

News

Chopstick factory idle, employees collect U.I.

By John Holman
Windspeaker Correspondent

EDMONTON

Employees of the Sturgeon Lake chopstick factory are on unemployment insurance waiting for the factory to reopen, says Chief Ronald Sunshine.

The \$3 million factory, which has been temporarily shut down for the investors to re-evaluate and improve its operations, should re-open in a few weeks, he said at a recent news conference held in Edmonton.

Cree Valley Industries, which is owned by Sturgeon Lake Band and the Harbin International Corporation for Technical and Economic Cooperation (HITEC), a Chinese in-

vestment company, closed the plant in February because it produced only 10 per cent of the predicted output.

"A common problem experienced by (our factory and) chopsticks manufacturers in British Columbia has been inefficient utilization of wood fibre, which pushes up costs," declared Sunshine, who also sits on the company's board of directors.

He explained that low-grade aspen on the Sturgeon reserve and troubles with the highly specialized machinery resulted in low production. High labor costs and two overdue accounts totalling \$50,000 also contributed to the shutdown.

The factory may have to find another marketing agency due to the outstanding accounts and in-

effective marketing of its current agent, Michealson Japan, Sunshine said.

The market is huge, spanning Taiwan, Korea, Hong Kong, Japan and other Asian countries, according to HITEC representative Zhang Jianlie.

"The quality of the product is really good — better than the other products (in the world)," he said. The factory was originally

stated to produce 200 boxes — each containing 5,000 pairs of

only 1,440 boxes have been made and sent to Japanese consumers.

HITEC will protect its investment of \$1.1 million in the factory, Jianlie added, and will help the band get the factory back on its feet. He suggested the number of shifts may have to be tripled to increase production. The factory had operated with a single shift of 45 employees.

Sunshine said employees also have to learn how to properly use and maintain the chopstick machinery.



Chief Ronald Sunshine

John Holman

Child abuse a major concern for N.W.T. organizations

By Jeff Morrow
Windspeaker Staff Writer

Child abuse is a major concern for organizations in the Northwest Territories, according to the latest newsletter from the Native Women's Association of the NWT (NWANWT).

The NWANWT newsletter, whose mandate was derived from the recommendations of the 1989 child sexual abuse conference and needs assessment study, says the first step of addressing child abuse is through public awareness.

"Public awareness itself acts as

a prohibiting agent for offenders. The prospect of being caught and prosecuted will deter some offenders," the newsletter states.

It also states that, "Public awareness programs must be developed in each community to meet cultural, linguistic and literacy realities. Awareness through

schools, community meetings and media would be the first step."

The Child Sexual Abuse Planning Committee, whose initial goal is to prevent child abuse and provide direction for the people of the N.W.T., released its progress report for March 1990.

The report suggests that child abuse is a problem that needs to be addressed by both the federal and territorial governments.

The committee is also in the process of developing a set of strategies designed to curtail the increased number of reported child abuse cases.

MAA to gather grassroots feelings on justice system

From front page

the MAA to give Metis people an opportunity to present their views on the criminal justice system and its impact on Indian and Metis people of Alberta.

He said Native people faced with a sentence, stand in front of a judicial system that "still to this day" does not understand Native people.

"We are judged by people who do not understand our culture. Knowing this, I believe every person who purports to represent Native people has to get off his rear-end and become directly involved with changing the system."

Jim White, Native liaison worker with Edmonton Police Services, stressed the need for a "preventive program" to start at the home and in the communities "especially when it comes to youth."

"I see so much in my job. It's depressing when you hear of a child going to an empty cupboard and finding a dry loaf of bread alongside a case of beer. Basically, our kids are out there trying to survive," he said.

"It's not their fault when they're going to school every day hungry."

"When they're thrown in jail, they're stripped of their pride and dignity and are exposed to violent offenders."

"I think the whole judicial system must be educated — child care workers, judges, prosecutors, police, all the way up the line," he added.

White, who has worked with the Edmonton police department

for a number of years, said there is no such thing as rehabilitation in jails.

"It's just a punitive society that wants to keep offenders in jail. These issues need to be addressed," he told the MAA project team.

Project researcher Jacob Pete, an ex-RCMP officer and criminal justice system consultant, said community-based policing must be looked at.

"There is no automatic right for aboriginal people to have a say on the police commission, about how our law enforcement policies are determined. So who are the police accountable to?"

"There are no special Metis programs available for the employment of Metis policing. There is for Indian people but not for the Metis. These things must be looked into," Pete said.

He also said Native people, who want a career as a police officer, face discrimination.

"Many Native people have criminal records. They can't become policemen. If you go north, most Native people are small and don't reach the standard height requirement to join a police force. All these things are of a discriminating factor. It prevents them from joining a police force," he said.

Pete said Native people must aim higher to have changes made in the criminal justice system.

He said involvement is needed both in the attorney general's department and the solicitor general's department.

"If changes are to be made,

then we should start at the top," he said.

The MAA project team will visit each of the regional zones over the next two months until June 3.

Project team coordinator Clint Buehler said it is vital they have their recommendations in place in time for task force hearings scheduled for June 15.

The task force is chaired by

Mr. Justice Robert Allan Cawsey of the Court of Queen's Bench. He is expected to prepare a report for the federal and provincial governments by Dec. 31, 1990.



From front page

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Clarification

Windspeaker carried an article in its March 30 issue on New Nations Counselling Services. Adelar Jacko, a counsellor with New Nations, says the employees are counsellors, not social workers and that the agency helps both Native and non-Native people. Nor is New Nations a crisis line. It is a counselling agency, comprised of Native workers.

Native Justice Task Force

Natives battling drug/alcohol problems

By Jeff Morrow
Windspeaker Staff Writer

Prison system faulted for not helping

HIGH LEVEL, ALTA.

Natives in northern Alberta and the Northwest Territories are taking major steps to overcome their alcohol and drug addictions, but they're getting little help from the provincial prison system, says the director of a High Level recovery centre.

John Loftus just wishes he had more time to share his message with the Native justice task force, which recently held hearings in the northwest Alberta town. The task force wants to find out why there are so many Native people in provincial jails.

Loftus said Alberta Corrections Services refuses to recognize alcohol and drugs are responsible for most crimes committed by Native people.

He said the task force should have spent more time dealing with the lack of addictions counsellors and programs in jails and less time listening to the RCMP complain about problems with the high Native crime rate in High Level.

"If 80 to 90 per cent of the inmates are there because of alcohol and drug related crimes, you should be spending 80 to 90 per cent of your time dealing with that issue," he said.

"But at the meeting, only 10 per cent of the time was spent on drug and alcohol issues. So, that should tell you why there's a problem."

Loftus said he was only given 10 minutes to tell the government-sponsored inquiry about the problems with substance abusers in the area.

Members from the RCMP in

High Level also told the seven-member panel alcohol was a major contributor to the high rate of crimes committed by Natives in the area.

Action North, a 28-day recovery program designed to treat substance abuse through lectures and group sessions, was established in High Level 12 years ago by the Alberta Alcohol and Drug Abuse Commission (AADAC).

The majority of the centre's clients are Native, most of whom admit themselves for treatment, Loftus said.

He said the program's 28-bed facility is running at capacity and has a three-month waiting list for Natives from Alberta and the N.W.T. seeking help for their problems.

Loftus said more needs to be done to treat Natives in jail who don't have access to programs like Action North.

He said his group has pleaded with corrections services to send addictions counsellors into area jails, but has gotten no response.

The task force should have been more willing to accept that suggestion, he said. "The jail system just doesn't work."

By year-end, the Native justice task force, a combined effort of the provincial and federal governments, is expected to have ready its recommendations for reducing the high Native population in Alberta jails.

The task force kicked off its first round of public hearings in northwest Alberta accepting submissions from Native groups in Paddle Prairie, High Level, Assumption, Meander River and Boyer River.



Jeff Morrow

The future looks brighter for N.W.T. native Joey Sabourin who finished the 28-day Action North recovery program in High Level. He's returned to his home in Fort Providence to tell others they don't need drugs or alcohol in their lives.

Judge's call has lawyer fearing the worst

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The vice-president of the Indigenous Bar Association fears her career is in jeopardy because of remarks she made to *Windspeaker* criticizing the Native justice task force currently holding hearings throughout Alberta.

Edmonton lawyer Eileen Powless said she received a scathing telephone call from the task force chairman, Court of Queen's Bench Mr. Justice Robert Cawsey, who blasted her for criticizing the government-sponsored probe in the March 30 issue of *Windspeaker*.

"He was yelling at me. I really got shook up," she said. "It seemed to me he was attacking me for comments I made in the article. He was trying to discredit me. It's my reputation at stake."

Powless now fears she could be subjected to harsh treatment if she ever had to face another Court of Queen's Bench justice in an Alberta courtroom.

"It's such a small community. Justices talk among themselves. If you get good reviews, they all know about it. And the same if you get bad," she said.

Powless had predicted the recommendations to be made by the task force are destined only for library shelves if it proceeds without more binding Native representation.

She had also told *Windspeaker* the money used for inquiries into Native justice should be used instead to keep Natives out of jail in the first place.

"He didn't like that either," Powless said.

There are two Native people on the seven-member panel — one Metis and one treaty Indian — but Powless believes it's token representation, not strong enough to recommend change aimed at helping Natives caught in the web of the Canadian judicial system.

Powless said Cawsey was furious Native lawyers would criticize the hearing process.

She said Cawsey accused the Indigenous Bar Association (IBA) of trying to undermine the efforts of the task force which was set up to study why there is a high rate of Natives in Alberta prisons.

She said her comments about the task force were personal and didn't reflect the position of her national Native law group.

"He was trying to say we were being uncooperative," she said. "Why is this Queen's Bench justice phoning me and making me the target of his bloody animosity?"

The IBA was established in 1988 in Calgary and now has more than 120 members nationally.

It was formed to give Native lawyers and law graduates a voice into difficulties Native people face within the Canadian legal system.

In a telephone interview, Cawsey admitted speaking with Powless after reading her comments but denied he threatened to damage her

career or the IBA.

Cawsey said he invited the IBA to make a presentation before the task force to make their position public.

"If she's worried in the least about it (the telephone call) affecting her career, she can cast that out of her mind," he said.

Later, Cawsey telephoned *Windspeaker* again, this time to demand his conversation with Powless not be made public.

"I would be very offended," he said.

But Michael Crawford, editor of Canadian Lawyer magazine, said Alberta's Native people are the ones who should be offended by Cawsey's reaction to Powless' views on the task force.

Crawford, a lawyer, read Powless' remarks and insisted she hadn't breached any ethical codes by questioning the probe's validity.

"If his inquiry can't stand up to that sort of criticism, I think the Native population of Alberta should perhaps worry a bit about what this inquiry is going to accomplish," he said.

"A commissioner, even if he is a judge, has no right calling somebody up and telling them they have no right making comments (like those)."

Canadian Lawyer, which is published monthly in Aurora, Ontario, has published critical reviews of Canadian judges and their behavior in the past, and is known for its controversial stance on legal issues.

Crawford said there are judges throughout Canada who will try to intimidate lawyers who disagree with their policies.

And, he added, "there is a perception within the legal community if you get in the way of a judge, you will pay for it."

Peter Freeman, spokesman for the Law Society of Alberta, said it's not standard practice for a judge to reprimand a lawyer for speaking out on a subject.

He noted there is no disciplinary action a judge could take against a lawyer for talking to the press unless it violated the ethics of a particular case.

"In this case, he's not really a judge. He's the chairman of an inquiry," he said.

"Our members speak out on a variety of issues all the time," said Freeman.

Cawsey, who has served in the Canadian Armed Forces and the RCMP, was a Crown prosecutor in Wetaskiwin before being appointed chief judge of the Provincial Court of Alberta in 1976. He became a Court of Queen's Bench justice in 1979.

The task force, a joint effort of the provincial and federal government, kicked off its first round of public hearings in northern Alberta earlier this month in Paddle Prairie and High Level.

The task force is expected to have its recommendations, which are based on submissions by Native groups, ready by year-end for review by the government.

Quotes at a glance

"If 80 to 90 per cent of the inmates are there because of alcohol and drug related crimes, you should be spending 80 to 90 per cent of your time dealing with that issue. But at the meeting, only 10 per cent of the time was spent on drug and alcohol issues. That should tell you why there's a problem."

— John Loftus, Action North director

"If jailed, there is no therapy offered to men who abuse their wives or children. They are simply put in jail and come back out mean and more angry than before."

— Mable Giroux, director of the Dene Tha' Women's Society

"All they have to do is mill around and then go on a drinking rampage as an expression of boredom."

"Society has done these people a disservice."

— Dene Tha' band manager Nelson Barranda

"There has been about 3,000 studies done. It's been over-studied. Our jails are still filled with Native people."

— Larry Desmeules, MAA president

"We are judged by people who do not understand our culture. I believe every person who purports to represent Native people has to get off his rear-end and become directly involved with changing the system."

— Zone 4 MAA vice-president Joe Blyan

"It's depressing when you hear of a child going to an empty cupboard and finding a dry loaf of bread alongside a case of beer. Basically, our kids are out there trying to survive."

— Jim White, Native liaison worker with Edmonton Police Services

"He was yelling at me. I really got shook up."

"It's such a small community. Justices talk among themselves. If you get good reviews, they all know about it. And the same if you get bad."

"Why is this Queen's Bench justice phoning me and making me the target of his bloody animosity?"

— Eileen Powless, Indigenous Bar Association vice-president

"If she's worried in the least about it (the telephone call) affecting her career, she can cast that out of her mind."

— Mr. Justice Allan Cawsey

"If his inquiry can't stand up to that sort of criticism, I think the Native population of Alberta should perhaps worry a bit about what this inquiry is going to accomplish."

"There is a perception within the legal community if you get in the way of a judge, you will pay for it."

— Michael Crawford, editor of Canadian Lawyer magazine

Wind speaker

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Bert Crowfoot
General Manager

The jails are filled with the wrong people

Canadian society has done the Dene Tha' of northern Alberta great injustice.

High Level, Alberta's most northerly town, was built from the sweat of Canadian pioneers who saw their fortunes written in the stars.

The grain-yielding, resource-rich regions of northwest Alberta had all the makings of a bustling centre for economic and social progression.

Today, 28 years since High Level became an official Canadian township, there's a cry from local RCMP they're finding it hard to deal with the increasing rate of Natives arrested for alcohol-related offences.

They recently told a Native justice task force they can't handle the amount of calls coming in to their office from local businesspeople complaining about drunken Indians on their doorsteps.

Something needs to be done, they claim.

They're right.

Somebody has to admit responsibility for neglect. And it isn't the Dene Tha' people, who gave up their land and natural treasures so Canadian society and its government could profit and then get nothing in return.

Alcoholism, combined with a low sense of self-worth, is gripping the people of the Dene Tha' reserves which surround High Level. But it didn't just happen.

The problem with alcoholism in the area is the product of white man's greed with no consideration for the consequences.

The wrong villains are filling High Level jails.

WHAT OTHERS SAY

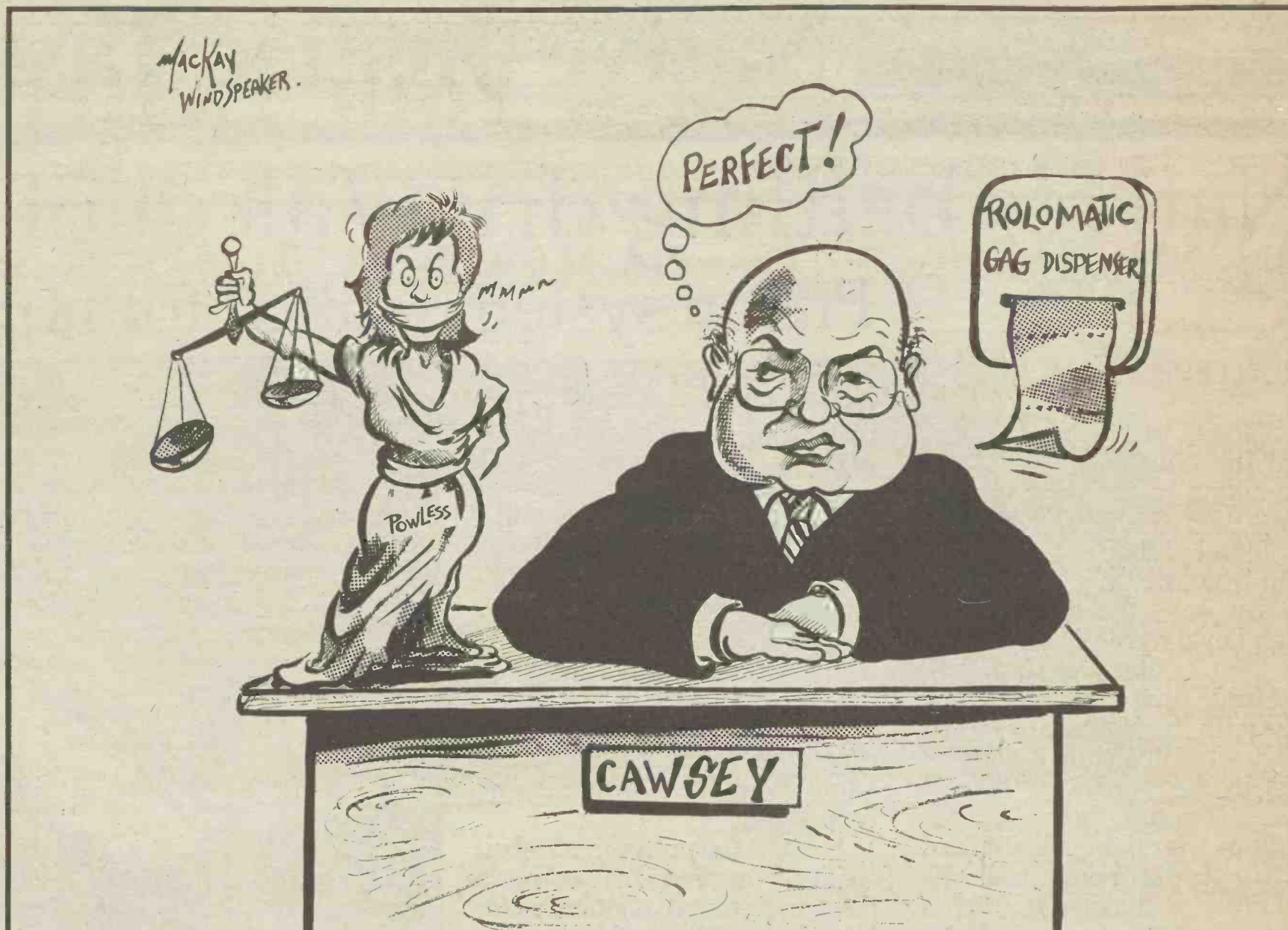
On Friday, The Herald published a Vic Parsons column pointing out at the same time Canadians are enjoying a \$12 million birthday party July 1, many of Canada's Native newspapers could be closing their doors because of federal budget cuts that chopped their \$3.2 million core funding.

The meanness of the cuts to aboriginal peoples contrasts sharply with the federal government's generosity to the one-day celebrations of non-Native communities. Balloons and fireworks apparently enjoy a higher priority in Ottawa than the maintenance of a year-round communications system that contributes to the renewal of a people experiencing cultural crisis.

Perhaps it's time for a meaningful gesture showing a sense of solidarity between Native and non-Native communities. Southern Alberta's towns and villages, joined by the City of Lethbridge, might contribute their portion of the \$12 million Canada Day celebration to the operating budget of Kainai News, Southern Alberta's Indian newspaper.

Nobody in the South would suffer from the lack of another party. But this symbolic act would show the spirit of neighbor helping neighbor, on which Canada was built, lives on.

The Lethbridge Herald, April 9, 1990



ILO convention must be stopped

Judith F. Sayers
Special to Windspeaker

Since 1977 indigenous peoples from all over the world have been attending the United Nations (UN) in Geneva and New York to promote indigenous rights. Through their efforts and with the help of support groups, there has been much progress.

The issue of indigenous peoples and their rights has gained unprecedented prominence within the UN and at a rapid rate.

In 1982 the Working Group of Indigenous Populations was established to look into recent developments with indigenous peoples and to develop standards. It has had seven sessions and is now working on another draft of the declaration of indigenous rights.

Working internationally has exposed Canada's ill-treatment of indigenous peoples. It has done much to tarnish the image it has always portrayed as "the protector of human rights."

No longer can the government of Canada tell lies or half-truths internationally about what it has done for us; we are there disputing and providing evidence to the contrary.

International work also opens another door to us for trying to solve our problems. Working totally within Canada isn't the answer. Look at how for many years many issues have remained unsolved like the land-claim of the Lubicon Lake Band, which has had to take its case to the UN, because it can't get a solution here in Canada.

The most recent development in international law and indigenous rights occurred within the International Labor Organization. The ILO in 1985 passed a revised Convention Concerning the Protection and Integration of Indigenous and other Tribal Populations in Independent Countries.

The convention's very title was blatantly assimilationist and discriminatory.

Four years later the General Assembly of the ILO accepted the revised convention, which:

- Qualifies us as peoples, but doesn't provide the right to self-determination. This is discriminatory, because all peoples have the right to self-determination. Any attempts to try to take this right away must be stopped at all costs,
- Requires governments to consult with indigenous peoples. Consultation in the eyes of government is to listen to us and then do whatever they want without taking into consideration what we have said. There is nothing in the convention to make them obtain consent, only to try, and
- Fails to recognize we have had our own traditional systems and that they still exist. Our customary laws are the basis of everything we do and non-recognition is discriminatory and a denial of who we are.

An extraordinary power within the convention allows the government to remove us from our lands as an exceptional measure. Determining what an exceptional measure is lies with the government. They could say it is an exceptional measure to have to build a dam or a highway, or that they must take out some natural resources within our lands.

