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Wind speaker

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INSIDE THIS WEEK

THE ALKALI LAKE STORY continues to inspire enthusiastic response — most recently at a packed showing at the Nechi-Poundmaker Centre. **See Pages 12 and 13.**

THE HIGH PRAIRIE NATIVE FRIENDSHIP CENTRE is looking at getting into Native crafts in a big way. **See Page 16.**

WE ARE PLEASED to note that reader response continues to grow. **See LETTERS on Pages 6 to 9.**

Neilsen report criticized



THE EXPO SITE
...little evidence of Native people

Expo may be focus of Native protest

By Lesley Crossingham

VANCOUVER — Expo hype is growing. Vancouver stores are busily cleaning and redecorating, hotels are raising rates and clearing out their regular residents, and the rattling skytrain is keeping Vancouverites awake at night.

However, despite the

glitter and glitz, many visitors are already asking why there is no pavilion for the original peoples of this land.

Canada's last exposition held in Montreal in 1967 had a Native pavilion which was funded by the Department of Indian Affairs. But it appears the department was not prepared to fund a pavilion in Vancouver.

"A plan for a Native pavil-

ion was made," says Pauline Douglas, co-author of a new book called "The Expo Story," which she says, will uncover the true story of Expo. The book is due to be released shortly before the opening May 2.

"The pavilion had the backing of Expo officials, and Vancouver City Hall

Continued Page 2

By Jamie McDonell

OTTAWA — The Nielsen Report review on program delivery to Native people has been described by its critics as "dangerous," "offensive" and "completely out of touch with the reality of Native life in this country."

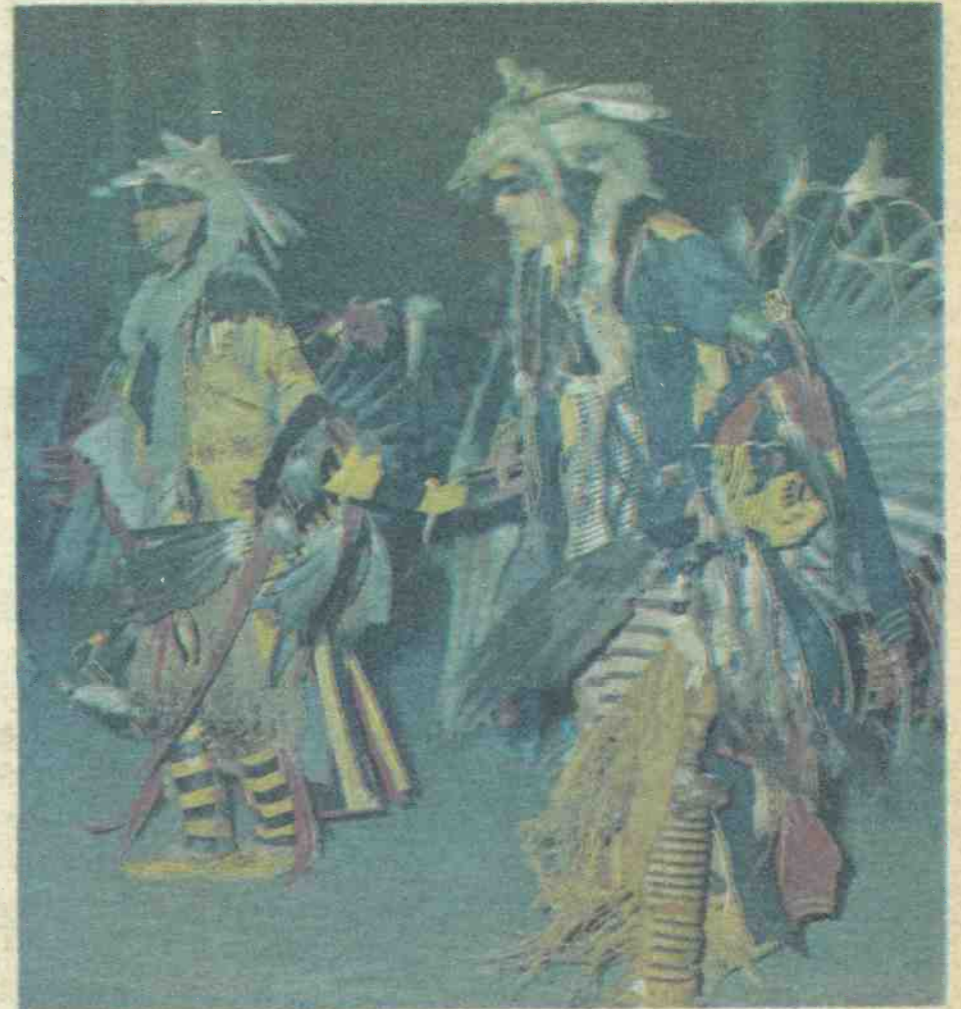
To let you decide for yourself here are a few of the suggestions made in the report.

On Native Housing: The report suggests that the government develop a new housing program that "ensures that there is no incentive through housing to remain on reserves with no long-run economic potential."

The report also suggests that minimal standards be set for infrastructure (water and sewer, power, fire prevention, etc.) and that any reserve wanting better services than that be forced to raise money for them. The study group goes so far as to admit that "non-economic reserves that could not afford sophisticated infrastructure would have to make do with what they could afford, although below minimum health standards could result," but implies that this would just be too bad.

On Native Health Care: The report suggests "that the government consider...reduction of the

Continued Page 2



MATCHED PAIR

There was a striking similarity in the costumes of these two dancers at a recent powwow in Regina.

— Photo by Bert Crowfoot

Handicapped youngster removed from school

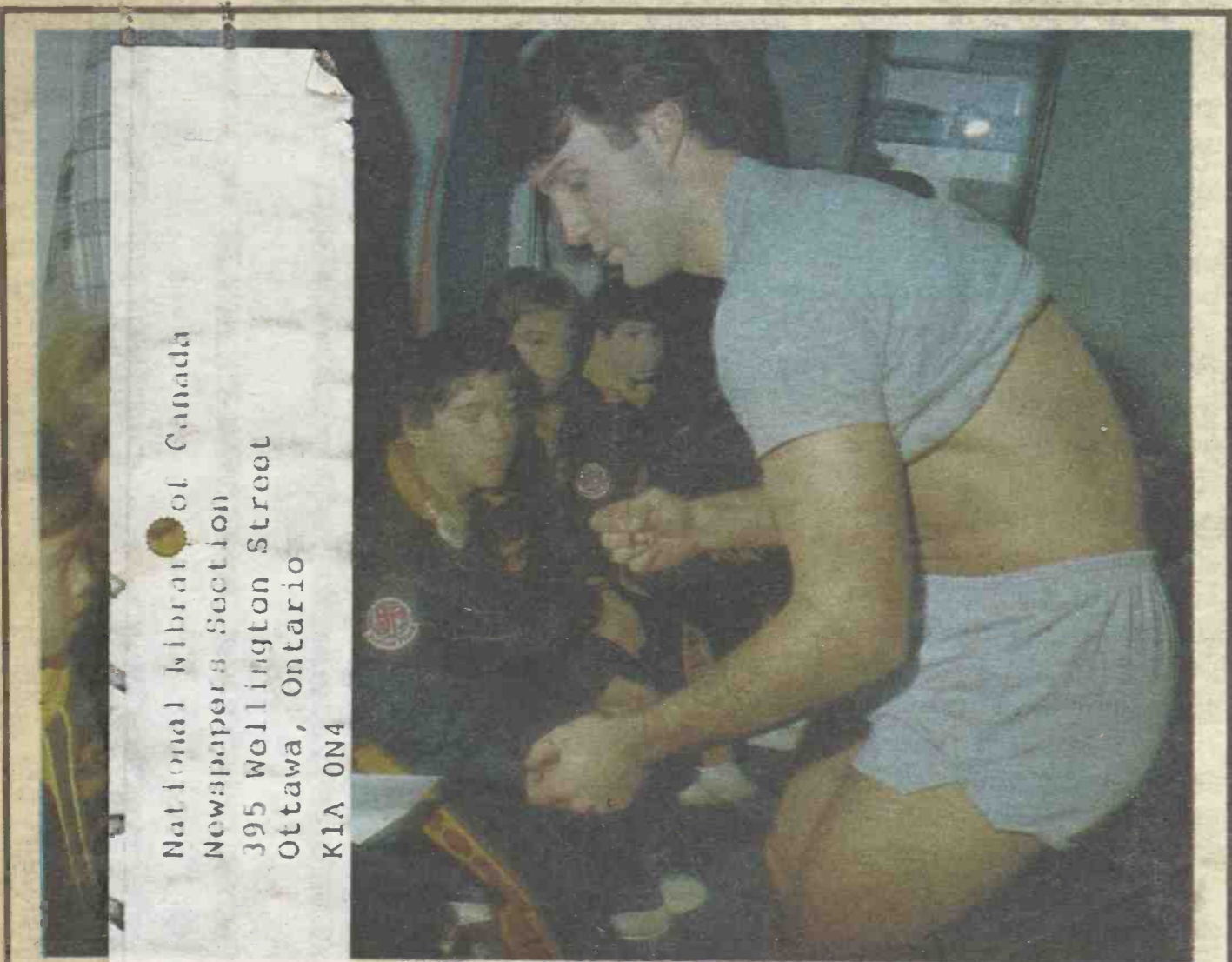
By Donna Rea Murphy

BONNYVILLE — Quentin Watchmaker, a seven-year-old mentally handicapped Kehewin boy afflicted with fetal alcohol syndrome, has been removed from the Duclos School special education class here by his

mother following allegations of child abuse.

The boy was in the news late last year when he was removed from a foster home after it was discovered his sleeping quarters were in a makeshift pen

Continued Page 3



MEET THE CHAMPS — One big thrill for the L'il Warriors hockey team was the attention of superstar defenceman Paul Coffey when they visited the Oilers dressing room. **See story on Page 21.**

— Photo by Rocky Woodward

Oil drop hits bands

By Lesley Crossingham

Oil rich bands in Alberta are feeling the pinch of lower international oil prices and may be forced to renegotiate lower royalty payments in order to remain competitive, says an Indian Minerals West official.

Wally Dombroski, acting director with the Department of Indian Affairs department, says if bands want to stay in production they are going to have to consider some "reduced rates and sharing with the (oil) companies."

"The high royalties are really not competitive with those of the province and therefore bands will be



JOE DION
...report quoted

required to consider reduced royalties," said Dombroski from his Calgary office Monday.

Although it is still too early to say how individual bands will fair under the new low oil price which tumbled during the last few

weeks from a near \$30 a barrel to around the \$12 mark, most bands appear to be adopting a wait and see attitude.

However, the Stoney Indian tribe, west of Calgary, which is in debt to the tune of about \$4.7 million, may be hit hardest.

The tribe formulated a repayment plan which would dissolve its debt in about five years. However, say Stoney sources, this plan was based on oil prices remaining around the \$28 a barrel range.

The Stoney's financial difficulties go back to 1978 when, due to an error by Indian Minerals West, oil and gas royalties were

Continued Page 3

Far-reaching consequences to Neilsen report

From Page 1

cost of non-insured health services, primarily through the administration of a needs-test type of procedure...closing of Indian hospital facilities which duplicate those being provided by provinces or municipalities (starting with the one at Cardston), and...elimination of health

consultation funding to Indian and Inuit associations."

The report also suggests that any Native health units in major urban or northern provincial centres be financed by Native people themselves.

On Education: The report proposes that EPF (Established Program Funding) for post-secondary education be cut because

this is "double-funding." The report also suggests that the government should look into "the overall economies that could be achieved by revision of student assistance and the elimination of the present guidance-counselling program." The revision of assistance for Native post-secondary students would include the ending of much of the grants for their

education and their replacement with loans and bursaries.

On Social Welfare: The two main suggestions in this area are that a "workfare" system be set up on reserves and that bands be "encouraged" to finance their own adult health care facilities, tying up their capital in facilities that they would then rent back to the feds or province.

On Friendship Centres and Native representative organizations: The report suggests that the issue of Friendship Centre funding be put on hold until the jurisdictional responsibility for off-reserve Natives is decided. Among possible options suggested in the report is the outright end of federal funding for the centres.

Possible alternatives for Native representative organizations are the same as those for the friendship centres - a cut or the scrapping of funding to the organizations. The representative organizations do not come off as easily as the friendship centres, however. The report's preferred alternative is that the organizations' funding be cut by 50% as a start.

National

Support questionable for Neilsen Report

By Jamie McDonell

OTTAWA — The Nielsen Report's volume on Native people has been getting a failing grade from almost every reader, and the rating continues to drop as groups are able to dig deeper into the 523 page volume.

Even the government has distanced itself from the report, saying that the 10,000 page, 21 volume review of government programs is only for discussion.

But opposition critics don't even want to discuss the document. "This is really offensive stuff," says NDP Native Affairs critic Jim Manly, "We shouldn't even have to look at it in committee. If the minister (David Crombie) really wants to discuss some of the points that he thinks are important in the report, he should present them to the (Native Affairs) committee - not the whole document."

Quite apart from all the "offensive" suggestions in the study, the task force that threw it together didn't even bother to consult

Native groups across the country.

For instance, while a letter was sent to the Assembly of First Nations here in Ottawa, the task force didn't even bother to reply to AFN's lengthy return letter.

"They seem to have made up their minds (on what the report would say) before they started," says Konrad Sioui, one of AFN's regional vice-chiefs.

It appears, says George Erasmus, national chief of the AFN, that "the federal government has singled out Indian people -- already on the low rung of the country's economic ladder -- as a target group for financial punishment."

Vice-Chief Sioui says that it seems that all poor people are given a beating in the report. "The whole of Canadian society has to reject this 'Great Blue Dream', that attacks all its disadvantaged peoples," he says.

The AFN is asking for a moratorium on implementation of any of the reports suggestions, pending resolution of the issues at Constitutional talks.

Expo may be focus for protests

From Page 1

was going to provide money for 25 years. This was going to be a long-term project to publicise Native people and their culture," said Douglas.

Chief Earl Smith of the Ehattesheht Band on Vancouver Island, who was the financial charman of the ill-fated pavilion, is bitter and angry over the federal government's decision not to fund the pavilion.

"It would have been a great idea," he says. "But the decision (not to fund) was purely political-- somebody got to the ministers," he said.

Smith worked for almost three years before his plan was finally turned down by the department, who he says, said they could not provide funds for capital projects off reserve lands and that the group did not have the co-operation of the Indian people across Canada.

"There was a number of excuses like that," he said. "They (the Department of Indian Affairs) funded the last Expo and stayed with it.

But they wouldn't fund this one because it wasn't their idea, but the Native peoples' idea," he said.

Smith says he was given the "runaround" by the government, who encouraged him to formulate business plans and design plans.

"But they had no intention of funding it right from the beginning," he said. "We just had no co-operation.

"I talked to everyone (in the department) from Crombie to the chairlady, but it didn't get me anywhere," he added.

However, although the conflict appears to be between the B.C. Indian groups and the federal government, Douglas says the issue is much more complicated than that.

"There is a battle between the (B.C.) province and the Indian groups," she says. "The northwest coast Indian groups didn't want to be part of (Premier Bill) Bennett's party because of Indian land claims. It's getting bitterer and bitterer," she said.

Some Indian nations are considering boycotting the

fair. One group is the Haida nation, who came under the spotlight recently for blocking a logging road on their traditional land in the Queen Charlotte Islands.

However, many analysts say this tactic would fall right into Premier Bennett's game plan which is to whittle away B.C. Indian land claims by declaring their lifestyle and culture part of the past. If there is no visible presence of B.C. Indians at Expo, this would only confirm Bennett's ascription that B.C. Indians are no longer separate from mainstream society.

"Let's face it, if the Haida boycott, who will care?" asks Expo folklife pavilion organizer, Gary Crystall.

"We have so many other groups across Canada trying to get a spot in the pavilion that we could easily fill any cancellations," said Crystall.

Crystall points out that with all the Expo hype, many people are not aware of the Haida situation and are not likely to be because the eyes of the world will be focused on Prince Charles and Princess Diana, who will be opening the fair,

rather than the empty canoe.

Native groups will be represented in the Folk Life pavilion which showcases various Canadian cultural groups, says Crystall. These cultural groups include Japanese cuisine, Caribbean drum dancing and French Canadian week, he added.

Haida Chief Miles Richardson says there has been no decision on a boycott as yet. However, in a recent speech he pointed out that according to Expo pamphlets, visitors to the fair can see the "once rich and colorful" B.C. Indian culture in local museums.

"I want to tell everyone that Haida Indians and all Indians are alive and well and living in Canada," he said.

However, with no Native showcase, with Native people relegated to a cultural pavilion and little, or perhaps no, input from B.C. Indian nations, many people might join Premier Bennett in saying that Indian culture should join the Mayan, Aztec and Ancient Egyptian collections in local museums.

Budget suggests concerns for future

By Jamie McDonell

OTTAWA - The recent federal budget holds no immediate misery for Native people in Alberta, according to opposition party critics in Ottawa. But it does present some concerns for the future.

A major concern is that the federal revenue department may be signalling its desire to get at money earned by Treaty Indians who work off, but live on, reserve.

In his budget speech last week, Michael Wilson said that the Indian (tax) Remission Order which keeps the taxmen off reserves will be extended for another year. According to NDP Indian Affairs critic Jim Manley, this "is like telling your family that there will be food on the table for another day - the implication is that it might not be there tomorrow."

Liberal Indian Affairs Critic Keith Penner says that he remembers from his time on the government that Revenue Canada

would like to get its hands on a share of what reserve Indians earn off-reserve.

Penner says there are sections of the budget that should actually help treaty Indians. He points out that while there are major cuts slated for DIA staff and operating budgets, all this money will be going to bands across the country.

More good news for all Native people can be found in the extension of the Indian Community Human Resource Strategies program for another year, with a budget of up to \$40 million. But a concern arises out of even this good news.

There is a chance that the funds shifted over to the human resource program may come out of the \$100 million cut from Health and Welfare programs that already serve Native people. Because of this, Native people may suddenly find that their employment has a lower priority at Canada Employment Centres. And the ICHRS program hasn't been all that efficient, so far. According to Liberal critic

Penner, around \$2 million of the \$24 million originally set aside for the program just disappeared into administration costs.

There is also concern about the restrictive nature of most of the new programs that are being pushed by Flora Macdonald at Health and Welfare will have criteria too restrictive for the needs of Native communities.

The basic view that the department now takes is that if a program doesn't have a large education component, it doesn't get priority. Penner says that there are programs that Native communities desperately need that may be dropped by the wayside because the community doesn't have the resources to provide the training that new programs demand.

There is more bad news for Native groups fighting for land claims and traditional rights through the courts. The \$300,000 DIA budget for legal aid has been frozen.

Also, the two per cent

cut that will be hitting every other ministry will be striking home at DIA.

It will take a while for the full meaning of the budget to strike home. The actual cuts and transfers of funding will have to run through the Indian Affairs committee of Parliament before anyone outside the minister's office finds out exactly what they are.

While the budget restrictions are not expected to affect DIA's plans to increase the number of people on entitlement applications (under Bill C-31), the hiring freeze that the government announced just before the budget may hold things back.

Though everyone at DIA says they want to clear up the backlog of over 20,000 applications, that requires more people. And with a hiring freeze on, that would mean that people would have to be transferred in from other departments or other sections of DIA.

Wind speaker

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Handicapped youngster removed from school

From Page 1

under the homes' basement stairs.

Kehewin Chief Gordon Gadwa said the boy's mother removed him from the school following an investigation by social services into the allegations of bruises on Quentin's body. "The boy's condition is such that he gets hurt very easily, and bruises are just a part of his life," Gadwa explained.

Duclos School Principal Ed Wittchen said Quentin is hyperactive, with a vocabulary of 0.3 words, and his personal records indicate he had severe health complications the first year of his life. He had been enrolled in the school program with four other children also with varying degrees of mental handicap. Each child, Wittchen said, is assigned a teacher to work with him on a one-to-one basis.

Chief Gadwa said he

didn't want social service to be able to downgrade the reserve school program for special education. Rather than try to confine the boy with walls and cages, he was developing a plan to have a therapist work with Quentin in his home.

Linda Hall, social services communications officer, said "anytime allegations arise about possible child abuse, we must step in. The new Child Welfare Act clearly states any time a professional or individual person has reason to believe there is a case of child abuse or neglect, he has a responsibility to report it. In this case, we received an anonymous telephone call." (Those who report child abuse are not required to give their name.) A social worker was dispatched to look at the child, she said, a medical examination was done, "we concluded our investigation and we're satisfied there was no abuse."

Provincial

Election foreseen by MLA Weiss

By Jeanne Lepine

A provincial election is possible before mid-summer, Norm Weiss, MLA for Lac La Biche-Fort McMurray, said in an interview, March 24.

"Concern about the impact of the world oil price situation on Fort McMurray will be a central focus of the newly formed riding in Fort McMurray," Weiss said.

"People in Fort McMurray don't realize that we're not immuned to the world oil pricing situation; I think it's time they recognize this. A reduction in provincial royalties on synthetic crude oil could be a way of alleviating pressures on the local oil industry," he said.

"If the province has to share in that load, I think we should, too. The downward trend in oil prices is a critical situation," Weiss stated.

He explained that the Progressive Conservative government is committed to maintaining the existing level of services to the people despite falling revenues. "I believe we can still do this without sales tax or any form of increased taxation," he said.

"As the premier had indicated, there will be a deficit position in the budget statement. A provincial deficit would be preferable to any reduction in social services," Weiss

stated.

