless could have been drawing oil royalties and "going into economic development ventures, going into other program areas—maybe self-sustaining areas like hydroponics."

As it stands right now, says Ronenberg, the province owns the land. On that note, she attacked Alberta for withdrawing funding of the Isolated Communities Board which had functioned for four years until 1974. The board, she continued, was comprised of involved people who would "share their common problems and common solutions and address, from the community level, what their communities require."

"The provincial government stopped the funding to this board when the communities involved started addressing the land base question" which they did not want to deal with, remarked Ronenberg.

According to her, self-determination accompanied by "a proper land base with the proper resources" is very much a part of the solution to helping communities like Peerless Lake.

"When you put on the ledger the amount of money that's been made by governments, both federal and provincial, on the resources... (and) the amount of monies that have been spent on the Aboriginal people of Canada, there's no comparison," she explained.



NCC (ALBERTA) PRESIDENT DORIS RONENBERG ...indicating isolated communities

Ronenberg went on to state that through the treaties, "the resources under the land base are still ours and so I think that when they're talking about Aboriginal people being an economic drain, I don't think the picture is correct because the resources in question were ours."

To Ronenberg, the land and its resources are paramount. It is for that reason she has issued a personal invitation to Premier Don Getty to attend a land conference at High Prairie April 18-19. "We want to reopen that land question that these people have been looking at for the last number of years." Through NCC, she hopes to apply sufficient pressure to also re-establish the Isolated Communities Board. The High Prairie meeting is to be attended by three representatives from each of the isolated communities and if the board is re-established, funding for it will be the next step, said Ronenberg.

Ronenberg was critical of services and personnel who go in and out of the community. "You cannot develop a program (outside the community) and parachute it into a community and expect that it's going to be effective. It can't be, it's got to develop from the grassroots level," she exclaimed.

As an example, the shortcomings of such organizations as AADAC were mentioned. Ronenberg claims that "most of the AADAC people that go to the community are not Indian and of those Indian people that have been hired, many of them don't speak Cree." She also pointed out that many of the community people don't speak English and that, in itself, is a major problem. In addition there are others who "say that AADAC is nothing more than a bandaid solution ...there should be educational workshops on some of these solvents and the damage that they do to the brain tissue or to the body," Ronenberg said.

The people, she continued, "have to develop

their own communities, but it has to be on their terms" and they have to "catch up with the rest of society." A positive approach is needed to satisfy "cultural and recreational activities which all contribute to the building of the social fabric in our communities."

The issue regarding land concerns is both a provincial and federal matter. When questioned about the effectiveness of Indian Affairs Minister David Crombie, Ronenberg replied, "he has been quite good, he has been listening." She went on to note that he did establish five reserves in Ontario last year and "I will be sitting down with him next week."

The main purpose of meeting with Crombie, said Ronenberg, is to uncover why the federal government failed to follow through with the establishment of a reserve at Peerless Lake.

This is one of two major questions Ronenberg wants answered. The remaining question is that of the province and why it cut its funding to the Isolated Communities Board.

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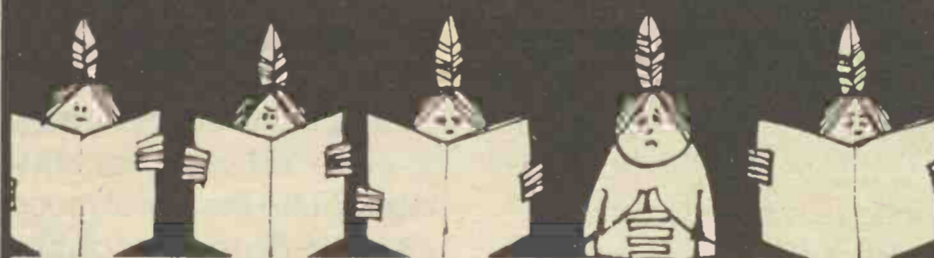
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Peerless civil servant risks job

By Gunnar Lindabury

PEERLESS LAKE — The living conditions in this northern Alberta community have led John Piche, the local Alberta Manpower counsellor, to lay his job on the line. Piche, who is also a member of the Peerless Lake Community Association, will not back down in his denunciation of government inaction.

"At the moment, I'm in danger of losing my job with the government because of criticism I've directed at the

Youths 'aimless, confused'

By Gunnar Lindabury

PEERLESS LAKE — Not all of the youths involved in the recent tragic party in this hamlet were aimless and confused, says Opportunity Corps Counsellor John Piche.

"I can only comment on a couple of people—a couple of people I didn't know that well; I only knew them to see them," says Piche. "They weren't involved in our programs. I would say that William Netawastenum, one of the deceased, was working for me and doing really quite well until about a week before this tragedy when he was suspended for a week for not showing up for work. But before that he was doing real well, coming out of his shell. It was a great improvement for him.

"The other person who I knew fairly well was Hubert Bellam, who was a CVC student here who was very studious. As a matter of fact, he used to go to the CVC in the evening to study just to get away from people drinking at home. For him to get into this, I really don't think that they knew what they were doing."

Media-styled community spokesperson David Starr refuses to view the deaths as an accident; he feels the youths knew what they were drinking.

"The solutions they can get cheap from a drugstore; lysol, hairspray, everything else where they were told 'hey, that's not good for you.' But you get told that since you were a kid, and you see them drinking it so there's no results. So it kind of goes in and out and so it just gets into different solutions.

"Gas sniffing—that's where they start because they can get gas anywhere—that starts them and they don't see any effect so they get into everything else. I think it was just another thing. They could read. But maybe it's just some other thing you can get high on," Starr concluded.

government. But I really don't mind that. I can offer my services other ways," says Piche.

"Certainly they're upset with me, and understandably so according to the code of ethics."

Piche has charged the Alberta government with not living up to its responsibilities within the community of 250 Bigstone Band Indians, whose band administration office is in Desmarais, some 100 km southwest of Peerless Lake (by air, not by road).

"No matter how good the intentions are of these government agencies, unless they actually come up and start delivery of some of those programs and services, all it will be lip service," says Piche. "Unfortunately, we don't need lip service at this time. We need some positive

action programs."

At present, Peerless Lake is getting funding for welfare services and social development from the Bigstone administration office, says Piche. He would like to see some money allocated for a youth worker or a social recreation program, but is not hopeful. Because money is spent on a per capita basis, and Peerless Lake is so small, Piche is not expecting much more money for the hamlet.

The community did have a youth program worker last year, he adds, but he "sort of burned himself out because he had to take care of the whole community."

The youth worker was also paid under the temporary PEP program. "That's sort of the history of this community. It has

been bombarded with short-term work projects," says Piche, who would like to see something in the area of a five-year project.

Despite Piche's fears, Alberta Manpower has not expressed any intent for immediate action.

"He's (Piche) got himself into trouble over the years," says Dave Chabillon, assistant deputy minister of manpower in charge of field services. "This is between him and the department. He has become very cautious because of the situation there."

Chabillon is unaware of Piche's comments, and indicated that he felt the situation in Peerless Lake is very sensitive. He admitted that statements attributed to Piche were somewhat out of line. As a government employee, Piche is not supposed to use his position



to influence other interests. As well, he is bound by the same oath as all government employees, which forbids him from discussing specific government policies.

"I don't think manpower can take the blame for what's happening," said Chabillon. "I think we're doing what we can in Peerless Lake, given the state of our resource base. You can provide services

and resources to people. If they don't utilize them, it falls upon them, it falls upon them to change something."

Piche has been in Peerless Lake for a year and a half. Previous to that, he worked in Cold Lake. He says he is the only Opportunity Corps counsellor in the area, and that he does family counselling as well as counselling for manpower.

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Hope exists for end to Native tragedies

By Clint Buehler

The aftermath of the Peerless Lake tragedy offers some hope that its six victims have not died in vain.

A special hope lies in the fact that it coincides with the growing impact of the success achieved by the Alkali Lake Band in B.C. in battling alcoholism on their reserve.

One clear problem in solving the severe problems facing communities like Peerless Lake is in enabling the people involved to believe that it can be done. The films on the Alkali experience, and the impact the people of Alkali make as they travel with the films, can certainly inspire that belief. It is impossible not to be moved and motivated by them.

As was the case with Alkali Lake, all it takes is the commitment and dedication of one individual to begin the process of transforming a community from despair and defeat to vitality and victory. The impact of one unrelenting individual can spread like ripples on a pond to engulf everyone else in the community and turn their lives around.

Without the personal commitment of individuals in the community, no amount of political rhetoric, no abundance of special programs, no generosity of financial assistance will make the difference.

As the Dion Report has clearly shown, even the resource-rich reserves have the same problems of violence and alcohol and drug abuse problems, despite a variety of programs and facilities, and despite the money to ensure good housing and food and clothing.

For those reserves, just as it is for the poor and isolated reserves and Native communities, there is a vital component missing—the belief of individuals in their own worth, and their determination to fulfill their potential as human beings.

It is not just a matter of individuals making a choice to do the most they possibly can with their lives; it is a matter of them truly believing they have a choice, and believing that the commitment and effort required to make their choice a reality is worthwhile.

True, more and more Native people are overcoming their situation, setting goals and achieving them. But the few who succeed are just that—only a few—and their success is of little comfort when so many are hurting and dying and facing a dead end.

Editorial

Since politics and political leadership have failed to make a significant difference in the lives of many Native people and the way they feel about themselves, consideration should be given to other initiatives. (And so as not to interpret political activity as totally useless, we must acknowledge that political action has helped to establish a framework in which other initiatives are possible.)

Maybe we need a new kind of messiah (or messiahs) who can inspire people to believe in themselves, and motivate them to make choices which result in their fulfillment of their potential.

In the past, Elders, working within the struc-

ture of traditional Indian values and ways, fulfilled that role.

Unfortunately, the impact of non-Native society and activity has removed the resources which supported the way of life in which Indian traditions flourished. As a result, Elders often appear quaint, if not obsolete, to new generations. That feeling has been reinforced by the intrusive impact of modern distractions—from improved transportation to radio and television.

A few Elders and their dedicated followers and supporters have been able to prove that they and their teachings are just as valid today as they used to be, and just as wise and useful in the modern context.

Hopefully, their opportunity to assist in transforming the current desperate situation will continue, and they, along with others who offer other valid solutions, can put an end to the tragic waste of lives plaguing the Native community.



Editor's Notebook

By Clint Buehler



Thanks for all the positive comments we have received on the first edition of **Windspeaker**. Since we produce this newspaper for you, our readers, we need your feedback if we are to know if we are providing the service you want and need.

We are especially pleased with the way you have responded to our increased emphasis on investigative reporting. The reaction we appreciate most is the calls we have been receiving offering additional information of the stories we have already printed, and suggestions—and valuable inside information—that has led us to pursue them further. You'll be reading the results in future editions.

Obviously, with our limited staff, we depend on the assistance of our readers to serve as our eyes and ears in the community.

One of the questions we've been asked is how the new name for the newspaper was selected.

You may remember that early last year we held a contest for a name. More than 150 names were submitted, which were judged by the AMMSA Board of Directors without them knowing who had submitted the names.

As it turned out, the winning name was submitted by **Terry Lusty** who, at the time of the contest was a freelancer who only contributed occasionally to the newspaper.

Since then, Terry has become an increasingly important contributor to these pages.

Asked to explain why he chose the name **Windspeaker**, Terry submitted the following:

Wind is generally associated with the cold weather, and winter was the time of year when Elders would communicate through storytelling.

A line in a song I wrote brought the two words, wind and speaker, to mind. It went:

*"The echo carries on the wind to my ear
A vision of ancestors dead many years."*

I recalled the movie "Wind Walker," which is similar to "Windspeaker," and has a nice ring to it.

When in the country, or even the city for that matter, the wind brings me messages over greater distances than if the air were calm. The many different sounds carried by the wind communicate different messages to a person.

Terry's prize for submitting the winning name (which is also the name of **AMMSA's** radio program on **CKUA** Fridays at 8:30 p.m.), is a \$500

travel voucher courtesy of **Space Shuttle Travel Ltd.**

Congratulations to Terry are also in order because he has been selected to receive a \$10,000 **Pope John Paul II Scholarship** which will enable him to study for his Master's degree at the **University of Alberta**.

