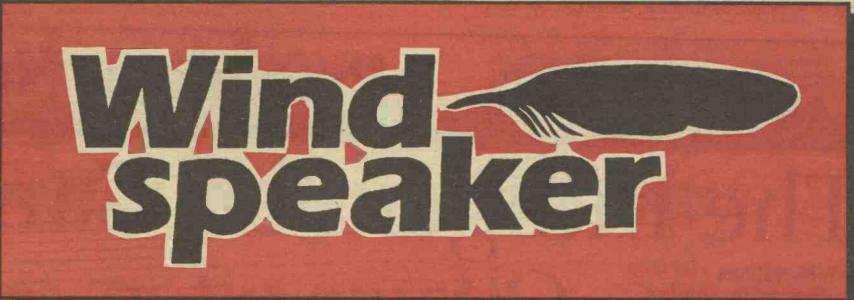


Miss Buffalo
Jump chosen
at Fort
MacLeod

- page 24



March 30,1990

North America's No.1 Native Newspaper

Volume 8 No. 1

Windspeaker sweeps awards



Bert Crowfoot Photo

Here are some of the members of Windspeaker's award-winning team. Back row: Dana Wagg, Tina Wood, Joanne Gallien, Marylyn Groleau and Rocky Woodward. Front row: John Holman, Mel Miller and Jeff Morrow. And on the wall are some of the numerous awards won by Windspeaker over the years.

Elk Point Co-op pulls Listerine and Lysol from shelves

By Diane Parenteau Windspeaker Correspondent

ELK POINT, ALTA.

The Elk Point Coop groceteria has decided to take two household products containing high levels of alcohol off its shelves.

The two products, Lysol disinfectant and Listerine mouthwash, have been linked to high incidents of shoplifting and are suspected of being misused.

Store manager Rodger McLaughlin said he won't be reordering the two products once stock has been depleted. In fact if that doesn't happen fast enough, he plans to ship remaining supplies to the St. Paul store.

"It's a continual thing we have to watch on the shelves," said McLaughlin. "One day I walked into the washroom to wash my hands and there was an empty Listerine box and a bottle of watered-down Listerine. It's becoming too much of a problem."

Frog Lake Band Councillor George Fryingpan said he is 100 per cent behind the Elk Point Coop's decision.

"For the good of our community and as a councillor, I would like to encourage all other businesses to do the same," he said. "These substances are poisoning our people and our community."

McLaughlin spoke to local RCMP officers, who described the solvent abuse situation in Elk Point as getting out of control.

Const. Doug Huskins, who has been with the Elk Point detachment for six years, has noticed a recent increase in solvent users.

"Most of our intoxicated

people in the last six months to a year have been drinking these substances. This is your mill of the afternoon type drunk. An awful lot are using Listerine and Lysol. I think there is a definite abuse," said Huskins.

Both Listerine and Lysol contain about 60 per cent alcohol, according to St. Paul AADAC director Sharon Steinhauer. She said there's a growing concern about Lysol, because there are so many other things in it.

"Alcohol does the same thing for people (in all forms) but it's a stronger concentration (in Lysol and Listerine) so they get drunk quicker," said Steinhauer.

The St. Paul AADAC office has been approached by local RCMP with their concerns about solvent abuse. Steinhauer is unable to say how many people in the area may use the products.

"There are straight people, not down on the street, who chug-alug mouthwash." said Steinhauer. "Adults, who are drinking Lysol and Listerine mouthwash, aren't coming to us for treatment."

She applauded McLaughlin's decision to take the two products off shelves. The move is also supported by Elk Point RCMP, which is urging other area retailers to follow suit.

"When I made the decision I gave it a lot of thought," said McLaughlin. "I feel very positive right now I did the right thing. There are alternative (products) for those people, who want those items."

Response from the general public has been mixed — some people stopped him on the street

Please see page 3

Feds want Wood Buffalo timber back

By Jeff Morrow Windspeaker Staff Writer

FORT SMITH, N.W.T.

Canada Parks Service is negotiating to buy the timber rights of a multinational pulp corporation to stop it from logging inside Wood Buffalo National Park

Wood Buffalo National Park.
It's the same pulp mill developer entangled in a court battle with the Little Red River Indian Band of northern Alberta, who fear the company, Daishowa, will pollute the Peace River with toxic chemicals from its proposed \$500-million pulp mill at Peace River.

Daishowa Canada Ltd. gained control of the Wood Buffalo timber from Canfor Corporation, which it recently purchased. The logging arrangement has been passed on to High Level saw mills since 1956.

The parks service has been working on the costly plan to

Little Red River band opposed to logging

buy the timber rights since Canfor Corporation began logging there in 1982.

The timber agreement doesn't expire until 2002 but park warden Low Comin said his department wants to stop the logging as soon as possible to preserve the area. Canfor held the only commercial timber rights inside the park.

"We want to find out what it would cost to buy them out right now," Comin said from his office in Fort Smith, N.W.T.

"We are currently pursuing an appraisal of the timber. We prefer there was no logging in the park at all."

The 1982 deal was one in a long line of transfers that have

occurred since the federal government signed the timber agreement 34 years ago.

Comin said Canada Parks Services will complete an economic appraisal by April 15 to present to Daishowa.

He said the \$30-million price tag on the timber rights was too extravagant when the government approached Canfor nine years ago. But he said it's time all logging was halted in the national park.

Wood Buffalo National Park became a target for logging companies in 1956 when the federal government needed timber to develop Uranium mines in Saskatchewan.

"It was considered in the na-

tional interest," Comin said.

It's not in the national interest to continue logging there any more, he said.

Wood Buffalo National Park was established in 1922 and occupies 17,400 square miles of northern Alberta and the N.W.T.

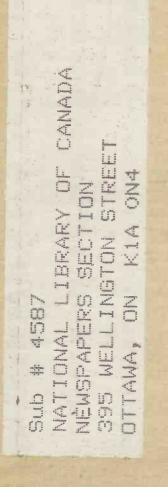
Canfor has been logging 180,000 cubic metres of timber a year since it began operations in High Level.

Canfor also has sawmills in Grande Prairie and Hines Creek.

Little Red River Band members living on the Garden River settlement located inside the park, are terrified that logging near their homes will destroy their heritage and take away the livelihood their forefathers have enjoyed for generations.

They are already trying desperately to preserve the quality of the water in the Peace River, which runs through their settle-

Please see page 3



Provincial News

The Indigenous Games will go on Ottawa offers crucial support By John Holman Windspeaker Correspondent

EDMONTON

The once endangered North American Indigenous Games have been plucked from the frying pan.

"The Games are on," announced Charles Wood, chairman of the North American Indigenous Games Society, at a banquet March 24. "We have received word federal monies are coming."

Originally budgeted at

\$2.3 million, the games were in danger of having insufficient funds because the federal government hadn't responded to a request for money. As a result, funds were delayed from other

agencies, which required the

federal government to first contribute.

Health and welfare Canada will contribute \$50,000 and other contributions will follow soon,

Wood said.

The games are now budgeted at just \$750,000; golf and rodeo tournaments have

dropped.

The province has requested a meeting with us to consider our (funding) proposal," he added. "It seems like everybody waits for the federal government as to what they will do. What will happen now is this will have a

ince will kick in something, as will the city of Edmonton."

Corporate sponsorship and donations are also coming from various aboriginal organizations, Wood said.

About 4.000 volunteers are needed to help run the games; 2,000 have already signed up, Wood declared. The games will be held June 30-July 8 and events

domino effect. I'm sure the prov- include archery, basketball, boxing, canoeing, swimming, wrestling and track and field. About 3,000 athletes aged 13-19 are expected to participate.

This will give Native youth a chance to prove themselves, said former Olympian Alwynn Morris, and provide stepping stones to other events like the Commonwealth Games and the Olympics.

"Just think of how many young Native people are wondering how it would be to stand on the winner's podium," said Morris, a gold medal winner in the kayaking competition in the 1984 Olympics.

The games will foster a positive competitive spirit among young Native people, because they are forever fighting against the stereotypes of modern society, he added.

He said the games will give them the chance to beat problems like alcohol and drug abuse.

The current generation of youth can be a powerful force in the future if adults lead them in the right direction, Morris said. They are an "untapped resource," he said.

"In this day and age our youth are at a crossroads," declared Robert Salgado, a Soboba Indian from California. "If you do not direct the youth, you will lose that generation. A lot of drugs are going around, a lot of people are using our young

Raising youth out of alcohol and drug abuse means there must be opportunities for them, he said, and the games provide

Big Smoke

appears in

that chance.

court

By Nancy Argyle

TURNER VALLEY

nary hearing July 5.

Windspeaker correspondent

Special constable Willy Big

Smoke made his first court ap-

pearance last Thursday in Turner

Valley on a charge of assault

causing bodily harm. He was

ordered to appear for a prelimi-

incident on the Eden Valley Re-

serve on Jan. 16, when Big Smoke

and a second RCMP officer, Const. Brian Wallace, responded

to a domestic dispute between

Rodney Pelletier and his com-

now lies in Calgary's Foothills

Hospital permanently paralysed.

Pelletier had been detained at Turner Valley RCMP detach-

ment before being taken to Oil-

fields Hospital at Black Dia-

mond, where he was x-rayed

before being rushed to Foothills,

where his life hung in the bal-

Family members claimed Pelletier had been beaten. He

mon-law wife Karen Dixon.

The charge stemmed from an



Staff from Kainai News, Tom Russell, Duane Mistaken Chief, Mary Weasel Fat and Ron Goodstriker with their awards at Fife, Wash-

Canadian papers dominate awards

By John Holman Windspeaker Correspondent

YELLOWKNIFE, N.W.T.

Canadian Native newspapers took more than their share of awards at the annual presentation of awards to newspapers

and journalists in Indian country. All the Canadian awards went to newspapers in Alberta and the Northwest Territories. Windspeaker took seven awards, Kainai News at Stand Off, Alberta took three while Native Press in Yellowknife won two awards.

Mary Weasel Fat, editor of Kainai News, was overjoyed her paper won the coveted first place

on community news, increase our circulation and work on increasing our advertising revenue," said Weasel Fat. "We have been given a lot of incentive to try harder and work harder."

Kainai faces six months of grace before it loses all federal government funding. It is currently conducting a marketing study, which it hopes to use to become self-sufficient. The findings will be known April 3.

The paper is 22 years old and Weasel Fat is in her seventh year at the newspaper.

"We don't want the ship to go down," she said.

Kainai also won the second place award for best feature story and second as well for best pho-

tograph. Meanwhile, Lee Selleck, who edits Native Press, said the puny budgets of many Native newspapers in the United States prevents them from publishing

award-winning newspapers. Canadian papers captured a

lot of the awards at the sixth annual convention of the Native American Press Association simply because most Native newspapers are run by individual tribes on "shoestring" budgets, he said.

"It will be interesting to see what happens next year," said Selleck, referring to federal budget cutbacks. He wondered how that will affect the operations and quality of Canadian aboriginal newspapers.

Native Press garnered the first place award for general excellence in a bi-weekly and the third place spot for best feature story.

Meanwhile, Native Press, Windspeaker and some other Native newspapers due to lose federal funding at the end of March have been given three months grace by secretary of state.

The department also intends to examine a joint-funding arrangement with the provinces and the territories for Native

the afternoon while the RCMP

and lodge staff waved people

away from the building and

bomb threats are hoaxes, but

each one has to be treated seri-

ously since the threat could be

Medjuck said 99 per cent of

from the driveway entrance.

media. The government of the Northwest Territories has already given \$21,000 in interim funding to Native Press.

Native Press' award shows the efficiency of the small staff at the newspaper, said Selleck. Eight people, six of them Native, are employed by the paper. The paper has a circulation of 5,000; it's published every two weeks and is distributed to 26 communities in the western Arctic, serving a population consisting of the Dogrib, Slavey, Metis, Chipewyan, Cree and non-Native peoples.

Despite the award, Selleck still thinks the paper can improve.

"I'd like to see more feature material," he stated. "Right now I'd like to see our community news beefed up, and obviously sports is something we have to do a little more of."

The type and design can use some finishing touches, he added, but it will not change much.

Feds want timber from

Cont'd from front page

completed.

Wood Buffalo

In February, the band administration filed a lawsuit in federal court demanding the federal environment review board undertake studies on the Peace River before Daishowa is allowed to complete the controversial mill.

Big Smoke has been suspended from the RCMP pending the outcome of his court appearances. Wallace was not charged.

Calgary. The dog arrived later in

ance for several days. The mill, located 500 km downstream from the Little Red River community, is over half

award for general excellence in a "The hard work and dedication of my small staff" helped

put the paper on the pedestal this year, she said, but she added Kainai still needs improvement. The management and staff hope to win the award again next year. "We need to concentrate more Bomb threat empties

Siksika elders' lodge By Wayne Courchene Windspeaker Correspondent

SIKSIKA NATION

The Siksika Elders Lodge was evacuated last Monday by Gleichen RCMP after a bomb threat was discovered on the answering machine by an employee returning from lunch.

Const. Maury Medjuck responded to the call from lodge supervisor Delbert Scalp Lock.

turn off the gas line."

"We had to evacuate the five

residents and four staff members feet. That's when I called Delbert from the building," said Scalp and told him." A dog trained to sniff out

Lock. "We shut down the electricity and called someone in to explosives was called in from

The message on the answering machine was discovered by Elizabeth Weasel Child, who works part-time as a filing secretary at the lodge.

"At first I couldn't hear (the message) properly, so I played it over again. The second time I heard it my heart sunk to my

Provincial News

Windspeaker continues its winning ways

Windspeaker continued its winning tradition, sweeping up many of the awards up for grabs at the annual convention of the Native American Press Association.

The sixth annual convention held on the coast of Washington state in Fife, south of Seattle, honored the best of Indian country's newspapers and journalists in the United States and Canada.

Windspeaker's winning ways at the association's sixth annual convention left many people asking "Where's Edmonton?"

Windspeaker General Manager Bert Crowfoot said he was pleased with the awards won by Windspeaker.

"The awards are the result of a lot of hard work by Windspeaker staff and I'm proud of them. We have an excellent staff, who are always willing to go that little extra to produce a better product. Without their dedication and hard work all of this wouldn't be possible." He also added "I would also commend the other publications in Indian country, because I have seen them improve immensely since our first

entry six years ago. We used to walk away with a majority of the awards in past competitions but this year we came in second in five categories. That just goes to show you the other publications are getting better. We'll have to work harder to stay ahead. There are some excellent publications out there and these competitions are great for setting the standard for future years."

Windspeaker took one award in seven of the eight categories, grabbing about one-third of the 24 awards it was eligible for.

A first place award was given

for the special feature article "Conspiracy of Silence: Child abuse and incest often a family secret" (March 17, 1989), which was written by Elaine O'Farrell.

An editorial written by Dana Wagg, entitled "The system failed," which dealt with the inquiry report by Judge Michael Porter on the suicide of Wayne Moberly (Jan. 26, 1990) was also given a first place award.

A Nov. 10, 1989 story by Wagg on the suicide of Wayne's brother, Larry, received the second place award in the newswriting category.

And Windspeaker staff writer Jeff Morrow took a second place award for his column Feb. 9, 1990 on the royal commission report into the wrongful imprisonment of Donald Marshall.

Keith Matthew's story of 34year-old Cliff Gunpowder and his dream of fighting for the Canadian middleweight crown caught the eye of the judges, who awarded him second place honors for sports reporting.

Windspeaker also took two other second place awards: general excellence (weekly) and best typography and design.

Treatment of Native people 'a tragedy' By Jeff Morrow Windspeaker Staff Writer Human rights boss calls for royal commission

OTTAWA

The treatment of Native people in Canada is a "national tragedy" that can no longer be ignored by the general public, government to set up a royal says the head of the Canadian commission to investigate the

Human Rights Commission.

Maxwell Yalden said Native people are facing the same racial discrimination today as they did in 1988. He has called on the

plight of Canada's aboriginal country. peoples, whom he said are living in "misery and hopelessness."

He also lashed out at the federal government for slashing funds to Native communications and political groups across the

Yalden told Windspeaker in a telephone interview from his Ottawa office he has written Gerry Wiener, minister for secretary of state, telling him the funding cut was a "very harmful decision."

In his recently released 1989 annual report, Yalden said the problems of abuse and prejudice toward Natives should be viewed disgracefully on the international level.

He noted Native people need to communicate and to fight for their rights on a national scale.

"If there is any single issue on which Canada cannot hold its head high in the international community, any single area in which we can be accused of falling down on our obligations, it is in this area of aboriginal relations," he stated before the House of Commons last Thurs-

He said Native people are at "the bottom of the heap."

Yalden has placed Native issues at the top of his agenda along with discrimination against the disabled.

In his 1988 report, Yalden pointed out proposals for the betterment of Native people, which are still going unheeded.

Self-government, justice systems and employment for Native people are still not being implemented the way they should be.

"Discrimination is alive and well in Canada," he said in the 1988 report.

Yalden told Parliament there was no need to alter his judgement in the current submission. "Not much has changed," he

said.

The chairman of the Assembly of First Nations (AFN) justice committee said Yalden's report indicates someone from Canadian society is realizing the severe problems affecting Canada's aboriginal people.

"When you get support from the Canadian Human Rights Commission, that's very important in terms of advancing our agenda," said Ovide Mercredi.

"It can only help to persuade government there is merit to our cause. I'm glad (Yalden) is doing what he can to raise the Canadian consciousness about the problems we face."

Mercredi said he hopes Yalden's position will put pressure on the federal government to reinstate funding to Native

In his February budget an-

nouncement, Finance Minister Michael Wilson slashed \$3.5 million from Native communications and \$562,000 from the AFN budget, which caught the ire of Native groups from across the country.

correctional centre becomes treatment facility

By Diane Parenteau Windspeaker Correspondent

ST. PAUL, ALTA.

St. Paul Correctional Centre will be turned into a drug and alcohol treatment facility for young offenders. It's the first of its kind in the province dedicated to treatment.

Poundmaker's Lodge will be

treatment program at the facility. John Szumlas, executive assistant to Solicitor General Richard Fowler, said substance abuse has become a phenomenon among young offenders many of whom are Native.

The decision was based on a surplus of beds for adult offenders and a shortage of space for young offenders. The Young Offenders Act prohibits the gov-

providing a drug and alcohol ernment from housing young offenders with adults. There is no facility for young offenders in St. Paul with Fowler but renortheastern Alberta.

A majority of the 30-35 beds in ing changes.

e new facility will be dedicated "We are losing an entity, an the new facility will be dedicated to young offenders in the system ranging in age from 12-18, who are substance abusers. An education program will be offered along with the treatment pro-

St. Paul Chamber of Com-

merce president Larry Langager attended an information meeting mains uncertain about the pend-

asset to the community," said Langager. "We're concerned about what is going to happen to

He feels strongly the Chamber should have had some say in the decision and is still pushing for

The way it was dropped on the town and that it hasn't been fully explained has caused a lot of concern among town residents, said Langager.

"There is some concern about a younger group of people not being as responsible. Some are concerned about the drop-in treatment portion of it," he said. "One concern is nobody really knows about Poundmaker's. For instance Blue Quills is having internal problems. Our experience with Blue Quills is there's turmoil. People have to be shown what is proposed. It all stems from the fact we really don't have this information."

Saddle Lake Counselling Services director Ruth Morin was elated when she heard about the proposed centre.

"Right now for youth treatment, Poundmaker's may take them with an adult or they have to go to Saskatchewan," said Morin. "To have one within 25 kilometres would be just great."

Morin and her husband operate the only open custody home

in the province. "We haven't been at it long but every one we've had has been related to alcohol," she said. "These are unfortunate kids, who have had a hard time of things and they get blamed." She feels they would be of no threat to town residents.

A public information meeting with officials from Poundmaker's, the town and the office of the solicitor general is being set up. Langager hopes this will

Poundmaker's officials were unavailable for comment.