This convention gives them a licence to come in and take our lands. It does not give us control of our resources but only the right to participate in management and conservation of resources. Therefore, full decision-making power lies with the government.

Resource mismanagement has become very well publicized within the last few years and many bands have sued the federal government. We can only expect this to continue and the convention will do nothing to assist us.

It gives governments a lot of discretion and

doesn't give aboriginal people control of their lives, instead leaving them at the mercy of the state.

Canada has one year to decide whether to ratify the convention. If necessary it can take up to 18 months. It will definitely have to come before Parliament by Dec. 1990. Only if it's ratified will it become law in Canada.

There is now a resolution pending before the Assembly of First Nations rejecting the convention and asking Canada not to ratify it. Chiefs and councils and other tribal councils or organizations could pass similar resolutions since many bands and organizations have already done so.

At the Working Group on Indigenous Populations in Aug. 1989 when the ILO presented the convention, about 300 people walked out. They wanted to make a very strong statement the convention did not reflect our rights as indigenous peoples and is far below any minimum standard, which should be set.

Most indigenous peoples present signed a resolution rejecting the convention and asking states all over the world not to ratify it.

A clear statement had to be made indigenous peoples can't tolerate the convention, because it does not reflect our rights and what's most important it will negatively impact on the Declaration of Indigenous Rights, which the working group has been working on for seven years.

If we accept the ILO convention in its present form, our work internationally in the future will be for nothing. If Indians in Canada ask the Canadian government to ratify this convention, it will be seen as a consent to a very low standard of rights. The Canadian government will use this as a knife in our backs as we continue our work internationally. They will maintain they do not have to raise the standard higher, because indigenous people agreed to the convention.

That was the strategy behind revising the ILO convention. Now many states are referring to it, stating this is what a Declaration of Indigenous Rights should look like.

Human rights experts have spoken strongly against the ILO convention. They know indigenous peoples were shafted in this process and that this is not a fair representation of our rights. If we are complacent or do not speak out against this convention, we will have quietly accepted it.

We do not have to accept an international law that does not adequately reflect or protect our rights as indigenous peoples. We need to stand up for our rights and to fight! A very strong message needs to be sent to the Canadian government and governments all over the world that we as indigenous people are not satisfied with the convention and that we do not want it ratified.

Talk to your political leaders to support the resolution rejecting the convention and calling on all states not to ratify. Efforts should also be made to talk to the provinces and the federal government to prevent this convention from being ratified.

We as indigenous people do not have to accept crumbs tossed to us by powerful governments from all over the world. We have the power to stop this convention from being used directly against us.

The convention has put a great block to our progress and to the development of international law on indigenous rights. If we don't do anything to remove it, our efforts internationally will have been for nothing.

(Sayers, an Indian lawyer, has been active in international law since 1982.)

Your Letters

Millions spent on justice probes, nothing on solutions

Dear Editor:

The Native Brotherhood of Edmonton Institution is aware of numerous inquiries into the causes of First Nation over-representation in prison.

Although millions have been spent on determining the causes, no money has been allocated to implement programs geared to address those causes.

The Native Brotherhood Chief and Council recognize there are two contributing factors to recidivism: socioeconomic conditions and the individual's lack of determination to overcome those socioeconomic barriers upon release.

If change is to occur, it must first come by the individual's determination. This can best be achieved through spiritual guidance. Once this can be realized, the socioeconomic factor must be considered. Without proper socioeconomic conditions, recidivism will continue.

Without an attack on socioeconomic conditions, our members will continue to return.

Our struggle is not without its barriers. Any society or culture attempting to function within a closed system will be exceptionally difficult. Ours is particularly difficult due to the legal implications.

Throughout the history of First Nations

and prisons, there have been continuous repressive policies directed against our cause. This repression originates both from national headquarters as well as from institutional management.

Increasingly our own people have been manipulated into perpetuating those policies on the presumption of affirmative action i.e. Native Counselling Services of Alberta, prison guards, etc. This pseudo-righteousness is of particular concern to us since we are further opposed by those perceived as "knowing what we need."

This union must be made to work in our benefit or broken completely. There have been recommendations that existing

brotherhoods be given greater recognition to conduct their own affairs. This is our objective: to legally, morally, and politically determine our destiny.

Unless our membership understands, believes, and pursues our movement towards liberation, no organization will be effective. Our council is that organization. We can instill understanding, cause belief and initiate pursuit.

Willie Blake
Chief
Native Brotherhood Council
Edmonton Institution

Ballot box threats could reverse budget cuts

Dear Editor:

Since Finance Minister Michael Wilson's budget signalled the Mulroney government's intention to financially punish Indian groups and institutions not considered "politically correct" much has been written and said in protest.

News stories, editorials, letters to the editor, demonstrations and threats — implied or otherwise — of dire consequences have all seen the light of day and

no doubt have been dutifully tabulated to gauge whether the government ought to be worried.

Well, it's my guess the Mulroney government feels it can withstand these forms of protest simply because it appears there isn't sufficient public pressure to force a change of mind. (A change of heart is another matter altogether.)

In short, Mr. Mulroney and his cabinet members probably feel opposition has peaked by now — and well short of the mark at that. They may be right.

But rather than continue to gnash our teeth, wring our hands and make threats which will probably never be carried out in any case, I have a fairly simple plan that just may do more for restoring funding than all the things mentioned above.

While you're sitting there wondering what I have in mind, consider the following:

- Governments do pay a lot of attention to public opinion polls,

but direct threats from voters absolutely scare the hell out of politicians.

- The decision to make the cuts to Indian organizations and media groups was made by only a handful of people — members of an inner cabinet committee. The rest of the cabinet and the government's backbenchers had very little — if anything — to say about the cuts. These "sheep" are probably already very nervous for several other reasons.

- Sometime between now and the end of 1992, Mr. Mulroney must call a federal election. That is when his sheep must, if they want to keep their jobs, go out and defend their government's cruelty against disadvantaged people such as Indians, cruelty they may not have agreed with in the first place but were too afraid to speak out against.

- It is well worth remembering politicians take it for granted voters forget broken promises, lies and the trampling of the poor

and so-called powerless between elections. As such, all members of Mulroney's caucus will be counting on voters to forget not only the harsh cuts in Wilson's budget, but also things like the Goods and Services Tax, the badly flawed and bungled Meech Lake Accord, the killing of Via Rail, the fish, resource and job giveaways as a result of the Free Trade Agreement and the flip-flops on abortion and environmental issues, just to cite a few.

So, what's to be done? If each person who reads this letter is serious about getting the government to restore funding, here's what to do.

Simply write a letter to Mr. Mulroney threatening not only to vote against him in the next election, but also threatening to go out of your way to convince at least five other voters to not only vote against him, but also to go out of their way to convince five other voters... and so on...and so

on...

Sound naive, you say? Well, maybe. But the more I watch governments, the more I'm convinced letters of protest alone won't get the job done. Ballot box threats just might.

I also suggest you send a copy of your letter to the member of Parliament representing the riding you live in, regardless of which side of the House of Commons he or she happens to sit.

If it's the government side you'll definitely cause some anxiety and very likely some action; if your member sits on the opposition side, you'll be reminding someone not to be complacent or mean.

Letters to Mulroney and your MP may be sent to them c/o the Parliament Buildings, Ottawa, Ontario, K1A 0A2. Postage isn't required.

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Vancouver

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Probe a step towards Native justice system

Dear Editor:

We are a newly formed society called "Neenawind" composed of Native ex-offenders in the City of Regina, Sask.

We are concerned with the disproportionate numbers of Natives in Saskatchewan jails and the lack of support for them inside the walls and upon their release.

We were reading an article in your Jan. 19 issue on the governments launching a probe into Native justice. We feel this was a giant step towards establishing a Native justice system. It is apparent to us as ex-offenders the only Native involvement with the present justice system is as "Prisoners without hope."

We will continue to be victims of this discriminatory system unless our voices can be heard through inquiries of this nature.

We feel the survival of our people lies with a parallel justice system for Natives and fully support you in your efforts in this direction.

Here is a prayer we'd like to share with your readers.

INDIAN PRAYER

Oh, Great Spirit whose voice I hear in the wind
Whose breath gives life to the World, hear me.
I come to you as one of your many children.
I am small and weak.
I need your strength and your wisdom.
May I walk in your beauty.
Make my eyes ever ready to



behold the red and purple sunset.
Make my hands respect the things you have made.
Make my ears sharp to hear your voice.
Make me wise so that I may know the things you taught your children.
The lessons you have written in

every leaf and rock.
Make me forever strong,
not to be superior to my brothers and sisters,
But to fight my greatest enemy — myself.
Make me ever ready to come to you with straight eyes.
So that when life fades as the fading sunset,

My spirit may come to you without shame.

Original translated by Chief Yellow Lark (Sioux, 1887).
Art and lettering by Billy Brass
Yours truly,
Clarence Stonechild
Co-ordinating Counsellor
Neenawind Society

Ken's letter touching, upsetting

Dear Editor:

The letter in the Feb. 16 issue of *Windspeaker* from Ken, the first Alberta Native to test positive for HIV, was both touching and upsetting. "Washing away the years with gentle tears" should receive many responses from the Native community. I am touched and grateful to Ken he had the strength to share his dilemma and I hope Native people will urge themselves to become better

aware of today's world.

My wish is that you relate my letter and sympathy to Ken. And I hope through you I can persuade him to write me a letter. Perhaps, there's some area in my life I can liken to Ken's situation. Please note I am currently in a Saskatchewan penitentiary.

Sincerely,
Joseph D. Bigsnake, P.O. Box 160, Prince Albert, Sask. S6V 5R6

Band members not consulted on mill

Dear Editor:

This is a letter regarding the pulp mill proposed for the Peace River area. I am from the Dene Tha' reserve. Some band members, who have traplines in the proposed area, weren't even advised their traplines would be

affected. We must be invisible to Peace River MLA Al Adair for him to not consult these members before signing the agreement. Does he know trapping is the only source of income for some of these band members? How does he plan to compensate them?

We were here long before these Japanese people whose company is about to destroy our land. They get a big income from our forest. What do we get? What do our children get?

A Concerned Member

What's Happening

AMMSA remembers the late Roy Randolph

Hi! It's me again!
And here's Droppin' In's quote of the month.

It comes from Joe Blyan, Zone 4 Metis Association of Alberta vice-president.

"If I'm to be stopped by the law, I want them to be wearing that Smokey the Bear hat! It's bad enough I'm being judged by a foreigner who knows nothing about my culture. I think we need to keep Canadian tradition alive," he said at the recent MAA project team workshop held at the Yellowhead Hotel in Edmonton.

That's Joe. Never afraid to admit how he feels.

I once admitted in front of a judge how I felt when he asked me, "Guilty or not guilty!"

"I'm guilty your honor!" I said. "But I didn't mean to do it!"

Then the judge said "If you didn't mean to do it, you should have a lawyer pleading your case."

"I'm a liar," I burped.

"Not a liar, a lawyer!" the judge hollered. "He's the guy who can help you in court. He understands the law," said the judge.

"All right!" I said. "When you get him, can you tell him to help my cousin also? He was the other guy with me."

I got two years probation.

And "pick up his cousin!" the judge ordered.

EDMONTON: The MAA project team is holding a series of workshops in Alberta's six Metis zones over the next two months.

Interviewer Joey Hamlin said she is looking for input from Metis people who may have something to say about the criminal justice system.

"We will be visiting some of the penal institutions in Alberta. What we're looking for are case histories and stories from individuals who have been through the system," Joey explained.

The project team made up of Joey, team coordinator Clint Buehler, research director Judy Daniels and criminal justice system consultant Jacob Pete are



Droppin' In ...
With Rocky Woodward

looking for contributions from Metis people for a submission they will be presenting to the federal/provincial task force touring Alberta.

The project team is also seek-

PADDLE PRAIRIE: Here is a letter from Lauralyn Houle who talks very highly of her family...with good reason, I'll add.

"I am writing to honor my brother "Peeps" Clarence Houle Jr.

"Clarence has been scouted as a hockey player for the Regina Pats (Tier 1). He has played hockey for the last two years at Innisfail.

"Clarence has been a hockey player since the age of four. As an older and 'wiser' sister I know we will be reading about this Metis hockey player in the near future," said proud sister Lauralyn.

Lauralyn is also the sister of "Chillawee" Terry Houle (Penticton Knights and Red Deer Rustlers) and "Cowboy" Ray Houle (Professional Rodeo Cowboy, Hobbema Hawks).

It should be mentioned both Terry and Ray have passed away — Terry in 1982 and Ray in 1984. However, both talented, they have left their mark in this world and were truly great role models for the Metis community and in the professions they loved, hockey and rodeo.

Thanks for the trip down memory lane, Lauralyn. Your brothers were a huge loss to us all.

Lauralyn sends a "thank you" to Mom and Dad, Norma and Clarence Houle "for all your hard work and dedication to your family."

SIKSIKA NATION: "Weather and sports in sunny southern Alberta, right after this mes-

sage."

That's what will be heard over the airwaves with the recent installation of a satellite radio station on Blackfoot reserve.

A joint venture between the Blackfoot Nation and AMMSA, it began broadcasting (news, weather and sports) April 21.

Congratulations to Chief Strater Crowfoot, the council and the Siksika Nation.

Hey Strater! Need an announcer? I just received my announcer/copywriter certificate from the Columbia School of Broadcasting. Here, I'll send you a taste of what I can do.

"Hi ya all! What's happening? And now, four hours of taped music!"

Aren't I great!

FORT VERMILION: I will never, never forget my friend Roy Randolph and I am sure many people will never forget him.

Roy and his wonderful wife Helen will always have a place in my heart. They made me feel at home in their house, and in their community, on my first ever trip to Fort Vermilion.

Roy Randolph passed away in 1987. He was the president of the board of directors for ARTS and a past board member for AMMSA.

Recently AMMSA president Leona Shandruk presented a caricature of Roy to Helen on behalf of AMMSA.

Helen still lives at her home in Buttersville, near Fort Vermilion, with her daughter Ruth and her grandchildren.

SACRED CIRCLE: Everyone is welcome to attend a Sweetgrass Ceremony May 4 at Oliver School (10210-117th Street).

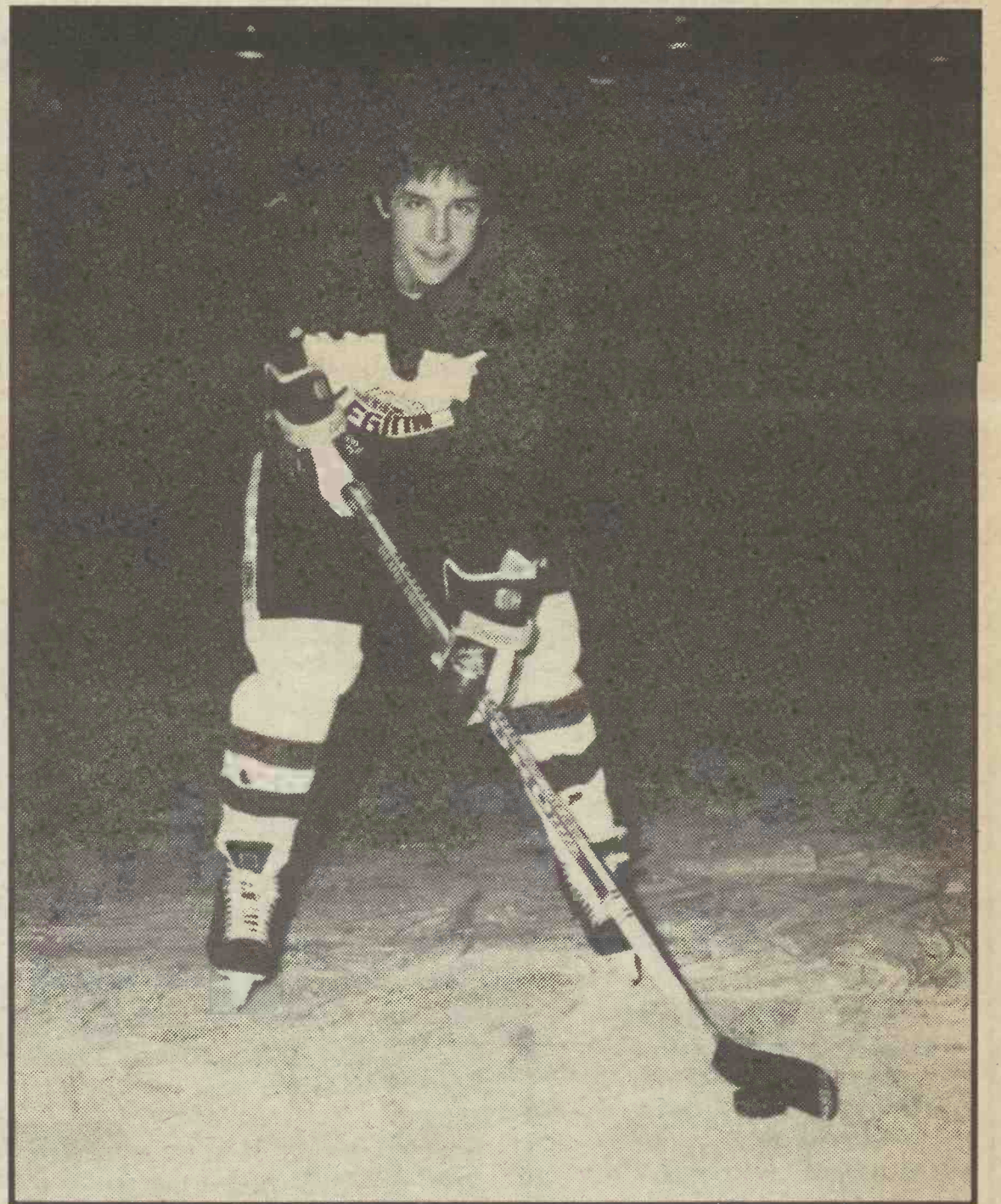
PRINCE ALBERT: Brothers! You have done an excellent job with your first "Drums of Freedom" magazine. The stories inside are tremendous and the artwork is great.

We at *Windspeaker* read it over and over, as I'm sure anyone interested in a copy will. Keep it up and hope to hear from you again. Anyone interested in *Drums of Freedom* please call me at 455-2700.

Until next time drive safely everyone and...backs to the wind.



Helen Randolph (right) and daughter Rose Bilou



"Peeps" Clarence Houle Jr.

TO HAVE YOUR EVENT APPEAR IN "INDIAN COUNTRY COMMUNITY EVENTS" CALL TINA WOOD AT (403)-455-2700 BY FRIDAY BEFORE PUBLICATION.

TASK FORCE ON CRIMINAL JUSTICE OF THE NATIVE/METIS PEOPLE OF ALBERTA; Mar 12 to May 31; interviews will be conducted on all Alberta reserves to survey the First Nations of Alberta; for more information call (403)434-9409.

SUNDAY BINGO; Legion Hall, Ft. Vermillion; doors 5:00, bingo at 7:00; until April 31.

METIS DANCE CLASSES; Sundays, 2-4 p.m.; St. Peter's Church (110 Ave. & 127 St.), Edmonton; for more information call Georgina Donald at (403)452-7811.

C.N.F.C. AEROBICS PROGRAM; Mondays 7-8 p.m.; Oliver Elementary School (117 St. & 102 Ave.), Edmonton; for

more info. call Brian at (403)452-7811.

ELIZABETH SETTLEMENT ADMIN. OFFICE & COMMUNITY HALL GRAND OPENING; May 11; for more information call Pam Anderson at (403)594-5028.

NATIVE AWARENESS WEEK; MAY 14-20; Olympic Plaza (Macleod Tr. & 8th Ave. S.E.), Calgary; For more information call 268-5207.

TALENT CONTEST; May 16 & 17; Clagary Native Friendship Centre; for more information call

Gloria at 264-1155.

PRINCESS PAGEANT; May 16 - 18; Calgary Native Friendship Centre; for more information call Gloria at 264-1155.

NORTHERN PROFESSIONAL CHUCKWAGON ASSOC. PONY CHARIOT RACES & SOFTBALL TOURN; May 19 & 20; Cold Lake First Nations; for more information call Bernice Martial at 594-3577.

EARLY BIRD FASTBALL/BASEBALL/SLOWPITCH TOURNAMENT & PONY

Indian Country Community Events

CHARIOT RACES; May 19 & 20; Goodfish Lake Twin Creeks Race Track; for more information call Albert Houle at 636-3622 (bus.) or 636-2067 (home).

RED DEER NATIVE FRIENDSHIP CENTRE ANNUAL GENERAL MEETING; May 27; Red Deer Native Friendship Centre; for more info. call Caroline or Mary-Jo at (403)340-0020.

1ST ANNUAL ENOCH 12 STEP AA ROUND-UP; June 8, 9, 10; Enoch Arena; for more information call Glen Papin or Gary Morin at 470-5677.

7TH ANNUAL ALBERTA NATIVE ART FESTIVAL; Aug. 3-31; Front Gallery, 12302 Jasper Ave., Edmonton; sponsored by Alberta Native Arts & Crafts Society; deadline for art entries June 1; for more information call 426-2048.

I.A.A. 47TH ANNUAL ASSEMBLY; June 5-7 (tentative); for more info. call 470-5751, Edmonton.

BEN CALF ROBE SCHOOL

9TH ANNUAL POWWOW; May 12, noon to midnight; for more info. call (403) 471-2360.

POUNDMAKER/NECHI POWWOW; June 28-July 1; for more info call Ray Delorme at 458-1884.

SAGITAWA FRIENDSHIP CENTRE GENERAL ASSEMBLY; May 12; Peace River; for more info call (403) 624-2443.

NATIONAL FILM BOARD LUNCHBOX MATINEES; May 23 at 12:05 p.m.; showing Richard Cardinal; Cry from a Diary of a Metis Child; Free Admission.