Speaking of congratulations involving the people who help to make this newspaper possible, we must add our praise to those of many others for **Rocky Woodward's** successful taping of three half hour segments of **Native Nashville North** for **CBC-TV**.

We are especially pleased and impressed that Rocky managed to handle the heavy responsibilities of producing the shows without neglecting his full-time responsibilities as the senior reporter for this newspaper.

Congratulations, Rocky...and thanks.

Another of our AMMSA family who is celebrating a personal achievement is **Margaret Desjarlais**, who managed to find time to complete the **Christopher Leadership Course** despite a full-time job at **Native Women Pre-Employment Training**, caring for her family, and bailing us out here when we get overloaded with typesetting.

Congratulations, Margaret.

Reader tired of seeing tragedy exploited

Dear Editor:

Re: Peerless Lake Tragedy

As a humanitarian, I feel for these families.

As a Native person, I am tired of seeing and hearing Native organizations and Native leaders using the tragedies of their people, such as Peerless Lake, as a tool to justify their causes.

The leaders of these Native organizations were elected by the people to help the people. Maybe they should start doing that.

Instead of bringing a town and all the amenities to a few people, it is only logical they should bring the people to a town that is already established.

Native organizations say the people can't survive without trapping and fishing.

In the past, Natives were nomads and followed the wildlife through vast and unpopulated areas in order to survive. They relied on themselves, not on government. For the Native

people to survive, they are going to have to make changes.

It's time Native organizations and leaders stopped pointing their fingers at the government and started taking on the responsibilities they were elected to handle.

Natives do not need highly paid people in \$300 suits sitting behind a desk.

Isolating small groups of Native people from the mainstream of life in Canada and taking away their pride and self-esteem is genocide. Native organizations shouldn't be encouraging this isolation.

It is time to get up and get it together, to start helping one another to live in the present. To plan a future for the people and present resources, not to believe in a Utopia — a year round enduring hunting ground! Reality has to be recognized and dealt with at the front line not fantasized in some plush office.

J. Hummel
Edmonton

Opinion

Native 'ridicule' protested

Dear Editor:

Is it part of an agreement with the funding bodies of A.M.M.S.A. to ridicule the original people of Canada?

I am referring to the cartoon in the Feb. 28 issue of A.M.M.S.A. Don't you think the original people (we) are ridiculed enough, stereotyped enough by the non-Native population, without a store-bought apple adding insult to harm?

1) Free Health Care: For the Indian people there is nothing free. Our ancestors had visions about the future of their people. Our ancestors pre-paid our health care by agreeing to share our land with the non-Native.
2) Free Land: First of all, it is free land; we have always taken this land as ours, by rule of residency

for centuries. It may be hard for brain-washed apples to accept our belief that this is our land; we did not rent it, borrow it or steal it from anyone. We did not surrender our land to any conqueror because we've never been conquered.

3) The third cartoon shows Native people rushing to a shack that says free money.

4) The fourth cartoon shows a lone Indian walking to a shack that says free education, also the Indian is hiding in a trenchcoat and hat.

If Kim McLain and the A.M.M.S.A. circle have to ridicule Indian people in order to receive government funding or get a pat on the head or back by the

provincial government, then their is less than the paper you publish.

Don't you think we have enough obstacles to overcome without having to re-educate the brain-washed Indian?

Don't you think we have enough so-called Indian leaders sleeping on the job without store-bought Indians corrupting more?

Before criticizing our people, take a look at your ancestors' background. You'll find we ate the same rabbit, moose, deer, elk, fish and all nature provided for us. You will find your ancestors and ours drank the same water and walked the same ground. When you have considered this and believe we are equal,

then maybe we can eat and drink the same food and water along with our awakened leaders once more. Then and only then can we succeed in uniting our people for a positive tomorrow for future generations.

Think on this last piece: The Athabasca River before it flows into Lake Athabasca is strong, and it cannot be stopped, but at origin of this river are many tiny streams, some merely a rain-drop, one can step on or step over, but when these are combined, it forms a river that can break ice and logs and carry animals to their deaths. This can also be done by a united Indian people.

Alfred Beaver
Calling Lake

From One
Raven's Eye
wagamese....



FOSTER HOME EXPERIENCES

Once, at the first foster home I can clearly remember being in, all nine of us tried to escape the place at once. All that night we spent skulking along, jumping in the bush every time a set of headlights swung by.

What happened was someone had used a cakepan for bow and arrow practise. Of course they blamed us Indians right away. The only surprising part was that nobody confessed or ratted out, which usually always happened. There we were, enough to start a small reserve, nervously awaiting interrogation and punishment when that same run-for-your-life impulse hit us.

We ended up running in this big ten mile circle and they found us all sleeping in a wrecked car within sight of the house. As it turned out, until each of us reached 16, there was really no place for any of us to run to anyway.

In many ways, living there was pretty much like living in slavery only without the visible chains and the cotton picking songs. We were sent to school but at "home" we worked. The only other difference was that those people got money for keeping us but we never saw any money change hands. All we knew was that we were trapped and being held against our will with no chance of escape, trapped in a situation in which all of us were from time to time physically abused and some sexually abused as well.

Another time at this same place, I fell out of a barn and landed on my heaviest end, which was and still is my head. The person who kept us picked me up and carried me to the truck. There I was bleeding like crazy and screaming even crazier when all of a sudden my yelling ceased. The reason I quit crying was because of the sensation of being held so close to this person with whom I had never shared human contact, much less concerned physical contact. Well that sensation wore off pretty quick and I resumed my screeching, but that moment still sticks in my mind all these years later.

The next home my brother and I ended up in was a decent one. The people were kind and understanding and treated us really well. After we shot all their chickens, though, they told us they were taking a holiday and we would therefore be staying some-

place else for awhile. They must have got lost in Kentucky or wherever it was they went to replenish their poultry supply because we never saw them again.

The fact is there are many well-intentioned people out there trying their best to raise other people's kids. A part from the problem of culture, many of them do pretty good at it, too. Most of them are ones who add up the numbers to see if the budget can handle another kid, discover it can't but go ahead and fake one in anyway. They get by, sharing their homes and their hearts as best they can, but it's never very easy. If you think it is, try keeping two suspicious-minded, sullen, seemingly ungrateful chicken killers around your place for awhile.

How I see it is that a kid needs their own mom and their own dad in a strong, happy and functioning home. Anything less than that is just that—less.

My niece left her last foster home, parented by Native people, because she had a hard time communicating with them. We looked after her for a time as well, but she asked to leave to be with her sisters which constituted the only attainable sense of family she had. Foster homes, except for almost miraculous exceptions, fall short of meeting natural needs and expectations. The problem is we can't leave kids suffering in harmful situations, or going hungry or being neglected, can we? It seems the only choice is to provide some suitable alternative, and right now fostering, in some form, is it. The long range answer is to create or recreate conditions in which families are no longer so commonly broken up and scattered all over.

The last place I stayed in for any length of time was another farm from years 12 to 18. That guy still hates me, but then he hates just about everybody. A part from the fact he is a closet racist, he routinely psychologically harassed people.

I tried to get another place to stay but my social worker always told me that I was no longer young enough or cute enough for anyone else to want to take me in.

I'm not sure there is a foolproof way to keep messed up people from getting their hands on foster kids, but those in the field should sure give a close listen when a kid keeps complaining and asking for their help.

In talking to other foster kids, I find that most of

them checked out at age 16 or before. My brother did that, too. Up until he was 14, though, he would do anything those people would ask just to win some approval and acceptance. He kept waiting for those you're-a-part-of-this-family-too promises to be fulfilled but they never were. He left looking for the precious stuff he always needed, about as hurt as a person can get having been made a fool of all those years.

As for me, well I quit believing that pie-in-the-sky talk real early. I withdrew and hid myself where I figured nobody could ever find me or touch me. I finally went looking for the same things normal people seek. I discovered how great the distance of social isolation I had inflicted on myself.

To backtrack across all of that turned out to be a deadly dark and dangerous trail. Some like my brother and Richard Cardinal and William Boucher didn't survive it. Except for a few breaks here and there, I have few illusions about where I would be now too.

How I sort of try to understand this whole thing now is like when my cousin and her baby came to visit us. Whenever that baby, Jennifer, came around, just naturally we took turns smiling at her, trying to surprise her, or picking her up—in some way interacting with her. From her earliest days until she starts in with her own friends, that kid is being constantly told in some way that she matters, that how she is feeling and what she's doing is important. I think the fact we raise so many caring, generous, and just plain nice-to-be-around adults is somehow tied to those loving beginnings.

What happens to a person who grows up without that kind of attention? Don't ask me, there is very much about this child-in-artificial-care business that's cloudy to me yet and probably always will be. About the only thing I know for sure is that these alter-Native homes sometimes do work out if your name happens to be Foster, but hasn't done all that well for the rest of us.

Next week, in chapter two, the lost kid reunites with his mother and his Native past. Until then, give your kids a nice big hug for no special reason at all and think of those others far away who are just wishing for someone to hug them once in awhile, too.

Alkali Lake shows a way

By Jeanne Lepine

Unemployed, no money 'til the welfare cheques arrive, hating the world, no food in the house. What goes through one's mind while laying around watching television and its world of wealth and opportunity while living in the reality of poverty?

Epidemics of drop outs, child abuse and neglect, lack of activities and all night parties... With all the headlines in the papers, it probably sounds like a familiar place to you. But the place being described is Alkali Lake, B.C., thirteen years ago.

Why thirteen years ago, you ask?

Much of the talk about the problems in Native communities ties them to alcohol abuse caused from hopelessness, despair, boredom and the need to escape the reality of poverty.

Death is surely not the answer. No matter how hopeless a situation of alcohol abuse seems to be, there is hope. How can one say there is no hope, because Alkali Lake Reserve is living proof that there is hope.

Thirteen years ago this reserve had the same problems that most Native communities still have. The courage to be different in spite of the criticism from their fellow members and family, proved to be worth it with the 98 per cent alcoholic rate being changed to 95 per cent sobriety on Alkali Lake Reserve today.

This reserve journeyed through the depths of hell, hatred and despair to the heights of love and health of the community, emerging with a new self image, the way it is today.

In 1972, the reserve had reached a crisis point. It was at a state of deterioration from which it seemed impossible to return. There was widespread child neglect, high unemployment, wife battering and funerals every week as a result of alcohol abuse.

Phyllis Chelsea was the first to take a stand against alcohol following an incident in which her young seven year old daughter didn't want to come home. Her husband Andy joined her shortly after, but not before he realized what alcohol was doing to the



THE MAIN ROAD OF ALKALI LAKE
...where the transformation began

Community

community. He witnessed two young children going to school with bruises and without having eaten because there was no food in the house, just home brew.

At that point Andy was able to recognize that his own alcohol consumption was a major obstacle.

The heart of the problem lay within the community, and the solution came from within the community. Others assisted, but the Native people became the subjects of the healing process, and they directed that process themselves in their own way.

The real success was achieved when the members most effected by alcohol abuse became directly involved in finding a solution to their own problems.

Upwards of \$500 million dollars a year is being spent in Canada in attempting to alleviate the effects of alcohol and drug abuse in Native communities. This money is being spent in the hopes that the problem will go away, while the actual elimination of alcohol and drug abuse among Native people is almost unthinkable. The killer disease has penetrated nearly every Native family in Canada.

In all fairness, we have to admit that what we are doing about the problem is not working. The statistics show that in the Native

community, the number of alcohol-related deaths and the number of alcohol-related crimes in increasing. The number of children who appear to have been permanently damaged mentally, physically, and spiritually because their mother drank during pregnancy or because they were being nurtured in an dehumanizing alcoholic environment is on the increase.

The survival of the Native people is at stake, and there are entire generations that have not learned and are not learning what they need to know in order to survive. Alcohol and drug abuse only serve as a superficially useful function of dulling the pain, of clouding our vision so that one would not be confronted with the frightening truth that we have nearly forgotten how to survive in this land.