Brandon Joel Parenteau ponders "a wish" surrounded by his friends and family while he prepares to blow out his birthday candles. Brandon turned six-years-old on St. Patrick's Day, and is the son of Diane and Bill Parenteau of Fishing Lake

Co-op pulls Lysol and Listerine from shelves

Cont'd from front page

phoned to voice their disap-

A 35-year-old Fishing Lake man, who asked his name not be used, feels banning the products won't stop people from abusing them. He admits to using the

to shake his hand while others but says he's never stolen to get

"It's pretty deadly stuff," he says, "but I still go through with it. It's cheaper and easier to get.

"Alcohol is not bad but after a Listerine or Lysol party you can't sleep, your whole body shakes. product as a substitute for liquor You hallucinate more than with

alcohol. After you go through that experience you say you'll never drink it again but when it comes around you do." "You go to town to the liquor

store and it doesn't open till 11:00

(in the morning) so you substiclear the air. tute with Listerine. I don't use it much, just as a substitute before I get to town."

Edmonton

Indian leaders demand voice on health care

By Jeff Morrow Windspeaker Staff Writer

EDMONTON

Indian leaders from across Alberta are demanding an equal say in how health care policies are initiated by the government and who is responsible for offering medical services to Alberta Indians.

They claim the government is shrinking health care services to Indian people in an effort to reduce the federal deficit.

The Alberta Indian Health Care Commission is going to change its role to make sure the government sticks to the treaties.

During the first All-Chiefs Health Conference in Edmonton, March 19-21, chiefs from Treaties 6, 7 and 8 called on the federal government to stop making decisions without consulting Native leaders.

The band chiefs voted to pass a resolution calling for a moratorium on health care policy changes that could affect the members of their bands. It was one of 19 resolutions passed during the three-day meeting on health issues.

Grouard Band Chief Frank Halcrow, a commission board member, said the federal government is trying to initiate the health transfer to the province and change its policies without talking it over with his organization.

He said it's time the commission revised its mandate to address health care issues head on by concentrating on the treaties when it demands better care for band members and off-reserve Indians.

"The new commission is looking at restructuring its mandate to address the actual terms of

Treaties 6, 7 and 8," he said.

"It's now our position to address issues with a clearer vision."

Halcrow said federal government cutbacks to health care will affect elderly, handicapped and mental health services, as well as reduce support services to nursing, health education and nutrition.

The chiefs are outraged the federal government is trying to hand over its obligations to the province, who they claim has no

business dictating health care changes affecting Indians.

"We have to sit down and talk about it. We have to plan a strategy," said Fort McMurray Band Chief Robert Cree.

"It's time we got together to demand these things."

Cree said the federal government is transferring its responsibilities because it's blaming Indians for the escalating federal deficit.

Indians have paid for their health care already by allowing

the government to extract natural resources from their traditional lands, he noted.

"It's not our problem they've gotten themselves in a huge debt. We've made an agreement with the federal government. It's up to them to live up to that, and not put it off on someone else. The bands can't afford it," he said.

Maurice Aked, the regional director of health and welfare Canada, who was on hand for one of the conference sessions, shrugged off suggestions his

department was dismantling its operations to Indian people.

"I'm not hiding behind policies," he said.

"There's only so much we can do. We, in Alberta Z only have X amount of dollars and X amount of resources."

He invited any disgruntled chief, upset with the health care cutbacks, to come to his office and look at his records.

"The resources we have in Alberta are an open book," he said

Communities band together to fight for improved health benefits

By Jeff Morrow Windspeaker Staff Writer

EDMONTON

A passionate cry for adequate medical services for Alberta's Indian people both on and off their reserves echoed throughout three days of meetings at the first All-Chiefs conference on health care held in Edmonton.

It was the first time Alberta's Indian communities banded together to fight for fair health benefits they claim are entrenched in their treaties.

More than 600 people packed into a conference hall at the Convention Inn to devise a health care policy plan aimed at Indian people of Alberta.

Elders, chiefs and Indian organizations pounced on the federal government for trying to place the onus for health care onto band councils.

Henry Quinney, chairman of the Alberta Indian Health Care Commission, said the answers to the problem of poor medical treatment for Alberta's Indians lies buried in the treaties that have been overlooked by the government for too long.

Quinney said the "medicine chest" clause in Treaties 6, 7 and 8 has been eroded through federal government neglect.

It's time Alberta Indians were consulted before medical policies are changed that would affect them, he said.

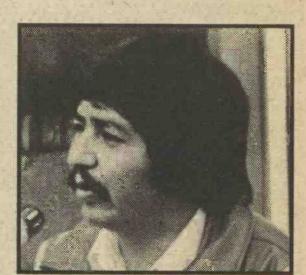
"It's always been a one-sided interpretation of the treaties. Hopefully, by pulling together, we can place serious discussion on traditional rights at the community level," he said.

"We want to ensure our medicine chest is kept as it should be." Native leaders maintain the medicine chest clause was part of the treaties between Native leaders and Crown commissioners, who agreed to provide unrestricted medical services to Alberta Indians.

The commission was set up 10 years ago by health and welfare Canada in response to a study conducted by representatives of Treaties 6, 7 and 8, who discovered Indians weren't accessing medical services properly.

Quinney said the AIHCC is now determined to change its focus to ensure the federal government not give up its responsibilities by handing over medical services to the province or individual bands.

Treaty 6 health care field worker Jerome Yellowdirt said it's time Alberta Indian chiefs were made aware the problems they're facing at their own band levels are the same throughout



Henry Quinney

the province.

"Nothing has ever been done to get the chiefs together to discuss health care as a treaty issue. Health care was never a priority," he said.

"But they're (federal government) trying to cut back the entire health care program (ambulance service and medical service and equipment). It's time we fought it as Indian people."

OKalaKatiget Society

P.O. Box 160 Nain, Labrador AOP 1L0

Phone: (709)922-2955 Fax: (709)922-2293



Happy Easter to all of our friends and neighbors The OKalaKatiget Society is the Inuit communications network serving the North Coast of Labrador. The Society was incorporated in October of 1982. It is operated by a 13 member Board from the communities of Happy Valley/Goose Bay, Rigolet, Makkovik, Postville, Hopedale and Nain.

Some of the more important mandates of the Society include:

• To preserve and promote the cultural identity of the Inuit and Kablunaangajuit of Northern Labrador.

• To preserve and enhance the Inuktitut language.

To develop better communications by and between the people of Northern Labrador.
To develop public awareness and understanding of Northern Labrador and its people to the

general public and government

The OKalaKatiget Society is headquartered in Nain, and is involved in network radio programming, television production, publication of a monthly

newsletter and trail radio.

The Society produces twenty (20) hours a week of radio programming with a staff of eight (8). The content of our radio programs include: news and current affairs through interviews, cultural items, phone-in programs and music for the youth and children. Five (5) of those hours are carried by CBC Radio Labrador network, the other hours by the network of local communities radio stations. All our radio programs are in Inukti-

tut and English.

The Society also produces two (2) one-half hour television programs monthly. Our "Labradorimiut" program is shown on Inuit Broadcasting Corporation's access time on CBC North. The programs are in a magazine format in Inuktitut and English and feature a variety of cultural and current affairs items. We have a staff of four (4) in TV.

Kinatuinamot Ilengajuk (K.I.), our newspaper, is published once a month by a staft of two(2). It is the only Inuktitut-written document apart from the Bible. K.I. items include news, reports, profiles, letters and the addition of photographs has greatly improved the paper. Approximately 600 papers are published monthly.

The Society is also involved in HF and VHF trail radio experiment with the Federal Department of Communications. The trail radio is important because it allows people out on the land to use these portable radios to make calls in case of emergencies. The Federal Department of Communications will be handing over the operations of trail radio to OKalaKatiget Society within the next couple of months. At present the Society employs twenty one (21) fulltime staff. Eight (8) in radio, four (4) in television, two (2) with K.I., two (2) trainers, four (4) in administration and a trans-

The Society receives funding from the Federal Department of Secretary of State.

Backgrounder

Justice probes a rehash of issues - lawyers Native legal system a necessity

By Jeff Morrow Windspeaker Staff Writer

EDMONTON

Life outside the Hobbema Indian reserve in central Alberta taught Louis Threefingers about the cold, harsh realities of the Canadian judicial system.

After spending three years in mal," the police, and out of Edmonton's maximum security prison, the horrible lessons Threefingers learned about society's reluctance to appreciate, or at least, understand the innocence of his culture, strengthened his resentment for the white man's laws.

Now, 12 years after a provincial court review board discovered a disproportionate number of Natives are in Alberta jails, another study is underway to identify the reasons why people like Threefingers slip through the cracks of justice and disappear into the penal system.

The \$1 million, joint-government initiative was launched last January to investigate how the criminal justice system affects Alberta's Indian and Metis

The seven-member task force — a combined effort by the Alberta solicitor general, the Alberta attorney general and the federal Indian affairs' department — will be reviewing past studies into Native justice and listening to oral and written statements from Native groups to determine what the problems

By year's end, the sevenmember panel, headed by Alberta Court of Queen's Bench Mr. Justice Robert Cawsey, will prepare a report for the government based on voluntary testimony from Natives concerned about all facets of the criminal justice system in Alberta including police and court procedures as well as the prison system.

The probe comes on the heels of the Nova Scotia royal commission hearing that turned the tides on Native justice across Canada.

But task force critics maintain the problems in Alberta are already clearly identified. What Native communities are looking for now, they say, are solutions.

The Alberta inquiry will delve into problem areas of the criminal justice system that have tormented Native people of Alberta for more than 100 years. It was spurred by the 1978 Kirby report, which blamed cultural differences and severe social problems on the high rate of imprisonment among the Native population.

Meanwhile, Threefingers, 34, who came to Edmonton three years ago to look for work, believes his hostile feelings toward the judicial process aren't unique in the Native community, but are instead an indication the current rehabilitation system is still badly failing Alberta's Native

Threefingers has gone back to Hobbema a bitter man, but he's better educated about Canada's legal system, which continues to swallow up and destroy his brothers.

But unlike Donald Marshall, who spent 11 years locked up in a Nova Scotia prison for a murder he didn't commit, Threefingers can spend the rest of his life only wondering what would have happened if he got lost in a similar pile of mindless paperwork and countless cover-ups.

Threefingers was one of the lucky ones.

Though he insists his life is "back to norcourts and corrections' services are as foreign to Threefingers now as they were the first day he stepped into Canadian soci-

"Nobody ever tried to help me understand," he says.

"I've found people just don't want to understand the ways of my people."

It does seem, however, more Canadians than ever have a better understanding of Native culture. And because of the Marshall tragedy, the average Canadian

now aware of how intolerant their judicial system is of aboriginal people.

There has been a wave of inquiries across Canada analyzing judicial deficiencies facing Native people. But there's a sense of skepticism over the validity of the Alberta probe.

Eileen Powless, vice-president of the newly-created Indigenous Bar Association, fears the recommendations of the Alberta task force are destined for library shelves only if it proceeds without more binding Native repre-

She says the Kirby report, which recommended hiring Native interpreters for provincial court and making the entire court process more understandable to Native defendants, have been conveniently overlooked for too long.

Although there are two Natives on the seven-member panel, Powless says the approach by government-sponsored committees of attempting to shed light on just the symptoms of Native injustice, has become a tiresome chore for Native communities.

Powless says it has already been established Natives should have complete control to make

and enforce their own laws. She says money earmarked for special investigations into why Natives are incarcerated, should go instead towards helping keep Native people out of Alberta jails in the first place. Natives are thrown in Alberta jails more often than non-Natives because it's easier and cheaper than adapting the system to meet the needs of Native defendants, she charged.

Referring to the Kirby report recommendations, Powless says Natives should be subjected to Native justice and Native laws.

Instead of filling up prisons with people, who've been victimized by society all their life, Powless rages, "there should be



Louis Threefingers

some more positive initiatives

taken to keep people out of jail

tive when it comes to trying to

help (Native) people change

Kirby analysis has been ignored

hoping to accomplish this time,"

been slow to instill cultural

mechanisms in the criminal jus-

tice system but some headway

has been reached in allowing

Native people to practice their

spirituality. They are, for in-

stance, allowed to smoke

sweetgrass in most Alberta pris-

ons. And progress is being made

on the Blood Reserve, which re-

cently set up a correctional serv-

ice. Also on the Blood reserve a

new flock of special constables,

trained to oversee band regula-

advocates aren't ready to accept

government promises without

commitments to a better and

more exclusive Native-run sys-

royal commission findings in

Nova Scotia and the current

hearings in Manitoba and south-

ern Alberta, the latest investiga-

tion is being viewed by Edmon-

ton Native rights lawyer Judy

Sayers as just another fleeting at-

tempt to appease public opinion.

charter of rights, she says, and

completely ignore traditional

beliefs and values of Alberta

where judges listen to specific

cases through formal testimony,

are far more effective at finding

answers to the problems of Na-

Royal commission hearings,

Natives.

The task force guidelines are too restricted to the Canadian

In the wake of the Marshall

Meanwhile, Native justice

tions, graduated recently.

by the Alberta government.

She's baffled as to why the

"I'm not sure what they're

The Alberta government has

their lifestyles."

she says.

tive injustice, according to Say-

She says the Alberta task force and to help them restructure their lives so it's possible for is "doomed to failure from the beginning without the insight them to remain law abiding. and understanding of a complete "The whole mentality of insti-Native panel." tutionalization is counterproduc-

Sayers says Canadian society has demonstrated its unwillingness to appreciate Native culture and the vague task force guidelines attest to that.

"The guidelines don't encompass the problem. So I don't think it's going to be that helpful," she says.

In 1978 Mr. Justice William Kirby, trial division judge of the Supreme Court of Alberta in Calgary, headed up a government task force into how Native people were handled by the police, courts and correctional administrations.

The judge found Natives made up 25 per cent of Alberta's prison population while Indian and Metis people made up only six per cent of the total population. He blamed the high rate of Native incarceration on deeprooted social problems like severe unemployment and poverty, which often drove them to commit crime.

The executive director of the Union of Nova Scotia Indians says the Alberta task force will be successful only if it allows Native people — not the government to draw the conclusions. "It has to be Indians taking care of Indians. That's the way it's been proven with Donald Marshall. That's the way it should be," said Kevin Christmas.

He says his organization is working on a Native justice system designed for the Micmac Indians of Nova Scotia which simply can't be ignored by the provincial government in the wake of the Donald Marshall inquiry, which found racism widespread in the province.

He credits public pressure and Native persistence for the outcome of the royal commission, which found Donald Marshall was victimized by the provincial government.

Marshall was convicted in 1971 for the murder of Sandy Seale, a black killed in a Sydney, Nova Scotia park. He was released in 1982 after elderly panhandler Roy Ebsary confessed to the murder.

Marshall's personal hell, as well as the testimony of 112 other people involved in the case are revealed in a 16,000-page report detailing prejudice and irresponsible handling of the case from start to finish.

According to Clayton Ruby, one of the attorneys who represented Marshall during the royal commission hearings, public awareness is usually the most solid result of Native justice in-

"Royal commissions are a waste of time. Traditionally, the recommendations go on the shelf and nothing is ever done. When things are done, they're the cheap, easy things. Whereas, the problems with Native justice are expensive and time-consuming and not amenable to royal commission solutions."

He does say the process of holding a public review or royal commission hearing is helpful at getting the public on side of the Native communities.

"We're not in this for the next few months, we're in this for the long haul. We have got to understand the way the system oppresses people."

But for people like Threefingers, whose perception of Canadian justice has been fashioned through oppression, there may never be a reconciliation with society no matter how many studies or royal commission hearings are conducted.

"The only thing my brothers and I had in jail was ourselves and our dignity. And they even tried to take that away."

"I sure found there was no place in society for me."



Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) every second Friday to provide information primarily to Native people of Alberta. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35mm Microfilm: Micromedia, 158 Pearl St. Toronto, Ont M5H 1L3

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Bert Crowfoot General Manager

Carol Russ
Director of Finance and Marketing

Indians now finding Treaties a farce

Indian people have been the responsibility of the Crown since the Queen sent her negotiators into the bush to deal for land and resources almost a century ago.

Like any legitimate contract, the treaties were signed by Native leaders, who were told they and their children would benefit from government amenities if they were to part with some of their natural treasures.

But like any government contract, which is filled with legalese, loopholes and one-sided interpretations, Indians are now finding the treaties they entered into were a farce.

During the first All-Chiefs' conference on health last week, Native groups, leaders and elders combined forces to attack the issue of

medical service neglect head on.

The Alberta Indian Health Care Commission is rightfully outraged the federal government is trying to give up its longstanding obligations to Indians by handing over medical service responsibility to the province.

And the government thinks if nobody is paying attention, nobody

will notice.

Well, Alberta elders noticed.

Respected Sturgeon Lake elder Dan McLean, who's long campaigned for a literal interpretation of the treaties instead of government analysis, can't believe what is happening to his people.

"The government has never made an effort to fulfil their prom-

ises," he said during a conference rally.

When McLean speaks, the younger generation listens. But now his tired voice crackles out of frustration. It has become an endless struggle for himself and his people, many of whom still suffer from debilitating diseases that should never spread throughout the human race during the 20th century.

"As long as the rivers flow and the grass grows," has become McLean's battle cry for Native rights. The long-lasting phrase was entrenched in Treaty 8, which his great-grandfather helped negotiate.

The government promised Indians would always have free access to health services and the services would always be provided by the Crown.

But history is slowly showing that Indians are being taken to the cleaners. Everything they have given up for the sake of future generations is disappearing and they are getting nothing in return.

But Alberta Indians are determined to prevent further erosion of their rights. They are going to rely more than ever on the treaties to ensure the government doesn't relinquish its obligations.

The health care commission says it wants in on any decisions health and welfare Canada makes in regards to health care for Indian people. It says no partnership has ever been established with the federal department and it will go in to any such talks with the current department minister, Perrin Beatty, with a cautious eye.

That's not surprising given whom Indians have had to deal with in the past.

Public must recognize 'national tragedy'

The words have changed and the language is a bit stronger, but the message is the same.

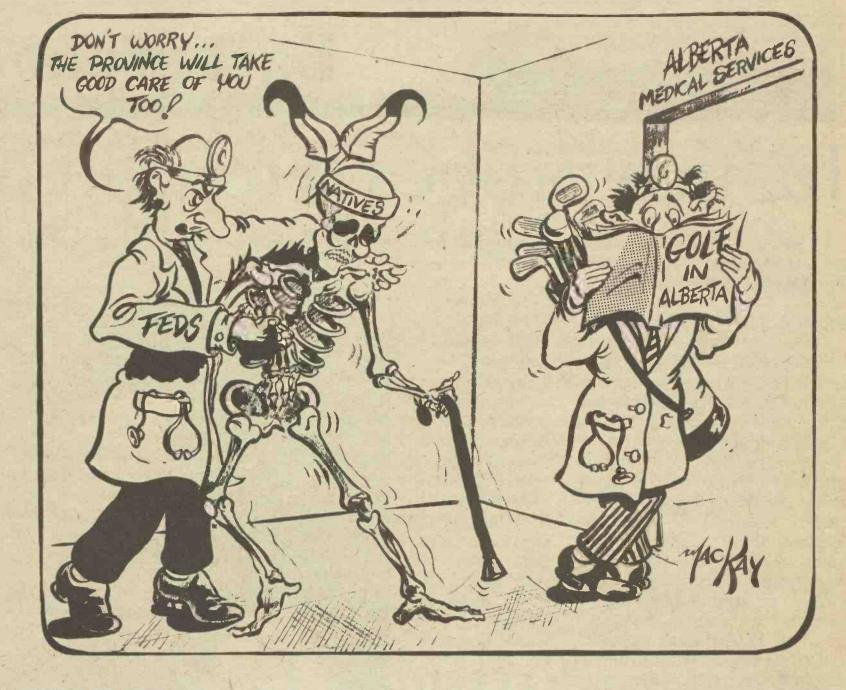
Native people throughout Canada are the brunt of racism from all

Even after more than a year, the conclusions of the 1989 annual report of the Canadian Human Rights Commission are the same. It's a virtual carbon copy of last year's embarrassing report, which hit the country's elitists like a ton of bricks.