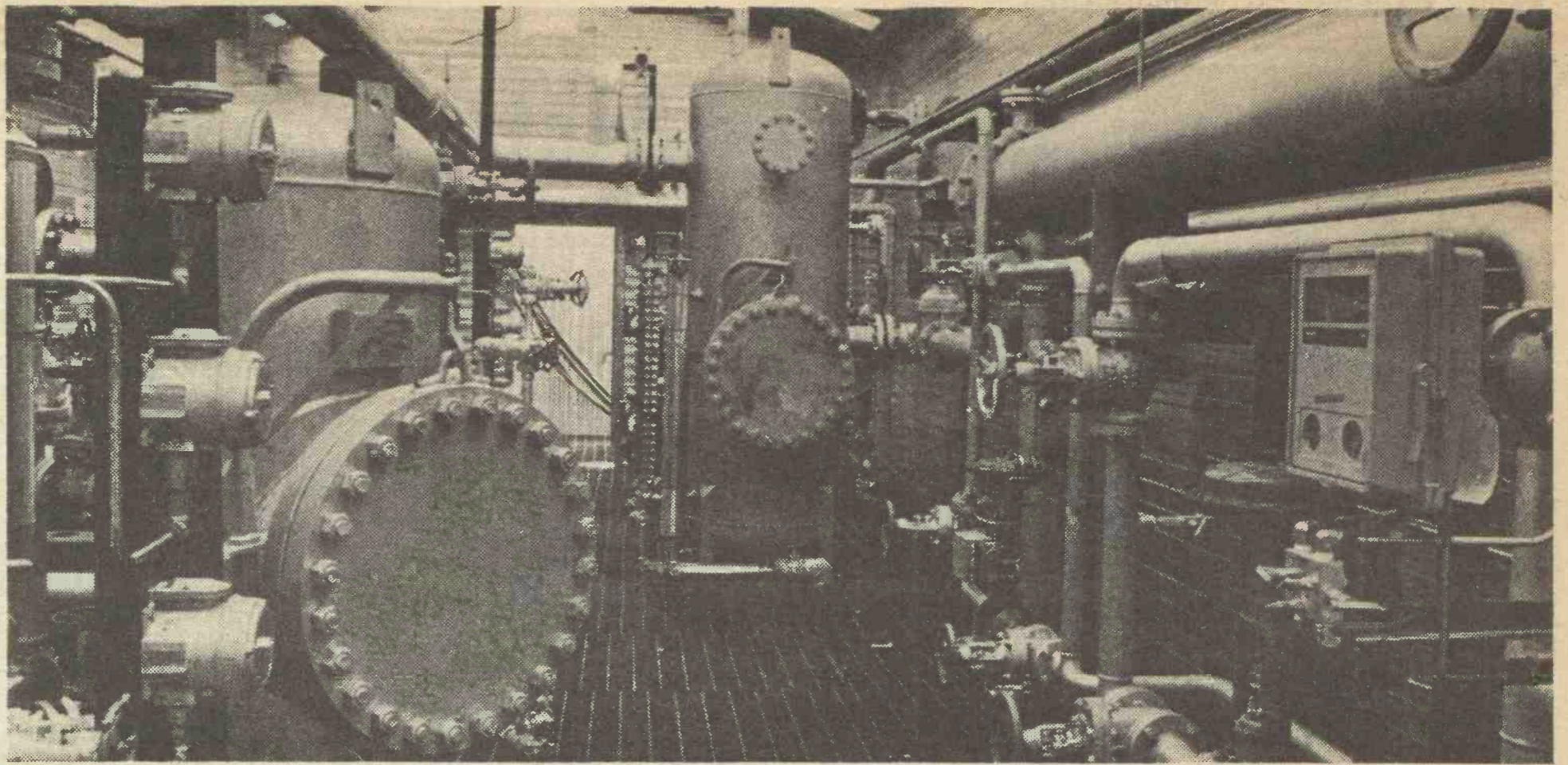
Unity House, a battered women's shelter which has recently been threatened by provincial funding cuts, would certainly be regarded as a campaign topic, according to Weiss, who recently said, "I intend to work with them for them to see that the new facility becomes a reality."

Local concerns on the Highway 63 improvements and the completion of the family YMCA complex, would certainly prove to be important components of the campaign.

Weiss also said he supports an increase to the industrial tax transfer (the payments Improvement District 18 and the oil sands plants make to Fort McMurray) if a needs study indicate it's needed.

"I believe it is equitable, but if the study reveals disparities, I would be willing to work to change that," he said.

Economy and unemployment are critical issues, Weiss stated. "The most important thing is the overall stability of the community and employment. I believe that the development of the tar sands is a major issue, and the continued development in the oil sands industry should remain a priority despite global fluctuations over which the province has no control."



THE MIGHTY MACHINES OF THE OIL INDUSTRY
...falling prices take their toll

Oil price cuts may hurt Indian bands

From Page 1

overpaid. The tribe must now pay back the \$6 million overpaid.

Indian Minerals West has also come under criticism recently in a report written by former IAA president Joe Dion. The report was prepared for the Department of Indian Affairs in 1984 but was kept under wraps by the department.

The report caused some controversy when it was leaked to the press in February because it stated the federal government is benefiting from its trustee

position over Indian oil and gas royalties.

Because the "risk of impartiality exists," the report recommends the involvement of an independent third party in any restructuring of band and department authority.

In an interview shortly after the report was leaked, Dion confirmed that there has always been conflict between Indians and the Crown over oil and gas revenues.

"The money is in the Canadian Treasury and the government uses that money to lever its own loans from foreign sources

--they benefit from it."

Don Allen, assistant deputy minister for economic development, confirms that Indian Minerals West has had its difficulties, but points out that although a shake-up in the department is needed, he will not go ahead until after he has consulted with Indian bands in Alberta.

Allen recognizes that many of the problems faced by Indian bands have been as a result of a DIAND decision to have separate departments for economic development and oil and gas administration.

"Now I am in charge of

both areas, and I have a lot of good ideas, not only from the Dion report but also from my meetings with Enoch, Saddle Lake and Hobbema bands recently."

"We have some commitment here in the department and Ottawa to at least move the administration of oil and gas into the 1980s," he added.

Allen is currently organizing an oil and gas workshop to be held in Edmonton towards the end of next month. Only after this workshop will any new incentives in oil and gas administration be announced, he added.

Cold Lake mourns youth found dead

By Donna Rea Murphy

LEGOFF — The Cold Lake First Nations Reserve Friday mourned the sudden loss of Joseph Elroy (George) Janvier. The 21-year-old LeGoff native had been found dead of a broken neck in Edmonton one week ago. Two men, Marvin Ross of Kikino and Roy Smith of no fixed address have been charged in the death. It's believed the death resulted from an argument related to hunting trip the three had recently taken.

Janvier had been attending Blue Quills Native Education Centre in St. Paul at the time of his death and had returned to

Edmonton to visit his elder sister, Sonya, with whom he'd been residing. A nephew of the deceased, Cecil Janvier, says his uncle had been studying Grade 10 subjects at Blue Quills and had aspirations of becoming a special band constable in the future.

Two things stand out in his memory about his uncle, he said.

"When I was about one or two years old, I fell into a dugout full of water and George, who was only about three or four years old, ran up to the house to my father and grandfather and kept saying something like "baby swim" and finally they realized what he was trying to tell them and they

ran and fished me out. I'd have drowned if it hadn't been for him."

George also wrote poetry and short stories for his own pleasure, but none were ever submitted for publication. "Mostly he wrote about Indian myths and legends," his nephew said. He originated his own plots, settings and characters, or expanded on established mythical and legendary stories.

An avid fan of country and western singer George Jones, Janvier knew most of his songs and liked to sing along to his records. He also had many friends. "I don't know of anybody who disliked him," his nephew stated, "he wasn't bad

friends with anybody."

Raised together by their grandparents, the two boys were close companions and sometimes played fastball with the LeGoff Lake-lancers, a senior men's team. George would have turned 22 years old April 2.

A single man, Janvier leaves his parents, Moise and Adeline Janvier; four brothers, Moses, Stewart, Wilson and Bernard; seven sisters, Melanie, Lydia, Sonya and Wilma Janvier, Sylvia Hackett and Ruby Mattson and numerous relatives.

He was buried March 21 in the St. Raphael Cemetery on the reserve with Fr. Henri Bois officiating.

Evelyn Thunder appointed to NADC

Evelyn Thunder of Atikameg is one of three new members of the Northern Alberta Development Council (NADC). The appointment of 1986/87 Council members announced by Al "Boomer" Adair, Minister Responsible for NADC. The appointments take effect April 1, 1986.

Norm Weiss, MLA, Fort McMurray, continues as chairman, and other returning members are: Bob Elliot, MLA, Grande Prairie; Vince Rice, Kinuso; Cec Jardine, Valleyview; Mary Bennett, Elk Point; Ted Sonntag, Hotchkiss; and Eugène Destrade, High

Level.

The vacancies created by the retirement of Betty Duckett, Grand Centre; Joe Molho, Swan Hills; and Ernest Howse, Caslan, will be filled by Evelyn Thunder, Chairman of the Northland School Board, Atikameg; Fred Gingerich, businessman, Athabasca; and Bernie Hornby, Mayor of Fox Creek.

In making the announcement, Mr. Adair said: "The vast area that makes up Alberta's North, together with the relatively small population—fewer than half as many people as in greater Edmonton—makes the council not only a

necessity but one of the best communications tools the North has ever had. We are certain that the new council members will do a good job."

Weiss, in commenting on the new council, noted: "The next public meeting of the Northern Alberta Development Council will be held in Berwyn on April 8. The success of the council depends, in large part, on public participation in communicating the concerns of northern Alberta to the government."

In its public meetings throughout the North, the Council receives written and verbal briefs from resi-

dents on topics ranging from industrial development and education issues, to concerns about upgrading of northern roads.

The 10-member Council reports directly to the provincial Legislature and serves as a forum to which northern residents can present their points of view. The NADC helps plan and promote economic and social development in northern Alberta.

Further information about the activities of the Council, can be obtained from the Northern Development Branch in Peace River at 624-6274.

Elders back Haida claim

By Jeanne Lepine

The four Elders from the Haida Nation who travelled with the South Moresby Caravan say that the Haida Nation is the rightful heir to Haada Gwaii (Queen Charlotte Islands).

"Like the great forests, the roots of our people are intertwined so that the greatest troubles cannot overcome us. On these islands our ancestors lived and died; here, too, we will make our home until called away to join them in the great beyond," they said in harmony.

The Haida owe their existence to Haada Gwaii, with their culture, their heritage being the child of respect and intimacy with the land and sea, the elders claim. From generation to generation, the Haida accept the responsibility to ensure that their heritage is passed on to following generations.

Ethel Jones, one of the Elders who was arrested at the Lyell Island road blockade last fall, said "everything I say today is from my heart, because I believe that the land is rightfully ours. If we don't protect it now our children and their children are going to have nothing.

"That's why we have taken a stand. I hope you people realize that we are not doing this for fun. We are not doing this to hurt anyone.

"It's wonderful to know the people are behind this

and recognize the fight is only the beginning. I hope the government would recognize us as Indians and our right to these lands. If the government recognizes our rights to these lands, our life will go on as usual," Jones said.

"I am encouraged by the support we have gotten and there is no fear in my mind about going to jail if it comes to that. I know I am doing the right thing in trying to protect our land," she calmly said.

Watson Price says "I am a Haida, and I would like to see the logging stopped and see that the land is preserved. The Haida lived on these lands many years, and we depended on the

fish, seaweed, and berries. Today the logging is polluting the rivers and streams and there is not much seaweed and the berry grounds are being destroyed and the fish spawning grounds are being polluted or blocked by the debris from the loggers.

"Our lands are being destroyed," Price sadly said. (Price was also arrested and faces charges April 16.)

"My late father, Chief Kneezweew, used to live near the area where we had blockaded the road. When I saw the destruction done to his village and his clan it really bothered me. I am

proud I made my stand at the blockade, even if it means that I may receive a jail sentence for taking part in the blockade. I go to court on April 16 in Prince Rupert," said Ada Yovanovich.

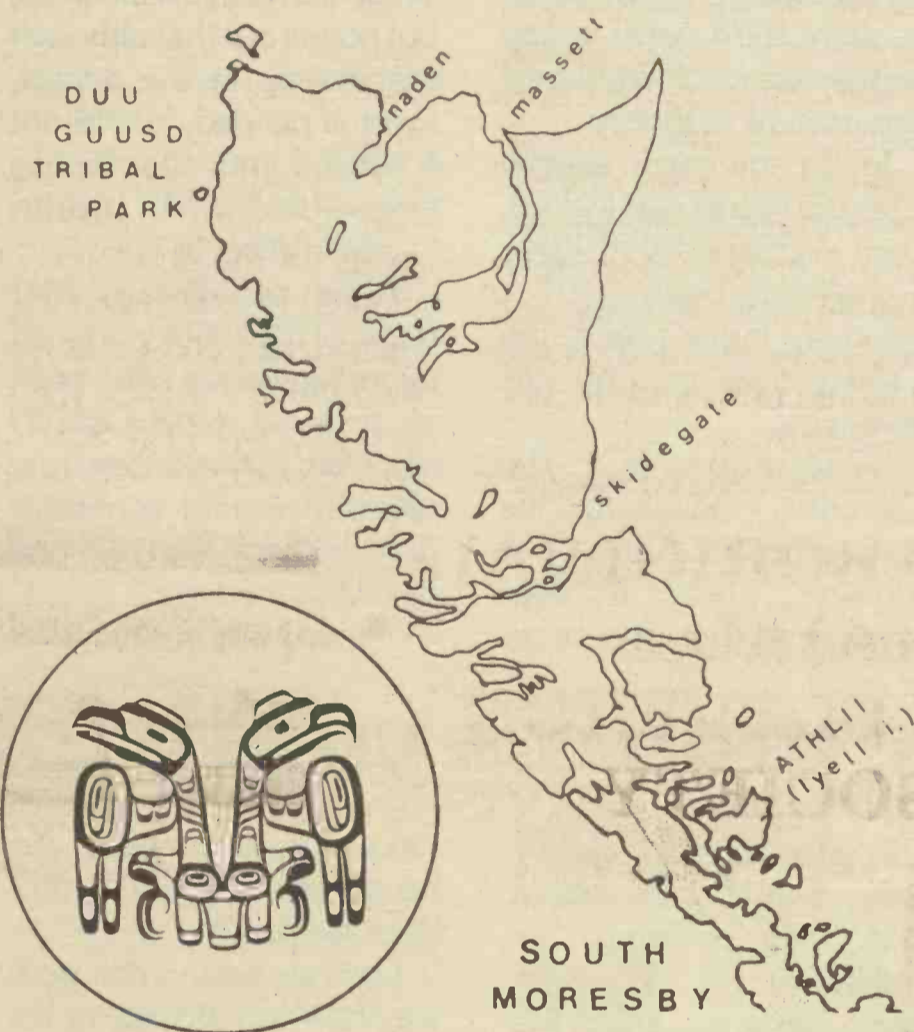
Grace Dewitt accompanied the caravan, in memory of her late husband Forrest, who passed away from exposure after praying on the steps of the B.C. Legislature Building last November. Despite the rain that day, he spent four hours praying for the Haida people (the day the Elders were arrested) and before he reached Vancouver that evening he died.

Dewitt said she knows that his prayers gave strength to the Haida Elders that day. She believes that if death is necessary to have the lands recognized as Haida land, then so be it.

The Haida challenge Canada to respect the fact that the living islands of the Haida Nation have a right to exist on this earth. All people have a place, and these lands are the Haida Nation's place. The people's support is in recognition of this truth.

"By continuing our efforts together, we will ensure that the Haida Nation's position for South Moresby becomes a reality. This position is that the forests of this area be maintained in their natural state in perpetuity," says a spokesperson from the Council for the Haida Nation.

HAADA GWAII



National

Native restaurant has art, culture for Expo visitors

By Jeanne Lepine

VANCOUVER — A blend of Native, food, art and culture will be featured at Expo 86, by the First Nations Restaurant. The doors of the restaurant will be opened on May 2 at the Folklife Pavilion.

An Indian art gallery and the presence of coast Salish Elders will be an added attraction. The elders will greet the visitors to the restaurant and share their culture.

Barbecued salmon will be the featured entree. Other menu items will include bannock, wild rice, buffalo meat and soapberries (Indian ice-cream).

Salmon is a staple food of the west coast Indians and is versatile in preparation, says Bob Hall, president of the First Nations Incorporated.

Creations representing 23 tribal groups of B.C. ranging from items of argillite, carvings, gold and silver jewellery, letter openers and 12 foot totem poles will be featured. Throughout the world exposition, Native artists will be in residence at the art gallery, Hall confirmed.

Sixty Indians will have seasonal employment at

the First Nations Restaurant and crafts gallery.

Hall is enthused, noting that the Expo Skyride ends at the restaurant's door, and it is next door to the People's Republic of China. "They will be one main attraction to Expo, as the people's Republic of China has never participated in a world exposition before," Hall said.

The work of noted Native artists Vern Brown, Ron Peters, Bob Sabastian and Francis Horn will be featured in the restaurant, as well as in the gallery.

Hall has received commitments from the Elders; Grandchief Wesley Sam, Soowhalie; Chief Cecil Malloy, Theachem; Chief Berns Mussell, Skwol Band; Chief Dennis Alphonse and his wife Philomena, Cowichan Band; Edna Grant, Musqueam Band; and Blossum Hall of the Skowkale Band.

The First Nations Restaurant is a partnership between Hall and Gunnar Bogel of Ambassador Industries.

Any inquiries about the restaurant or art gallery can be directed to the First Nations Incorporated, 73 Water Street, 6th Floor, Vancouver, B.C. V6B 1A1.

LOOKING FOR A SUMMER JOB?

THE NATIVE INTERNSHIP PROGRAM

MIGHT PROVIDE YOU WITH ONE.

The Canada Employment and Immigration Commission offers summer jobs to Native students who wish to gain work experience within its offices throughout Alberta and the Northwest Territories.



To apply, you must be:

- a Native (status Indian, non-status Indian, Metis or Inuit);
- a full-time student enrolled in secondary, post-secondary or vocational school programs and who intends to return to school the following academic year; and,
- a Canadian citizen.

Application forms are available at your nearest Canada Employment Centre, Canada Employment Centre on Campus or at the Public Service Commission.



Employment and Immigration Canada

Emploi et Immigration Canada

Canada Challenge '86

WHY BE LEFT OUT?



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

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Send To: *Windspeaker*, 1500 112 Ave. Edmonton, Alberta, T5M 2V8

Windspeaker

Elder applauded by caravan supporters

By Jeanne Lepine

VANCOUVER — The crowd of approximately 2,000 at the Canada Place Rally ending the South Moresby Caravan applauded loudly following the words of wisdom and prayer spoken by the spiritual leader of the Micmac Indians from Nova Scotia, Noel Noughtwood.

Noughtwood led the crowd in a prayer, saying it was traditional of Indian people to pray at the onset of such a gathering:

"Oh Great Spirit, who art before all and dwells in every object, person and place, I cry onto Thee. I summon Thee from far places to our present awareness. Grandfather, Grandmother, God, who art the utmost force that created the universe and all life within and to many spirits, You have given to life upon this earth and to each You have instructed to live according to Your way. As I have come from the womb of Mother, the Earth You gave me life and You have given me and my people many sacred objects from which I could learn—relatives, the wind, the two-

legged and the four-legged and those that live in the water and dwell in the air to walk the good life.

"Grandfather, Grandmother, God, today I am reminded to think of the millions and millions of buffalo, elk, deer, eagle and all the rest of natural life that you have created and given purpose.

"Grandfather, Grandmother, God, today I am reminded to think of the millions of Indian men, women and children that have sacrificed their life so that we the coming generation lived to see this day, today.

"Grandfather, Grandmother, God please forgive us if we allow the continued destruction of our Mother, the Earth. Grandfather, Grandmother, God, today I ask of you to enter the spirits of all humans who walk on this earth plains.

"Grandfather, Grandmother, God, you have created the white man, the red man, the yellow man, and the black man. Today as the red stands before the yellow, black and white, I pray that you will enter into their spirits so that they will understand our purpose

and as one body, one spirit, one voice we have given you this prayer."

Noughtwood went on to tell of the history of the Indian people and their lands very briefly, saying "these lands belong to the Native people. Before the Europeans came to this country, the Indian people had absolute control of this land. They had their own laws, and conservation within their tribal areas. They had a good life.

"In 1497, when the Europeans came to our land and placed their feet on our sacred land, they were lost, confused; they suffered from scurvy, from diseases, from malnutrition, and our ancestors took pity on them and invited them in. The price we've had to pay to be an Indian has been high. We paid with our lives, with our religious beliefs.

"The Europeans brought with them the three M's - military, missionary and merchant. The military invaded our communities. The missionaries declared our religious beliefs and sacred ceremonies to be barbaric. The merchant exploited our people. We,

the Indian people, paid with our land, beliefs, and our language for inviting the Europeans into our land.

"We, the Micmac people, urge Mr. Bennet and

the B.C. government to halt the destruction by loggers of Indians homelands."

The crowd cheered and applauded following

Noughtwood's presentation and the good feelings were felt by those present, with numerous comments made in favor of the Haida land claim.

