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INSIDE



Grade 1 teacher to retire after 22 years
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April 13, 1990

North America's No. 1 Native Newspaper

Volume 8 No. 2

'Grammaw's going home'



Rocky Woodward

Lesser Slave Lake's Grand Lady passes away at 106 years of age

By Rocky Woodward
Windspeaker Staff Writer

KINUSO, ALTA.

Philomene Gladue lived for most of her 106 years at a place she dearly loved, along the quiet lakeshore of Lesser Slave Lake in northern Alberta.

Born and raised in Kinuso (Swan River Indian reserve) it is believed Philomene was actually 112-years-old when she passed away April 4, 1990.

When she was a young girl, birthdates were usually never registered until children were baptized. Philomene's family members say she wasn't baptized until she was five or six years old.

Regardless of her age, to her friends, relatives and family, Philomene will always be the "Grand Lady of Lesser Slave Lake."

Philomene was born in the same year (July 10, 1885) of the final battle between the Metis in Saskatchewan led by Louis Riel and government troops sent by then prime minister Sir John A. Macdonald, which ended on the fields of Batoche.

She lived most of her life in the Lesser Slave Lake area and is survived by two daughters, Alvina Montean and Jennie Thompson.

People remember her by her quiet charm, her sense of humor and her kindness.

"If she knew you had no money, she would give you her last dollar. If you had no place to stay, she would give you a place to sleep and feed you," said Philomene's only remaining son-in-law and honorary pallbearer Bill Montean.

"At a dance in honor of her 90th birthday, all the old-timers wanted to dance the first waltz with her. She told them 'No, I will dance the first dance with my only son-in-law.' It was an honor," said Montean remembering with pride.

"She was everybody's grandmother. Yes it's true. My children always called her Kookum," commented Treaty 8 health care worker Doris Courtorille.

"Philomene brought up everyone. She was such a caring person," said Beverly Frost, a Kinuso resident and one of Philomene's many relatives.

An Eagle Feather ceremony was held in honor of Philomene and elder Richard Cardinal, originally from Fort Vermilion, led people in prayers at her funeral.

"It was what she wanted. Later people enjoyed a feast in her honor," said Bernice Smith, another close friend of the family.

Philomene leaves behind eight grandchildren, 17 great grandchildren and numerous nieces and nephews.

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News

Sturgeon Lake's chopstick factory closed by investors

By Jeff Morrow
Windspeaker Staff Writer

STURGEON LAKE, ALTA.

The \$3 million chopstick factory at Sturgeon Lake reserve in northern Alberta has been closed by foreign investors, who fear the operation is not meeting their standards.

But the vice-president of the Valleyview Economic Development Board insists the Native businessmen are only going through growing pains.

Al MacGregor believes it's just a matter of time before the plant is in full swing again.

MacGregor told *Windspeaker* the investment firm from Harbin, China, which teamed with Cree Valley Industries Ltd. last year to produce chopsticks for the Japanese market, had serious concerns about the plant's operations.

He expects a business assessment plan by Chinese specialists to put the venture back on track.

'They're just going through teething problems. It's the same with any new business,' says the vice-president of Valleyview's Economic Development Board.

"They're just going through teething problems. It's the same with any new business," he said.

"It still looks like a viable and very profitable operation. It just needs to be reassessed."

MacGregor said the Valleyview Economic Development Board was instrumental in help-

ing Sturgeon Lake Band come up with the business plan for the factory, which was expected to turn out 15 million disposable chopsticks each day.

But during a routine visit last month, Chinese engineers from Harbin discovered the plant's Canadian-made machinery was not suitable for producing the desired amount of chopsticks. MacGregor said they also insisted the plant was overstaffed.

Sturgeon Lake Chief Ron Sunshine would not comment on the closure but did say a news conference would be held in Edmonton April 17 to announce the band's next move.

The 8,000 square-foot factory offered more than 60 full-time positions to area band members.

After two years of business negotiations, Cree Valley opened its chopstick factory last summer with a \$1 million investment from Hightech Corporation of China and \$600,000 from the Aboriginal Economic Development Program. The rest came from the band.

Stephen Shang, Cree Valley's general manager, could not be reached for comment.



Philomene Gladue

Grand Lady of Lesser Slave Lake passes away

From front page

One niece who attended the funeral was Edna Sinclair, wife of past Metis Association of Alberta president, Sam Sinclair.

Sam and his son Gordon also attended the funeral and wake.

Funeral services were held at St. Felix Catholic Church in Kinuso.

Philomene's one request was to be carried to her final resting place in a horse drawn wagon.

On April 7, with the wind blowing off Lesser Slave Lake and Cree hymns filling the air, the Grand Lady was carried to her final resting place in St. Felix Catholic Cemetery by a wagon team of horses.

Over 150 people attended her funeral and while the wagon carried her down the gravel road towards the cemetery, a little boy on a bike said "I guess Gramma's going home now."