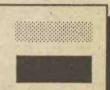
The way the country's aboriginal people have been treated has become a "national tragedy" and a complete disgrace by a society that has always regarded itself as a stalwart example of religious, ethnic and racial freedom.

The report by commission head Max Yalden to the House of Commons may be a sympathetic declaration of support for the county's original cultures. It may be a government lashing and a public outcry for an end to racial injustice. But in reality, it's an incomplete and weak position — if the complete picture can be put into the proper perspective.

It's a perspective the general public will have to come to grips with on their own instead of a government watchdog doing it for them.



Straight from the heart



'I was taken by social workers and not allowed to say good-byes'

By Gary Boucher Special to Windspeaker

In response to the numerous concerns about our children in the systems of society. I feel I must no longer remain silent to the issues that invade me constantly. I make particular reference to the deaths of our youth while in the care of established and governed institutions, which are legislated to deliver such care.

I myself am a product of the foster care system and was first apprehended by Alberta Social Services in Aug. 1967 at the age of eight and was to go through five more homes by the time I was 15. This included short stays at various youth centres.

In 1967, my mother was serving a 30-day sentence for public drunkeness and my father was left to care for myself and two other brothers. Both are now dead as a result of alcoholism in the family and the community of Lac la Biche or as a result of the psychological damage incurred while in the care of Her Majesties' representatives.

I was picked up off the streets of Lac la Biche by two social workers one evening while I was out looking for my younger brother, Billy, who constantly ran away from home in search of our mother. The workers did not inform me why I was being removed. Nor did they allow me to go home to say goodbye to my father or to pick up some clothing.

That night I was yarded out to Wandering River. I didn't know where I was going and I didn't question the workers for fear I would get beaten (something that was not uncommon back then). It seemed to take forever to reach the foster home on the rough gravel road leading to the place that was to be my residence for the next year.

The workers simply told me to forget about my family be-

cause this was where I was now going to be living and that these new people in my life were now to be known as "mom and dad".

The following morning the foster father woke me up bright and early and told me he was now going to teach me how to wash. After pouring some water into a basin, he proceeded to twist my ears and told me "we don't like dirty ears around here". Next he twisted one arm of mine up around my back and said "we don't like dirty elbows around here either". I found this very offensive since my mother and father took pride in teaching us how to wash our bodies and maintain personal cleanliness.

This introduction to the foster care system was the beginning of a life of turmoil for me that lasted for the next 20 years. At that point I realized how helpless my parents would be in trying to help me. The turmoil was to lead me to a life of alcoholism, skid row and prisons for numerous years.

I became a lost soul travelling through the Stations of the Lost, which Janet P. Wiseman writes about. I was lost, because I was forced to give up the love I had for my family. I then denied my cultural heritage for many years and became angry at my own people for not being there to help when I needed them the most.

Today, the abridgement of the fundamental human rights of our people is still continuing.

It is my belief that because of the complex nature of our socio-economic problems we are the unsuspecting victims of the systems designed to help us. We are being exploited as a means to an end to keep alive and well the various government departments that should be helping us. In particular, our youth are now falling into this category to the tune of about \$500 million a year.

Unfortunately, even some of our own agencies and those of white society are constantly seeking new ways to get money for psuedo-helping programs designed to pay high salaries to workers that are not congruent to helping those in need.

work rod insocial as towner of

When I consider our current crop of youth I acutely see this process taking place and it hurts and angers me greatly, which is why I am now writing about it. After spending a year working with our Native young offenders, I see how dismally government programs are failing in their attempt to alleviate the issues that confront us on many fronts.

The police, judicial, penal and welfare systems our youth come into contact with are predominantly biased. These groups have their own self-enforcing rules and ways of communication. They are essentially self-loving and only see things in black and white.

It is in this soup we and our children have become mixed to form the kinds of problems we face. I assert we must move away from these ideologies in thought that lead to such destruction for us and our children. We can certainly work with society, but we must be willing to question its systems when we feel uncomfortable about them. We must tell this society what our wants are, not necessarily what our needs are. I also contend that Native youth can be held in facilities or homes that are culturally focused and that more responsibility must be taken to guard ourselves against the rampant exploitation that exists from society and our own kind.

When I decided I had enough of these systems and took responsibility for my problems and got help from my own kind, life seemed to improve immensely. Today, my success is not a second-rate psuedo sort of success but one I have earned and it comes from those who came before me among my people. The basic forms of self-determination that exist for us today is and always was ours; someone just happened to take that away from us because we let them. We must demand this back for our own

As Gandhi told the British, "you have been master in our home for long enough and it's time we showed you to the door".

Your Letters

Paddle Prairie residents fed up

Dear Editor:

I am writing on behalf of many people at Paddle Prairie Metis Settlement, who are fed up with the state of affairs in our community.

People are getting to the end of their ropes here. The situation has gone from bad to worse and violence is being threatened all around. Many of us are afraid for our community's safety. We hope by bringing this to the attention of the public, we can start to work toward restoring democracy and proper administration at our settlement.

The people running things here aren't the council; they aren't democratic; and they're only looking after their own narrow self-interest. It looks like some monies are unaccounted for and that there have been some unauthorized expenditures but no one (including the government) can get the settlement to open the books to review them.

They have also refused to fol-

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low the wishes of the members expressed at a referendum on the direction of the settlement's future. They refuse to call an election even though one is due this spring. We have been bringing this to the attention of the minister (responsible for Native affairs Ken Rostad) for some time now. We think it's time for public attention and for the minister to step in and restore democracy, accountability and proper administration.

As a councillor at Paddle Prairie, I have been increasingly concerned the council has been operating outside the law for months now. I can't be certain of some things, because even though I am a councillor, I have not been able to look at the settlement books or records for the past six months. I do know money has come in from the department of transpor-

tation, which should be deposited with the government as settlement trust money. Neither I nor Councillor Joe Cardinal have been involved in the authorization of payments to outside consultants brought in to run things at our settlement.

In my view, what the council has done over the past months has been invalid because one of the councillors resigned last June. Our election policy says once a resignation is accepted by council — and this one was — it is final and an election must be held to fill the vacant position.

That councillor changed her mind later and has been participating as if she were still a councillor ever since. Further, she has missed many meetings of council — contrary to the legislation and has been represented by a proxy, who has voted on her ment member had a court de-

behalf, which is also contrary to the act. So in our view, anything with this councillor's signature on it, or anything approved by her proxy, is not legal.

Without this councillor, we have two councillors on one side of every issue and two on the other side — it is an impossible situation. With the help of outsiders and one settlement member, who feels he is the only person, who knows what our people need, these two councillors have been allowed to run things.

For our part, we have tried to deal with it democratically. A referendum was held Jan. 18 on the main issue at stake — Paddle Prairie's participation in the Alberta Settlements Accord and the process to implement the accord. The results of the referendum were in our favor but one settleclare the referendum could not legally overturn a decision of council. We knew this already this is why we are trying to change the act so that council will have to listen to members in the future; council has chosen to ignore the results of the referen-

We have also asked the minister to step in to help get things under control. No one likes the idea of the provincial government stepping in but desperate situations demand desperate measures. To this point, the province has refused to act even though the people running things don't recognize the authority or jurisdiction of the province.

Mervin Bellerose Councillor Paddle Prairie Metis Settlement

Poverty no reason for ridicule

Dear Windspeaker:

It used to be a man could ride around the reserve on horseback and visit his neighbors freely to converse on a friendly topic with friendly people in a friendly setting. It was a time of both caring and sharing with your neighbor and his family.

Kids would play in such harmony it seemed as if they were

all brothers and sisters. If wild meat was available, it was shared amongst the families. Jars of preserved raspberry jam and shoes for your children were considered luxuries. For most, it was a time of not a lot of material wealth, but what remained important was the happiness that was exuded from each family. Now, let us catapult into the very real present.

Uneducated leaders hold our lives in a balance; we don't have a say in whether we sink or swim. I would choose the latter for the most obvious of reasons. The need to better ourselves has been overshadowed by narrowminded politicians, who would choose to go backward instead of forward.

Our elections have a similarity to those in Third World nations. The difference is their leaders are chosen by force and ours are chosen by who can promise the most. The Lord Jesus says we must pray for our enemies as well as the people we care dearly

Quite a number of people from the other three reserves at Hobbema ridicule us just because we are who we are and for not being as well off as them. But if you measure a man's wealth by material gains, you are the one that is poor, not me. So, the next time you feel the need to belittle the people of Montana, remember we are suffering for something we have absolutely no control over.

"I hope someday you'll join us and the world will be as one." (John Lennon/Imagine).

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In defense W.P. Kinsella

Dear Editor:

Windspeaker's review of W.P. Kinsella's "The Miss Hobbema Pageant" has just come to my at-

I am saddened you published it. Unmistakably, its wellsprings are mean spiritedness, falsehoods and — I'm sorry to say racial animosity.

Kinsella's stories about Ermineskin Reserve and its people are love songs. They celebrate his mythic Indian people and all

Indian peoples. I know of no living storyteller, who has written of Native Americans with such affection, humor, pathos and joy.

Many writers, red and white, including myself, are now trying to draw truthful and loving portraits of Indian peoples. I rejoice in all voices that speak from love.

Winfred Blevins Jackson, Wyoming (Author of Charbonneau; The Yellowstone; The Powder River and other books)

Demands for justice must follow royal commission

Dear Editor:

It is unacceptable to adhere to the misconception that the judicical hearing into the Donald Marshall case in Nova Scotia will change and improve an innocent person's chance for justice.

Credit must be given where credit is due; therefore I applaud and support the recommendations of the Royal Commission but the inquiry has to go one step further.

The system alone did not fail Donald Marshall. The system is only as good as the people, who enforce it. The inquiry has revealed the people responsible for upholding the law had manipulated witnesses and the evidence to convict an innocent boy. Now Feb. 5, 1990.

the question is are the recommendations and intentions of the inquiry going to be adopted by the government or is responsiblity going to be shifted to the failure of the system? Will those who betrayed their office of trust be punished?

The public must realize anyone can become a victim of the same dishonesty if there is no deterrent. We must collectively demand thorough justice and rectification of this matter by legislation and punishment, not by whitewashing of the real tragedy and a covering-up of the real perpetrators of the crime.

Leslie Nelson

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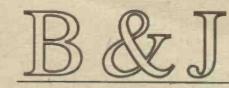
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Take notice that an application for Temporary Guardianship of your child, born on August 29th, 1989, will be made on April 11th at 9:30 a.m. in Wetaskiwin Family Court.

Contact: Emelyn Desjarlais Alberta Family and Social Services, (city) Wetaskiwin. Telephone: 352-1255

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Competition shall close April 6, 1990.



What's Happening

CFWE announcers fight for the mike

Hi! Why don't you tune in every Sunday morning to CFRN's Between Two Worlds?

The Native program begins 7:30 a.m. on Channel 3 and is worth getting up for.

Where else can you watch well-known Native entertainers, actors, artists and other interesting people except on Between Two Worlds?

Guests have already been selected for the line-up for this spring's new taping, starting

with Charles Wood and his criticisms with the upcoming North American Indigenous Games.

Wood is followed by Windspeaker's Bert Crowfoot and Native Perspective's Ray Fox, who talk about the recent cut in funding to Native me-

Great topics! The host of Between Two Worlds, Jane Sager, also looks at such entertaining guests as Kathy Shirt, who has traded in her sewing needle for a paint brush.

Kathy was once a Native clothing designer but she now paints beautiful pictures directed at the environment.

special foster care consultant for while he is in town. the provincial government, will also be appearing. Watch for her!

There are more wonderful guests and once the list is in order, Droppin' In will let you know what dates to watch for.

For now remember, on CFRN only...a great way to start a relaxing Sunday.

EDMONTON: Ray Desjarlais and the Rainmakers, who are in town for two weeks, will soon pack up their equipment and head for Seattle, Washington as they start a southern road trip.

Ray, the lead singer in the country/rock band, says his band will probably be playing gigs for months in the states.

"Just called to tell you I'm



Droppin' In... With Rocky Woodward



Rocky Woodward, Windspeaker

Windspeaker newspaper," Ray commented.

ward to a visit with his 16-year-Flora Piche George, a Native old daughter, Cynthia Cardinal,

> "I miss my daughter very much while I'm on the road playing various night spots. I'm here for two weeks so it will be a



doing great and we love the business, a remote broadcast.

He says he's also looking for-

pleasant visit with her," he says.

Ray also promised to drop into the office here. Maybe he will tell us how a Native band gets bookings those across the border.

"That's a promise Rocky."

Ray says while he's just visiting he may book a gig somewhere in town before he leaves. Best of luck Ray and the Rainmakers.

LAC LA BICHE: As you can see, CFWE radio announcers Anne Tarrabain and Herb Desjarlais are hard at work doing, what is called in their

When I walked in on the two disc jockeys both of them were (you guessed it) fighting for the microphone!

"Hi!" I said. "I'm from the office in Edmonton. You know, the trouble for one that owns you guys?"

You should have seen the two of them go to work.

Well, not really. Both of them began to tell their listening audience they had a visitor from their satellite organization from the city, you know — the one they own!

Actually, it was fun watching the two of them at work. They both do a splendid job.

Anne and Herb were broadcasting from the Alberta Vocational Centre's open house, which was held March 22.

Watch for a great treat on the AVC's open house and all the fantastic programs they have to offer in our next edition. It's

going to be special!

CAMROSE: This guy is very good at what he does and has the radio voice to go along with his personality as well.

On location broadcasting specialist, Ron Lehman of CFCW radio, also attended the AVC open house in Lac la Biche.

"We have a strong listening audience in this area and I think it is great for us to get involved with something as important as education," commented Ron.

Ron is a busy guy. He told me the next day he was travelling to Lloydminster to do a remote for Nelson Lumber and then back to Edmonton's West Edmonton Mall.

Oh the shame of it all!

As I worked tirelessly over those five hours I spent at AVC interviewing, setting up photo shots, scribbling notes, walking and walking, I couldn't help but think of those poor radio announcers, talking so hard to all those people out in the communities.

That little dig is for you Herb. For making fun of us print guys! PEERLESS LAKE: This was one super kid, who took time to back up a half mile after he almost ran me down, because he said I looked like a fence post in the snow he was trying to uproot.

Kids in the country are so straightforward...almost too much.

Just kidding...I wouldn't want 12-year-old Fredrick Cardinal in

something he didn't do.

Fredrick is a Grade 7 student at Northlands School and he stopped to wave the peace sign at everyone in Alberta.

that can I have a second try at you??? HOBBEMA: Under coach Ardell Bird

Or was

and assistant coach Emmett Morin this great little group of hockey players from the Four Bands at Hobbema, won the Kainai Flames Novice Native Provincial 1990 All-Star Tournament at Standoff, Alberta March

Congratulations to back row: Stewart Ward, Freeman Rain, Kerry Johnson, Keith Wood, Jim Rattlesnake, Jonathan Cryer. Front row: Nathan Rain, Mitch Cutknife, Terry Johnson, Kyle Rain, Jordie Buffalo and Ryan

DROPPIN'IN: Did I hear right? I mean did I hear that Sam Sin-



clair will be running for the presidency of the Metis Association of Alberta this year? Yes I did.

Drive safely everyone and until next time...keep your backs to the wind.



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

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

SUNDAY BINGO; Legion Hall, Ft. Vermilion; doors 5:00, bingo at 7:00; until April 31. METIS DANCE CLASSES; Sundays, 2-4 p.m.; St. Peter's Church (110 Ave. & 127 St.), Edmonton; for more information call Georgina Donald at

(403)452-7811. C.N.F.C. AEROBICS PRO-GRAM; Mondays 7 - 8 p.m. & Tuesdays 5 - 6 p.m.; Oliver Elementary School (117 St. & 102 Ave.), Edmonton; for more info. call Brian at (403)452-7811. 2ND ANNUAL FUNDRAIS-ING DANCE; Mar. 30; 7 p.m. -2 a.m.; Curly's Corral - Yellowhead Motor Inn, Edmonton; for more information call 452-6100.

Indian Country Community Events

ALBERTA NATIVE CURLING CHAMPIONSHIPS; Mar. 30 -Apr. 1; Slave Lake Curling Rink; for more info. call 355-3868 or 355-3869.

NATIVE **EDMONTON** SNOWBIRDS (LADIES FAST-BALL) TRYOUTS; Mar. 31 to Apr. 1; Enoch; for more information call Gordon Russell at (403) 456-1039 or 479-8609.

BINGO; Apr. 7 & 8; Rocky Lane School Society, Fort Vermilion Complex; doors 5:30, bingo at 7. WESTERN CANADIAN NA-TIVE CURLING CHAMPION-SHIPS; Apr. 6-8; Wetaskiwin Recreation Centre; for more info. or entries call Dale Spence at (403)352-0064 or 421-1606.

P.G. LUMBER KINGS ALL NATIVE HOCKEY TOURN.; April 6 - 8; Prince George Coliseum, BC; for more information call Harley Chingy during the day at (604)561-2652,750-4415 or evenings at 563-6132, 563-6356. POUNDMAKER LODGE 1ST

ALUMNI MEETING; Apr. 7, 4:00 p.m.; for more information call Florence Cayenne or Elaine Papin at (403)458-1884.

1990 2ND ANNUAL WINTER WIPE-OUT HOCKEY CLAS-SIC; Apr. 6-8; Grand Centre Arena; for more information call Brian at (306)837-4408 or Shawn at (403)594-2775.

NATIONAL INDIAN ATH-LETIC ASSOCIATION VOL-LEYBALL CHAMPIONSHIPS; (Men/Ladies), Apr. 7 & 8; University of Regina Physical Activity Centre; for more information contact Milton Tootoosis at (306) 584-8333 or fax (306) 584-0955. MEN'S OPEN VOLLEYBALL

TOURNAMENT; Apr. 7 & 8;

Fort Vermilion Complex; for more information call Marvin at 927-3656 or Tyson at 927-3686. WILDLIFE WEEK; Apr. 8-14; Calgary; for more information call (403)264-8300.

5TH ANNUAL ALL-NATIVE HOCKEY TOURN.; Apr. 13-15; St. James Civic Centre, Winnipeg, Manitoba; for more information call Ron, Dennis or Terry at (204)942-0228.

EASTER CLASSIC MEN'S RECREATION TOURNA-MENT; Apr. 13-15; High Prairie Sport Palace; for more information call Steve Willier at 523-2993 or Rod Willier at 523-4426.

12th ANNUAL SPRING POW-WOW; Apr. 14 & 15; Canada Centre, East Building, Regina Exhibition Park; for more info. contact Melody Kitchemonia at (306) 584-8333 or fax (306) 584-0955.

MINIATURE SPRING POW-WOW; Apr. 15; Swan River Band Hall; for more information call Morris Davis at 775-3797.

PARTNERS IN EDUCATION; Apr. 18-21; Convention Inn South & Coast Terrace Inn, Edmonton; for more info. call (403)962-0303.

MISS INDIAN WORLD;

Apr. 18-21; Gathering of Na-

tions Powwow, Albuquerque, New Mexico; for more info. or entries call (505)836-2810. WESTERN CANADA ALL-

MINOR NATIVE HOCKEY; Apr. 27-29; hosted by Sask. Native Minor Sports; Jemini 4 Arenas, Saskatoon, SK; for more information call Dave Cameron at 467-4523 or 467-4489 or Claude Petit at 975-0840 or 384-0565. ELIZABETH SETTLEMENT

ADMIN. OFFICE & COMMU-NITY HALL GRAND OPEN-ING; May 11; for more information call Pam Anderson at (403)594-5028.

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

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

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

Peerless Lake



ocky Woodward Pho

(Left to right): John Cardinal, his 12-year-old son Melvin, his wife Linda Jane with his granddaughter Tera and 14-year-old daughter Loretta.

Business sacrificed to help community

By Rocky Woodward Windspeaker Correspondent

Windspeaker Correspondent

PEERLESS LAKE, ALTA.