HEALING MASS; April 30, 7:30 p.m.; Native Pastoral Centre; 10829-105 Ave, Edmonton; for more info. call 428-0846 or 424-1431.

SOBER DANCE; April 28, 10:00-2:00 a.m.; Sacred Heart Church Basement, Edmonton.

25TH ANNIVERSARY CELEBRATION; June 22&23; Grand Prairie Native Friendship Centre; for more info. call (403) 532-5722.

The Blood Reserve

Massive irrigation project ready to roll

By Rudy Haugeneder
Windspeaker
Correspondent

CALGARY

After a decade of planning, construction is ready to roll on the massive \$65-million Blood reserve irrigation project.

It's the largest non-energy related construction project of its kind ever undertaken on an Indian reserve in Canada.

The irrigation project couldn't be starting at a better time.

World grain stocks are so low a record crop is needed this year to avert a

worldwide food crisis, according to Canadian Wheat Board analyst Bob Roehle.

"It's scary," he said, noting grain stocks are so low if anything other than a series of record crops occur over the next few years, high world demand could create a panic in the market that would drive prices "sky high."

Chief Roy Fox said the first contracts with privately-owned Indian construction companies have already been negotiated on the irrigation project. Work on the first phase of the 10-year project to irrigate 25,000 acres of band land should begin by mid-May at the latest, he said.

Construction of the 18-kilometre main canal from the existing Belly-St. Mary Reservoir diversion canal to the Mokowan Ridge water storage reservoir site should be complete within a year, said Fox.

Water from the main canal and new reservoir should be flowing in time for the 1993 crop year, he said. The irrigation project should triple farm production from land that had previously been leased to non-Native farmers.

By the time the entire project is complete, the affected area should be crisscrossed by about 50 km each of feeder canals and buried water pipelines.

The irrigated land is to be divided into 2,500-acre blocks farmed by band members, said Fox. Profits from agricultural production will pay for the Blood share of the project.

The band estimates another 6,000 acres along the main canal will also benefit from the project.

Band councillor Kirby Manyfingers said studies show the project will control soil erosion caused by wind and drought. The erosion has been devastating the 34,000-acre block of dryland known as the Big Lease.

"The soil would continue to be blown away" without the project, he said, noting 8,900 acres are already severely eroded and damaged almost beyond repair.

"Once the irrigation project is complete, we'll no longer be at the mercy of drought and wind," said Manyfingers.

The senior governments will each contribute \$18.5 million towards the project. A funding agreement signed with Ottawa and the province last year includes a provision to pay the band share from agricultural profits.

"Our commitment kicks in after farm production starts," said Fox.



Chief Roy Fox

Dana Wagg

vide technical assistance. The band-owned St. Mary's Construction Co. is the main contractor while the Blood Tribe Agricultural Project Inc. will oversee the development.

The agreement calls for the use of band labor and contractors when possible, said Fox. A number of entrepreneurs with construction and transportation backgrounds have already formed companies and are bidding on contracts — band members will be

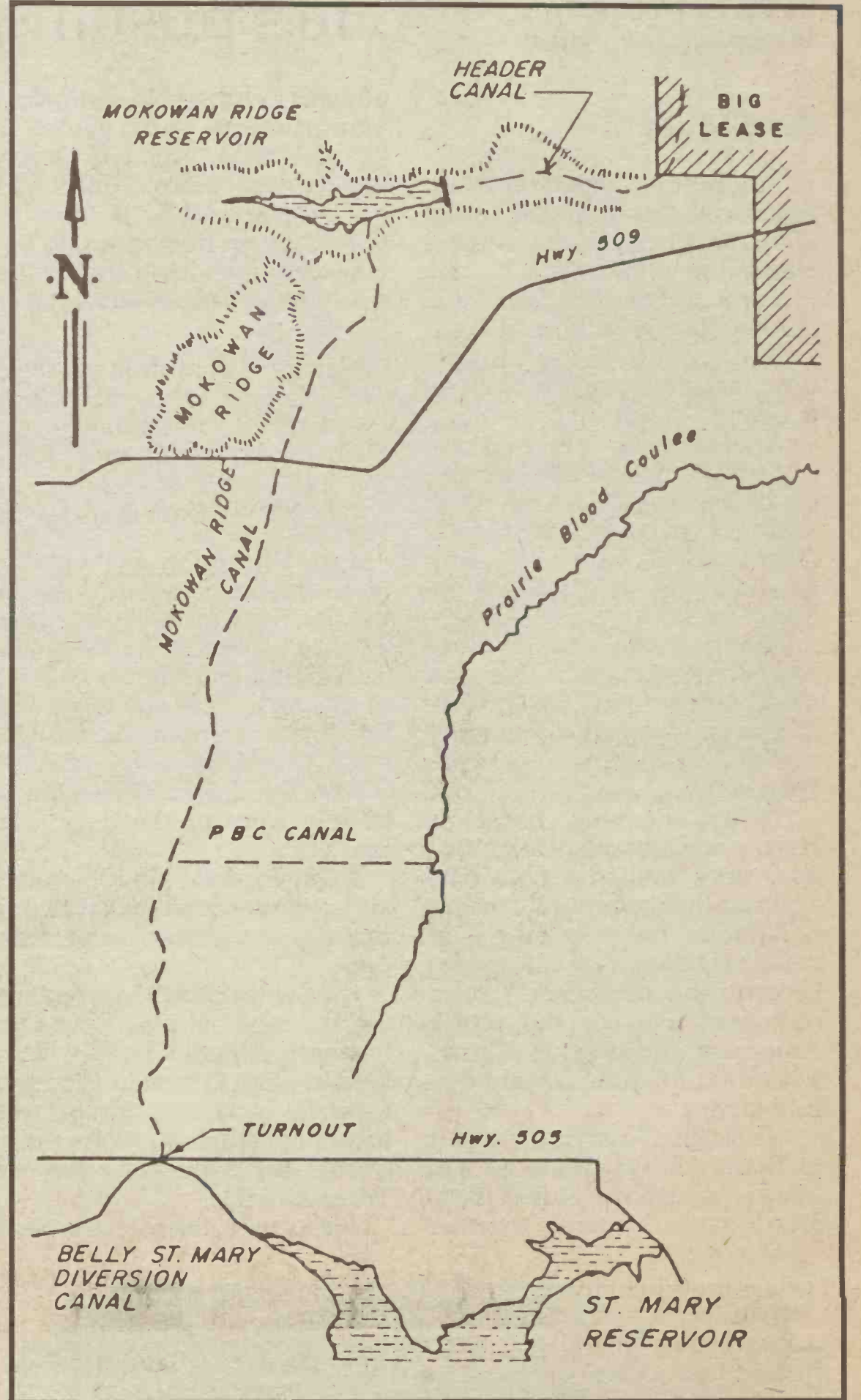
given preferential treatment.

The irrigation project is expected to provide a large number of spin-off economic benefits, including farm equipment sales and servicing and food processing, said Fox. It's also expected to lead to increased cattle production.

"It's up to individual band members to take advantage of the opportunities," he said.

Construction will provide about \$4 million worth of jobs on the Blood reserve. It will also create 100 new jobs after the project is complete.

A job training program sponsored by Ottawa and the band was launched last year to train Blood Indians in surveying and geo-technical jobs for the project that will provide 1,000 person-years of employment during the 10-year construction period.



The map shows the extent of the planned irrigation project

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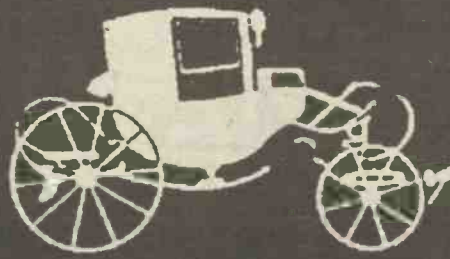
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Peavine

Carifelle aims to pass sports torch to youth He's pushing to make north a part of team Alberta

By Rocky Woodward
Windspeaker Staff Writer

PEAVINE, ALTA.

Raymond Carifelle has always been sports-minded. In fact it's his first love in life — after his family and wife Darlene.

Carifelle remembers he was always playing ball down at the park on weekends and sometimes after work when he lived at Grande Prairie.

After working in the northern city six years, Carifelle, a member of Peavine Metis Settlement, returned home. His first chore was to get people involved with baseball, "because we had no team," he said.

Along with two other sports-minded men in the community, Ardie and Donald Cunningham, Carifelle also organized the first hockey teams at Peavine.

Today, Peavine boasts a hockey and a baseball team that does very well in league play against other community teams.

Now the father of four, Carifelle has taken it on his own to become the northern Alberta representative for the North American Indigenous Games scheduled for June 30-July 8 in Edmonton.

"Basically, Raymond is a part of Team Alberta. What he and other reps such as Dennis Pipella are doing is bringing together

athletes in Alberta to compete in various events in the games, as Team Alberta," said games general manager Harold Burden.

Carifelle said he became involved when he noticed no one in his area was doing anything to get Native athletes involved in the games.

"I talked with Ray Tootosis and he said he was working to get athletes in Alberta involved with the games. He said three workshops were held but hardly anyone showed up so I volunteered my services," he said.

Carifelle said when the games were first publicized through the media, many people in northern Alberta wanted to get involved.

"But without a representative in the north who could pass on information about the indigenous games and contact athletes, it simply didn't exist. Many people were in the dark," he said.

With Carifelle's involvement, athletes interested in competing in the games are no longer in the dark.

Presently he is busy organizing the regional playdowns for northern Alberta. They will be held at High Prairie in June and Carifelle is hoping for a large turnout of athletes to compete in events for a possible slot on Team Alberta.

He focuses most of his time on

contacting athletes in the north who might miss the opportunity to be a part of the indigenous games.

"What if there are good athletes in Peerless Lake or John D'or Prairie? There are good athletes in isolated areas in the north and these people must be reached," Carifelle explained.

Involvement in community events has always been important to Carifelle and his family.

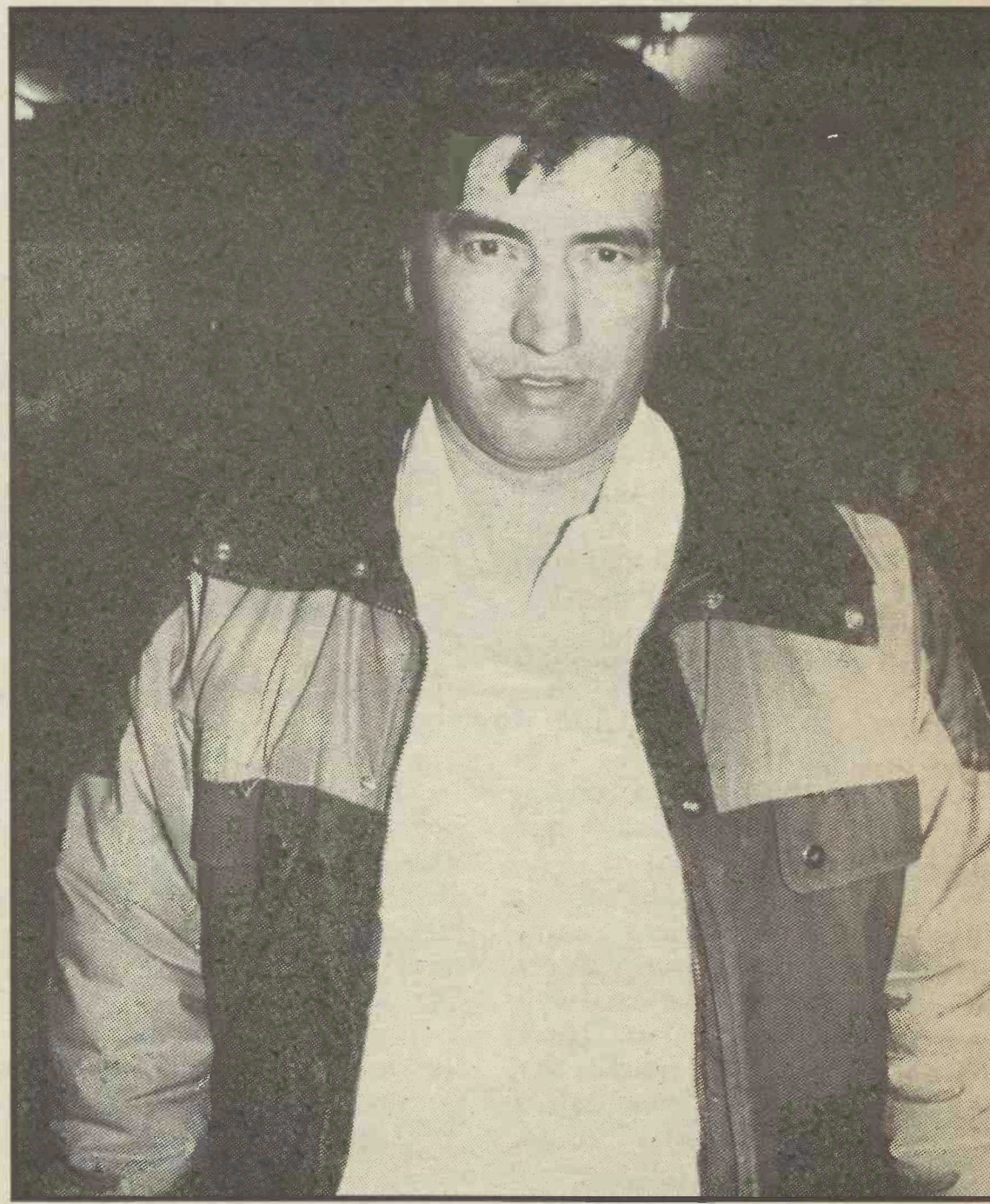
His daughter Pamela, in 1989, took five gold medals home with her after competing in the Canadian Native Friendship Centre track meets in Edmonton.

His wife, Darlene supports many community get-togethers and Carifelle still plays for the Peavine Flames baseball team, although he's thinking of retiring.

"If we win the Challenge Cup this year, that will be it for me. There are some great teams we must beat from Fairview, Paddle Prairie and Grand Prairie, but Peavine plays to win," he laughed.

His work towards organizing athletes in the north for the indigenous games is one step closer to what Carifelle wants to see happen — youth involved in sports instead of drugs.

"If one kid receives a gold medal, just one, then other kids will want to do it. Sports is a



Raymond Carifelle

Rocky Woodward

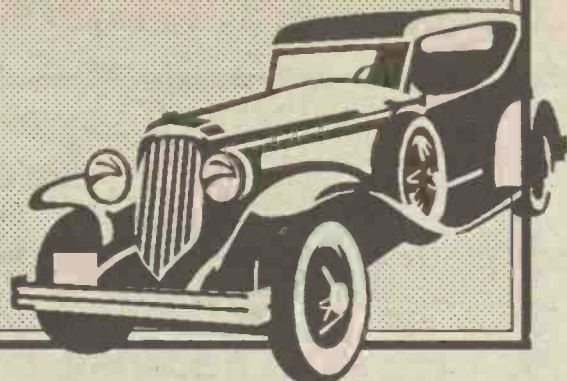
great way to keep children involved, to keep them away from drugs and alcohol.

"Wouldn't it be nice to see

some of these kids, who attend the indigenous games, continue on and compete in the Olympics in 1992?"

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**IT PAYS TO ADVERTISE
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Dene Tha'

Search on to find funding for youth program

By Jeff Morrow
Windspeaker Staff Writer

ASSUMPTION, ALTA.

Youth worker Robert Metchooyeah isn't much older than the people who used to come to his recreation centre — the only one at Assumption reserve in northern Alberta geared toward Dene Tha' youth. But he said he's old enough to know the importance of having a place to go to keep out of trouble.

The only problem is that place no longer exists.

Now, the 24-year-old Dene Tha' member is working with his employer, Native Counselling Services of Alberta (NCSA), to restore funding to the Talking Drum youth program — its contract with the provincial government ended April 1.

The youth program was set up by Native Counselling and the Dene Tha' band three years ago to help promote Native culture and boost communications between Dene Tha' children and band elders.

Operated at a home in Assumption, it was also the reserve's only recreational outlet for Native youth.

"We stress our traditional songs and our elders give spiritual guidance too," Metchooyeah said.

"It's important to our people."

The program was operated with four Native Counselling staff members and was under contract to the Alberta solicitor general.

Pat Pentland, area supervisor with Native Counselling, said her agency is trying to get funding restored.

"There's certainly a movement afoot to find new money to put that program back in place," she said.

Native Counselling is trying to reopen the centre with a volunteer staff until they negotiate for more funding.

Talking Drum offered recreational activities including games, videos and camping trips. It also provided alcohol and drug abuse counselling.

A Native justice task force, which recently held public hearings in the High Level area, was told a Native youth gang is terrorizing members of Assumption reserve.

The task force was established to investigate why there is a high rate of Natives in Alberta jails.



Robert Metchooyeah with two Assumption youths

Jeff Morrow

While in Assumption, the seven-member panel heard alcohol is a major problem to the Dene Tha' and that a youth gang has been known to threaten and rob band elders.

An Edmonton program direc-

tor with Native Counselling said his group isn't concerned where the money comes from as long as they can get the Talking Drum youth program back in action.

Allen Benson said the provincial government has yet to come

up with more money to operate the program. Native Counselling is also looking to the private sector and charitable foundations to help reestablish the program that will eventually be under band control.

Forgotten Natives need support, not imprisonment

By Jeff Morrow
Windspeaker Staff Writer

HIGH LEVEL, ALTA.

When the great Mackenzie Highway was laid more than 40 years ago, linking Alberta's far northwest regions with the rest of the world, Native people found themselves at a crossroads of cultural change.

Traditional Native lifestyle was a mystery to trappers, hunters and pioneers out to play their part in their newly-adopted society. And by the end of the Second World War, the small 70-member settlement of Canadian frontiersmen, grew into what is now known as High Level, Alberta's most northerly town.

By the early 1960s, the resource-rich area made a name for itself in the forestry and oil sectors.

For the surrounding Native communities, the opportunities and benefits offered by society appeared endless.

But today, the spiritual pride that had lasted for generations, has degenerated into severe alcoholism and low self-esteem.

A government-sponsored task force into why there are so many Natives in Alberta jails was told by local Native groups recently that society's neglect was to blame for the high rate of crimes committed by Natives.

During a week-long tour of Native communities near High Level, the seven-member panel heard emotional appeals from Native groups that more needs to be done by the government to keep Natives from getting into trouble with the law.

RCMP Sgt. Brian Kakoske told the panel alcohol is the primary factor in most crimes committed by Native people in the area.

Last year High Level RCMP officers jailed 2,590 people — most of them for alcohol-related

offences.

Kakoske said there are often so many calls about alcohol-related complaints coming in to the High Level RCMP station that the police staff there aren't able to answer them all.

He was also concerned over the lack of manpower to handle the cases the RCMP does cover.

Gloria Letendre, Dene Tha' counselling program coordinator, said Natives need support, not imprisonment.

She called for more paid counsellors and facilities to combat alcoholism on the Assumption reserve, 110 km west of High Level.

She said her three-year-old counselling program has already made significant headway in providing many of the band's 1,000 members with higher self-esteem and a new awareness they need to stop drinking. But she said the need is greater than the program's resources.

"Alcohol is the issue," she said. "We need money to help ourselves."

Letendre has two full-time alcohol and drug abuse counsellors and one trainee who do home visitations in nearby Habay, Zama Lake and Meander River.

Their office is based inside the Assumption reserve medical centre.

Letendre points to unemployment and the feelings of hopelessness and cultural inequality as the reasons so many of the band's members turn to heavy drinking to escape their problems.

She said it is up to the government and the private sector, which benefits from all the natural resources in and around the Indian reserves, to provide Native people with economic and social opportunities.

There are now more than 3,000 people living in High Level — a town whose major enterprises consist of oil services,

sawmills, auto dealers and bars.

But what's missing, insisted Dene Tha' band manager Nelson Barranda, is Native business opportunities.

When society decided to develop the area, they forgot to include Natives in their plan, he said.

Although some of the forestry companies near Dene Tha' reserve in Assumption offer me-

nial labor intensive jobs to band members, Barranda said it's not enough for the Natives to maintain a sense of self-worth.

He said the government should provide training programs that would enable potential Native entrepreneurs to start up small businesses in town.

Barranda also said there is an interest among the Dene Tha' to

become professionals in the teaching, social service and medical fields.

Without incentives northern Alberta Natives will fall deeper into their rut, he said.

"All they have to do is mill around and then go on a drinking rampage as an expression of boredom," he said.

"Society has done these people a disservice."

BUFFALO LAKE MEN'S FAST BALL TOURNAMENT

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Education

Education healing First Nations people

By John Holman
Windspeaker Correspondent

EDMONTON

The evolution of Alberta's Native people has a beaten and oppressed people, most recently becoming a strong vital nation trying to heal itself — since nobody else will.

This isn't apparent to the casual observer since first nations have taken the lead in alcohol and drug treatment and rehabilitation, are active in the business community, are vocal political leaders and have taken aboriginal art beyond its traditional boundaries and meanings, enlightening both non-Native and Native societies.