U of C prof marching to stop pulp mills

By Jeff Morrow
Windspeaker Staff Writer

CALGARY

A University of Calgary professor, battling northern Alberta forestry developments, began the first leg of his 300-km protest march from Calgary to Edmonton in an effort to stop the controversial mega-projects from being approved without public input.

U of C geology professor Richard Thomas began his 16-day Moratorium on Mills trek, after a rousing send-off at the Calgary Municipal Plaza April 7 by more than 150 supporters, including Bigstone Indian Band spokesman Dale Auger.

Auger, speaking on behalf of the Bigstone Cree, located 100 km north of the proposed \$1.3 billion Alberta-Pacific pulp mill, was on hand to tell the crowd aboriginal people will be threatened with the loss of their environment. He said the livelihood of his 2,000-member band is slowly disappearing.

"The people themselves are in just as much danger as the trees. I'm a young person and my pos-

sibilities don't look that good," he said.

Auger told the diverse crowd of southern Alberta environmentalists and pulp mill critics his grandfather is as terrified as anyone about the potential devastation of the planned bleach kraft mill on his natural surroundings.

He said people like his grandfather, a Peerless Lake Native, never get asked about their beliefs.

"We live off one of the largest lakes in Alberta, Trout Lake. My grandfather tells me the government is hitting us from all sides. He is afraid," Auger said.

Thomas' trip will wind down at Edmonton's Hawrelak Park April 22 to mark the 1990 Earth Day celebration.

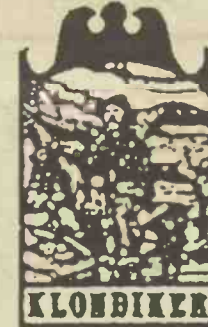
He will be leading a contingent of protesters through central Alberta towns drawing public support to stop future pulp mill developments until environmental assessments are conducted.

For schedule information contact Richard or Denise in Calgary at 282-5721 or Donna at 259-6407.

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Athabasca Native Development Corporation is accepting applications for the position of Executive Director.

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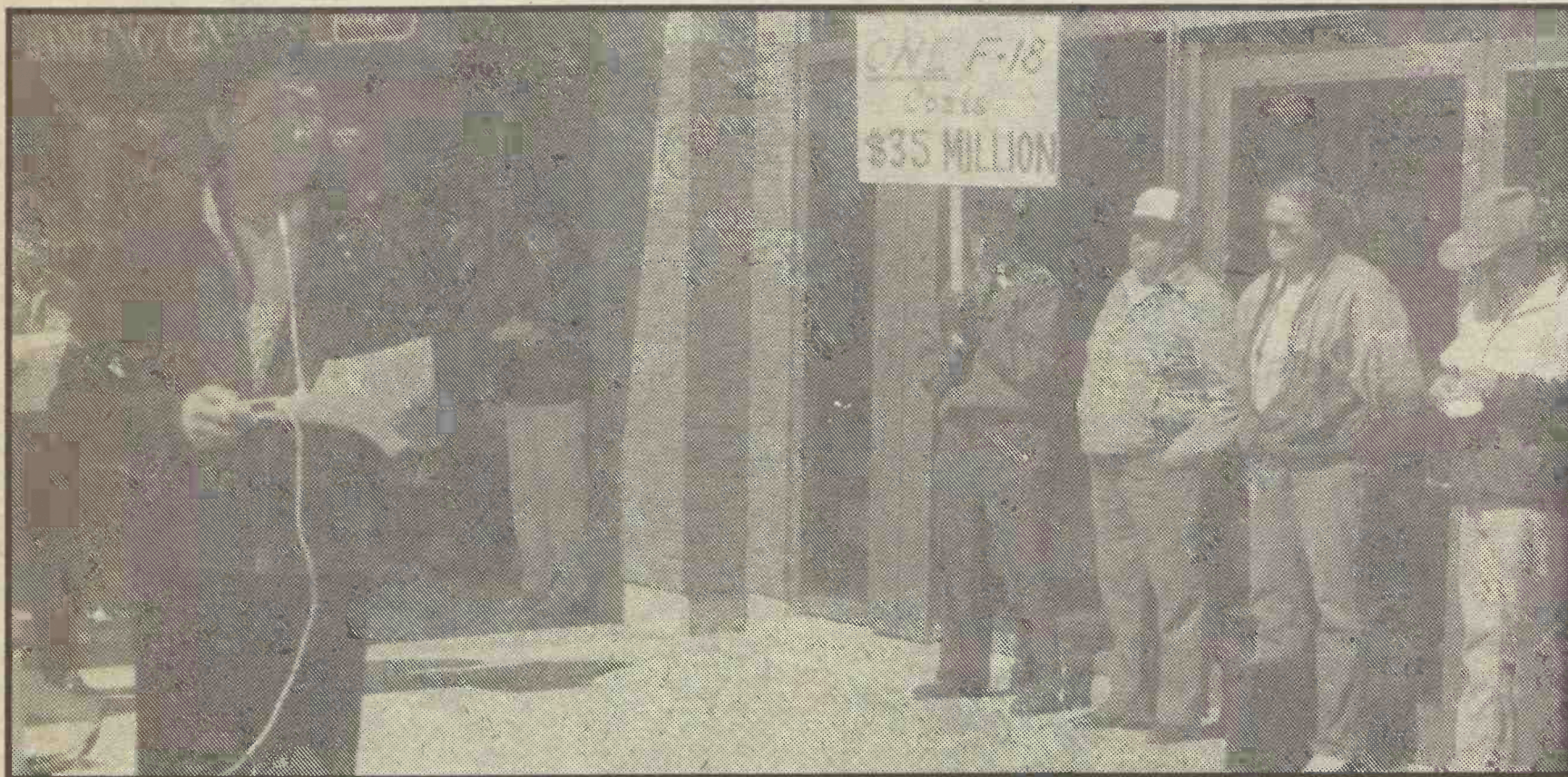
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For further information contact (403)791-6541.