Women get top speakers

Dr. Julie White, an internationally respected lecturer on self-presentation and career-accelerating skills, will be the keynote speaker at "In Control," a Lakeland College conference designed to help women strengthen their business skills, May 2 and 3 in Lloydminster.

Based in San Francisco, Dr. White has delivered business oriented motivational seminars across North America. She promotes active participation, collaboration, and the open airing of differences as strengths that are essential to professional and personal growth. Her fast-paced, humorous and technique oriented presentations consistently receive rave reviews.

Other featured speakers

of "In Control" include Judy Schultz, well known across northern Alberta as the Edmonton Journal's food editor and dining critic; and Alda Arthur, president and publisher of Women in Business, Canada's national publication for professional and managerial women. Schultz's business background includes work with CBC radio and television and a number of magazines, as well as being a former teacher. Arthur will be a panelist for the marketing strategies seminar.

Delegates can choose from 15 seminars which focus on the development of skills in entrepreneurial, managerial, and professional/personal areas. These sessions will help women gain confidence and learn

successful business strategies. Topics range from operating a business at home, to establishing professional and personal goals.

The first such conference to be held outside a major centre, "In Control" is co-sponsored by the Federal Business Development Bank, Saskatchewan Tourism and Small Business, Alberta Economic Development, and Mistikwa Community College.

Registration forms and complete details about "In Control" are available at all Lakeland College offices. Registration before April 2 earns a discount. The conference takes place at Lloydminster's Wayside Inn, where accommodation is also available.

Healing ceremonies held in Native communities

Provincial

By Jeanne Lepine

A series of healing ceremonies were held in Hobbema, Alexis and Alexander, during lent, with the final one being celebrated at the Native Pastoral Centre in Edmonton on March 19.

Lucienne Meek, a Metis and a leader in the charismatic movement, led the celebration and gave witness to the fact that we are all the Great Spirit's (God's) hands to the world, that we are all gifted with the gift of healing.

Meek shared with the congregation some of her life experiences and how God helped her.

The large assembly was ministered to by seven Oblate fathers, with the guest priest being father Gary Laboucanne, a Metis priest who was ordained two years ago. Father Laboucanne shared healing prayers and witness to the people.

The ceremony was significant in that it was celebrated in a Native aspect, with the blessing of the water and the cleansing of the body in the four directions, which along with the Native music (drums) and the Native singing had a great power of peace and healing as well as praise.



FATHER GARY LABOUCANNE
...guest priest at healing

The music ministry was given by the Pine Valley Singers, Jim Tobias, Charlie Wilson, Eloise Desjardins and Francis Badeagle. They played the drums and chanted songs which filled the centre with a beautiful sound of praise to the Great Spirit (God).

Everyone was touched by the spirit-filled evening. Coffee was served following the service, where the feeling of peace and friendship were shared with one another.

"I found the ceremony very rewarding and I found

the spirit of God all around me. He healed me spiritually, he opened my heart and made me feel like a child once more. God rekindled the fire of love in my heart," said Jack Bell, following the service.

"It was beautiful. I went home so different. I saw the healing and the peace of others. I had the feeling of being healed and at peace spiritually again. I wish I could bring those who are neglected, those who need love and peace, to be healed," Audrey Lawrick said a few days later.

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A radio reporter/announcer is required to gather, edit and prepare for broadcast news and feature material reflecting the diverse cultures, concerns and activities of the Aboriginal people of Northern Alberta.

DUTIES will include the gathering of news and feature material, the interviewing of a variety of Native newsmakers in the studio and in the field, the editing and preparation of materials for broadcast, public relations activity on behalf of the society through contact with Native people across Northern Alberta, research and writing, and whatever other duties may be assigned from time to time by the ARTS director and the radio producer.

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.

MUST be fluent in the Chipewyan, Slavey or Cree language.

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General Manager,
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15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6

Editorial

Resurrections

By Clint Buehler

For Christians, Easter is the celebration of a promise fulfilled, faith rewarded, rebirth guaranteed for those who believe.

Without being sacreligious, we might draw a parallel between the Resurrection and the renewal of Native people.

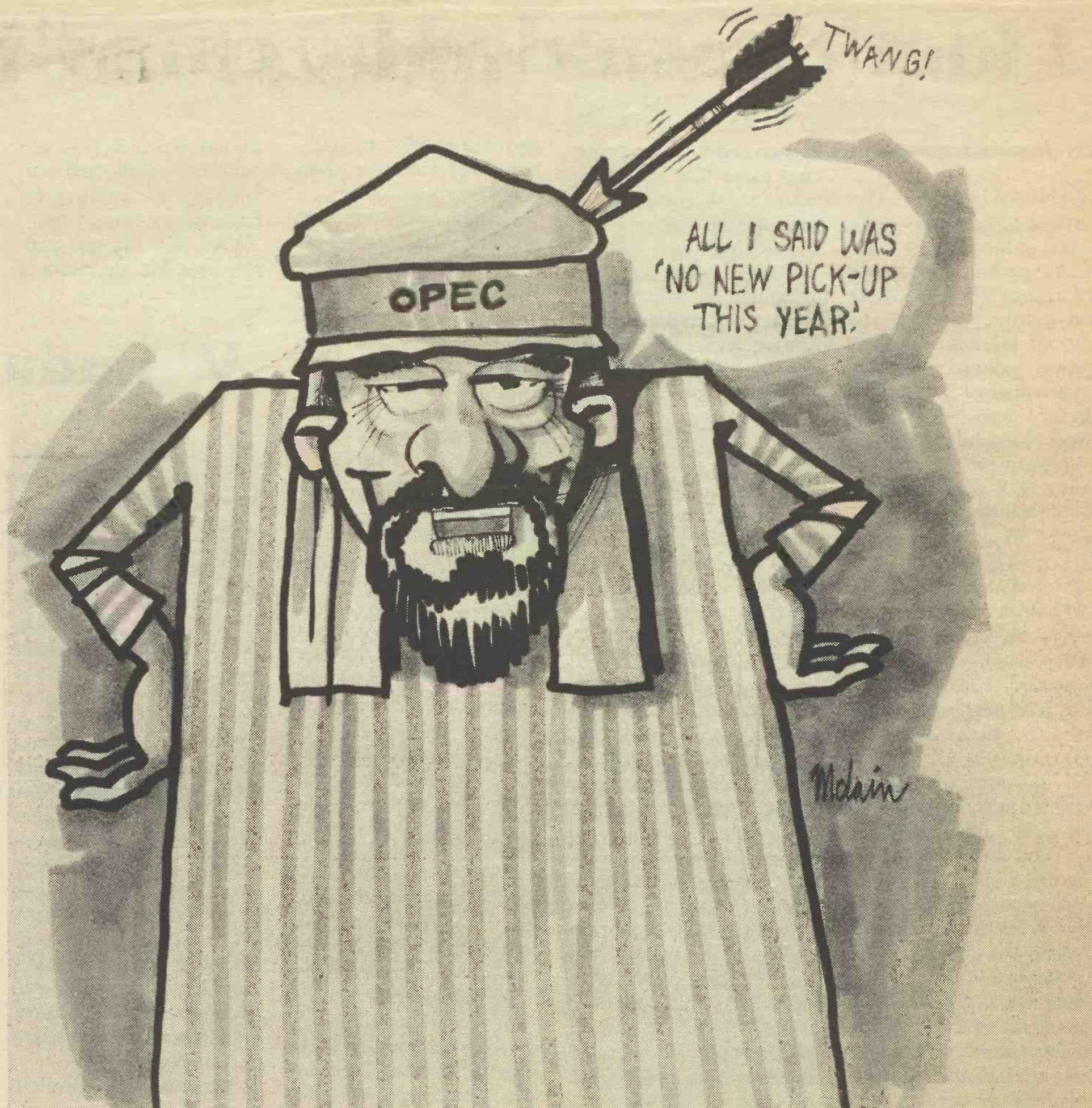
Native people have had their martyrs, too, dying for the sins of omission and commission of a society that exploited their land, curtailed their freedom and denied their fulfillment.

Despite that, there are still those who continue to believe that all of those negatives that are obstacles to Native people can be transcended, that their rights can be restored, that a better future is possible.

Too often, only blind faith has made continued belief possible, for the realities of day-to-day existence didn't support it.

Increasingly, there is evidence that such faith has not been unfounded—primarily because that faith was expressed by action that resulted in change.

More and more we can hope that the stone will be rolled away from the oppressive prison Native people have endured and they will face the dawn of a new day.



Criticism of Lubicon opinion criticized

Dear Editor:

Mark Gregory's recent letter to the editor of AMMSA charging that AMMSA reporter Jeanne Lepine is uninformed about Lubicon Lake is laughable. Ms. Lepine is a Native person who had been to Lubicon Lake and who knows and cares about what's happening here. Mr. Gregory, on the other hand, is a paid provincial government lackey, who neither knows nor cares, but only does what he's told by his political bosses.

Adding insult to injury, Mr. Gregory then drags out the discredited Ivany Report, supposedly to prove that Ms. Lepine doesn't know what she's talking about. In fact Mr. Gregory's use of the Ivany Report makes it clear that he doesn't know what he's talking about, or, perhaps, like his boss Milt Pahl, it may just be that Mr. Gregory is more concerned with creating self-serving political propaganda than he is with speaking the truth.

Mr. Gregory says that Dr. Ivany "thoroughly investigated and refuted" charges made by the World Council of Churches that provincial government actions in our area could have "genocidal consequences." In fact, Dr. Ivany publically called the World Council of Churches charge "ridiculous" before he'd even begun his so-called investigation. And then Dr. Ivany left the country and was gone for almost the entire time that the so-called investigation was underway. And then Dr. Ivany just flat out refused to even consider much of the evidence upon which the World Council of Churches based the charge of genocide, saying that such evidence was "beyond (his) jurisdiction." And only then did Dr. Ivany conclude, to no one's great surprise, that he was unable to "find" any "factual basis" for the World Council of Churches charge.

Mr. Gregory says that Dr. Ivany "thoroughly investigated and refuted" charges that the provincial government and the oil companies had deliberately destroyed our traplines as a part of a provincial government strategy to undermine our traditional economy and subvert our Aboriginal land rights. In fact, Dr. Ivany admitted in writing, "There is no question that traps and snares have been damaged or destroyed by the bulldozing operations." However, Dr. Ivany said, "whether this can be termed 'deliberate' depends, to some extent, on the definition one wishes to attach to deliberate." Thus, Dr. Ivany said, "one can speculate as to whether a given bulldozer operator, told

to build a road, simply moves forward without regard to what is in his way or whether he is simply unable to see the traps and snares."

Unable to see the traps and snares, Mr. Gregory? Thorough investigation and refutation? I can only wonder what you'd conclude if someone kicked in your front door, pushed you and your family aside, threatened you and your family, broke up all of your furniture, smashed the tools you needed to make your living, took your money and the other resources you needed to support your family, stole your car and burned down your house. I guess you'd probably conclude that they'd just made some kind of innocent mistake, thinking perhaps that they were breaking into their own home and destroying their own property, rather than breaking into your home and destroying everything you owned, valued and needed to survive.

Mr. Gregory says that Dr. Ivany "thoroughly investigated and refuted" the charge that the Alberta provincial government had deliberately allowed forest fires to rage unchecked in our traditional area as part of a provincial government strategy to undermine our traditional economy and subvert our Aboriginal land rights. In fact, Dr. Ivany totally ignored the testimony of Indian people on the scene of these fires, choosing instead to rely only on the testimony of the very forestry officials who'd been responsible for allowing these fires to burn out of control.

Thorough investigation and refutation, Mr. Gregory? I don't think so. Rather like asking an accused murderer if he did it, and then accepting his word that he didn't, in spite of the sworn evidence of people who saw him do it.

Mr. Gregory mentions Dr. Ivany's "report" of the Lubicon Lake situation, which supposedly "puts to rest any notion of a provincial conspiracy to willfully disrupt the lives of the Lubicon people." He conveniently fails to mention, however, a 61-page Band response to the Ivany Report, which, in addition to challenging and rejecting Dr. Ivany's conclusions, raises some very real and serious questions about the conduct of the so-called investigation to which Dr. Ivany lent his name.

Mr. Gregory says that he "finds it ironic that some members of the media can dig up an 'expert' on Alberta Native communities from Spokane, Geneva, New York and heaven knows where else...", implying that people from these various places couldn't possibly know what's happening in northern Alberta. In fact people from these places and other places across

Canada, Europe and the U.S. know very well what's happening in northern Alberta. People from Spokane spent time in Little Buffalo Lake and studied thousands of pages of historical and documentary evidence before organizing a relief caravan to our community. The World Council of Churches reviewed over 10,000 pages of documentary evidence before charging that provincial government actions in our area could have genocidal consequences. The Human Rights Committee of the United Nations has been reviewing documents submitted by both the Band and the Government of Canada for over two years. The New York Times sent a reporter to both Edmonton and Little Buffalo in order to provide their readers with first-hand coverage of the situation. The CBC Journal sent a T.V. crew to Little Buffalo for over a week before preparing a special report on our plight. The Toronto Globe and Mail sent a reporter to Little Buffalo before concluding in an editorial that "meaner treatment of helpless people could scarcely be imagined." An interdominational delegation of senior Canadian church leaders visited our community before publically announcing their conclusion that "the well-documented allegations...are substantially correct." University of Calgary anthropologist Dr. Joan Ryan spent over a week in Little Buffalo Lake before publically supporting the charge of genocide. The Director of Ethnology for the Museum of the American Indian in New York City spent more than a week in Little Buffalo Lake before charging the Alberta provincial government with "ethnocide," which he defined as a deliberate attempt "to tear apart the very fabric and meaning of life." Federal NDP Indian Affairs critic Jim Manly toured our area before publically supporting charges of genocide. And the highly regarded Parliamentary Committee on Indian Self-Government toured the entire country before citing Lubicon Lake as an example of "one of the most distressing problems the Committee encountered."

Mr. Gregory says, "When it comes to getting the facts and getting them straight, (the media) just can't seem to get a thing." Sure they can, Mr. Gregory. And they do. And they have. They are just willing to swallow whole and at face value obviously untrue provincial government propaganda.

Sincerely,
Bernard Ominayak
Chief,
Lubicon Lake Band

People 'don't understand' isolated ways

Dear Editor:

I feel that some people in our society do not understand the ways, or lifestyle of people in the isolated North.

The Natives are not blaming anyone for demoralizing times. I hear a lot of people asking for assistance, and no one is hearing the voices. Those who

keep remarking that Natives can provide for their own needs without help, are those who stereotype the people into isolation.

This summer I was able to work in these isolated communities. I found that the Native received a minimal level of education. I talked to some, who told me they had been in Grade 8 for three years. When I

asked why, I was told that the Natives had a white teacher who they could not understand. Why go to school when you can't understand the person who is supposed to be educating you?

The land in these communities are full of swamp and muskeg. The people do

not have a real source of income. Some go to school just to get money to survive. For some learning is set aside because of the difficulties of being able to grasp different aspects of learning.

There are plenty of oil-field jobs, but these people are not given any training to

qualify themselves for any positions. Some do not even have qualifications for positions in stores, child care or counselling.

Instead of condemning the people, try giving them a role, or a goal in life, so as there will be a desire to survive.

So many people have

been nurtured all over the world. Now it is time to start providing for our people. It is essential that we take a look at the detrimental effects which cause people to lose all sense of self worth.

Anna Courtoreille
Edmonton

Opinion

Newspaper accuses Cold Lake Band of double standard

From The Edmonton Journal

Indian people victimized by the bitter sting of discrimination have at times justifiably accused other Canadians of being racists.

But after examining the actions of the Cold Lake Indian band, Canada's Native community should think twice before levelling that charge at other people.

For on the same day George Erasmus, national chief of the Assembly of First Nations, accused authors of a Nielsen task force report on the Indian Affairs Department of racism, members of the Cold Lake Band were trying to force Elaine Janvier, Alberta's first ever white Indian chief, to resign.

On Monday, Janvier, who gained her Indian status through marriage, succumbed to peer pressure and quit.

It didn't matter that she had defeated eight men to win the recent election for chief, been a status Indian for 14 years and worked in the band office for the last seven.

In the eyes of a majority of band members, her white skin disqualified her from a leadership role.

This victory for narrow-minded thinking — although regrettable — is understandable when examined from an Indian perspective.

Oppressed by outsiders, subject to the whims of bureaucrats, living off allotted land no one wanted, Indians have fared poorly since the arrival of Europeans.

The statistics are grim: The life expectancy of Indians in Canada is 20 years less than that of the average Canadian; Indian unemployment is in the 70 per cent range; Indian youths are six times more likely to commit suicide than non-Indian teenagers; and 25 per cent of the inmates in Prairie penitentiaries are Native, even though only four per cent of the population is Native.

The last vestige of Native power is found on small reserves. The precarious Indian cultural identity is sustained, at least partially, through the efforts of local chiefs who champion Indian issues. The thought of having a white person assume that role was apparently too much for the Cold Lake Band.

Only the most insensitive would fail to appreciate those concerns. Yet, on balance, the decision to insist on Janvier's resignation is inconsistent with Indian efforts to seek racial tolerance in today's society.

In fact male members of the Band can thank themselves for Janvier's temporary rise to power. They are responsible for the political situation they find so intolerable.

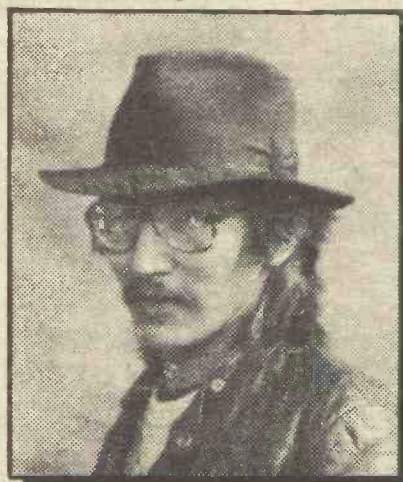
It was Indian men who supported a clause in the Indian Act, since amended, that allowed a person to gain or lose Indian status through marriage.

There's no question that Elaine Janvier is legally an Indian.

So why wasn't she given the chance to prove herself as chief? Why was Janvier accepted as an Indian but not treated as one? Why the double standard?

In its rush to protect its identity, the Cold Lake Band has embraced racial discrimination. Janvier's departure is hardly a triumph for the Indian people.

From One
Raven's Eye
wagamese....



Ahneen, say if you happen to have a cup of coffee or tea and a few minutes to spare, please pay me the compliment of reading on for the next little while.

As promised from last week, this is the part in which the foster kids is cut loose on an unsuspecting world.

After high school I went to university in the States for a year. Well, between woman problems and drinking problems I didn't have time or energy left over for classroom problems. As a result, me and my problems took off on a bus to Winnipeg. Over there in those wide open prairie spaces my private problems had room to grow into large unmanageable ones. Soon after that the woman left and the mysterious figure of the law moved in to take her place.

This failed relationship was really my first chance to love and be loved. I simply tore that up being too frantic, demanding and inexperienced with that tricky and emotionally dangerous stuff.

That poor woman probably learned to avoid people as strung out as me. I learned that, too, but that wild-eyed, mostly-out-of-control person followed me around for years and years after that.

After a jog through the green barred halls of justice which included a lawbreaking trip to Toronto, I headed back out west. One evening I pulled into the friendship centre hostel in Kenora, Ontario and who should be there checking in overnight guests but my mom. What a surprise.

That first time in court after reading my presentence report the judge asked me what I felt about my parents.

I told him they meant no more to me than any other people struggling with the bottle out there in the street.

After hearing that, he recommended I maybe should get psychiatric help. After how he handled my case, he could have used the head repairs more than me. It also turns out, though, that my answer to his question was completely wrong.

Remember last week what I said about foster homes, that they are and mostly always will be, less than what a kid's natural needs are. Well what I meant is that there is this tie, this bond, between parent and child that is deep, strong and virtually unbreakable. That tie can stretch over vast amounts of time and distance. Sometimes that stretching of it can weaken it so much that a relationship is no longer possible.

My mom told me about this eighteen-year-old who came back to Kenora last summer to find his natural parents. When he finally met up with his long lost dad, that man handed the kid \$200 and told him to get lost. How that kid must have felt. But even in that—that heartache, that sadness—there is something there that needs healing and only those two can do it. Even in that, those two need each other still.

As for me, well that evening stands out as a turning point. Reuniting with my mom put me in touch with feelings in myself which had been neglected and denied so long that I didn't even feel like a worthwhile person.

It was a good thing she recognized me because I would not have remembered her otherwise, that's how far apart we had been.

My mother ended up there when I needed her, when I wasn't really headed anywhere and had

THE KID CUTS LOOSE

nobody to turn to. Last week I talked about getting a few breaks along the way. Well this was one of the big ones.

My brother and sister still hold a lot against her for their troubles and confusion. Who can say they are wrong. Everybody reacts differently to stuff and at their own personal speed, too.

Mom has never once counselled me or offered me advice on my problems. She had been sober five years when we met up back then. Between that bond and that steadying influence she has quietly helped me over some mighty large hurdles.

About the same time, I met my wife. We've been together 12 years now. Another good thing I lucked into.

She works in a daycare these days. She can go up to a child she's never seen before and in no time at all have the kid laughing, or hugging or telling her all sorts of stuff. She relates to adult in that same immediate, trusting, helping, connecting way. I've often told her that I would gladly exchange what I can do for what she can do if only I could. She has taught me many valuable things like that, and helped me understand myself and my feelings better.

When it came to re-establishing myself in the Native community, well that was scary.