Problems have to be tackled today

Elected president of the Neeyanan (Ours) Association at Peerless Lake about 12 months ago, John Cardinal says he had to give up a thriving slashing firm

to concentrate on local development programs for his commu-

At one time his slashing outfit was making \$60,000 a year. Now the one-time trapper says he and his family live on welfare, because he decided to "step forward" and do something for

ward" and do something for Peerless Lake.
"I'm ashamed sometimes for receiving assistance, but if I quit what would happen if no one stood up? So I'll take the risk and

What angers Cardinal the most is he remembers when welfare was unheard of at Peerless Lake.

live on welfare until things im-

Then in the mid-50s, with the arrival of missionaries in the area and with forestry roads built into isolated communities like Peerless Lake, it opened up the area to "white influences."

It also changed the traditional lifestyle Native people had been accustomed to since the early 1800s.

"At that time we trapped and fished for our food. People were spread out all over the district. But when the missionaries came, the government people followed and we began to rely more and more on welfare," Cardinal says.

With the arrival of the missionaries at Trout Lake, 17 km north of Peerless Lake, a small log schoolhouse was built. People were told they must move their families to Trout Lake so their children could receive an education.

"It was either Trout Lake or the residential school at Wabasca," Cardinal recalls.

"That's how Trout Lake and Peerless became settled and since that time we have depended on welfare and other handouts.

"People like Dave Starr have done many things to help the community and now I am working to change things here," he

At least half the people at Peerless Lake are treaty Indians

under the Bigstone Band at Wabasca. However, Cardinal says funding from Indian Affairs "never comes" because Peerless Lake is not treaty land.

He says Peerless Lake residents receive social assistance and health benefits from Indian Affairs, but funding for facilities to operate community services is another story.

"We have a 25-year land lease with Alberta Forestry Services

and about 50 per cent of the people here are registered members of the Bigstone Band. But we can't get a housing program, because we're on leased land," explains Cardinal.

Because of the difficulty surrounding what they can and cannot receive from Indian Affairs, they have now taken a different route, he says.

"We have decided to work with the provincial government

to try and obtain what we need."

There is a "desperate need" for people to be trained for various positions in the oilfield industry, he says, "because there is so much of it going on in this area."

Presently there are about seven people working in the oil-field industry but Cardinal maintains the majority of community members are on welfare.

But a group of people have

banded together as the Peace Arch Committee to help Native people in the north find employment.

Il am ashamed

sometimes for

receiving

assistance, but

if I quit what

would happen

if no one stood

up? So, I'll

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They plan to open an office at Red Earth, a central location for all the northern communities in the Peerless Lake area, but Cardinal says he has grown tired of seeing his people, including himself, on welfare, a reason he used for his dealing with the provincial government "now."

"There is no employment available for inexperienced people and trapping is out of the question. Something has to be done right away," Cardinal says.

He cites the lack of a nursing station at Peerless Lake, as an example the community is "behind the times."

"We receive social assistance and health benefits from Indian affairs, because we are treaty but we can't have a nursing station built here. When people get sick, they have to be flown out or travel all the way to Slave Lake (about 250 km) to receive medi-

cal attention.

"We need certain facilities built here so people can be better taken care of," insists Cardinal, who is also negotiating with the province to get an area administrator hired.

"We are trying to get one here for one year to do a community needs assestment.

"Then we will know what programs we need and where to obtain funding for them," Cardinal says, noting that negotiations with the province have so far been in his favor.

Cardinal admits he is tired because of long working hours and he realizes it is becoming hard on his wife and children.

However, he views the future

of Peerless Lake as "hopeless" unless they do something now.
"All around us forest is being cut down for lumber product.

Cutlines are everywhere and oil companies are everywhere.
"What is our future going to be like in a few years? We have

been here a long time and my job as a community leader is to try and take care of the problems our community is faced with, today. "We can't wait any longer."

Peerless Lake church reaches out to the community

By Rocky Woodward Windspeaker Correspondent

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When the church bell rings at Peerless Lake about 130 people file into a pleasant-looking little chapel called the Faith Centre.

Then local Native Pastor Joe Okimaw begins his sermon using a Cree Bible.

This is not a Catholic, Anglican or Lutheran church service but it is a full gospel ministry, started locally some 23 years ago.

"We follow the Bible and our pastor was trained by Pastor Clark Stevenson from Saskatchewan. But we did not want to go to Bible study and decided a long time ago to follow the Bible the way we felt we should We did it our way," said church member and Faith Centre administrator John Cardinal.

He said the ministry believes in Native traditional values but also regards some Indian ways as wrong.

"The Indian way is our culture yes, but some of the Indian medicine use is bad.

Indian medicine can be used for adultery or personal gain, so we don't use that. We would rather stick with our Bible," he said.



direct Calculation

The Bible they follow is the New King James version, which has been translated into a new Cree Bible.

The church has its own gospel singers, who are led by another church-goer. A local carpenter and a member of the church, Fred Cardinal, helped

"All the people helped build it after we received a grant from the provincial government. Surrounding industry donated funds also," he smiles.

downplaying his role.

Cardinal said people who wanted to join the church in the past had to be ready to stand on their own.

"They had to come to us. Then we would help them if it was alcohol related or anything that was bothering someone," he explained.

Today it's different.

After the tragic deaths in 1986 of six people, who drank lethal methyl hydrate at a party, the Faith Centre softened its rules.

"After their deaths we changed our plan. Instead, we now reach out to anyone who wants us. Now if they can't do it on their own, we are here to help them," Cardinal said.

The church offers counselling to anyone who needs it and gets involved with all community activities.

In 1975 Cardinal went to Poundmaker's for alcohol treatment. After returning to Peerless Lake he became involved with the Faith Centre and since 1977 he has stayed with his faith.

"Now I may have problems but I also have my church. It is here for anyone who wants to join."

Laughingly he adds there are only about 10 people left in Peerless Lake, who do not attend any church.

"We didn't reach them yet

olli We Will

"People have to survive in a human and spiritual way. Only then can one's life be filled," Cardinal concluded.

Arts and Entertainment.

Powwow Highway: Sometimes sad, always entertaining

Reviewed By Rocky Woodward Windspeaker Correspondent

Remember when you were a teenager, after watching a great movie, the very next day you could talk for hours describing each plot to your friends, as if you had been part of the cast?

Powwow Highway is that

kind of movie.

From the opening scene when a Cheyenne Indian from Montana decides to buy a beat up car for a mickey of whiskey and \$50, then names it "Protector" his war pony, the audience is in for an entertaining evening at the mov-

The movie is about two Cheyenne Indians from the Lame Deer reserve in Montana, who set out for Arizona to try and free an innocent relative held in a jail there.

It is a movie that has its positive side, although you would not want to take your children to see it, because of the sometimes vulgar language and barroom drinking scenes.

Powwow Highway is a real life comedy/drama.

When the two stars of the show, Philbert (Gary Farmer), a "slightly overweight" Cheyenne Indian, and Buddy (A. Martinze) decide to travel to Arizona, they embark on a journey of self-discovery.

Their journey tells the story of Philbert's search for his Indian identity, while Buddy is more militant and would rather leave things as they are.

Set in a time when Indian people are losing their culture, it is a moving story, sometimes sad, sometimes happy, but always entertaining.

Farmer has a vision to become a warrior. But his sidekick Buddy is not in the same frame

However, spending time with Philbert each day becomes an awakening for Buddy, who can't seem to change Philbert's mind to "Just get us to Arizona, Philbert and stop this search for your Indian identity!"

Scenes such as Philbert pulling his car (pony) over to the side of the highway and then standing in the middle of a freezing river and chanting an Indian song while Buddy cautiously joins him, are hilarious. Especially when Buddy cannot believe he is chanting the song along with Philbert.

When Buddy wakes one morning to find he is in South Dakota and not in Arizona because Philbert had a vision to visit the "Secret Mountain" it upsets Buddy even more.

Philbert returns from the mountain after leaving a Hershey bar as a gift for the spirits and is jubilant about his successful trip. Buddy is furious.

The two men confront each other and Philbert tells Buddy no one will ever push him around again. Not even Buddy.

It changes the way Buddy once viewed Philbert, who has been an oversized pushover. Instead he sees Philbert may have something he could use in his life.

To Philbert it is "strong medicine."

When the two visit a powwow at Pine Ridge, South Dakota, one of the scenes shows Buddy sitting by Jimmy, an Indian Vietnam war veteran.

It is here Buddy finally comes to grip with his own Indian

While powwow dancers are dancing, Buddy tells Jimmy —



Scene from Powwow Highway: the movie is available in video-stores

Photo Courtesy of Festival Films (Vancouver)

who is visually shaken from the war — he hates dancing. "A few lousy beads and a feather and that's culture or something?"

Jimmy's simple reply is, "You got mean, Buddy."

Buddy ponders Jimmy's words for a moment and then joins the dancers.

Scenes like this make Powwow Highway a movie worth seeing. Funny yet life stirring.

Another scene deserving mention is when two little Indian children ask an old lady for some of her popcorn.

The woman hands them her popcorn and then asks what tribe they are from.

"Indian," comes their reply. "Indians should know their ancestors," the old lady says.

Later the children are on the phone and one of them says over the speaker, "Rabbit, what tribe are we from?"

Despite its humor Powwow Highway is a strong reminder of how Indian culture is rapidly disappearing.

Although the movie has its low moments like long scenes of Philbert's "war pony" driving down the highway, director Jonathan Wacks fills in these scenes with a variation of pleasant music and cutaways of landscape to get the viewer to another scene.

In the end though, it's a Walt Disney finish you won't want to

Powwow Highway received limited exposure but truly deserved more. If you get a chance to see the movie, you won't be disappointed. It's one you'll want to tell your friends about...the very next day.

Actor moved to tears by planet's tate

By Dana Wagg Windspeaker Staff Writer

CALGARY

His love for Mother Earth brought Gary Farmer, the star of Powwow Highway, to tears as he made an emotional speech to University of Calgary students recently.

"It hurts to talk about something you love," said the 36-yearold Farmer, blinking back tears. "I don't need to beat you over the head to tell you how much trouble it's in," he said, noting the next 10 years will decide the fate of the earth.

"It gives us the food we need to eat and the air we need to breathe."

The speech was a marked departure for Farmer, who played Philbert — the blissful Cheyenne Indian— in the 1988 movie opposite the militant Buddy as they journeyed through Montana and South Dakota on a voyage of self-dis-

His wide-ranging speech followed a showing of the comedydrama, which also aired recently on Superchannel. He received a thunderous reception when he was introduced to the near capacity crowd of just over 300 students at Science Theatre 148 earlier this month.

He encouraged the students

to believe in their ability to movie — Plymouth: change the world, starting at university. "You have the time to explore the real situation that exists," he said.

"It's us that can create light," he said suggesting the 300 people in the room could generate so much light to shine on dark conditions, it would be seen by the city of Calgary.

Born a member of the Six Nations of the Iroquois Confederacy near Brantford, Ont., Farmer grew up in Buffalo, New York and later attended Ryerson Polytechnical Institute in Ontario to study motion picture production and photography.

Farmer has worked extensively in theatre and had a role in the play, Dry Lips Oughta Move to Kapuskasing, which will tour Canada next year. It's a very important play to the Native community, he said. "I can't say enough about it."

He has done more limited work for television, including an appearance in China Beach.

His star in the entertainment business has been rising since his Powwow Highway performance received a strong review in the Los Angeles Times.

That review has people knocking on his door asking him to work for them, he said. "Many (offers) I refuse. Tremors was one of them."

As well as just finishing a TV

Earth, Moon and Sun — he has signed a contract with MGM to do a TV series, but there's conflict between Farmer and series officials about what direction to take.

Only half-jokingly, he said he wants the series to focus on "the rich are getting richer, the poor are getting poorer," which the TV executives aren't receptive to.

Asked by one student to comment about non-Indians playing Indian roles, he said the situation wouldn't change until aboriginal people get the power to produce, to direct and to write films.

"We have to develop writers and to supply and encourage writers," he said. "It'll change."

Powwow Highway was special to him, he said, because it tried to break new ground. "It was a start. It was a beginning."

Farmer is keen on seeing the voice of Indian people heard in North America. It was silenced with the passing of Chief Dan George, he said. "If I have anything to do with it, I'll be sure it comes back strong."

With \$8,000 in profits from the movie, Farmer helped start a radio station on his reserve. The six-month-old station produces



Gary Farmer

Dana Wagg, Windspeaker

20 hours of programming a

A new publication called The Iroquois Runner has also been started on the reserve. It's distributed to all Iroquois reserves in Quebec, Ontario, New York State and Wisconsin.

Farmer, who only now is beginning to learn his Native language and its value, said language makes Native people unique. When their languages die, he said, Native people begin

Powwow Highway, a production of Handmade Films, was filmed in Montana, Wyoming, South Dakota and New

Mexico. Farmer doesn't believe there'll be a sequel since Warner Brothers, which acquired the film, perceived it as a loser.

This Magazine

is indexed in the

CANADIAN MAGAZINE INDEX

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Alberta Human Rights Commission **PUBLIC MEETINGS**

The April meeting of the Alberta Human Rights Commission will be held in Edmonton, Alberta.

Members of the public are invited to attend two sessions:

> Wednesday, April 4 - 7:30 pm at Rm. 407, 10808 - 99 Avenue Edmonton, Alberta

A Public Forum to discuss a Proposed Interfaith Council will include a Round Table discussion with invited guests representing several of the City's religious denominations and

> Thursday, April 5 - 10:00 am at Rm. 407, 10808 - 99 Avenue

This Commission Meeting will include a discussion on Human Rights Issues in Edmonton.

TOLL FREE ACCESS

If you have questions or concerns about Human Rights, call the Alberta Human Rights Commission toll free at 1-800-432-1838





Paddle Prairie



Paddle Prairie grade 9 students

Grade 9 students fundraising for summer youth university

the Grade 9 class at Paddle Prairie School are raising money to go to Summer Youth University at the U of A in Edmonton.

Summer Youth University is an outside look at the campus and the broad range of oppportunities available there. It is a nine-day program for junior and senior high students. Students choose their own courses and learn about the content and nature of the subjects as fields of study and research. They stay on dents for supplying homegrown by Paddle Prairie.

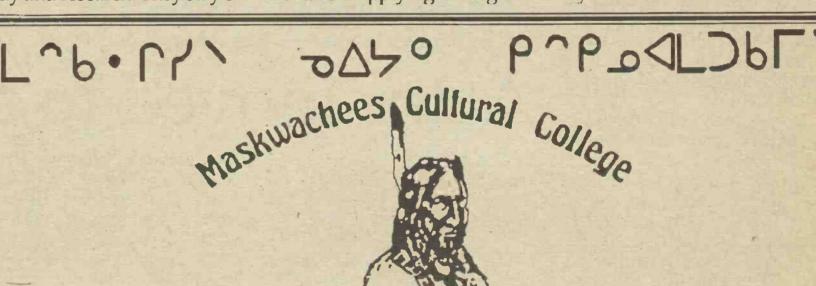
campus life.

The cost for each student is about \$600, but they are confident they will reach their goal with the community's support.

Fund-raising activities include publishing a community cookbook, holding suppers, selling chocolates and sponsoring bingos. Businesses have been quick to support the cookbook and the school would like to thank them as well as local resi-

The parents and students of campus and learn a little about receipes. Thank you to Skipper Villeneuve, Dales Plumbing, UFA (Manning), Ghostkeeper's Store, Paddle Prairie Metis Settlement staff, Paul Arsenault (High Level) and Family and Support Services (Paddle Prai-

The cookbook package has just gone out in the mail and is expected to be received in May. Students and staff at the school are quite excited about the cookbook since it's the first one made



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Frog Lake



Jennifer Bob (right) and Ruby Quinney in the ladies' nail pounding contest



Men's egg race



Arm wrestling action

Dianne Parenteau Photo

Kermit winter karnival declining in popularity

Spring festival eyed

By Dianne Parenteau Windspeaker Correspondent

FROG LAKE, ALTA.

The Frog Lake Winter Kermit Karnival may be a thing of the past despite a last-ditch effort by community members to revitalize the annual event.

Organized and run by the Frog Lake Wecihtow Ladies' Group since 1984, it has become more of an effort and less of a community attraction.

"We weren't going to do it this year," said Wecihtow member Brenda Quinney. "It was just a few of the same people, who seemed to be coming out. But people were expecting it and started phoning to find out when it was going to be. We said if they wanted one they would have to help."

A carnival committee meeting was set up and the response was good and a 12-member committee was formed.

"The majority of the work was done by the ladies' group but there was also quite a few community people. It was all volunteer work. Whoever wanted to help came out and helped," said Quinney.

Committee member Willie Cross thought the Karnival went better than in previous years, but he was still disappointed with the turnout in some events.

"We had more input and more ideas with more community involvement but the (horse) parade is really going down. Locally we used to get a whole pile of entries.

"For years Frog Lake had the only winter carnival around; now there's too many going on," said Cross.

The committee even eliminated the entry fee in the parade hoping to attract entries. Cross has a personal interest in horses and was one of only six entries in the Sunday morning event.

The two-day carnival was held at Frog Lake School March 17 and 18. It was kicked off with a talent show Saturday afternoon.

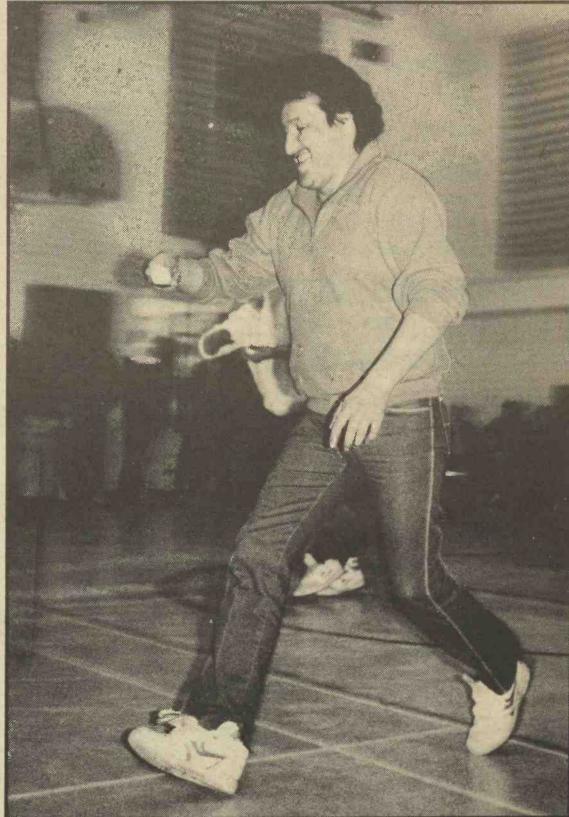
"We were going to leave it out because it didn't seem to be doing too well," said Quinney. "But the committee wanted to put it in.

"We had jigging, fiddling, vocals and duets. Entries were low but a lot of people came out to watch."

Events Sunday afternoon featured old-time favorites such as nail-pounding, log-sawing, pie-eating, pillow-fighting and armwrestling, as well as egg races and tugs-of-war.

"We did the three-legged race this year and our snowshoe races were held inside as a change," said Quinney.

"We sat down and discussed it (after the weekend events) and decided to try and have a spring festival instead, before the rodeos start," said Cross. "We are looking at the long weekend in May."



Dianne Parenteau Photo

Norm Quinney in the egg carrying contest

Edmonton's Inner City

Priest wants to help inner city poor

'They're in such a deep hole and when they try to climb out and get their hands to the top, it's as if they're kicked back down again.'

By Jeff Morrow Windspeaker Staff Writer

EDMONTON

When Father George Mealy heard reports Edmonton's innercity Natives were living in Third World conditions, he didn't condemn the government for neglect.

Instead, the 63-year-old Anglican Catholic Priest decided he'd like to try to line up public support to battle poverty in Alberta's capital city.

Mealy, who has been sharing space at St. Peter's Lutheran church in the inner city since November, has some experience with the poverty-stricken population, but admits he needs to get more involved to be more effective.

He got his first glimpse of inner city poverty while working for a year at a church-run food bank at 93rd Avenue and 115th Street.

During that time he saw what more accessible to Native people. it was like for many of Alberta's Natives to scrape the bottom but try to remain dignified. "It's hard —really hard for them," he sighs.