Athabasca Native Development Corporation

News



Protesters outside Canada Place in Edmonton

Jeff Morrow

Saddle Lake housing conditions critical: Chief

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Native families on Saddle Lake reserve are living in squalid, unhealthy conditions, says the band's chief.

Carl Quinn said the housing problems facing his 4,000-member band have escalated into a crisis, because the federal government refuses to increase its allowance for new home construction and renovations.

"And it's been that way since we left our teepees," he said during a rally in Edmonton April 11.

Families are forced to shack up together on the reserve, because they can't afford new housing, said Quinn, who combined forces with Blood Tribe councillor Peter Bighead outside Canada Place to criticize Indian Affairs and the Canada Mortgage and Housing Corporation (CMHC) for not recognizing Native rights to housing.

"When our forefathers en-

tered into treaty with the British Crown in 1876 to share this land, certain commitments were made to us in return for the use of the land by non-indigenous peoples," said Quinn.

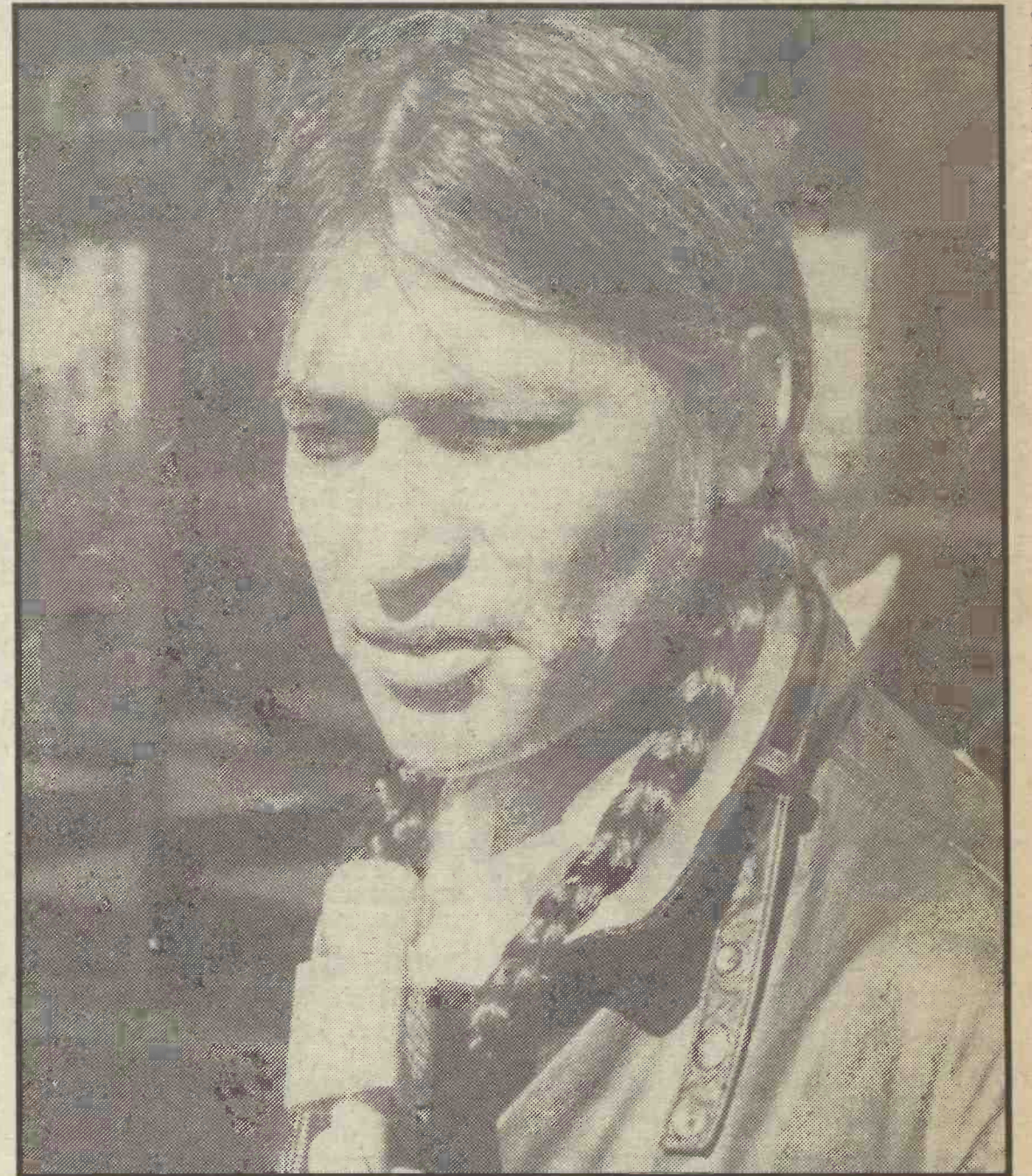
"Housing is a treaty right guaranteed to indigenous people."