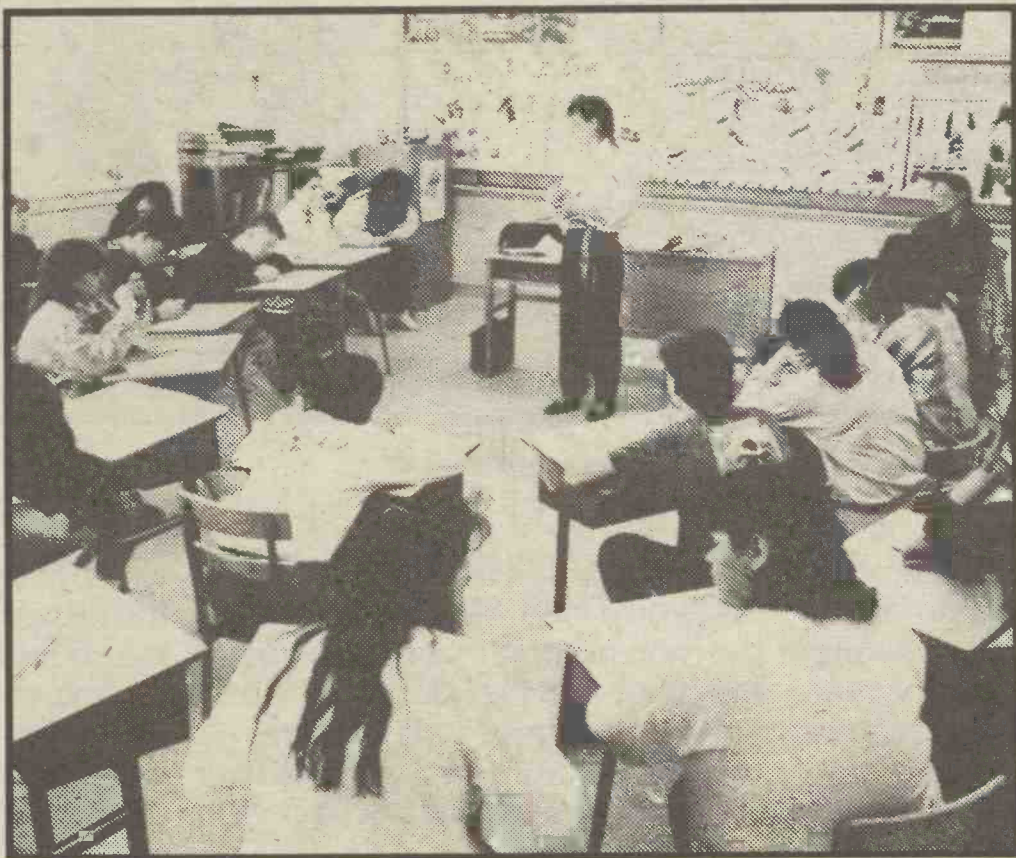
In a recent forum in Edmonton, elders said that for the most part changes throughout Native history have not been for the better. They spoke at the Yellowhead Tribal Council's education conference in Edmonton called Stand and Deliver, which was held April 18-21. The most dramatic change, the introduction of "firewater" to the West before Canada was even a confederation, led parents and even whole tribes to go on drunks, neglecting their kids and themselves. As well, the diseases of smallpox, tuberculosis and measles decimated the Native population.

Troubles continued with the Canadian government herding Indians onto reserves and keeping them there. Unknown to most people, this system of segregation was so effective South African officials visited Canada to examine the reserve system for the development of apartheid.

For Indians, however, the absence of economic development on reserves led to poverty

and despair and in their anguish the people turned to liquor, drugs and suicide.

Ironically, because the First Nations had been assimilated so completely, they longed to become a part of mainstream society which shut them out through indifference or outright racism. Feeling unwelcome in the mainstream, the First Nations rediscovered their culture as a means of recovery, as a tool to change their social plights of alcoholism and the lack of economic development and education.



Culture is fast becoming part of native school curriculums.

John Holman

Indeed, culture is quickly becoming the key to a common identity and unity, a strong foundation to rebuild the First Nations. Now more and more people are turning to their roots, blending Native principles to a non-Native lifestyle. And it's working.

Changes in Native culture typically replaced aboriginal languages with French or English and traditional beliefs for European values. The early Roman Catholic boarding school system provides a prime example of this, leaving a legacy of broken people — aboriginals who were forced to learn and speak Eng-

lish, who were taught indigenous lifestyles and languages were evil. Later, television also eroded Native values and teachings, subtly pushing out what little traditional teachings the children had learned.

But the damage can be undone. And education has been one of the keys in reversing it. The most dramatic example is Ben Calf Robe School, a part of Edmonton's Roman Catholic school system. Sweetgrass ceremonies begin each day and the matriculated and general education system include powwow dancing, Native spirituality, drumming and other aspects of aboriginal culture.

The Yellowhead Tribal Council's four-day education conference, Stand and Deliver, also gave examples of the reversal in education. Stories of success rang from the often crowded conference rooms as Native educators explained how they incorporated local aboriginal languages or cultural programs in their school systems. They spoke of the results including increased self-esteem among youth, pride in their heritage, community participation in education and increased graduation rates.

Educators spoke of morning sweetgrass ceremonies, the release of a talking circle and of eager students wanting to know when the next Cree language

class would be held.

Elders, however, lamented what seems to be the death of their culture and languages, berating the youth for not showing respect to elders or following the Native way of life. They pointed out youth and the generation that preceded them, their parents, are not doing enough to save the dying spirituality, magic and vitality of aboriginal cultures. The seniors explained this lack of respect alienates elders, who would otherwise be glad to offer their wisdom and knowledge.

This is where education systems come in. Elders are often part of Native schools and students are encouraged to tap this walking, talking, breathing resource. This gives seniors the

chance to revert to one of their historic duties — passing on traditions and beliefs to their grandchildren.

By bringing elders to the students and integrating Native culture into the existing curriculum, Native schools are fast becoming cultural bastions, institutions that reinforce the growing strength of today's aboriginal people. This seems only appropriate in a world that is so fast-paced that parents often have little time to teach traditional beliefs to their children.

HERE'S WHAT'S HAPPENING IN YOUR WORLD

To include your non-profit events in this column, contact the editor.

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Liaison worker says education an important stepping stone

By John Holman
Windspeaker Correspondent

More and more Native people are realizing an education will lead not only to a career, but that it can also be used to help their people.

"With self-government coming I think more Native people are going to become aware of the importance of education," said University of Alberta liaison worker Shawna Cunningham. "Native people are looking more and more to professional careers."

She encouraged Native students to finish school and told them of the facilities and services available at the U of A. Cunningham spoke as part of the St. Joseph Composite High School's Native Awareness Days April 18. She gives presentations to junior high and senior high school students across Alberta and the Northwest Territories, advising them of what the U of A offers and what requirements faculties demand.

Nowadays Indian bands, junior high schools and high schools and other Native organizations are encouraging students to attend university, she said in an interview.

"We're all working towards the same goal," she added. "I spent a lot of time this year doing visits. I went up to Inuvik (N.W.T.) for a week. I also went to Yellowknife."

She also encourages youth to finish Grade 12, making them aware it's the key to getting further schooling and even a job.

Native programs and Native awareness days are also making their mark in the education system, she said. They teach Native students their heritage, giving them an identity and giving outsiders a glimpse of aboriginal culture.

Cunningham thinks it's important for educators to take a comparative look at Native and modern values and to teach students the differences and similarities.

"I think it's important to recognize the elders as an important source in the communities and to bring them into classrooms to give role models to the young kids. Sometimes the most realistic history comes from the people who lived it," she said.



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Education

Students coached in preventing suicide

By John Holman
Windspeaker Correspondent

EDMONTON

The St. Joseph Composite High School classroom is packed with teenagers draped over desks and leaning back in chairs. The spring sun beams in from the open windows passing on a gaiety not suited to the topic discussed — suicide.

"Boy, is this class quiet!" blurted counsellor Carolyn Mackay-Aleck in the middle of her presentation, then admitting suicide is not easy to talk about.

And it isn't, especially with a teen death still fresh in the students' minds. One of the school's Native female students took her life in December, just before Christmas. Two of the girl's friends were shocked because she didn't give any hints she was depressed or suicidal.

"She was just as jolly as usual," said one friend, as the other nodded. "She acted normal."

Mackay-Aleck, a worker with the Canadian Mental Health Association, gave a workshop on teenage suicide at St. Joseph as part of its Native Awareness Day April 18.

"Suicide has been with us throughout history. It has been happening throughout the ages," she declared.

Mackay-Aleck suggested the traditional medicine wheel can balance personal lives to prevent the overwhelming despair often leading to suicide. The spiritual, emotional, physical and mental aspects of a person's personality must always be kept in balance.

There is a disproportionate ratio of suicides in the Native community, said Mackay-Aleck in an interview. This can be blamed on the conditions most Native people are exposed to, she added, like the social ills of alcoholism and drug abuse which may lead to problems like

incest, physical abuse and neglect.

Long-term depression is "usually a factor in suicides in the Native community for historical, political and social reasons," she said. "The change Native cultures have been going through can cause depression in whole families, whole reserves,

(they can) turn the tables."

Mackay-Aleck explained that attempting or committing suicide is a call for help and an unfortunate way to relieve an overwhelming helplessness and de-

spair.

She prompted the students to openly confront a person exhibiting suicidal behavior with the direct question: "Are you thinking of committing suicide?"

"In many cases just the act of talking will be a relief," she said, and will prevent a death.

In any case, suicide is not just one person's problem, but society's, she said.



Carolyn Mackay-Aleck

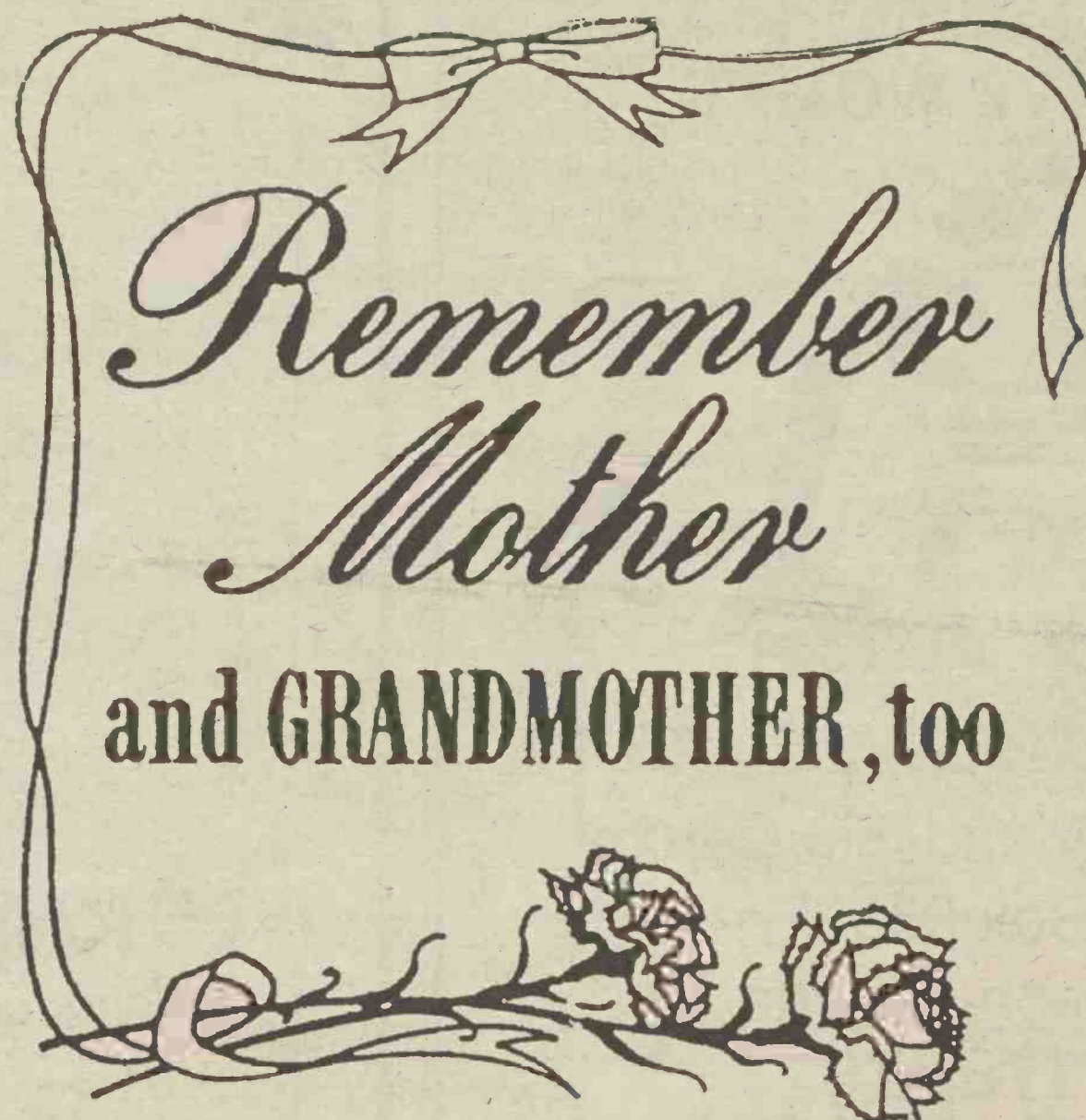
John Holman

as well as (in people) in the city."

These conditions can be changed, but Native leaders must take the initiative through participating, improving conditions and encouraging other Native groups to get involved in suicide prevention.

The road to suicide prevention begins with education, Mackay-Aleck said, and schools are a good starting point. The medicine wheel can apply to society as a whole as well as to the individual, she added.

"Then there's also the treatment issue. Healing is all part of healing the communities' long-standing hurt. There's not just one way to go about it. If organizations are in the position of authority or power or influence, they can be aware of the factors that contribute to suicide and



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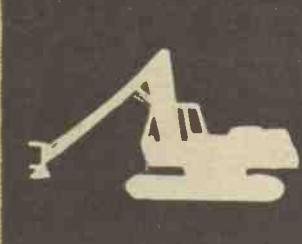
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Calgary

Native Awareness Week: bigger and better

By Jeff Morrow
Windspeaker Staff Writer

CALGARY

The heart beat of the drums tell a story southern Albertans are beginning to listen to more closely, says the co-ordinator of Calgary's Native Awareness Week.

Robert Laboucane says the cultural gap is shrinking and this year the Native awareness week society is focusing attention on children.

Cultural appreciation starts at a young age, Laboucane says, so there's no better way to promote equality than to begin at the beginning — with children.

The second annual city-wide event from May 12-19 will have as its theme Youth and Education.

"The development of youth remains a crucial responsibility for all of us," Laboucane says.

The decade-old concept of bringing Native and non-Native communities in Calgary closer together was given a significant boost last year when the city's business sector teamed with Native groups to sponsor the project.

This year, Laboucane says there are more events to take in, more speakers to hear and a lot more involvement by area organizations wanting to establish a rapport between the two distinct societies.

Laboucane says the number of sponsors has gone to 75 from 25 and there is a heightened attention from local media and city officials.

"It's worked out very well," he says.

The president of the Calgary Chamber of Commerce is confident the seven-day event will push Natives and non-Natives even closer together.

Harold Millican notes area business people and Native leaders are becoming more involved because they know the importance of creating ties with the large southern Alberta Native population.

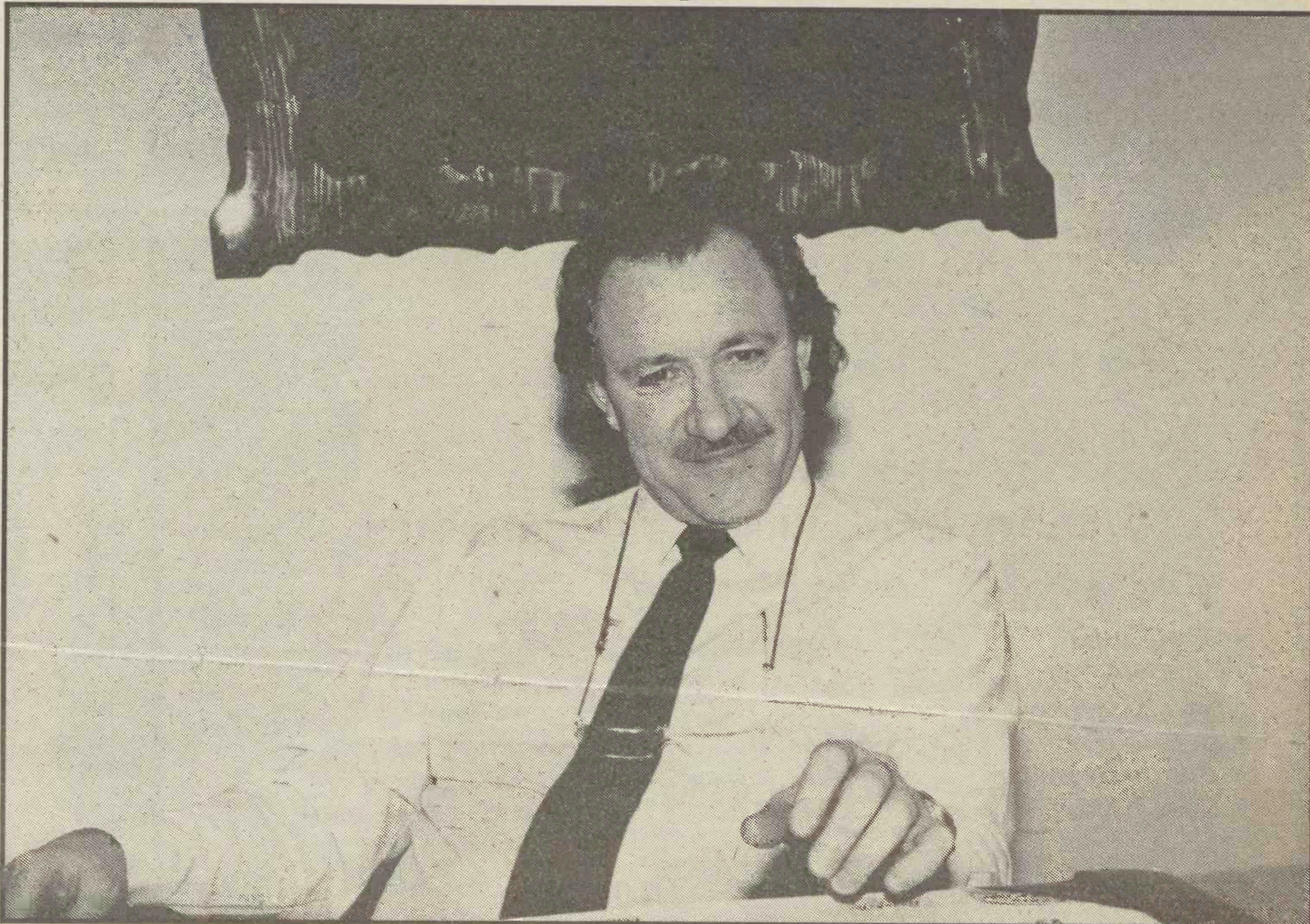
"More of our corporate mem-

bers are adding to the events and wanting to participate on a broader scale (than before). I think there is a realization this is a meaningful project," he says.

Millican says awareness of the importance of bridging the gap grew during the boom years of the early 1980s when area business people wanted to tap into the large potential Native workforce.

The chamber set up the Native Canadian Opportunities Committee to establish work initiatives for the local Native community.

In 1982 the committee formed a liaison with the Native Outreach Centre and last year it teamed with the Calgary Indian Friendship Centre to develop the city-wide extravaganza.



Robert Laboucane

Dana Wagg

It was a smash week for PICSS

By Jeff Morrow
Windspeaker Staff Writer

CALGARY

Calgary Native Awareness Week was such a smash last year, boasts alternative high school principal Jerry Arshinoff, that his administration could have gotten a fine for overcrowding the gymnasium during their powwow and graduation ceremony.

"It's a good thing the fire marshall didn't come by," he quipped. "There were a lot more people than we expected."

Arshinoff, who operates the Plains Indian Cultural Survival School (PICSS), said more than 1,500 visitors showed up for the school's graduation and powwow held during the first annual Native Awareness Week in Calgary last year.

Arshinoff was surprised at the number of people interested in PICSS. He's joining the Native Awareness Week committee once again to help "bridge the gap" between the city's Native and non-Native communities.

He believes this year will be even better.

The 1990 Calgary Native Awareness Week will run this year from May 12-19.

PICSS is but one of many organizations climbing aboard the native awareness week bandwagon this year.

But the school's participation is even more important for the second annual event, the theme of which is Youth and Education.

The week kicks off May 11 with a celebration to honor Peigan elder Joe Crowshoe Sr. for his contributions to the Native community.

He will be presented with an honorary degree at the University of Calgary. The ceremony will be held at Jack Simpson Gymnasium at 2:00 p.m.

The week-long event, a combined effort of the Calgary Chamber of Commerce and the Calgary Indian Friendship Centre, will get on the road May 12 with a tour of Head Smashed-In Buffalo Jump in Fort Macleod.

Throughout the week, Calgary groups and businesses will sponsor cultural programs and exhibitions.

PICSS is expecting Lubicon Indian Band Chief Bernard Ominayak and James Bay Cree leader Billy Diamond to make guest appearances at the school May 14.

The Calgary Public Library will be showing films produced by Native film-makers and movies about Native culture.

For more information call 292-3900.

Daily Events, May 12-19, 1990

Native Arts & Craft Show: Centre Court, Olympic Plaza 11:00 a.m. - 9:00 p.m.; Mon.-Fri.; 11:00 a.m. - 6:00 p.m. Saturday

Film Show & Native Demonstrations: Glenbow Museum, 12:10 p.m. - 3:00 p.m. Tues. - Fri.

Native Awareness Week Film Festival: Calgary Library Theatre, Downtown, 2nd Floor; 7:00 p.m. - 9:30 p.m.; Mon.-Sat. excluding Tues. 1:30 p.m. - 3:00 p.m. Sat.

Soup & Bannock Luncheon: Tues. - Thurs., Calgary Indian Friendship Centre, 140 - 2 Avenue S.W., 12:00 p.m. - 1:00 p.m. **Childrens Coloring Contest Display:** Glenbow Museum Lobby & other locations; Theme - "Love of Mother Earth"

Saturday, May 12, 1990

Travois Tour: Head Smashed-In Buffalo Jump, Calgary Chamber of Commerce, 9:00 a.m. - 5:00 p.m., Buses Available, Pre-Registration Required **Native Dancers & Drummers:** 17 Avenue & 8 Street S.W., 11:30 a.m. - 1:30 p.m.