"They're in such a deep hole and when they try to climb out and get their hands to the top, it's as if they're kicked back down again. Something needs to be done to help them."

Mealy wants to establish an information centre in the heart of the inner city to help steer Natives toward services they wouldn't be able to find on their

"Why not have a central information centre with all the information right in front of them? It will let them know where to go (for help)," he says.

According to an Edmonton health task force study, inner-city Natives are living in appalling health conditions and aren't being helped to find services they need.

It indicates the large Indian and Metis population in Edmonton is suffering a high rate of diseases affecting other Natives across the country but they aren't seeking help, because they don't understand what health services are available.

The Edmonton Urban Native Health Working Group has asked the government for \$175,000 to hire six Native health workers to help bridge the cultural differences.

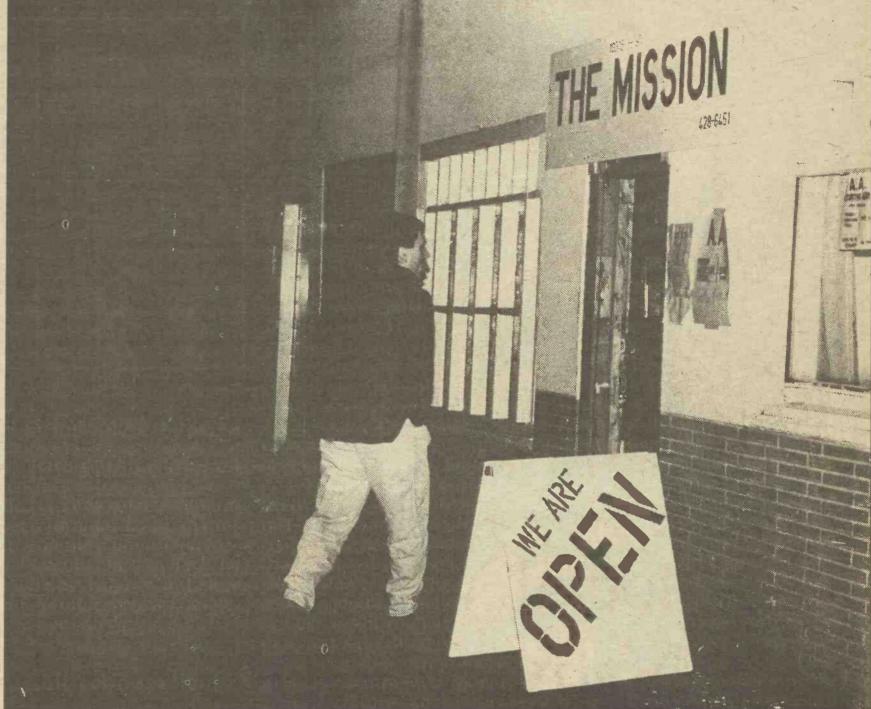
Working group member Ann Bird says the pilot project will be used to make health services

"Many times, either Natives don't know about the services or they're just not comfortable," she

Bird says there needs to be a way to "bridge the gap" between Natives and non-Natives in Ed-

Mealy agrees, saying the general public needs to be made more aware there's a distinct Native society in Edmonton, which is not only proud of its culture but also willing to share it.

But, he says, Natives have



Jeff Morrow Photo

been discouraged from doing so by the dominant society.

Native people, who turn to government agencies for help are often met with a cold, unfeeling attitude, which could do more harm then good in helping people, who've fallen on hard times, he says.

"When people come in off the street, they are frightened. The last thing they need is to follow strict government regulations,"

able and relaxed. They need to know they have friends."

ted and involved in helping the more destitute people of society.

He is working with his small, 20-member congregation to get them more involved in helping impoverished people in Edmonton's downtown core.

"We want to get active in this, we're just not sure how to go about it yet, but we have to "They need to feel comfort- start somewhere. People have to

work together," he says. He says the Native elders he Mealy believes the general has worked with have always public should get more commit- shown "tremendous dignity" and a willingness to share their time and knowledge in helping the Native and non-Native poor to find food, shelter and medical

He said it's time to return the goodwill.

"It should be done through private donations and volunteer work. That's what makes it worth it anyway," he says.

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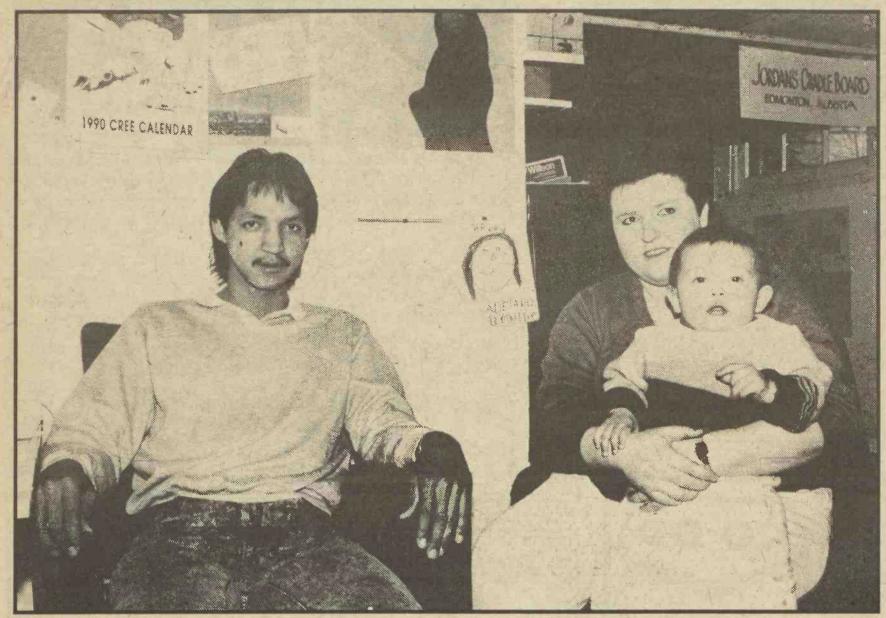
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Rocky Woodward Photo

Adelard and Lise Jacko with their baby son Jordan. They truly care about the social work they do.

New social workers' group helps Native people in crisis

By Rocky Woodward Windspeaker Correspondent

EDMONTON

There's a newly-formed group of social workers in Edmonton available to help Native people.

The main purpose of the organization, which is known as New Nations, is to offer immediate assistance to anyone faced with a crisis.

Sub-contracted by Willow Counselling Services, an organization which deals directly with Welfare Canada, the agency officially opened March 5 in Edmonton.

New Nations' officials say their organization is unique. The association unlike federal social services is intended to immediately respond to clients' needs.

"We believe it is very important to intervene right away," said Adelard Jacko, a childcare worker with New Nations.

"Many of our clients have complained social services is too slow and that clients are referred to other agencies over and over again, until in both respects, a crisis does happen," he said.

Lise Jacko, a social worker with New Nations, agrees immediate intervention during a crisis is the best method when dealing with social problems.

"We help our clients through the immediate crisis. After it is dealt with we can then look at other problems the client may

"Most importantly we assist our clients the day they call us," explained lacko.

The agency offers individual and group therapy, family counselling, alcohol and drug abuse counselling and "basically anything for the betterment of a person's physical, emotional, mental and spiritual being," Jacko commented.

"Our objective is to help clients develop skills necessary to cope with life in a more productive manner," he added.

Although New Nations offers free service to all status Indians because they are covered by health and welfare Canada, they are still available to anyone who needs them — for a price.

"Usually the fee is \$35 per hour, but it works on a sliding scale. We can adjust our fee to meet the client's needs," Jacko noted.

He said the agency does not restrict itself to only the Edmonton area. "We travel to all the reserves and communities in Alberta and outside of the province if necessary."

He said many Native people who come to the city looking for work or to enter an education facility would much prefer a Native social worker when a problem rises.

"I came from a reserve at Cold Lake so I am already accustomed to many problems they face. So are the other workers," Jacko

"One lady we helped could only speak Cree. Another client had a rough time adjusting to a non-Native school in the city. We can relate to their problems (like) not knowing city addresses and bus routes.

"They may be small to the average city dweller but not to someone arriving in the city from an isolated area for the first time," he said.

Another problem Jacko said Native people face is solvent abuse.

"One of our workers, Maurice Perron, has held many workshops helping teenagers become aware of the dangers of solvents.

"Solvent abuse is entirely different than that of alcohol or drug abuse. There is no real treatment for it.

"Maurice has done research into solvent abuse and if a client of ours is a solvent abuser, Maurice's intervention is crucial in that sort of crisis," Jacko said.

According to Jacko, New Nations has broken away from what he calls, "an institutional system.

"Many of our clients' experiences with the system has them frustrated. Families break down, people resort to alcohol for the answer to their problem, violence occurs and usually it is a crisis that could have been handled immediately."

However, Jacko said many times help has been too late coming.

"One social worker said a child was lying because in his language there is no word for mother-in-law or father-in-law. He was using grandmother.

"Another social worker thought a client was lying because he was calling his cousin, brother. There is no word in his language for cousin.

"It is simple things like this where our intervention can actually save a person from a crisis. That's what is so important about New Nations," Jacko commented.

New Nations can be reached at 11245-94th St. or 479-7548.

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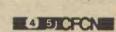
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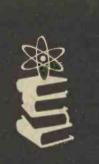
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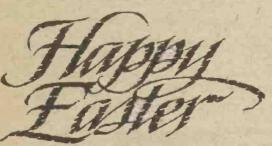
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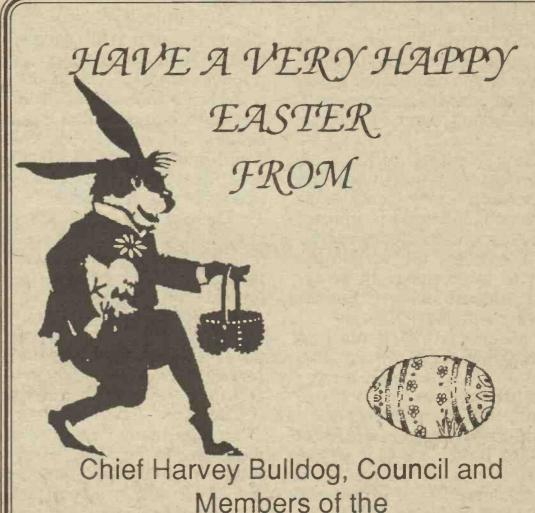
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Wind Er speaker

Hobbema

Natives constrained by orthodox schools

By Laura Langstaff Windspeaker Correspondent

HOBBEMA, ALTA.

Having slipped through the cracks of the education system himself, Adrian Rain under-

Y(0)mionicy

By Laura Langstaff Windspeaker Correspondent

HOBBEMA, ALTA.

Hobbema youth attending Ermineskin Elementary Junior High School recently wrote letters to their band chiefs and councils expressing concerns about monies held in trust for

Student Eddie Crier said teenagers, who turn 18 years old, "shouldn't receive all their trust money, because they don't know how to spend it wisely."

Another student, Tanva Nighttraveller, suggested that the trust money should be held until the youth are between the ages of 21 and 25, "because they will know (then) how to manage

their money properly."

Many students expressed the opinion that youths get half their trust money at age 18 and the other half at the age of 21. They reason that maturity and experience would help them make sound financial decisions.

The Samson Band responded to the youth's concerns by hosting a workshop entitled You and Your Money, which was held in Ponoka March 20. It addressed issues like managing money, establishing personal and financial goals and making money grow.

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stands well the frustration of trying to cope with perceived failure in orthodox schools.

Rain, a Peace Hills Trust art prize recipient, says most schools don't work for Native students, because they function in a manner that doesn't accommodate personal comfort, work rhythm and creativity.

The inflexible structure of these schools kills the creativity of students and damages their Band. self-esteem, he says.

Rain encourages Hobbema youth — especially those 15 and over — who are presently experiencing difficulty in school, to be determined to preserve the "art within them".

He further suggests they explore the Upgrading and Art program in which he is a participant. It's offered by the Samson

Meanwhile, Rain said he plans to do a series of original paintings depicting scenes of the traditional Native way of life.

This series will present an air of authenticity and contribute to the preservation of the Native way of life by using models garbed in traditional costume, he said.



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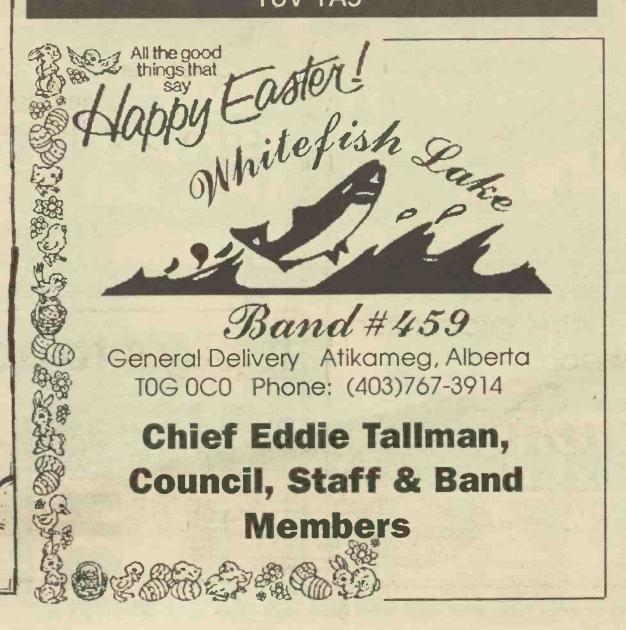
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Garden River

Daishowa sets sights on Wood Buffalo Timber

Community will fight to protect its homeland, says elder

By Jeff Morrow Windspeaker Staff Writer

GARDEN RIVER, ALTA.

Little Red River Cree elder Jimmy Blesse has seen his homeland disappear at the hands of major logging firms for more than 30 years.

Now he's terrified a pulp mill company is eyeing Wood Buffalo National Park as a prime timber area for their operation. And it's the same pulp mill company his band is waging war against in court.

The years of resentment are coming to a head for the 300 members of the Garden River settlement located a few kilometres inside the boundaries of Canada's largest national park.

Blesse said the Cree elders aren't going to allow industry to ravish their backyards any longer while the government of Canada continues to ignore Indian rights.

"As a community we can't give up so easily. This time we've got to put up a good fight," Blesse said through an interpreter, during an interview at his small, Garden Creek home.

"It's too early to say what we'll do, but it's gone on far too long."

Daishowa Canada Ltd., builders of a \$500-million pulp mill in Peace River, recently bought Canfor Corporation of High Level in a deal that has the Cree elders of Garden River outraged.

Blesse said his people are sick of watching the logging trucks ride past their community with timber destined for the chopping blocks.

He fears Daishowa will take over the timber area controlled by the High Level mill since 1956 and says his community isn't going to allow its forests to grow smaller.

The Little Red River Band filed a federal court suit late last month demanding the federal government conduct an environmental study of the proposed Daishowa mill before it's completed.

Blesse feels the Daishowa take-over bid was a slap in the face to Native people, who must rely heavily on government programs to survive. It's a sad irony and one Blesse says he can no longer live with.

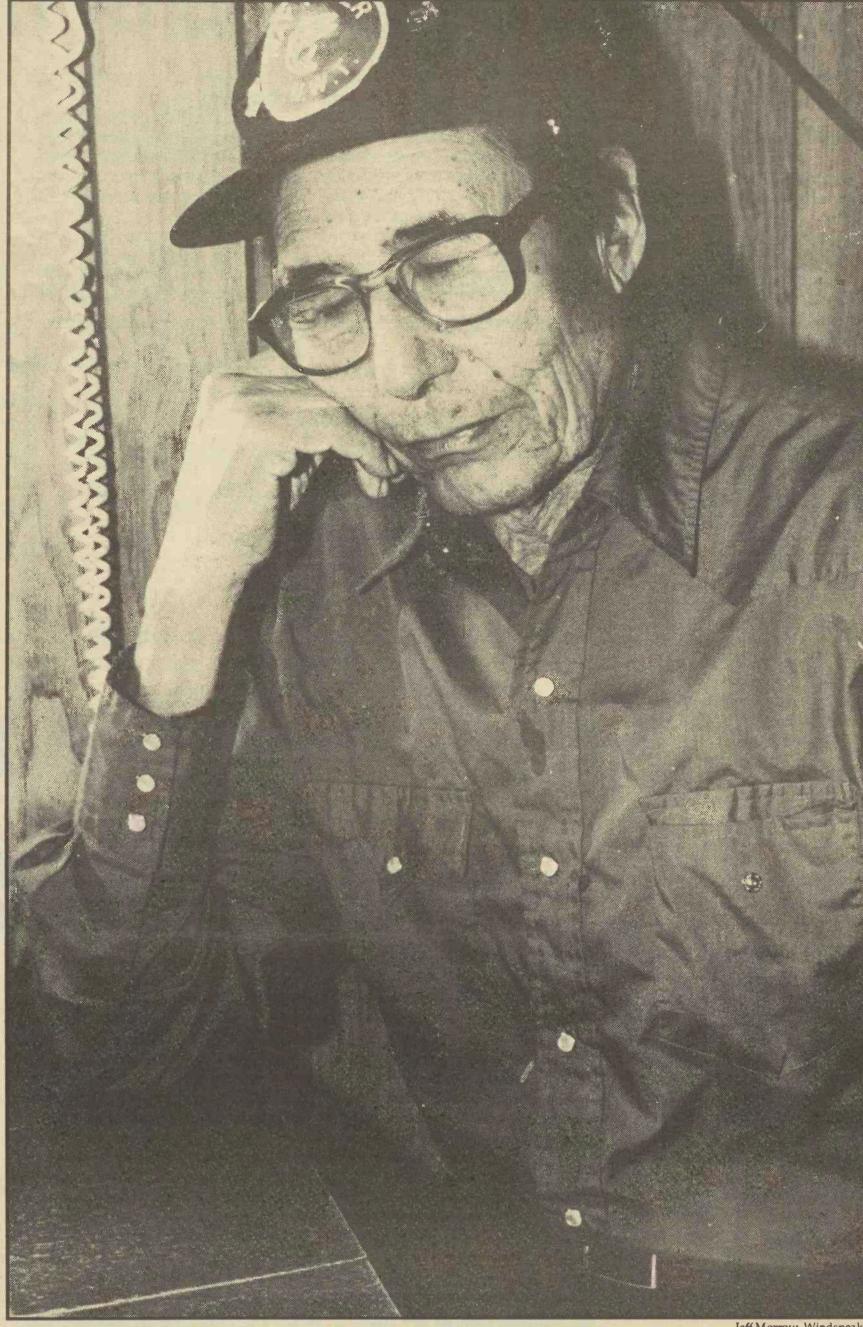
"We've always been told lies—that the logging would not affect our homelands. But there is a big push to get our resources. We continue to hear these lies by the government and industry," he says.

"The government gives us houses, electricity and schools—then they want our resources in return. But it is nature, it is how we survive. It is our life."

Blesse speaks bluntly about the survival of mankind as the environment and wilderness continue to be sacrificed for the sake of industrial advancement.

With a piercing glance of defiance, Blesse issued the government a warning about destroying Native culture in the name of progress. When you erase the beginning, he says, you will have no future.

"I've thought about it a lot. It's going to be totally disastrous, not just for Native people, but for everyone. The whole community will, be wiped out because of industrialization. We're frightened for ourselves, and we're frightened for our children," he save



Cree elder, Jimmy Blesse

Jeff Morrow, Windspeaker

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Garden River



Lumber Industryleaves the land barren



Jeff Morrow photo Tranquil about the community

Jeff Morrow photo

Elders mourn damage to nature

By Jeff Morrow Windspeaker Staff Writer

GARDEN RIVER, ALTA.

The only access to the Little Red River Cree settlement of Garden River is a seemingly endless logging road that cuts deep into Wood Buffalo National Park and a Ski-Doo trail that's used quite frequently by its members.

Some necessities, and some not so necessary features of modern technology, have filtered into the small hamlet over the years. But to the 300 members, who live in Garden River, one of three Little Red River communities in northern Alberta, accepting Canadian benefits is an inherent right.

