

Wind speaker

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INSIDE THIS WEEK

IN TOUCH is a new column beginning this week in "Windspeaker." Dorothy Schreiber will use the space to deal with readers' questions and problems, provide information and referral assistance and, where requested, offer advice. See Page 15.

DIA "trying to break" Kainai Industries

By Lesley Crossingham

CALGARY — A former Department of Indian Affairs employee has accused the department of deliberately trying to "break" the Blood Band housing company, Kainai Industries.

Former Economic Development Coordinator Robert Laboucane said in an interview this week that a letter sent to chiefs and councillors of bands across the west inviting them to purchase housing built by Atco for the Calgary Winter Olympic Games was deliberately undermining the small construction company located near Standoff on the Blood Reserve.

The letter, sent in September by DIA Alberta Regional Director General Dennis Wallace invites bands to a two-day session to meet with Atco representatives in Edmonton. The units will cost approximately \$45,000 each plus transportation from Atco's Calgary plant.

"These units have been viewed by CMHC and INAC staff and have been found to be of excellent quality and design. In my opinion, your band should give strong consideration to purchase these units," said Wallace in the letter, a copy of which has been obtained by Windspeaker.

Wallace goes on to say that "in addition to being good quality homes, the delivery of these units by June 1988 would mean that your 1988-89 housing project will be completed early and planning for the subsequent year would begin by the fall of 1989."

Laboucane estimates that about 300 out of the 800 units scheduled to be built by Atco will end up on the Alberta Indian reserve market.

"That will put Kainai Industries out of business," he said.

Laboucane feels that by aiding Atco's bid to sell the housing to Indian reserves, the department is deliberately trying to push the successful Blood industry toward bankruptcy.

"The Department has purposefully gone out of its way to see Indian businesses are underfunded and therefore guaranteed to go out of business. In the last 50 years not one business funded by the Department is in business today," said Laboucane.

"But this strategy didn't work with Kainai Industries, he added. "And if they (Kainai Industries) had been able to get into the Olympics, that would mean they would become a valuable business so they did not accept their bid."

However, Kainai Industries Senior Manager Fred Van Ry says he feels Laboucane is overreacting and that Kainai Industries is currently negotiating with OCO '88 (Olympiques Calgary Olympics) on other housing plans.

"The Atco housing might to some extent eat into our market," said Van Ry in an interview Tuesday. "But we are still getting business."

Van Ry says he feels any publicity might create a situation that could "backfire" and cause "ill feeling" between the

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WINNING ART

Actor John Vernon (left) and Kyle (centre) and his father Morris Cardinal review the list of winners in the Peace Hills Trust "Annual Native Art Collection Contest." Morris won the \$2,000 first prize with "Buddies," (centre). Second prize of \$1,000 was awarded to Henry Nanooch for "Now," (left) and third prize of \$500 to Farron Callihoo for "Tribal Beliefs" (right). Honourable mentions went to Sam Warrior and Ken Swan.

— Photo by Bert Crowfoot

Heart Lake wants publicity

By Rocky Woodward

A recent article in our Windspeaker newspaper reported that the situation at Heart Lake Indian Reserve, approximately 80 km north of Lac La Biche, is an inside problem and should be left at that.

The article quoted Chief Peter Francis as saying that the controversy is indeed a local matter in that the reserve operated under

band custom and, therefore, these kinds of issues are internal in nature.

However, a recent visit by Windspeaker to the reserve upon invitation from a group of concerned band members, which included the past chief of 22 years, Eugene Monias, stressed they wanted their concerns brought out in the open.

The band members main concern is over the present

Chief Francis, who "is never around and is neglecting his position," said band member Rosie Monias.

According to Monias, on October 11, eleven band members out of 18 voting members, signed a petition to remove Peter Francis as chief of the Heart Lake Band.

Two of the 11 were counsellors Rosalyn Monias and Darlene Francis. The band council consists of the

two counsellors and Chief Francis.

"After the petition was signed, we had to decide who should become our new chief. Rosalyn had left the meeting and then called me later and asked to speak to us (who are) concerned. I told her she would have to speak to everyone involved because we had nothing to hide.

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Couple angry over landlord's 'neglect'

By Rocky Woodward

Lawrence Boucher and his wife Diane are very angry over the "sheer neglect" that they are receiving from their landlord and Rubin Management in regards to their bachelor apartment not being fit to live in.

The Bouchers paid their rent and damage deposit on October 27, but when they were ready to move in, a new rug was put on the floor of their apartment

and, according to Lawrence, the fumes from it made both of them sick.

They decided to wait a week until they moved in, but still, when the radiator turns on, they say, they become sick again.

This is not all that the Bouchers are complaining about.

The Bouchers say that the heating system (self contained control) works irrationally.

"At times it is very cold and other times too hot.

The heat is very congestive," said Lawrence.

"For a period of one week, it was intolerable to live here because of the toxic fumes from the glue they used to lay the carpet. To this date, when the heat is working beyond room temperature, fumes reek from under the carpet. It causes my wife to vomit, severe headaches, periods of sleeplessness and a sense of passing out," Lawrence said.

If this is the case, and it

seems to be after I visited the Bouchers in their apartment at 11217-124 Street, here in Edmonton, and smelled it out for myself, then they have a very good right to complain.

I saw electrical wiring inside the wall right on top of the heating pipes. Boucher showed me two lightbulbs that had exploded from inside, from what he believes is a short circuit somewhere in the wiring.

They showed me both the kitchen sink and

bathroom sink leaking everytime they turned on the water, and the tile underneath the bathroom sink was rotten underneath.

They pay \$250 a month for rent and gave \$200 for their damage deposit.

According to Boucher, Mr. Rubin has said to both his wife and himself that if he is to make any repairs, it will force them to raise the rent — "repairs to damage that my wife and I are not

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National

Treaty 6 wants 'nation-to-nation' talks

By Albert Crier

SADDLE LAKE — Treaty Indians called for Canada to renew the bilateral relationship it has with Indian governments at the Treaty Six Assembly held here November 14 and 15.

The meeting saw about 75 chiefs, Elders and delegates from several Alberta and Saskatchewan Indian bands gather to review and talk on Indian matters.

The meeting indicated a firm resolve to press for a nation-to-nation relationship based on the spirit and intent of Treaty 6 made in 1876.

Delegate after delegate repeated the call for the strengthening of the bilateral link to the Crown in right of Canada, regardless of the outcome of the upcoming First Ministers final talk on Aboriginal self-government next April.

Indian sovereignty was recognized by the British Crown by the making of Treaty 6 with Indian nations, said several chiefs and Elders.

"We are a sovereign nation" as recognized by the 1763 Royal Proclamation by Britain and the following treaties the British made with Indians, said Chief Andrew Paddy of the Thunderchild Indian band.

The prime minister, 10 provincial premiers and two territorial leaders will meet with Aboriginal leaders to discuss the rights of Aboriginal people next year.

The April 1987 meeting will be the last of four meetings called for under the 1982 Canada Act, to define and entrench Aboriginal and Treaty rights in the Canadian Constitution.

Along with self-govern-

ment, other topics discussed included band authority over band membership, government actions affecting Treaty Indian governments and similar experiences of other indigenous peoples throughout the world.

Hosting Chief Eugene Houle reported on a recent offer by Indian Affairs Minister Bill McKnight to pursue non-constitutional means towards addressing Treaty Indian concerns.

In a letter last August to Treaty Indian leaders, McKnight proposed several means towards more recognition of Indian governments.

Increased band bylaw-making powers and economic development may be accommodated within the existing legal and political limits of the Indian Act and other government legislation, offered McKnight.

Chief Walter Twinn of the Sawridge Band gave an update on the court challenge to Bill C-31 by six Alberta Indian bands.

Bill C-31 amends the Indian Act in order to reinstate persons who had lost Treaty Indian status by marriage to non-Indians or by enfranchisement. The federal government has given Indian bands until April 1987 to make up their own membership codes. After that deadline, the federal government will impose membership codes on bands that do not have any in place.

The Indians have won round one, reported Chief Twinn, after court justices decided that the plaintiff bands have an arguable case to present. The federal government tried to quash court proceedings on the case by saying that the bands did not have an

arguable case, said Chief Twinn.

Other chiefs agreed with Twinn that control over band membership is included in the powers of Indian self-government. Bill C-31, is seen by the chiefs as a violation of Indian rights to self-government guaranteed by Treaty.

Violation of Treaty 6 constitutes a violation of international law, because the treaty is an international treaty, said Elder and statesman John Tootoosis.

Bill Wahpepah, board member of the International Indian Treaty Council (IITC) supported Canadian Indian Treaty efforts to secure their rights in his address to the Treaty 6 assembly.

The IITC work with indigenous people of Aotearoa (New Zealand), Pacific Islands, Mexico, and North, Central and South America.

"We have to take the

issue of Indian treaty rights to the international level," said Wahpepah.

He explained that the IITC is an international organization, based in San Francisco, California, which advocates for the human rights of indigenous nations around the world. Wahpepah described the similarities in the political situation experienced by Canadian and American Indian people.

The United States is constantly chipping away at treaty rights and the same thing is happening in Canada, with a little variance in methods, according to Wahpepah.

"They want the destruction of Indian nations," said Wahpepah.

He added that Bill C-31 of Canada is similar to the American government regulation of recognizing the status of Indian people by how much Indian blood runs through their veins.

The blood quantum regulation is contrary to treaty provisions and is used to reduce the number of status Indians that are eligible for government-paid health care services," said Wahpepah.

Wahpepah urged Canadian Treaty nations to continue their efforts to get recognition of their rights.

U.S. and Canadian governments hate to see Indian people get stronger in spite of all that has happened to them. That is why they place obstacles, laws and deadlines against our survival efforts, said Wahpepah.

A report accompanied with a slide presentation on the situation of Indian people on Nicaragua was given by Allan Jacob of the Cold Lake First Nations.

There are 110 million Indian people included in countries in North, Central and South America, reported Jacob.

Indians are not alone in Canada in their present political situation. Other indigenous people are suffering under more desperate conditions, said Jacob, and showed slides to expose the visible poverty conditions Nicaraguan Indians live under.

Jacob was part of a Treaty Six delegation that attended an international symposium on autonomy in Nicaragua. The delegation went there to obtain first hand information on the progress of talks between Indian leaders and the Sandinista government. The talks are on establishing autonomy for indigenous people of the Atlantic coast of the Central American country.

Indian leaders and bands within the Treaty 6 area will continue to solidify unity to pursue a bilateral relationship with the federal government, said Chief Houle in closing the meeting.

OTTAWA REPORT

By Owenadeka

What do you call an Indian in a sleeping bag underneath a tree on Lyall Island? The answer: A Haida bed.

That's not a bad joke. Most of my Indian friends got a big laugh out of it. But when I told them who's been telling it around Ottawa these days, their feelings changed. The comedian on Parliament Hill is the minister of Indian Affairs, Bill McKnight. When my friends heard that, they said things that would not be fit for family reading. The common feeling seems to be, I guess, that it's one thing for Indians to tell jokes about one another but it's another thing entirely for the minister of Indian Affairs to do the same thing.

I wondered what the Haidas themselves thought about the joke, so I phoned them for their reaction. The administrator of the council of the Haida Nation, Mike Nichol, already knew the answer to the joke. He also thought it was funny. But when I told him that Bill McKnight was telling it on Parliament Hill, he thought that was even funnier. I guess that shows the Haida still have a pretty healthy sense of humour.

Personally, I'm glad to hear that Bill McKnight has found something to joke about. After all, he was not exactly been a barrel of laughs since the June cabinet shuffle. And who can blame him? He did get the most thankless ministry in government. But he has been the minister for almost five months now and it's time to review his performance.

It's clear, first of all, that Bill McKnight is tied more closely to the bureaucracy than David Crombie was. For example, Bill McKnight chose to learn about the issues in his new job by listening to his bureaucrats rather than travelling to Indian country and listening to Indian leaders. When the Manitoba funding crisis got ugly last spring, David Crombie asked an independent auditor to investigate. When the crisis exploded this fall, Bill McKnight asked the Treasury Board and the RCMP to get involved.

Bill McKnight has been busy putting out other brushfires as well. The auditor-general's annual report gave the department its annual black eye and the Quebec Crees embarrassed the department with their campaign to get Ottawa to live up to the James Bay agreement.

The funny thing is that Bill McKnight has been trying

to defuse controversies he didn't create. Of course, he is in the process of creating his own controversies that will undoubtedly explode sometime in the future.