The starting point for Alkali Lake Reserve was:

1. The chief's (Andy Chelsea) decision to become an abstainer.
2. Next, a volunteer planning group was formed which initially met around the clock, daily and later

weekly, to deal with alcohol-related problems.

3. A major goal in this plan was to cut off the alcohol availability from the city to the reserve.

4. This was achieved by eliminating the heavy tri-weekly delivery of van loads of booze from nearby Williams Lake and by eradicating taxi trafficking.

5. The second step was to achieve program control, so that food vouchers replaced money for members who requested social assistance.

6. The third step was to encourage alcohol abusers to get help. An estimated 75% of the band members needed treatment. This was achieved through cooperation in looking after families and households while band members needed treatment. This was achieved through cooperation in looking after families and households while band members were sent to the Poundmaker's Lodge and to Bonnyville.

7. Another important element was the personal development workshops that many community members participated in, which greatly increased the

overall community capacity to manage their own change of processes.

The features of Alkali Lake experiences were the following factors:

- role model leadership;
- core group development;
- strong administrative leadership;
- community banding together for self-help around the alcohol problem;
- enveloping (the surrounding of individuals who are trying to stop drinking with others who are supporting them);
- constructive confrontation with members having alcohol abuse problems and the provision of rehabilitation alternatives;
- emphasis on keeping community and family life intact while members were away being treated;
- reward for sobriety and pressure against drunkenness;
- expectations for achievement and re-establishment of relations for members upon return from treatment.

During the process of finding methods in overcoming the problems of alcohol abuse, the change within the community was very noticeable. It was evident that there was a renewal of family life by the reduction of violence and a new interest in community planning.

There was restoration of

cultural activities that were forgotten during the alcohol crisis, with the revival of the sweat lodges, feasts and pow-wows.

There were increased activities in job creation and community economic development, with a 75% employment rate.

Alkali Lake Reserve is an example of the importance of self-help strategy in fighting alcohol abuse.

When the community was seen as facing extinction, all resources were brought to bear in the full spectrum of alcohol trafficking and alcohol related problems, with a strong system of planning, cooperation and coordination established for effective use of band resources, reducing alcohol availability, and reinforcing counselling and prevention strategies.

The Alkali Lake story is far from over. The community has a goal to transform the basic conditions of life that could give rise to recurrent alcohol abuse and to develop the training capacity of the community to enable them to share their successes with others.

"The Honour of All" is a video-taped educational docu-drama series that tells the story of Alkali Lake. Part one begins with the first days when Alkali Lake people began receiving liquor for their furs rather than supplies and money. From there the video documents the epidemic of alcoholism spread throughout the community leaving no one untouched. With the deterioration of the community life, the band gained the reputation of "People of Alcohol Lake."

The docu-drama takes you through the heroic struggle to conquer alcoholism. Part two outlines the community development that occurred as the community moved from alcoholism to sobriety. The docu-drama was put together in the hopes of helping other communities that are struggling with the problems of alcohol abuse.

The series is available on VHS, Beta and 3/4 inch format and may be purchased from the Alkali Lake Indian Band. All videos are in full colour and high fidelity sound at \$400 Canadian or \$300 U.S. (this includes shipping). You may call Lena Paul at (604) 440-5611 with your purchase order.

The heart of the problem lay within the community, and the solution came from within the community. Others assisted, but the Native people became the subjects of the healing process, and they directed that process themselves in their own way.



Dropping In

Rocky Woodward

Hi! And how do I feel about the Native Nashville North shows that were done, March 18-19? I really feel that they went over well, especially with the talent we had lined up for the three shows.

At this time I would very much like to thank all the people who came out in support of this show that is based on Native awareness. I know, many of you came out just to see performances by Winston Wuttunee, Laura Vinson, Jerry Saddleback, Terry Daniels, Harry Rusk, The Kikino Northern Lites, Red River Wheelers and the Whispering River Band, but you still promoted Native awareness by being there.

The feedback I have received is positive. Even though our audience had to sit and watch rehearsals, I am sure it was an enjoyable experience. I really thought it was funny, what I heard about Irene Willier, who was taking care of the doors for each show.

People were lined up waiting to get in and along came Bert Crowfoot who was there to take pictures and, naturally, to watch the show.

"I am sorry Bert. If you don't have a ticket you can't get in. You'll just have to wait," said Irene while Bert turned to his wife, Lydia, and smilingly said, "Don't I have something to do with this show?"

It was funny and all in jest, but yes, Bert, you do have something to do with the show...you're the Executive Producer.

Still it is nice to be assured that there was one great lady who was working the door. Very responsible, Irene, and very much appreciated.

I also may have made some people a little angry at me for failing to recognize our very own Metis Princess of Alberta, Miss Tracy Ladouceur, but the show came first and all of my attention was concentrated on each show. But for this I do apologize.

I would also like to thank my fellow workers here

at AMMSA for coping with all my changing moods just before opening day of the shows.

I want to put myself on record by saying that it was not the jitters that made me so ugly, but the last minute arrangements, contracts, re-writing of scripts, making sure everyone was ready and would be there, etcetera, etcetera, that almost had me sent to a remote northern outpost prior to the taping.

DROPPING IN: For those of you who might be having a problem tracking AMMSA down in the phonebook or through our very talented Alberta operators, here is our number once again, especially for the Dropping In gang: 455-2700. Call me.

KIKINO: Thank you for participating in the show, Gerald White and the KIKINO NORTHERN LITE DANCERS!

Did I know it! Gerald White and the rest of the dancers had finished the taping of the second show and I was saying my goodbyes, I said, "Thank you very much, Red River Wheelers," or something to that effect. I really goofed, but I did have time to correct the mistake, although it still was not good practice on my part.

But I really did make it up to them on the third show, now, didn't I, Gerald?

HOBEBEMA: You should be proud. Jerry Saddleback, you were great! Jerry came out and did a Willie Dunn number that he had the opportunity to sing back-up on a few years back, and he was a success. A showman to the end, Jerry!

Then he was kind enough to run and change into his traditional costume and perform a hoop dance, in under THREE MINUTES! Can you believe it! Here is a guy who can really strut his stuff. Thanks, Jerry, for joining up with Native Nashville North. It was indeed a pleasure working with you and we will get together again in the future.

MEANDER RIVER: I love the way this was written so I'll leave it.

Miss Jill Didzena had a baby boy on March 9.

Congratulations Malcolm Martel, you're a proud father.

That was great, and on behalf of Dropping In and all its readers, I would like to express our congratulations, also.

Wilfred Hooka Nooza, who is presently employed as a social worker for the Dene Tha Band at Meander River, has something else he can be proud of also.

Just recently Hooka Nooza passed his final exam in social studies. We need more of you, Wilfred, good luck!

The educational co-ordinator for the Dene Tha Band, Gerry Mulligan, held a meeting on March 11, and discussions focused on objectives, goals and duties regarding personnel within the Dene Tha School Division. At this time a temporary board has been established to work on these objectives.

Thank you Alex Courtoreille, and keep the info coming.

CALGARY: Important stuff, so I'll venture behind the line.

Are you eligible for re-instatement regarding Bill C-31? If so, why don't you contact Native Council of Canada (Alberta) in Calgary at 246-5530. They will definitely answer any questions you may have and are offering applications for those needing them to register.

You can also write Native Council of Canada (Alberta) at 43 Westview Drive, South West, Calgary. The postal code is T3C 2R8.

EDMONTON: If you know of talented individuals out there, please have them contact Rocky Woodward at 455-2700. You may never know and only I know that no one knows at this point where Native Nashville North goes from here.

Have a nice weekend everyone.

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DAVID STARR
...wants solutions



MOURNER COLLAPSES
...friends provide help

Community searches for ways to avoid it ha

From Page 1

thing happened to us. The media has certainly helped with that. The thing is now we've got to take it from here. We've got to prevent more deaths from happening. We've got to start doing things in this community that'll prevent so much spare time on people's hands."

Spare time seems to be a major problem, in Piche's eyes. The community, he says, is not a drinking community; this is not the major difficulty.

"The majority of people here are very religious," says Piche. They have very deep religious backgrounds. The only people who have this problem are the disenfranchised young who don't have any jobs and don't have any social or recreational programs. It's very evident. The age group among the deceased were all the disenfranchised young people."

Unfortunately, not much has been happening in Peerless Lake to keep the

young people active. Traditional work like hunting and trapping is out. Wildlife in the rolling, wooded parkland surrounding the community once generated \$27,000 annually for a local trapper. Now that same trapper can't even make enough to cover his expenses, says Piche.

The reason for this change is the oil companies, agree Piche and community spokesperson David Starr. When they move through the bush, they cut great swaths to form roads, even if several roads already exist, say the two, and this activity scares off the quiet timid animals in the area.

Despite the great number of trout in the surrounding lakes, attempts to set up a fishing lodge have failed so far because of a lack of funding.

And training in the traditional ways of sundances, sweat lodges and powwows is unavailable. Students in Peerless Lake expressed great interest in their heritage during a recent "culture day" at the school. But the

Elders in the community are very strongly Christian, and few remember the old ways of living.

What other options exist? Schooling is often a way out of isolated communities. Yet the new school here only goes up to Grade 9. Students may remain in school for that long, but are reluctant to leave Peerless Lake to attend high school in Slave Lake, some 250 kilometers distant. Those who do attend are boarded with residents who often don't seem to care for the young Native children, says Starr.

"In the towns (like Slave Lake or High Prairie) there are couples that are willing to take Native students to live with them," Starr explained. "They're given the room and board for the student. The student gets a small allowance.

"It's just a racket. As long as they get their money, then they don't look after the young ones. They (the students) feed themselves; there's no meals. As long as that cheque comes in. Most (students) just stay for a

few weeks. They never try again."

Those who don't try the boarding route often wait for a year and then take trades training at the local Community Vocational Centre in Peerless Lake. Unfortunately, this doesn't lead very far. Native students, says Starr, are very mechanically inclined. "What would benefit this place is to have a trade school here rather than a CVC school."

The employment situation is not good either. Piche estimate 90 to 95% of the young people are unemployed. In the summer, some of them are hired to work in the firefighting program. Others are hired on a temporary basis under PEP or STEP, program which Piche and Starr agree don't go very far.

The oil companies appear to be hesitant to hire Natives for work other than slashing or cutting trails through the bush. "It's very unskilled labour; cutting lines, slashing. That's about the only oil-related job opportunity that has been

PEOPLE ON THE EDGE

This week, the aftermath of the Peerless Lake tragedy dominates "Windspeakers" continuing exploration of the factors contributing to the high incidence of violence and alcohol and drug abuse among people, and the solutions to this critical problems.

Media rules laid down

By Gunnar Lindabury

PEERLESS LAKE — The recent tragedy in this community has made it the focus of a lot of media attention; so much so that residents drafted up a list of restrictions on the activities of reporters.

There are complaints that reporters were going door to door interviewing people about the incident. Some apparently went so far as to start questioning 5-year-old children. Numerous complaints were made about the arrogance and lack of sensitivity shown by members of the press.

Community spokesperson David Starr questioned the accuracy of the media reports as well.

"There are quite a few

statements that are not actually true—nobody really knows the details of the (party)," said Starr. "I don't know what they started on; it could be booze, but it could be something else; but it ended up with this copying machine solution—the methyl hydrate. They're saying that it was mixed with lysol. That's not true. They could have seen cans and stuff around the house from before, but at that time I don't think so.

"They're also sort of implying that all of the community's like that. That's all we do up at Peerless is drink. Now some people come out with this sort of impression in their statements in the press. We'd just like to straighten this out.

"It's the young; it's the young people. When you go up the road, all you see when you go up this road, that's their life. As of today. Even outside areas like High Prairie, Wabasca, Slave Lake, they have the same problem, but not all out in the open and die off in a group. They do it differently."

Most Peerless Lake residents are Roman Catholics who abstain from drugs and alcohol. Many of the people that were at this particular party had dropped out of the mainstream of the community's life, said John Piche, a community association board member and an Alberta Manpower employee.