Monday, May 14, 1990

Bridging the Gap Calgary Native Awareness Week

"Growing In Spirit" Youth Conference: Calgary Library Theatre, Downtown, 2nd Floor, 9:00 a.m. - 4:00 p.m.

"Opening Ceremonies" Olympic Plaza VIPs, Special Guests, Entertainment; 12:00 p.m. - 1:30 p.m.

Native Foods Luncheon & Art Display: (Chamber Members & Guests), Reservations Required; Calgary Chamber of Commerce; 12:00 p.m. - 1:30 p.m.

Invitational Luncheon: Calgary Indian Friendship Centre; 140 - 2 Avenue S.W., 1:30 p.m. - 2:30 p.m.

Native Education Workshop: Plains Indian Cultural Survival School; Guest Speaker "Billy Diamond"; 8:00 p.m., 1723 - 33 Street S.W.

Tuesday May, 15, 1990

"Growing In Spirit" Youth Conference: Calgary Library Theatre; Downtown, 2nd floor; 9:00 a.m. - 4:00 p.m.

Plains Indian Cultural Survival School, Open House & Mini Pow Wow: 1723 - 33 Street S.W.; 9:00 a.m. - 3:30 p.m.

Special Luncheon: Guest Speaker "Billy Diamond"; Convention Centre, Pre-registration Required; 11:30 a.m. - 1:30 p.m.

Invitational Banquet: Calgary Indian Friendship Centre, 140 - 2 Avenue S.W., 6:30 p.m. - 8:30 p.m.

Native Women Authors: "Writing the Circle"; University of Calgary, 8:00 p.m. - 10:00 p.m.

Wednesday May 16, 1990

Breakfast Meeting: Guest Wil-

ton Littlechild M.P.; Calgary Chamber of Commerce; Pre-registration Required; 7:30 a.m. - 9:30 a.m.

Chief David Crowchild Memorial Award: City Hall Atrium; 9:00 a.m. - 4:00 p.m.

Chief David Crowchild Memorial Award Presentation: City Hall Atrium (Invitation Only); 4:00 p.m. - 6:00 p.m.

Student Funding Workshop: A.V.C. Auditorium; 332 - 6 Avenue S.E.; 1:00 p.m. - 4:00 p.m.

Small Business Forum: "Native Labor Supply"; Calgary Chamber of Commerce; Pre-registration Required; 4:30 p.m. - 7:30 p.m.

Honor/Exhibition Dancing: University of Calgary, MacEwan Ballroom; 7:00 p.m. - 9:00 p.m.; Social Dance to Follow; 9:00 p.m. - 12:00 a.m.

Talent Contest Princess Pageant: Calgary Indian Friendship Centre; 140 - 2 Avenue S.W.; 7:00 p.m. - 9:00 p.m.

Thursday May 17, 1990

Wellness & Sexuality Youth Conference: University of Calgary MacEwan Hall; 9:00 a.m. - 4:00 p.m.

Native Students: Issues for Mount Royal College: Seminar for Faculty & Staff (Invitation

Only); Mount Royal College, 11:30 a.m. - 1:30 p.m.

"Communicating with a Native Audience": Reception/Luncheon 11:45 p.m.; Penthouse Room - Palliser Hotel; Speaker "George Calliou"; Pre-registration Required **Native Student Public Speaking Contest:** Glenbow Museum Theatre; 6:00 p.m. - 9:30 p.m. **Talent Contest Princess Pageant:** Calgary Indian Friendship Centre; 140 - 2 Avenue S.W., 7:00 p.m. - 9:00 p.m.

Friday May 18, 1990

See Daily Events Schedule **"Closing Ceremonies":** Olympic Plaza VIP's, Special Guests; Honor Dance Exhibition; 12:00 p.m. - 2:30 p.m.

Saturday May 19, 1990

See Daily Events Schedule **Native Arts & Crafts Show:** Centre Court, Olympic Plaza; 11:00 a.m. - 9:00 p.m., Mon. - Fri.; 11:00 a.m. - 6:00 p.m., Sat.

All events are FREE and open to the public unless otherwise specified. Event details subject to change. For further information phone the Native Awareness Week office at (403) 292-3900.

Salute to Native Women



Carol Adams, Calgary co-host of This Country

Dana Wagg

Carol Adams overcomes the odds

By Dana Wagg
Windspeaker Staff Writer

CALGARY

Carol Adams has risen to the top quickly in her short 26 years. It's a dream come true.

And Adams is enjoying the ride.

But she has paid her dues. She's made the most progress in the last year jumping to the top, thanks to CBC's 24-hour a day television news channel seen coast to coast in Canada.

It's "quite an accomplishment," Adams freely offers.

She's the Calgary co-host of This Country on national prime time TV with Whit Fraser, whose face is well-known to Canadians from St. John's, Newfoundland to Victoria, British Columbia. The show runs 4 p.m. to 10 p.m.

Monday through Friday with a variety of regional news broadcasts.

She didn't get where she is by accident. "I set a goal to be a national news anchor. And I am one."

Adams, who was born in Saskatchewan, is likely the country's first national Native anchorperson, a distinction she relishes.

"It makes me proud I'm doing this as a Metis person," she says. "I love having brown skin. It may be a vain thing to say, but it's true."

She's particularly tickled when shyly approached by Native children and youth.

"I'm living proof what they heard (about not making it) is not true. You can do it."

"I've overcome the odds in a sense."

Although she didn't con-

sciously set out to be a role model, she's well aware she is one.

And like many Native people, she's also felt the racist barbs that come with being Native.

"I notice it more on the weekend when I'm dressed in my sweats. I might go into a store and not get served as quickly (as a non-Native)."

"Thankfully I haven't had to go through as much as some people. I've heard stories and they anger me — you go look at an apartment and they tell it's not available anymore."

Adams is quick to respond, although diplomatically, to people with negative attitudes towards Natives. Racism is a fact of life for her people, she says, but it does appear to be on the decline.

Two short years ago she was a writer/broadcaster for CBC-TV in Saskatoon working on documentaries like solvent abuse by Saskatchewan youth. She had a smaller audience then, but her work was still being aired prime time during the weekday 6 p.m. newscast.

Adams' dream was born when she was 14 years old and her class toured a television station. Looking around she saw people having fun at their jobs.

"Everything was just fascinating. It seemed like a fun, interesting job, where you could grow," she says.

Adams was born in Sedley, Saskatchewan, a community of 200 people, where she grew up as the only Native person and graduated from Grade 12. To this day though she doesn't know who her parents are.

Her adopted family made sure her needs were met, she says.

"I was part of that sweep of little Native kids but I'm not bitter. I never looked for my parents. For some reason I never wanted to. I just felt I never lacked for anything."

Adams took radio and television arts at SAIT.

But it was in Regina, where she produced a radio show at the

tender age of 19 she got a crash course in broadcasting. It was a "baptism by fire," she recalls — not so fondly.

Also at the age of 19, she snagged her first anchor job. Working at CKTV Regina as an anchor/reporter was "probably the best training I ever had."

As the weekend noon-hour anchorperson, Adams wrote the news and lined it up, read the sports and gave the weather forecast. A lone technician operated the camera and the control room. "We hoped nothing went wrong and nothing did. It was exciting."

As a part of This Country in Calgary, Adams has 15 other people with whom to share the burden.

All she has to do is read the news and interview guests.

It might sound easy. It isn't.

Very few people across the country have to perform live for six hours a day in a prime-time spot to a national audience.

The days can be gruelling.

Although the show doesn't go on until 4 p.m. some work days start at 9 a.m. and run until 10 p.m. After working what's typically a 10-hour day, she'll frequently go home and watch The Journal and then the CTV national news. She's a self-de-

scribed "news junkie."

But on the weekends, she lets her hair down and puts her feet up. No reading the papers. "I walk around with boots and a backpack."

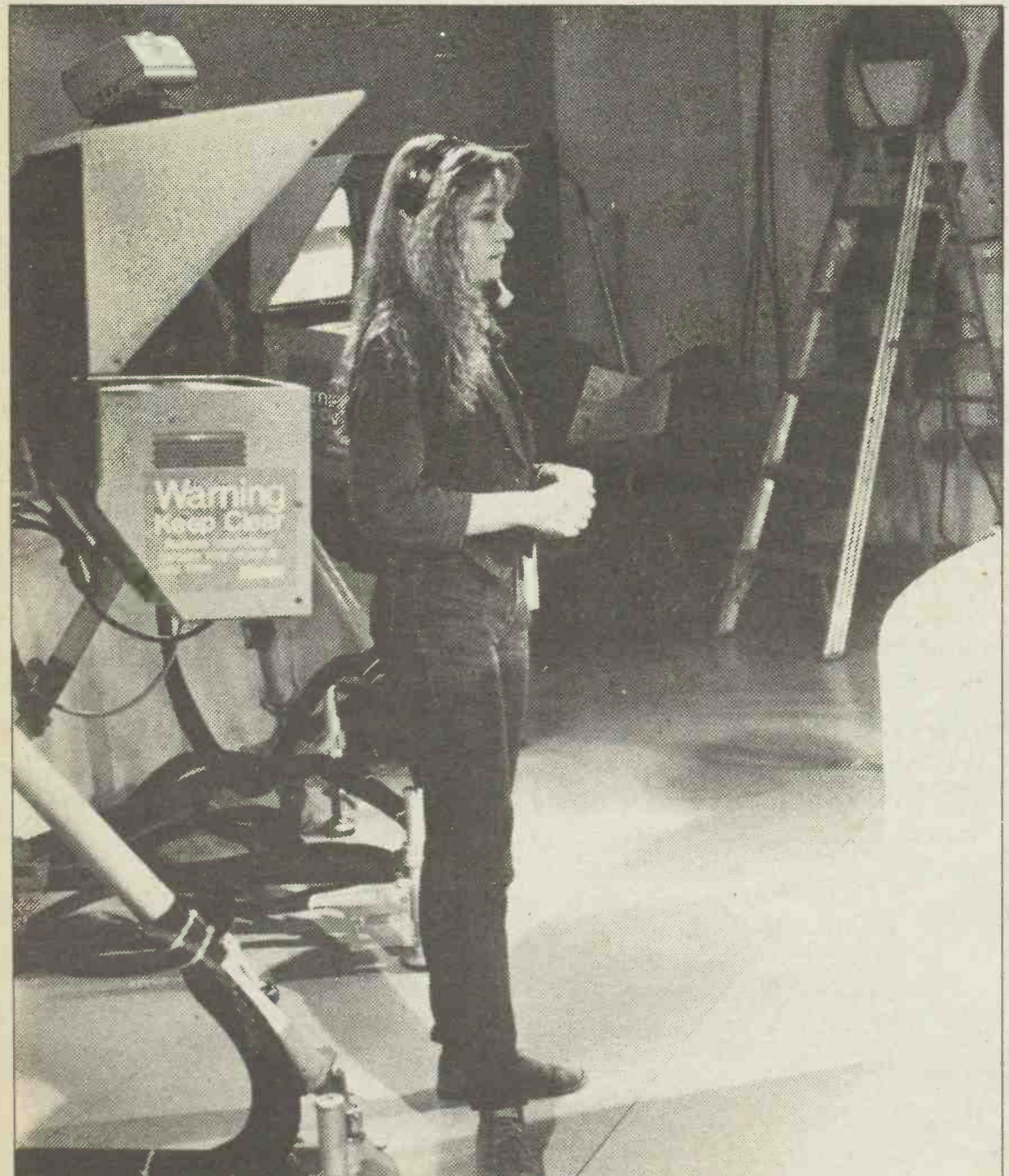
The job pays well — in the area of \$50,000 a year — and her clothing is paid for but there's no overtime. "It's not a tremendous amount for what we do and the work we do. I was making almost as much in Saskatoon (but) without the perks."

But it is a long way from the \$800 a month she earned when she broke into broadcasting.

Adams loves being part of stories as they break and bringing the news to Canadians. "When things like the Berlin Wall (coming down) are happening and you're there via satellite, it's exciting."

She also enjoys being with a pioneer television news channel, which she sees as a "way to bring the country together." The channel is "still experiencing growing pains," she says.

Adams candidly admits to having the sizable ego, which reportedly television personalities possess. "You need a big ego to be in television, period. There's a tremendous amount of stress and bullshit and that's one way to (handle) it. Anyone who tells you otherwise is lying."



Dana Wagg

Marina Wolthuis (floor manager on This Country)



Dana Wagg

This Country control room at CBC Calgary

Salute to Native Women

Christianity and Indian spirituality coming together

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

In 1977 Lucien and William Meek packed their belongings and began the long trip west, from their Ojibwa home on Tenagami reserve in Ontario.

Most of Lucien's family had migrated to the Edmonton area from the east in the '60s so the move wasn't that hard on her and their family of five children, she says.

Today, she's the director of the Native Pastoral Centre in Edmonton, a job she loves because religion has always been an important part of her life.

European religion had a great effect on the people of the Tenagami (Deep Water) reserve back home in Ontario, she said.

But Indian spirituality was taught directly to her people by reserve elders.

"We knew of the sweetgrass, we were taught about our Creator and how to fast. European religion was viewed as not so good," said Meek.

However, as director of the Native Pastoral Centre, she now sees the two religions having very close similarities.

"Here I see Christianity and our culture coming together. To me this is a real exciting time, it's almost like a pioneer thing in the church," she beamed.

Presently, she is studying theology at Newman Theology Col-



Lucien Meek

Rocky Woodward

lege in Edmonton, where she's learning about the Old Testament. It has brought her closer to believing the Old Testament and Indian tradition are very similar.

"On Earth Day (April 22) we held a service at the centre. We brought dirt into the church and it was blessed by Father Gary Laboucane. We also blessed the dirt with sweetgrass.

"In the scriptures it says God

created man from a mound of earth. Mother Earth is important to both Indian tradition and Christianity," said Meek.

According to Indian tradition, Indian people are the keepers of the earth. The same thing was told to Hebrew people in the Old Testament, she noted.

"They talk about a temple in the Old Testament. God talked about the four directions. 'From the centre of the temple will flow living water.' In the Bible this is the Holy Spirit.

"In Indian tradition we live our lives by the four directions and at the centre is our Creator. There are many similar passages in the Old Testament that coincide with our Native beliefs," she said.

Ever since she was a small girl Meek was taught by her grandfather Alex Paul about the spiritual world, both from the Christian and Indian view, she said.

"My grandfather was a very good Catholic. Because there was no priest on the reserve my grandfather said the prayers at wakes, buried people and baptized them.

"He was born in 1885 and as an elder he knew the old ways very well," said Meek, who plans to receive a theology diploma from Newman College in two years.

She is also a member of the social justice commission for the Edmonton archdiocese.

"We work to make people within the church more aware and responsible towards people suffering like the Lubicon people and the El Salvadorean people.

"Basically, we try to help make the world a better place," she said.

Before accepting the position as director of the Native Pastoral Centre, Meek was a nursing assistant at Royal Alexandra Hospital in Edmonton for nine years.

A firm believer in community involvement, she has worked at the Boyle Street McCauley Health Centre and for a time she worked an evening shift at Spady Detox Centre as a helper.

"I really enjoyed working in the inner city area and I love working with people," she said.

But now Meek says her life revolves around the pastoral centre. Working with the many Native people who come to services and other church events has helped her grow.

"Just watching all the people who come to church makes me happy.

"I love my work here. It has helped me to grow spiritually and in my faith in the Catholic Church."

If you have a story idea, please contact the assigned reporter at 455-2700:

N.W. Alberta - Jeff Morrow
N.E. Alberta - Rocky Woodward
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Social Work Program

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The Social Work program is brokered through Grant MacEwan Community College. It is a two-year diploma program offering education and training that will prepare graduates for a profession in the Social Services field.

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The Social Work program prepares students for immediate employment in direct service positions with federal and provincial social service departments. Graduates may also choose careers in rehabilitation, corrections, addictions, child care, community, educational and medical settings.

Deadline for application:

May 16, 1990.

For more information contact:

Glenna Anderson, Registrar or
Liz Heighes, Careers Division
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Grouard Campus, Grouard, AB
Phone 751-3915



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3. Demonstrated communication skills with children and natural parents.
4. Report writing abilities.
5. Ability to work in a team setting.
6. Valid driver's license and possession of a vehicle.
7. First aid certificate (desirable).
8. Knowledge of Blackfoot language and culture (desirable).
9. Administrative experience (desirable).

SALARY:

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Please submit letter of application and resume stating experience, qualifications and two (2) references to:

Mrs. Martha Smith
Peigan Social Services Director
P.O. Box 70
Brockel, Alberta
T0K 0H0

Application Deadlines: May 11, 1990

Interview Date: May 18, 1990

For more information please call Martha Smith at (403)965-3830.



Salute to Native Women

Swan River Native a foster mother to many

By Rocky Woodward
Windspeaker Staff Writer

GRANDE PRAIRIE, ALTA.

Dorothy Walker runs a foster home in Grande Prairie.

Her oldest ward, Mike Michalzuk was born in 1910. Her youngest, Cassy Kiwasew, is handicapped and "only eight years old," Dorothy commented.

A member of the Swan River Indian band at Kinuso, Dorothy has been a foster mother for over 22 years. Her efforts earned her the provincial volunteer of the year award in 1983.

But what makes a woman like Dorothy dedicate most of her life to helping others?

It's no secret, she says, that she likes to work with people, especially children, even if it means simply volunteering her services.

"I took after my grandmother, Marie Louise Dumont. Marie always took in the homeless. I was brought up seeing my grandmother do all these kind things. She was such a wonderful lady," Dorothy remembers fondly.

Raised in Faust, Dorothy has three children of her own — one daughter Darlene Bruno passed away in 1983. Not only did she raise her daughters, but when they had children of their own, many times "grandmother Walker" took care of her grandchildren.

"I also had a foster child I raised and when my daughter passed away I raised her four children. They're all grown up now," she says.

Dorothy says that by raising

her children and foster child, it helped her understand how important it is for people to have a place they can call home.

"It's sad when you know there are so many people available to help others, but they don't do anything.

"You have to have a heart, especially for children. I love children and always take in strays," Dorothy says humorously.

Before funding became available for Dorothy to open her home to disabled and homeless children, she proudly admits her late husband Ernest Walker provided for the children they had taken in.

"Ernest was employed with Imperial Esso at Kinuso. When Kenford bought them out, we moved with the company to Grande Prairie. He worked for them for 29 years. We always had food on the table for all of us," she says.

Not only was Ernest a great provider but so was Dorothy.

For 16 years she was a cook for a Kinuso lodge.

"We never wanted for any-

thing and neither did the people we took in," says Dorothy, adding her husband was always there for her and "for them."

Dorothy's dedication to the disabled and homeless won her the hearts of everyone in the Grande Prairie area as well as the hearts of those everywhere, who have come to know about the work she does.

Her friend and provincial health care worker for the Lesser Slave Lake area, Doris Courtoirille, said that "she has the greatest sense of humor and is very witty. For all the work she does, one needs a good sense of hu-



Dorothy Walker

Rocky Woodward

mor."

Today, Dorothy has 12 people she takes care of and with funding from Alberta Mental Health Care she manages to get by.

"They've been funding me for about 12 years for looking after handicapped people. It's sort of a special rate I get on some of my bills," Dorothy says.

Dorothy's love for people, who need to be cared for or who need to be "just helped to get back on their

feet" could come from a long bloodline of well meant relatives — especially one historical figure, Gabriel Dumont.

"Gabriel and Isadore Dumont are the uncles of my father Peter Dumont," she says with pride, while reflecting on the past when Gabriel Dumont led Metis people into battle in 1885 in Saskatchewan as Louis Riel's general.

Today she has an adopted boy — 14-year-old Jason Walker — whom she has had since he was two weeks old. Her two daughters, Denny Morrison and

Wanda Johnson, live in Grand Prairie and with "all the love flowing around our house, we'll be all right," Dorothy laughs.

She is a lifetime member of the Grand Prairie Native Friendship Centre and was once its president. Today she's the centre's elder, a distinction she holds with pride.

Dorothy views herself not as someone special but simply as a person who reaches out a helping hand to those who may need it.

"Somebody has to be a mother to these children, even my youngest, Mike, who is 80 years of age.

"I care for them and when they hurt, I hurt.

"You ask how long I will continue to do this? As long as I can. As long as I can stand, I will keep care of them."

Ending her conversation Dorothy could not help but add a little of her humor that has become well-known in the Grand Prairie area.

"I'm 60 but that's it. From now on, I'm 60 and holding.

"Someone once said to me, 'Dorothy, you're 60 but you have no wrinkles on your face.' I said thanks, but you haven't looked in the other place," she laughs.

Shyness does not belong in Dorothy's vocabulary. Neither do the words homeless and handicapped.

"They will always have a home with Dorothy Walker," she vows.

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NATIVE AFFAIRS

A Salute to Native Women

ROOTS IN LAC LA BICHE

Noted Native author delights and challenges Calgary audience

By Wayne Courchene
Windspeaker Correspondent

CALGARY

In a presentation at a panel discussion on cultural diversity for the 1990s, noted Native author and feminist Lee Maracle challenged her audience with a rhetorical question.

"When will feminists realize Native women are not asexual?" Maracle went on to say society must change its view of Native women as docile and submissive.

Maracle, a north Vancouver resident, shared the stage recently in Calgary's W. R. Castell Theatre with three prestigious Canadian writers: Katherine Govier, author of *Between Men*; Gail Scott, a bilingual Montreal writer and author of *Spaces Like Stairs* and Calgarian Elona Malterre, author of *The Celts*.

The audience of 330 people was stirred by Maracle's reading of a haunting poem from her book *I am Women*. In it she recounts the life of her friend Rusty who suffered and died searching for love and spiritual meaning.