In the meantime, though, many Native and northern leaders say they like the way he does business. They say they know just where they stand with the new minister. When he says he'll take action, they trust him. When he says "no," they say he means no. (He's been saying no a lot lately.) That's a round-about way of saying that David Crombie never said no to anything.

That illustrates the different attitudes that Crombie and McKnight have about the job. It's clear that Bill McKnight still lacks the enthusiastic commitment to Indian advancement that David Crombie displayed. Bill McKnight's strict, letter-of-the-law approach makes him look heartless and insensitive, even though he is following many of the same policies that David Crombie had.

Sometimes Bill McKnight goes out of his way to emphasize that he's different from David Crombie. He likes to describe himself, for example, as just a dirt farmer from Saskatchewan. He still gets up with the chickens, I'm told, and he's usually on the job by 7:00 a.m. But don't be fooled. Bill McKnight is no country bumpkin.

In fact, he seems to know more of the details of his portfolio than his big-city predecessor did. For all his good points, David Crombie was sometimes fuzzy or just plain wrong when it came to facts and details. Bill McKnight, on the other hand, has obviously learned his ministry and it's apparent -- at least to Ottawa reporters -- that he knows the facts and the details.

Lately, it's become increasingly apparent that Bill McKnight is more comfortable with his portfolio. He's less tense now and more easy-going.

In fact, the Haida-bed joke may be a sign that he is growing into the job. Or it could just be a sign that he is taking some old federal advice. At one of the constitutional conferences a few years ago, a federal paper was leaked which revealed the government's strategy in dealing with the Native groups. The paper said Native leaders are especially fond of jokes and funny stories, so government ministers were strongly advised to yuck it up.

I don't know if there's any connection, but it is good to see Bill McKnight cracking jokes. Whatever the Haida may say, though, I think Bill McKnight should be careful about the jokes he tells. They can easily backfire because not everyone will have the same sense of humour as the Haida. If you don't believe me, just look what happened a few years ago to Senator Richard Donohoe when he said Canada would be better off if all the Indians had been killed and then tried to pass it off as a joke.

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Provinc

DIA accused of undermining Kainai company

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company and the Department of Indian Affairs.

However, he added that he would keep a sharp eye on the situation and report to Blood chief and council when the need arises.

The \$18.3 million housing contract was awarded to Atco last December by OCO officials but has been embroiled in controversy ever since.

Jenkins, an award-winning architect, claimed at the time that senior OCO staff had blocked his request to explain his proposal to the OCO board of directors.

Jenkins and other competitors later complained that the \$18.3 million Atco price tag had an offset of \$13.3 million in rent expected to be received from journalists using the facilities during the Games. However, other bids were only offset by a total of \$2.4 million.

The other controversy is known as the "Lougheed connection." According to the Calgary Herald, before Peter Lougheed stepped down as premier he had interceded with Calgary's Mayor Ralph Klein over the Atco contract by somehow "arranging" an invitation for Klein to view the Atco facilities.

Lougheed now sits on the Atco board of directors and is also the honorary chairman of OCO, which had originally awarded the housing contract to Atco.

Meanwhile, the 70 Kainai Industry employees, 64 of whom are Native, await the wranglings of the Department of Indian Affairs and OCO '88. The Blood reserve has an unemployment rate of about 80 per cent.

Department official J. Tighe, who is overseeing the Atco housing proposal, was unavailable for comment at press time.



CONCERNED HEART LAKE MEMBERS
...Rosie, James and Eugene Monias

Heart Lake wants publicity

From Page 1

"At the meeting in the chief's office, she came in and said that she knew we needed a chief and that if we would accept her she would become chief," said Rosie Monias.

According to the band members present, nine people were at this meeting and on October 21, Rosalyn Monias was appointed by motion through a Band Council Resolution as the new Chief of the Heart

Lake Band.

To date it is believed that seven voting band members feel Chief Francis is not doing his job. Rosalyn, they felt, sided with the chief and her position as the newly appointed chief was stripped from her. The confusion the band is feeling seems to stem from Peter Francis still chief, and his unavailability.

"He hasn't been around for a month," says Rosie Monias.

According to the con-

cerned members, their water system is bad and has to be pulled out and replaced. They say they have requested an audit but have yet to see it after 10 months of asking.

With no answers coming from Chief Francis, this group of concerned voting band members are continuing to hold regular meetings to deal with Francis, whom they regard as the band's problem.

In a later telephone conversation with Band

member James Monias, he said that an election will be held for chief and council on December 4. This was finalized at a meeting at Heart Lake on November 19, with Chief Peter Francis in attendance, who it is believed asked for the elections to take place.

According to James Monias, everyone over the age of 18 is eligible to vote, and members who are not on the reserve will also be contacted to come out and vote.

Couple angry over 'neglect'

From Page 1

responsible for. He said in very defensive terms that the major repairs will not be made until we vacate the premises," said Lawrence.

The Bouchers are not noisemakers. At the end of the month, they are vacating their apartment, but before they do, they wanted to make a statement, not just for themselves but for others who live there.

"Too many tenants don't say anything and just walk away without even trying to collect their damage deposit. Maybe they're scared, but it is definitely hazardous to live under these dangerous conditions," commented Boucher.

The real reason that the Bouchers did complain, both to the landlord and Rubin Management, is because of their present health status.

Both are on Social and Medical Health Services, and at one point invited their social worker, Joy Lafferty, to a home visit so she could see for herself. "She has seen and witnessed a copy of our complaints in regards to disrepair and neglect to this apartment," said Boucher.

Lawrence Boucher suffers from a heart condition,

swelling of the lineage in his heart, and is under the care of a cardiologist, Dr. Harly, at the Charles Camsel Hospital.

Diane Bouchers suffers from arthritis, bronchitis and epilepsy.

"These conditions to apartment number 19 are definitely not conducive to our health problems," Lawrence worriedly says.

The two of them have been together for nine years. Both worry about each other and Lawrence says over a cup of tea that the daily stress, temperature changes within the apartment, aggravate their medical problems.

Since November 1, the Bouchers say they have had no response from the landlord.

"He came in once while we were out to fix the smoke detector, something that we also complained about," said Diane.

The Bouchers do not want to leave their apartment without at least voicing their concerns.

Recently, they contacted the Electrical Code Enforcement Department of Edmonton Power and the Health Department to come to their apartment and have a look for themselves as to why they

are complaining.

Both departments were scheduled to arrive on November 20, after the writing of this article.

"It is my hope that the resources of the health department will be able to rectify the poor conditions and the difficulty we have encountered with the landlord and Rubin Property Management," said Lawrence.

"I can keep a place clean, but I don't think it is my obligation to fix everything. There is just no way that we can continue to live here," said Diane.

The Bouchers are right that they should move. Because of their health problems, they are right in that they should complain. Although the apartment does look nice from the outside and it does seem that the landlords do keep it basically clean, one would wonder why the upkeep of the electrical system and the water system is not looked after, especially after a request from a tenant or tenants.

Lawrence also showed me someone had tried to break into his apartment with a screwdriver or sharp object. When I arrived, I used the back door, which was open. This is one of the

Bouchers other complaints.

"At least the apartment that we are moving into has tight security," said Lawrence.

When I was leaving, Lawrence invited me to a friend's apartment next door to them.

"I want to show you something," said Lawrence.

After knocking at the door and being invited in by his friend, Rick Bouliane, who by the way was wrapped up in a blanket, I could not believe it.

Just as Lawrence promised, it was as cold as it was outside that day in Rick's apartment.

"The landlord fooled around with the radiator and it gave a little heat for awhile, but it really doesn't work," commented Bouliane.

To this reporter, it was understandable why the Bouchers wanted to speak to someone, to anyone, to show their real frustration, when no one seems to want to listen.

The Bouchers can take some warmth in that they stood up for what they believed was right, even though, and more than likely, nothing will be done about it. At least not until they vacate the premises.



THE BOUCHERS
...making a statement

Metis Children's Services Society holds first annual meeting

By Mark McCallum

The 1st annual Metis Children's Services Society (MCS) meeting was held on November 24 at the Chateau Lacombe Hotel in Edmonton.

Since establishing and incorporating the society in April 1985 through Metis Local 1885, a yearly budget of \$198,000 has been spent on much-needed programs, research and development for the organization and the Metis community in Edmonton.

Reports were submitted on the family support, foster care and youth support programs offered

to the community by MCS. What was stressed in all these reports was the need for involvement by the Metis community at the local level. Youth support workers "TJ" Roy stated in his report that the society has "to encourage the involvement of the community in general. We have to take the responsibility for the concern of our Native and Metis youth."

MCS has done some research with their "limited resources" and have made some headway in all areas of child care. However, they are under staffed and progress is slow. Brian Fayant, the foster care

worker, says that attracting a staff equivalent to provincial government standards is difficult with their present funds. The society loses "good people" to other organizations that offer benefits, job security and better wages. This leads to a high turnover in staff, which slows the progress of the society.

One of the founders of the society, executive director Carolyn Pettifer, said "we have negotiated and established working protocols with both the Fort Road District office and the South West Edmonton District office (of Alberta Social Services). In Fort Road, all Metis families coming into contact with the child welfare system and all their existing cases of Metis families are referred to our agency."

Of course, the society cannot possibly handle all the cases, so they must be selective and usually choose cases they feel will have a successful ending. For example, if they must choose between a child in permanent and temporary wardship, they will take the temporary ward because there is still a chance the child can be reunited with the natural parents.

"In the South West Edmonton District office (the foster recruitment unit), homes recruited through our organization are processed in conjunction with our worker," said Pettifer.

The new board of directors for MCS elected by the board of directors for "1885," are as follows: president, Joey Hamelin; vice-president, Ralph Bouvette; treasurer, Richard Mirasty; secretary, Leonard Gauthier; Lucille McLeod, Judy Larson and "1885" representative Bill Haineault.

"It is going to mean a challenge...dedication and...commitment to the Metis community," said new president Joey Hamelin. She says expansion, policy development, program development and negotiation meetings with Alberta Social Services will be the "top priorities" of the society.

Ironically, Hamelin was brought up by extended family members (her grandparents) and so was Brian Fayant and board member Richard Mirasty. Local 1885 President Stan Plante offered the observa-

tion that "they may not all be experts at MCS, but many of them have experienced the 'system' first hand and can relate to those they help."

Jeannine Laboucane, the former president of the society, said "I will always be personally involved with MCS by virtue of being a Metis community person." She added that in the last year, the society has spent a majority of its time on organizational development, assembling a manual for the internal workings of the organizations and drafting bylaws "that would reflect the needs of the Metis community." The most significant changes in MCS bylaws is that the board of directors for MCS will be appointed by, and made accountable to, the board of directors for Metis Local 1885.

Laboucane also said "we need to ensure that Metis control of Metis child welfare comes about, so we need to keep this community organization and its relationship with the community in an on-going process."

Family support consultant Ernestine Gibot received a standing ovation for her report from the near capacity crowd that filled the Lacombe Room and included such notables as Dave Kelly (Regional Director of Alberta Social Services), Dr. Herb Sohn (office of Community Health), and Robin Ford (Assistant Deputy Minister of Alberta Municipal Affairs Improvement Districts and Native Services Division), who were guest speakers at the banquet which followed the meeting.

Chairperson Ralph Bouvette said "she (Gibot) brings everybody back to reality." But reality was never more prominent then on June 24, 1984 when Metis foster child Richard Cardinal took his own life.

When the society is "deemed successful," they hope that their organization will be used as a "blueprint" for other Metis organizations to follow in the area of child welfare.

The last speaker for the evening was Charlie Cardinal, who introduced the privately made film on his brother's life called "Cry From a Diary" and went back to his seat quietly...and we all viewed the film together in silence.

Metis foster homes needed

By Mark McCallum

The Metis foster care program, which was formed by the Metis Children's Services Society last year, assists Alberta Social Services in finding suitable homes for Metis children who have been apprehended. Most of the programs efforts go towards children who are still in temporary wardship (less than two years in care).

Passed 18 months ago, the Child Welfare Act enables program director Brian Fayant to try to find extended family members, the ideal home for children new to the "system." Fayant says the program follows a basic criteria when recruiting a Metis foster parent: to ensure that the child is receiving the best care possible.