Piche provided a list of requests to reporters as they arrived to cover the funeral. The community

was asking that the press stay out of the school gymnasium where the services took place, that they refrain from interviewing people, and that they stay away from the grave site during the burial itself.

One reporter asked if the other media was complying with the community's wishes. He was worried about losing opportunities that his competition could capitalize on.

Indeed, despite these requests, three media helicopters circled the graveyard during the burial. At least one television crew was filming when a number of mourners began wailing and collapsed in grief. And at least one photographer leaned over the open grave and took several pictures before leaving abruptly, his job done.

Many views given

By Terry Lusty

The tragic deaths of six Peerless Lake residents has resulted in many statements to the media from all cross-sections of society.

Alberta Hospitals Minister Dave Russell, in a televised interview on March 12 with CRFN-TV said, "we've been criticized for having similar rural hospitals and yet the fact that they are there is now being criticized that they don't provide enough services."

Russell's statements, when it comes down to Native communities in northern rural areas, appears to be out of context. Could it be that he was referring to non-Native areas?

It might be noteworthy to mention that most Native communities do not even have a hospital in their immediate area despite the fact that they have been requested. While non-Native communities might fall into Russell's alleged category, it does not reflect the reality of most Native communities which must

resort to using the nearest hospital facilities, some as distant as 75 and more miles away.

As well, northern residents have often had reason to be critical of the doctors who serve them.

A former Slave Lake mother once disqualified a local doctor whom she says prescribed nothing more than simple aspirins for her child, who was ailing from pneumonia.

The husband of a former Desmarais teacher was irate with this same doctor when he went to him with a medical problem a few years ago. The man injured his foot and thought a bone may have been broken. He told me that the doctor from Slave Lake did not even look at his foot, let alone x-ray it.

These two examples are only a couple of the numerous complaints that rural residents have about the quality of medical services available to them. Perhaps, Russell needs to look at such concerns a little more closely.

"...most Native communities do not even have a hospital in their immediate area despite the fact that they have been requested."

for causes of tragedy, happening again

made available," Piche says.

The complaints that some companies have made about Natives being unreliable workers are simply not true, say Piche and Starr.

"I know a lot of Native contractors who are very strict with their people and have very good work records," says Piche. "Of course, the people who get disgruntled are the Native people who work for white companies and get a hard time from those people. They get disgruntled and quit. Maybe that's giving us a bad name."

The picture that emerges of Peerless Lake is one in which little of the government assistance expected by Treaty Indians is found; in which unemployment is high; no recreation or sports programs exist; hunting and fishing are no longer worthwhile; and few developmental opportunities are available. Yet, as in many other isolated communities, people stay. Why do they do so?

There is a feeling of security in Peerless Lake;

people know the countryside and the people of the community. As well, after staying in the community for so long, the people become more and more afraid of having to start up again in a larger community full of unknowns. Parents often don't want to leave, and if they won't, it's hard for the teenagers and young people to break free as well, says Starr.

So, people will stay, and for them there must be life after tragedy. They must find some way to survive and to grow.

"I don't know where we were before. The thing is, where do we have to go from here," Piche says. "I don't think we were anywhere. I think that just within the past month the community association has really picked itself up and started planning for getting things going. While this was happening, the tragedy occurred, so it's sort of a setback. But in no way does it mean that everybody's going to die out here because of tragedy. It's going to make us try that

much harder."

Piche and Starr talk in terms of solutions coming from within the community. Yet they want the original financial and employment resources to come from the outside.

Starr feels that the oil companies can help by hiring people in the area they're working. "There should be an agreement there that the local people should have been approached before they started drilling. People should be sent into the communities to recruit crews, which has never been done," he says.

"That would ease it. I'm not saying that's a solution. It's something to get them going."

Piche wants to see less short-term jobs and job creation programs. Instead, he proposes a more long-term approach.

"If we could have a five-year program or something we could develop over the next five years, I think a lot more would respond," he says.

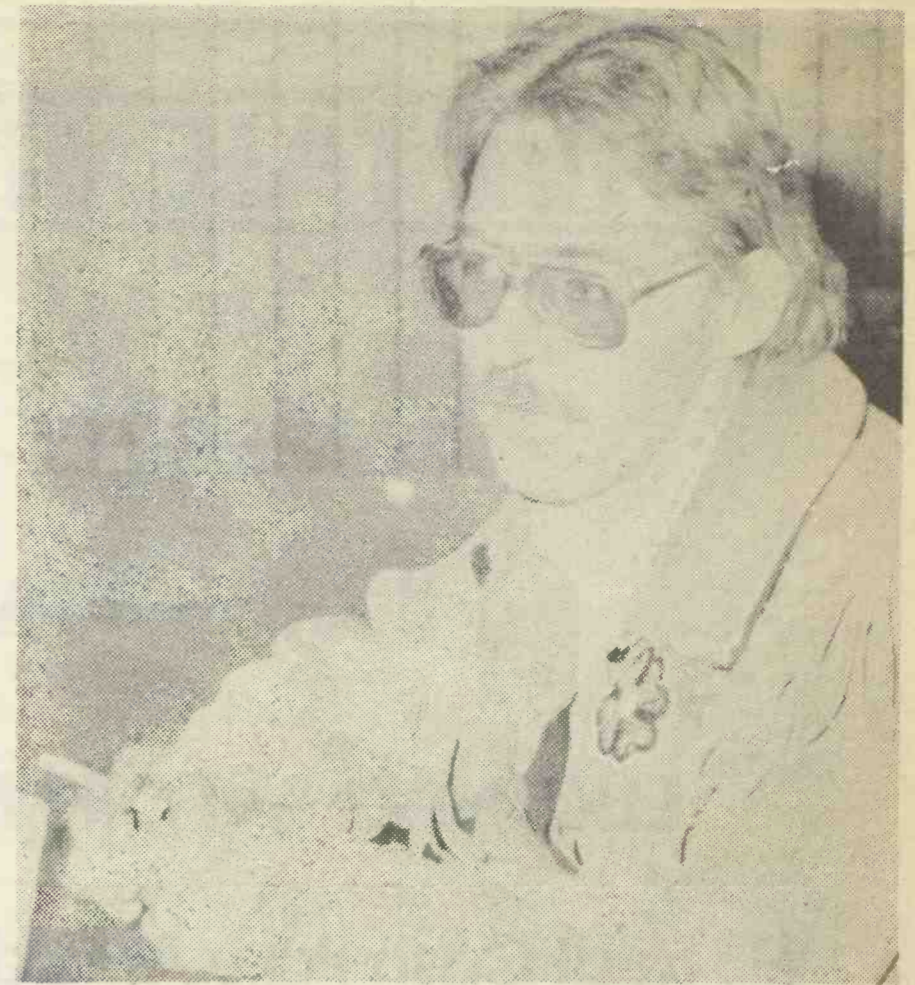
As well, he would like to

see that youths working on houses and other buildings in the community could have that work recognized towards a journeyman's ticket. As it stands, young men are getting discouraged and dropping out of the work, rather than taking the risk of going to a community where their work will be recognized. Again, the closeness with Peerless Lake is a factor.

A third area of development is within the schools. Piche has been working to get AADAC and Nechi to have workshops in Peerless Lake. Unfortunately, up to now many workshops have been called off at the last minute due to accidents. Nechi had been scheduled to have a trainer speak in the community just before the recent tragedy when a man died in nearby Trout Lake. He died of an alcohol problem.

"With these people, these resources, we should be able to get someplace," says Piche. "We should be able to establish where we want to go; what kind of services we want."

Photos by Doris Bill



JOHN PICHE
...Peerless spokesman



THE MEDIA ARRIVES
...helicopters disrupted service

Pahl reacts to deaths, analysis

By Jan Markley

Milt Pahl, Alberta minister in charge of Native Affairs, extends his condolences to the families of those who died in the Peerless Lake tragedy, and says his government will look into how such deaths can be prevented in the future.

Pahl says as of yet it's a little too early to implement policies in response to the methyl hydrate incident, but he stresses that "you can only help people who are willing to help themselves, so the first step has to be the individual, or in the case of Peerless Lake, the community."

The community had taken steps to implement a substance abuse program, but as Pahl points out, "unfortunately it was too late for the people involved in this tragedy."

Pahl says the government's role is to assist those in the community, and the responsibility lies with the community to ask the government for assistance. He doesn't feel the deaths are the government's fault.

"I suppose if you take any argument far enough, you can find some item of responsibility, and I'm not trying to say that government shouldn't meet its responsibilities, but I think you have to be careful how far you take that."

Pahl feels the incident doesn't reflect badly on the

province because the governmental agencies involved responded quickly to the tragedy.

"I don't think anybody across the country realistically expects or would say this couldn't happen in our province or our city, or in our neighbourhood," he adds.

Pahl stresses that alcohol and drug abuse isn't just a Native problem. However he does admit that the Native community is hit harder by substance abuse. He says the Native people of Alberta and Canada aren't participating to the same extent in the benefits of our mainstream society. They have the highest incident of alcohol and drug abuse and unemployment, and low levels of education.

In response to substance abuse, Pahl says, the province has set up alcohol and drug abuse centres that focus on the culture and spirituality of the Native people such as the Nechi-Poundmaker Lodge, the Bonnyville Alcohol and Drug Abuse Treatment Centre, and the halfway house on the Peigan Reserve.

"We are in cooperation with the Native people, trying to design treatments, trying to respond to their needs in a way that is sensitive to their cultural requirements," Pahl says.

Pahl explains that, in comparison to the rest of



Canada, Alberta is a leader. He cites the establishment of a Native affairs ministry in 1975, and adds that "there are governments across the country who are following our lead, but we were the leaders. We do more than any other government. The debate of whether we're doing enough or doing it right is always there, and I welcome those suggestions."

Pahl doesn't equate resource development and the cultural upheaval that follows as the cause of substance abuse. However, he admits lack of employment may be part of the problem.

"Yeah, if people have nothing to do...there probably is a correlation, but I don't think it's necessarily unique because we have the problems across all levels of society, so to simply blame it on one element just isn't realistic and I don't think it's accurate."

"You can only help people who are willing to help themselves, so the first step has to be the individual, or in the case of Peerless Lake, the community."

— Milt Pahl

Pahl won't look into the cause of high unemployment in small communities because, as he puts it, "I don't think it's such a great mystery; in isolated areas there are limited job opportunities."

He says young people are faced with a choice. If they choose to stay in their own community, there's little for them to do. If they choose to move to a city, they may need educational upgrading or skills training and again they're at a disadvantage. "It's a complex cycle and there's no quick or easy answers to it," he concludes.

Pahl says he feels the cause of the Peerless Lake tragedy isn't a simple matter and depends on the individuals involved. He doesn't think there's a simple answer as to why it happened. However, he admits, when there's nothing else to do, people seek other

diversions, "and this diversion happened to be a very, very, dangerous and deadly one," he adds.

In terms of solutions, Pahl says once the circumstances of the deaths are investigated, new solutions and directions might come out. In the meantime, he says if anyone has any new approaches or alternatives he'll be pleased to hear them. It's not a problem that has instant solutions, he says, but this tragedy will bring the situation to more people's attention.

Pahl says the deaths won't speed up government action in this area because Peerless Lake already had programs in place to deal with alcohol and drug abuse. He admits the incident might speed up requests for help from other communities, thus speeding up government reaction to the requests.

Members of the Peerless

Lake Community Association were in Edmonton recently and talked with him. He says they didn't have any questions for him at that time. Pahl says the secretariat is open to other communities who want to talk about drug and alcohol abuse. The delivery of services such as AADAC across the province and the country isn't evenly spread. This is one price of isolation, Pahl says.

Pahl has called for an investigation which will result in him being fully briefed. A judicial inquiry must be called by other governmental agencies such as the RCMP through the Solicitor General's Department.

(Jan Markley can be heard weekdays from 8 a.m. to 9 a.m. on "The Native Perspective" on CBC-TV.)

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Good storytelling key to successful writing

Achimoona - introduced by Maria Campbell, 98 pages, published by Fifth House, Saskatoon, 1985.