The acceptance varied. Most people accept you on the basis of your own self. We made friends at both reserves we've live at, and everytime we meet those people, we shake hands and catch up on the news, both general and personal.

Some old people at Whitedog still only call me by the Ojibway nickname they had for me as a kid. Boy does that feel good. It's like their saying "we always knew those kids would be back."

There are a few here and there, though, who don't like how I talk, walk, eat or sleep. He's been around white people too much, they whisper. A part from the obviously personal nature of the comments, it's hard to defend yourself against what's basically true.

Yes, there is lots about myself I have to unlearn and somehow leave behind. There are many other of our own things I have yet to learn as well. Some of that fingerpointing and whispering about is good although it hurts. My uncle who sings powwow does it to me like a challenge.

The question I have for those fingerpointers is, if they were so right on, why did they let so many kids get stolen away and many have their lives ruined? In the old ways didn't someone take in orphaned and neglected kids and raise them up as their own? And also, is being mean and trying to put yourself above others an example to those of us who don't know as much about our ways as you?

Surprisingly, amongst the foster kids I know there is little of that kind of hostility. Like the tie between parent and child, just as strong a one exists between a kid and his culture. In other words, we aren't looking to escape or deny that circle, we just want back in.

How I look at all this these days is that everyone of us has had a hard time along the way. Nobody has had it easy. All we can do is try to help out those who are struggling with the same life and sanity-threatening stuff we experienced.

Words, whether written or said, don't amount to much. Somewhere along the line its the doing that matters most of all. Keep taking those tiny, painful, little steps, one after the other, and someday you'll look back over your shoulder and see how far it is you've come.

Anyways that's all for this week. Oh yes, we saw a crow on Saturday, March 22—old news, maybe, but good news nonetheless. Another winter done, the days are longer and warmer, too. Don't you feel better already?

Lack of public understanding deplored

Dear Editor:

RE: "Poison Party Claims Sixth Victim" (Edmonton Journal, March 15); "Don't Blame Someone Else," (Edmonton Journal, Letter to the Editor).

I write this letter only because I am tired of the lack of understanding and wisdom shown by some of the members of the public and some government representatives with regard to the "plight of Native people." I have a vision — that one day all races of mankind will understand and appreciate our cultural diversity to ensure the survival of man and Mother Earth.

It appears that at long last the Minister Responsible for Native Affairs, Milt Pahl, is willing to share with the public "a full review of events leading up to the deaths." I'm hopeful he will present an accurate portrayal of history when he begins his 300-plus year

review with the first Europeans being welcomed into Canada.

I, along with many "poor unfortunate Natives," have spent the past decade re-learning Canada's history of assimilation and forced integration record towards the Aboriginal people of Canada. I have also sought, and will continue to seek, the wisdom of the Elders in understanding the spiritual strength and affinity to Mother Earth which ensured the survival of my ancestors for 120,000 years.

Unfortunately, the spirituality and strong value system of Native people was condemned by our "discoverers of Canada," which naturally includes the missionaries and governments.

It is interesting to note the events in Canada's 300-year history which, whether we like it or not, are as responsible for the deaths as are the individuals who chose not to exercise

caution in their consumption of alcoholic substances.

Firstly, kill the spirit of a people, send them into your very different world with its materialistic values, then let them be fully responsible for their lives. Better yet, before you allow them the responsibility for themselves, take their land. After all, haven't they always said, "the land does not belong to us; we belong to the land."

Take their spiritual beliefs, outlaw their Sundances, replace their spirituality with a book that tells of the Creator's Son who was in the world only 2,000 years ago. (The Indian people welcomed the missionaries because they knew they were here to tell of the Creator's Son.)

Following that, allow the missionaries to work closely with the government to establish boarding school, based on the European system, and "civilize the savages." Make laws to forcibly remove

children from their homes to live in boarding schools for 8-10 months of the year and forbid them to speak their language - you might not like what they say about you.

Then, introduce alcohol and drugs and be sure not to make them full citizens of Canada for at least 250 years, sell them alcohol for their furs but don't allow them to legally drink in bars with "civilized citizens" for approximately 275 years.

There's many incidences leading up to "our poor unfortunate Natives" including the government's attitude that guilt money meagerly doled out to Native people over the past two decades obviously hasn't worked in "solving all the problems."

Well...I ask you — what do you expect?

There are thousands of Native people like myself, who have dedicated their lives to contribute to the continued survival of our people. We are willing, still,

to share our history and culture with you to help you understand.

The beginning of change in the "poor unfortunate Native's plight" began over 100 years ago with Louis Riel and others like him — Indian, Inuit and Metis alike. The struggle continues today through our constant input into the social welfare system, environmental conscience, the educational system and any other system government saw fit to create.

The Constitution of Canada "recognizes and affirms the existing rights of Canada's Aboriginal people." What rights? The Constitution also says the Indian, Inuit and Metis are Aboriginal people of Canada. Well — we already knew that — we just had to convince federal and provincial governments of that.

Again, we are "asking," through the Constitutional process, for a right to a land-base in OUR OWN

COUNTRY and a right to self-determination — that is, the right to be fully responsible for ourselves.

People of Canada, if you want Aboriginal people to totally free you from the responsibility of looking after the "poor unfortunate Natives," then pressure our governments to allow Native people to determine their own destiny through the right to self-determination in the Constitution.

Following that, be patient. Understand that it took 300 years of constant attempts to assimilate us as a people and annihilate our culture. The problems won't be solved overnight. It took at least seven generations to create "our plight."

Finally, listen, learn and try to understand. Don't give up on us, because we will never give up on ourselves.

Lorraine Sinclair-Buckner
Hinton

Chief defends Stoney tribes actions

Dear Editor:

The recent controversy regarding Stoney Tribal finances has received coverage in your newspaper. I would request that the enclosed article be published in your paper as a signed editorial contribution. My people are anxious to help set the record straight and we respectfully ask that the article not be edited, without an opportunity to review any proposed deletions beforehand.

Thank you for your consideration in this sensitive matter.

Sincerely,
Chief John Snow
Wesley Band

In the past few months there has been publicity about the finances and lifestyle of the Stoney Indian people at Morley. The articles have been written from a non-Indian point of view and reflect white society's values and concerns and as such are unfair to the Stoney people. As Chief and spokesman for my people, I feel I must clarify some of the misinterpretations about Stoney finances that have resulted in much confusion to the general public. Are the Stoneys broke or are they not? In order to help create a deeper understanding and appreciation for Stoney values and our efforts to make a better living, I will begin with a brief background of my people.

The Stoney people are part of the great Sioux Nation which shares the customs, traditions, language and culture of the Nakoda-speaking nations. Our way of life, our belief in the Creator, and our close ties to Mother Earth are different from the immigrant European newcomer to Canada. As one of the signatories to Treaty No. 7 signed in 1877 at Blackfoot Crossing, our Indian Tribal Government was recognized and affirmed by the Crown.

There are special rights enjoyed by the Indian people under treaty agreements which were accorded to our forefathers. Under Indian Treaties, the Government of Canada agreed to provide education, health care, farming and economic development assistance, protection by the N.W.M.P., exemption from taxation, sharing of the vast resources of this land, and freedom to pursue our traditional ways. In simple English, the Federal Government was to be our trustee, our guardian, and the delivery of services guaranteed under treaty was to be administered by our great white father in Ottawa through the arm of the Minister of Indian Affairs. Sadly, it has been a feeble, weak arm.

After the Treaty was concluded we were told to remain within a relatively small area called a "reserve" where the land was rocky and unsuitable for farming, although the policy of the Department of Indian Affairs

was to turn all Indians into farmers.

Gradually, as the newcomers came in and filled our country, the laws of the land stated that we were not to go beyond our reserve boundaries for hunting, gathering, and living as we once did. Our people had to get a pass from the Indian Agent before leaving the reserve; otherwise, they would be charged as squatters.

Corralled within this piece of land marked by boundaries foreign to our ways, where were my people to turn to make a living, to sustain life, and to pursue our traditional ways?

All our hunting areas along the foothills, all our sacred areas, sacred waters, and the mountain hot springs had been taken from us and were made into tourist attractions. Our traditional areas were made into national parks, provincial parks, wilderness areas, natural areas, and even our sacred mountains were

Letters

given foreign names. All that we had left was a small piece of land hardly large enough to spread our blankets. All of this was done in the name of justice by a "just society."

When natural gas was discovered inside our reserve land, we were reminded of the divine providence of the Great Spirit to his people. We thanked them for his "care and provision" in time of need, when all else had been taken from us. Now, when we have our gas royalty money that belongs to the Stoney people and distribution is made as equitably as possible according to Stoney custom we have been criticized severely. But no one, I notice, would dare criticize those who stole our land and destroyed our way of life.

In the last decade, the Stoney Tribal Council has attempted to start new developments with band funds to create jobs for the unemployed on the reserve. At the same time we have created incentive training programs to encourage our youth to continue with their education.

A municipality, like Calgary, has tax revenue from the people. The federal and provincial governments also provide a variety of grants for such things as transportation services, recreational and cultural institutions. In contrast, the Indian government must fund all its institutional services from its own resources called band funds.

Calgary's 10 per cent unemployment relief is supported by U.I.C. payments and government welfare assistance. The relief for the Stoney Reserve's 75 per cent unemployment must and does come from its own band funds.

The Stoneys operate almost as an independent Nation. No welfare assistance funding is given to the Stoney Indian government for emergency measures - even though the population count includes the Stoney people as Albertans when the federal government is transferring welfare funds to Alberta. Over the past decade we have saved the governments and taxpayers over \$40 million in welfare costs and other social services by using our own band funds.

Under the system of transfer payments by the federal government to the provinces, the Indian population is included in calculating the per capita payments. The Alberta Government does not pass on any portion of these millions of dollars in equalization payments to Indian Governments.

There are 2,600 Treaty Indians who are members of the Bearspaw, Chiniki, and Wesley bands. The \$30 million received last year by the Stoneys is not seen by my people as a "Bonanza" but rather as "our share of income investment extracted from our land." This is reflective of our communal sharing of tribal resources.

Under the Indian Act, one half, or \$15 million, is the maximum that can be divided and distributed to individual Stoney members. When you divide 2,600 into \$15 million it works out to \$5,800.00 yearly for each member. A single person receiving \$225.00 bi-weekly and with little other income would find it hard to make ends meet. This would be classified by the index of living standards as living below the poverty line for any other Canadian citizen.

The other one half, \$15 million, must take care of all other community costs. These include roads, band buildings, electrical power services, housing assistance, water systems, education, social services, an alcohol treatment centre, child care and family support programs, special events, and the cost of running the Stoney Tribal Administration.

Band funds must also be used to support recreational activities. When a Herald article referred to the "no business revenue in 1984-85" of the rodeo arena, it must be recognized that this is one of the main recreational centres for the reserve. This year it has resulted in eight Stoneys, male and female, qualifying for the International Indian Rodeo Finals in Albuquerque. This helps restore self-esteem and pride in our young people.

The Nakoda Lodge and Institute serves as our cultural centre, library, museum, Indian resource centre and archives. It published the "Nakoda Notes" and the "Nakoda Occasional Papers" series and produces video tapes on Indian topics. It contains a bookshop and crafts store and offers a conference centre with interpretive services for Indian and non-Indian alike. It does not receive grants like public libraries, the Glenbow Museum, or the Performing Arts

Continued Next Page

Reader urges positive attitude in response to tragic events

Dear Editor:

In response to J. Hummel's letter, I find the ignorance of his statements disturbing, especially in view of the fact that he is Native.

As unfortunate as the tragedy in Peerless Lake was, situations like this can, in actuality, be tools for change. For instance, the recent train crash in Hinton will undoubtedly result in safer rail travel. Although Peerless Lake has lost family and friends, their deaths will not have been in vain if positive change results. It's unfortunate that change often happens only after catastrophe.

Hummel may think it's logical to move these people to an established town. I think his statement advocated genocide. He must realize that a dual reality exists in these communities. Some people are ready and willing to accept and participate in change and development. Others have a strong traditional tie to the land



**SURVIVORS VICTIMS, TOO
...too painful to bear**

and will not accept change. Hummel's relocation plan will only serve to promote a lack of self-esteem and loss of cultural pride. Until government, industry and the general public realizes and accepts the dual reality of a community, and that this reality is legitimate, these tragic situations will only continue. Besides, has

Hummel ever asked these people if they want to move?

Other races of people who have relocated can take comfort in the fact that they have a physical homeland to visit if they wish. But when Peerless Lake residents, and those from other isolated communities, move to estab-

lished areas and feel a yearning to return to their land and culture, what are they supposed to do — visit an oil lease?

It's also very obvious Hummel doesn't realize the intent of Native organizations and leaders. How can he realistically expect democratically elected leaders of Native organizations to have a positive effect on taking responsibility for their people, when the provincial government refuses to recognize many of these organizations as being a legitimate transition to self-reliance? Unfortunately, the provincial government also holds the purse-strings.

I now realize by Hummel's letter, and others like it, that this is not only the attitude of government and industry, but it is also the attitude that some of "our own people" have adopted towards our traditionalistic values. This attitude scares the hell out of me.

**R. Sinclair
Edmonton**

supplement our youths' education.

One statement in the Calgary Herald mentioned that when the gas royalty money runs out the Stoneys would return to welfare. This is not true. Young people have obtained experience in office work. Our accounting is computerized so our young people work with computers and other modern office equipment. Not all will return to welfare when gas royalty money runs out. Yes, some people will require unemployment assistance, but a great many of our energetic young people will hold important positions in our society when they complete their higher education.

Much of the gas royalty money has been used to improve living conditions on the Stoney reserves. Today, there are about 500 modern homes averaging \$65,000 each. Also, our roads have been upgraded in addition to construction of miles and miles of new roads.

More Letters

A new tribal administration building cost us over \$3 million. The Nakoda Lodge was built in 1980 costing the tribe \$1 million. We also shared in the cost of over a million dollars in the construction of the new school at the Morley centre. A new health care has been built with the assistance of the University of Calgary.

In the last decade we have purchased land with the cost totalling several million. I believe it's a good investment.

In the health care field, gas funds have been used to provide \$100.00 a month to our people who are unable to work - those with disabilities or pensioners. Similarly, the City of Calgary subsidizes services for its handicapped citizens.

Alcohol is a major health problem and is the root cause of cases of child neglect or abuse. Where it has been necessary to remove a child, rather than finding a foster home on the reserve, the Alberta Government has not only placed the child in a white man's home but is now attempting to bill the cost back to the band for welfare maintenance costs. It has cost the Stoney people tens of thousands in court costs and legal fees to fight for the rights of the Stoneys against the legislative and bureaucratic manipulation between the two senior governments. The constitutional meetings were very important to us in order that the legislative and jurisdictional matters among the federal, provincial, and the Indian governments be settled to result in responsible and honourable agreements. But, the constitutional conferences were a flop as far as we were concerned. One of the goals of the Indian people was to obtain recognition of treaty agreements and promises

Cartoonist challenged

Dear Editor:

THE GIFT OF ART:

I would like to take this time to express my feelings as a concerned Native person and fellow artist. In the past I have always accepted this paper as quite a work of art. The color, the humor, even the feeling of a real people's paper. Lately, though, I have been finding it very hard to digest the material that has been coming out as of late.

I am referring to these nasty little cartoon strips that shed a black cloud over some issues. They are not humorous at all; they don't do anything for us as Native people trying to be united as one strong force.

Just as an example; your March 14 issue insults not only white people, but Native people as well. Does this need to be done? We are a people that have had a long struggle in this society. Why should we have to feel that same struggle in our own backyard. We must become united as one; as well we must learn to support and respect each others' hardships and views.

Furthermore, from an

artist point of view, this does not please me. I have always believed that every person was given a gift, a gift to carry a message. This I feel was meant to be used in a good, positive manner, not in a destructive one.

I have asked myself many times over, why does this very fine message carrier use his gift in this way?

Artists are special people, they have been given one of the most powerful gifts of all, the gift to go into a person's mind and spirit with a great amount of ease. This should not be tampered with, it should be respected.

Native people today, both young and old, are getting very impatient with this un-unified approach, that is being displayed in even the smallest thing like a cartoon.

I could only hope that this young talented artist finds a true way in carrying his message. Dream up something funny, so we all can laugh as one united group. Leave the dirty work to the politicians.

**In Full Forces
D. Auger**

From Page 8

Centre. We must pay for these community facilities ourselves. How does one count the cost? To us, our culture can not be measured in dollars!

A Herald article, dated February 18, 1986, noted "the tribe's buffalo herd made no sale..." The Stoney Park buffalo herd was never intended to be a commercial enterprise. In the late 1960's we were offered buffalo from Waterton Lakes National Park. The elders did not put a monetary value on the buffalo when consideration was given about bringing back the herd to their homeland. They said, "We should provide a place for them; they, too, are natives of this great island." The return of the buffalo was a happy occasion. The elders performed ceremonies marking the return of the special animals and thanked the Great Spirit that the buffalo had survived.

A live buffalo was presented to Prince Charles, the Prince of Wales, during his visit to Morley in 1977 commemorating the centennial of Treaty No. 7. The return of the buffalo enabled us to perform the traditional ceremonies that were almost forgotten after the slaughter of the buffalo by foreigners.

I can vividly recall when I was elected chief of the Wesley Band in 1968 that there were only two Stoney Indians working in the offices of the Stoney Tribal Administration. The housing was very poor with no running water in over 90% of the Stoney homes. There was no one attending university from our reserve. The main government program was the welfare program. It was a grim outlook, discouraging and devastating. But - I had great dreams for the future of my people.

I had faith in God, and I was aware of our proud heritage. I believed the elders when they told me that we were created by the Great Spirit for a purpose and placed on this beautiful island. I helped to organize the annual Indian Ecumenical Conference that was held at Morley from 1970 to 1984. During these conferences many Indian elders, medicine men and women taught us our basic beliefs and teachings, encouraging us to continue with our faith in the Great Spirit, the Creator.

Another important step we took was to try and get more of our young people to continue with their education. In 1972 we established the Stoney Cultural Education Program. Prior to this, under the Department of Indian Affairs, our reserve produced very few high school graduates. So we created incentive education programs to encourage many of our people to continue with their studies. As a result of this cultural education program three of our young people graduated from the University of Calgary. We also established the GED program and after funding our own program, we have produced 71 high school graduates. There are 45 Stoneys currently in university and colleges. The Stoney Reserve has had to divert over \$1 million each year from our gas revenue to

made and have them entrenched in the Canadian Constitution. In fact, when we started receiving gas royalty income, the Department of Indian Affairs seemed to have forgotten the Stoney Indians' treaty rights and severely cut back many services. The reason given for these cutbacks was that we were getting gas royalty income and we were considered rich. Our understanding was that these treaty agreements were to be honoured "as long as the sun shines, rivers flow, and grass grows."

The various businesses that have been introduced on the reserve are honest attempts to make the reserve more self-sufficient and to provide training for our people. There is no government U.I.C. or welfare handouts for our people in times of recession; so in many cases, our council has decided not to lay off the people employed in our businesses. (The City of Calgary, I understand, has done the same to ensure job security to union workers.) This, of course, shows up as an accounting deficit when, in reality, it is a form of economic assistance to our citizens.

It should be kept in mind that these businesses are all less than five years old and we started in the midst of a nation-wide recession. Our people lack experience; consequently, errors in judgement have been made. It is, however, only by allowing us to make our own mistakes that we learn the business principles that non-Indians have acquired over the centuries. When I read the Canadian statistics that show 80 per cent of their new businesses fail within five years, I am not upset with our learning experience.

Despite all the factors I have outlined, we have taken steps to bring our outlays in line with our revenue. We are in the process of reducing the direct cash payments to our band members and some businesses have had to shut down for the time being.

According to a recent article it was stated that the Stoneys are broke. I would like to stress that at the end of this fiscal year, March 31, 1986, the people that I represent, the Wesley Band of the Stoney Nation, will have realized surplus funds.

I want to assure our creditors and the people we do business with that the future looks favourable despite all the negative publicity. We look forward to continued good business relationships with many off-reserve businesses.

With respect to the reported overall deficit of the Stoney Tribal Administration, stringent economic measures have been taken to eradicate our fiscal debt. Indeed, in three years these debts will be paid in full, as we have done in other years.

Some of you might wish that the Government of Canada could do as well!!!!

**Chief John Snow, LL.D., D.D.
Wesley Indian Band
Stoney Nation**

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Christopher grads celebrate

By Terry Lusty

The "Class of '86," nine of 17 graduates, were on hand to receive their certificates of accomplishment at a banquet on March 22 at the Canadian Native Friendship Centre in Edmonton.

The Christopher Leadership Course "has been going on since 1951 in the United States and was developed by a priest in the mid-1940s" said Gloria Laird, president. Today, the courses are offered across Canada, but here in Edmonton, it is "the only one specifically geared to Native people."

Laird, who presented the keynote speech, said that one of their major goals was to train and utilize Native instructors, a goal which they have now achieved. "There are five Native instructors who teach out of the Native Pastoral Centre," she informed the audience. They are not paid, but teach on a voluntary basis.

The course, which began in Edmonton in January of 1983, is designed "to develop leadership, self-confidence and self-development. It is hoped that the participants will develop other leaders" from the Native community, added Laird. "Many of our people are so shy and lack confidence. The program changes that. They open up, share, and learn how to trust."

The skills you have learned, Laird told the graduates, "will help you and are to be used at home, in the community, with friends and at work."