Whether the applicants are single, married or living common-law with someone, their marital status must be unchanged for one year prior to contacting him. Fayant also looks at the emotional, physical and financial states of a potential parent. If, for example, the parent has suffered a serious trauma such as sexual abuse in the past, this person must seek out treatment for the trauma before being accepted for the program.

Obviously, if a person is physically unable to tend to their needs, it would be difficult to do so for a child. Financial problems may also rule out a parent because all money received for fostering should be spent on the child, not on the parent's needs.

Fyant, the sole staff member of the program, also checks applicants past medical and criminal records. In addition, he asks them for three references and says a healthy family and home environment with good values is essential.

Special attention is given to pre-schoolers. Because they cannot possibly be alone, one parent must stay at home with the child at all times.

Applicants are asked to attend three parent orientation programs

(generally held in the evening for two hours) where information such as dealing with problems the parent might encounter with the child and the importance of Metis culture are discussed and taught. The parents are told what is expected of them and made aware that the children may eventually be returned to their natural parents.

When home visits are conducted, Fayant will go over the application with the foster parents and their families and see that every person in the house agrees to the fostering of the child.

From the time Fayant meets the potential parent until the time this person is accepted for the program may take as long as four months. But, he says, this is a necessary process, one that often scares off people who might abuse this type of program.

"You see them cold and scared," says Metis foster parent Gail Nolan, who sees Metis and Native foster children 24 hours a day because she agreed to let her home become an emergence receiving foster home. What this means is that Gail receives children who have just been apprehended by the crisis unit of Alberta Social Services.

Gail says while she was growing up in Ashmont, Alberta her mother was a "foster parent before there were foster parents. If there was somebody down and out they could stay with us," so fostering is not new to her. Gail grew up with a good set of values, which she passes on to the foster children and her son Doug. The 34-year-old said one day he was upset because other children were putting him down for being Metis. She told him to say, "yes, I am part Indian and...proud of it." Gail then talked with the children, who had been teasing Doug, and their parents. Since that time she and her family have not had any problems of this nature in their neighborhood.

When children are brought to Gail's home, the

social workers from the crisis unit tell her why they have been apprehended, and she says that most of the cases are alcohol or drug related.

Linda Saxby says she is fostering her third child. All of them were students at Ben Calf Robe School where Linda is a counsellor. She knew her present foster child for two years and "felt if she (the foster child) needed a home... then the Winnipeg native," ...wanted to be her foster parent.

"I ask for temporary guardianship because I really believe that the kids belong with their natural parents." Linda added that Metis foster children belong in Metis homes, "but the reality is that there aren't enough Native or Metis foster homes. But, this is not bad as long as the white home has Native awareness..." She also said that the non-Native homes can find resources for Metis culture at such organizations as Metis Children's Services and emphasized that "we need more Metis and Native foster parents."

"I was brought up in a foster home, and I was never let to see my family," said Violet McConnell, who was raised in a foster home for six years and is now a foster parent herself. Violet's 11 brothers and four sisters were all wards at one time or another. She has kept some of them and has never received a cent for it, but her intention never was to get money for any of the children. Violet's present foster children are both extended family members and she does receive money for the most recent one that came under her care, but "it's not important that I get anything...he's (the foster child) important."

Violet says when she was in the foster home, she lost her Cree language and didn't regain it until she spent time with her grandmother. The 34-year-old from Lac La Biche feels strongly that "culture is important to people...you need something to identify with."

Sandra Thicksen was brought up in 19 different foster homes. Sandra, or Sash, as she likes to be called, says "only the love of God shining upon me has made it possible to survive the tragedies which have happened to me through the foster care system.

"I was emotionally, sexually, and physically abused...and if there was any other kinds of abuse you could probably put those on the list, too."

Sash says she knew nothing about her Metis culture and said with some pain in her voice, "I was made ashamed of it. I was taught that being Native was a stigma...I was even given cosmetic surgery when I was in a foster home to get rid of my Native nose and make me look white...I had to seek out my Native culture."

The Winnipeg-born university student, who is in her fourth year at the U of A where she is completing her bachelor of education studies, has attended "all of the Native ceremonies... (and)...was involved with the American Indian Movement" in the United States.

Sash had no contact with her natural family until she was 21 years old, when she met her sister. "She (the sister) wanted nothing to do with me. She felt I got a better chance in life..." said the 31-year-old. Sash later made contact with her mother, but their time apart had made them grow in different directions. Sash has not seen any of her family members since that time eight years ago and has no relationship with any of the foster parents she was with. She said, "I have no home to say that is my mother, my father, my sister...I am alone."

"I intend to work on a book...(on) growing up in foster homes, what I have learned from it and the effect it has had on me as an adult."

In April next year, when Sash completes university, she plans to take her two children north and work on the book.



NEW EXECUTIVE — (standing) Ralph Bouvette, Bill Haineault, Leonard Gauthier, Richard Mirasty; (seated) Lucille McLeod, Joey Hamelin, Judy Larson.

New industry introduced at Cold Lake

By Donna Rea Murphy

LEGOFF — A dynamic plan to end the long-standing housing and employment problems at the Cold Lake First Nations reserve has resulted in the band taking the first steps toward establishing First Nations Forest Products, a wood-processing facility that will process raw lumber down to finished form.

The on-reserve lumber business has the potential of supplying all the existing and future housing needs plus could employ virtually all unemployed residents. It could establish a sound economic base and be a catalyst for individuals to develop spin-off cottage industries.

Thus far, says Chief Frances Scanie, the band has borrowed and invested \$100,000 into purchasing equipment that will form the backbone of the business. That money purchased a shingle mill, post peeler and sawmill and will pay for a planer and dry kilns for drying the lumber. When the mill is fully operational it will produce dimensional lumber for the building trades, aspen and pine shingles, logs for log housing, spindles, flooring, tongue-and-groove paneling, aspen furniture blanks for custom-made furniture, material for wood-frame furniture such as couches, chairs and tables and will do custom milling on demand. The mill will also provide tamarac posts for fencing.

The bulk of the equipment will be operated manually using the local employable work force to the maximum. "Instead of hiring one person to program a high-tech computer, we'll have twenty people operating the machines," explains administrative consultant Mitch Kilgour. "This seems to be a trend in wood-processing in both Canada and Scandinavian countries except in high-speed production.

Both skilled and unskilled men and women will be able to work in some division of the mill. The large-scale operation will require head and tail sawyers, millwrights, lumber graders, supervisors, equipment operators, edgers, planers, saw filers and kiln operators. Staff will be needed also in administration as secretaries, receptionists, bookkeepers, janitors, building maintenance workers, security, sales and order processors. The outside supply operations will see a need for tree-fellers, skidders, truckers, and cherry-pickers, plus those used for scarification purposes.

While there are some of the necessary skilled tradespeople available on the reserve, there will be an on-going training program to fill the manpower needs.

An Opportunity Corps similar to one offered by Lakeland College in Ardmore, south of the reserve, will be formed. The training will be a first step to enable those who have been typically poor candidates for the job market to come into the active work force.

There will be apprenticeship programs offered, but some of the technical training is only available in B.C. In that case, candidates selected will be sent to Surrey or Abbotsford, B.C. to shops willing to train technicians. Upon their return, the trainees will work in the mill for hands-on experience before commencing full time, permanent employment.

In the primary stages of operations, the band will not have the manpower available to fill its staff needs so will bring in outside qualified personnel, but the commitment to provide employment to reserve residents will be maintained as much as is feasible.

At this point a portable sawmill is being set up for primary production that will be in operation in about a week. Meanwhile a minor salvage logging operation is being undertaken in an area by the Esso Resources (Canada) Ltd. site that has already been logged out. This work employs between five to eight loggers who are also doing scarification. Ideally, the band hopes to contract the logging to several people to supply timber for the mill. The group now at work between Esso's May and Leming plants has the able assistance of Woodlands Manager Vance Strebbsky, an engineer with an extensive background in bush operations and management.

A meeting is scheduled with the Alberta Forest Service to petition for another timber berth. The band has one berth of 32 hectares and is looking at the one adjacent to it of 35 hectares that also has a good stand of birch on it. They have the equipment for post and rail production and will negotiate to be the suppliers of tamarac for posts.

The mill will be run on electrical energy and Kilgour says that cost is a handicap. "If we had the money to install the electrical (equipment) we would have started operating already," he says. He was optimistic about establishing operations "as soon as possible after installation of the power source." A plus in their favor is the natural gas wells that last year provided gas heating to all reserve homes. That resource will fire the dry kilns and the reserve won't have to spend large sums bringing it in from outside.

Construction of three main buildings to house the mill, administration,

maintenance and dry kilns will be contracted with the stipulation that the majority of unskilled labor be hired locally. The main building will be 12,000 square feet and its operation will produce 5.2 million board feet per year.

Kilgour points out the spin-off industries will be considerable and the chances of success in the project are extremely good. He says their studies showed that 97% of all hardwood utilized in manufacturing furniture is imported from either out of the province or out of the country. There's a minimal amount of aspen consumption now, but a great amount of resource. What little is used goes to pulp mill

and chipboard plants. There is virtually no large-scale mills in either Alberta or B.C. using aspen.

A particular product produced will be aspen shingles as an alternative to high-priced cedar and asphalt, which has a short life span. The band has secured CMHC approval for use of these aspen shingles in their house construction. The plan is to produce a high quality fire-retardant shingle for a reasonable price. To this end, provincial government assistance is being given for market development and research into the varying aspects of aspen utilization.

Kilgour, with experience in managing and operating a shingle mill and other

lumber operations, has been hired to do the paperwork and handle the details of putting the project together. The band has also secured the services of Canadian Executive Services Organization (CESO) worker Doug Webster to assist in discovering potential funding sources. So far, preliminary discussions have been held with the federal Department of Regional Economic Expansion, the Canada-Alberta Northern Subsidiary Agreement, the Northern Alberta Development Program and the Indian Equity Foundation. The Department of Indian Affairs' Economic Development division has also been

assisting by describing the proper methods of submitting funding applications to ensure success.

Chief Scanie is encouraged by the way the plan is developing. "Once we get everything going," he says, "it'll be good. This is turning out to be a big thing. It was planned to solve the housing and employment problems on our reserve and we're looking forward to it being on-stream with everybody working. We're also hoping to attract people back who left the reserve because we had nothing to offer them."

Construction is due to begin in early 1987 and scheduled for completion by January, 1988.

CHILD TAX CREDIT PREPAYMENT PROGRAM

\$300 Per Child

If you qualify, your cheque is in the mail.

Who Qualifies?

You'll automatically receive an advance payment of \$300 per child if you meet the following conditions:

- Your net family income in 1985 was \$15,000 or less,
- You have a dependent child or children who will be under 18 years of age on December 31, 1986,
- You received a child tax credit this year for that child or those children.

Why is the government doing this?

The advance payment, a part of the child tax credit, is designed to assist over 750,000 low-income families with children. Among other things, it will reduce the pressure on these families to discount their child tax credit cheque.

What about the rest of my credit?

To receive the rest of your 1986 child tax credit simply fill out the child tax credit form on your 1986 income tax return. The maximum credit per child is \$454.00, up from \$384.00 in 1985.

And if I don't qualify for the advance payment?

If you received Family Allowance for a child or children this year, you may still be eligible for a maximum or partial credit. To find out, simply fill out the Child Tax Credit form on your 1986 income tax return.

For more information

See the insert in your November Family Allowance cheque or contact your nearest district taxation office. (The number and address are in the government pages of your telephone book).



Revenue Canada
Taxation

Revenu Canada
Impôt



Health and
Welfare Canada

Santé et Bien-être
social Canada

Canada

Editorial

Foster homes need desperate

Christmas is for children.

Unfortunately, too many children don't have much of a Christmas to look forward to this year.

Fortunately, there are people trying to do something to make not only their Christmas, but their entire future better.

This week, Metis Children's Services held its first annual meeting — a chance to celebrate their achievements, evaluate their progress and plan their future. A report on that meeting is on Page 4.

Also on Page 4 is a story on the need for Metis foster parents, the qualifications for becoming foster parents and the personal experiences of four who have undertaken this important responsibility and opportunity.

We read so much about the terrible experiences Native children have endured while in foster care that it's refreshing and reassuring to know that there is another, positive side.

But it is also a challenge, for we cannot ignore the harsh reality that good Metis (and Indian and non-native) foster homes are needed — that helpless children continue to suffer various forms of neglect and abuse, and while they can be apprehended and institutionalized in order to remove them from the dangerous and/or undesirable homes they are now in, it is a poor solution compared to the love and nourishment they could get in a good home from devoted foster parents.