Throughout the evening, Maracle was animated, humorous, entertaining, provocative and insightful. She quickly won the hearts of her audience with her down-to-earth, straight from the heart talk about her work as a writer.

With roots in Lac la Biche, she was raised in Vancouver where her mother moved in the early 1940s.

As a journalist in the '70s Maracle contributed to Native newspapers such as *Indian Voice* before turning to writing fiction and poetry.

She said writing was like "taking a piece of string from real life and stretching it with the imagination. That is what life is all about and that is what culture is all about."

Her political views on the colonization of Indian people peppered her presentation. Her choice of words hinted at her

political activism in the '70s and her conviction and sincerity won the audience over.

In addition to writing for small publications in Canada and the United States, she worked on audio-visual productions on Mozambiquan liberation and the cultural revolution in China.

And she openly recalled her own struggles, such as when she was alone and confused and found solace in the story told to her by an old man of a logger who lost two fingers in an accident. In his anger and bitterness it was suggested to him he express his anger through painting. That led him to find happiness in a new occupation.

"I did not know what the

'When will feminists realize Native women are not asexual'
- Maracle

story meant at the time but as writing became more involved in my life, the more understanding I had of the story," Maracle said.

Meanwhile, she didn't have kind words for W. P. Kinsella, author of last year's bestselling book, *The Miss Hobbema Pageant*. Maracle felt he made fun of "our rape and murder" and tried to entertain readers with a tragic topic.

As for celebrated Canadian writer, Margaret Atwood, Maracle said the use of Metis women in her stories to symbolize uncleanness hurt her but she could not advocate censorship. Maracle felt it was Atwood's way of coming to terms with Native women being human.

Asked to give her vision for the '90s, Maracle said, "Canada is our child, it needs nurturing, chiding and guidance; we are her mothers."

With the rapid rate of change at the beginning of the decade, she hopes Canadian society "learns from what Indians have practised philosophically for years — 'Don't take more than you need.'"



(L - R): Gail Scott, Katherine Govier, Lee Maracle and moderator Elona Malterre

Wayne Courchene

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QUALIFICATIONS:

University degree preferably with post graduate studies in management, business, and or economic development plus at least five years experience in senior management.

Ability to provide managerial direction and leadership to the management team, and other band personnel.

Ability to effectively work with the chief and council, representatives of all the three levels of government, engineers, suppliers of goods and services, etc.

DUTIES and RESPONSIBILITIES:

Directly reporting to and working closely with the chief and council, the band manager will oversee the management and administration of the entire band organization, ensuring that band programs and activities are effectively and efficiently carried out within band policies and regulations.

Assists the band council with current and long range planning, and in the development of goals and objectives, policies and regulations.

Assist Program Heads develop proposals and projects as directed by the chief and council.

Oversee the financial and administrative functions of all band operations.

OTHER QUALIFICATIONS:

Knowledge of the Dene people, communities, aspirations, and language will be an added asset.

SALARY: Negotiable

DEADLINE: May 30/90 or until the position is filled. Warning: You may find working with the Dene people of this and neighboring communities/Bands very satisfying and fulfilling. Risk of desiring to stay and work longer than you plan with this Band is very likely.

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A Salute to Native Women

Pamela Carifelle: a chip off the old block



Pamela Carifelle

Rocky Woodward

By Rocky Woodward
Windspeaker Staff Writer

PEAVINE, ALTA.

Although Raymond Carifelle is thinking about retiring from community baseball, his 17-year-old daughter Pamela lives for sports — any sports.

A "chip off the old block" Pamela won five gold, three silver and two bronze medals at the Canadian Native Friendship Centre's track and field competitions in 1989.

She plays baseball for the Peavine Young Guns and her enthusiasm for sports does not stop there.

"When she was younger her love for hockey drove her to join a boys' hockey team. "I was a hockey mite," she says with pride.

"I wanted to join a hockey team this year but my dad won't let me. He thinks I'll get hurt. Heck, whenever I run into hockey players in the school halls, I give them a check," laughs the young athlete.

Born and raised at Peavine Metis Settlement, Pamela attends St. Andrews Junior High School in High Prairie.

She laughs when she says her sports idol is not her father but Peavine Stingers hockey player Darryl (Gauthier).

"I really admire the way he plays hockey. I always wanted to play like him," she said.

But she makes it clear she and her "Dad" do share something; they're loyal fans of the Calgary Flames.

"Dad and Mom always back me in sports and everything I do. It's just sad Dad will have to shave his moustache off, now the Flames lost," Pamela quipped.

While tryouts for the Snowbirds womens baseball team were being held at Enoch, Pamela was sick and in the hospital.

She said she desperately wanted to make the tryouts and travel to Hawaii with the team.

"I hope they hold another tryout soon," she said.

"I'll be there."

Her father Raymond admits Pamela has the drive to become a great athlete, especially in track and field. That's one reason he is making sure his daughter tries out for a spot on Team Alberta for the North American Indigenous Games competitions.

"She is a great athlete. In ringette she scored 17 goals in a game, so her coach moved her to the defense line," he said.

It's been Pamela's dream to someday compete in the Olympics. It's a dream she believes she can accomplish with hard work and her desire to be good in every sport she enters in.

"When I was young I used to get beat quite often in sports but I kept at it. I learned from losing and from my mistakes."

Today, Pamela is a winner at many of the sports she plays in. Her philosophy is to get involved with everything that leads towards an individual's growth, including her school work.

"I wrote a story once for the orientation speeches. I called it 'a terrible morning' and when I was reading it, my cue cards were not in proper order. I was so embarrassed. But luckily I remembered my lines from memory," Pamela noted.

Pamela has other dreams she'd like to fulfill: being a body builder and someday, a lawyer.

"I don't like how Native people get treated in court. One day I will be the perfect lawyer. When I set my mind on something, I make it happen," she says.

That's strong words coming from a young lady just starting out in life.

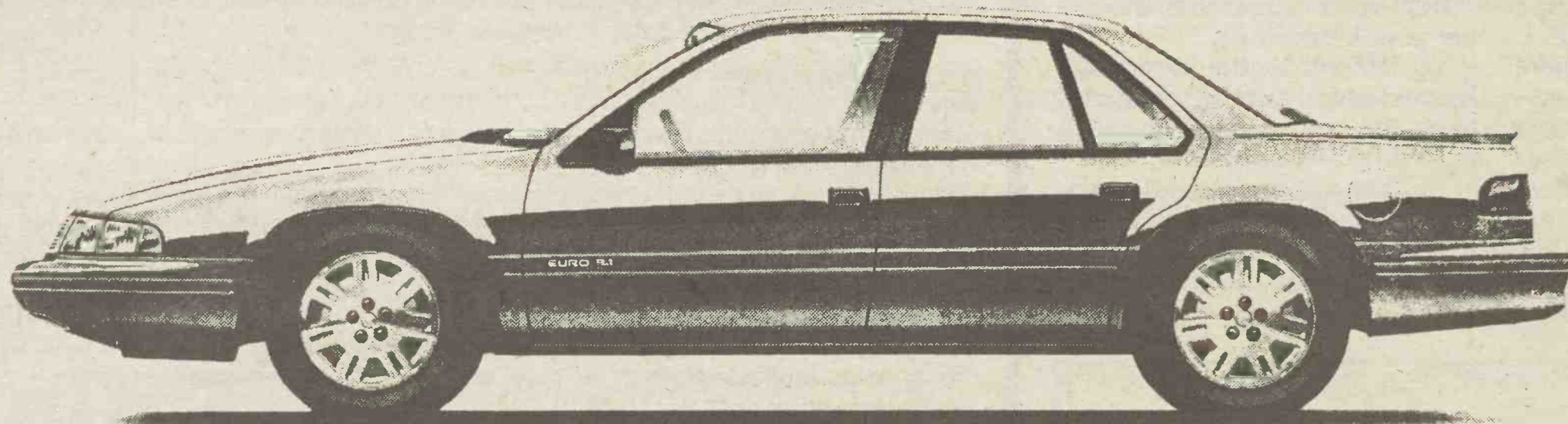
But then, Pamela is a track and field gold medalist, a hockey player, a tremendous ball player, has good grades in school, a family that backs her and she has the desire to be the best at what she does.

For Pamela, the world is her oyster just waiting for her to claim it. And Pamela says she will claim it, even if her hockey career is over.

Or is it?

"Don't count on it," she smiles.

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A Salute to Native Women

Sacred Circle worker a guide to youth

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

It wasn't a big surprise to see Sacred Circle's Eva Cardinal opening Earth Day at Hawrelak Park in Edmonton.

A proud woman, originally from Saddle Lake reserve, Eva believes strongly in her Indian heritage and speaks her Native tongue, Cree, "very fluently."

In Aug. 1982 she was asked to work on a new project — Sacred Circle — incorporated into public schools by the Edmonton Public School Board.

So, she accepted a position as counsellor trainer for the home/school liaison worker program, one of eight Sacred Circle offers.

Today she is well respected by those who work with her and by those who have come to know her during her eight years with Sacred Circle.

Eva has come a long way since her early childhood in a residential school at St. Paul, her personal battle with alcoholism, the loss of her husband Clarence Cardinal, who passed away in 1975, and the hardships she endured over those "bitter years."

In fact Eva's story is one many Native people of the "residential era" had to live through, some falling by the wayside, while others like Eva, counting on their instincts, survived and matured.

After her father, Edward Redcrow, passed away, she was sent to the Indian residential school at St. Paul.

She remembers her stay with the Catholic nuns as an extremely challenging experience.

"I found my first experience in the school somewhat demeaning of Native people. I quickly discovered my Native tongue was not encouraged," Eva recalled.

"But now as an adult, I really want to bring about some sort of balance — although when I was at the school, I was emotionally and spiritually shattered."

Eva believes Native people have a built-in survival system. She said it helped her to cope with everyday life at the school.

"That and just knowing there were other Native kids like myself at the school allowed me a sense of ease to bear the other struggles I faced," Eva said.

Eva is not one to dabble on her personal experiences in the residential school and rather to leave the past "where it belongs

— in the past."

She does recall a nun however, Sister Leona Porier, who she befriended at the residential school.

At that time, Eva had entered an intermediate school program, which allowed her to attend a half-day of school while working for the rest of the day each week.

"I was taking two subjects, math and English. My work time was just as interesting. I learned to sew, darn socks, knit and cook," she laughs.

"It was then I began to learn how to communicate with the French-speaking nuns. They all came from a French-speaking background so English was very limited.

"As a result I was curious about the French language. That's when I met Sister Porier," Eva noted.

"I developed a real closeness with Sister Porier. She used to say, 'You don't need anyone's love to continue learning. Just care about yourself, you are number one.'

"I felt secure knowing she was at the school. I learned to tolerate a lot of incidents because of Sister Porier.

"I have to say there were harrowing experiences during my stay at the residential school, as there were very productive experiences," Eva said.

Before entering the school, Eva already knew about Indian spirituality.

She had listened to her grandmother, Irene Cardinal, and her father Edward praying to the creator, and they told her about the creator. She knew of no other "Great Spirit" other than the one her people spoke of.

At the residential school she learned about another God, and from the beginning, she had a hard time accepting him.

"I was not very clear in my own mind about this God I came to learn about in school.

"I had a misconception about this Latin God because if I didn't



Eva Cardinal

Rocky Woodward

residential school and when she became old enough to leave, she went to work as a housekeeper in St. Paul.

"I earned a dollar a day. I used to think, 'Wow, a whole dollar!'"

Eva worked at her job for a few years and now old enough to take care of her only brother, Lucus Redcrow, she did so until he joined cadets.

When she married Clarence Cardinal — they had nine children — alcohol was already a "struggle" in her life.

"In those days we didn't have any services that provided appropriate services for an alcoholic. It was not recognized as a sickness so one can imagine the extreme dislike people had toward the alcoholic Native.

"There were very apparent racial problems at that time," Eva said.

Because of constant reprimands by the RCMP and many court appearances, Eva was ordered by the court to attend a treatment centre.

"We had seven children by then," she said.

But after her treatment, Eva continued to drink.

"I really had a hard time adjusting to treatment because of my lack of understanding alcoholism. I was into denial."

Today, she says, her children

had an important influence in her choosing sobriety.

"Given the sad experience related to alcoholism, I still have fond memories of my children laughing, watching them board the bus to go to school. They were a big reason I grew up," Eva admits.

Another reason Eva recalls for fighting alcoholism was the love Ruby and Stanley Redcrow offered her.

"They were like a mother and father to me. I called them Mom and Dad.

"One day Ruby said to me, 'I wonder what it will take for you to get your personal health back and you away from booze.'

"I remember looking at her and saying, 'I'm the only person who can make that possible.'"

On Nov. 11, 1973, Eva quit drinking. She will celebrate 17 years of sobriety this year.

In 1974, Eva began work at Poundmaker's Lodge as an addictions counsellor. It was then located in downtown Edmonton.

She remained there for eight years and when the centre moved to its present location near St. Albert, she was the acting director.

Now at Sacred Circle for the past eight years, she remains inspired by the "parental figures" of Jenny Margetts, Nellie Carlson and Ralph Bouvette.

"Whenever the chips are down for me, I take a deep breath and think of those people. I try to keep in mind they too saw the need for education for our youth," Eva said.

"I want so much for Native children to have a healthy and positive learning experience.

"I must thank the Edmonton public school board for having played a leadership role in bringing Native people on staff in the schools in this district," she said.

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- Understanding of Native Indian communities, aspirations, and their relationships with the federal government.

DUTIES AND RESPONSIBILITIES:

Reporting directly to and working closely with the band manager, the maintenance supervisor will:

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SALARY: Negotiable

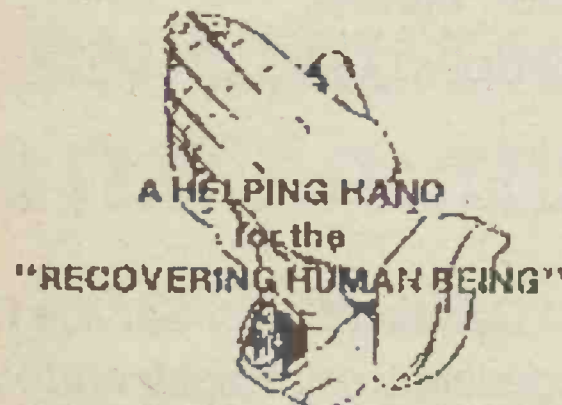
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Back to Basics

Native language programs help develop, promote culture

By John Holman
Windspeaker Correspondent

EDMONTON

Native language programs offered in Alberta Education schools aim to give students an identity to help perpetuate traditional culture.

Currently Cree and Blackfoot language programs are available from elementary to junior high. Next year the province hopes to approve of Blackfoot and Cree language courses for high schools.

Students are taught to think in their language, not just speak it, because it is important to help them develop creative and critical thinking skills. Native language programs help develop and promote Native culture, said Elaine Harasymiw, project manager of the second language program in the department of education.

"Language without culture is meaningless," she explained. "Learning a Native language develops roots in the culture. It's critical for the students."

She noted obtaining an aboriginal tongue can really open doors for students, since Native languages are important in politics, the media and the arts.

She said the province wants local communities involved in all aspects of the program, from development to evaluation because it is important the programs be true to local culture.

Though Native language development is advancing by leaps and bounds in Alberta, Indian elders are finding that the language learned is not what is spoken.

For example, Native students have a "healthy respect" for Cree and there is community support for Cree language programs, but students must be taught to speak colloquially, according to Stan Cuthand of the Saskatchewan Indian Cultural Centre. The children learn a very formal Cree that is practically "useless", he added.

"When I was learning Cree I didn't learn grammar. When I was five years old I was a master of the language," he said, conceding he had been immersed in

the language since he was born, something uncommon in today's English-speaking world.

Educators "might have to take students out to the elders in the community" to solve the problem, Harasymiw suggested, adding that it is an area the local community and language teachers have to resolve together.

'Language without culture is meaningless. Learning a Native culture develops roots in the culture. It's critical for the students.'

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Alberta Family and
Social Service,
(City) Westaskiwin
Telephone: 352-1284

In any case, students are learning their heritage because cultural components are part of the language programs, said Haida language teacher Maureen Yeltatzi, who teaches the Haida language at Masset, British Columbia on the Queen Charlotte Islands. After learning cultural activities and traditions, students are eager to demonstrate their skills for their elders, and they do, she said.



Stan Cuthand of the Sask. Indian Cultural Centre

John Holman



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Drumheller Valley School Division #62
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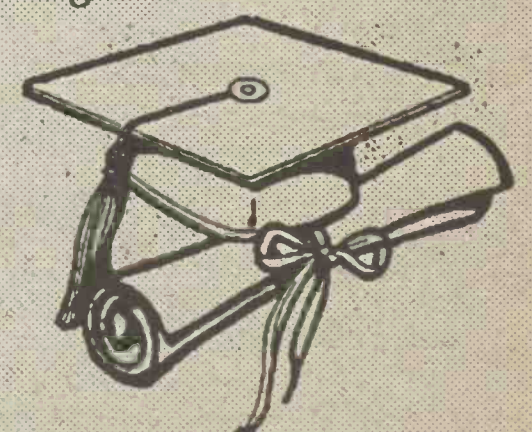
Criteria to be used in selecting award recipients include academic performance and potential, appropriateness of the discipline of studies to the oil sands industry, future aspirations, financial need and community/extracurricular activities.

Deadline for applications is June 1, 1990.

You can obtain application forms or more information by writing to:

Sharon Stuve
Syncrude Special Education Awards Program
Syncrude Canada Ltd.
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Cardston

Blood family plans to build \$8.5 M resort centre

By Wayne Courchene
Windspeaker Correspondent

CARDSTON

A Blood reserve family plans to build an \$8.5-million family resort centre in Cardston.

The Butlers International Family Resort, which will be located on a 110-acre site will include a 100-unit Best Western Hotel, convention and banquet facilities, a restaurant and dining-room dinner theatre, a lake and a 100-unit recreation vehicle park. Greyhound Lines of Canada have been contacted to establish a charter service between Cardston and Calgary to bring in people during off-season tourist periods.

Caen Bly, a Blood Indian and mother of company president Cody Bly, said a Cardston bylaw prohibiting alcohol in hotels will be a drawing card for the facility, which will emphasize clean living and a balance of body, mind and spirit.

"To date the company has

only been engaged in market research," said 22-year-old Cody.

If the company is successful in raising the \$8.5 million, sod will be turned in the fall and the resort will open in 1992.

Caen Bly, company vice-president, said the resort will incorporate a Native theme and will include a tepee village that will give visitors an idea of the lifestyle of the local Native population.

"We will provide employment opportunities for local people including members of the Blood tribe," she said.

The company launched a feasibility study to determine whether a family vacation destination resort would complement the Remington-Alberta Carriage Museum to be built in Cardston.

Jim Fransico, a consultant with IBI Group, which undertook the study said, "between 75 and 85 person-years of work will be generated by the project. Once completed the resort will require \$2.5 million per year to maintain."



Cody Bly and Lawrence Kearl, owner of the 110 acres of land.

Wayne Courchene

CO-ORDINATOR OF NATIVE SERVICES

Contract Position

The Fort McMurray Regional Hospital is seeking an individual who will provide liaison, interpretive and advocacy services between Native patients, their families, communities and hospital staff.

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QUALIFICATIONS:

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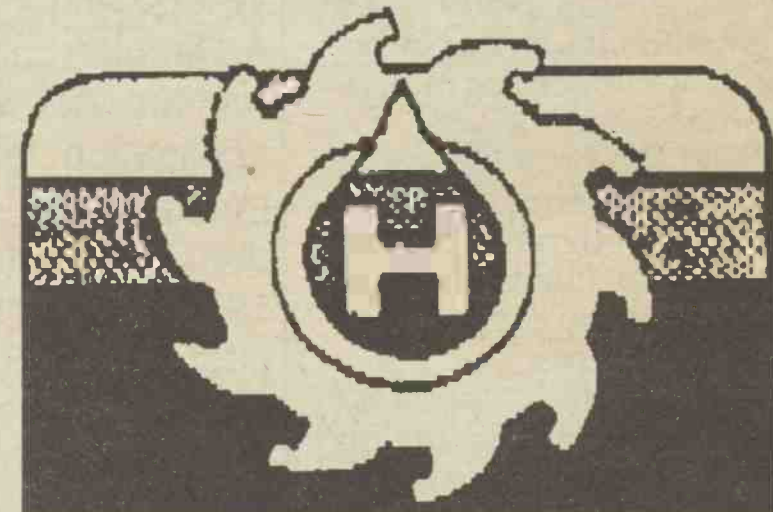
Closing Date: May 1, 1990

PLEASE SUBMIT RESUMES TO:

Human Resources Department
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Fort McMurray, Alberta
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Researcher Required

Researcher required for Treaty and Aboriginal Rights Research (T.A.R.R.) of the Indian Association of Alberta.

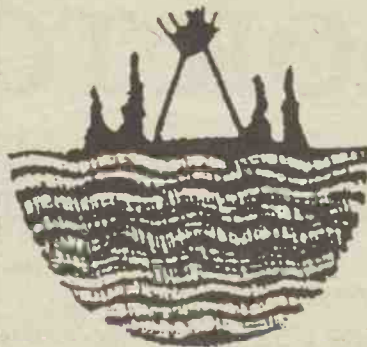
Must have experience with working with Native bands. Post-secondary degree in history or related discipline equivalencies will be considered.

Deadline for all applications will be June 1, 1990.

Salary negotiable.

Please send resume to:

T.A.R.R. Committee
Box 108, Site 2, R.R. 1
Winterburn, Alberta
T0E 2N0.