Quinn said many of his band members, most of whom depend on social assistance, are living together in ramshackle homes because there aren't enough houses on the reserve and they can't afford to build new ones.

He has asked the federal government to finance more than 200 additional homes which would cost \$83,000 a piece.

But CMHC, which oversees reserve housing, is only liable for \$26,500.

"We're then expected to come



Chief Carl Quinn

Jeff Morrow

up with the rest," Quinn raged. "Bands can't do that."

He said there are many infectious diseases spreading throughout the reserve, because of the large number of people living in such close quarters.

The living conditions at Saddle Lake are at a "crisis level" despite the band's efforts over the last several years to pour \$20 million of its own money into fixing existing homes.

Quinn, who was elected chief last year, said many of the homes are over 15 years old — a life span even CMHC agrees is too old.

There are 450 homes on Saddle Lake reserve, located 160

km northeast of Edmonton. Quinn said 300 homes need repairs that would cost in excess of \$6.5 million.

Indian Association of Alberta president Roy Louis said the federal government has got to change its policy toward housing allowances because bands across Canada are growing.

He said "it's crazy" that Indian Affairs and CMHC won't hike housing funds to reflect the needs of Bill C-31 Indians returning to their reserves.

Louis said he met with Indian Affairs Minister Tom Siddon two weeks ago, who suggested he may make some changes to the reserve housing policy.

Cash crunch hurts Indigenous Games

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

Health and welfare Canada's recent grant of \$50,000 has brought the North American Indigenous Games closer to a reality.

But games' committee chairman Charles Wood said organizers have fallen short of their goal of raising \$750,000 to help make the games a success.

That led to a crucial second look at the whole "indigenous games package" and the cancellation of some events, he said. "We had planned a major powwow but because we are short on funding it has been struck. Instead we plan to use smaller performing groups," Wood said.

He said the lack of games funding also hurt athletic events. "There won't be as many specialized events such as a couple of swimming competitions. Some had to be cancelled.

"However, everything is going according to plan and the games will be held," Wood added.

The recent appointment of Harold Burden as general manager of the games, who has years of experience in management both in the private and public sector, has helped put the games back in focus.

"Thanks to Harold a lot of ethnic groups have stepped forward to work as volunteers. We need about 4,000 volunteers and are not far off that number.

"It has helped to decrease our capital requirements for judges, referees and ticket takers tremendously," Wood said.

He said about \$35,000 has been donated towards the games from various Indian bands and Native sports organizations across the country. Help is also expected from the Alberta government.

"We've been negotiating with the province and although we have received no formal indication of support, we fully anticipate they will come forward," he said.

The City of Edmonton has also lent a helping hand. "The majority of the facilities we will use for the games are city-owned. They have been supportive," said Wood.

Games public relations officer John Fletcher said a great response has been received from athletes.

"California is sending 50 athletes, Quebec is sending 50. Saskatchewan is sending 1,400 athletes.

"I feel confident that over the next three months we will receive an even bigger response," Fletcher said.

Close to 3,000 athletes are expected to attend the games, which are scheduled to be held in Edmonton June 30-July 8.

Journalists protest cutbacks

By Jeff Morrow
Windspeaker Staff Writer

ANCHORAGE, ALASKA

Federal government cutbacks to Canada's aboriginal communications program, which was being viewed as a model for a Native publications group in the United States, are under fire by journalists across North America.

The vice-president of the Native American Journalists' Association (NAJA), said members of his organization are stumped at Canada's decision to "pull the rug out from under" Native people, who were being given the opportunity to strengthen their unity and self reliance.