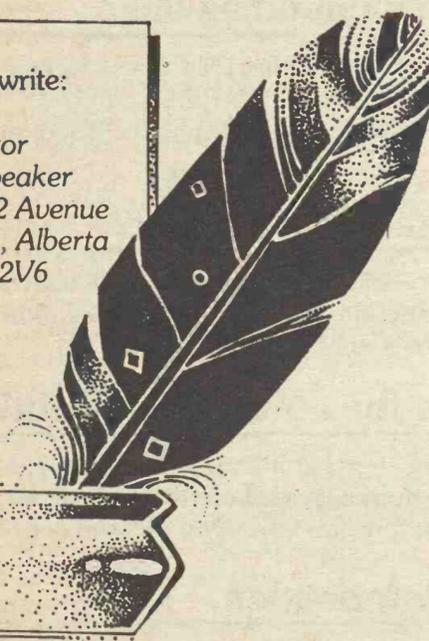
What better gift can we give (or receive) than the creation of a loving relationship for a child that doesn't have one now — a gift that truly keeps on giving (and receiving).

Why not do a favor for yourself and for a needy child?

Call Brian Fayant at 424-4957 to find out more about becoming a Metis foster parent. If you are not Metis, he can refer you to the proper source for more information.

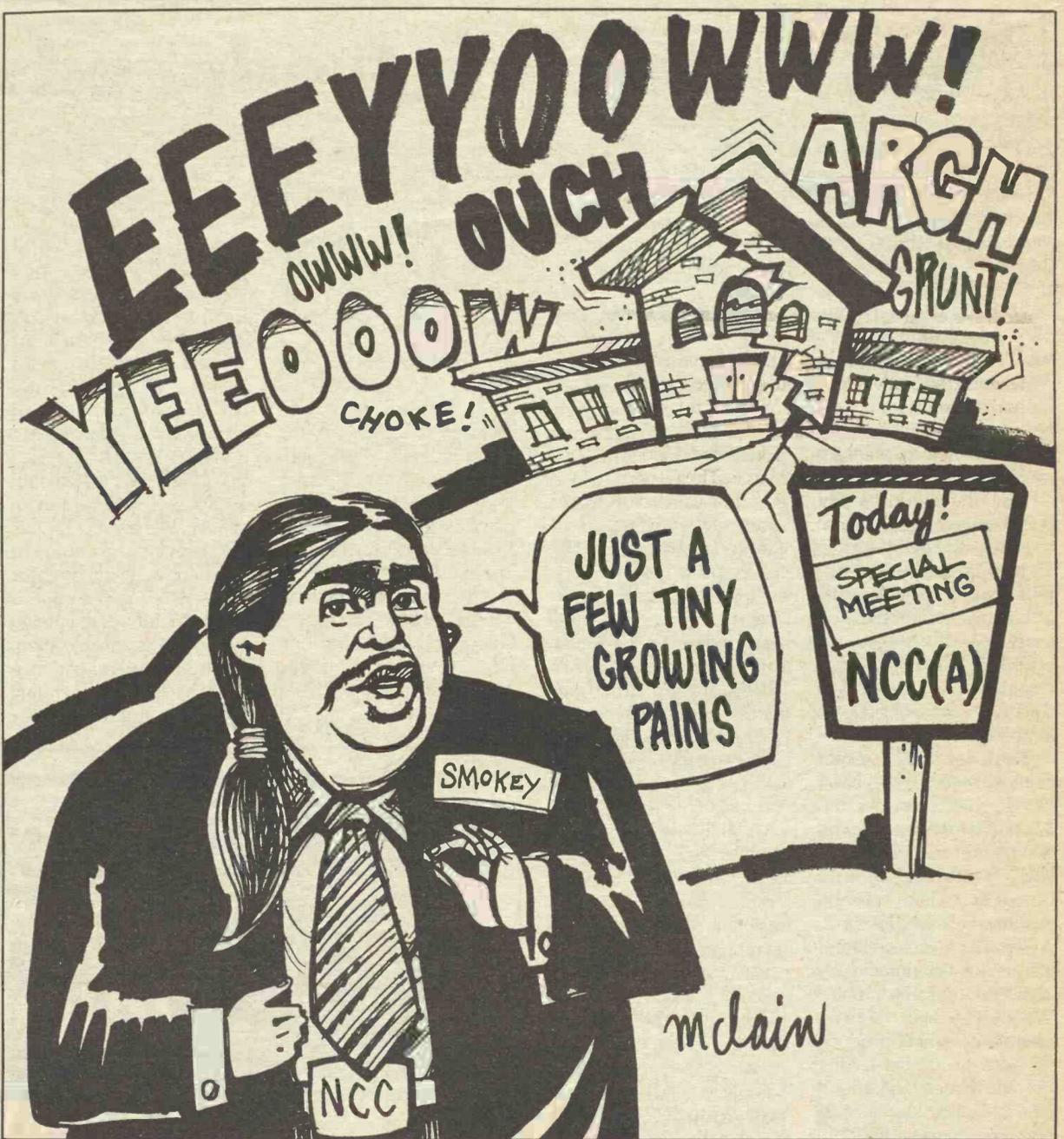
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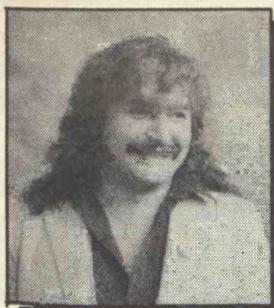


Correction

In the November 21 edition of "Windspeaker," in stories entitled "Little Red River Band split disturbs chief" and "Twinn's involvement requested," it was erroneously reported that there are 385 members at Fox Lake. Actually, there are 385 voting members.



Handwritten text in a stylized, possibly Cree or Ojibwe, script. The text is arranged in several columns and appears to be a formal communication or report. Some legible words include "BILL De VRIES", "BANK OF MONTREAL", "CUNNINGHAM", "RANDY HARDY", and "NCC".



The ARTS Column

By Ray Fox

Hello everybody! I sure hope some of you got to listen to the Native Perspective last week. I thought we had some pretty good stuff on Addictions Awareness, but then again, I'm prejudiced.

A couple of weeks ago, I included a poem in this column, the title was "The Man In The Glass." At the time, I didn't know who the author was. However, I received several phone calls and a few letters informing me that "The Man In The Glass" is actually a song that was written by Fred Wells, a Metis from Edmonton.

One of the callers promised to send me a copy of the song and I'll be sure to play it on the show as soon as I receive it. One of the things that struck me most was the number of people who tell me they enjoyed the poem. (Two callers told me they cut it out of the paper and pasted it on their mirrors.) So keeping that in mind, I thought it might be an idea to share some of my favorite quotations with you. I hope they're as good to you as they have been to me.

I guess I first became aware of sayings or quotes when I noticed things my grandfather said always seemed to stay with me and always seemed like I'd heard them before. Grandpa would say things like, "Make sure the next rock is there when you're crossing the creek," or "It's a lot harder to saddle the horse when it's running." Another one of his favorites was "There's no sense putting a fifty dollar saddle on a ten dollar horse." I could probably fill this space with just things my grandpa used to say, but I promised I'd share my favorite quotes. Here are a few:

Tecumseh, a Shantee chief, was bitterly opposed to Indian land sales to the Whiteman. In 1810, Tecumseh faced Governor W.H. Harrison to protest the land sales and made a speech which included the following:
"...The way, the only way to stop this evil is for the Redman to unite in claiming a common and equal right in the land, as it was at first, and should be now-for it was never divided, but belongs to all. No tribe has the right to sell, even to each other, much less the stranger. (Sell a country! Why not sell the air, the great sea, as well as the earth?) Did not the Great Spirit make them all for the use of his children?...How can we have confidence in the white people? When Jesus Christ came upon the earth you killed him and nailed him to the cross. You thought he was dead, and you were mistaken..."

* * *

Joe Friday, a Woods Cree Indian from northern Canada, after killing geese to smoke for winter use, in about 1940, expressed an Indian sentiment towards animal life:
"I never kill a bird or other animal without feeling bad inside. All true hunters must have that feeling that prevents them from killing just for killing's sake. There's no fun in just destroying life, and the Great Spirit puts that shadow in your heart when you destroy his creatures."

* * *

"I don't know the key to success, but the key to failure is trying to please everybody."
- Bill Cosby

* * *

"The important things in acting is to be able to laugh and cry. If I have to cry, I think of my sex life. If I have to laugh, I think of my sex life."
- Glenda Jackson

* * *

*"All the world's a stage,
 And all the men and women merely players;
 They have their exits and their entrances;
 And one man in his time plays many parts."*
- Shakespeare, "As You Like It"

* * *

*"To thine own self be true,
 And it must follow, as the night the day,
 Thou canst not then be false to any man."*
- Shakespeare, "Hamlet"

* * *

*"How can you ask a child to be honest and true
 when he can only judge what's right by
 what he sees in you?"*

**- Donna Fargo,
 "You Can't Be a Beacon"**

* * *

"Success is not the destination, it's the journey."

- Anonymous

*"No man can hold another man in the gutter
 without remaining there himself."*

- Booker T. Washington

* * *

*"Are you lonely, O my brother?
 Share your little with another!
 Stretch your hand to one unfriended,
 And your loneliness is ended."*

- John Oxenham

* * *

*"Every person,
 All the events of your life
 Are there because you have
 Drawn them there."*

*What you choose to do with
 Them is up to you."*
- "Illusions"

* * *

*"What the caterpillar calls the end of
 the world, the master calls a butterfly."*

- Richard Bach, "Illusions"

* * *

*"Behold the turtle. He makes progress
 only when he sticks his neck out."*

- James Bryant Conant

* * *

*"It takes people like you to make people
 like me."*

- Buck Owens

I guess my all-time favorite has to be the one about the caterpillar and the butterfly. Anyway, they're all great. I just wish I would've said that. Speaking of originality, I am getting a bit worried, I'm running out of things to copy. I may have to resort to writing something original pretty soon. Maybe I can write Nickie Bordenski's biography or something.

Until next week, remember, the world likes you better when you're smilin'.
 Bye for now.

From One
 Raven's Eye
 wagamese....



Ahneen, hello. How are you at finding stuff? Are you the hunter, gatherer type yet, or has agriculture and Safeway got you as their grocery hostage, too? Every year around this time with the leaves just off the trees, snow smattered on the ground, I get the urge to find some bushy place to do some personal skulking around.

My style of hunting has a certain ritual involved. For the first half hour or so I'm sniffing after whatever will fit in a freezer or a frying pan. The next part usually takes longer than that. That's when I end up hunting for the truck, the boat, friends, anything to get me home again.

Times like that remind me that my hunting apprenticeship years were spent in a non-Native farmyard. Lost pigs and stray turkeys have no chance whatsoever to escape from me. Bear and beaver, however, seem to know how to take advantage of my inexperience every time.

Actually, it's been a while since these citified feet went tripping along a moss green trail. That's no excuse, though. My friend Alvin has lived at an urban address for years. Every so often, though, he shows up with twigs tangled in his braids and fresh cooked venison on his breath.

A few years ago, California Bob, Gordie and me set out from Saskatoon to see what variety of meat existed out past the lights of McDonalds and A and W. We drove six hours to find some bush. Out on the prairie, you walk five steps into a patch of trees and already can see out the other side. Us bush Indians need more cover to operate in than that.

Three mooselike objects flitted past our rifle sights before Bob plugged one to a stop. It took us awhile to cut the thing up. Some guys on our reserve would have had three in the truck by the time we got done. They do it so fast you figure the critter has a built in zipper.

To kill some time before evening, we decide to take a drive around. Well what do you know. We spot the king of the taiga forest standing like a royal monument of itself on a snowy river right beside the road. Screech. We jump out of the truck. Moose wheels for the far shore.

Now that swampy place across there is packed with willow and green scrub pine. A person has to slide sideways, duck and dodge to get through. Now Moose with those five foot wide antlers just glides along like a shadow.

We all just set foot into that part of the chase when another vehicle skids to a stop. Turns out these guys are hunters, too. Ones with green uniforms hunting for

people like us.

After lifting the tarp in the truck box and discovering an ex-moose hiding under there, one asks, "Where did you boys get this?"

Now sometimes because certain people figure all of us to be dumb, it pays to play along with them a little.

The three of us take turns rubbing our chin, sniffing our nose and counting our feet. After a minute or two of this roadside drama, the other one drags out a map. "Show me," he snarls.