Electricity, a water treatment station and even satellite to is now part of the community's character. There's a school and a church positioned among the tiny homes, some of which were built from the timber of surrounding forests.

There appears to be a tranquil air about the storybook village that conjures up a picture of carefree living. But there is a growing fear the lives the Cree people living there have built over the generations could be shattered by Canadian neglect and igno-

The quaint, surreal face of one of Alberta's most remote Indian communities is a scenic look at a hidden society far out of touch with a world rapidly progressing at a pace Garden River elders Alexander and Elsie Nanooch say is too fast.

For as long as the Cree couple can remember, they've watched logging trucks roll past their house filled with the timber taken from what they refer to as their backyard. It's ground they say their forefathers pioneered and helped to preserve.

They say they're afraid to drink the water taken from the Peace River, which flows outside their front door because it's polluted by industry.

But their greatest fear is not for themselves but for nature.

"There'll be a chain reaction," says Alexander, 69. "Animals depend on each other for survival. And when that chain is broken nature will be destroyed.

"Because of the disruption in the forests and the rivers, there will be no reason for the wildlife and fish to stay. And when they are gone so are our traditions so is nature."

Over hot tea, Alexander and his 66-year-old wife Elsie told of their concerns for the safety of the animals and birds that thrive on the Peace River, which is being flooded by toxic pollutants from numerous industrial projects located hundreds of kilometres downstream from the re-

The beavers, ducks and other waterfowl that rely on the river are disappearing, Alexander savs.

"It's poison. The government and general public don't seem to understand what it is going on. Protecting nature should be the concern of mankind, not just the Indians who live here."

Alexander lashed out at mainstream environmentalists for not pushing hard enough for the preservation of the wilderness for the sake of Native people.

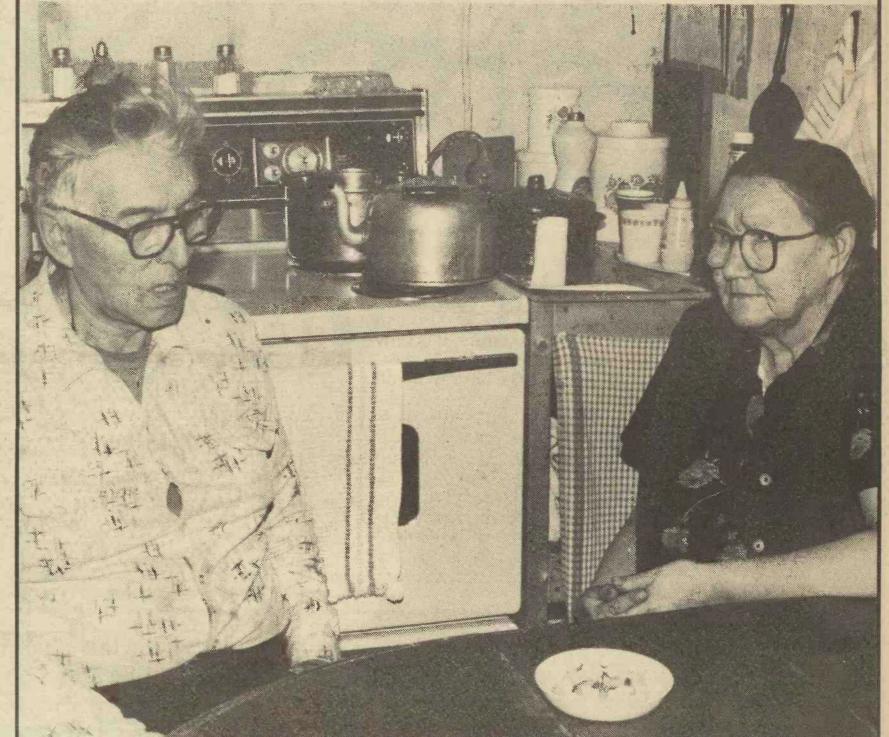
He says they're too wrapped up in their own campaigns and forget Indians were part of the forests before Canada existed.

"We're not looking for excuses or attention when we complain about pollution. We're just looking to survive and to maintain our livelihood," he said.

Elsie says she's brought to tears when she sees the patches of barren land left at the end of each season after logging firms cut their quotas.

"I guess the public will never see this devastation, and I guess the government just doesn't care," said Alexander.

"It hurts to see nature destroyed."



Alexander and Elsie Nanooch

Jeff Morrow Phot

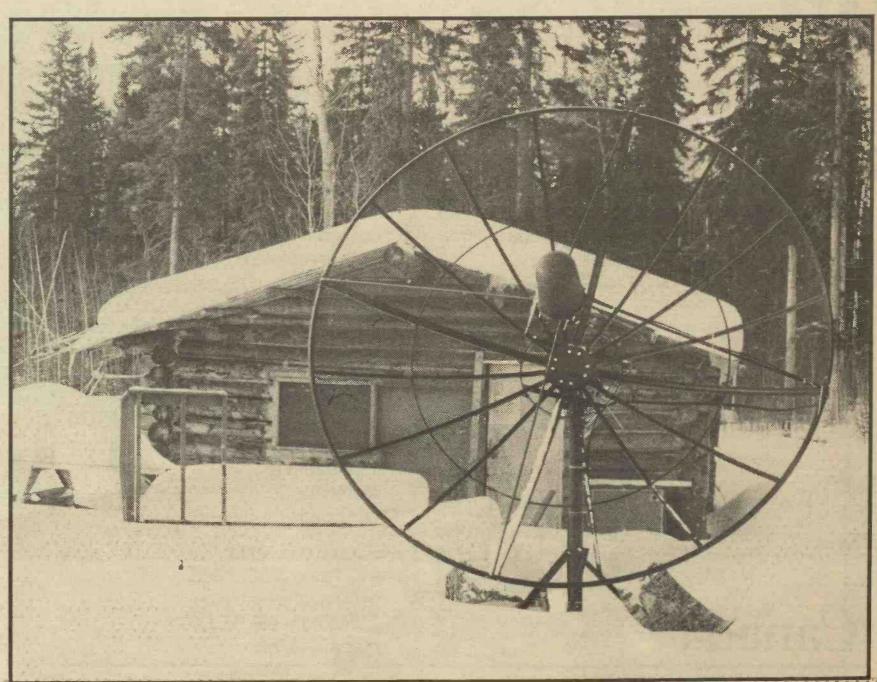
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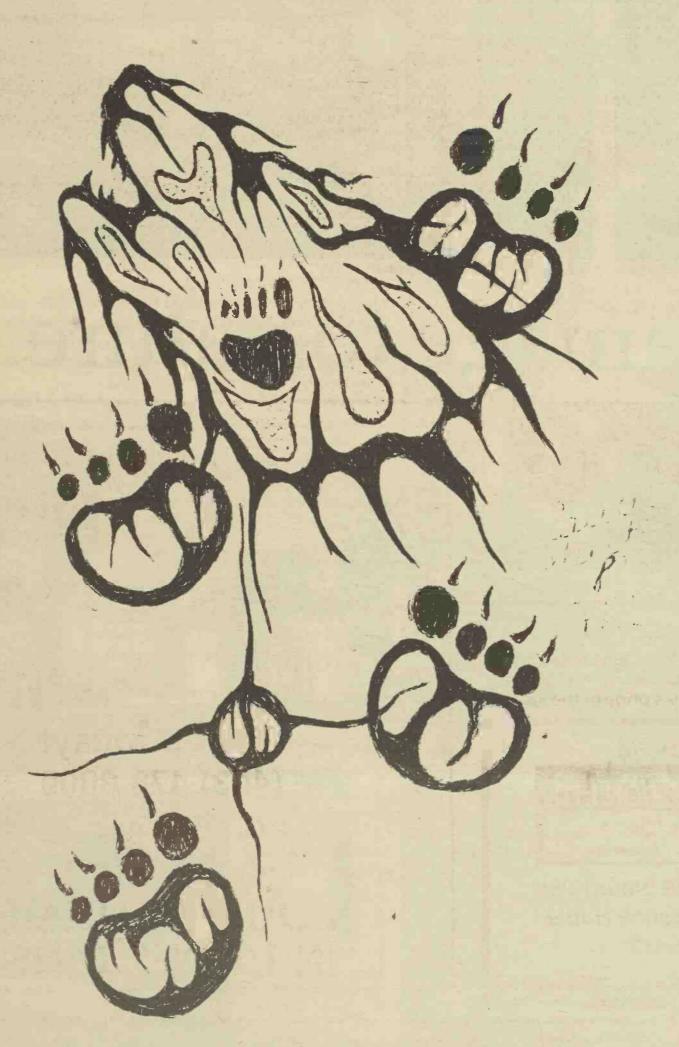
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Siksika Nation

Siksika Nation coat of arms registered with Chief Herald

By Wayne Courchene Windspeaker Correspondent

SIKSIKA NATION

Heraldry is usually thought to be the domain of the English and Europeans. But Siksika Nation in southeastern Alberta has entered the world of heraldry by registering its coat of arms with the Chief Herald of Canada.

The office of the chief herald, where coats of arms and family crests are registered and recorded including those of the 10 provinces and Canada, has started a new section devoted entirely to coats of arms, emblems and flags representing Canada's First Nations.

The Siksika logo was designed by Mark Wolf Leg in 1977. When it was submitted to the chief and band council for approval, Wolf Leg explained the coat of arms represented the modern way of life of the Siksika without forgetting its proud past.

The buffalo is central because it played a significant role in the livelihood of the Blackfoot as a source of food, shelter, and clothing

The seven sections of the arrow in the centre of the buffalo symbolize the seven societies of Siksika: the Horns, Black Soldier, Motoki, Prairie Chicken, Brave Dog and M'tsiyiiks.

The tomahawk and peacepipe displayed at the bottom of the logo were also important in the lives of the Siksika. The tomahawk, which was used for survival and in war, was put to rest behind the peacepipe, which was smoked with Europeans when Treaty 7 was signed.

The logo colors — yellow, blue and green — represent the promises outlined in the treaty signed by Chief Crowfoot in 1877. The immortal words here are "...as long as the sun shines,



Siksika coat of arms

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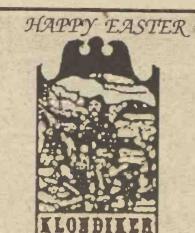
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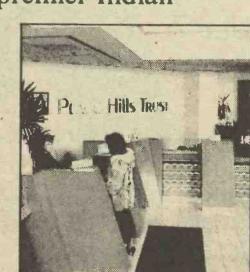
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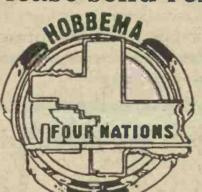
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Business

New centre has advice for Native businesses

Is there room for another group to offer counselling services to Native entrepreneurs? Steve Brant thinks there is and to prove his point, he opened the Native Business Development Centre in Edmonton March 1.

"We're the new kid on the block," says Brant, a Mohawk originally from Tyendinaga reserve in southern Ontario.

The centre, with a staff of four advisors, will help Native entrepreneurs develop business proposals and run their own companies:

So how is the new centre different from other agencies serving the Native community? Brant claims it's the only one operating in Alberta without government assistance.

Over the years the former banking executive has seen many Native business persons walk through his door. Their proposals were usually interesting, he recalls, but the accompanying paperwork, including formal business plans, was often

"There were always people with ideas coming to me," he says, but their presentation needed improvement. But since the banks usually didn't have time to flesh out proposals many ideas died — not on paper, but because there wasn't any paper.

Brant hopes to turn that around with a different type of counselling service. "We have a



Steve Brant

lot of experience in marketing and business development," he says, referring to his partners at the centre.

between Brant's company — Brant & Brant Native Development Consultants — which he runs with his brother and New Ventures Associates, a non-Native enterprise.

Attracting serious clients

The centre also differs from other government-funded advice agencies in another way. Clients are charged for services provided.

"We'll get a more serious client," says Brant. "You get what you pay for and my clients will get their money's worth."

Already, he's heard from a number of Native entrepreneurs including prospective truckers, grocery operators and manufac-

A centre advisor, following an initial free half-hour consultation, helps clients think through a proposal and identify suitable follow-up. A game plan including appropriate next steps will be discussed with the client, but bringing the business on stream or keeping it in the black will depend on the entrepreneur.

"We'll always put the ball in their court," says Brant. "It's not good for us to do all the work." Brant says there is federal funding available through the Aboriginal Economic Development Program for Indian, Metis and non-status business people, who The centre is a joint venture need to do a feasibility study to test their business idea. The centre will help a client obtain the funds which, he says, will support up to 75 per cent of the cost of a study.

One sign of a serious business proposal, says Brant, is the willingness of the entrepreneur to risk his own money to start a venture. That indicates a commitment and seriousness, which is a positive sign for future success.

Even if they have just \$100 to put down, it's enough of an indication that the entrepreneur will try hard, he says.

Grazing on workshops

The centre offers six workshops to help hopeful entrepreneurs and individuals already in business to get started or to remain profitable. The "Gold Feather Series" includes sessions on the lifestyle of a typical business person and what it's like to be in business.

Other workshops review ways to identify successful business ideas, how to raise capital and how to keep a business profitable. The courses were originally developed for NAIT students and have been customized for a Native audience.

"The materials have been reworked to reflect Native content," says Brant. "We want to hit them with reality," he says. "Examples used in the workshops are Native-specific."

The first course, "Be Your Own Boss," is a three-day session beginning April 9 at the Mayfair Hotel in Edmonton. The registration fee is \$295. The centre also hopes to offer the courses at various locations across Alberta. Some bands have also expressed an interest in bringing workshop sessions to their reserves to discuss local business development.

The centre is a long-time dream for Brant, who was holding off until the time was right.

"The Native community has been inundated with fly-bynighters," he says. "We didn't Utilities.)

want to go in and be perceived as blowing smoke."

Brant took time to develop promotional materials, including brochures and a newsletter, "The Gold Feather Report."

"I'm talking it up wherever I go," he says, describing his marketing efforts.

The prospects for Native business are good particularly through franchises, Brant feels.

"They're usually proven products with a proven formula." He thinks franchising could open the door to broader horizons for the Native commu-

As far as his own prospects are concerned, Brant is taking a cautious approach. In addition to the centre, he'll continue to take on a broad range of consulting assignments, which will help pay the bills.

"I didn't create the centre to get rich," he says, "but because it's needed."

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

THE NATIVE EMPLOYMENT SERVICES ASSOCIATION OF ALBERTA (NESA)

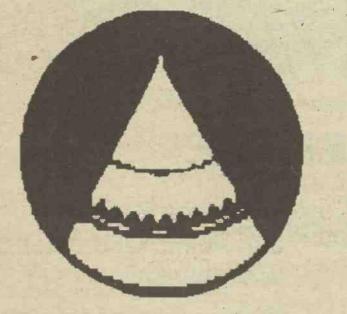
Native Employment Services Association - Alberta (NESA) is a province-wide agency committed to the increased employment of our Native people. Their strategy is two-fold; they aid the potential employee by providing career and educational couselling, employment services and referrals; they aid the potential employer by providing personnel inventories, employment consultation and employment referrals.

NESA's employment and career counselling effort embodies six principle objects:

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- to identify a client's career and job goals;
- to provide counselling and referral services;

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- to plan strategies to meet a client's goals;
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NESA seeks to bring increased awareness of Native employment issues to both its clients and to their potential employers.

... Native People Helping Native People ...

Fort MacLeod

Eight vie for title of Princess By Wayne Courchene Windsneder Correspondent I was sure I didn't have a chance'

Windspeaker Correspondent

FORT MacLEOD, ALTA.

Tension began to rise quickly as eight young women gave their prepared speeches with smiles, nervous halts and the occasional giggle.

The contest to see who would represent Head-Smashed-In Buffalo Jump Interpretation Centre in Fort McLeod was another successful event hosted by the centre. Over 270 people attended the event Sunday, March 25 to witness the 1990 Miss Buffalo Jump Princesss Pageant.

There were some fine prizes at stake: a beaded crown; a beautiful white, red, yellow and blue shawl; a bouquet of flowers; a miniature replica of a Blood te-

The young women from the Blood and Peigan reserves anxiously presented themselves to the judges to demonstrate their poise, personality, talents and knowledge of their culture and traditions.

The pageant contestants, all members of the Blackfoot confederation, were required to give one prepared speech as well as an impromptu speech and in addition they had to show their

skills at traditional, fancy and jingle dress dancing.

This year's winner was 17year-old Tara First Rider, a Grade 10 student from St. Mary School on the Blood reserve.

"I didn't expect to win," said First Rider after the pageant while the crowd drifted away to where the food was served.

Tara's day didn't get off to a good start. First she forgot the notes for her prepared speech and then her mother's car broke down on the way to the pageant.

"After my speech, I was sure I didn't have a chance," she said. "When the master of ceremonies called my name I was really surprised," she said.

"Tara will be goodwill ambassador for the Buffalo Jump pee; gift certificates; cash and a Centre," said special events' coordinator Louisa Crow Shoe. "This will be the perfect opportunity for Tara to learn more about her culture and traditions."

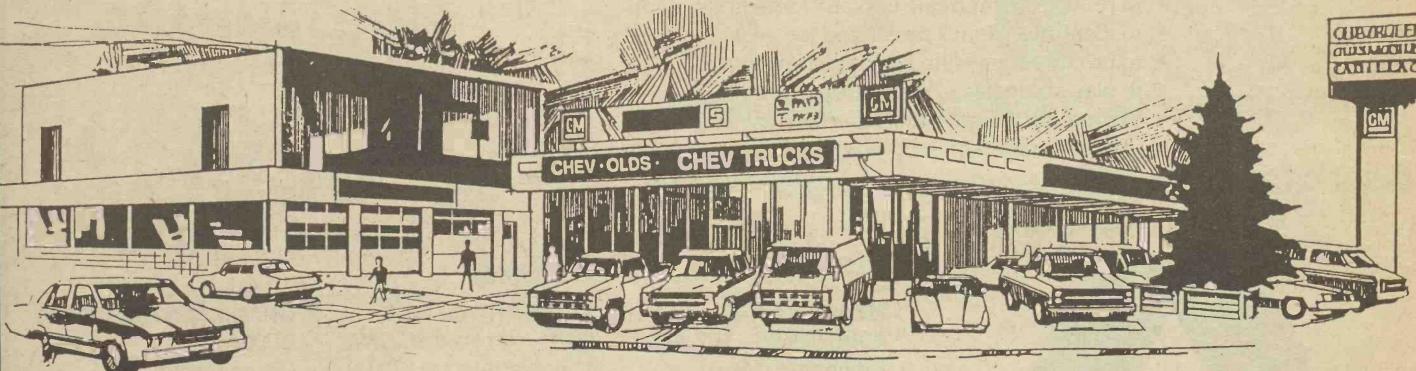
> Tara's first duty as Buffalo Jump Princess will be to attend a powwow in Regina during the Easter holiday. And throughout the year she will represent the Interpretetive Centre at the Calgary Stampede, make television appearances and volunteer at special events at Head-Smashed-



Tara First Rider being crowned

Wayne Courchene Photo

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The Fort McMurray & Fort Chipewyan Area

The perils of road trips

Road trips are always fun, and in a way, scary. You see, my vehicle is not a trusty, hardy steed despite German engineering. My 1976 Volkswagen Rabbit proved itself on this trip though, wrapping the odometer back to 000 on the winter road between the end of Highway 881 and Lac la Biche.

So, I thought triumphantly, the Bunny has 100,000 miles on its frame. Then second thoughts began to creep in. Many 'what ifs' plagued my mind as I careened along the road, which was a serpentine path cut straight through the bush, pocked with craters that tested the Bunny's undercarriage more than once. The trees, which were thick enough to block out the sun, loomed menacingly on each side of the road.

Occasionally a gravel truck would roar out of the turns and seem to totally block the road, always sending a chill of fear up my spine as I gripped the steering wheel with white-knuckled intensity. Somehow, with the help of some supernatural entity, we managed to squeeze by each other. I always pictured the trucker guffawing to himself, knowing he had struck the fear of God into me, or scratching his head wondering what a little yellow German job is doing way

out here in the boonies.