"I can hardly believe it," John Tetpon told *Windspeaker* from his office at the *Anchorage Times* daily newspaper in Alaska.

"Your program is something we recognize as the very best system for giving people, who have such little voice, a way to be heard."

NAJA has 165 members including Native publications in the U.S. and Canada and journalists from American mainstream newspapers specializing in Native issues.

Tetpon said his group is striving to make Native newspapers, which are currently operated by tribal administrations, more independent.

He said Canada's aboriginal communications program was being viewed by NAJA as a

model of independence and his group will monitor the cutbacks.

"I think the government of Canada is moving toward a racist stance when it comes to Native people. Journalists in the United States and Alaska are going to keep a close eye on what happens."

NAJA was established in 1984 to support Native communications across the continent.

Federal Finance Minister Michael Wilson slashed \$3.5 million from the Native communications program in his February budget.

The decision to kill Native communications has also been condemned by the president of Canada's only national association of journalists.

Stephen Bindman, head of the Centre for Investigative Journalism in Ottawa, has written Prime Minister Brian Mulroney criticizing the cuts citing the importance of Native media.

"Native peoples need modern communications technologies to exchange specialized information, to maintain their own languages and cultures and to communicate with the broader Canadian society on issues of concern to Native people.

"On behalf of Canadian journalists, we urge your government to restore these important voices to our country's Native people," his letter read.

The 1985 Neilson task force on Native programs recommended communications funds be provided by the federal gov-

ernment to ensure Native people are informed of issues affecting them.

Carlton University professor Bob Rupert has also circulated a letter of protest aimed at restoring federal monies to the aboriginal communications program.

He said he resents the federal government for using Native media as a target for reducing its debt at a time when communications has become a vital part of Native survival.

"I don't think it's a decision the government of Canada can defend on any grounds at all," he said.

"It's one thing to tell Native people they have to accept their share of the attack on the national deficit. Everybody has got to accept some responsibility. But Native newspapers were trying to get on their feet and become self sufficient — and they were getting there," he raged.

"It seems to me newspapers should have been the last to be cut."

Meanwhile, the chairman of the Canadian Radio-Television and Telecommunications Commission told a television producers conference in Brandon, Manitoba Native communications across the country is in danger of dying if it isn't supported by other media.

Keith Spicer urged the producers to provide training and equipment to their Native counterparts so they could continue operations.

Wind speaker

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Bert Crowfoot
General Manager

More homes - not more promises

From the poorly-built homes of the Blood Tribe in southern Alberta to Edmonton's inner-city squalor to the dilapidated shacks of Indian Cabins near the Alberta/ N.W.T. border, living conditions for Native people are as appalling as they could possibly be.

Poor housing for Alberta's Native population has been a problem ever since Indians stepped foot from the security and comfort of teepees to deal with the white negotiator, who promised him a better way of life if he gave up portions of his land.

Indians were led to believe they'd be afforded clean accommodations and access to all the opportunities and social benefits a progressive civilization has to offer.

It was a sham.

And it has become as offensive as a New York thug stealing candy from a small child on a street corner during afternoon rush hour because it's no longer as subtle as the government wants it to be.

It has come about at a time when all Canadians are asked to tighten their belts in the guise of fiscal restraint.

But for most Canadians, it will be a matter of inconvenience. For Native people it is a matter of survival.

At a time when Edmonton is planning a \$40-million city hall to house its council in brass and glass during heated debates over the cost of parties in Sir Winston Churchill Square, Native people are roaming the frozen sidewalks a few blocks away just trying to survive the night.

It's a time when Alberta Premier Don Getty, who's hard pressed to convince his own voters of his competence, proposes spending millions on paving secondary roads to lure the votes of Alberta farmers.

At a time when the country's aboriginal people are fading into oblivion, millions of dollars are spent on new, and improved, multi-ethnic commissions, whose sole purpose is to paper over cultural differences in Canada's diverse ethnic community.

It all comes at a time when the federal government injects millions of dollars into its external affairs department to help foreign nations overcome their own self-inflicted stress.

But the most offensive is the federal government's latest plan to supply Caribbean nations with millions of dollars to spruce up their own standard of living.

It's all at a time when Native parents are fed up with cramming their children in with their relatives or neighbors just to keep a roof over their heads.

It's a time when Indian bands want the federal government to put aside its current commitments to other countries and concentrate on the very first commitment it ever made.

Blood Tribe Councillor Peter Bighead said his band has established a Treaty 7 Housing Commission to take decision-making powers away from the Canada Mortgage and Housing Corporation, which authorizes construction and renovation funding.

"CMHC is calling all the shots. Well, we don't want it that way anymore," he says.