We look and see the reason there were so many moose that morning, so friendly and trusting, too, almost tame even. The ground we are standing on is a game preserve. This is marked on that map.

"He must've fell right over that line," Gordie says as we drive out of their sight, laughing and talking in our best English.

Hunting is more a part of us than boot, brass shells and early mornings and evenings out amongst the rivers and hills. Partly because we have always done it, but more because like everything else in this life it fits into our beliefs; how we see ourselves as human beings in this world.

Even though there is an excitement to it, a quickening of the breath and blood in cold air, it is not a sport. The winged, furred or finned being has more meaning than as a bloodless target.

Still, wildlife protection groups point to us and our hunting rights as the cause of their hunting-as-a-hobby decline. The fact that their society has most destroyed the living space and caused the extinction of certain of this earth's creatures never crosses their minds.

Their counterparts in the uniforms are into stewardship, natural resource management in other words. They still haven't solved the basic problem of balancing their society's needs within the existing natural world. Still they say that they know more how to go about all this than anyone, including us.

That is not to say there aren't abuses on our side. There are Indians in the city who go out, shoot five or six deer, then turn around and sell the meat the next day. They have lost the balance between need and want, the harmony necessary between use and respect. Maybe they need that money, but for some things, money is never reason enough.

People like Bill, Mitchell, Isaac and others, all experts at their craft, have my admiration and respect. The natural life has given them strength and independence of body and mind. The reassurance gained from the trapline and hunting ground has seen them through some tough times. Even though those specific skills aren't always enough to live as independently with these days, something of it makes me wish to be just like them. There aren't many things I still regret, growing up as I did, but this part of Anishanbe life is one I always wish would have worked out different.

It is however, never too late to learn. Me and Joe are planning a trip this fall. I figure I've got three chances to improve on my meat on the table record. Maybe by next week I'll stumble upon a tasty critter that's asleep, severely depressed or like a partridge in the area of mental quickness. See you then.

WHAT'S HAPPENING

ALEXANDER

Round dance brings people closer

By Evelyn Thompson

ALEXANDER RESERVE

— Following a week-long series of events in Morinville and area, community members opened Alexander School to welcome people on Friday, October 24. In the school gymnasium at 7:00 p.m., Eric Cardinal, Master of Ceremonies, extended a warm welcome to community members and guests for being there to participate in the Round Dance. The singers from Saddle Lake and locally didn't take long to warm up and soon the gym was alive with good vibrations.

The chairs along the gym walls were filled with adults and teenagers while the younger children freely drifted everywhere. Meanwhile, community members like Elsie Whiskeyjack,

Allen Murray and many others took on the task of seeing to it that everyone had a good time.

Then my friend, Flora Piche George, pointed out a Native fellow named Lloyd Auger from Saddle Lake. He was busy getting some playing cards torn in half for the fund-raising draws that would be held all evening. Flora told me that Lloyd Auger is a strong supporter of many Native communities. He was a tireless worker as the evening wore on.

Then I left my seat to join in the Round Dance as Allen Murray kept encouraging everyone to follow the stirring rhythm provided by the MacGilvery brothers and other local talent. After about three dances, the drumming and singing stopped. While the singers

rested, Eric Cardinal shared some thoughts.

"Back when I was a boy," Eric said, "like these children running around here, there was a war on in Europe. Here at home we went to Round Dances like this one. It brought us closer together and helped us to realize our people cared. Many people had sons or relatives in Europe fighting that war. We know today that the world is perilously close to war so the purpose of our Round Dance is to show we care. We want to do what we can do for peace during our Peace Week. Sometimes, today, it seems we can't do anything about the world situation and it makes us feel helpless. That is the reason why we are here for the Round Dance to bring us closer together in

understanding and to give us the feeling that we can do something to help bring peace."

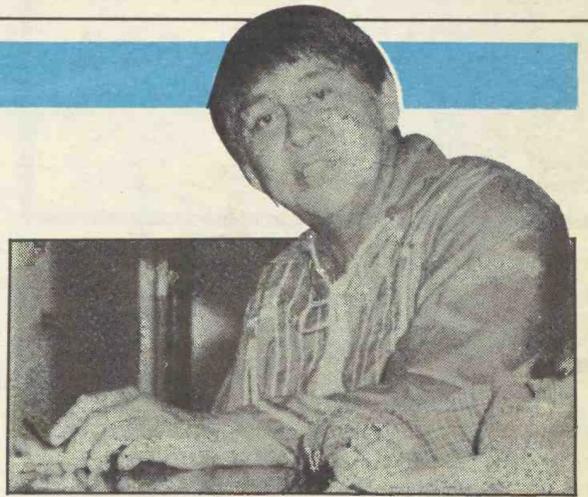
After Eric Cardinal finished speaking, I talked to a member of the school staff who gave us the names of two children that won the Peace Week poster and essay contests. Don Vaillancourt said the winners were:

Tanya Arcand - Grade 2/3 - Best Poster

Malinda Arcand - Grade 6/7 - Best Essay

Each winner received a plaque and a gift.

After refreshments were served at 9:00 p.m., Eric announced the next Round Dance as a special one. He said some people brought gifts to be blessed during the Round Dance and given out as a special token of friendship. This event was



ERIC CARDINAL
...shared memories and purpose

very moving, with the chant from the singers, people solemnly dancing, and people standing as a sign of respect for an ancient custom.

The gift-giving ritual was almost anticlimatic, but I observed Allen Murray going from person to person with gifts and every teenager he came to received a dollar bill. He eventually ran out, except for one dollar which he

entered in the next draw that followed. Allen was sure surprised when he won that draw, but the people weren't. People knew he handed out all his money so Allen's win drew some standing applause.

The people were still dancing as we left at about 10:30 p.m., while I remembered how long ago as a child when I last went to a Round Dance.

The Windspeaker Calendar of Events

✓ Check it out!



□ **Native Council of Canada (Alberta), Special Meeting**, November 29, 1986 at 1 p.m. - 4 p.m., CNFC, 10176-117 St. Edmonton — No expenses paid.

□ **Sampson Band Open Men's Basketball Tournament**, December 6 & 7, Howard Buffalo Memorial Centre, Hobbema. Call 585-3012.

□ **4th Annual Elder's Banquet & Dance**, December 6, 1986, Legion Hall, High Prairie. For free invitations and details call the Friendship Centre at 523-4511.

□ **Children's Christmas Party**, December 13, 1986 at 1 p.m. - 4 p.m., High Prairie Native Friendship Centre.

□ **Christmas Share-a-Thon '86**, get involved with the Friendship Centre in High Prairie. Call 523-4511 to make a tax deductible donation or help with hamper assembly and distribution.

□ **OKI 10th Annual Men's Basketball Tournament**, December 21, 22 & 23, Pincher Creek. Call 627-4224.

□ **Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.

□ **Hockey Tournament**, December 27 & 28, 1986, Kehewin.

□ **Worlds Only Cowboy Xmas Rodeo**, December 26, 27 & 28, 1986, Panee Agriplex, Hobbema.

□ **Native Nashville North** — to air on January 3, 1987. Every Saturday 10:30 p.m. on CBC Television.



PUBLIC SERVICE ANNOUNCEMENT

The new location of the Native Outreach Association of Alberta's Head Office in Edmonton is #301, 10603 - 107 Avenue T5H 0W5. Phone Bill Chippeway at 428-9350. The Association's goals are:

1. To place Native people into employment.
2. To promote the hiring of Native people into all sectors of employment.
3. To promote the development of Native people into the greater Canadian Society.

Native Outreach also has offices in:

CALGARY
#201, 1211 - 14 St. S.W.
Calgary, Alberta
T3C 1C4
Brenda O'Toole
Telephone: 245-4374

FORT McMURRAY
#303, 8706 Franklin Ave.
Fort McMurray, Alberta
T9H 4G8
Willis Lane
Telephone: 743-4040

GRAND CENTRE
4910 - 50 Avenue
Grand Centre, Alberta
T0A 1T0
Melanie Janvier
Telephone: 594-7360

RED DEER
5217 Gaetz Avenue
Red Deer, Alberta
T4N 4B4
Telephone: 340-0020

LAC LA BICHE
Box 1350
Lac La Biche, Alberta
Marlene Lameman
Telephone: 623-3039

HINTON
Box 209
#202 Summit Building
Hinton, Alberta
T0E 1B0
Ruth Tate
Telephone: 865-7811/7812

HIGH LEVEL
Box 480
High Level, Alberta
T0H 1Z0
Violet Forrest
Telephone: 926-3635

LETHBRIDGE
#2, 535 - 13 Street
Lethbridge, Alberta
T1H 2S6
Jordan Bruised Head
Telephone: 320-9010

EDSON
Box 2618
Edson, Alberta
T0E 0P0
Calvin Belcourt
Telephone: 723-5445

COLD LAKE

Mobil Oil to construct oil steam plant near Cold Lake

By Donna Rea Murphy

COLD LAKE — Mobil Oil has announced it will spend \$12 million constructing a heavy oil steam stimulation plant near its existing Iron River battery west of Cold Lake. The project is slated to begin a six-month construction phase in June 1987 and at its peak will employ about 50 people.

Susan Sherk, Mobil's Calgary-based public affairs manager, said the company is putting together a bidders' list for the construction contracts. She said local contractors will be considered as much as possible and the labor force should be entirely from the Lakeland area. However, once the project is completed in early 1988, no new jobs will be created. "We already have the staff to man the project," she said. The purpose of the plant is to provide Mobil with technical information for possible full-scale development of its Cold Lake resources. The project's 1,450 barrels-a-day production will be trucked to a nearby Husky

facility for processing. The same workers who are servicing the existing battery will take over operations of the new site.

Local MLA Ernie Isley said in an interview with the Grand Centre/Cold Lake 'Sun' this project will provide a psychological boost to the areas economy even though it is not a large-scale undertaking. "It isn't a massive development that will create a lot of jobs," he pointed out, "but it is the first permanent development by the second-largest leaseholder in this area." Esso Resources (Canada) Ltd. is the largest. He said he looks upon the Mobil announcement as a sign that the local oil industry will turn around next year.

This announcement follows on the heels of a strong indication BP Canada will go ahead with a \$250 million expansion of its Wolf Lake project next year besides Esso's planned \$400 million expansion of its oil plant. Both of these will open up large-scale construction opportunities for the local people.

IN YOUR COMMUNITY



Dropping In Rocky Woodward

Hi! Well, I finally did it. I finally killed my first deer! Although not in the true hunting manner in any respect.

On my way to Wabasca-Desmarais and only 20 km north of Westlock, at 5 in the morning, two deer crossed in front of me. That was okay, but one of them for some reason or another, decided to cut back across the road and wham!

Luckily for me, no one was on the highway at that time of the morning, because out of control, me and my truck careened down the pavement doing 360 degree spins for more than 100 yards.

All I could think of was, "it's going to cost."

I totally demolished the whole front of my Metis truck, pushed the radiator almost on top of the fan, but like a true Metis, and after reporting it to the Westlock RCMP, which is another story, I continued on my trip to Wabasca.

I can only say that Westlock must be a very safe place to live, because when I drove up to the building where the RCMP are located, with six patrol cars outside, I knocked on the door only to be greeted by a night watchman.

"Is there anyone around that I can report my accident to?" I asked.

"No," he said, stating that all the police were asleep and that I should try calling by phone because he was not allowed to let anyone in.

What bothered me was, what if I was bleeding all over the highway, 20 kilometers from Westlock, or what if I was just simply telling the night watchman that there were people hurt. Would he still have told me to try phoning?

Anyway, I went to an Esso station and a night attendant said, "Oh. You have to phone Edmonton" (RCMP) and he was kind enough to dial the number for me. I knew he must have run upon some other unlucky souls as unfortunate as myself at one time or another.

The lady in Edmonton said she would let the police know what happened, and since my truck was still driveable, I could continue my journey if I so desired. I did and thanked her for helping me to think.

At this time I would like to thank the Esso attendant for showing this nighthawk simple kindness by offering me a cup of hot coffee and helping me pull my fender away from my front tire, at 5:30 in the morning. For this I thank you.

I must say, the RCMP had an emergency phone attached to the wall outside of their building

VALLEYVIEW: Now we all know where Bev and Randy Layton live. I just finished talking with Randy and he tells me they have a Metis Local in Valleyview also called the Red Willow Metis Local. (Randy couldn't remember the local's number or the president's name other than he teaches at the Alberta Vocational Centre in Valleyview.) Sorry Randy.