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Qualifications: A degree or diploma in business administration, commerce or economic development. Demonstrated skills in report, research, and proposal writing. Ability to access funding and financing, with experience in accounting/bookkeeping and capable of preparing and analyzing financial statements. Skilled in public speaking and ability to converse in the Cree language an asset.

General Skills: Understanding issues and concerns facing Native businesses and communities. Practical business management experience of 3 to 5 years. Basic budgeting, marketing, planning and public relations skills. Ability to work independently and as a team. Self-motivated and capable of performing well under pressure. Professional personal appearance essential.

Salary: Negotiable in the \$30,000/year plus range, pending qualifications. Competitive benefits and relocation allowance provided.

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David Tuccaro
Band Manager
Cree Indian Band
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TOP 1B0

High Level

Ottawa uses animosity towards Natives to cut Metis/Indian programs

By Jeff Morrow
Windspeaker Staff Writer

HIGH LEVEL, ALTA.

High Level Native Friendship Centre director Howard Walker says he isn't taken in by federal government plans to keep Natives from getting ahead in the world and insists other northern Alberta Natives aren't either.

But Walker says politicians have done a good job of fooling mainstream voters about Native rights.

When Natives start to do well for themselves, he says, the government is always there to stop them dead in their tracks.

"The federal government thinks they were

messing with some small time outfit when they made treaty deals with us. What they were really doing was making contracts with nations," he says.

"Now they want us to act like little brown white men."

Since the treaties were negotiated, the government has lead Canadian society to believe Natives are getting a free ride through life, Walker says. "So when they take something from Indians, they say it's to save taxpayers money.

"It's a farce. They use our resources — our oil, gas and timber — and give so little in return. It's the white community that bene-

fits."

Walker points to recent cut-backs aimed at Native friendship centres across Canada and the aboriginal communications program as a strong signal there is a federal government campaign to keep Natives in line.

"Whenever Natives get a united voice — or get too rowdy — or make good for themselves, the federal government is always ready to do something," he says.

"They'll feed us but they won't let us get fat."

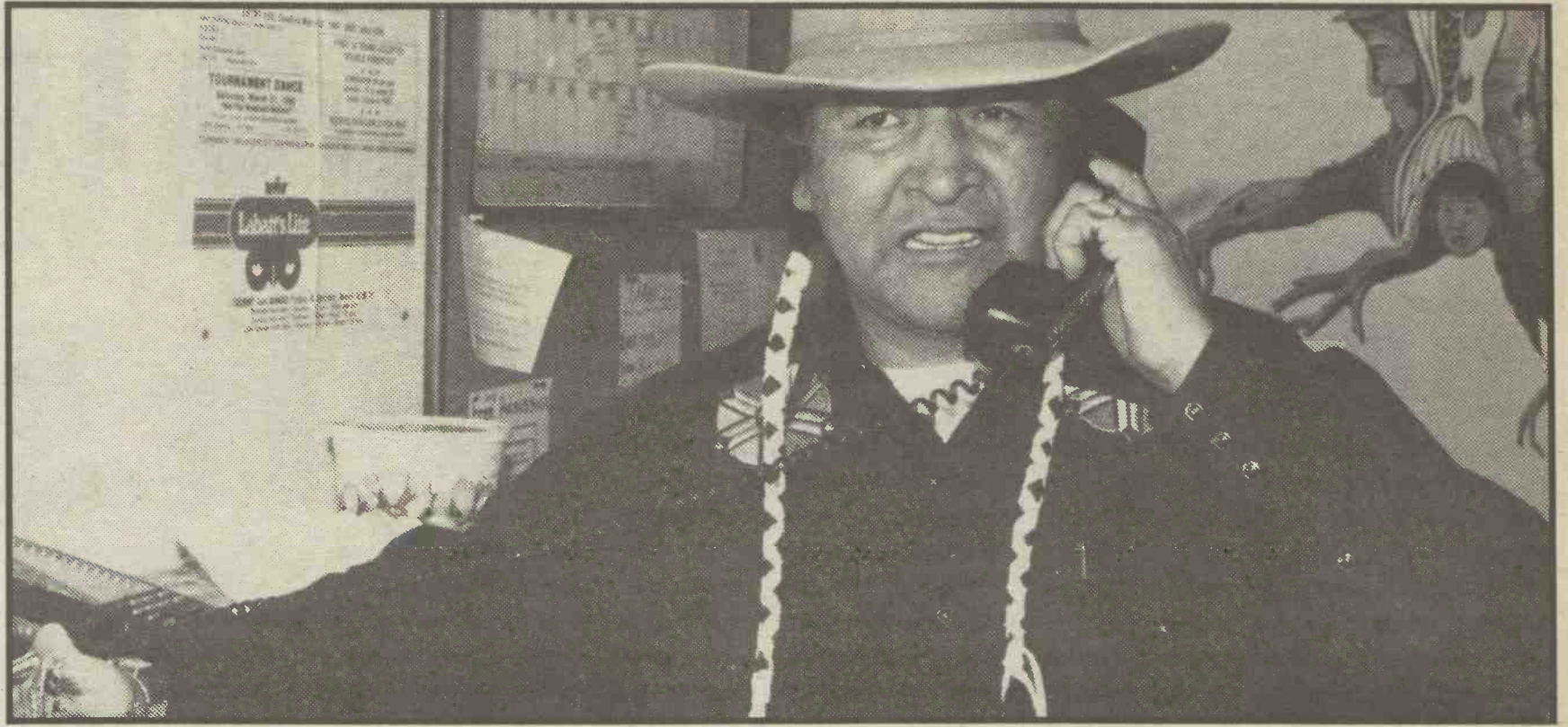
High Level, one of the largest centres of diverse Native culture in the province, is a prime example of how Natives benefit so little from government programs designed to give them a better handle on survival, Walker says.

"There's nothing here for them. And they (the federal government) want to downsize Indian affairs even more. How can Natives compete with the outside world like that?" he asks.

"There is already a feeling around here (High Level) Natives are lazy and don't want to work."

Walker, who is originally from the James Smith Band in Saskatchewan, has been at the High Level Native Friendship Centre since it opened its doors in 1987.

The centre plays host to Metis, Dene Tha', Cree and Beaver Indians living in northwest Alberta.



Howard Walker

Jeff Morrow

'It's a farce. They use our resources - our oil, gas and timber - and give so little in return. It's the white community which benefits.'

We salute Native Women

throughout Alberta and extend our best wishes for a Happy Mother's Day!



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I want to go that way

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Calgary Native Awareness Week May 12 - 19, 1990 "Bridging the Gap"

- ▲ **Saturday, May 12th - TRAVOIS TOUR by Bus - to Head Smashed In Buffalo Jump**
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- ▲ **Monday, May 14th - OPENING CEREMONIES**
12:00 to 1:30 p.m. Olympic Plaza - V.I.P.'s, Special Guests, Entertainment
Native Awareness Week Film Festival - May 14 - 19 - Calgary Library Theatre
7:00 - 9:30 p.m.; Monday to Saturday Excluding Tuesday
Children film Festival; 1:30 - 3:00 p.m. Saturday
- ▲ **GROWING IN SPIRIT YOUTH CONFERENCE - May 14 and 15**
- Calgary Library Theatre
9:00 a.m. - 4:00 p.m.
- ▲ **Tuesday, May 15 - SPECIAL LUNCHEON - Guest Speaker: Billy Diamond**
- 11:30 a.m. - 1:30 p.m.
Calgary Convention Centre; \$25.00 / person - Pre-Registration required
Call the Calgary Chamber of Commerce (263-7435)
- ▲ **Friday, May 18th - CLOSING CEREMONIES**
- 12:00 p.m. - 2:30 p.m.
Olympic Plaza - V.I.P.'s, Special Guests, Honour Dance Exhibition

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High Prairie

Students find encouragement in Native liaison workers

By Rocky Woodward
Windspeaker Staff Writer

HIGH PRAIRIE, ALTA.

Frank Carifelle said he knows he made a good impression on students the first year he began working as a Native liaison officer at Prairie River Junior High School in High Prairie.

When he began his job there in 1987 there was no job description, he says, "just a proposal for a Native liaison worker. It was up to me to make it work."

"What I had to do was reflect on my school years. Right there I decided my best advantage in front of students was to use myself as a role model."

Only a few years ago there were no Native liaison officers working in any schools at High Prairie or surrounding districts.

But that all changed in 1987 when Native representatives from the Lesser Slave Lake Regional Council, the Metis Association of Alberta, the Federation of Metis Settlements, Native friendship centres and Indian reserves met to decide what kind of programs would benefit Native students in schools under High Prairie School Division 48.

Advisory committees were formed from five communities involved with the project: High Prairie, Jousard, Faust, Kinuso and Slave Lake.

They proposed liaison personnel should be hired to work between the schools and homes of students, to assist in counselling, to provide teacher aide assistance and to coordinate Native cultural activities.

"The community committees were a tremendous help. Because of them Native people now have a bigger role in determining what is offered in the schools."

"Their proposal specified the purchase of appropriate Native learning programs and the pulling-out of inappropriate materials related to Native people," says Carifelle.

"It specified provision of cultural activities that enabled Native and non-Native students to appreciate each other's cultures. And it encouraged non-Native school personnel to visit Native communities and functions," he says.

Carifelle would like to see the project given some permanency. It continues to operate on a yearly basis and could be cancelled each time it comes up for review.

"It's worthwhile. I have seen a tremendous growth in students over the past three years. It was very successful last year. Attendance was up, Native students completed their grades and didn't give up," he says.

A certified training program for school liaison officers, recently offered by Alberta Vocational Centre at Grouard, may help the Native education project

"My only hope is by being certified liaison officers, it will help the project to survive," stresses Carifelle.

The goal of the workshops is

project to survive because he recognizes its importance in helping students complete their education.

"My only regret is I wish I had someone there to encourage me when I was attending school. It would have made a difference," he says, adding he had to struggle over the years to earn his education after dropping out of school at an early age.

Carifelle does not take his role as a Native liaison officer lightly.

He believes education is most important and views the Native education project in the same way.

"I see it work every day. It's encouraging when you witness students doing very well with their studies."

"To see the Cree language being taught to students and have parents now understanding the importance of education for their children is reassuring," he says.

In the Lesser Slave Lake area nine schools are presently involved in the Native education project.



Frank Carifelle and his family - L-R: daughters Ronda (14), Misty (12), Muriel and Frank and son Ryan (10)

become accepted as a long-term program, he says.

"Our goal is for a two-year training program recognized by the Alberta department of education."

to provide Native school liaison officers from northern Alberta basic training in four areas: communication, effective writing, time management and guidance. Carifelle says he wants the

- ATIKAMEG**
- Whitefish Lake Band #459
- BONNYVILLE**
- Bonnyville Canadian Native Friendship Centre
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- Skelton Lake Resort (R.R. 1, Site 50, Box 6)
- BROCKET**
- Peigan Nations
- BROWVALE**
- Duncan Band Office
- CADOTTE LAKE**
- Woodland Band Office
- CALGARY**
- Calgary Native Friendship Centre (140 - 2nd Ave. S.W.)
 - Sarcee Nation Administration Office (3700 Anderson Rd. S.W.)
- CASLAN**
- Caslan Metis Settlement Office
- CHARD**
- Janvier Band Office
- CHATEH**
- Dene Tha' Band Office
- DRIFTPILE**
- Driftpile Band Office
- DESMARAIS**
- Bigstone Cree Band
- DUFFIELD**
- Paul Band Office
 - Paul Band Counselling Service
- EDMONTON**
- Alberta Metis Women's Council (11339 - 88 St.)
 - Bissell Centre (10527 - 96 St.)
 - Canadian Native Friendship Centre (11016 - 127 St.)
 - Drake Hotel (3945 - 118 Ave.)
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 - Canada Safeway (Franklin Ave. & Hardin St.)
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 - Peter Pond Shopping Centre (9913 Hardin St.)
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- Fort Gas Bar
 - Freisen's General Store
 - Little Red Air Service Ltd.
 - Lucky Dollar Foods
 - Sheridan Lawrence Hotel
 - Tallcree Band Office
- FOX LAKE**
- Fox Lake Band Office
- FROG LAKE**
- Frog Lake Band Office
- GIFT LAKE**
- Gift Lake Metis Settlement

- Office
- GLEICHEN**
- Blackfoot Band Office
- GLENEVIS**
- Alexis Band Office
- GOODFISH LAKE**
- Whitefish Lake Band
- GRANDE CACHE**
- Grande Cache Hotel
- GRANDE CENTRE**
- Bonnyville Canadian Native Friendship Centre Sattelite
 - Cold Lake First Nations Band Office
 - Elizabeth Metis Settlement Office
- GRANDE PRAIRIE**
- Grande Prairie Friendship Centre (10507 - 98 Ave.)
- GROUARD**
- Grouard Band Office
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- Boyer River Band Office
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- Kikino Metis Settlement Office
- KINUSO**
- Swan River Band
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- Almac Motor Hotel
 - Beaver Lake Band Office
 - The Native Perspective (CFWE 89.9 FM)
 - Heart Lake Band Office
 - Lac La Biche Native Friendship Centre
- LETHBRIDGE**
- Native Student Lounge (University of Lethbridge)
 - Sik-ooh-kotok Friendship Centre (535 - 13 St. N.)
- LONGVIEW**
- Stoney Band Office
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 - Chiniki Band Office
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 - Sturgeon Lake Band
- WETASKIWIN**
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 - Canada Safeway (111, 3725 - 56 St.)
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- WINTERBURN**
- Enoch Band Office

Sports

Alberta teams tops in NIAA volleyball

By Doreen Cardinal
Windspeaker Correspondent

REGINA, SASK.

Alberta teams took home the top honors in the National Indian Athletic Association (NIAA) volleyball championships.

Seven men's teams and eight ladies' teams entered this year's tournament, which was hosted by the Saskatchewan Indian Federated College at Regina, Sask. April 7 and 8.

The round robin tournament divided the teams into four different pools. The top two teams in each pool for the men's and ladies' draw saw action against each other in the final match.

The men's draw was fairly competitive. But Friends of Carmine from Edmonton — tops in their pool — had no problem defeating a team from Sioux Valley, Man. to reach the final match.

The Saskatchewan Indian Federated College (SIFC) Chiefs — also tops in their pool — also advanced to the final match beating out Lonesome Prairie from Sask. This left Sioux Valley and Lonesome Prairie to vie for third spot.

In the best-of-three match, Lonesome Prairie came out on top after three games. The scores were 15-3, 7-15 and 15-11.

The SIFC Chiefs and the Friends of Carmine — rivals at every tournament — met in the final best-of-three match. The spiking, setting, blocking and digging were very impressive. But the Friends came on strong when the scores reached 10 and finally won 15-10. The second game saw very much the same action as the first.

SIFC, the defending NIAA champion, took control near the end of the match with a score of 14-10, but this didn't deter FOC,

which fought back to tie the score at 14-14, going on to win by a score of 17-15 for this year's NIAA men's championship.

The Friends of Carmine took home \$1,000 plus sweaters and gold medals. SIFC won \$800 and silver medals while Lonesome Prairie won \$500 for finishing third.

Other men's teams included: 4-Directions, Red Earth and the Sask. Jrs.

John Fletcher, public relations officer of the North American Indigenous Games, was on hand to present the awards. All-Star awards went to: Jason Yuzicippi (Sask. Jrs.); Calvin Kay (Sask. Jrs.); Ted Flett (SIFC Chiefs); Carmine Maglione (FOC); Rocky McKay (FOC) and Gilbert Isaac (Lonesome Prairie).

McKay also won the most valuable player award.

The ladies' draw was just as competitive as the men's draw.

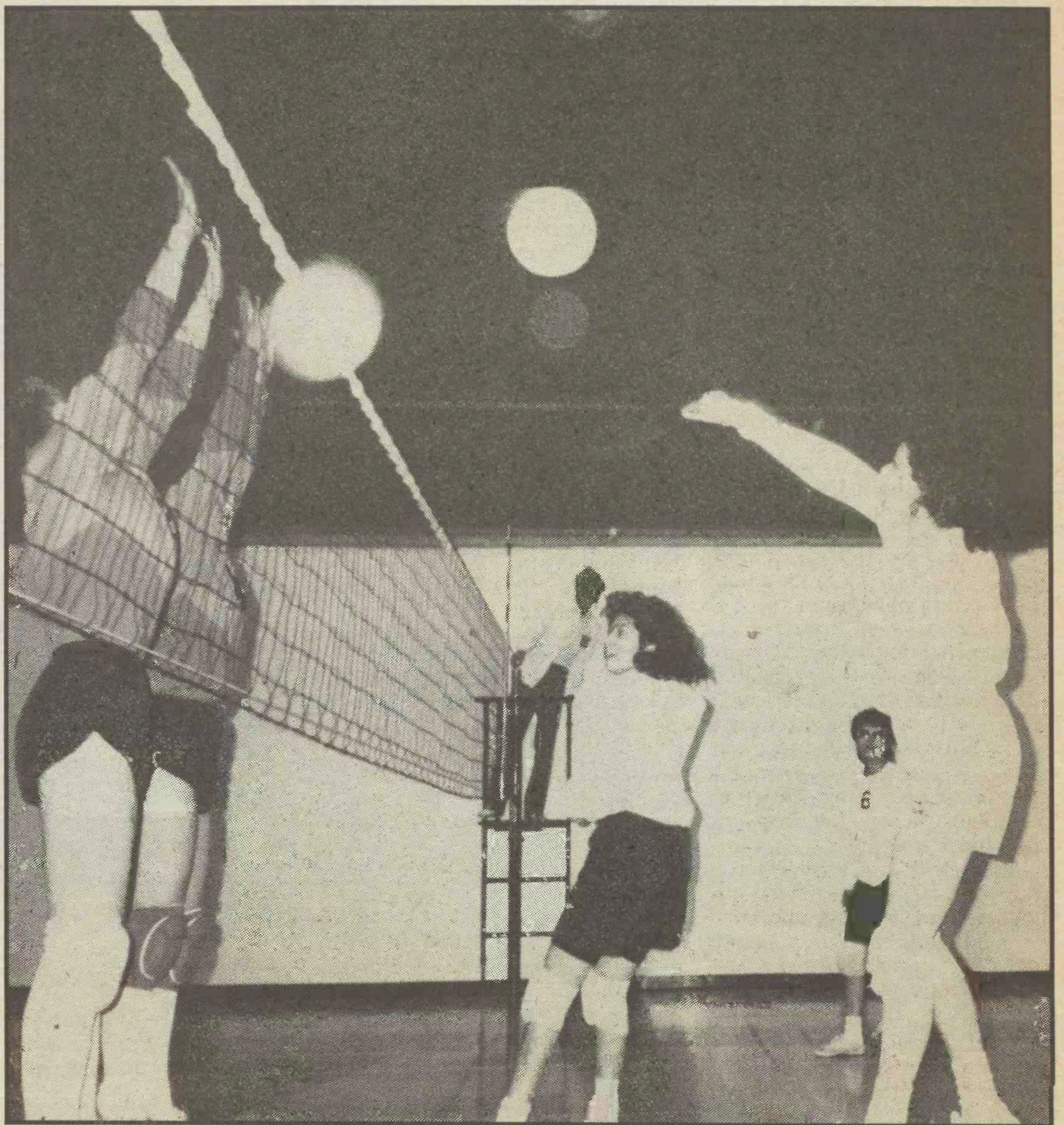
The Canadian Native Friendship Centre (CNFC) from Edmonton showed strong discipline throughout the tournament defeating the Winnipeg Blues to enter the final match from their pool.

And, the defending champion Saskatoon Classics beat out Sioux Valley from Manitoba to advance to the finals.

For third place honors in a best-of-three match, the Blues battled Sioux Valley to win by scores of 15-11, 12-15 and 15-12.

The final match was also a best-of-three.

CNFC expected tough competition from the Classics, but didn't receive it. They easily captured this year's title as NIAA women's champions defeating the Classics in two games. Both scores were 15-8. CNFC took home \$1,000 plus sweaters and gold medals. The Classics received \$800 plus silver medals. The Blues picked up \$500 for finishing third.



Doreen Cardinal

All-star awards went to Audra Stevenson (CNFC), Darla Ferguson (CNFC), Elaine Lafreniere (Saskatoon Classics), Connie Grey Baker (Winnipeg Blues), Gloria Chainer (Sioux Valley) and Colleen Venne (CNFC).

Venne easily captured the most valuable player award.

The other tournament teams included Alexis Band from Alberta, SIFC Lady Chiefs, SIFC Saskatoon and T.F.Q.S. Jrs.

Honorable mention should be given to the Sask. Jrs. men's team. They're a young team from Le Bret High School in Fort Qu'Appelle, Sask. and gave FOC a very strong game almost coming out on top in their pool.

Deficit stares Siksika cup organizers in the face

Withdrawals blamed

By Wayne Courchene
Windspeaker Correspondent

SIKSIKA NATION

Last minute withdrawals by five teams put the organizers of the annual Siksika Cup Hockey Tournament in financial straits, leaving them with a \$2,000 deficit.

The tourney, which went on the April 7 weekend, attracted only three teams, two local and one out-of-town. The entry fee was lowered to \$350 from \$500 to accommodate the teams.

"It seems they (the absent teams) don't give a damn. They don't have any consideration for the time and effort we put into the tournament," said a discouraged and disappointed Greg Running Rabbit, the organizer.

"We had to reschedule games three or four times at the last minute. The whole incident hurt me," he added.

The tournament went ahead with the three teams taking part in a round robin, based on a point system. The Blackfoot Miners were the winners in the short-lived tournament.

The tournament was one of the last in the season and had been promoted as full-contact competition. At least eight teams were needed to make it a good draw.

"I just want to thank the Sarcee Chiefs for showing us support. As for the other teams, they set a bad example for the younger kids, who want to play hockey in the future," said Running Rabbit.