It was a rash decision, now that I look back on it. But the days on the road made me weary and tired of my own company and I just couldn't imagine driving back up Secondary Road 881 to get to Highway 63, wide and payed

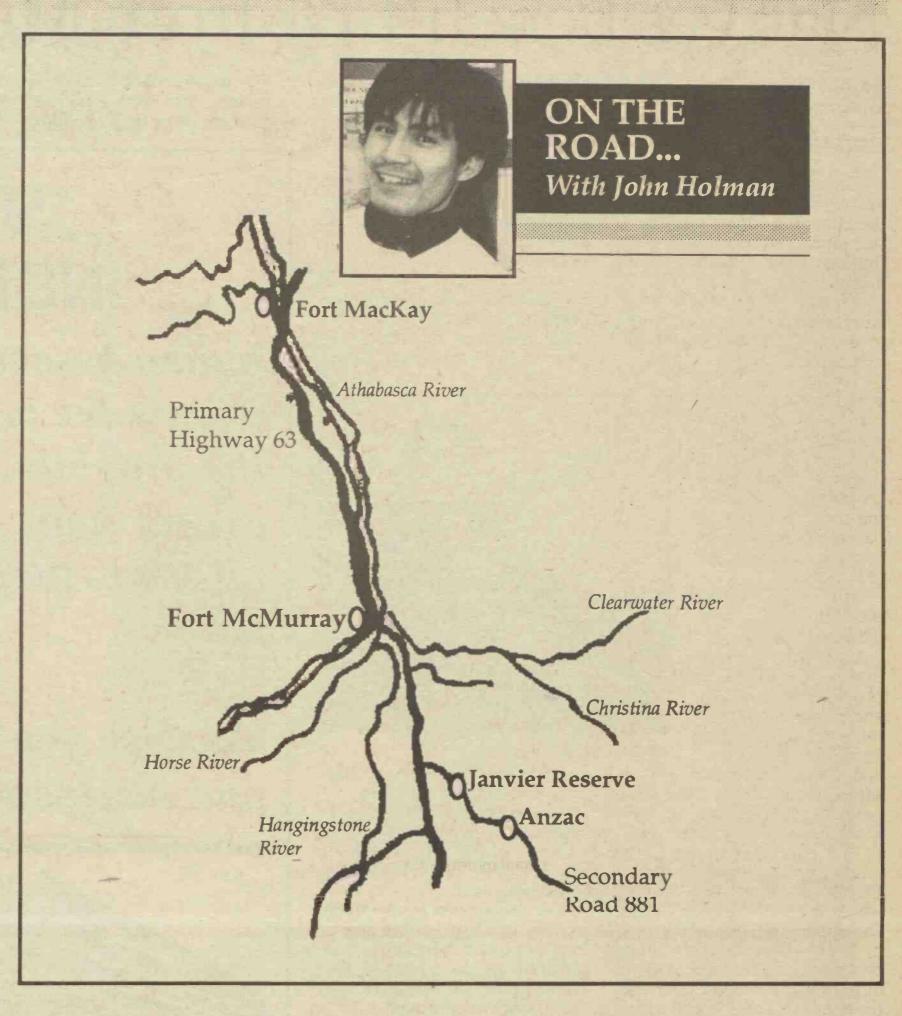
Even going to Fort McMurray was not without its hazards, as I had to navigate through a blizzard, rivalling one I drove through recently in southern Alberta.

The Bunny never once went off the road in either storm despite the white wall it faced; visibility was just a few feet though I am tempted to describe it in inches, especially when rigs and semi-trailers blew past me, impatient with my creeping speed of 60 miles an hour.

Indeed the risks of the road are many and varied and a road trip is not without an adventure.

But believe me, it was all worth it when I spoke to people, who now appear here, immortalized in Windspeaker. Their warmth, intelligence and sincerity were infectious and, indeed, drove me to the next interview.

Would I take that treacherous winter road again? Yes, but first I have to get my vehicle (and my head) examined.



Native AA uses preventive medicine

By John Holman Windspeaker Correspondent

FORT MCMURRAY, ALTA.

A Native Alcoholics Anonymous group in Fort McMurray will use preventive medicine to help Native people deal with their problems before they turn to drugs and alcohol.

The group was recently started by the Nistawoyou Friendship Centre in the northern city. Referral worker Lorraine Albert is helping to get the program off the ground.

"Too often we wait until something is a problem and then we try and solve it. Why not take care of things before they become a problem?" she said.

"We shouldn't wait until something is a problem before we do something about it. I would rather see a person take care of themselves now instead of coming in when they're really sick and down and out.

"The Native AA program would help Native people feel free to talk. When you're surrounded by Native people it's easier to talk than when there's some non-Native people around," Albert added.

There are six people in the group now but she hopes it will expand.

"McMurray's a party town. I used to live here before and I used to party. So I could see how people make big money and they tend to drink a lot," said



Nistawoyou Friendship Centre

Albert, who was previously a nursing student.

By introducing a monthly dry dance and other activities the centre hopes to change the attitude some people have that they must drink to have fun, she said.

The message that fun can be troubled Native people, and re-

had "without being drunk or stoned will be especially aimed at younger kids and teenagers," she said. With that goal in mind a group of teenagers headed to Anzac this past weekend to learn

of the effects of substance abuse.

Albert is an advocate for

fers alcoholics, drug abusers and other people needing counselling to the proper agencies and organizations.

"Even though McMurray is prosperous there's still people here who are having a rough go in life, especially those, who are recently separated or living on welfare and having a hard time

But she hopes the AA group will help Native people to come out with their problems before they become too serious, and that the friendship centre will help them realize they do not have to drink to have fun.

The Fort McMurray & Fort Chipewyan Area

Natives benefitting from McMurray oil sands

By John Holman Windspeaker Correspondent

FORT McMURRAY, ALTA.

Canada's Native people have always successfully adapted to the changing times, whether it was taming wild horses or using flintlock rifles instead of bows and arrows.

Changes have ranged from subsistence hunting and fishing to farming to the current job and business economies.

Today in the city of Fort McMurray many Native people enjoy high-paying jobs in the oil sands' industry of the area. Many more are training or upgrading their education to become employees of Syncrude Canada Ltd. or Suncor Inc.

This time Native people are taking advantage of change.

On June 18, 1988 Syncrude agreed to provide employment and business opportunities to Natives in five surrounding Cree

and Chipewyan bands and six Metis locals from Fort Chipewyan, Anzac, Janvier, Fort MacKay and Fort McMurray.

The participation would be guided by the Athabasca Native Development Corporation, which is funded by the federal and Alberta governments.

The employment and training programs are proving successful to aboriginal people, who take the initiative, according to corporation president Alvena Stras-

"Our mandate is employment, training and education,"

she explained. Many Native people are taking the initiative to acquire the necessary skills needed in working in the oil sands' industry, either upgrading or training in a field related to the oil sands' industry, says Strasbourg. Other people need to be encouraged.

In both cases the corporation acts as a liaison, assisting individuals in getting the necessary training or education.

It will also help foster Native businesses once it has funding and a structure in place, Strasbourg said.

"I think we're doing a hell of a job," she added, because manyjobs have been found for aboriginal people and many more are being trained through Keyano

College and apprenticeships. Training ranges from heavy duty equipment operation, geology, welding, computer programming to secretarial positions.

A list is also kept of people in the communities listing their abilities and skills. It's available to Syncrude and Suncor for job

Many young people are still not taking advantage of the opportunities available to them, because they lack the education, Strasbourg said, blaming the



Alvena Strasbourg

problem on a shortage of high schools in the communities.

Once students hit the senior grades they must move to Fort McMurray to finish school, which can be very "traumatic" Strasbourg said.

The move from a small community to a city setting can be lonely or foster the abuse of alcohol or drugs, she explained. As a result grades are affected and many students drop out.

Nurturing and encouragement must be offered in the backyards of those people, who can't adapt to the move, she said. Just recently the corporation met with the educators from Northland School Division to discuss why kids drop out and how to prevent it.

The corporation also has held workshops at schools in the surrounding communities, stressing how important an education is and what opportunities lie with the oil sands' industry.

Both industries require applicants to have at least a Grade 12 education, Strasbourg said.

Aside from encouraging current students, the corporation also urges dropouts to finish their education.

"So many young people come in here and they have Grade 10 or 11. It wouldn't take them much to get Grade 12," she said.

and Suncor show they're willing Development

The initiative of Native people to adapt to a rapidly changing in seeking jobs with Syncrude world, but the Athabasca Native

makes sure many others can take advantage of the numerous op-Corporation portunities within the industry.

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The Fort McMurray & Fort Chipewyan Area

Treatment centre turns out its first graduates

By John Holman Windspeaker Correspondent

ANZAC, ALTA.

A newly opened alcohol and drug treatment centre has sent off its first group of clients into forever changed lives. The Mark Amy Centre, located on the Gre-goire Lake Band reserve, recently completed a 42-day treatment session.

Senior counsellor Alexis Johnston was overjoyed and tearful at the graduation ceremonies.

"It was as special for the staff as it was for the clients," she said enthusiastically.

The clients were taught to face their problems with alcohol and drugs, and spinoff problems and then learn how to deal with said them, Johnston.

"It's kind of like being a willow tree," she explained. "Most trees are stiff and stand up and crack or break in a big wind. A willow tree doesn't. You have to be very flexible."

Pat Mercredi

Four of six clients graduated, an unusually high number, said the counsellor. Usually 50 per cent leave such a program for personal reasons like finding a

Since the program is new it will undergo many changes before it is fully matured and effective. Johnston predicts it will

take 10 years before the program finds a final form. For example, a network of support groups and counsellors has to be developed in surrounding communities.

Johnston also suggested the program can be a resource alongside other programs in Fort McMurray. It can be a door to upgrading or training programs, as well as employment.

"It has unlimited possibilities," she concluded.

The 10-bed facility is totally self-sufficient and elicits a calm, comfortable atmosphere. Future cycles will last 28 days.
Director Pat Mercredi says the

centre is an achievement for the Fort McMurray band. Officially opened in September last year, the building was an empty husk when Mercredi was hired in No-

vember. "There was just a building," he said. "No policies,

no program design, no office equipment, no job descriptions. There was absolutely nothing."

Mercredi was given two months to fill it with equipment, to recruit and train staff and to design a program. The Mark Amy Centre employs 11 people. It took on its second group of clients March 30.

The centre only needs recreational facilities now and Mercredi predicts funding will be found in the new fiscal year for cross-country skis, snowshoes, pool tables and other items.



Alexis Johnston

John Holman, Photo

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The Board and Staff of the Nistawoyou Association Friendship Centre would like to wish all the people of Fort McMurray a Happy Easter.

"Bridging Cultures Within the Community"



Nistawoyou Friendship Centre 8310 Manning Avenue Fort McMurray, Alberta T9H 1W1 Telephone: (403)743-8555

The Fort McMurray & Fort Chipewyan Area

Heritage key to overcoming problems - teacher

By John Holman Windspeaker Correspondent

FORT MacKAY, ALTA.

The recent disintegration of Native culture has left youth reeling without direction in a non-Native world so a Cree teacher at Fort MacKay School is doing his part to help children take pride in their heritage.

"I firmly believe Indian program because many Native

people have lost their identity and the only real way of teaching Native kids is teaching something they can identify with as an Indian person," said Dale Awasis.

"The young look at me and they see the dance and the song, and they say, 'Wow, can we learn the songs, can we learn how to dance?

The children thrive on his

youth seek an identity, he explained.

If a firm Native identity can be passed on, it will be a step to helping Indian society deal with mainstream values. Traditional philosophies can overcome the problems of alcoholism and drug abuse, among other things,

class in university, the first thing they said that really stuck was, 'Before an individual can function in any society, they must first have an identity. We as a group need to have an identity."

with an extracurricular powwow dance program. Students learn traditional dances as well as the way of the sweat lodge, ritual fasting and old Indian philoso-

The cultural programs in the school are very experimental and have never been done before, he noted.

"For example in the last community I worked I was labelled a witch," he said. "They said what I was doing was hedonistic and not what the Lord wanted. It really hurt to see people the same color as me turn against what I was doing, because I figured they would understand, who I am trying to be, an Indian per-

Awasis insisted. "When I took a psychology

Awasis offers that chance

Awasis urges youngsters not only to listen to what he can offer through the rituals, the dances and the songs, but also to talk to their own elders.

Ironically many Native people fight the return to traditional Native values because they have been completely assimilated by non-Native values.

He meets with each class over it. the course of a week, dealing with 85 students. He has been at the school since the fall and the affects have been dramatic, especially with school attendance.

"The attitude is just so different," he said. "When I first came here the attendance rate (jumped to) 95 to 100 per cent, and I guess that's not the case for a lot of schools. Here? Kids are always here."

Born and raised on the Thunderchild reserve in northern Saskatchewan, he spent a large part of his life on the Onion Lake reserve, about 35 miles north of

During his teens his interest in Native culture grew to include the singing and drumming at powwows and the Native identity and philosophy attached to

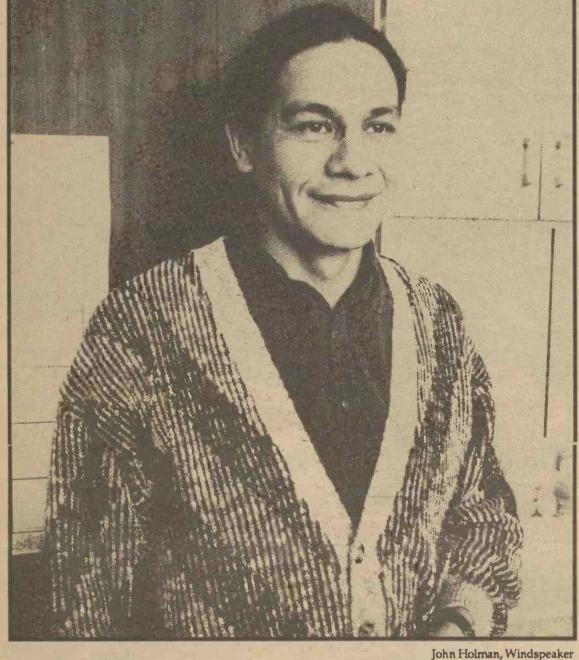
Lloydminister.

"I loved the ways the songs went and I sat in the bleachers and sang with the songs. I found in time I was able to follow quite easily, but I really didn't get into it. I don't know why."

Being homeless at the age of 16, he remembers how his search for himself and an Indian identity had him literally roaming Canada meeting different Indian tribes. He travelled from the west coast across western Canada.

He travelled for two years. But it wasn't until he was 25 years old that he started participating in the drumming, dancing and singing at powwows, as well as learning religious rituals.

"Then I started Sun Dancing. That really helped to open my understanding of who am I as a Native person," he added.



Dale Awasis





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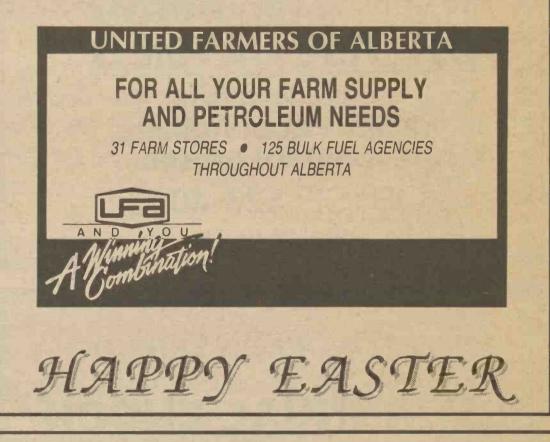
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The Fort McMurray & Fort Chipewyan Area Friendship centre not hurt by budget

By John Holman Windspeaker Correspondent

FORT McMURRAY, ALTA.

The Nistawoyou Friendship Centre in Fort McMurray will not bear the brunt of the budget blow soon to be felt by other Canadian friendship centres.

Friendship centres across Canada will share a 6.7 per cent budget cut and will lose \$1.25 million from their overall \$18.6 million Canadian friendship centre budget. The overall cut because of the federal February budget could amount to \$6 mil-

But Nistawoyou centre will not flounder or face the loss of programming, according to manager Gerry Cuthbert. In fact programming will increase because the centre is in the final stages of independence.

"My mission was to establish a good financial foundation," he said of his three years working

The guidance and the help from the board and the high quality of its staff fostered the independence, he added.

Today the centre is a member of a local bingo association; about 40 bingos are held a year. Cuthbert expects \$60,000 from that alone to go toward the an-

nual budget of about \$350,000. Other funds will be raised through catering, the annual King and Queen of the North competitions, as well the Regional Aboriginal Recognition Awards. Most recently the friendship centre opened a bannock-selling business.

It started as "a little joke," said Cuthbert, chuckling.

"One day I just said, 'If the Buns' Master can make buns, why can't we make bannock!" And someone said, When do we start?"

Raising their own money through business ventures is risky, but the reward of increased funding is worth it.

"It shows we're damn well accountable. We don't have our hands out either," he asserted, adding that makes the provincial and federal governments more comfortable in giving the centre money.

Half of the budget goes to programming. Currently the centre provides half of its own program funding; the rest comes from the Alberta government. The core funding comes from Ottawa.

The centre made its final mortgage payment in December, which has eased its expenses.

Programs aimed at all age groups in the Native community in and around Fort McMurray are going to proceed full force now, Cuthbert stated.

Tea dances, exchanges of elders in the communities and crosscultural presentations in the schools are some of the new programs to be introduced.

The tragic side effects of quick economic growth in McMurray due to the oil sands industry has not been forgotten in the plan to seek financial stability.

staff for a liaison officer to deal with alcohol and drug abusers as well as people who need help.

"We help in job searches, resume writing and we provide a drop-in centre," he said. The centre also helps in referrals to social services and the Mark Amy Centre, a treatment centre of the Gregoire Lake Band at

McMurray is the "hub of the north," so Cuthbert predicts the The centre "consolidated" its centre will prove to be one of the

most important social centres for Native people in the surrounding communities.

"This centre is progressive and will survive no matter what happens," Cuthbert concluded.

Ironically, the centre's financial stability will herald Cuthbert's departure. He will be moving to Edmonton in May to become the new executive director at the Canadian Native Friendship Centre.

Native Communications

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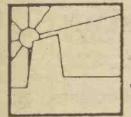
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The Fort McMurray & Fort Chipewyan Area

Lunch brings 'Cookie's kitchen' to life

By John Holman Windspeaker Correspondent

FORT MCMURRAY, ALTA.

The relaxed and friendly atmosphere of Kay Louttit's kitchen draws a few people each weekday lunch hour when it comes alive with small talk and

gossip

Transients, civil servants or needy people often dine at the Nistawoyou Friendship Centre "restaurant", which offers a \$3 lunch or a free dinner if you have no cash.

Louttit, known as "Cookie" to the staff, has prepared meals and catered for the centre for over

WE SALUTE THE PEOPLE OF

four years. She has lived in Fort McMurray all her life.

"I know all the regulars," she said, smiling. "Everyone always talks with me. That's what I like about it. They're (clients) all friendly, I guess that's why I work here."

The soup kitchen, which is the only one of its kind in McMur-

ray, is a money-losing proposition for the centre, said manager Gerry Cuthbert, but it's a necessary service since there are many needy people in the community despite the current boom in the oil sands industry.

The centre has sought additional funding from the city to keep the program alive, but the city refused help, believing the centre had enough funds to run the program.

"They don't understand we can't forward profit or take dollars out of our core budget," Cuthbert explained.

Money from the centre's provincial or federal funds can't be used to run the kitchen, nor can the profits from many of its business ventures because strict guidelines prevent it.

"It is a local problem and the be one of them.

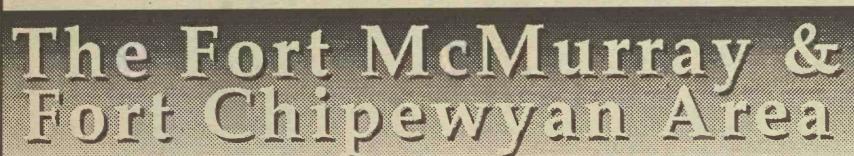
city should have a stake in it," said Cuthbert. "We're trying to help people without dollars, people who are transients (or unemployed)."