CHRISTOPHER GRADUATION - (left to right) Robert Cardinal, Gloria Laird, Francis Whiskeyjack, Margaret Cardinal, Christine Daniels, Pearl Ducharme, Trudy Thiele, Audrey Lawrick, Margaret Desjarlais, Leonard Gauthier, Carol Bunning, John Calihoo, Shirley Thomas and Claudette Cardinal.

The course participants have now gained respect for themselves and recognize the uniqueness in themselves and others. "Wherever you see a need, go and share your own unique self," suggested Laird.

Outlying areas have been looking at the Edmonton model. As an example Laird pointed out that a request to train instructors has come from Bonnyville. She also mentioned that the Alexander Reserve,

which conducts its own course, will be having a graduation on Tuesday, March 25.

Father Gilles Gauthier from the Native Pastoral Centre states that the 10-week program runs twice a year, once in the fall and once in winter. Since it began in '83, there have been about 240 graduates, he said.

Part of the graduating ceremonies had each of the graduates present a five-

minute speech on a topic of their choice, a testimony to the learning experience of instilling self-confidence and public speaking abilities in themselves.

In closing, Laird said, "I wish you all success and may the Great Spirit guide you on your path."

The MC for the evening was Leonard Gauthier.

The graduating class consisted of: Willie Auger, Carol Lee Bear, Virginia Belcourt, Carol Bunning, Claudette Cardinal, Margaret Cardinal, Gordon Cook, Margaret Desjarlais, Pearl Ducharme, Leonard Gauthier, Marcella Gray, Delores Hoff, Audrey Lawrick, Joe Newborn, Elsie Stebbings, Gertrude Trudy Thiele, and Shirley Thomas.

Education

Scholarship motivated by interests of Adrian Hope

By Terry Lusty

Helen Tkachenko is a person who is referred to as a philanthropist. In simpler terms, she is one who shows concern for the betterment of mankind, particularly through acts of charity.

Around 1980, Tkachenko

initiated the Adrian Hope Scholarship. Each year she provides two awards of \$500 each for Native university students. The decision as to who will be honored with the awards rests with the university's Native Student Services.

Tkachenko says she

knew the late Mr. Hope when she was a youngster living near Clairmont. Upon completion of her own education, she moved to Edmonton where she teaches Grade 2 students at Delton Elementary School.

Schools often bring in guest speakers, and so it happened that on one occasion, Hope visited the Delton school. Some 20 to 30 years had lapsed since either he or Tkachenko had seen one another. Their friendship was renewed and Mr. Hope began coming in from time to time to tell stories to students and to promote Native/non-Native relations, said Tkachenko. Whenever the opportunity presented itself, she would drive out to Kikino to visit Hope.

Although her own background is European, she developed an appreciation for Native cultures in Can-

ada and as a direct result of her esteem for such cultures, she "decided to establish the (Adrian Hope) scholarship...because he was so interested in promoting the well-being of Canadians and Canadian cultures," explained Tkachenko. In her estimation, "he was just the right person to name the award after."

Of further import, said Tkachenko, was the awareness she developed from seeing "a lot of new Canadian homes while Natives were in deprived ones." Due to her own experiences of living with poverty during her youth, Tkachenko found "she could empathize with the Metis."

The generosity of Helen Tkachenko and others like her is well appreciated by the Native community, in particular the students at university who are recipients of her award.

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Dropping in
Rocky Woodward

Hi! It must be getting pretty bad out there in the world. Just this morning I heard a radio announcer say, "What's becoming of this world? All we ever hear from the radio is bad news!"

The nice thing about reporting for a weekly newspaper is that by the time I am ready to write an article on a scary situation, it has already happened, so I'm left with nothing but "good news."

I like what one reporter from a "big sister" newspaper said about newspapers like "Windspeaker." It is those newspapers that keep the public informed on issues that we never touch."

I agree. Communities need to know what is happening in other communities such as a council meeting, minor hockey, personality profiles, someone cooking up a rabbit, an election, conference, a trapper at Assumption or just simple plain truth on a special problem in a community that no "big sister newspaper" would touch.

Thus, when a lady phones me to emphasize her disgust about a dog in her community that seems to be in love with her fence, leaving yellow stains on her new paint job, it is news!

Now what big sister newspaper would say, "Go on. Can you describe the dog? Okay, Lady, we'll have a chopper over there in five minutes...are you willing to go on "The Native Perspective" radio show tomorrow morning? If the dog comes around before we get there, please follow it. We'd like to get its side of the story."

Now come on. How many papers can say they'd take up the cry the way "Windspeaker" does?

DROPPING IN: Now because of a letter I received from a person who feels life has dealt him a rotten hand, it's all over and what's the use, here's something you can feed your fires with.

When I look at Elder Albert Lightning I can tell that his life was not a bed of roses all of the time. Today that man can speak one sentence and make sense of a person's deepest worry.

When I listen to Eddie Bellerose talk, I know he must have had his ups and downs, but yet, here is another person that has pushed all the negative things aside and now approaches life with a positive view, and shares it!

When I listen to Winston Wuttunnee sing, I know his life has also dealt him unfavourable cards, but today, he soars like an eagle.

Now take me, for instance. I was in the top ten drunk list and tried to hang onto that honor for years, because I had given up. I tried to die 4,300 times, but failed every time because I would either pass out or forget why I wanted to die.

If I wasn't the first one at the liquor store on the drag, just before opening time, begging for money (and this is the truth), I would pout all day. My friends would say, "he's just sick!"

The more I thought of giving up and nobody cared, then the more me and the devil started to dislike each other and our conversations down by the river bank.

When I did wake up, no bolt of lightning hit me. The clouds didn't break open and no light poured from them with music for sound effects. I just looked at the devil, said to hell with you, and tossed him away. Then I slowly rose from where I was sitting, tied my pants a little tighter around my waist because of the weight I had lost and said, "well here goes. Six days of pure hell (hangover) to look forward to." At least I knew then why I wanted to die.

When I came around, I'll be damned if nothing had changed while I was away. Now that made me mad. It was the same old world. But boy! Did I feel better.

Now I agree. Especially when one comes around that life has to offer the individual something positive.

If a person has no job, no home and no support, it's kind of like, back to square one, right? Not really. You're sober! You're in control. You can think straight and, most of all, make decisions.

My decision was, what do I have to offer? What talents do I have? And just what is it that I want to do in life? It's not easy going back to school or working for Man Friday for next to nothing, but I did. Many people that I knew waved at me while I was cleaning sidewalks, but I didn't care. I knew

that the devil was on the other side of the street shovelling----! and I was opposite it, shovelling a future and sober! Nowhere to go but up.

ALKALI LAKE: Has the right idea. They offered people something more than just sobering up. They offered individuals, from what I gathered from the movie, "Honor of All," a future also.

I remember one segment of the movie where Chief Andy Chelsea told a member of the Alkali Band to get some help for his alcoholism and "your job will be waiting for you when you return."

People need to know there is more to sobering up than just sobering up, and I take my hat off to the people of the Alkali Lake Band for recognizing that.

I know that of course you have to do it on your own, but it sure helps with a little help from people who care.

RED DEER: The Inter-provincial Association on Native Employment (IANE) will be holding a workshop conference at the Red Deer Lodge in Red Deer on April 30, and May 1-2.

According to Merle Rudiak, the Alberta Chapter objectives will be focused on the review of Native employment strategies, both past and present and, "what has happened and why."

Other objectives are the examination of new strategies in the utilization; to identify employment opportunities for Native people and how to access them; to strengthen Native community links with industry, unions, government and private sectors and to promote Native employment in all sectors of the job market.

Discussions will also take place on highlighting discriminatory policies and practices and the removal of these practices.

"It will be more difficult in the future for job opportunities, so we must look at how to get Native people employed," said Rudiak, while mentioning the bleak outlook on job opportunities in the future, because of the state of economy.

For more information on the conference, please call Merle Rudiak at Fort McMurray, 791-5254.

COLD LAKE: How are you doing "BEST FRIEND," Vicki Jacob?"

This is your buddy writing to you from Edmonton. I hope the Easter bunny is very good to you and in case old "flop ears" isn't, here is an Easter poem, just for you.

VICKI JACOB IS THE BESTEST.
NORTH, SOUTH, EAST OR WESTEST
YOU'RE ALLEN JACOB'S LITTLE CUPCAKE
AND WINTERS FIRST "SWEETEST" SNOW-FLAKE
WHERE WRAPPED IN THIS POEM
FROM BEGINNING TO END
IS THIS LOVELY LADY'S SMILE, WIT AND HUMOR
DROPPING IN'S BESTEST FRIEND.

Now can I come to Cold Lake? Happy Easter, Vicki!

This is weird! I was just finishing this poem when I received a call from Cold Lake, and guess what? The people from Alkali Lake were there, so Vicki chartered a plane and Chief Andy Chelsea and

Fred Johnson of the Alkali Lake Band, and Vicki, flew to Peerless Lake to make a presentation of the film, "Honor of All!"

They stayed overnight and then the charter flew Andy and Fred back to Edmonton and Vicki continued on back to Cold Lake. I told you this woman had a heart of gold.

JEAN D'OR PRAIRIE: Here is some great news for the "The Native Perspective" crew. I just finished talking with Chief Johnson Sewapagaham of the Little Red River Band in northern Alberta and he says that "The Native Perspective" is very much welcomed in their area, "especially the Elders. They love listening to it. Tell them to keep up the good work," said Sewapagaham.

Johnson further mentioned he really enjoys the AMMSA newspaper and thinks the new name for the paper, "Windspeaker," is a plus. Thanks!

GIFT LAKE: A meeting will decide whether or not Gift Lake will receive new uniforms for this upcoming baseball season.

Did you know that Leonard Flett is the coach of the Supremes? The Supremes slow pitch baseball, and I know that we will hear more from Leonard and the Supremes! In the future.

At the Sturgeon Lake Old Timers Hockey Tournament, the Gift Lake team did not do so good. "We came in third out of four teams entered," said Leonard.

Well, it is better than last place, Leonard???

EDMONTON: Dr. ANNE ANDERSON. Happy Easter! We love you.

Have a safe weekend, everyone in northern Alberta, and I hope old Flop Ears was good to you.

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"We are looking at three generations..."

The Alkali Lake Story:

By Rocky Woodward

No one would have thought that so many people would have attended the film premiere of Honor of All, but the gymnasium was packed to capacity March 22 at the Poundmaker/Nechi Centre, 10 km north of Edmonton.

The two-part film tells the story of the Alkali Lake Indian Band near Williams

Lake, British Columbia's fight against total alcoholism on their reserve, to where today, approximately 95 percent of the band are abstainers of alcohol.

Indeed, this film could be called the "Little Big Movie." The struggle of the Alkali Lake Indian Band from 10 years ago, when the reserve was known in the area as the Alcohol Lake

Band, and what they have accomplished over those years to today, should be shown not only in Canada but throughout the world.

It tells a moving story that is very real, and the uniqueness of the movie is that all the actors are from the Alkali Lake Band, or working with the reserve.

They themselves tell their own story.

My fondest memories of this film is when, early in the movie, Phyllis Chelsea, acting as herself, sitting in the kitchen of her home with a bottle of wine at the dinner table, worrying about her children, her drinking, decides to quit.

It is this turning point by Phyllis Chelsea that is the beginning of hope for the rest of the band who would follow her example in the years to come.

The most moving part for me were the eyes of her husband and present Chief of the Alkali Lake Band, Andy Chelsea, at one point in the movie, Andy is standing outside the schoolhouse on the reserve and two little children walk up,



ANDY AND PHYLLIS CHELSEA
...something to smile about

tired, clothes messed up, and hungry.

"Did you eat this morning," says Andy, and the two little children reply that there is no food in their

house, as they walk on past him and into the school.

It is at this point that Andy's eyes follow them and you can actually see the hurt, the sadness and

the final surrender in them. He goes home to his wife and with all the strength in him drained, gives up in her

Continued Next Page

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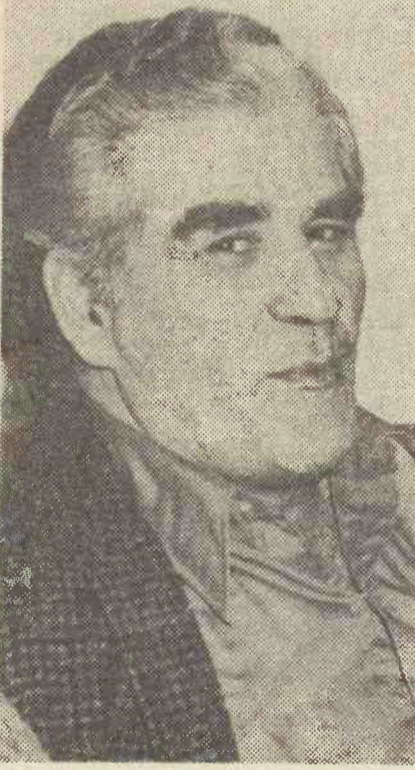
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JOE COUTURE, professor, Athabasca University:

"It is the first time that I've seen it and it is a powerful feeling. It's a remarkable story as far as I am concerned, and I was eager to get here to see it.

"Like Albert Lightning was saying, we have begun a new era. It's just one reserve but there are a lot of communities that I think it will happen there. It needs to happen and it's going to happen; there is a new movement.

"The film is going to go across North America. It has to. It has its own power."

COMMENTS



PAT SHIRT, director, Poundmakers Lodge:

"I saw the movie in Albuquerque, New Mexico when the people were invited there to show the film at a Native treatment director association meeting for all the directors across the states and Canada.

"It's a great message. Powerful. The impact and level of concern that it raises about alcohol and drug abuse is tremendous. It gives awareness that something can be done about alcohol. Here they are sober. They have switched from booze and pills to people with real feelings. Just the feelings from that film alone, is great."

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VICTORY



FRED JOHNSON AND FRIENDS
 "...I saw the real me"

From Page 12

arms as they hold each other.

It was not an easy task for the people of Alkali

Lake. Portrayed in the movie were bootleggers both on and off the reserve, an alcoholic priest and a people that knew no other life than that of alcohol.

Many scenes showed young children drinking. One scene focused on a small boy walking to a cupboard early in the morning, and taking out a pint of

whiskey, drinking from it and then coughing.

Another scene shows a car accident and members of the Alkali Band all bloodied, sitting on the side of the road, drunk and laughing at what had just occurred. Two RCMP approach and say to each other something to the effect that they should have known that it would be members of Alcohol Lake.

Fred Johnson, another member of the band, played his part as a fast-moving, happy go lucky drunk very well. He, too, played himself and he told the audience gathered at Poundmaker's that many times while acting out his part he felt dissatisfied until he really saw himself on the film and, "then I saw the real me. When I was angry at Andy because he wanted me to quit drinking and seek help and my eyes were angry, that is how I was," Johnson said.

The people of Alkali Lake wanted to get their message across, and they did just that in this movie.

From a small AA group of two people, Phyllis and Andy Chelsea, along with a non-Native supporter at the beginning, to many people in the group at the end.

They did it with feeling.

All through the movie a song could be heard when needed, and timed right, called "The First Step." This song added to the feature and at the end of part one, when the band was now swinging around to deal with the alcohol problem, Andy's face on a close-up, turned towards the camera lens. The director held this shot of Andy with a grin on his face and the song, "The First Step" came over it. This one particular shot told a story on its own.

From alcoholism, a constant struggle to obtain sobriety over 10 years, for all the people of Alkali Lake—Andy's face portrayed it all, ending in a sign of hope and "we can do it!"

During a break the people who made the trip from Alkali Lake were introduced and had the opportunity to speak.

"The priest I had leave the reserve married the nurse, but ever since 1983, he has returned. On every New Year's Day we hold a party, and 500 people showing up at the last one, for him. Today, he thanks us for what we did," said Chief Andy Chelsea.

"There is another five per cent we have to deal with, and once that is done, we still have a long ways to go. A lot of our teenagers are already alcoholics because their mothers were drinking when they were carrying these children. So we are looking at three generations and another 60 years

before we are completely alcohol dry. I have been chief now for a month, so probably now I will raise some more hell, Chelsea finished, to the applause of the audience.

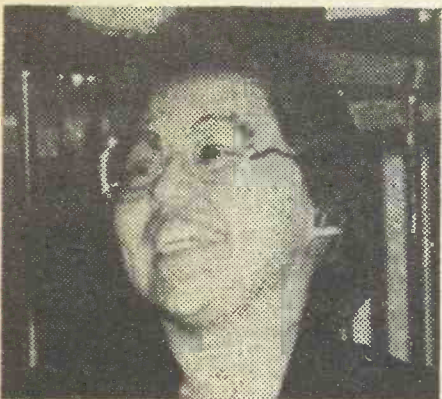
"Guess who's going to hold things together while Andy raises hell?" laughed Andy's wife Phyllis.

"We have a lot to be grateful for, like Albert Lightning, who came from Alberta and helped us with so much. We had to learn to reach out to another province, to learn. I always say at home when I talk about our growth that it's the people from Alberta that reached out and cared to come and teach us the things that we know today."

Poundmaker's Director Pat Shirt commented that the film was the honor of one and the honor of all.

"One of the things I know is that nobody from the Alkali Lake Band received any honor from the film. People only receive awards on honor from what they give, and this community has given a lot. Now they are sharing throughout the country, and that is something we need," said Shirt.

The Alkali Lake Indian Band is sharing. They are sharing with their film that tells their story and their struggle for sobriety. At Poundmaker's they received a thunderous applause and standing ovation for a film that tells the truth, right from the heart, about the disease of alcohol and the people of Alkali Lake's step forward and fight against it.



CHARLENE BELLEAU
 former chief of Alkali Lake and present councillor:

"I married into the Band, but I am proud to be from Alkali Lake. The biggest part that I played is that I brought all these beautiful people here to Poundmaker's with a film that is so powerful."



JOHN FLETCHER,
 Native sports and youth consultant:

"It's probably one of the most sincere and realistic movies of this type. I have seen different documentaries, even in the States, but this film of Alkali Lake shown here at Nechi/Poundmaker's is just unbelievable.

"I think this movie should be shown on every reserve in North America and I hope these people can get money for travel. I'll tell you one thing that I am going to do, Rocky. My family and I are going to British Colum-

bia anyway, so I think we will take a side trip to Alkali Lake.

"You know that it is a sad thing that happened at Peerless Lake. The day it happened Willie Littlechild and I were driving down to Calgary to meet with the Olympic Committee and we saw the paper. It tore us up. We couldn't speak for over an hour in the car.

"This movie has got to be shown, Rocky, and I hope they can show it through a national network. Maybe they will be able to do something like that. It is so important."

COMMENTS

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"In order to control my own destiny, I myself have to learn how to love myself again and to love the people I work for."

Personal experiences revealed

By Gunnar Lindabury

Three trainees in the Nechi Institution's counsellor training program are challenging other leaders, from the municipal to the national level, to take the program as well.

"I would challenge any level of government to take training here," said Alec Crowchild, a band councillor at Sarcee reserve, "whether it's MLAs, municipalities, cities, towns—not only the Native leaders. Let them see for themselves what their dollar is contributing to Nechi. I challenge every MLA or MP—or PM."

Crowchild, along with his friend and chief Roy Whitney, say they will be the first chief and councillor to graduate from the Nechi program. They see their involvement as an important one, reflecting their positions as role models in the southern Alberta band.

Together with Shirlee McDonald, a youth counsellor with Enoch Counselling Services, and about 30 others, Crowchild and Whitney are taking four sessions of eight and one-half days to learn to deal with the difficulties within their communities.

"We share a common

bond," observed McDonald. "We're raised in an alcoholic environment—a somewhat addictive environment. With that comes the behavior and attitudes. If you don't deal with them, that's when you get violence, death, murders."

The Nechi program is teaching Natives how to deal with those alcohol-related problems. McDonald, Crowchild and Whitney spoke of their reasons for attending; the fears and self-doubts they were taught to see in themselves; and their renewed hopes for change in their communities and others.

"I saw a real growth in what they had and what they could offer the community," said Whitney. "I wanted it. It was a challenge. They wanted us to be role models."

"I can only speak for myself; my feelings and why I drank," continued Whitney, who calls himself a "recovered, grateful alcoholic. I call it assimilation. You lose a lot of your spiritual values and become unbalanced within. To regain that balance, Nechi offers workshops and training sessions that really deal a lot with alcoholism."

For McDonald, Nechi offered a "new goal; a new



career. On my reserve I see the youth really needing someone they can talk to. I'd like to be there for them. I felt that before I could help them, I needed to help them myself.

"In a recent ACCESS program, Pat Shirt, a Nechi

counsellor and director of the centre, noted that all Native people are affected by alcohol in some way. Because alcohol is a family disease, I can say I have been affected by it. I have to deal with that. Coming here has helped me to deal with

it a lot. I can relate to the kids."

Like his companions, Crowchild (who has "had sobriety since December 29, 1972") is driven by the pain he sees in his community and himself. He also speaks in terms of the future goals and aspirations of Natives as a people in Canada.

"My involvement here is love and concern for my community, the Sarcee Nation Reserve," he says passionately. "I want to see the rest of the Sarcee Nation people have a better way of life."

"Since 1877, the signing of Treaty Number 7, we have been controlled by the Canadian government. We've been told to do this, do that. As late as 1945, we had to have permits to leave the reserve, just for a visit."

"We have been run down by the government; dictated to. They had alcohol brought in—trading for furs and stuff like that. If we are ever to have self government for ourselves, we must control our destiny. We don't want the federal government to tell us how to live our lives anymore."