By Wagamese

If a person came up to you and said, "I'd like to tell you a story about a kid and a mountain," at the same time another one said, "here's a story I wrote about a kid and another mountain," what would you do? You'd probably look at those twelve typed pages stacked there and say, "go ahead, Jack, tell me what happened."

If the story turned out boring, you'd probably end up standing there wishing you weren't raised up so polite. Or if the story was good, but Jack kept getting it mixed up, you'd wish he'd practice his storytelling at home instead of in front of a live audience.

What is comes down to is that not only must the story be good, it must also be well told.

This book of stories intended for children, written by Native authors, have mostly excellent story ideas, but the weakness in each is in the telling.

When someone tells you a story, they use their voice, altering its speed and volume, pausing here and there, using all sorts of techniques to contribute to the story. The words end up having more of an effect because of the storyteller's skill and character. If you happened to come across the same story written down somewhere you would probably find it bor-

ing done that way.

The writer has to take that dull word off the page and charge it up with action, colour and character, otherwise books turn into pillows. Hard pillows, bad pillows, soon-to-be-rejected pillows.

To write stories means to learn a whole bunch of new and necessary skills to get the words creating a moving, affecting and entertaining experience happening in the reader's head and heart. All this is at least twice as crucial to do in order for the writer to deserve a kid's reading attention.

The story that does that best is Peter Deranger's "The Feather." He concentrates on telling his

Culture

story, mostly. There is always something going on, which means you are always wondering what is going to happen next.

"Tale of the Stone," by Harvey Knight has too much dialogue and not enough action. The idea about a rock's travel through time has some interest value, though.

"The Pillars of Paclian," by Jordan Wheeler tells about stepping on important stuff. The beginning is pretty confusing. "Play With Me," by the same person, says that anybody can be a fireman if they want to be. His other story in the collection, "A Mountain Legend," is about connecting to the past. This one suffers from pace problems. If what the hero has

for lunch doesn't move the story ahead, then leave it out.

"The Hockey Game" might better be called the honky game. This one is proof that message must always come second.


"On the Road" is a fine poem written by Bernelda Wheeler, former host of the former national native radio program, "Our Native Land."

"Phoebe's Trip to Mexico" and "A Feather Story: The Legend of the Feather Queen," just show you that good intentions can never amount to decent story.

"Naska," is the life story of a fish. While the description in the thing is excellent, the writer must always be aware that children are interested in story most of all.

While the talents of the painters whose works are included are obvious, it is just as obvious those talents could have been put to better use illustrating the stories rather than just for what - display?

Most of the writers have some potential to become writers of stories for children if they learn the discipline and principles involved in this demanding field. If, as is pointed out in the introduction, this was a learning experience for the writers involved I look forward to their future works. If, however, they leave this effort behind as a well-intentioned but passing writing experiment, then they have wasted their time, our time and the obvious gift they might someday make to all children, regardless of culture.



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St. Paul exhibition focuses on evolution of Native art

By Clint Buehler

ST. PAUL — A disappointingly small turnout for the opening of an "Evolution of Native Art" exhibition at the St. Paul Art Gallery, didn't dim the enthusiasm of its organizer.

Gallery Co-ordinator Dominique LeBot said she was pleased with the participation by both Native artists and the 20 or so guests who attended the opening March 14.

Focus of the opening was a presentation by Native artist Jane Ash Poitras, who showed slides of her work and talked about her career as an artist and the evolution of her own work.

Poitras' presentation was one of four special events scheduled during the exhibition, which will be at the St. Paul Art Gallery until May 9, and then will be at the Saddle Lake Museum from May 14 to June 20.

The exhibit was developed in co-operation with Randy Moses, himself an artist, who is curator of the museum.

The Saddle Lake involvement came about because LeBot was impressed by the museum, which fulfills her belief that "a museum should be for people's pleasure, it should foster an appreciation and awareness, and it shouldn't make you feel uncomfortable."

LeBot says the exhibition was designed "to display the talent and ingenuity of Native people...in order to make the population aware of the beauty of Native art."

"We seek to show the art of yesterday and the Native artistic expression of today."

She says the exhibit was planned as a response to the multi-cultural mandate of the gallery. Recognizing a need for creative awareness in the community, she

was inspired to focus on the Native culture after she saw a showing of the creative work of students at Blue Quills School. (Unfortunately, there was minimal response from the school to the invitation to participate in the exhibition.)

While LeBot did not want to comment on the lack of response, it was clear that she had hoped for better results after making a concerted effort through individual contact with Native communities in the area to generate interest and participation in the exhibition by Native artists.

She was especially delighted, however, with the participation of Saddle

Lake Elder Alphonse Cardinal, who has a number of wooden miniatures, in the show. —snowshoes, sleds, log cabins, etc., and who was a much in evidence at the opening, describing his work to visitors.

Other artists in the exhibit, in addition to Poitras and Cardinal, include Ken Swan and Leon A. Steinhauer of Saddle Lake, Steve Dominique of AVC Lac La Biche and Lawrence Beaulieu of Blue Quills.

Other events associated with the exhibition include:

- A film presentation which was scheduled for March 21 for students and adults aimed at raising the

awareness of the community on Native issues, and featuring the films "The Indian Speaks" and "The Beauty of My People."

- A special workshop for students on April 18, conducted by Randy Moses, designed to "give to all visiting students an opportunity to express their impressions after visiting the exhibit," with instruction in simple drawing techniques.

- A presentation April 24 on the Dene of the Northwest Territories by LeBot, based on her photographs and impressions gained during her stay in the north.



ELDER ALPHONSE CARDINAL
...explains design of teepee

Culture



USE OF INDIAN ARTIFACTS DESCRIBED
...by St. Paul Art Gallery co-ordinator Dominique LeBot

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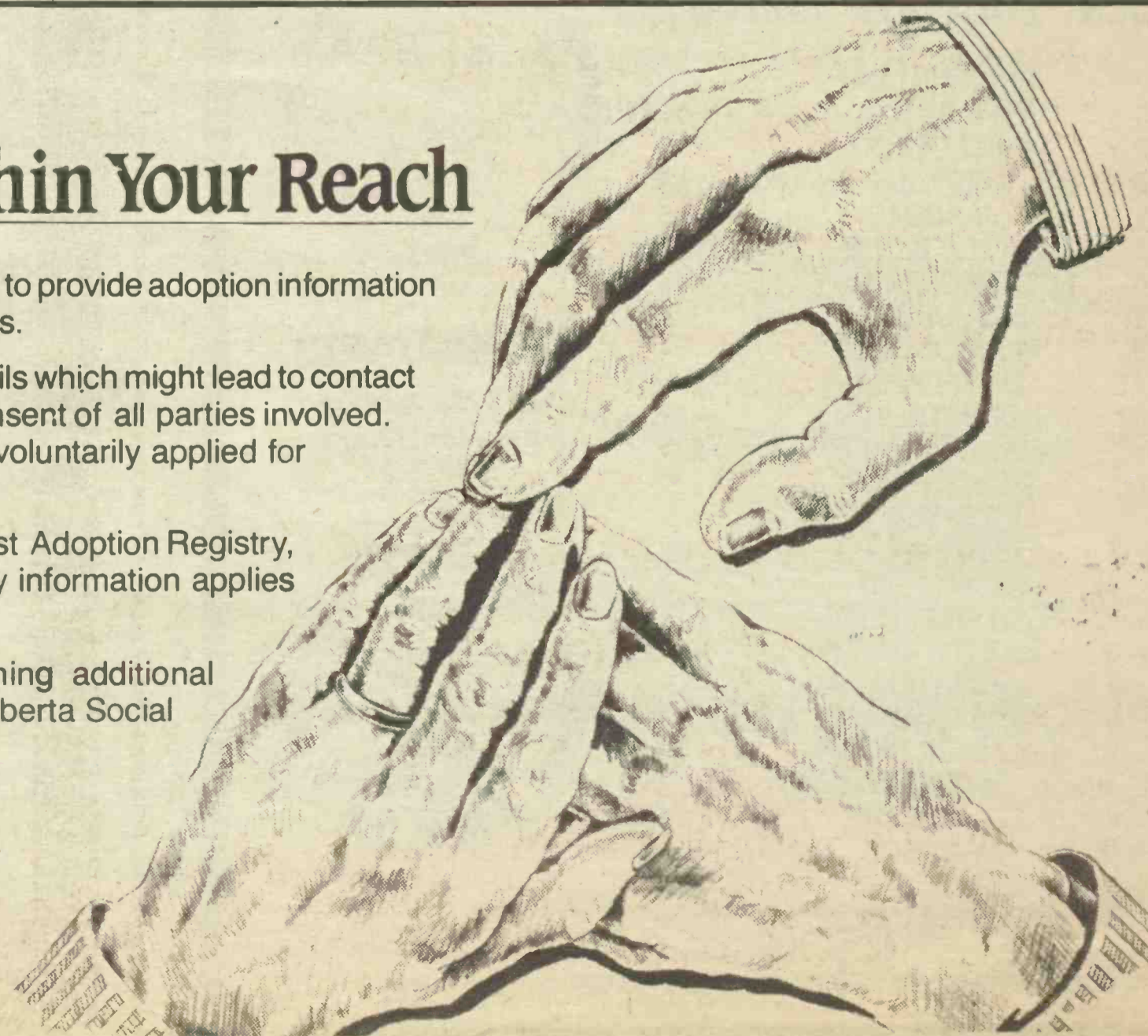
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Wuttunee's professionalism shows

By Rocky Woodward

When entertainer Winston Wuttunee walked up on stage inside the Alexander Reserve's school gymnasium, March 17, his professionalism as a great performer came through.

Wuttunee, who had just recently finished a concert in Manitoba, flew down to Edmonton and on the request of the Alexander Reserve, performed for two hours for adults and children alike.

The next day, Wuttunee would go through rehearsals, and later that same evening he would perform for the Native Nashville North show.

I drove Winston that evening to Alexander, and if we would have gone five miles further, he would have gone to sleep. Such is the demand on an entertainer who is constantly requested to do concerts across the country.

On stage, all of that changed.

"How is everyone here! Am I glad to be here tonight," and then Winston would go into his routines, and all of the energy inside him that he could muster.

He is definitely an act to watch.

People can learn something from Winston. It is said many times that performers must put on an act and are never their natural selves when performing. It may be that there is truth to this...but not with Winston.

Winston is himself. On stage, the honesty, natural talents and his positive personality are there for everyone to see. It makes negative people a bit uneasy to watch this man talk and sing of things they have always felt deep down inside themselves. And most of all it gives all people watching a Winston Wuttunee act a chance to laugh, think and be themselves, if just for the moment.

Inside the gym, he sang an Indian warrior's song told to him by his grandfather...a song that told a story of long ago.

"My grandfather said this song you are singing, Winston, is about two war parties, of Blackfoot and Cree

Entertainment



AN EXCEPTIONAL PERFORMER
...more than a singer and picker

warriors who came upon each other.

"These warriors were young and so they lined up about 500 yards between them. Then a Blackfoot warrior rode up and in front of the Cree warriors while chanting a Blackfoot song.

"He rode back and all of the Blackfoot warriors cheered for him.

"The Cree warriors shot arrows at him and all missed, so this shook them up. Then one of the Cree warriors did the same. He rode his horse in front of the Blackfoot warriors while chanting his song that his horse he rode was a great horse.

"This is what my grandfather told me the song I am going to sing was about. These two brave young war parties," and then Winston with his traditional drum in hand, sang this song and I couldn't help but notice two ladies in the crowd stand in honor of the song.

Winston's performance was not only traditional. He sang a Metis song called "Come Back Marie" that another well-known entertainer and fiddler player, Reg Bouvette, had written music for. It was to this

number that Winston put the words of "Come Back Marie."

He sang a Johnny Horton number while imitating a friend of his back in Saskatchewan, to the applause of the crowd. Between songs, he joked and talked with everyone in the audience...always the professional. When a joke of his didn't work, Winston did not break up, get mad or feel embarrassed...he simply went on to another one that did work.

When he noticed the little children below the stage...playing and laughing, he gave them a show of their own. He sang songs that all of them could relate to and sing along with.