Provincial and federal grants are used for specific reasons and are mostly consumed by salaries,

"Spending is specific, you can't move any of that money around," said Cuthbert.

But the centre will not give up and will continue applying for city funding, especially with a new fiscal year beginning. Persistence and determina-

Persistence and determination has brought the friendship centre a long way since 1971, when it began, and its history has been paved with many helpful programs along the way. Cuthbert hopes the soup kitchen will be one of them.





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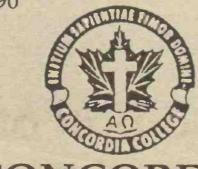
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The Fort McMurray & Fort Chipewyan Area

Aboriginal languages endangered

By John Holman Windspeaker Correspondent

ANZAC, ALTA.

Canadian Native languages. are being lost because parents neglect to teach their children.

Sheila Keizie, a Cree language teacher at Anzac, regrets that her two daughters did not learn to speak their mother tongue. They both speak English and the youngest can understand Cree but can't speak it. Ironically, she's learning to speak French.

Keizie grew up in an environment where Cree was a necessity. It's now hardly found in modern society.

"You hardly meet anyone now, who will speak to you in Cree," she said.

"I never taught them at home. I was just like any other parent. I didn't think Cree was important for them," she explained. "I'd rather see my girls get educated rather than learn Cree in school."

Keizie grew up speaking Cree in her hometown of Buffalo Narrows, Saskatchewan. Her two sisters and two brothers also speak Cree.

When Keizie completed

Grade 8 at Buffalo Narrows she moved to Prince Albert to finish her schooling and to work. She later moved to Edmonton and lived there for two and a half years before returning to Buffalo Narrows.

As kids grow older they seem to lose interest in learning languages, Keizie said.

"The Grade 5 and 6 classes are not as eager to learn Cree as the younger kids," she said. "They don't have interest. They weren't brought up speaking

A secretary for 14 years, she came to Anzac School in November to temporarily replace another teacher.

About two hours of instruction are given to each grade in the 67-student school. There are no cultural components to the program, though she is debating on showing the kids how to cook bannock.

She teaches numbers, colors and common Cree words; the older students learn sentences in

"Seeing that I'm new to it I don't know what I'm really supposed to teach them," she said. "I never really taught before so I don't know where to go."

students in Cree?

Can she talk with any of her run a sentence by them but I asked me to read something to "No, I can't. Maybe I could stand me," she said. "They

don't think they'd fully under- them in Cree and I read it. Nobody understood it."

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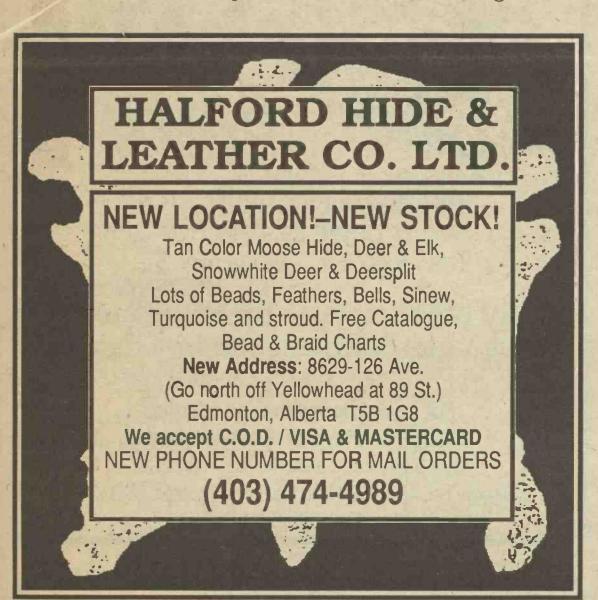
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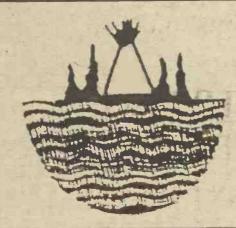
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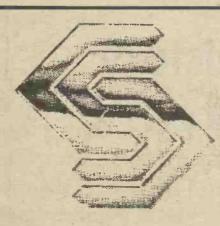
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grammes to meet the needs of Native people either migrating to cities or living in them. At the same time the centre fills the cultural gap between Native and non-Native society.

Grande Prairie Friendship Centre

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The Blood Reserve

AIDS a threat to community: says Lethbridge health official

By Wayne Courchene Windspeaker Correspondent

BLOOD RESERVE, ALTA.

The entire Blood community is threatened by AIDS, because of its nearness to an urban centre, says Dr. Christopher Armstrong—Esther, director of nursing at the University of Lethbridge.

This was the message presented at an AIDS workshop on the Blood Reserve earlier this month. About 30 people from Blood Tribe social service agencies attended.

The organizers of the workshop had hoped to attract about 200 people. But in spite of the low turn out, Dorothy Soop, one of the workshop facilitators, felt it was very beneficial. "The response was for more workshops."

"Sexual health counselling services for before and after testing of the HIV virus should be make available on the reserve," she said. HIV (Human Immunodeficiency Virus) is the name of the virus that causes AIDS and is not immediately detectable.

"We were hoping the chief and members of council would attend," said Soop. "That way we could emphasize to them the need to establish an advisory committee to deal with the threat of AIDS and maybe start a sexual health counselling service."

Dr. Armstrong—Esther said his presentation resulted in a request from parents to speak at St. Mary School.

"The workshop was a success because whenever I can get people to discuss openly this delicate subject the more infor-

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mation about AIDS is circulating," he said.

negative," he said, "this would be an excellent opportunity to

"However, there is a natural reluctance to discuss sexual issues in the open because it runs opposite to Blood values," he

Armstrong—Esther also suggested the Blood Tribe should hire someone to provide sexual health counselling so HIV testing can be conducted and sexually transmitted diseases traced.

"Even if AIDS tests prove sexual practices.

negative," he said, "this would be an excellent opportunity to encourage sexually active people to change their behavior."

AIDS is a considerable threat to the Native community because of the high instance of drug and alcohol abuse, said Armstrong-Esther. Drug abuse may lead to the use of contaminated needles and exposure to the virus. Alcohol abuse alters values and may lead to unsafe sexual practices

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about how to complete their return and what information slips to include. The first place to look for answers is the General Tax Guide that comes with your return. It gives you step-by-step instructions.

step instructions, and helpful tax tips. But if you still have questions, Revenue Canada offers a

variety of services to help you.

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General Guide for people with hearing

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expenses guide, a guide for pensions and one for new Canadians, to name a few. Check the list in your General Guide. If there's one you need, contact your District Taxation

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Fishing Lake

A METIS PIONEER Families were needed to set up a home base

By Diane Parenteau Windspeaker Correspondent

FISHING LAKE METIS SET-TLEMENT, ALTA.

In the early 1930's word went out that Metis families were needed around Fishing Lake to establish a home base for Metis people. Victoria Fayant, along with her husband and their families, heard the call and made the journey from Biggar, Sask. to the grazing hills just inside the Alberta border.

"My grandma had a friend, Charlie Delorme, who wrote to her and told her to get hold of 30 families to move here, since they needed 30 families. We met up with the McGillises from Maple Creek. There were also Parenteaus, Fayants and Whitfords," said the 77-year-old Fayant from her home on the Fishing Lake Metis Settlement. Other families were already there when they arrived.

"We wanted a place to stay so we wouldn't have to keep moving all the time," she says. The family had been living in Saskatoon in the winter and working in the south during the summer.

The men, who dug stones for farmers, got paid according to the number of cords of stones they picked.

"They use to dig whole fields of stone," remembers Fayant.

During those summer months, the families lived in "a little caboose" — a type of covered wagon.

But moving to Fishing Lake meant a chance for a permanent home, however things weren't better for the new families in the beginning.

"I lived in a log shack with no flooring and with flour sacks on the windows. My husband started hauling rails and pickets out to the farmers. It was so cold in those days, (sometimes it fell to) 50-55 degrees below.

"I raised our children with no welfare. We both worked pretty hard," said Fayant, a mother of 13 children. "We used to do everything to try and make a living — canning, picking berries and sewing. I used to sew quite a bit for people." Fayant would sell her handsewn dresses for \$1 a piece.

"We always had a cow or two and that's what saved our kids lots of times. I used to sell milk for 10 cents a quart. People were at the door all the time, many of them had nothing to eat. Lots of people used to be so poor, so very poor."

Before too long, a community began to grow from the efforts of those first pioneering families.

"All the men got together and hauled logs for the first school house. At the same time the church was built and the (priests' residence) in about 1936/37. The women used to come and cook for the men while they were working. In later years we had some really good times in that old school house."

The Fayant family spent some years living off the settlement in later years for economic reasons and for their children's education

— the local school only went to Grade 8. Fayant, now a widow, has been living back on the settlement since June of last year.

Walking into her humble home, it's easy to see she has kept busy. The work she did out of necessity has continued to be an important part of her retirement. A baby quilt she's making for a friend lays spread out on

and jobs.

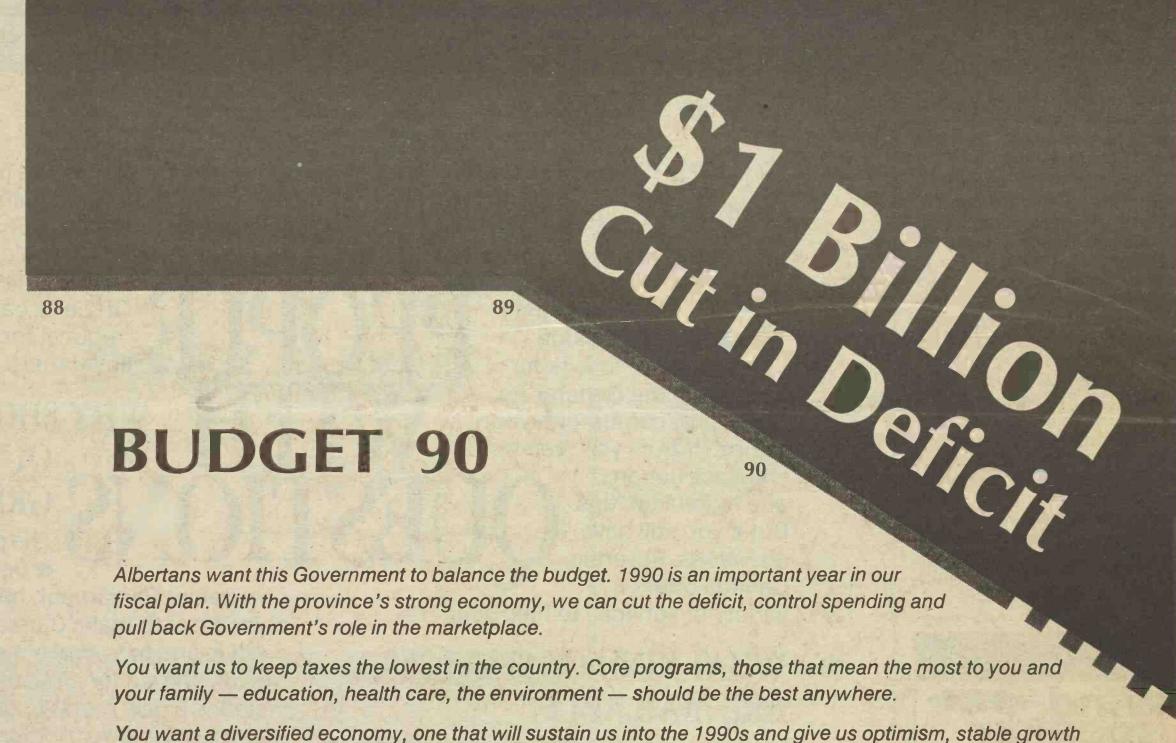
the living room rug awaiting the finishing touches. Embroidery thread is in bags on the table, her sewing machine is set up and ready. Handmade leather crafts, pine cone centerpieces and crocheted goods are just a few of the other items she makes to fill her days.

Fishing Lake is about 95 kilometres south of Grande Centre.



Diane Parenteau, Windspeaker

Victoria Fayant



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- Tax incentives for businesses will be reduced by \$350 million in 1990-91. Alberta's small business corporate tax rate will still be at least one-third lower than other provinces.

Program Expenditure Growth
1985-86 to 1989-90
(per cent, annual average)

12

10

8

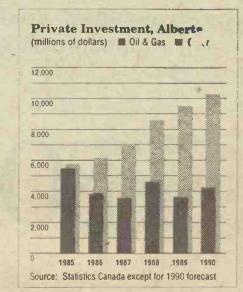
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Covt. Source: Government budgets

Solid Growth Ahead

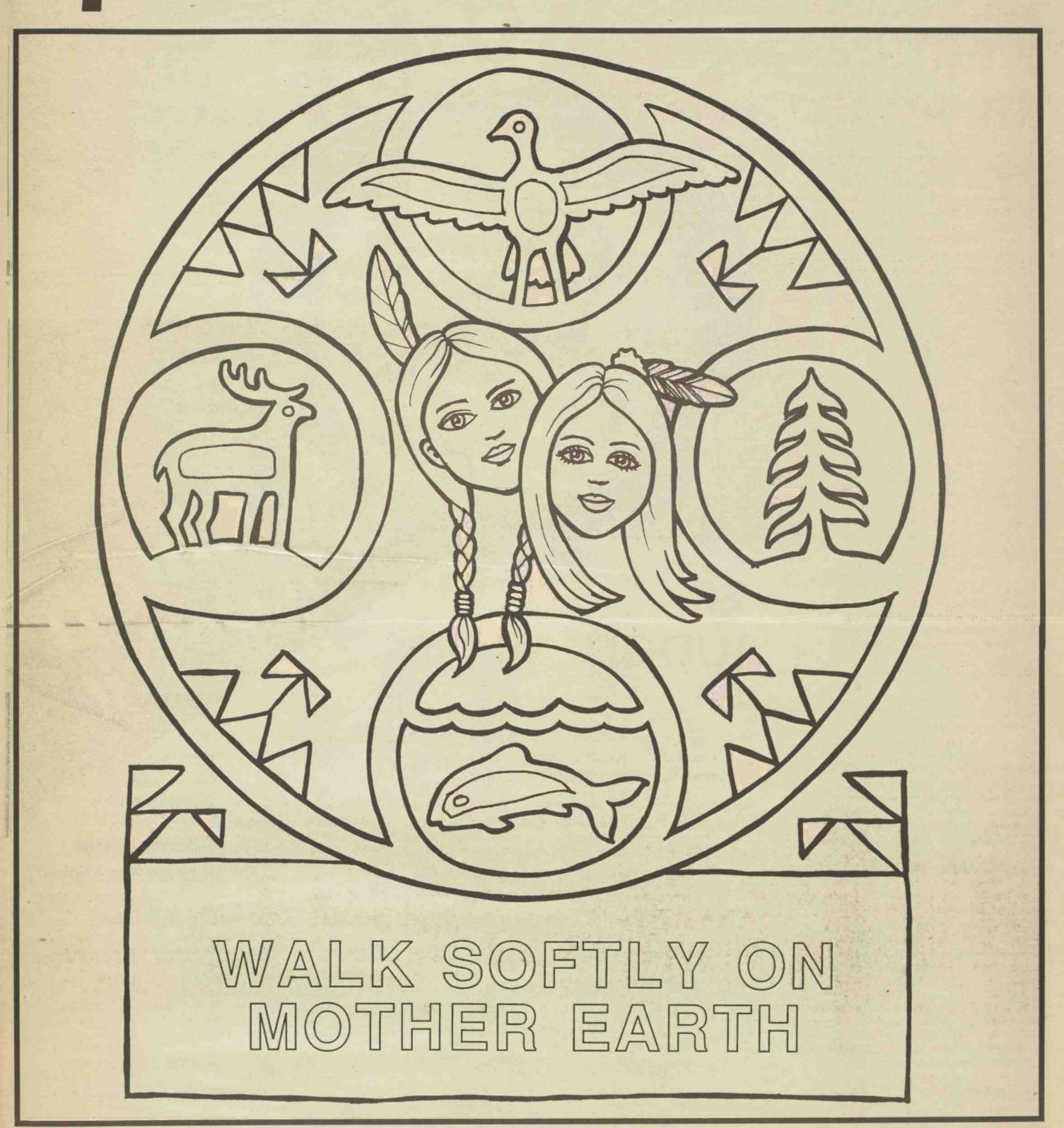
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Wind Williams Speaker!

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3. One grand prize will be awarded. In addition, prizes will be awarded to one winner in each age category.

4. Entries must bear the T5M 2V6.

name, age, address and telephone number of the contestant.

5. Judging will be the responsibility of Windspeaker.6. The winners' names will be published in Windspeaker.

7. All entries will be retained by Windspeaker.

8. Entries must be postmarked no later than May 31, 1990. Send entries to Windspeaker, 15001 - 112 Ave., Edmonton, Alberta,

PRIZES 1st Prize

New Bicycle
Supplied by St. Paul & District
Co-op Association
2nd Prize

\$100 Gift Certificate
Supplied by High Level Super A
3rd Prize

\$60 Smorgasbord(non-alcoholic beverages included) Supplied by the Beverly Crest Travelodge, Edmonton

and rounded satisfication, and account

"Our Mother - Our Life" ROSE CARDINAL COMPETITION



Saddle Lake, Alberta

April 13 & 14, 1990

Host Drum -"Northern Cree"

Grand Entry - April 13, 1990 at 7:00 p.m.; Raffle Draw - Saturday, April 14 at 7:00 p.m. Give Away - Saturday, April 14, 1990.

MEN'S				WOMEN'S			
MEN'S	GRASS	TEEN BOYS' GRASS	JR. BOYS' GRASS	WOMEN'S TRADITIONA	AL TEEN GIRLS' TRADITION	AL JR. GIRLS' TRADI	TIONAL
1ST	- \$300	1ST - \$175	1ST - \$100	1ST - \$300	1ST - \$175	1ST - \$100	
2ND	- \$200	2ND - \$100	2ND - \$ 75	2ND - \$200	2ND - \$100	2ND - \$ 75	
3RD	- \$100	3RD - \$ 75	3RD - \$ 50	3RD - \$100	3RD - \$ 75	3RD - \$ 50	
MEN'S	FANCY	TEEN BOYS' FANCY	JR. BOYS' FANCY	WOMEN'S FANCY	TEEN GIRLS' FANCY	JR. GIRLS' FANCY	
1ST	- \$300	1ST - \$175	1ST - \$100	1ST - \$300	1ST - \$175	1ST - \$100	0
2ND	- \$200	2ND - \$100	2ND - \$ 75	2ND - \$200	2ND - \$100	2ND - \$ 75	
3RD	- \$100	3RD - \$ 75	3RD - \$ 50	3RD - \$100	3RD - \$ 75	3RD - \$ 50	
MEN'S TRADITIONAL TEEN BOYS' TRADITIONAL		JR. BOYS' TRADITIONAL	WOMEN'S JINGLE	TEEN GIRLS' JINGLE	JR. GIRLS' JINGLE		
1ST	- \$300	1ST - \$175	1ST - \$100	1ST - \$300	1ST - \$175	1ST - \$100	0
2ND	- \$200	2ND - \$100	2ND - \$ 75	2ND - \$200	2ND - \$100	2ND - \$ 75	
3RD	- \$100	3RD - \$ 75	3RD - \$ 50	3RD - \$100	3RD - \$ 75	3RD - \$ 50	

"BUFFALO SAGE PRINCESS PAGEANT"

Master of Ceremonies - Eric Cardinal and Gordon Tootoosis; Arena Director - Fox Morin

'Chicken Dance Special"

Sponsored by Carl Quinn and Family 1st - \$500.00; 2nd \$300.00; 3rd - \$200.00

7 - 12 Jr. Boys' Traditional Special Sponsored by George Cardinal and Family 1st - \$500.00; 2nd - \$300.00; 3rd - \$200.00

For further information call: Patty Quinn - 726-2663; Clifford Cardinal - 636-2211 Collect; Fox Morin - 726-3862