"The Indian people have half woken up since 1969. We have fought for our

rights. During the patriation of the Canadian Constitution, we were never consulted because we have a treaty with the government and they want to control us. We are saying that in the 100 years since the signing of those treaties, they could not satisfy our needs. It has made alcoholics of us on the reserves."

"In order to (control my own destiny), I myself have to learn how to love myself again and to love the people I work for."

"In my community, the province of Alberta and the rest of the world, I want to show that we as Indian leaders will someday lead this country back into a place where there is no fighting and no discrimination."

Part of this process of coming to terms with themselves; of helping themselves so they can help their community, involves some very painful soul searching—learning how to feel. Only by recognizing personal hurts about death and whites and alcoholism are they able to deal with the problems of the community.

Often this approach meets community resistance, life-

Continued Next Page

Reporter can't help being involved

By Gunnar Lindabury

On the Sunday before the Peerless Lake incident, I was talking to Brenda Daily, a trainer at the Nechi Institute. The discussion was on violence, alcoholism and related problems in the Native community.

At one point in the discussion, Brenda asked me if I had started to become overwhelmed. Who, me? With all the research I'd been doing into the statistical end of violent deaths, incarceration and other wonderful numbers? Yeah, the whole thing got to me a bit.

Tuesday evening of that week, after having ignored the newspapers and radios in an attempt to write the feature article which appeared earlier in this paper, I sat down to relax.

No sooner had I sat down to unwind, when the latest report on the Peerless Lake accident hit the news break. It was then that the walls started to

close in around me. No longer was I looking at appalling numbers and hearing about sociological trends. Now there was a name and a place to what was happening. And, damn it, I was involved. I had just submitted a major article to a Native newspaper, then this happens. How could I not be involved?

Well, as it happened, I got picked to be part of the AMMSA/ARTS news team to cover the funeral. All of the week previous to that, I had misgivings. Wednesday, I was up at Nechi interviewing three very articulate people about their involvement in the counselling program. I began to wonder why I was involved.

Was I just using this to further my career? Was I involved in some sort of grotesque pornography of pain? I wasn't sure.

Many years ago, when I was but a gleam in pappy's eye, he was writing a PhD thesis on a very famous



This week we look at some personal experiences and insights in our ongoing exploration of the impact of violence and drugs and alcohol on Native individuals and communities.

author. Then that author died. Pappy's friends all said how lucky he was. He would become very famous for his thesis. This was a way to start a good career!

Pappy never wrote that thesis. He picked another topic.

These thoughts circled through my head as we drove up the long winding road to Peerless Lake. When we got there, I didn't feel much better. Seems a lot of people in the press had been making rather nasty, assinine fools of

themselves and knocking on doors and interrogating five-year-old kids to find out what they thought. This made the community very angry, and they tried to keep the press away from the intimacy of their mourning.

The press did not clean up their act. At about 2 p.m., several helicopters arrived and circled the school before making noisy landings to disgorge several reporters, all dressed very sharply for the muddy, wet assignment. Also, many determined to find a way around the community's wishes to be left alone.

Well, as I've noted elsewhere, they made big fools of themselves, sticking cameras into people's faces and making like vultures flying 20 feet above the graves.

But throughout it all, we, as AMMSA/ARTS reporters, were welcome. At first people looked at us and

thought "reporter." When we said "hi, I'm with 'Windspeaker'," suddenly that attitude changed. People spoke to us more closely, and spoke of how "arrogantly" they had been treated by the other press (except for As It Happens).

Several people looked to us as Native newspaper reporters to help correct the wrongs done by the other press, and to bear their message to their "brothers" around the province.

Well, the walls are still close. I still feel emotionally thrown by the intensity and the pain of the area that I've been—and will be—researching. But at least I'm no longer feeling quite so bad about the "pornography of pain" feelings. I'm doing something that means something to some people.

But if I ever had any doubts about what newspaper I wanted to work for, I don't know. This is it.

"My involvement here is my love and concern for my community."

From Page 14

times of conditioning to ignore the problem.

"As young people, we are taught not to talk about alcoholism," says Crowchild. Helplessness and despair keeps people's mouths closed and eyes directed away from the problem.

"In 1968, I was at my brother's place," says Crowchild. "A phone call came at 6:00 in the morning. My younger brother shot himself—suicide.

Crowchild speaks with a quiet, eloquent honesty of the memories which he buried, then had to bring out in front of his group. The feelings still come strong to him, as they do to McDonald and Whitney, yet he, as they, continues without flinching.

"The feeling, the pain, the frustration of what alcohol and suicide do. We don't realize what we've been doing. I've been sober for 13 years; going to AA meetings seven days a week.

"But I hid my feelings. I didn't want to deal with it—until I came here. I was frustrated; I was mad. I hated the people in this Nechi because they dug into my feelings. I didn't want to deal with it. I had so much in my past.

"They brought it up in that circle. We had no table between us. I had nothing; nowhere to hide, and all the eyes were on me. I felt they could see through me. They started bringing that feeling up. 'I care; I care about your feelings,' they said to me and I knew they meant it. It hurt. I hated it. I left here in January, and I drove halfway home because of that hurt. I didn't want to deal with it.

"The same thing happened last month. I drove as far as Hobbema. I came back. I realize now that I must face reality. I want to pass that feeling on to the community."

McDonald echoes Crowchild's concern. She works in Enoch, a community identified in the Dion report as having problems connected with revenue from oil royalties.

"I have three children who have trust funds," McDonald says, her voice and eyes reflecting a deep sadness and concern. "We had an experience in our community last fall where we lost two teenagers.

"They were 18. Adults, I guess. One girl had just received her trust fund and



bought a new car and then went out drinking and partying and in her drunken state she totalled her car. She killed herself and another girl from the reserve.

"That was a real tragedy for me. What hurt was the community wasn't there to support the girls' families. It saddens me because my children someday will be 18 and it kind of makes my heart skip a beat."

McDonald paused, then continued. "What's going to happen? Will my children be strong enough, mature enough to use this trust fund to better themselves in a positive way?"

"The first session we had in January, I thought to myself, the Sarcee Nation is so lucky to have two leaders taking this training. I want more than anything for my leaders to take this training—for all leaders to take this training. That would open their eyes to what's going on."

As a chief, Whitney feels a great deal of responsibility within his community. Until he heard of Nechi, he didn't

know how to change the cycle of alcohol and death.

"The feelings are really high," he says, his voice trembling as he continues. "Last August, we lost a man on the reserve because of alcohol. We had the funeral. For some reason, I left the church early and went to the graveyard. There was an elderly couple there. As I was leaving, the man came up to me and asked, 'What are you doing about it? What are you as leaders doing about it?'"

Until then, Whitney had not thought about actually being able to change the problems. At that point, he began to ask, "what is this alcoholism, what's it doing?" "That's why I came to Nechi. It's totally changing my thinking, my outlook. I used to say 'what can you do? Every time you lose someone, it's just another person you lost because of alcoholism.'

"Now we have been given tools. I have learned so much in Nechi about myself."

All of these trainees feels strongly about Nechi and

the help it has given them. "Here you can talk about your feelings and relate back to now and start putting them into perspective," says Crowchild. "It's an excellent course. It's tough because you have to look at yourself."

"I went to college for two years. I've come here three times and I have learned more here than in college," agrees McDonald. "We have trainers who are down to our levels; who don't stand in front of us and lecture to us for hours on end.

"We role play, we brainstorm. We have the answers to every question they ask us. If we don't, then someone else does.

"The education system—if they would see that, this country would be a better place to live in. It would be with feeling and understanding that we would learn.

"We have 'where are we' in the morning. The tragedy that just happened (in Peerless Lake)—we felt that this morning. That's where we were at. Our trainees saw that and took it easy on us. How can you take things in if you have these feelings, these mixed emotions?"

The Nechi training group becomes a second, extended family, says Crowchild. "Our Elders are here with us—one Elder is with us in person. Two non-Indians are training with us—beautiful people. Let's start looking at each others as human beings.

McDonald sees hope in this approach as well. She recalls while going to see a friend in the city, finding out just how inhuman people can be.

"The neighbours had no phone," McDonald explained. "They weren't Indians; they were caucasions. This guy came over and said he wanted to use the phone. He started talking to her about cocaine. He said, 'you sure can make a lot of money on the kids these days. It's so easy—they're so vulnerable.'

"It made me so sad to hear this. That's how our children, when they're so vulnerable, get drawn into that cycle. It destroys them emotionally, physically spiritually. It happens. It's happening now.

"After taking this training, there's no way I can shut my door to that and say, 'let someone else handle it.' That's what Nechi has done for me. It's an awakening, not only spiritually, but physically, emotionally and socially."

Mother images claimed key to violence

By Gunnar Lindabury

A study of mother images in Japanese adolescents may have cross-cultural significance in, among other things, violence in families.

The idea was presented by Professor Yano of the Osaka University of Foreign Studies in her report "Mother Image in Japanese Society," presented during a series of lectures on Japan at the University of Alberta.

"Japanese people have specific images towards the mother depending on the generation in which they belong," said Yano. For many, the mother becomes a strong, dominant family figure, taking care of her husband in much the same way as she does her children.

In Japan, where education is so important to later achievement in life (the standards for kindergarten entry often ask for an entrance exam), and where fathers are rarely home, mothers become strongly involved with their children's education. They will attend all of the meetings, and work very hard with their children to make sure their marks will be good.

Often this means working with sons, since it is assumed that daughters will become housewives and be supported by their husbands. As a result, mothers form very strong relationships with their sons, taking care of everything they feel their sons need to be successful. Sons, in turn, become very close to their mothers. So close, says Yano, that when mothers arrived at universities during the riots of the 1960s and begged their sons not to participate, many young men started crying and left the protests.

The closeness of mothers and sons is part of the Japanese culture, says Yano. "Japanese people always act in groups. Even if they do daring acts, they can't do it alone." The unification of mother and child thus serves "mutual ego gratification and security."

Often sons are more publicly intimate with their mothers than with their wives; sometimes "overly intimate" to western eyes. Intimacy between couples, though, is considered "indecent." In a sense, the son is repaying the kindness of his mother in preparing him so well for life.

Yet this closeness can get taken to extremes. Some mothers feel so responsible for the well-being of their sons, that they will go out of their way to make them feel prepared for university entrance exams. In some cases, this includes sexual well-being. "It is reported that incest is taking place a little more often than one might expect," said Yano.

In one family, the mother was serving her son in this way, and her husband, though he knew of the relationship, allowed it to happen because he felt it might make it easier for his son. When his son found out, he beat his parents to death with a baseball bat. He seemed to feel that his parents were conspiring against him, and struck out, says Yano.

This is not the only sort of adolescent violence which has been linked to the mother-son relationship. Boys who are considered model students in school are aggressive and unresponsive or ungrateful at home, striking out at their parents and belongings. The violence is quite common, says Yano, enough so that it represents a trend, rather than a few incidents.

She thinks that this violence results from a conflict between two feelings in children: their dependence on their mother for fulfilling their needs, and their hatred of mother for stifling them by fulfilling their needs. By nurturing and protecting their son's ego, mothers are sometimes holding them back and not allowing them to grow.

Ego growth in these boys is supposed to come from acceptance of the tension. Dependency and aggression are not contradictory; they can coexist and allow for personal growth and development.

In some ways, Yano's work is similar to that of anthropologist Guy Lenoux, who was quoted in Windspeaker a few weeks ago. Lenoux had worked with a group of Canadian Indians in British Columbia. He said that the Natives there had begun to depend on the violence in their community as part of their identity. Instead of escaping from it, they held on to it, fighting with those that they loved rather than moving away from them.

This is a departure from the work of other researchers, who say that violence is a symptom of problems within the society, and so long as that violence exists, people are maintaining their problems.

Yet, as many Natives have observed, both in letters to Windspeaker, and in interviews in places like Peerless Lake, at least they know their communities. It's far more difficult to leave and try to make their lives in a place where they know nobody, and where they are considered "drunk Indians."

This is a problem that neither Yano nor Lenoux could address.

High Prairie centre considers developing crafts industry

By Gunnar Lindabury

HIGH PRAIRIE — The local friendship Centre here is looking for start-up funds to develop a centre-based Native crafts production industry to handle larger orders, says Centre Director Ellis O'Brien.

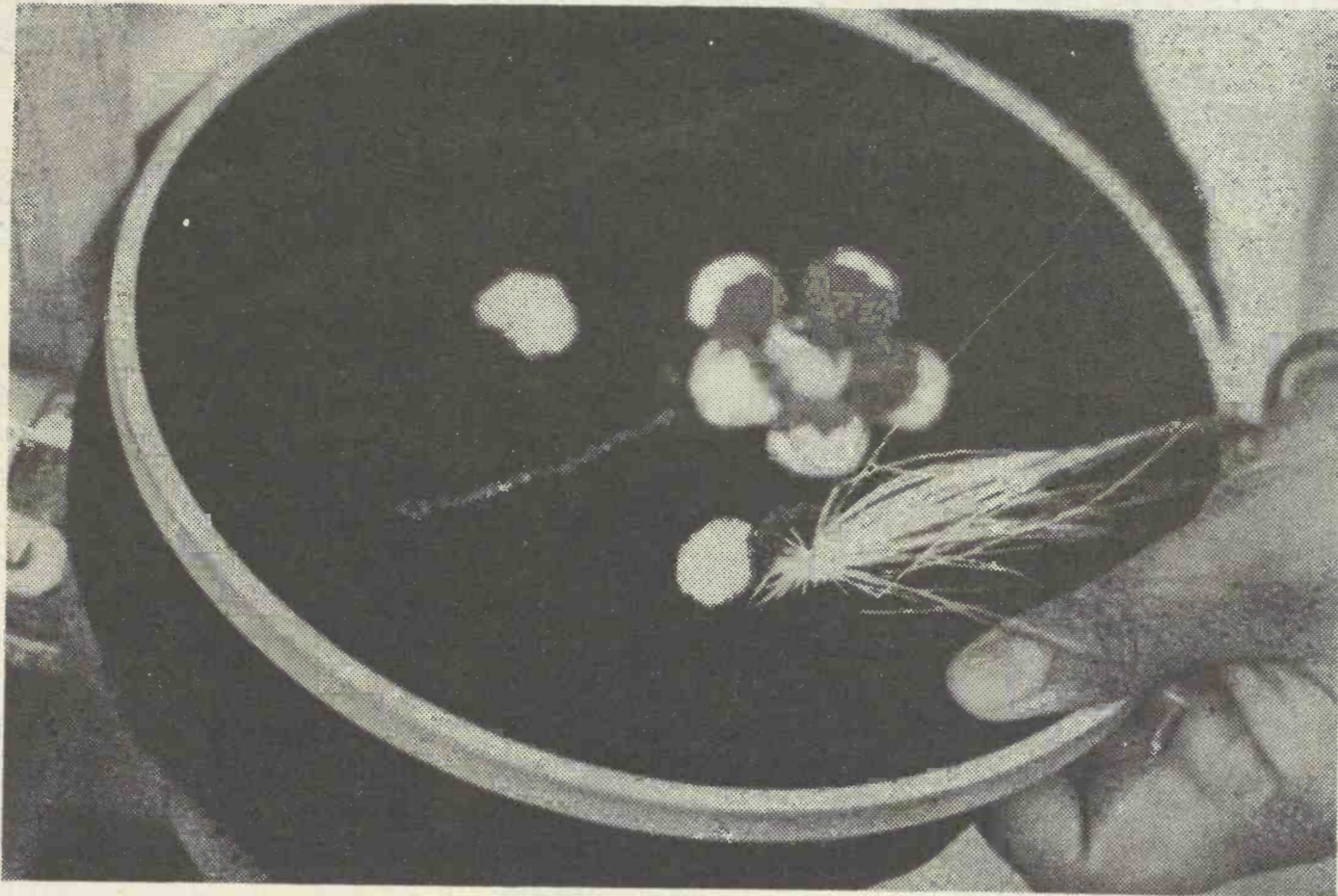
At present, the centre is providing a distribution area for Natives in communities surrounding High Prairie, including East Prairie, Faust, McLennan, Loon Lake and Peerless Lake. Also, there is a small amount of centre-based activity, including jewelry and wraparound production.

The local craftmakers can supply the local market with this setup, says O'Brien. But he's now looking at large wholesale orders—up to the thousands of items—and to do that, he needs full-time, centre-based producers.

Basing the sales of Native crafts at a friendship centre is a good idea, says Jack Sklofsky, an independent consultant who has worked in Native crafts. Until now, Native groups have been applying almost randomly for grants for anything from buying thread to setting up a new company.

"There's no tying together the pieces," says Sklofsky. "The way to do it would be to build the industry, but do it from the community base up."

Friendship centres have been identified as major role players in this building process, especially in the



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Culture

larger towns or cities, says Sklofsky. This gives Native producers access to major tourist markets in a way the government cannot. It also puts an onus on centres to go into small communities and develop the producers in order to build the arts and crafts resources.

Centres have provided a retail outlet or a distribution system for Native craft-makers. Now, people are "looking at friendship centres playing a bigger role in retail; going on the reserves, going into the Metis communities" to develop a production system and show the craftmakers what they

want to see, said Sklofsky.

A centre-based industry can work if the centre is used as a resource and the community becomes the production unit.

"If he sets it up as a centre industry, everything happens in those walls," says Sklofsky. "Maybe you need that as an example; to show, 'this is the way it works. If you want to work with us, you have to set up similar systems in the reserves.' The centres can become role models.

"Let's extend it out to the communities," he continues. "I don't know if that's in his (O'Briens) strategy or not."

Sklofsky sees a dilemma in Native craft production now: many communities are heavily into economic development and throw a

lot of money into setting up a company before they're ready to run it. By becoming involved in the industry, centres can be a positive influence on crafts development.

O'Brien sees great potential in the Native arts and crafts industry in Alberta, especially in the wholesale area. He recalls how Indians from the Blood Reserve attended a caribou hair tufting workshop at AVC Grouard, just north of High Prairie. Now the Blood Indians have a contract with Arctic Trading in Churchill, Manitoba, who sell the crafts back to the High Prairie Friendship Centre.

"Caribou hair tufting is the big success story in Native arts and crafts in Canada," said O'Brien.

CNFC, AMMSA sponsor pageant for princess

By Clint Buehler

Alberta will have an Indian princess in 1986.

She will be selected at the 1986 Alberta Indian Princess Pageant to be held at the Canadian Native Friendship Centre (CNFC) in Edmonton June 20 and 21.

The pageant will be sponsored by the CNFC and the Aboriginal Multi-Media Society of Alberta (AMMSA).

A panel of five judges will select two runners-up and the princess based on the following qualities: poise, personality, speaking ability, dress, talent and overall beauty. The first day of the pageant, contestants will meet the judges on a casual basis and will be interviewed individually, and a banquet will be held in their honor where they will be asked to give a self-profile.

The following afternoon, the final judging will be completed and the 1986 Alberta Indian Princess will be crowned.

The mode of dress for the interview portion will be optional, formal wear will be required for the banquet and traditional Indian regalia will be required for the final judging.

The following rules and regulations will apply for the pageant:

1. Contestants must be of Indian descent.
2. Contestants must not be less than 16 years of age nor older than 22 years of age as of April 1, 1986. Proof of age must be provided.
3. Contestants must have been a resident of Alberta for at least one year.

4. Contestants must have a traditional Indian dress.

5. Knowledge of the Indian culture would be an asset to the contestant.

6. Contestants must be prepared to give a two or three-minute speech on a topic of her choice, must display a talent and will be asked to answer an impromptu question.

7. Each contestant must be chaperoned throughout the pageant events, although one person may chaperone two or three of the contestants at the same time.

8. Winner of this pageant will be expected to represent the Alberta Native people and she must be able to travel.

9. Contestants must be SINGLE with no DEPENDANTS.

Since neither CNFC, AMMSA nor the Pageant Committee will be responsible for any of the expenses incurred by the contestants and/or their chaperones, each contestant is urged to obtain a sponsor who is willing to provide her with sufficient funds for expenses for herself and her chaperone as well as a "sash" acknowledging her sponsor. Should a contestant enter on an independent basis, she and her chaperone will be responsible for their own expenses.

More information and entry forms can be obtained by contacting the Canadian Native Friendship Centre, 10176 - 117 Street, Edmonton, T5K 1X3, telephone 482-6051.

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Tradition served with cuisine

By Jeanne Lepine

VANCOUVER — The Quilicum Restaurant makes every effort to present the best of Indian culture, in the form of food, art, music and history, to their patrons. The Quilicum is the only Native Indian owned and operated restaurant west of the Rocky Mountains.

One can relive the romance and pageantry of the ancient coast in a setting of the old longhouse, with its carved cedar panels, masks bowls and totem poles by some of western Canada's Native Indian artists.

With the sounds of traditional Indian canoeing and ceremonial music drifting through the air, and the smell of cedar and alderwood one can dream to the smells of oysters, smoked oolichans, salmon and duck barbecuing over the alderwood fire.

One can enjoy the Quilicum's feast of salmon, oolichans, halibut, smoked cod, prawns, clams, rabbit, caribou and duck. That's not all, for there's the traditional soap berry (Indian ice-cream) for dessert. One would have to visit the Quilicum and experience the feast, for the imagination can't do it justice.

The owner/operators are Bonnie Thorne, a Nootka; Art Bolton, a Tsimsian artist; Rebekah Sells, a Navajo, and Mal-

colm McSparran, the only non-Native in the restaurant. They are very happy to share the history of the west coast Indians, and of the feast, with their patrons. They will explain the art carvings on the walls as well as the artist's background. The owner/operators take great pride in making your meal and your visit a pleasant and memorable one.