Winston is from the Red Pheasant Reserve in Saskatchewan, near North Battleford, but as a role model who plays his part well, he belongs to all Native people across the country. The part he plays is honest and sincere...that of sharing his talent with everyone he comes in touch with, while performing or just visiting...Winston Wuttunee is a performer of life.



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CBXAT-11	SLAVE LAKE	11
CBXAT-12	WABASCA	7
CBXAT-13	JEAN COTE	31
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A NEW DAWN IN ABORIGINAL COMMUNICATIONS

Southern Alberta groups plan major Native talent show

A day-long Native Talent Show offering \$3,850 in cash prizes will be held at Elks Hall in Fort Macleod April 5.

The show will be followed by a dance in the evening featuring the Sarcee Indian Reserve's Silver Creek Band, and a Lip Sync Competition during intermissions at the dance.

Talent show categories

will include amateur male and female (18 and up), junior male and female (17 and under), square dancing, fiddling and breakdancing.

Admission to the talent show, scheduled to run from 11 a.m. to 4 p.m., is \$1 per person. Admission to the dance is \$6 per person or \$10 per couple.

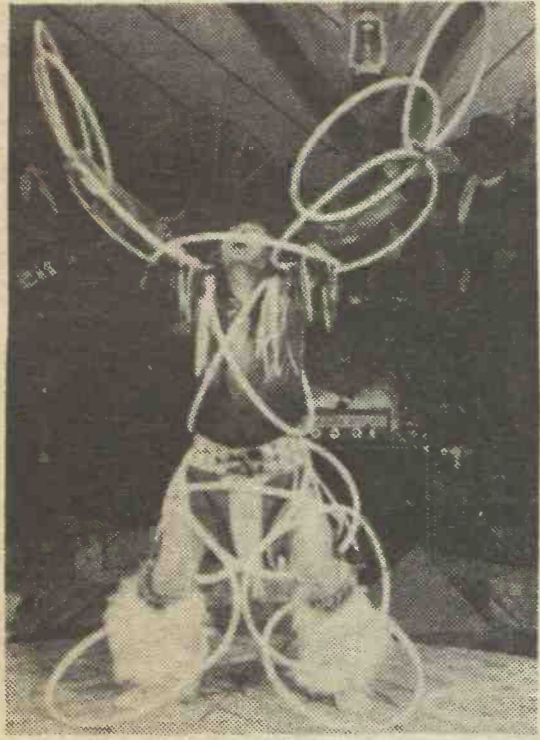
Sponsors for the event include Peigan Recreation, Peigan Counselling Services, Fort Macleod Cultural

Centre, Sik-Ooh-Kot-Oki Friendship Centre, Blood Tribe Outpatient Program, St. Paul's Treatment Centre, Blood Tribe Recreation and Napi Friendship Association.

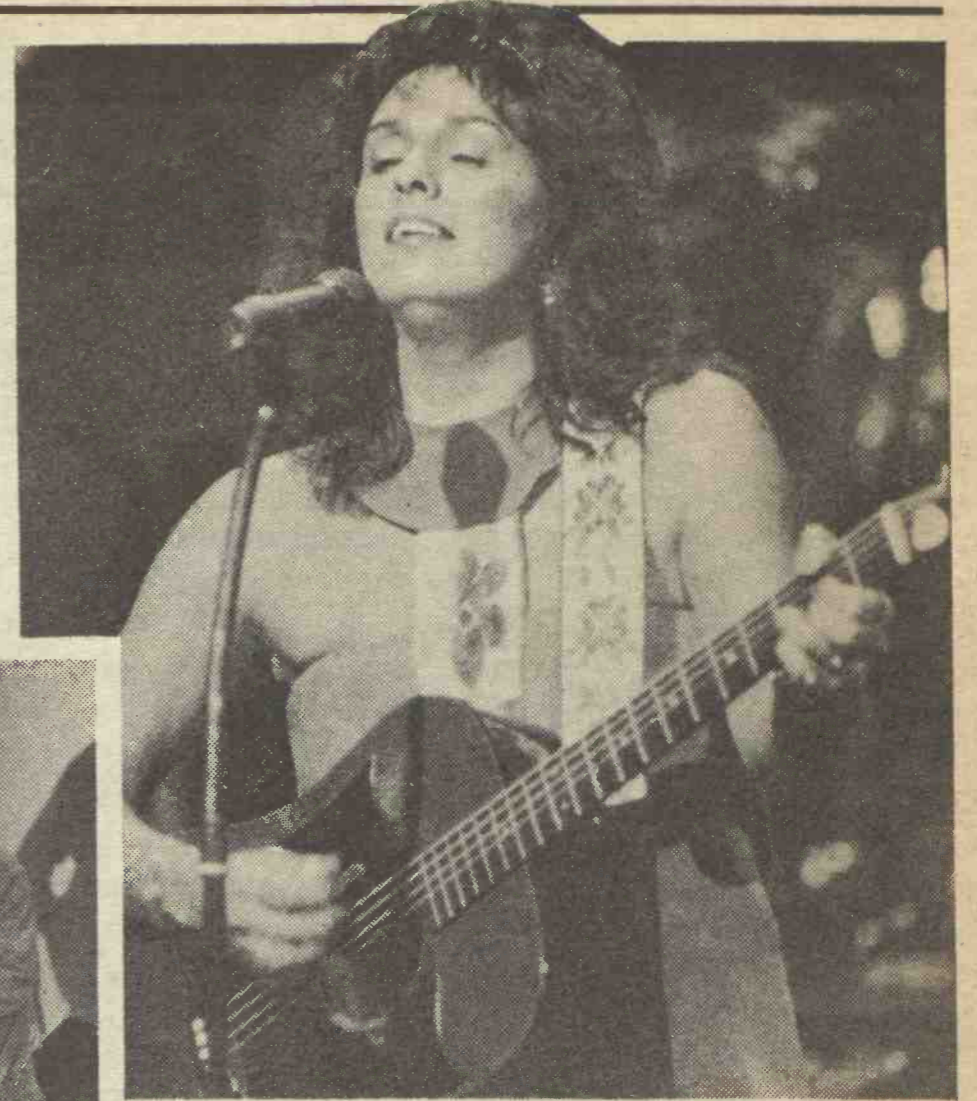
Chairman of the event is Marvin Yellowhorn, Peigan Recreation.

For registration or further information, contact Napi Friendship Association, Box 657, Pincher Creek, or Phone 627-4224.

Native Nashville North



A FEW OF THE PERFORMERS
...to be featured on CBC-TV



LAURA VINSON



HARRY RUSK

By Terry Lusty

The concerted efforts to produce a three-part television series of Native Nashville North (NNN) by producers Gail and Rocky Woodward have now come full circle. And what a fine piece of work it was!

For those who attended the March 18 and 19 on-location taping sessions by CBC-TV at the Citadel's Rice Theatre, they were treated to an excellent return on a small five dollar investment as the production unfolded to reveal laudable and professional performances by musicians, singers, and dancers.

With limited seating available at the Rice Theatre, a maximum of 122 advance sales tickets were quickly snapped up so that latecomers have no recourse but to watch for the programs when they are aired by CBC-TV. That will not likely occur until the fall of this year when television viewing commands a wider audience. Over the warm summer months TV viewing is down because people are outdoors and on the road a lot.

The execution of the sessions proved very good with no one instrument overshadowing the others, which is often a problem with such productions. The unison of the Whispering River Band which provided the back-up music was one in which all members complimented one another, nor too loud. The sound effects were excellent, with wholesome and audible

sonics lending support to the quality vocals of the singers and the stepping of the dancers.

A key figure in the taping sessions was Dave Cook, director of NNN productions for CBC. His patience and technical expertise could not but aid in what turned out to be a masterful production.

An impressive stage set financed by AMMSA and designed and built by CBC provided a warm, relaxed, and conducive atmosphere. In addition, it did not detract from the main focus of attention, the performers.

The first taping session featured special guest Winston Wuttunee, whose rich vocal and self-compositions always captivate and result in a most appreciative audience.

He was followed by the program host Rocky Woodward, who sang "Catfish John."

The remaining two acts included Terry Daniels and the Red River Wheelers. Daniels, who has been rather quiet on the music scene of late, left the audience with no doubt as to her abilities with renditions of "The Sweetest Thing I've Ever Known" and "I'm Tired of Me" (written by Rocky Woodward).

The Red River Wheelers really stepped up the pace

with their well-coordinated versions of the Red River Jig, Reel of Eight, and the Duck Dance.

On day two, there was a double taping session.

Session two had the Kikino Northern Lites performing in synchronization such traditional favorites as Drops of Brandy, Duck Dance, Red River Jig, and a square dance.

Jerry Saddleback artistically performed a hoop dance and also sang a Willie Dunn composition called "School Days."

Special guest and recording artist, Laura Vinson, brought her powerful voice into the set with recent recordings of "Last Cowboy's Ride," "Rise and Shine," and "Many Moons Ago."

The third and final session had special guest Harry Rusk sing two songs and pick one instrumental on his guitar...fine music by this recording artist and Grand Ole Opry guest.

The Kikino Northern Lites again added a lot of color and rhythm with their dancing and were followed by featured performances by Ron Makokis (rhythm) and Max L'Hirondelle (lead) of the Whispering River band.

In mingling with the audience after all three sets, not an unkind word was to be heard. Praise and pleasure was expressed by

all with whom I talked to. Some commented that the shows reminded them of the former Don Messer's Jubilee which ran for many, many seasons.

If all goes well with these pilot shows, there is a distinct potential for additional ones on a seasonal basis. As with any production, however, a cost factor is involved. Continued support for NNN is to go before the AMMSA board on April 1 and could well determine the continuation of this television series. General Manager Bert Crowfoot of AMMSA was the executive producer for the NNN sessions.

As for the producers, Gail and Rocky Woodward, they couldn't help but feel pleased with the end result. They said they were "most concerned with doing the three programs with the time frame." As it turned out, beamed Rocky, "we finished the last show three minutes ahead of schedule." Had they gone into overtime, it would have cost an additional sum for the CBC crew. "We did what we planned to do within our budget," boasted Woodward.

In closing, I would just add that Woodward seems to have accomplished a major underlying objective with these productions—to portray Native people in a positive and up-beat way.

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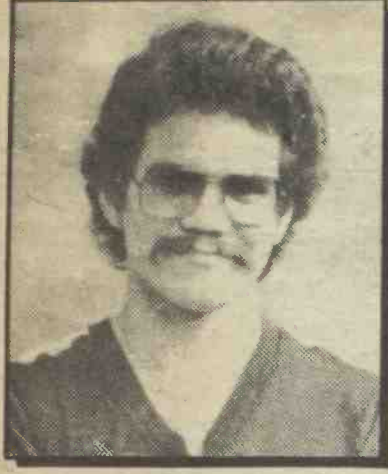


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Sports Roundup

By Ivan Morin

Hi There!! I had a great week; I hope everybody else did, too. I was out on Tuesday and Wednesday cheering on my friend Rocky Woodward as he opened his Native Nashville North season by taping three shows at the Rice Theatre here in Edmonton. Great job he did, too. We have some pretty good Native entertainers out there. If you get a chance, you gotta see Winston Wuttunee do the RCMP jig. Okay, on with the sporting end of things.

BONNYVILLE — Bonnyville has a program director, Rita Dirksen, and Dorothy Scannie tells me Rita will be working on their baseball and summer programs for the next little bit. And of course she'll continue with the Tae Kwon Do classes they have at the Friendship Centre every week.

KINUSO — I finally got the information I wanted from Brenda Sound up in Kinuso, but I knew she'd keep her promise to tell all about the big pool tournament they're having. The name of the tournament is the 5th Annual Glen B.T. Twin Memorial Eight Ball Pool Tournament, and it goes on May 2, 3 and 4.

On May 2, the action starts at 6 p.m., and goes

until 10. On Saturday and Sunday, they'll play from 10 a.m. to 8 p.m.