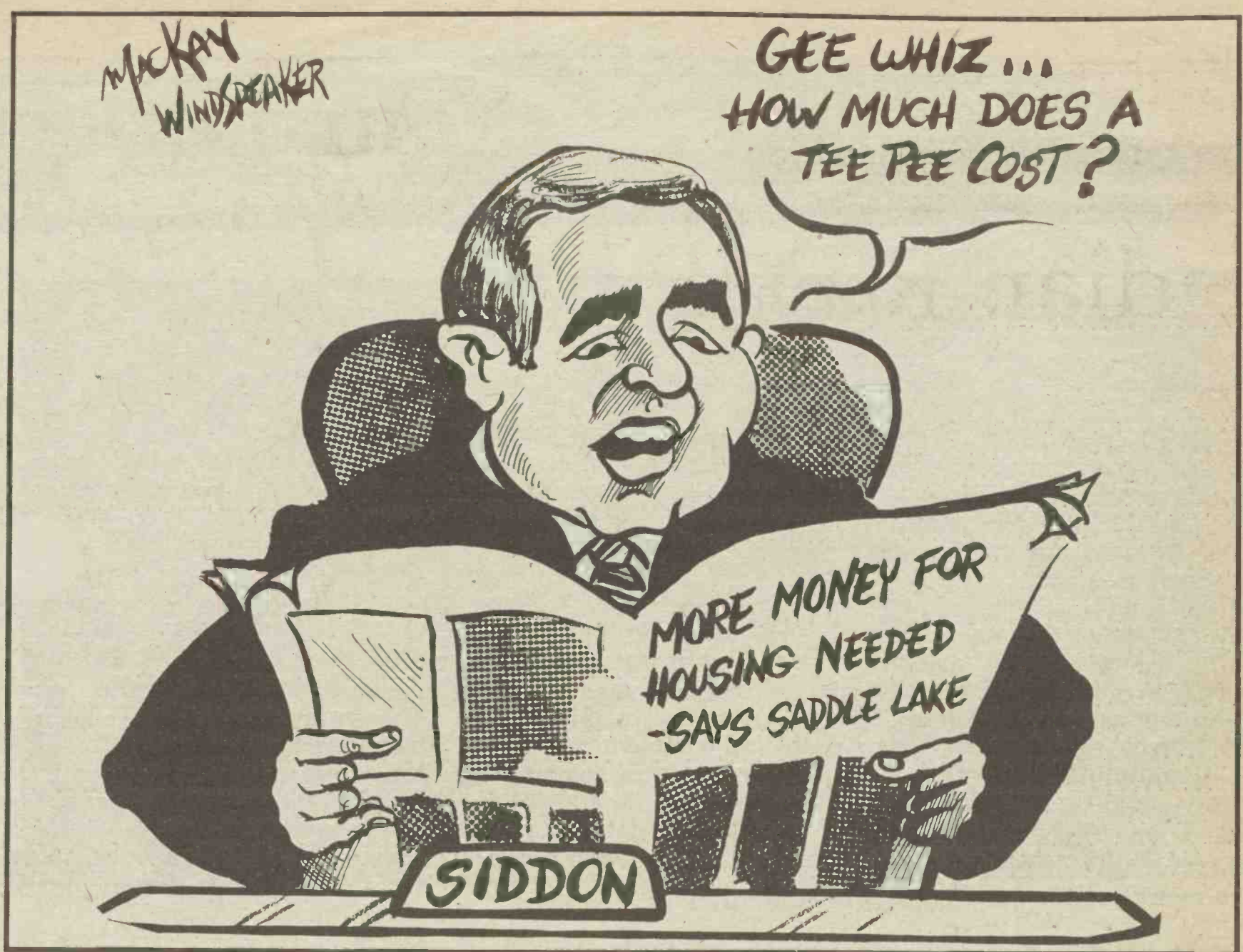
"It's up to Indians to determine what houses they need," he says.

It's sad Native people have to construct their own committees just to plead for what is rightfully theirs to begin with.

There are no easy answers for the government, which excels in the ability to spend money on the wrong things.

There are no hard and fast answers for band administrations, who are forced to fork up more than their share to provide houses for their members.

As long as all three levels of government continue renegeing on their obligations, the only thing Natives can do is keep chipping away for their treaty rights.



Straight from the Heart

Suicide not the answer

By Emil Allard
Special to *Windspeaker*

The glass of whisky and the vial of sleeping pills sat side by side on the coffee table in front of me for what seemed an eternity.

The silence around me screamed as the howl of grief and depression roared inside my head. It was unrelenting. The biggest decision of my life sat in the contents of two containers. One by itself would get me drunk. The other would probably really mess me up. Combining them would kill me as surely as if I'd stepped in front of a gravel truck.

Life. Or Death.

My choice. Right now. No turning back.

The finality of what I was considering didn't escape me. That was why the glass of whisky sat as long as it did and why I hadn't taken the top off the vial I had taken from my roommate's room.