They give credit to the chefs, George Ross, a Tsimsian; Rebekah Sells; Nat Girban, a Slaish; Andy George, a Carrier, and Stacy Jones, a Nootka, saying that together they work as a team.

History of a Quilicum feast:

The waves thunder into the pebble beach, an eagle calls from the windy sky, where low blowing clouds shroud the soaring mountains. Inside the huge cedar house, these sounds are muffled by the crackling of the cozy fires, the singing of ancient songs and legends. Amid painted cedar chests, carved totem house posts, painted panels and masks, the families of cousins, parents, grandparents, sing, work and play as the meals are prepared.

Around the fires, salmon and halibut are spread on barbecuing stakes, big wooden feast bowls contain steaming clam chowder, salmon and seaweed soup,



THE QUILICUM FEAST
...good food, good atmosphere

and the smell of oolichan oil, the universal seasoning, wafts through the air.

Seven thousand years ago, after the retreat of the ice age, when the tall cedar forests had begun to grow and the salmon had returned to the mighty rivers of the west coast, the people began to re-inhabit the inlets and valleys, fishing the rivers, gathering the abundant foods of the land and the sea.

Over the centuries, the Native peoples developed a variety of preparations to make the bounteous feast tasty and delightful. Today, at the Quilicum, the chefs assemble a collection of recipes, bringing 7,000 years of tradition, in the

recipes learned from generations of mothers and grandmothers, so that patrons can enjoy the foods of the Native west coast.

Quilicum means "the return of the people" in the old Chinook commercial language of the west coast, and in choosing the name Quilicum, the owner/operators are intent to keep the Native traditions alive.

The Quilicum is located at 1724 Davie Street, a short block from English Bay, within walking distance of Stanley Park.

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Indian student to visit China

By Ivan Morin

A trip to China and Japan is something most of us only dream about, but for 17-year-old Rod Burnstick, that dream is reality very soon.

Burnstick, from the Paul Band Reserve, left for China March 23, along with other students from Stony Plain Memorial Composite and Brockston Park School in Spruce Grove.

In his final year of high school, Burnstick and other Grade 12 students flew to Calgary, then to Vancouver, where they caught a flight to Tokyo, Japan. From Tokyo they flew to Hong Kong, then caught their final flight to Beijing, China.

Burnstick says the purpose of the trip is to give the students an opportunity to observe a Communist state. The students will also do a fair amount of sightseeing on their tour through the larger cities of China. They plan to visit the Great Wall of China, the first Emperor's tomb, and the forbidden city, among other sites.



**ROD BURNSTICK
...Beijing bound**

Youth

The trip will take the Canadians into northern, central, and southern China.

To prepare for the trip, the students met with individuals who had toured China, and who had experienced the values of the people in the country.

"I've heard a lot about the country, it's people, the way they live, and I think it's going to be a real learning experience for me, and it will give me a chance to see how other people in the world live," Burnstick says.

After the tour of China, the students will return to

Hong Kong, where they will stay for three days, touring the city and learning from the people, and of course shopping in the many outside shops.

At the end of the three-day stay in Hong Kong, Burnstick will leave the rest of the group to begin his own trip to Japan. He plans to fly to Osaka, then take the Silver Bullet supertrain to Tokyo.

Burnstick is going to Japan to the encouragement of his father, Ed Burnstick. He says that he is interested in the computer field, and that he sees Japan as being the leader in producing materials for this field and he would like to see how they do it firsthand.

This is not the first time that young Burnstick has ventured across the ocean. His father took him on trips to a number of European countries as a young child, but he says that he really looks forward to this trip because it will not only be his first on his own, but he will also appreciate it more now that he can grasp the full meaning of seeing a new culture.

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1 st Place \$1,000 ⁰⁰	2 nd Place \$500 ⁰⁰	3 rd Place \$300 ⁰⁰	4 th Place \$100 ⁰⁰		1 st Place \$800 ⁰⁰	2 nd Place \$500 ⁰⁰	3 rd Place \$300 ⁰⁰	4 th Place \$100 ⁰⁰

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Talent takes \$5,000 at JAWS Festival

By Rocky Woodward

Over \$5,000 in cash prizes was handed out to dance groups and individual artists who participated in the Jaws Native Festival Talent Show, held at Lac La Biche on March 22.

Last year, a dance group that became well known by winning major dance competitions across the western provinces at various talent shows such as the annual CNFC talent show in Edmonton, proved to be just as spectacular at Lac La Biche.

The Kikino Northern Lites picked up \$1,800 by placing first in the Duck Dance, Drops of Brandy and Reel of Eight, and a second place finish behind the Cote Cloggers Square Dance Group from Saskatchewan, in the square dance competition.

Although the Northern Lites drew the winning votes from the judges, they certainly had stiff competition from the Elizabeth Metis Settlement Junior Travellers, second place in the Reel of Eight and the Duck Dance, and third place in the Drops of Brandy. Other top dance groups that competed and placed in the first, second and third positions for cash prizes and trophies were the Kehewin Juniors and the Saskatchewan Cote Cloggers.

In the Junior Male Vocal event, Scott Lawrence from Slave Lake won \$100 and a trophy for first place over second place finisher Charles Shott of Caslan and Andy Gladue, Slave Lake.

All of the entries in each category were judged by a panel of four people, Georgina Donald, Bertha Moore, Delia Grey of Edmonton

and Delphine Erasmus of Kikino.

In the Junior Female Vocals, Shelan Gladue from Slave Lake placed first and Melissa Erasmus from Kikino took home the second place trophy. Gladue also won a cash prize of \$100 for her efforts.

Master of Ceremonies was none other than an expert in the business and everyone's favourite, Clarence Phillips of Edmonton. Approximately 700 people came out to enjoy the one-day affair named after the J.A. Williams High School where the talent show was held.

With more than 11 fiddlers from across Alberta entered in the old time fiddling contest, and although competing against each other, their styles and various fiddle renditions added to the successful festival.

Judging these fine musicians must have been quite a task, but when the points were added up, Gilbert Andersen of Edmonton captured first place for a prize of \$300 and a trophy.

Second place went to August Collins of Edmonton and third was won by Lawrence Houle from Winnipeg, Manitoba.

Great entertainment was enjoyed by everyone as they watched women entered in the female (senior) event, go through some beautiful song numbers.

Teri House of Edmonton won \$200 and a trophy when she placed first, while Doreen Peterson (Kikino) took second and Brenda Gladue (Slave Lake) captured third place.

The male vocal competition that had approximately 20 individuals enter, made it very hard, considering the talent, to place in the top



FIRST PLACE WINNERS
...Kikino Northern Lites

standings but Josh Houle pulled it off with a first place finish and a cash prize of \$200 and trophy awarded to him.

Second place went to Dolphus Crier from Beaver Lake and third was won by August Collins of the Elizabeth Metis Settlement.

All of the talent that in the festival was recorded by the Aboriginal Radio and Television Society's "Native Perspective" crew and, according to the Director of Radio for ARTS, Ray Fox, they are hopeful that a half hour radio show will be put together to air on their morning show on CBC-TV.

Fox added that they would definitely be airing segments from the live taping on "The Native Perspective."

Following are the winners of other competitions held at the festival:

LAC LA BICHE NATIVE TALENT FESTIVAL

WINNERS

Jr. Male Vocals

1st Scott Lawrence,
Slave Lake (\$100)
2nd Charles Shott, Caslan
3rd Andy Gladue, Slave Lake

Jr. Red River Jig Female

1st Elizabeth Desjarlis,
Eleanor Lake (\$100)
2nd Tammy Desjarlis,
Eleanor Lake
3rd Christine Soloway,
Elizabeth Colony

Jr. Red River Jig Male

1st Dallas Crier, Beaver Lake (\$100)
2nd Duane Boucher, Lac La Biche
3rd Donald L'Hirondelle,
Edmonton

Reel of 8

1st Kikino Northern Lites, (\$500)
2nd Jr. Travellers, Elizabeth Colony
3rd Cote Cloggers, Saskatchewan

Duets

1st Lenny Lawrence & Brenda
Gladue, Slave Lake (\$150.00 each)
2nd Marlene and Myrtle L'Hirondelle,
Lac La Biche and Edmonton
3rd Roger Howse and Juliette
Whitford, Kikino

Sr. Female Red River Jig

1st Bertha Erasmus, Kikino
2nd Myrtle L'Hirondelle, Edmonton
3rd Roxanne Ladouceur, Kikino

Sr. Male Red River Jig

1st Jackie Boucher,
Lac La Biche (\$200)
2nd Darren Morin, Edmonton
3rd Allen Boucher

Square Dance

1st Cote Cloggers,
Saskatchewan (\$1,200.00)
2nd Northern Lights (\$300.00)
3rd Kehewin Jrs. (\$200.00)



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CORRECTION

March 14th issue
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Oilchiefs oldtimers winners again



HOBHEMA OILCHIEFS OLDTIMERS HOCKEY TEAM
...once again the team to beat

By Lyle Donald

HOBHEMA — It was a rematch from last week's tournament in Alexander, with the same results, as the Hobbema Oilchiefs defeated the Alexander Old Timers 6-4. The tournament was held on March 22-23, at Hobbema, with eight teams, three from Saskatchewan, going at it for the championship.

In the "A" final, the Alexander Old Timers struck first as Armand Arcand put one by the Hobbema goalie at the 13:34 mark. Hobbema Oilchiefs John Bull tied the game three minutes later, finishing off an end-to-end rush by Willie Littlechild, ending the first period in a 1-1 tie.

The second period saw the Oilchiefs go to work, but not before Alexander's Leroy Paul put a blistering wristshot past the Oilchief goaltender. Then Oilchiefs Johnny Bull got his second of the game to tie it and Todd Goodson gave them the lead at the 7:46 mark. Herman Cutknife gave the Oilchiefs a two goal lead, until Alexander's Wilf McDougall scored in a scramble in front of the Hobbema net, ending the second period with Hobbema leading 4-3. (Yes, it is the same Wilf McDougall who is the president of the Indian Association of Alberta.)

The third period was kind of a rough one because both teams were getting frustrated because they are so evenly matched, but finally with six minutes remaining in the game, Hobbema's Gilbert Makinaw and brother Porky Makinaw

scored back to back. Martin Arcand finished off the scoring with 1:14 left in the game.

On the "B" side it was an all-Saskatchewan final between the Regina Braves and Canoe Lake, with Canoe Lake coming back in the third period to take the "B" side by a 7-5 score.

HOCKEY

In the first period the Regina Braves struck early as they took a 3-0 lead within the first six minutes of the period and the Canoe Lake team really looking out of the game, but with 4:04 left in the first period, Canoe Lake's Willy Standinghorn put one behind the Braves Goalie Don Ross to end the period Braves 3 - Canoe Lake 1.

In the second, Regina had another fast start with Greg Daniels scoring at 18:05, Ed Bittermose giving Regina a 5-1 lead. At this point it looked like the game was just about over and the Braves thought all they had to do was go through the motions.

The Canoe Lake team must have refilled their oxygen tanks, and got their second wind, because they dominated the game from there. Pat Kennedy scored at 13:05 and line mate Mat Iron scoring twice to end the second period Regina 5 - Canoe Lake 4.

The third period was all Canoe Lake, with Pat Kennedy scoring at 14:05 and completing his hat trick at 12:20. Brother Dick Kennedy finished off the scoring.

Sports

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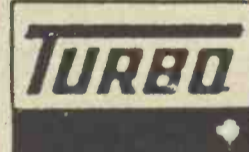
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MUST have ability to work co-operatively with others, have good verbal and written communication skills and have a valid drivers licence and own vehicle.

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Send applications to Ron Vivier, Director of Operations, Native Outreach, #301, 10603 - 107 Avenue, Edmonton, Alberta, T5H 0W5.

DEADLINE for applications, April 9, 1986.



Sports Roundup

By Ivan Morin

Hi there! Well, we made it through another week...well, not quite, it's only Wednesday, but as always this is the last piece of copy that I have to give to Clint (our Editor). Everything in sports has really slowed down, so I don't think I'll get an awful lot for this week's column. What we need is a sport that's played between March and May so we don't have to wait so long to get active again after the winter activities. People tend to get kinda lazy between these months, and it's darn tough getting them going for ball season. I hope we don't have a lot of trouble getting ourselves motivated for the WINDSPEAKER All-star team. Oh well, we'll see when the time comes. On with the communities.

HOBHEMA — I just talked to your favorite lawyer and oldtime hockey player, Willie Littlechild. Willie and the Hobbema "Oilers" Oldtimers hockey team will be on their way to Paris, France, on March 27, to participate in an oldtimers hockey tournament there.

The tournament is a Canadian tournament and it is the fourth or fifth tournament that the Hobbema team will be attending. In previous tournaments they've come home with medals twice and had showed some good stuff at all the others, which is the reason they keep getting invited back. Willie tells me that the Oldtimers team really rallied all year to get the funds for the tournament, holding raffles, cleaning up at the Indian Days, auctions and holding dances. Good stuff guys. The "Oilers" will be in a division with another Canadian team from B.C. and Finland and Norway.

Other news from Hobbema is that my information getter out there, Lorna Lentz, made her way onto

the all-star team at last week's basketball tournament. That proved she wasn't lying the first time I talked to her and she told me that she could play basketball. How to go Lorna.

HIGH PRAIRIE — Ellis O'Brien at the friendship centre up there called me on Monday to tell me about a hockey tournament going on in High Prairie. Metis Local #159 is hosting the tourney, which will be a double knockout. Fourteen teams will be playing for \$3,000 in prize money and trophies. They will also be hosting a dance. The dance will start at 9:00 p.m. and the cover charge will be \$8. Bulldog will be supplying the entertainment.

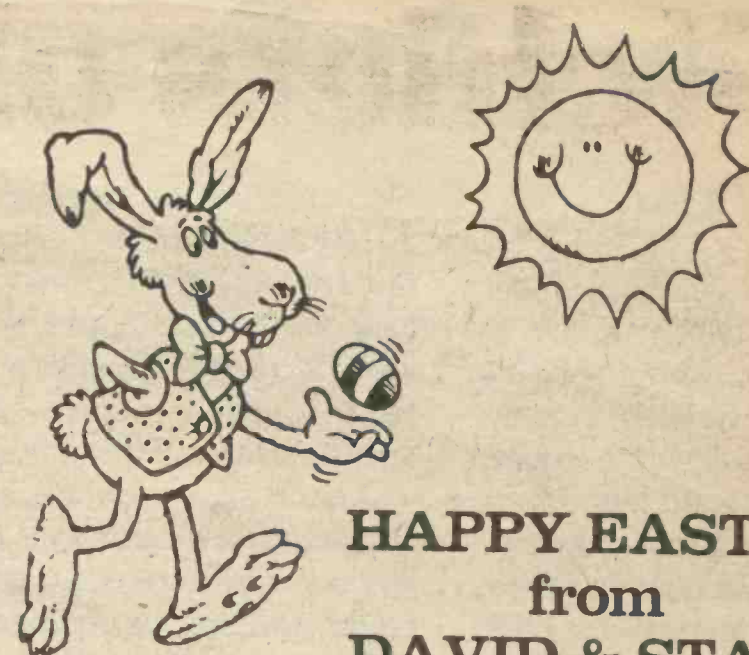
BONNYVILLE — The Bonnyville Canadian Native Friendship Centre hosted a boxing card last Saturday (March 22), and from a spectator's view (Karen Collins, our spectator) it was a very exciting and enjoyable card. She says they had lots of boxers from Edmonton, Elk Point, St. Paul, Fort McMurray and, of course, Bonnyville. The card was held at the Bonnyville Agriplex, and about 200 people paid to attend, giving Hervina and Ray a little something to smile about.

EDMONTON — The J.J. Bowlen Junior High School Giants basketball team took the city championships on March 17, with Robert Lepine on board. Robert is the son of WINDSPEAKER's star reporter Jeannie Lepine.

Another WINDSPEAKER hockey parent who did okay this year was John Copley, as his son Nick's hockey team, the Beverly Beacon Blazers came in second in their division. And the WINDSPEAKER staff amateur coach of the year award goes to senior reporter ROCKY WOODWARD who coached his team, "The Little Warriors," which won a trophy. I asked Rocky who his star hockey player was and he said he didn't have one star, "the whole team are stars."

Well, that's it for another week, and we'll see you again next week and until then you can hear me on Tuesdays and Fridays on "The Native Perspective" radio on your TV, where I have my SPORTS ROUNDUP and SPORTS LINEUP.

So remember to KEEP SMILING; things can't be all that bad, and if they are they'll get better.



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Youngsters get to meet Oilers

By Rocky Woodward

It's not often that a team of young hockey players get to meet with members of the EDMONTON OILERS, especially in their dressing room during practice. Fortunately, a telephone call to Oilers COACH GLEN SATHER and his wife, ANN SATHER, opened the doors for the Knights of Columbus L'IL WARRIORS (beginners) hockey team to meet with the champs.

They were, of course, awe-struck.

Although not all the Oilers were available for the

tykes to have autographs scribbled on their hockey books, sticks, and paper, by everyone from the team, WAYNE GRETZKY, PAUL COFFEY, DAVE SEMENKO, DAVE LUMLEY, RANDY GREGG, MARK NAPIER, YURI KURRI AND KEVIN MCCELLAND were on hand to MAKE THEIR DAY.

And make their day they did. Not many can say they had the chance to watch Semenko and McCelland go through exercises inside their dressing room, while other Oilers sat in the lounge area, discussing

basketball teams and other sports.

It was assuring to watch these boys seated on a bench and looking up at their stars that they usually only see at a distance, such as Paul Coffey, on the threshold of breaking yet another record — Bobby Orr's 46 goals and 139 points, and here they were, in touching distance.

By looking at the young players sitting there with their mouths open and very silent, the enthusiasm that they showed outside the dressing room was all but gone. However, it will be one visit you can be sure

Sports

will stay in their memories for years to come.

One other team that was invited to the Oilers' dressing room were the 10 to 12-year-old Annunciation Cougars, and it was the same story there. Although the Cougars joined the Oilers on the ice for some one-on-one's, the Lil Warriors, I am sure, were happy enough just for a visit into the dressing room of their stars and champs, THE EDMONTON OILERS.

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Many Indian games similar to other groups

By Terry Lusty

Over the years, a number of games which remain in practise among today's youth are the likes of crack-the-whip, follow the leader, hopscotch, and tag.

As popular as some of these are in today's world, they are known to have been played centuries ago by a good many North American Indian tribes.

Several of the games which are to be discussed in this issue of Windspeaker are shuffleboard, slingshot, spin the bottle, stilt, stone throwing, tug of war and running shoes.

SHUFFLEBOARD

A game known especially among tribes of the great

Sioux Nation in such states as Montana and the Dakotas, and played by females, was one which could be identified as being similar to the modern-day version of shuffleboard. This game was generally conducted in the winter season on a smooth sheet of ice and could, perhaps, be equated with such traditional contemporaries as curling and bowling.

The stones used in the Indian shuffleboard game were flat or round and were hurled over the ice's surface at targets made from bits of wood. Children and women took great delight in playing this game.

The Choctaw of the American southeast played a yet truer version of shuffleboard. To hurtle the

round but flat stone, they used a four-foot stick.

The playing surface was some 40 feet in length by three feet in width. A line about half a foot from the very end was marked off and another one about half a foot in front of that one. Stones which landed in between the two lines counted as a single point; those which landed past the farthest line but not beyond the 40-foot boundary counted for three points.

The first person to acquire seven points was the winner.

SLINGSHOT

The slingshot was a familiar item to many tribes. For our purposes, we are talking about the type that was

used in the biblical story of "David and Goliath."

On the plains and prairies, the slingshot was used by most Indians, the Cree and Assiniboine in particular.

Slingshots were very basic in structure and consisted of a square or long, diamond-shaped leather pocket. Two leather thongs were attached to the opposite ends of the pocket to complete the slingshot (see diagram).

To put the slingshot into play, a small stone was placed into the leather pocket. Holding both ends of the leather thongs, the slingshot was twirled around and around the person's head and then one of the thongs was released in order to send the stone hurtling through the air at its target.

In most cases, the objective was to hit a specified target, to cast the stone farther than that of any competitor(s), or to make the stone skip the most times over a surface of water such as a lake, a river, or a large pond.

SPIN THE BOTTLE

There has been very little documentation about this game and what has been found primarily relates to the game as it is played by the Inuit. As a roulette-type game, the Inuit of Baffin Island used to make the bottle, or roulette, from leather which was fashioned in the form of a cup to which a nozzle was attached.

To play the game, a person simply spun the cup and whoever the nozzle pointed to after it had stopped spinning was the winner.

In more recent times, the Inuit have replaced the leather cup and nozzle with a tin cup with a nail in its side (see diagram).

A person could actually use any of a number of items as the bottle or roulette...a piece of whale bone, a chunk of wood, or anything else that could be

spun around on a flat surface.

STILTS

Again, as with spin the bottle, very little data exists regarding this activity. It is known that the usage of stilts backdates many, many centuries and they were used by the Mayan Indians in the Yucatan area of central America.

Indians racing on stilts were observed and written about by early Spanish explorers upon their arrival to central America. The use of stilts also prevailed in the Hopi and Zuni cultures of Arizona and New Mexico. Some tribes referred to stilts as "walking wood."

Stilts are also known to have existed among the Shoshone Indians of Wyoming and perhaps, by other tribes further north, although this cannot be proven.