I didn't know the Sturgeon Lake Band is only 12 miles from Valleyview. We have to get up there soon...if we are welcome?

Stay in touch Randy, and hello Bev.

JEAN D'OR PRAIRIE: Is the main administration for the Little Red River Cree Band. Just wanted to inform Chief Johnson Sewepagaham, along with Louis Patmore, the band manager, that I was hoping to make it up there between November 26 - 28, but as I said at

the top of Dropping In, my truck will be out of commission for awhile.

Hopefully, I can work something out so as to be present at some of your community meetings scheduled for December 1, 2 and 3. I need Christmas material desperately.

BIGSTONE BAND: I like to thank Chuckie Beaver, along with his wonderful wife Pauline, for the meal they prepared when I arrived at Wabasca-Desmarais. Want to know what it was? Tender, succulent moose steak with flour gravy (the old way), along with young carrots and real mashed potatoes with fresh slices of home grown raw onion to go with the moose steak. We enjoyed all of this with a fresh pot of tea and good conversation.

Chuckie and his wife Pauline live near Sandy Lake, which is approximately 35 km northeast of Wabasca, and way out in the country!

So quiet I couldn't believe it. Out back of his house is a stream and trees just everywhere.

Below is a picture of me and Chuckie filling our guts!

Remember, Chuckie, you promised, come the fall next year, that you and I could possibly do some moose hunting. And thanks for a great time. Someday, I hope to live in the country...someday.

Hey! Want a neighbour!

EDMONTON: Attention Seniors! Old Santa says that there will be a Senior Citizens Banquet and Dance held at the Canadian Native Friendship Centre on Friday, December 19. Supper will begin at 6 p.m. and the dance will follow at 9 p.m.

The address for the centre is 10176-117 Street.

Also on November 29, the Poundmaker/Nechi Centre will be holding a dance with music supplied by none other than the "First Nation Band." The dance will start at 10 p.m. and end at 2 a.m.

The admission is unbelievable! Only five bucks to get in! Go for it, oh dancers of the world!

First Nations? Maybe Dropping In ought to check this out. I need talent.

Let's see. What else is happening in the city.

Metis Local 1885, will be sponsoring a **BENEFIT DANCE** to raise money for the Danny Charles fund. Remember?

Danny is a Native person and friends of his from Leduc, Alberta have and are raising money for Danny so he can continue receiving treatment for cancer in Toronto.

On December 7, at the Canadian Native Friendship Centre, country bands such as Southern Comfort, The Percy Tuesday Band, Fourth Generations, along with individual talents will entertain all you people coming out in support of Danny, and between the hours of 4 and 10 p.m. Sunday.

Dance to the music, eat moose stew made specially by the great one, chef Gordon Russell, get raffle tickets that could keep you in a meat supply for years to come, enter the jigging contest that could make you dance your way through life...forever to make people smile.

Come on out and support this fund raising...be a caring person while enjoying some of the finest Native and non-Native talents in the western hemisphere. Get your picture in the paper and become a **WINDSPEAKER** star.

ASHMONT: I understand through our very fast conversation, Lynnette, that there will be some sort of Cultural Days held at Ashmont? Please call me back so I can put the details in Dropping In. Lynnette asked me for names of super stars, Winston Wuttunee and Shannon Two Feathers but no one asks for me...except when they need their walks cleaned.

Well, that's all for this week. We here at Windspeaker are getting ready for the Christmas special, so if any of you want to send someone, a loved one, across the province or any other province for that matter, a **CHRISTMAS GREETING**...put it in words through your column, **DROPPING IN**.

Like, **MERRY CHRISTMAS!** Dr. Anderson.

Have a safe weekend everyone and please...don't drive your truck into any buildings, ditches or **DEER**.



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COMMUNITY

HIGH LEVEL

Changes for High Level Outreach

For 10 years Ralph (Ghostkeeper) RiChard has travelled the distance to High Level from Paddle Prairie to go to work at the High Level Native Outreach office.

RiChard made that last trip to work last Friday, for after 10 years of service in the High Level Native Outreach office in High Level RiChard submitted his resignation.

RiChard was employed as a counsellor at the office

for all of those 10 years.

As a counsellor for Native Outreach RiChard made personal contact with employers trying to find positions for his clients, both native and white. "A lot of people think, because of the name we are just a native employment agency, but, if you walk through that door we will try to find you a job no matter what race you are from," RiChard says.

RiChard says he has

worked with the colleges and schools in the area very closely in the past to ensure that some of his clients received the necessary training skills required for employment.

Although he says he has seen a lot of changes in both High Level and the amount of programming available RiChard says the cooperation he has received from other agencies in the community has remained constant.

"I have had full cooperation from Day 1 ... and I never once felt any discrimination from any of the employers that I dealt with.

RiChard has not only put on a lot of miles getting to work and going home he also put on a lot of miles in his job. The High Level office covers a radius of 150 miles. As the senior counsellor his was the only position which covered field work.

FISHING LAKE

Irene Calliou uses Cree language to give children a sense of pride and heritage

By Diane Parenteau

FISHING LAKE — On the basement of the community hall is a temporary classroom that also serves as a lunchroom. There, while the school is under construction, Mrs. Irene Calliou shares a small piece of Cree culture with Metis children on the Fishing Lake Settlement.

Every school day, elementary children from ECS to Grade 6 are taught to speak and recognize some basic words and phrases in Cree.

They are all learning to count in the Native tongue. Some Grade 6ers can count to 50 or 100 and even the youngest at four years old can count up to five.

They learn all seasons and the names of the months as well as names of colors and days of the week.

Instruction includes the 14-letter alphabet. During testing, students are asked to name two or three things that start with each of the ten consonants.

The younger classes play games to juggle their memories. There's the relay race where kids pick cards from the top of a stack and try to remember, then name the objects before the other team. Everyone wants to win the race.

When Calliou plays Cree tapes about colors and numbers, many of the children sing along with the words.

Now in it's fourth year, the class is a favorite among students. The kids are even encouraged to talk in class. There is a small catch though; they must talk in Cree.

Although many of the children come from homes where Cree is known, somewhere along the line they were either not interested or not given the opportunity to pick up the language. In some cases, the grandparents speak

only Cree and the small children can't even talk to them.

The Cree program allows for an Elder to come into the class and speak to the children. This is more commonly done in remote areas where the language is more dominant in the home. In Fishing Lake the students aren't able to fully understand Cree and so couldn't understand the many traditions and values that could be told and passed on by a Cree speaker.

The class is not a requirement in the school curriculum.

"If parents want their children to take Cree, they take it," says Mrs. Calliou. Not all the students are registered in the class. The ones that are taking it are doing very well.

"You can go out and ask the teenagers here," says Calliou, "not many of them know any Cree. It's a shame."

For Irene Calliou it's wonderful when small children talk to each other in Cree. She's passing on the language like her mother and grandmother did before her.

For a person to understand and accept other cultures they first must understand their own culture.

For a person to understand and accept other identities they must first learn to understand and accept the identity of their own.

Learning a little bit of the Cree language is but one aspect of being Metis. Maybe with this instruction they will feel the need and desire to learn more.

They will be able to communicate with the Elders who can, with their stories and mannerism, share other components. Children can use all the teachings to acquire a sense of pride in their heritage and in their identity as Metis children.

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COMMUNITY

CAMP HE-HO-HA

Native Entrepreneurs graduate at Camp He-Ho-Ha

By George Poitras

The Native Entrepreneurial Training Program held its graduation at Camp He-Ho-Ha on Lake Isle November 21, 1986.

The camp, which overlooks the beautiful lake, was the setting for the graduation of 12 students whose main purpose in the program was to draw up a business plan for the start-up of a small business. The plans range from taxi services to laundromats to mechanical auto shops, and drew trainees from as far north as John D'Or Prairie.

Approximately 40 people were in attendance for the graduation to see the newly-made business persons receive the business plans which they had previously drawn up along with a certificate from the program.

"It was a very intensive and rewarding experience for everyone," said Don Logan, master of ceremonies. Logan is the Economic Development Officer for the Yellowhead Tribal Council.

Trainers for the program were Terry Taylor of the Yellowhead Tribal Development Corporation and Rupert Arcand of the Alexander Band.

Taylor has been with the YTDC for three years and has often been the person spearheading the projects offered by the council.

Arcand is a manager for the Human Resources Section for the Alexander Band and is also a past graduate of the program. Arcand also hopes to one day hold a similar type of program for his band members on his reserve.

The initial four days of the program, which began October 28, was an orientation to make the students aware of what the program was about.

After the first module of the program, the students went to their respective communities to do market research and studies on information relative to the type of field they chose to draw their plans around.

The next seven days after their break into the communities, the students were back in the camp where they found this time to be the most intense learning stage of the program. Another five days were scheduled for a break, but this also served as an opportune time for

the students to study and catch up on their work if the need arose.

The last five days of the program before the graduation day, the students came back to finish up the final touches on their plans. Here they also listened to lectures from resource people including a lawyer from the Legal Resource Centre, and representatives from the Alberta Trade and Economic Development and the Canadian Executive Services Organization (CESO).

Representatives on hand to congratulate the graduates included Chief Raymond Cardinal of the Enoch Band, David Jones representing MP Joe Clark, Ralph Bouvette from the Department of Employment and Training and the Department of Indian Affairs, and Hugh Thompson from CESO.

"I realize the need for more of our Native people to become self-supporting and what better way to do it than going into business for ourselves," said Chief Cardinal.

The financing for the program came from the Department of Indian Affairs Employment and Training and was conducted by the Yellowhead Tribal Development Corporation. Ralph Bouvette and Leona Shirt, who are both employed by the DIA, received many thanks and gratitude was paid to them by compliments and gifts from the students and organizers of the program for making the program possible.

In addressing the students prior to presenting the plans and certificates, Taylor expressed his feelings on the program:

"It's been a lot of work for everyone, but we've had some laughs...it's also been a great privilege to be allowed to share in your dreams and to share with you in the process of trying to bring those dreams one step closer to reality."

Henry Grandjambe is a graduate from the program from John D'Or Prairie. At present, Grandjambe operates a taxi service on his reserve with one vehicle. Eventually, with his acquired knowledge from the program, he hopes to expand his service to two vehicles.

"I am very glad I took the decision to take time off from work and attend," said Grandjambe. "It has

given me a better idea as to what has to be done from here." Grandjambe hopes to be of assistance to anyone who wants to go into small business. "I don't know a lot, but I do know a bit about business now," said Grandjambe.

Another graduate is Lorraine Scanie of Cold Lake. Scanie is also very glad to have been a participant in the program and credits the instructors for a job very well done.

In a previous proposal done up by the Indian Business Development Services, Scanie was not able to understand it when it was questioned for funding. "Now I have a better idea of what's going on and what I'm getting into."

If all goes well and funding is secured, Scanie will operate a laundromat on the Cold Lake reserve.

Closing words on behalf of the graduating class were said by Elsie Wingeno. Wingeno is also a graduate and "someone who has helped very much in the earlier stages of the program, got interested in the process and decided to become a participant," said Logan in introducing Wingeno.

"We have learned a lot, but the best part of it is, we now have a powerful tool to go into the business world with," said Wingeno.

"Many of us came with different expectations to this course. As one of the men said to me: I certainly never expected to work, I didn't think I would be sitting up to 2 or 3 or 4 o'clock in the morning.

"But regardless of whether or not they had planned on working hard...if they were to realize their goals and see the culmination of their dreams and do what they wanted to do, and be in control of their own lives and themselves, it demanded hard work. And this is only an indication of the hard work that is going to confront us in the future," concluded Wingeno.

Graduating from the Native Entrepreneurial Training Program were: Henry Grandjambe, Dave Albert, Melvin Potts, Lorraine Scanie, Fabian Yellowdirt, Jerome Yellowdirt, Harley Morin, Jim Brule, John Masuskapeo, Barb Paul, Dave McDonald and Elsie Wingeno.

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(To Chief & Council)

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- The successful applicant will also be responsible for issuing cheques for honorarium disbursements. Duties are subject to change as needs require.