The last desperate act of weighing the pros and cons of existence ripped back and forth across my mind as I sat there slack-jawed on the couch. Never moving. Hardly blinking but with tears running down my cheeks.

Tears not so much for myself but for things that would never be. Things of life and living I would never see, nor hear, nor feel. Things and places and people, which would be at once and forever denied me if I sat forward and in each hand picked up these two containers and poured what seemed my only solution down my throat. The one solution which was becoming clearer and clearer.

My father was dead. The first woman I had entrusted my life to was gone. I was alienated from my friends by my own doing. No job. No money. No hope.

All of this I weighed against what could be. The future and what it held in store. The silver lining that everyone and their dog promised me would come if I simply held out and rode my ragged and bloodied emotions to the light at the end of the tunnel.

There was no hope at that point. There were no glimmerings, no faint in the distant shards of light. There was only The Dark.

As black as eternity, with its endless spirals of cold and despair.

I had not slept for nearly one month. My nerves were drawn and raw. Each thought and memory grated my open wounds like sand and salt being rubbed into the very core of my soul.

My will to live snapped.

I remember it so vividly. One moment I was being torn and clawed by the enormity of what I was contemplating. And the next thing I knew, I was reaching for those two containers and I was swallowing and chewing and gulping down that toxic mixture as if it was the only sweet and pure water left on planet Earth. And when I sat back and the tumblers fell from my hands onto the floor, for the first time in weeks, I experienced peace.

Not peace of mind. Or peace of soul.

But the peace one feels after struggling with something long and hard and finally coming to a decision. Not proud or joyous, but happy that one way or another the battle was over. I could simply sit back and wait. My dying soul. My tortured mind could at last, at long last, have peace.

I assumed the rest was easy. Committing suicide, particularly with something as slow-acting as sleeping pills, is something like pushing a knife

through your throat half an inch at a time. You have a lot of time to think about it. Once I had committed myself to the act I didn't consider trying to halt the process; what I wanted was to be found in the closest thing to dignity that could be arranged when dealing with something of this nature.

So I put the glass and the vial back on the coffee table and got up and very slowly shuffled on to my bedroom, stopping every few feet to simply stare at things I knew I wouldn't be seeing again.

Then I simply lay down, got comfortable and waited. Waited for whatever it was dying was supposed to feel like.

I do not remember getting up in a daze sometime after my roommate came home. I do not remember falling against the wall and putting my head through it. I do not remember him applying C.P.R. I do not remember the ambulance or the paramedics getting there and rushing me out of the house to the vehicle. The one thing I do remember though will stay with me the rest of my life.

One after another five cold points of consciousness appeared on my chest. In my mind that is. My thoughts felt as if they were trying to function in the deepest part of the ocean, with the weight of millions of tons of water pressing relentlessly down upon it. Sound filtered in through plates of steel, sounding shrill and tinny.

I heard an engine accelerating and sirens.

Amidst the sounds I heard words.

"Breathing passages cleared and oxygen on to arrest, arrest, he's gone we're losing him, we're losing him"

There was nothing for what seemed the longest time and then my eyes opened up, flickered and shut again. When they opened again I could see the face of another human being looking down at me with a look of complete and utter relief in his eyes. There was an oxygen mask on my face and an I.V. bottle — a bag actually — attached to my arm by a tube and it was swinging back and forth from its stand as the ambulance manoeuvred back and forth through traffic.

I felt shame and anger and an almost overwhelming hate for myself. But there was something else, something I had not felt in a long time. I felt the first flickerings of light. It was not very focused, but it was there none the less.

My suicide attempt had failed — thank God — and my will for life had triumphed. I had finally reached the very bottom of human despair and self-hurt and I had lived through it — barely. It took almost losing my life to realize there is nothing in this world that warrants taking your own life. Not death of loved ones, or rejection, or being fired, or a combination of all three.

All the ugliness of that period of my life has made me a stronger person. Still susceptible to doubt and depression, but strong enough to realize the best revenge is success.

(Emil Allard, 27, a non-status Indian living in Calgary, wrote this story based on his attempted suicide about three years ago. He hopes it will help someone, who is going through a similar experience, to continue hoping and to hang on. Allard, who was born at Eckville, has applied for treaty status and membership in the Bigstone Band. He says the suicide attempt changed his life quite a bit. Ironically, he now earns a living selling life insurance.)

Your Letters

Indian RCMP have right to wear war bonnets

Dear Editor:

As a Mohawk Indian — the true Natives of North America — and a practicing lawyer, who is a vocal defender of Canada's justice system, my heart was saddened to see what happened to the Royal Canadian Mounted Police in Ottawa the other day.

The federal solicitor general caved in to pressure from a small group within the Sikh community, who have literally given the RCMP an ultimatum to change the dress code to allow turbans and daggers or else no Sikhs on the force. Who runs the RCMP now? Canadian Sikhs shouldn't be surprised at anger over this decision.