The players will be playing for cash prizes totalling \$3,150 and trophies. The tournament will be held at the Swan River Recreation Building. Entrants must be 16 years or older, and the fee is \$50, with \$25 of that being non-refundable. There's a limit of 48 players, so you had better get on it quick if you'd like to play. There's an April 25th deadline for entries, and the rules will be posted at the tournament.

Brenda also tells me that they will hold a dance for the pool players May 3. The dance starts at 9 p.m. Non-pool players will have to pay \$5 to get into the dance. A live band from Kinuso will provide the entertainment.

If you send a money order, you can make it payable to the Swan River Recreation Committee. Their address is Box 150, Kinuso, Alta., T0G 1K0.

And listen to this. The recreation director up there, Darryl Sound, is taking some Elders from the band to the Super Rodeo being held in Edmonton at the end of March. How to go, Darryl. I hope you all enjoy the rodeo and the city, and I'll see you there. Thanks for all the information, Brenda, and we'll talk to you again.

WABASCA-DESMARAIS — I got to talk to Jamie Thompson at the recreation centre up there, and he told me that this weekend they'll be holding a welcome home banquet for the Wabasca-Desmarais Flying Tigers Volleyball Team, who will be back from Whitehorse, Yukon on Saturday (March 22).

I talked to the coach of the Flying Tigers just this morning, and they're about to play for a gold medal up there. So let's wish them good luck.

Also in Wabasca-Desmarais, they hold karate classes three times a week at the recreation centre.

Now that hockey is over, they're making plans for the baseball season.

And finally, the ladies volleyball team, the Kryptons, are looking to travel to Hobbema for the Canada West Volleyball Tournament on April 12, 13 and 14.

And that's it from your community, and I'll talk to you again Jamie...and this time I'll try not to lose your number.

HOBHEMA — Lorna Lentz is just back from Mexico, and sounded pretty happy about her holidays.

But she's back to work and she had a good report for me.

First, she says that they now hold aerobic classes at the Howard Buffalo Memorial at noon every Monday and Wednesday.

And like I said in the Wabasca-Desmarais report, Hobbema will host the Canada West Volleyball Championships on April 12, 13 and 14. Twelve men's and 12 ladies' teams will play for trophies and prizes of \$1,400 for 1st place; \$1,080, 2nd; \$760, 3rd, and the 4th place finishers will get \$360. I think I'll learn how to play volleyball, (Lorna says she is going to teach me).

There's going to be a weight training clinic and lecture on April 30 at 7 p.m. at the Howard Buffalo.

And, finally, Hobbema will be putting together a baseball training school on June 28 and 29 for kids from ages 9 to 17.

Thanks for the info, Lorna, and we'll catch you again soon.

And that about does it for another Sports Roundup. Thanks to all those who contributed, and I'll catch ya again next week.

Have a good weekend.

And remember to KEEP SMILING, and express your happiness.

Nominees sought for Tom Longboat Award



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By Clint Buehler

Nominations of Indian athletes for the Tom Longboat Award are still being sought by award organizers.

The deadline for nominations, originally set for December 6, 1985, has been extended to April 30, 1986. The regional winners and the national winner will be selected during May and the National award will be presented to the winner at the VIIth Annual Chiefs' Assembly in St. John's, Newfoundland in June.

Canadian Status Indian athletes are eligible for the award. Nomination forms or letters of recommendation must be completed by recognized leaders in the community such as a Chief, Band councillor or teacher.

The Tom Longboat Award is named after one of Canada's most distinguished athletes, a long distance runner from the Six Nations Reserve in southern Ontario. Longboat achieved world fame at the turn of the century with his dramatic victories, including the famed Boston Marathon in 1907 and many other major distance events. He represented Canada at the 1908 Olympics in London, England, but lost due to sun stroke after building up a lengthy lead.

Tom Longboat continued to race competitively until he enlisted in 1916, with the Scout Section of the 180th Sportmen's battalion of the Canadian Expeditionary Force Association. Wounded in WWI as a dispatch runner with the Queen Victoria Grenadiers, he returned in 1919.

He lived on the Six Nations Reserve until the time of his death in 1949.

The 1984 winner of the Tom Longboat Award was Alwyn Morris (who also won the award in 1977), a Mohawk Indian from Kahnawake, Quebec, who was a gold and bronze medalist in Kayaking at the 1984 Summer Olympic Games in Los Angeles.

Between 1980 and 1984, Morris' achievements included: the Canadian 1-man kayak champion - 500 and 1,000 metres; fifth place in the 2-man kayak 500 metres and sixth place in K-2 - 1,000 metres at the World Championships in England; a silver medal in K-2 - 1,000 metres at the World Championships in Yugoslavia; a bronze medal in K-2 - 500 metres at the World Championships in Finland.

With his partner Hugh Fisher of Burnaby, B.C., Morris earned his place in world sports history at the 1984 Olympics by winning the bronze medal in the K-2 - 500 metre event and the gold medal in the K-2 - 1,000 metre event, thus helping Canada in its most productive ever Olympics.

Few Canadians who watched the subsequent awards ceremony, particularly Indians, will forget Morris holding an eagle feather aloft during the playing of Canada's national anthem.

Besides continuing training and competing since the Olympics Morris has also involved himself heavily as a

Sports

role model for Indian youth in Canada. During the just-completed International Youth Year he was a special ambassador for Canada, a member of the Board of Directors of the Sports Federation of Canada, a consultant to the National Native Alcohol and Drug Abuse Program and consultant to the Canadian Council for Native Business, to name a few.

The six-time champion of Canadian singles kayaking has also received many civic and provincial honors, including being selected 1984 Quebec Co-Athlete of the Year.

In recognition of his many achievements, the 1985 organizing committee of the Grey Cup Game selected him as Grand Marshall of the Grey Cup parade.

The Tom Longboat Trophy and medals have been awarded each year since 1953 to a First Nations person who has made a significant contribution in athletic endeavours at the national, provincial, territorial and local levels.

In order to qualify for the Tom Longboat award nominees must be regional medal winners selected by provincial/territorial organizations of the Assembly of First Nations/National Indian Brotherhood. The award winner is selected by a committee comprised of two AFN/NIB representatives, two representatives from Sports Canada and a member of the Longboat family.

Presentation of the Tom Longboat Award of Canada receives national media coverage. The winner is presented with a small version of the original Tom Longboat trophy. This award serves to preserve the memory of Tom Longboat, and also to encourage First Nations amateur athletes to compete in amateur sports.

The Tom Longboat Trophy is given to the most outstanding Canadian Indian athlete, male or female, who exemplifies excellence in the following categories: A. Athletic Achievement: — Outstanding personal achievement in amateur sports, either team or individual, at the local (town, Reserve, or County), Provincial, National or International level. Adequate information over a long period of time should be included.

B. Leadership and Organizational Abilities: Contributions made to sport and recreation development at the Band/Reserve, Provincial or the National level.

C. Personal Character: Image and sportmanship shown within the sport community as well as esteem held by general community.

Nomination forms or letters of recommendation must be mailed by April 30, 1986 to: AFN Awards Committee, 47 Clarence Street, 3rd Floor, Ottawa, Ontario. Telephone (613) 236-0673 for more information.

Indians played variety of games

By Terry Lusty

Hide-and-go-seek, marbles, log-rolling, popgun, and other novel games were enjoyed by Indian women, the young, and the men as well. Some need little explanation and some remain in practise to this day.

Hide-And-Go-Seek

Each and every player was blindfolded and started the game within a circle ringed with stones.

An observer would toss a bone into the circular area and the players would scramble around trying to find it. Upon doing so, the finder would strike at it with a short piece of wood. The first one to break the bone was the winner.

Horseback Tilting

"In days of old when nights were bold..." so the saying goes, the knights of the English realm took part in what was known as jousting.

This activity required two horsemen to charge at each other on horseback with long lances held in a forward, horizontal position.

The objective of the riders was to strike their opponent with the lance and unseat him from his mount.

This very same sport was also exercised by Indian tribes of the American southwest. Compared to the sport as practised by English knights, there were two major differences.

One was that the Indians' lances were made from a wooden (not metal), three-foot pole which was padded on the tip end.

The second difference is that it was a team sport involving 20 or more riders to each team.

The participants would ride low to their horses, which made it all the more difficult to strike, push, or

otherwise unseat the opposition.

Understandably, the team which still had one or more unseated participants was the winner.

Log-Rolling

Canoe competitions were not the only contest that were indulged in as a water sport. Feats of endurance, balance, and swiftness were quite popular as well.

As with contemporary forms of this contest, two men would stand atop the same log. At a given signal, they would rotate the log with their feet. Sometimes they would roll it quickly, sometimes slowly, and at other times they would stop it abruptly in an effort to dislodge their competitor who would fall into the water.

An additional variation of log-rolling was one in which the contestants would stand on one log each and roll it over and over and over. The winner was that person who was able to outlast all others without falling off their log.

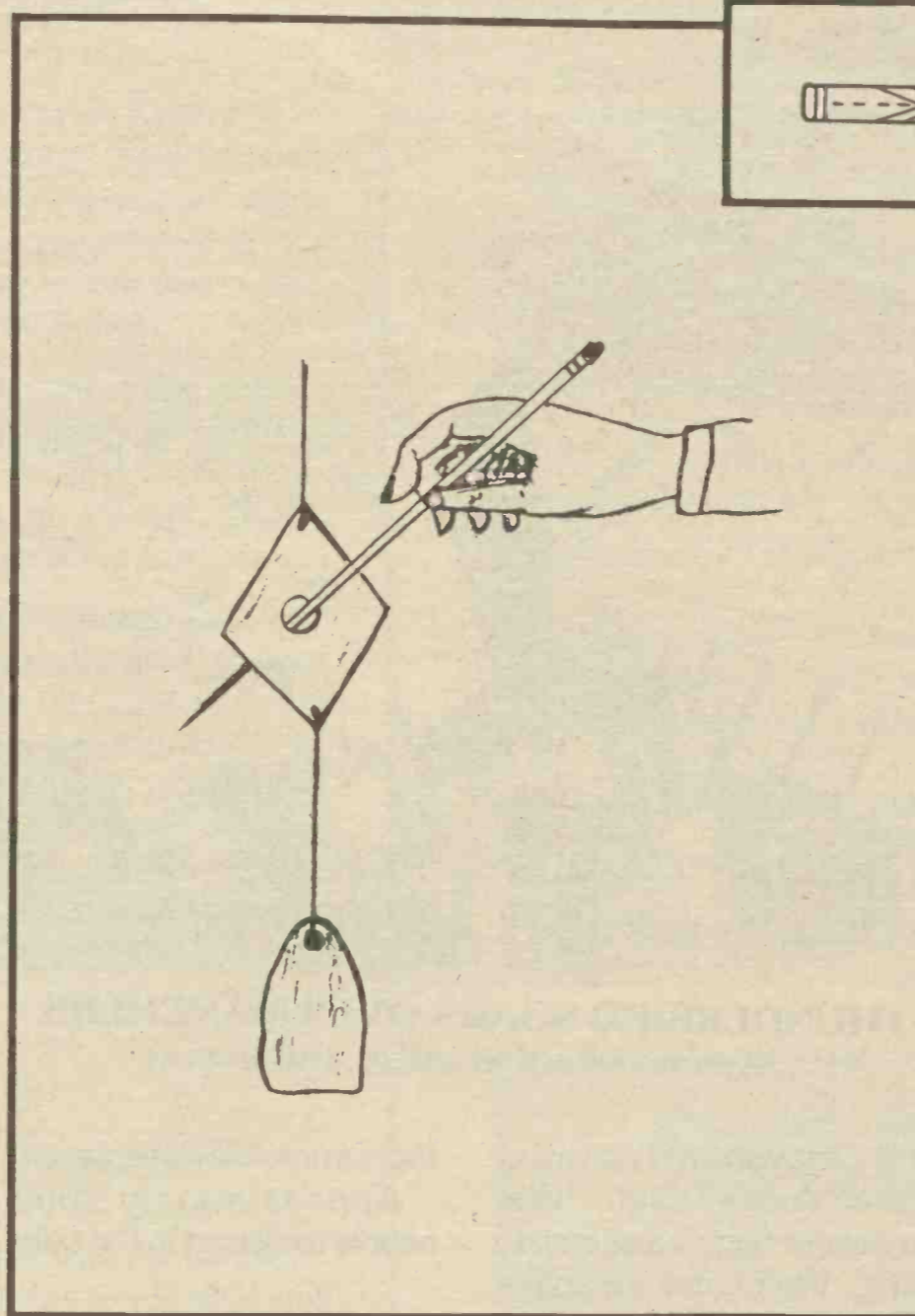
Nuglutang

The Inuit of the central Arctic at Cumberland Sound devised a very creative game known as nuglutang (see diagram).