QUALIFICATIONS:

- The applicant must have the personality and ability to meet the requirements of the council and the general public.
- Shorthand in excess of 80 wpm mandatory.
- High typing skills — minimum 80 wpm.
- Must have knowledge of dicta-phone procedures.
- Should have complete understanding of the Cree language.
- Should have recognized secretarial certificate — with preference given to the executive secretarial portfolio.
- Highly motivated and independent person who is able to administer all duties completely and accurately.
- Must be free to travel — conferences, workshops, etc.
- Knowledge of AES Word Processor an asset.
- Management and maintenance abilities to oversee the entire clerical staff a definite asset.
- Must have valid Alberta Drivers Licence and own transportation.

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Edmonton Native Policeman

Calliou enjoys police career

By Rocky Woodward

Sitting inside an office at the Edmonton City Police Department Building at 9620-103A Avenue is probably not where a person being charged with an offense would want to be. Fortunately, I was there to do an interview with one of the city's finest, Constable Stewart Calliou.

With Staff Sergeant Chuck McCann looking on, I began my interview with Stewart and learned some interesting things, not only about Stewart himself, but also about the police force and recruitment procedures.

Stewart Calliou is Metis, and although his parents now reside on the Kikino Metis Settlement near Lac La Biche, he along with three older brothers and one older sister were raised in Edmonton, in what Stewart says was a non-Native environment.

Stewart's knowledge of his Metis heritage and

People

Native culture is very limited, and as he talked on, I began to understand that there probably are many like him, brought up in the same manner, who lack knowledge of their cultural background.

"I honestly have to tell you that I am really not aware of Metis settlements or tradition," Stewart began.

"I was raised here in Edmonton and it's funny because when I got married last fall, my high school friends who I went to school with for six or seven years were talking at the wedding and somebody mentioned that I had Cree blood in me. My friend said 'you're kidding? You have Indian in you?' That's an example. They didn't believe I had Indian in me."

His desire to become a police officer stemmed from an incident his father, William Calliou, had with a Mountie while vacationing in British Columbia. Stewart was just a boy.

"I wanted to be a police officer most of my life. I think the first positive thing that happened to me was when I was about eight or nine. We were on holidays and my Dad got stopped for speeding. It was a Mounted Police and all he did was give my Dad a warning. He was polite and a nice guy. That always stuck in my mind."

Although it was the Mounted Police that first caught his eye, Stewart holds some bitterness towards them because of something that happened while he was a summer

student with the RCMP.

"I applied to the RCMP and was accepted, but approximately a year ago they wrote me a letter saying unless I went back to university and received a degree, or became bilingual, I would have to stay on their waiting list.

"So I really had no choice. I had married that fall and this is where my wife is from and where I grew up, so I decided to apply here. This is where I would like to live anyway."

I then made a remark that usually Native people looking for a career in the police force tend to lean towards a future with the RCMP, even if it meant furthering one's education.

"To be quite honest with you, they cheated me off. They wrote me this letter after accepting me. Then after thinking about it and being married I really didn't want to move around every five years to every small town in western Canada. I want to settle down here and have a permanent career in one city."

Once Stewart had established in his mind which route to take, he approached the City Police and was recommended by them to enroll in a law enforcement program at Grant McEwan Community College. He had just completed his Grade 12.

"I don't know if they still recommend this, but at the time I applied they would tell the young guy just coming out of high school to go there because it was a good program. It prepared me for this (police work) in retrospect. I had to wait three years, but it helped a lot."

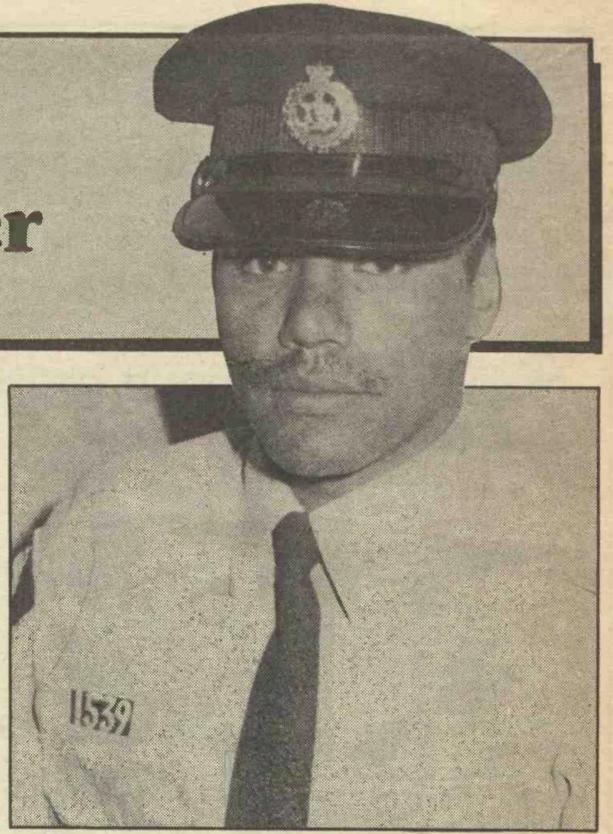
On March 17 of this year, Stewart began his basic training.

For the first 12 weeks, Stewart, along with other young recruits studied criminal law, policy and procedures, the Criminal Code of Canada, provincial status and police reports. And then of course, there was physical training.

"We train right here on the fourth floor, and we hold outside firearm practice at Cloverbar, and we have a branch on the sixth floor for inside firearm practice. We also marched every morning along with physical workouts to prepare ourselves for the streets."

All that training talk made me tired, but a look through the corner of my eye at Sergeant McCann seemed to tell me to go on.

I went on. On the Edmonton Police Force are three other Native officers besides Stewart. I asked Stewart if at any time during his



CONSTABLE CALLIOU
...has tremendous responsibility

training (classroom) and now, field training, had he experienced any discrimination because of his Native heritage. His answer was a firm no.

"I get along well with everybody. It's a good group of guys and I wouldn't say there is any discrimination at all."

For the last 16 weeks, Stewart has been on the street. He rides with a senior member who is called his field training officer.

The field training officer's duty is to show a new recruit, like Stewart, how to fill out reports and, basically, "how things work on the street."

"I am in a patrol car and we take regular calls just like everyone else. There is a squad that I am in that has 10 members and we take calls just like the next guy."

Stewart will go through an 18-month probation period, and once he completes it he will then be a regular. Even now it is a tremendous responsibility.

"Definitely it is a large responsibility wearing this uniform. I mean you are in the public's eye every second of the day. When you are off duty, you have to behave a certain way, you can't be fooling around, drinking and raising hell in bars. As a police officer, you have to stay in a normal lifestyle.

"It's a big responsibility, but I knew that when I decided to apply for the job."

I figured I was on a roll, so I asked Stewart what about the danger? I thought it must bother him.

"There is danger in every job. There's probably more people killed in the oil patch. Sure in the last year or so there has probably been more police officers killed in Canada than ever before, but there still is danger in every job and it really doesn't bother me. It bothers my wife more than me because she is not as easy going as me.

I had to ask this question and so I asked Stewart if we

as Native people would always be able to talk with him.

"Definitely. I never had a discriminatory side to me, and I have no problem dealing with a black person, a Pakistani person or a Native person. I have probably seen the way most of them have been treated. Just because I do have Native blood in me, I have seen how they have been treated. So I won't treat them any different than the next guy."

One other point of interest that Stewart told me was that during training they were given race relations lectures and, "it was very good."

By this time Sergeant McCann had cleared his throat, so I thought maybe just one more question. Anyway, my eye was beginning to twitch.

I asked Stewart if he felt good inside regarding his accomplishment in his chosen career?

"I feel great. I worked hard to achieve this goal and stuck it out. Like I said, I waited three years after I graduated so I think it is a great accomplishment."

"I could have given up like a lot of fellow classmates of mine from Grant MacEwan did. I stuck it out, stayed in shape and kept my mind in shape as well so I do feel it is an accomplishment that I made it this far."

We finished our talk and Stewart was kind enough to walk outside to a patrol car with me so I could take a picture of him. I snapped the pictures I needed and thanked him, but not before Stewart said... "By the way my sister works at Native Counselling as a court worker. Maybe you should interview her when you have time?"

I looked at the patrol car, Stewart in his uniform, remembered Sergeant McCann and thought to myself... "I just know I'll have the time!"

Oh yeah. Sarge... I really am just kidding.

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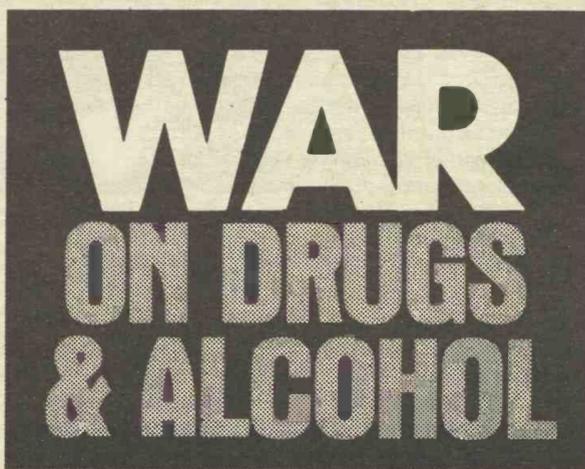
**By Ann Marie Fleming,
Poundmaker's Lodge
(Nechi Newsletter)**

Can you help me? I'm in need of a friend. I've had some emotional setbacks recently and I'm feeling so overwhelmed. I just need someone to talk to. I need some of your time. You are important to me because you are my friend. You've helped me over some very tough times in the past. I trust you because you seem to hear my hurt and you don't judge me.

You've told me little stories about life that have helped me to overcome my fears. You talked to me of the past being like a ladder

out of hell, and how dealing with each area has been like stepping up one rung at a time. When I had dealt with the past, I had a new ladder to climb again — one rung at a time. You said that life is like that ladder in that I may come up against a broken rung and like the problems in life, I must not try to step over them or around them for I may fall on my face, but I must deal with each of them (fix the rung), before I go on my way.

I know you care, I feel it inside of me. You are always there when I need you. You are the answers to my prayers; you let me talk and talk and talk until I



finally hear myself, and the answer is usually there.

The weight of my problem is already lighter knowing that you are here to share.

As you know, I'm a single mom and sometimes the responsibility seems so great.

Well, the other day my

17-year-old daughter decided that my rules and regulations are far too restricting and she decided that she would not be returning home from her friend's house. She took me by surprise and I was really lost for words. I said that the choice was hers because I was not changing the house rules to suit her.

The following day, one of her other friends called feeling much concern. I asked her to have my daughter call me the following evening or to come home to talk about this. I also asked if she would tell my daughter that I would have no alternative but to have Social Services pick her up. She did arrive home that following evening.

She did not want to talk but she was willing to listen. I spoke to her the way you speak to me. I told her that she is very important in our little unit with her sister and I. We are likened to a three legged table, and if we are well located or in harmony with one another, we can carry a lot of weight, but if one of us were to move over, we would no longer be in harmony, therefore, our unit would come crashing down.

I explained that as a result of the choices she had made two days prior, her younger sister and I were unprepared to shift our positions quick enough to maintain harmony. The result was that her younger sister became anxious and ill with depression and I was overwhelmed with the feeling of betrayal. I further went on to say that I felt that she was not realizing her own importance in this unit, and that she was just as important as her sister or myself. If something were to happen to her sister or myself, she would also feel the same stress and incompleteness that we had experienced.

She didn't say much except that she understood. I told her that the rules in our home are there out of love; they are for the safety and protection of those I love; they are not made for a power trip or to hurt anyone. I further reminded her that they are flexible within reason and there is always an open line of communications. Anyway — all seems quite well now.

Thank you, God, for hearing my prayers again. You are a Friend indeed!

ADVERTISING FEATURE

WORKING AS A CONSULTANT FOR INDIAN COMMUNITIES

BY

Michael Goldstein

President of RPM Planning Associates Limited

RPM Planning Associates is an Edmonton based consulting firm which has worked with Indian communities in various parts of Canada. Our Senior personnel have completed work for Poundmaker's Lodge, the Nechi Institute on Alcohol and Drug Abuse Education, Hobbema Indian Health Services Board, Sarcee Old Agency Lodge, the Council for Yukon Indians, the NNADAP Program, and other Indian organizations. We have helped our clients deal with such issues as developing treatment programs and facilities for alcoholism and drug abuse, child welfare policy, health services planning, fiscal management of social programs, and program evaluation.

It is our company policy to hire Native people to carry out specific tasks associated with an assignment. This provides the individuals with training and ensures that our work truly reflects the values and cultural traditions of the Indian people.