Gilbert Wolf Leg from the absent Stand Off Express team said the lateness in the season of the tourney and rumors "a bunch of teams were pulling out" persuaded his team to not show.

Another member of the team said the Express were also to play in a Stand Off tournament, but that tournament fell through as well.

The coach of a Morley team said he tried to get players from British Columbia to join his team for the tourney, but most of them had "hung up their skates for the season."

"We will just have to work at organizing our next tournament earlier next year," said Running Rabbit.

ANNOUNCING: 7th Annual Juried Alberta Native Art Festival

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Focus on Native Business

Buffalo Lake man gets Cat purring with help from AgriFinance

By David Berger
Windspeaker Correspondent

BUFFALO LAKE METIS SETTLEMENT

When Dennis Reid drives down the highway in his truck he notices things the rest of us wouldn't see. He observes the subtle rise in the road. He makes a mental note of the width of its shoulder. And he wonders about the people who built the highway.

"Somebody, somewhere had to use their mind to get that road right," says Reid, a heavy equipment contractor who started Darcor Construction last May.

With the help of a loan from AgriFinance, an Edmonton commercial lending agency, Reid bought a D7G Caterpillar and began his business career.

Since then he's been working "pretty steady" cleaning up rights-of-way, building pipelines and, of course, a few roads.

Reid is a resident of Buffalo Lake Metis Settlement, 150 kilometres northeast of Edmonton. His family has lived there since it was created in the 1930s.

He had been thinking about going into business for a long time. Since 1980 he worked for a number of construction companies as a heavy equipment operator — sometimes on settlement projects.

Many companies hauled machinery to job sites on or near the settlement because few local residents owned heavy equipment. Reid knew it would be less expensive for a contractor to use a local person who owned his own equipment. But he resisted the urge to go into business on his own, choosing to wait for the right moment.

In 1984, he enrolled in a two-month course at Keyano College, where he learned how to operate graders, compactors, scrapers and tractors. Classroom instruction was given at Alberta Vocational Centre Lac la Biche while practical, hands-on instruction came from building a road.

"It would have taken me 25 years to learn what I learned in two months," he says. "They taught us everything from who created a diesel engine to the last bolt in the machine."

Reid continued working for other companies until in 1989 he decided to go shopping — for a Cat. This Cat only needed one shot, a cash injection of almost \$80,000. A helpful heavy equipment dealer pointed him towards AgriFinance for the needed capital.

With the help of Settlement Investment Corporation, the financing arm of Metis settlements, Reid approached AgriFinance and to his surprise received the needed loan.

"I feel better getting up in the morning, knowing I'm working for myself," says Reid, who runs the company with the help of his family. His mother, who worked for the provincial government for 16 years, looks after the bookkeeping. His wife, who is taking an accounting course, will also be an important member of the team.

Since starting last May he's had to put in long hours. When contracts come up and a job has to be completed, the work day can last well over 10 hours. It's hard on him particularly during the winter when his two sons need a hockey dad and his daughter wants someone to watch her figure skating.

Reid is also a settlement councillor and many hours are devoted to meetings about important community issues. The implementation of the Alberta Metis Settlements Accord, which gives Metis people title to settlement land, has required a lot of his attention.

Despite the heavy demands on his time, Reid says he made a commitment when he was elected councillor and he intends to finish his two-year term.

But meetings aren't the only reason some opportunities are lost. Spending too much time with his heavy equipment can actually be bad for business.

"You can't succeed if you're sitting on your Cat 10 hours a day," says Reid. "You have to get out and market." He spends a lot of time meeting potential customers and telling them about his track record. The future looks bright. He expects to pay off his loan and hopes to buy another Cat and take on more contract work. He's had offers to be a landman but he wants to stick with what he knows and what he always felt he was meant to do.

"I just like this type of work. From when you're a kid, you look around and decide what you want to be. Some things stick in your mind. When I got on that Cat in 1980, I knew this is what I wanted to do."

Focus on Native Business is a monthly column about Native entrepreneurs. It's sponsored by the Economic Development Discussion Group, which meets four times a year to discuss Native employment and business development. Current members include: Alberta Power Limited, Amoco Canada, BANAC, Esso Resources, Husky Oil, Indian Affairs, Indian Oil & Gas Canada, Alberta Municipal Affairs, NOVA Corporation, the Royal Bank, Shell Canada, Syncrude and TransAlta Utilities.

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Lethbridge

Employers need attitude change say U of Lethbridge professors

By John Grainger
Windspeaker Correspondent

LETHBRIDGE, ALTA.

Southern Alberta employers need to gain a better understanding of the Blood tribe culture and the Blackfoot language, two University of Lethbridge professors say.

LeRoy Little Bear said Natives are more likely to be productive employees if they're able to work

in a less structured environment.

"(Employers should) put Native people into jobs, which don't say you have to be here at 8:00 in the morning and sign out at 5:00 p.m.," said Little Bear recently at a noon-hour forum on employment opportunities for Natives at Lethbridge Public Library sponsored by the Friends of Liberal Education at the University of Lethbridge.

Little Bear spoke with Tony Hall, another professor of Native

American studies at the U of L.

Little Bear said he's often heard employers say Indians are good workers, but they either come to work late or just don't show up for work.

Employers — which he likened to hockey coaches — would have more success if they knew how to use their "players" more effectively.

Little Bear said Natives are more suited to be "jack-of-all-trades and handymen" rather than assembly-line workers.

A fundamental difference between non-Native and Native employees is the Native "is able to adapt to new situations."

The knowledge an employer must learn includes the Blackfoot language, which Hall feels is in jeopardy of fading into obscurity.

"This is genocidal," said Hall, about the growing numbers of Blood children who, in the white man's school system, are learning English while forgetting their own Blood culture and language.

"I can't find words to describe my outrage."

Little Bear said the difference in language is extreme — Blackfoot emphasizes verbs while English emphasizes nouns.

"Language itself is a very important factor," he said.

He said a non-Native would gain a better understanding of a Native's thinking process if he knew the language.

Hall said southern Alberta Natives are still being ostracized by business which is evidenced by an 80 per cent unemployment rate for Blood reserve residents.

Even at the university, employment of Natives is nil outside the Native American studies program, he said.

"What we have here is apartheid of the mind."



Lethbridge Herald Photo by Kevin Kooy

The finery came out in force recently at the Sik-oo-kotok Friendship Society's annual powwow at Catholic Central School. The powwow, which ran from noon until midnight, featured dancers from Southern Alberta and was held as part of the Society's annual Native Awareness Week in Lethbridge. Ray Blackwater of Standoff steps to the beat of the drums during an inter-tribal dance.

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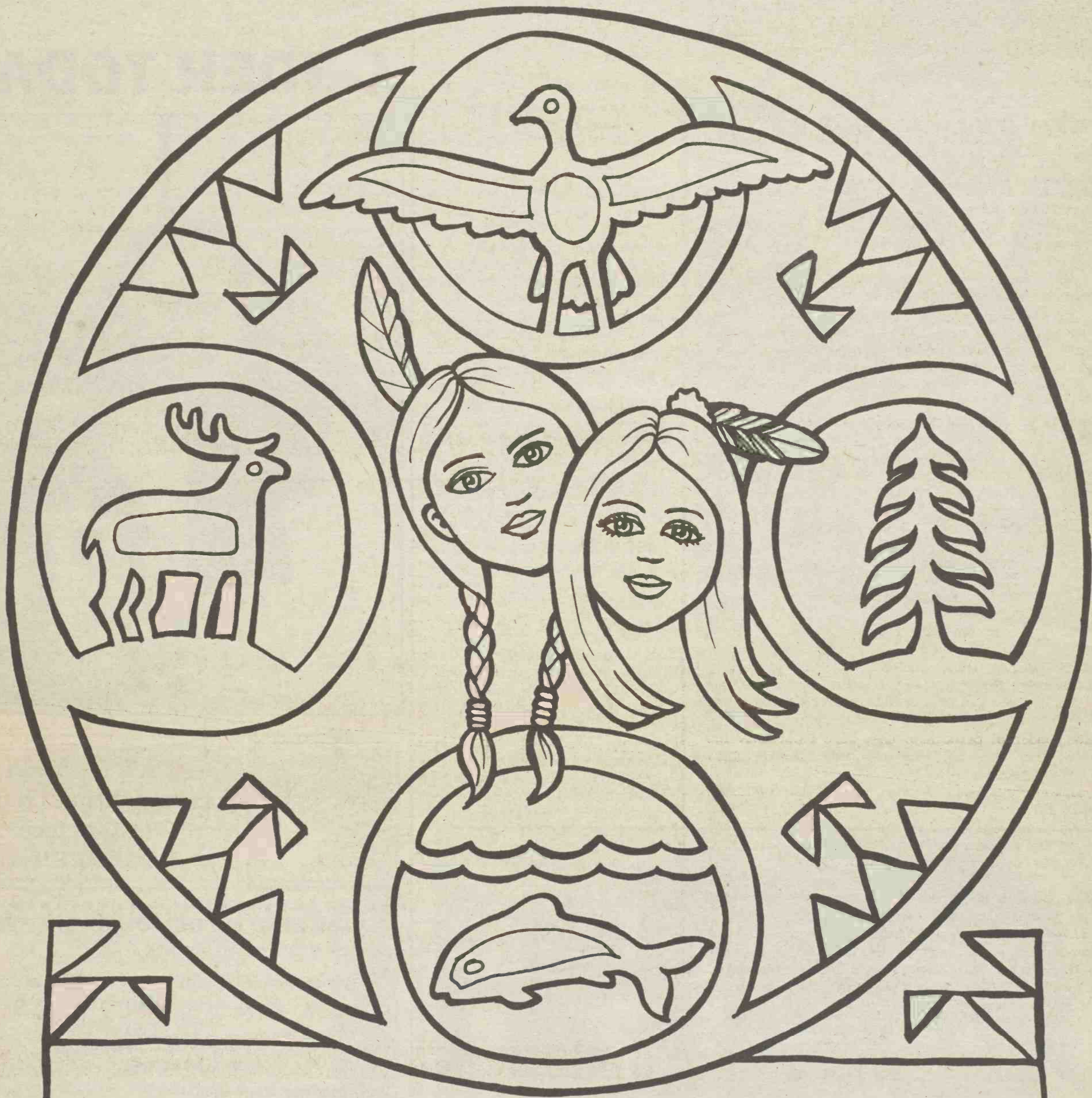
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For further information please contact Henry Sutherland, Registrar at:
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Windspeaker

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Illustration by Kim McLain

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1. The contest is not open to children of AMMSA employees.
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3. Prizes will be awarded according to the discretion of the judges.
4. Entries must bear the name, age, address

- and telephone number of the contestant.
5. Judging will be the responsibility of *Windspeaker*.
6. The winners' names will be published in *Windspeaker*.
7. All entries will be retained by *Windspeaker*.
8. Entries must be postmarked no later than May 31, 1990. Send entries to *Windspeaker*, 15001 - 112 Ave., Edmonton, Alberta, T5M 2V6.

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Junior Windspeaker

The E.G. Wahlstrom School in Slave Lake participated in a poster and essay contest during Native Awareness Week from March 5 - 9.

The theme of the contest was "What Contributions have Native people made towards today's society." These are the winning entries.

E.G. WAHLSTROM SCHOOL

The Native people made many of our things we have today. Such as chocolate, peanuts and much more.

The Native had a lot of artwork. They had very different masks not the kind we have today. They had totem poles which told stories. The totem poles mostly had animals. You know we wouldn't have such beautiful artwork if it wasn't for the Natives.

Their love of nature was beautiful. They didn't go and kill needlessly no, they only killed when they needed food. Everything and I mean everything was very important like rocks, trees, flowers and all of the animals. The Natives were loving to the animals, they got them food and healed the animals sometimes. What would it be like now if the Native didn't care for the animals?

Here are some names of foods which the Native made. Corn, peanuts, squash, chocolate, popcorn and even candy. You may not believe but yes, it is true. You know if it wasn't for the Native we wouldn't have these foods. Do you think we would of been well off without those foods?

Thank you very, very much for all the food and love of nature and we can't leave out the artwork. Thank you.

Daniel Lucyk
Grade 5B
1st Place Winner

THE NATIVES

The Natives made artwork, invented foods that we eat today, and used survival methods. They treated the earth, and respected it like a human. The Natives taught the settlers how to care for the earth.

The Natives made wonderful paintings, that were important. The Natives made masks, that they believed kept bad spirits away. The totem poles of the Natives resembled their love of nature.

The Natives brought corn, bean, squash, chocolate, peanuts, and popcorn. People all over the world are enjoying these foods.

The Natives taught the early settlers how to hunt. They also taught the settlers how to make shelter. The Natives had a love of nature, because it provided them with food, a place to live, and medicine.

The Natives were peaceful to nature and the earth. They roamed earth for many years and respected earth.

The Natives lived long ago, and there still are lots of Natives. They treated the earth, and the animals well, and were friendly to the Europeans. They brought new foods like corn, beans, squash, chocolate, peanuts, and popcorn. They taught us and the settlers how to survive.

Damon Rose
Grade 5
2nd Place Winner

When the Europeans first met the Indians they were friends. Now we're starting to grow apart, and forgetting how much the Indians helped us.

SURVIVING IN NATURE WAS IMPORTANT TO KNOW

The Indians taught the Europeans to hunt, how to use a bow & arrow and to skin fish. The Indians also taught Europeans to make shelter to keep them dry. They taught them how to dry and can food, so their food would not spoil. People would probably freeze in the winter if it wasn't for the Indians. The food we got from the Indians was helpful.

ENTERTAINMENT FROM THE INDIANS

We got the drum from them. Also we got the powwow dance and many more. We got the special clothing from them. They taught us how to do bead work. We got the moccasins from the Indians which are still popular today. We now have very beautiful artwork today from them. Basketry, painting, carving, and beadwork are just a few artforms we get from the Indians.

TRAVELLING THAT IS STILL USED TODAY

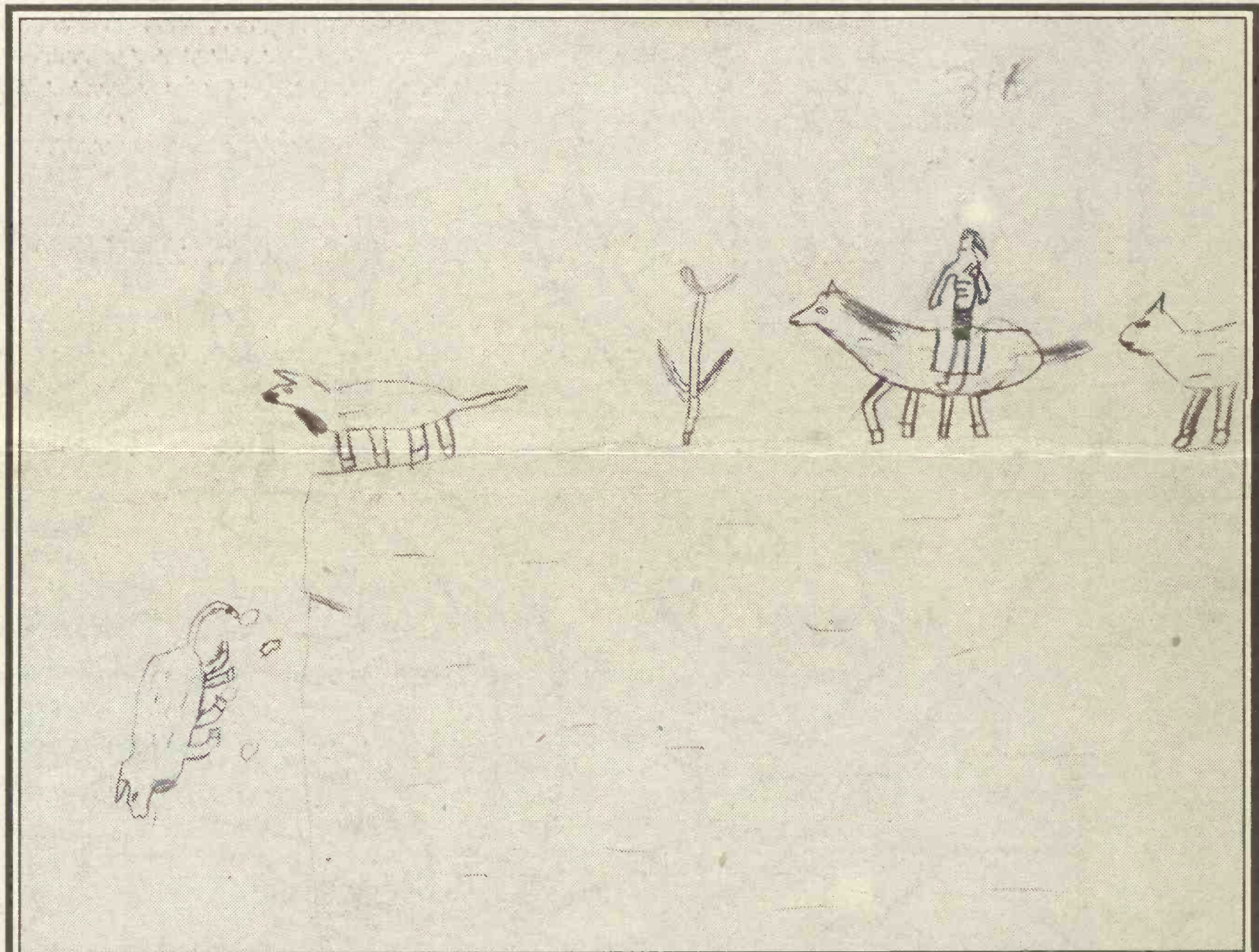
The canoe is very useful today for getting out and having a good time. And it is used for fishing. Hunter & trappers still use snowshoes today. The Indians were the first to use the toboggan and ours are the same design today.

If it's not too much to ask, I wish we could all be friends and help each other.

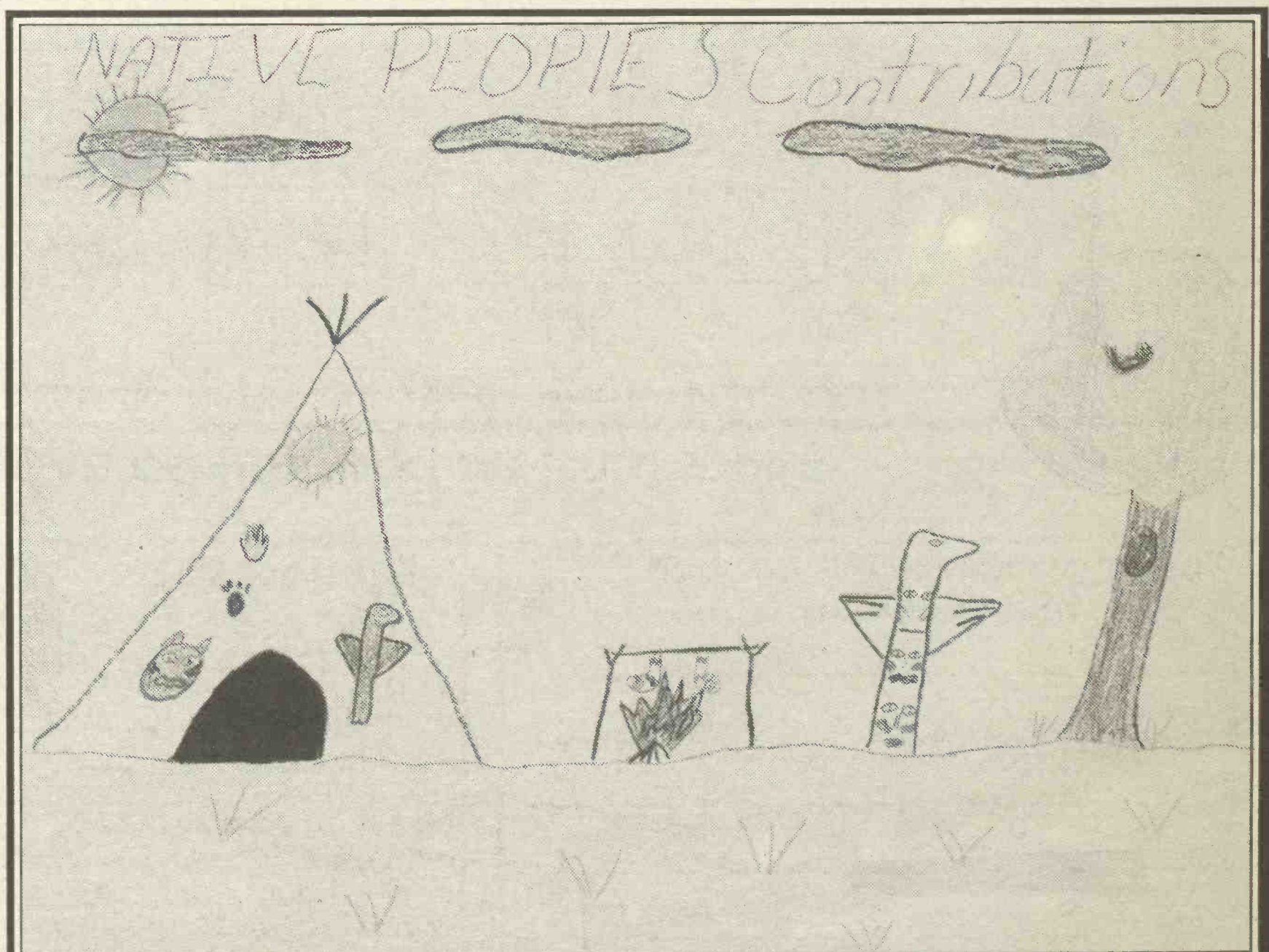
Andrea Stangeland
Grade 5
3rd Place Winner



1st Place Winner: Grant McGloin, Grade 4



2nd Place Winner: Andrew Tallman, Grade 4



3rd Place Winner: Lee Bowers, Grade 4C

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