STONE THROWING

Yet another game simple in nature and using materials which were readily available was the stone throwing game which ranged all the way from Mexico and up into the northern states and, perhaps, Canada.

In many cases, the object of this game was to hurl one's stone at a specified target and gamble as to whose stone would land closest to the target.

Undoubtedly, this sport or variations of it were practised by the many tribes that inhabited the width and breadth of the North American continent.

TUG OF WAR

Two issues back (March 14), we told of a tug of war event whereby two canoes were tied together and one attempted to tow the other across a given point of the water. As with many other entertaining and gentler games, this was another one that was enjoyed by women, although it was not exclusive to them. Also,

while employed as a form of recreation, it was not restricted to providing entertainment. There were times when it was conducted for serious political and economical reasons.

The game was sometimes used to establish hunting and fishing territorial rights as well as settle any of a number of other tribal or intertribal arguments.

A variation of this game was that of push-of-war. In the early 20th century, push-of-war was performed to settle a disagreement regarding tribal policy among the Hopi. In this particular situation the losers were required to separate from the main Hopi village and re-establish themselves elsewhere.

In push-of-war, one team would push the other team backwards until one was forced across a line that was marked along the ground.

RUNNING RACES

A highly popular sport requiring speed and endurance, foot races were practised by virtually each and every North, South, and Central American Indian tribes.

Racing distances varied and so did wagering. Some were run over a short sprinting distance of 100 or 200 yards and upwards to several miles, although distances of 25 or more miles were not altogether uncommon.

The Inuit cannot be excluded when mentioning this sport. They usually competed in the fall when the new ice was formed.

Every tribe had their own individual standouts who performed well and kept in running form at all times of the year. Intertribal contests were always a highlight of excitement and would attract much boasting and betting.

As a sport, running was definitely high on the list and the names of many Indians grace the winner's rosters especially in the area of long-distance races.



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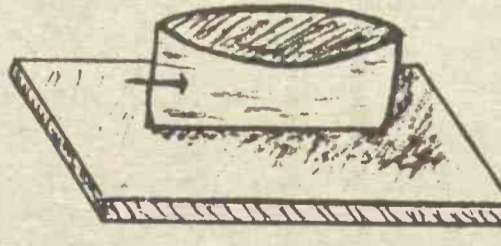

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SLINGSHOT

INUIT SPIN THE BOTTLE (TOP)

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Tigers take silver ulu

By Ivan Morin

The Flying Tigers just might be the most appropriate name for a group of young volleyball players from Wabasca-Desmarais. At the recent Arctic Winter Games, they set, spiked and jumped their way to a silver Ulu (the medal given at the Arctic Winter Games).

The team is made up of young men between 17 and 20 years old; most attend the Mistassiny School in Desmarais, and the coach, Jim Mombourquette, is a teacher at the school.

Allen Beaver, team captain, says "when we left Wasbasca-Desmarais we weren't expected to do very good because some of the players on the other teams were well over six feet tall, and our team is really short compared to them. Coach Mombour-

quette says "just getting to the Arctic Winter Games was something else. Let alone the feeling of winning a silver Ulu."

The community responded to the victory with a surprise banquet for the team upon their return from the Arctic Games. Beaver estimates that a third of the community

VOLLEYBALL

turned out to greet them at the bridge. "We couldn't believe it when we saw all those people waiting for us," says Beaver. "We've won a lot of tournaments and playoffs before, and never got this kind of response from the community, and this kind of community support is good for the kids," adds Mombourquette.

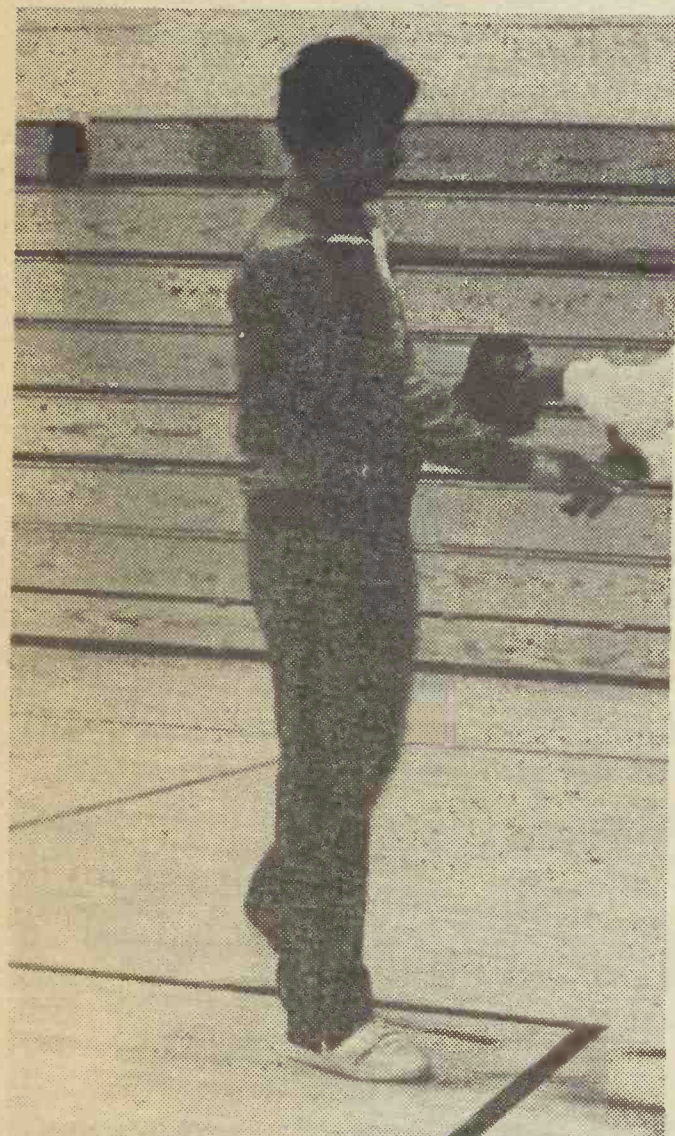
"The kind of volleyball

program we have here not only keeps them away from the booze and drugs, but it also gives them hope," Mombourquette says. This is reinforced by Beaver, who says "playing sports keeps a lot of people out of trouble and away from the booze and drugs."

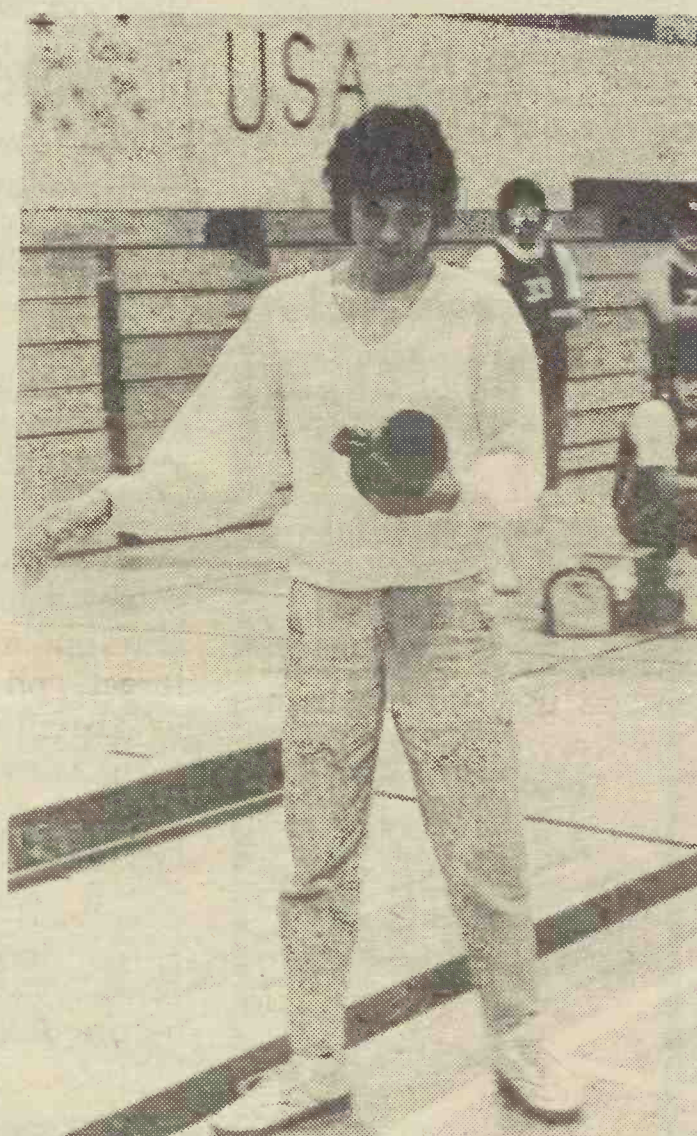
The next tournament on the schedule for the Wabasca-Desmarais Flying Tigers is the Canada West Volleyball Championships being held in Hobbema from April 11 to 13.

Mombourquette hopes to send as many team members as he can to a volleyball clinic which is held every year by the Alberta Volleyball Association. This year the clinic will be held in Jasper.

Beaver would like to thank the Bigstone Band for the sponsorship they've shown throughout the year.



MVP PAT SCHILDT
...Browning star



MVP GLENNA CARDINAL
...also top scorer

Browning team tops tourney

By Lyle Donald

HOBHEMA — The Browning Montana team walked over the Hobbema Allstars 148-93 in the men's championship game at the Howard Buffalo Memorial Tournament in Hobbema. It was a four team round robin tournament, and the Browning team did the same to all of their competitors.

In the final game, after 10 minutes of play in the first half, Browning was leading 55-12, and when they realized how far up they were at this point, they slowed, and at the end of the half Browning led Hobbema 82-45.

Even though Hobbema knew they were out-classed, they did not give up, and came up with a lot of fast breaks and good outside shots, but just couldn't keep up to the speed of the Browning team. Pat Schildt of Browning scored 56 points

to lead his team to victory, and team mate George Woodward had 38 points. The all stars of the tournament were:

M.V.P. - Pat Schildt, Browning, MONTANA.
ALLSTARS - Trevor Swampy, Siksika; Carlin Norunner, Hobbema; George Woodward, Browning; Harlan

BASKETBALL

McMaster, Water Chief, Bussing, and Alvin Calf, Siksika.

The women's tournament was a lot closer and exciting as the Sarcee Selects squeezed by Wetaskiwin 68-65 in the final game. It was a hard-fought battle, and in the first half Wetaskiwin kept the lead by a few baskets.

The big story of the tournament was the out-

standing play of Sarcee's Glenna Cardinal, who scored 22 of 29 points in the first half as Wetaskiwin led the Selects 30-29.

The second half was no different, with end-to-end action, and Wetaskiwin keeping their small lead until Sarcee came on with five straight baskets and took the lead from there.

It got exciting in the last minute and one-half as Wetaskiwin pulled from behind and came within two points of Sarcee, but just couldn't come through all the way. Again in the second half, Glenna Cardinal was hot, scoring another 20 points, and ended the game scoring three-quarters of Sarcee's points.

M.V.P. - Glenna Cardinal, Sarcee.

ALLSTARS - Debbie Recollet, Sarcee; Bev Sauderberg, Hobbema; Cindy Ladoucer, Edmonton; Pearl Doupe, Ponoka, and Lorna Lentz, Wetaskiwin.

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The recent tragedy at Peerless Lake required help with time, effort and finances. Many people responded to the urgency of the situation. On behalf of the Peerless Lake families, the Bigstone Cree Band Social Development would like to thank the many participants and supporters in this time of need. Due to the large number of contributors we are unable to identify all parties, however, if we missed you, rest assured your efforts and support will be long remembered.

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- Native Secretariat
- U of A Hospital Security Staff
- Peerless Lake Hot Lunch Program
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Bigstone Cree Band General Delivery, Desmarais, Alberta

Funding shortage threatens McMurray crisis centre

By Jeanne Lepine

FORT McMURRAY — Statistics showing there is 1,300 cases of wife beating per year here should be sufficient evidence to Alberta Social Services Minister Connie Osterman that Unity House should receive the necessary funding to keep its doors open. So says a woman who has used the facilities of Unity House, but wishes to remain anonymous.

The Fort McMurray Women's Crisis Centre is threatening to close the doors to Unity House if they don't get the long-term funding they requested from the government. According to the president of the society, Jean Reynolds, the threat is a step in the shelter's strategy to get more provincial funding, but, she says, "we will definitely carry out our plans if the government doesn't come up with the suitable funding."

"We have accepted the government's offer of \$25,000 which will keep the doors open for six weeks after April 1. If we don't get the funding requested at the end of that time, we will hand over the keys of Unity House to social services," she said.

The social service minister has offered Unity House \$30,000 less than what they gave the centre in 1985. The offer by social service was \$27,500 for the first quarter, based on a 1986 contract. To operate the shelter for a four-month period will cost \$50,000 — "that's twice what the government contract is offering," Reynolds says.

The government assumes the centre will apply to the United Way for funding to make up the difference, but the contract with United Way specifies the funds be used as "last dollar funding." To rely on the United Way for the government contract will "damage the integrity of the contract with United Way," Reynolds said.

The society's executive met with Mayor Chuck Knight, Athabasca MLA Norm Weiss, the Fort McMurray United Way and Unity House staff before announcing their latest strategy on March 21.

"They were all in agreement with our position. Weiss had suggested we find a way to give the new social service minister, Connie Osterman, time to understand family violence before the April budget

meeting," Reynolds explained.

"Unity House is being fair. There has to be long-term funding to assist them," says Weiss.

Despite the uncertainty of the operating budget, plans for a new shelter are still going ahead. Close to \$300,000 has been raised for a new building, and the society is confident that the balance of \$230,000 will be raised. The contract for construction will go out to tender, hopefully in the spring, with completion of the building by late October.

If the society doesn't receive additional operating funding, the society may have to reconsider its construction plans.

Linda Hall, social service community relations officer from Lac La Biche, said in a telephone interview March 25 that there will be continuity of funding for Unity House, whether the budget is passed or an election is called.

The \$27,500 interim funding for the first quarter, beginning April 1, based on last years contract, is to ensure that the program have funding during negotiating process, Hall said. "We can only make a commitment for funding we know we have."

Social services and Unity House will start to negotiate in April.

An election call that is expected to follow the announcement of the 1986-87 budget in mid-April will delay the approval of the contract.

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**NATIVE COUNSELLING
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Northeast Alberta Roundup

By Donna Rea Murphy

LEGOFF — Cold Lake First Nations Band Administrator Les Petry says the reserve has natural gas service for its residents. English Bay reserve homes have been hooked up in the first phase of the program and phase two, at the LeGoff main reserve, will be completed between now and this fall.

All homes have gas to their door. "Those homes using propane have been converted, but those using fuel oil will have to wait until we get our renovations budget in order to convert," he said.

Conversion is paid through a small grant from the Department of Indian Affairs, a large grant from the provincial government's Alberta Utilities and the balance comes from reserve funds.

Ten homes have been hooked up, approximately 10 on oil will have to wait and three homes are using wood stoves. The big reserve has 52 homes to be converted.

* * *

Also, the new firehall has been completed and an official grand opening is slated for April.

Treaty Six Reserves, which are made up of bands in the north-eastern

sector of Alberta and the north-western sector of Saskatchewan, are holding meetings in various parts of the Treaty area to discuss the variances between the treaty paper and the Indian Act. Bill C-31 is a major issue being discussed. Next meeting to be held in Beaver Lake. There are approximately 37 reserves participating.

SADDLE LAKE — Will be hosting an Awards Night March 29. Awards will be given in various categories including citizen, Elder, student and volunteer of the year. That night there will also be the annual Saddle Lake Cup Hockey Tournament. For more hockey news, contact Ken Kakeesim in Recreation as there are a lot of games and events planned around this sport in the next month.

Elizabeth Metis Settlement — Since oil prices have dropped, employment in oil-related industries has been cut back, affecting this settlement.

Following a development agreement signed recently between Amoco Canada and Pimee Well Servicing, a

settlement company, there have been numerous lay offs. Several small businesses are feeling the pinch as water trucks, oil field maintenance trucks and heavy equipment stand idle. There are a few operators hanging on, everyone is hoping for an upturn.

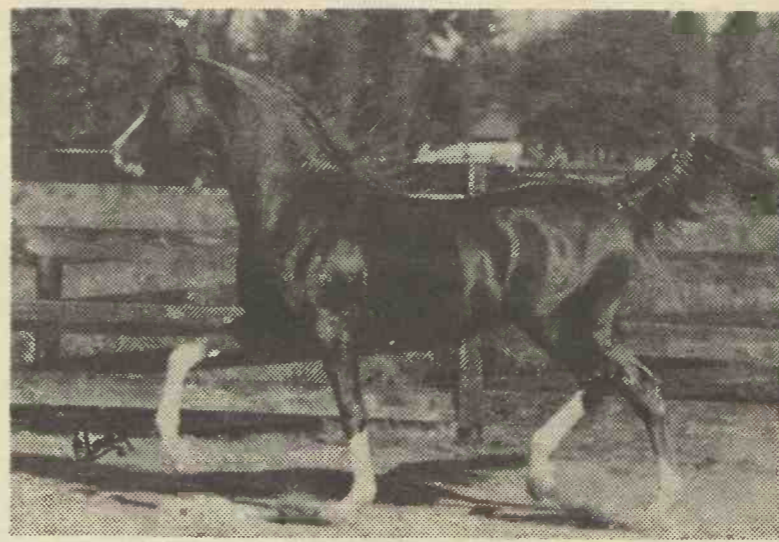
* * *

Also — March 18, the settlements second oldest resident died. Ninety-two-year-old Monica Jackknife passed away. Born March 1, 1894, she leaves one son, 14 grandchildren; 16 great grandchildren and one great great grandchild. The eldest resident is Christine Desjarlais at 94 years.

Settlement office manager Lee Desjarlais says they are beginning plans to expand and develop the Bible Camp for the summer. Phase II will involve developing a playground, ball diamond and park for the young people. Last year the area was seeded to grass and they are looking at adding videos for viewing; outside resource people for teaching and two large tents for dormitory purposes.

Community

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Handwritten header text in Cree syllabics.

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ROSE BOYER SASKATOON ...

Second column of handwritten Cree text, continuing the article.

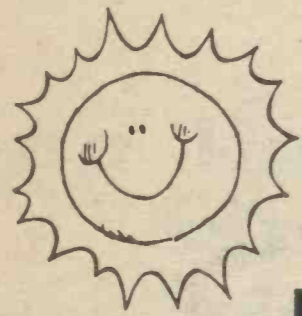
Third column of handwritten Cree text, likely a separate article or note.

Centre aids Metis local

By Jeanne Lepine

FORT McMURRAY — The Nistawoyou Friendship Centre here is extending its hand of friendship to help the Metis Local 649 get financially established. Centre Executive Director John Chadi said the board has decided to allow the local to host a weekly bingo at the centre after receiving a request from the president of the local, Glen Trembly. In addition to the approval of the use of the centre, they notified Trembly that the rental fee would be waived for a two-month period, giving the local a financial boost. The local will be hosting a weekly bingo beginning

March 18, and every Tuesday evening thereafter. At present, the local has no funds for operating costs. Office space is the first priority. Once established with an office, the local will be able to offer workshops and hold regular meetings enabling the local to keep the members informed as well as being able to keep files updated. The members find it hard to obtain any type of information without going to the board members' homes, and hope to find the one that has the information they want. With an office, the members would have one location for storing information as well as a specific place to bring their concerns and ideas.



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Grand Centre centre to become independent

By Donna Rea Murphy

GRAND CENTRE — The Grand Centre Satellite Friendship Centre, in operation for five years, will soon close its doors and make way for the establishment of a permanent centre.

Hervina Angus, executive director of the parent organization, the Bonnyville Canadian Native Friendship Centre, said the change has come about as a result of pending government cuts. "Every year about this time we were always uncertain as to whether the Secretary of State would grant funding to the satellite to carry it through for the next 12 months.

"We recently had a meeting with the provincial government and the matter of our satellite came up. We were asked what direction it would be taking." Anticipating a loss of funding for this year, it was decided if there was to be a friendship centre in Grand Centre it would have to be independent (of the parent organization) and stand on its own financial feet.

Since that decision, an interim board of directors

Community

has been formed and one of their first tasks will be to also adopt the existing constitution and bylaws and look at ideas for fund-raising.

One of the stipulations for becoming eligible for provincial funding is that the new centre must support itself through its own resources for the first year of operation.

Angus explained that satellite centres were originally slated to be six-month projects only, and were to be branches of larger, existing facilities in the same area. This centre was unique in that it existed almost as a separate entity in another town 30 miles away and remained open for five years.

The satellite acted in the capacity of cultural coordinator in the tri-town area of Grand Centre, Cold Lake and Medley, and also outlying areas such as Fort Kent, Ardmore and Glendon. Most district schools participated in hosting cultural events, thereby giving

their students a first-hand look at Native tradition and folk-lore. It also co-operated with Community Corrections in allowing offenders to work off community service hours through the Fine Option Program.

The small satellite building housed a used clothing depot, acted as a referral service, completed a community resources directory and a local history book, hosted an annual children's Christmas party and assisted local Boy Scouts and Girl Guides in Native Lore badge acquisition.

Angus explained that the satellite had been set up to fill a need that arose as the result of the expected oil boom in this area. "It has served its purpose very well," she said.

When the new Lakeland Friendship Association is formed, two new staff members will be hired, as both office manager Lynda Minoose and secretary Irene Bruneaux will be resigning.

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