Throughout our work with Indian communities we have spent considerable time listening to Elders and attending cultural ceremonies in an effort to gain some understanding of the Indian ways and values so that we can better help our Native clients. Through this participation we have come to understand the significance of the word RESPECT; the importance of showing honour to others and to the land, and respecting the Indian perspective of the wholeness of mind, body, and spirit.

Through our discussions with the Elders, Chiefs, and Band Councillors, it is clear that Indian people truly know what is best for them. The important aspect of providing assistance to Native people is to listen to their ideas and develop plans and programs which reflect their spirituality and cultural traditions.

Some people who use consultants believe that the consultants have all of the answers and, therefore, expectations and feedback are not always communicated, even when client expectations have not been met. This perspective often leads to misunderstandings about the quality of the work and a feeling that the community has been "ripped off".

To avoid this situation, we ask questions about our clients' objectives, challenge where appropriate, listen to the answers, and act on the feedback. We work closely with our clients to ensure that communication continues during a project so that we understand the expectations we are to meet. This approach has helped us to develop a long lasting trust with our clients, both Native and non-Native; a trust we are proud of and one which we are committed to maintaining.

RPM stands for Resource, Planning, and Management. We are often asked to help our clients deal with concerns related to allocating and managing human or financial resources. The firm was started in 1981 by Michael and Karen Goldstein. Since then, a number of Professional Associates have joined the company, including Mr. John Parker, who recently retired from AADAC as the Director of Funded Agencies. John's knowledge of the alcoholism field has been most beneficial to our clients.

For further information, please contact Michael or Karen Goldstein at 489-5023.

Everyone hits bottom in different ways

**By Emile Ward,
Poundmaker's Lodge
(Nechi Newsletter)**

Poundmaker's Lodge admits a wide range of substance abusers. Each client has a different degree of "hitting bottom." Not all do hit bottom, fortunately, before they take a serious look at where alcohol and drug use is taking them.

Very early in their treatment, if they are honest with themselves, a person can assess at what stage of addiction they are at. They also begin to realize that their problems are a result of their drinking and not drinking due to problems.

Counsellors are well trained to become aware of feelings — honesty and the use of defense mechanisms.

Each client has a personal path of pain. For many, pain is the gift given to them

in order to begin to look at an alternative way of living. Poundmaker's Lodge makes use of that pain by allowing the person to become aware of hidden feelings.

Low self-esteem, severely damaged self-respect, numerous failures, anger and resentments are common feelings and behaviors that are in need of healing.

Poundmaker's Lodge deals with the "Three Headed Dragon" of addiction: Drinking, Thinking and Feeling. All three of these areas are recoverable with the help of other people. In 30 days we can only BEGIN the healing in these areas.

New changes are presently happening at Poundmaker's Lodge in the areas of policies, therapy, treatment, planning and training. However, we maintain our solid foundation of "SOMEONE HERE CARES."

IN TOUCH

EDITOR'S NOTE — With this issue, we are pleased to welcome a new column, "In Touch," by Dorothy Schreiber, who brings solid journalistic experience to this new task of helping "Windspeaker" readers. While Dorothy is not Ann Landers nor Dear Abby, we expect she will receive letters dealing with a wide range of problems. Where legal, medical or other expert advice is sought, specialists in those fields will be consulted. Where other individuals or agencies may be of help, you or your questions will be referred to them. If we run across information we think will be of interest, or help to you, we'll pass it on. Whatever your problem or question, please write. Now, here's Dorothy:

By Dorothy Schreiber

If the phrase "no problem too big or small" isn't the collective motto of the over one thousand community service organizations in Alberta, then it should be.

There are numerous groups and agencies, always ready to provide support and assistance for every type of problem imaginable.

Judging from the range of services, nothing is insurmountable with a little help from a community service agency.

For example, there is Alcoholics Anonymous, to help us stop drinking; Overeaters Anonymous, to help us stop over indulging; and Emotions Anonymous, to help us stop feeling bad about ourselves.

Unfortunately, while some of us may need assistance from an organization, too often we either don't know about them or we don't know how to go about finding them.

Well perhaps "In Touch" can help. The purpose of this column is to act as a conduit for people who may be in need of help or advice. In other words, to put people "In Touch" with other individuals groups, or organizations who can be of assistance to them.

"In Touch" doesn't profess to be able to solve peoples problems, but it does promise to help people to find the appropriate resource or agency which can be of assistance.

Too often, lack of information about available resources leads to needless suffering and frustration.

A few years ago, I met an elderly woman who was periodically afflicted with arthritis. When the arthritis flared up, she was able to walk only very short distances. She had no transportation and quite often there was no one available to drive her places. As a result she was unable to get to her doctors appointments or to the drugstore to have much-needed prescriptions filled.

I asked her if she'd ever used the services of Disabled Adult Transportation System (DATS). "No," she replied. She had never heard of DATS.

I suspect, for many, this story is not uncommon.

Single mothers in Edmonton may not be aware of the services provided by Mothers' Day Out Services, or Single Parents of Edmonton.

People around the province may not know about the RITE centre which provides information on provincial government services and toll-free dialing assistance to government departments.

Unemployed people may not be aware of career and counselling services available to help them.

The type and number of resources seem almost limitless. The names of some of these organizations reveal just how extensive and varied the help agencies in this province are.

For example, there is the Hepatitis Hotline; Dial-a-Dietitian or Dial-a-Devotion. There is even a society for the Preservation and Encouragement of Barber Shop Quartet Singing in America and a society Against Mind Abuse.

And there are always groups who are looking out for everybody's interests, such as Edmonton Antishopping Committee or the Group Against Smoking Pollution (GASP).

So if you are in need of assistance or support, but don't know where to start looking, then In Touch can help you. All inquiries can be sent to:

In Touch
Windspeaker
15001 -112 Avenue
Edmonton, Alberta
T5M 2V8

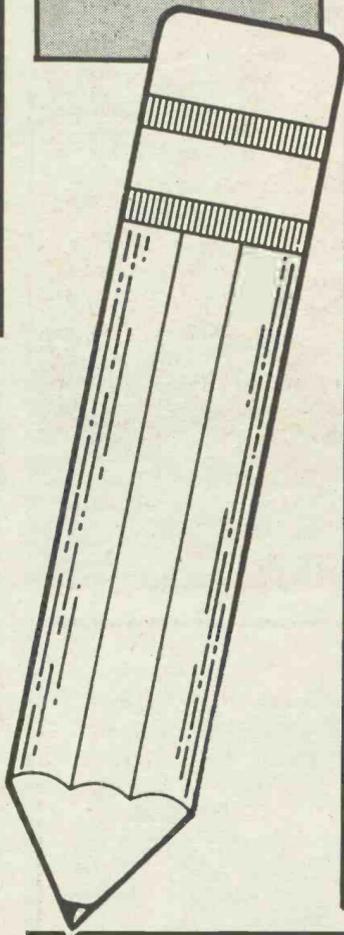
In Touch will publish peoples questions and respond to them in this column weekly.

Names of people will be kept confidential upon request.

Remember, there is no problem too big or small.

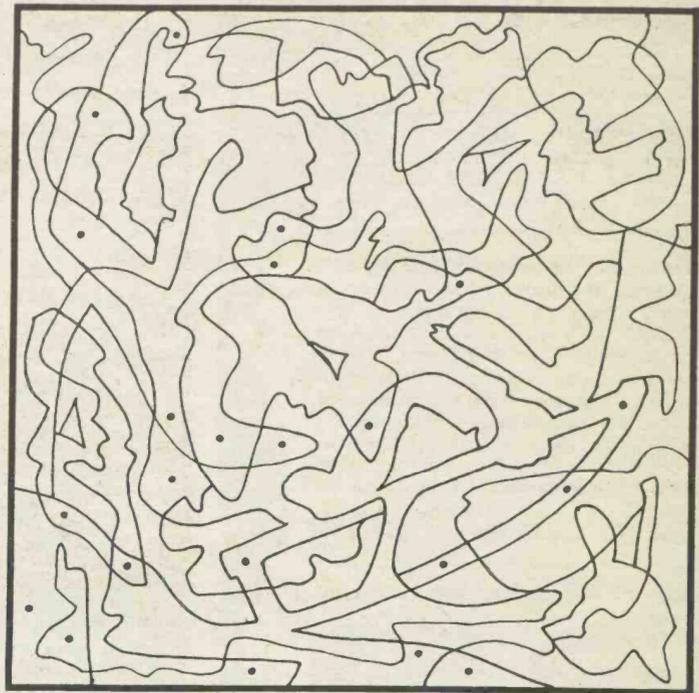
THE ACTIVITY CORNER

FUN FOR ALL AGES!



WINDSPEAKER PICTOGRAM

By Kim McLain



Use a pen or pencil and fill in the segments that contain a dot. If done correctly, the filled in segments will reveal a hidden picture. This week's pictogram will be shown in next week's paper in completed form.

LAST WEEK'S SOLUTION:



WINDSPEAKER WORDSEARCH

By John Copley

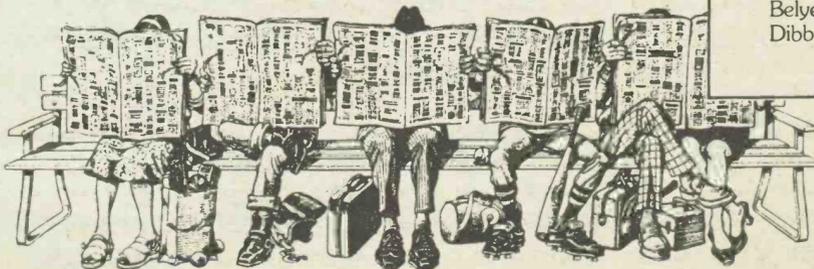
Circle the words from the following list and the remaining letters starting from left to right (working across) will give you a phrase or sentence. Letters may be used more than once in order to achieve another word. Words may run vertically, horizontally, backwards and diagonally.

THEME: Directors/Managers - Alberta Native Organizations

W	L	A	N	S	K	Y	A	S	S	U	T	S	U	M
H	U	X	D	M	E	C	T	W	E	B	S	T	E	R
T	D	O	O	T	O	A	A	M	L	L	H	A	P	R
I	I	A	L	F	R	S	S	B	U	L	L	P	S	I
M	P	U	N	L	N	E	E	N	E	M	N	L	R	A
S	H	I	I	I	C	E	R	M	L	I	E	E	L	
S	U	G	E	D	E	E	T	A	S	N	D	S	B	C
S	H	G	A	R	N	L	C	T	E	T	H	D	M	N
T	R	H	N	A	C	L	S	D	D	Y	T	A	A	I
U	C	Y	L	A	E	E	R	A	S	I	L	O	H	S
C	T	T	O	L	W	A	N	U	C	H	B	E	C	T
C	T	T	L	R	L	N	D	I	O	N	I	B	B	S
A	O	A	D	L	I	H	C	W	O	R	C	R	O	E
R	N	E	A	U	T	O	O	F	W	O	R	C	T	N
O	K	B	Q	S	M	A	H	G	N	I	N	N	U	C

WORDLIST

- | | |
|-------------------|--------------------|
| 3 - letter | Lansky |
| Fox | Meneen |
| Roy | Mustus |
| | Pierce |
| 4 - letter | Shulte |
| Bull | Wanuch |
| Dion | |
| Hahn | 7 - letter |
| Lane | Ballard |
| Louw | Daniels |
| Pahl | Staples |
| Tees | Tuccaro |
| | Webster |
| 5 - letter | |
| Angus | 8 - letter |
| Cerny | Chambers |
| Chadi | Crowfoot |
| Knott | Sinclair |
| Moser | |
| Quinn | 9 - letter |
| Scott | Crowchild |
| Shirt | DesMeules |
| Smith | MacLellan |
| | Starlight |
| 6 - letter | |
| Beatty | 10 - letter |
| Belyea | Cunningham |
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NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, December 12, commencing at 7:00 p.m., and continuing on Saturday, December 13, 1986, at the Northland School Division Board Room in Peace River, Alberta.

All interested members of the public are invited to observe, and to gain an understanding of their Board operations.

A question and answer period will be provided for the public as an agenda item.

G. De Kleine
Secretary-Treasurer
Northland School Division No. 61



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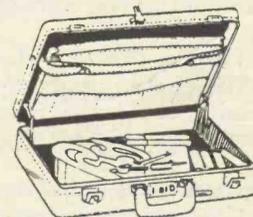
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