Although the game is one which would normally be categorized with ring and pin games, it is separately dealt with here because of its uniqueness.

The objective of this game was to spear a hole situated in the centre of a flat plate of ivory by piercing it with a slender piece of wood or a long bone needle.

To play the game, a group of people would surround the suspended ivory plate. Each player had their little spear-like poker and on signal, attempted to pierce the hole in the ivory plate. The first to do so



NUGLUTANG AS PLAYED BY INUIT
...winner is first to hit opening

would win. Should more than one contestant pierce the hole at the same time, it would not count. The process would then be repeated.

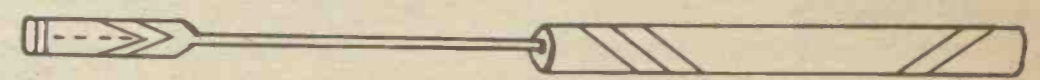
To construct the plate, a small rhomboidal piece of ivory (from animal shoulder blade) with a hole in its centre was hung from the ceiling of one's dwelling. It was weighted with a heavy piece of ivory or a stone which dangled from the lower portion of the ivory plate.

Nuglutang was played by males and females and all age groups.

Marbles

There were a good number of modern-day marble games which were formerly played by Indians of yesterday.

The explorers Lewis and Clark described one form of marbles which they happened to observe in the state of Oregon.



POPGUN OF AMERICAN SOUTHWEST

...may be Indian invention

hole but managed to get it to a point lying somewhere between the two stakes, the event would result in a draw with there being no winners or losers. If, however, one's marble stopped outside of the stakes, he would lose whatever he had gambled.

Noted anthropologist David Mandelbaum described another marble game which was played by Cree women in winter.

A runway of about five feet was made from the top to the bottom of a snow bank. At the bottom end of this slide, approximately a dozen small holes were made. Each hole had a different point value.

As each woman rolled her marble down the embankment, she would count however many points she won, depending on which particular hole her marble landed in.

Popgun

Especially popular with children was the game of popgun. Although never proven, the likelihood of this being an Indian invention is highly probable.

Popguns are known to

have existed as far south as Peru and northward in such states as California, Iowa, Nebraska, Oklahoma, and North and South Dakota. A number of writers have documented the existence of popguns as being of Indian origin but there seems to be little documentation about how they were used.

The main body, or barrel position, of the popgun consisted of a hollowed-out piece of wood approximately 3/4 of an inch in diameter and anywhere from five to 14 inches in length. It was usually made of ash or elder.

A (ram) rod of 14 to 18 inches long was fashioned so that it would fit into the burned out hole of the popgun barrel.

A wad which served as the projectile or bullet was made by chewing elm bark, sage, or nettle fibre.

To operate the popgun, one inserted a small portion of the rod into the butt end of the barrel, dropped in the wad from the opposite end, took aim, and fired the device by driving the rod firmly through the remainder of the barrel and, thus, spitting out the projectile or bullet.

Cold Lake takes tourney

By Lyle Donald

The pace was fast and the action hot as the Cold Lake Sod Busters outlasted the Saddle Lake Bearcats to take the "A" final of a tournament in Saddle Lake which was hosted by the Kehewin Red Wings.

A good crowd was on hand to watch the three-day tournament, so good in fact that the Red Wings said they would be coming back to Saddle Lake to host another three tournaments next year.

In the final game of the tourney, it looked like the Bearcats would take home the top prize as they went into the third period, but

lost their steam on the home stretch and let the Sod Busters pull ahead of them with little time left on the clock. The Sod Busters eventually came out with a 9-8 win.

Working themselves onto the allstar team were:

Sports

Bill Halfe, Saddle Lake; Jim Cardinal, Saddle Lake; Perry Whan, Cold Lake; L. McGilvery, Goodfish Lake, and John Flatfoot of Saddle Lake. Halfe also won the MVP award.

In "B" final action in the tournament, it was the

Goodfish Lake Kings taking home the championship in the division, as they beat the Saddle Lake Marauders by a score of 6-4. The first period was scoreless, but both teams got on the scoreboard in the second. As in the "A" final, Saddle Lake had the lead going into the third, but disappointed the home town crowd by letting up in the final period. Goodfish Lake scored four goals in the final frame to go on to win the game.

Ken Keekesim, recreation director at Saddle Lake, says that the fans got their money's worth, as did the organizers of the tournament.

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SUPER PRIZES

Hero's welcome for Indian caravan

By Jeanne Lepine

VANCOUVER — The Save South Moresby Caravan (Supercontinental #3) arrived at 1:30 p.m. January 15, to a hero's welcome, with approximately 1,500 people clapping and cheering the caravan group at the CN station.

The caravan group left St. John, Newfoundland on March 4, and picked up supporters at station stops. The caravan group split in two at Winnipeg with one group continuing via Calgary and the other via Edmonton. The group (via Calgary) arrived 9:30 a.m. January 15, and were on hand to greet the rest of the group arriving via Edmonton.

On the train's arrival, the caravan group plus the four Elders from the Haida Reserve, carried placards and red and white balloons, and sang traditional Haida songs accompanied by Haida drummers and singers, while leaving the train.

Along the way, the train caravan received support



THUNDERBIRD SOARS OVER MARCHERS
...symbol of spirituality and power

from federal Environment Minister Tom McMillian and former prime minister Pierre Elliott Trudeau.

"People were really favorable to our cause," said organizer Gregg Sheehy.

"It's just wonderful how people across Canada are with us," one of the four Haida Elders who joined

the caravan in Toronto, Ethel Jones, said. "We know our fight is just beginning. We're not stopping now."

Jones was one of the Haida Indians arrested in November for blocking logging on Lyell Island. She is scheduled to appear in court on April 16 at Prince Rupert to face charges, and

faces a possible jail sentence. Approximately 2000 people took part in the rally

and the parade from the CN Park to Canada Place, led by Tom Henley, a 36-

year-old consultant on youth crisis in Victoria who has spent 12 years in the Queen Charlottes.

At the Canada Place rally, Haida leader Miles Richardson said it was a day of celebration, "celebrating South Moresby as an important part of the earth."

Richardson gave a review of the happenings in South Moresby and the Haida position.

Jim Fulton, MP for Lyell Island, who introduced the guest speakers, noted that a bald headed eagle was circling the gathering, and said "it's symbolic" to such a gathering.

The support received by the Save South Moresby Caravan was overwhelming. At station stops, there was moral support as well as donations from well wishers.

Native, third world issues dominate journalism meeting

By Jeanne Lepine

VANCOUVER — The investigative journalist conference held at the Pan Pacific Hotel, March 15-16, drew 151 journalists from throughout Canada.

Various techniques of investigative journalism were discussed. Native self-government and policies workshops were aimed at the mainstream media. The bigger portion of time was taken by third world issues.

The journalist groups condemned press censorship in South Africa and allowed its ambassador, Glenn Babb, to speak, while outside, a group of demonstrators accused the centre of investigative journalism of providing a platform for apartheid, the system of racial segregation in which the 24 million voteless blacks are being dominated by five million whites.

The heavily guarded ambassador compared foreign correspondents with reporters from the Soviet newspapers.

A panel discussion focused on censorship and freedom of the press in South Africa.

In South Africa, the white minority government's Internal Security Act silences its opponents with banning order, prohibiting them from speaking to groups or from being quoted in the press.

The new law allows officials to ban T.V. cameras and tape recorders from black townships.

Babb blamed the foreign correspondents for censoring the news and keeping their audience ignorant.

"What you see is not the full truth in a 30-second clip," he said.

The ambassador was presented with a resolution

demanding "the immediate release of our South African colleagues presently incarcerated or banished, the lifting of censorship, and free access by the national and international press to all parts of the South African territory." The resolution was unanimously adopted by the organization that had invited Babb to speak (Centre for Investigative Journalism).

Other speakers at the conference were: Jack Webster, radio personality and CBC commentator; Tony Burmon, the CBC producer, who has not been allowed to return to South Africa; Heribert Adam, professor at Simon Fraser University; Leo Kalinda, a reporter who was jailed in South Africa; and Rev. Ray Price, who was fired from the Department of Indian Affairs for leaking information.

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TRAVEL into Northern Alberta Native communities will be required.

QUALIFICATIONS include formal training in radio broadcasting; experience in the capacity of radio reporter/announcer; familiarity with the Native people of Northern Alberta and their culture, concerns and activities.

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Dream of Heiltsuk canoe comes to life for Expo

By Jeanne Lepine

VANCOUVER — "After many decades and three years of planning, the dream of a Heiltsuk canoe is truly coming to life," says Chief Moses Humchitt of Bella Bella.

In August, two Glwa ocean-going canoes will be paddled by eighteen Heiltsuk from Bella Bella to the Expo site in Vancouver, he said.

"The symbolic journey will be of peace, brotherhood and Native achievement in the oldest form of transportation, the canoe. The Glwa expedition will stop at the many Native communities en route.

"One canoe will be adorned by a raven, the head clan of the Heiltsuk tribes in honour of the late Stephen Hunt Sr., who was a skilled carver and one of the project's mentors and senior advisors.

"The second canoe will bear the design of the Killer Whale, Eagle, and Wolf,

representing the other three Heiltsuk clans," Chief Humchitt said.

Chief Humchitt said after three years of planning for the Glwa expedition, the blessing of the two cedar logs that will be carved into canoes, took place in January 1986.

"Songs and prayers in support of carvers and paddlers were offered by the Pentecostal Singers.

"The traditional Heiltsuk song was sung by David Gladstone while four of the hereditary chiefs danced the Chief's Peace Dance. The sacred eagle down sprinkled on the headresses flew off as the hereditary chiefs danced and blew-over the logs—a symbol of peace and harmony to bless the months of carving and the journey to follow.

"I prayed for the safety and success of the carvers and paddlers. The carvers David Gladstone, Larry Campbell, Robert Hall,

master carver Simon Dick, and George Reid (represented by his mother, Alice Hunt) were present at the blessing of the seven and 11-ton cedar logs.

"Mrs. Mary Hunt, wife of the late Stephen Hunt Sr., made the first cuts to the log to be carved in the memory of her husband.

"Four persons made four cuts (representing the four Heiltsuk clans) to each log and the wood chips were buried so no harm will befall the paddlers nor the canoe logs," Chief Humchitt said.

The number four is significant, historically to the Heiltsuk clans, being dictated throughout the ceremony by tradition to ensure the successful outcome of the project.

The Glwa expedition, manned with 18 paddlers, will follow tradition, and sing traditional Heiltsuk songs throughout the journey. They hope to reach the Expo site by the third week in August.

CALENDAR OF EVENTS

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

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

● Native Talent Show, April 5th, 1986 at the Elks Hall, Fort Mcleod, Alta. 11:00 a.m. to 4:00 p.m., for more information contact Roberta Yellowhorn at 627-4224.

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

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

OUR NEW ADDRESS

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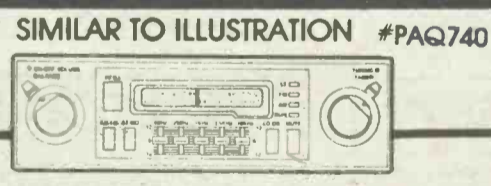
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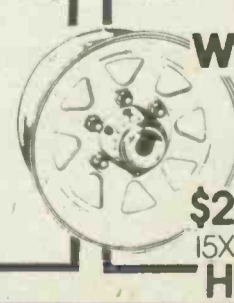
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Photo by Bert Crowfoot

Elder Albert Lightning of Hobbema

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