Since there no longer is a uniform dress code in the RCMP, my own North American Indian brothers on the force can now certainly demand the right to wear their "War Bonnets" while on patrol. They are, after all, at war against crime.

Our country has again been hit with a destructive body blow to its identity, its most cherished symbol of impartiality. The national police force had to crawl

on its knees crying uncle to these zealots, contemptuous of Canada's traditions. The RCMP has set a standard for fairness that permeates throughout our society. Our courts, lawyers and other police forces strive to match their honesty in dispensing equal justice to all.

A centuries-old ethnic conflict in India has crippled our national law enforcement agency, likely permanently. The Sikhs and Asian Indians have hated each other for hundreds of years and Canada has unwillingly become the war zone for some of the most vicious infighting between these groups by our open door

policy to immigrants from the Asian subcontinent. As a direct result of this ethnic-religious hatred, an Air India jet was blown up over the Atlantic not too long ago.

The RCMP dress code change allowing turbans supposedly was to entice Sikhs into joining the force. The thinking is it will help investigations within this particular ethnic community. That sounds great except what a horrible message to blast around the world: 'Commit crimes in Canada like terrorist bombings of airplanes and the government will cave into your demands to have your compatriots on the

force.' What a way to get members of your ethnic group on the force. Crime really pays!

What about the 14 or so turbanless Sikhs already on the force? Were they less capable of performing these duties without their turbans and ceremonial daggers? Were they lesser Sikhs?

My understanding of things spiritual is God looks at your heart to see the true relationship with him and outward symbolism actually hinders a real closer walk with the Creator. Some people would even say such outward paraphernalia is actually for the purpose of showing off, to impress others with your spiritu-

ality. It's a form of arrogant pride.

I would think the Sikhs, who did not wear turbans were actually closer to God, than the arrogant ones proudly imposing their will upon society. I understand many Sikhs did not agree with this group's demands. Such rebellious spirits on the force likely won't easily come under authority to follow restrictive guidelines and rules made to protect society from maverick police officers with tremendous powers over civil liberties.

Frank Taiotekane Horn
Deseronto, Ontario

'Call me a lamb; don't call me a dog'

Dear Editor:

Please publish this letter to my brothers in and outside correctional centres.

You have called me an animal and you are right. For I am the lowest of the animal kingdom. But, I am not a leopard. A leopard can't change its spots, nor can it sin. And I am a sinner.

You have called me a dog, saying 'you can't teach an old dog new tricks.' Sure, a dog is filthy and eats of human excrement, if it's hungry enough. But it is dumb and does not know better. He eats merely to survive. I know better, so in my sinful arrogance and pride I dine on steak

and drink champagne, while my brother starves. Do not call me a dog for he knows not how to sin, like I.

You have called me a horse in chastising me about my alcoholism. 'You can lead a horse to water but you can't make him drink,' you said. 'So, don't tell me your friend poured drink down your throat.' But my friend knew a sinner would thirst in time, if kept at the trough long enough.

'You dumb ass,' you called me when I made a foolish mistake. Yet it is the dumb ass, who is beaten by sinful men. He does not deserve to be categorized with me. I am a sinful man.

However, you did not call me

an owl for you did not understand my wisdom. Nor did you call me a coyote, because you did not know I was a scavenger. You did not call me a rat, for you did not see the gutter I was in.

Then you refused to see the man, for I was a bum. I was a human being, albeit a beggar. You said I was beneath contempt; you would not even throw me crumbs.

But then I got down on my knees and looked beyond you. There I found my personal Savior. I knocked and Jesus opened the door. So picking up the pieces I climbed out of that sewer.

I will tell you when you have

something to say to me. Do not use cliches about animals. Address me for what I am — a human being, a person, more-over a man. Yes! A God-fearing man. "This poor man cried and the Lord heard him and saved him out of all his troubles." (Psalm 34:6)

But if you must call me an animal please call me what I really am — a lamb. For the Lord Jesus Christ, the Son of the most Holy Father God, is my Shepherd.

In the name of the Lord I do love you.

Enjay Bee

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Dear Windspeaker:

I am writing to set the record straight on the so-called cruelty of trapping wild animals. Anti-trapping activists have blown the fur industry right out of the water with their misinformed campaigns. Most of the public do not understand the real situation, so they believe the emotional statements of the anti-trapping activists. There is no basis in reality for such beliefs. Trappers are not cruel.

I would like to give you some real facts. Animals in the wild suffer heavily from overpopulation when not thinned out by trapping. Over-populated coyotes get mange so severely they

lose most of their hair. As the winter progresses and the weather becomes colder, the coyote suffers more and more. Death is not sudden. Much suffering occurs until finally they freeze.

When beavers become overpopulated, wildlife officials often blow their dams out with dynamite in mid-winter. The result is the beaver freezes to death. When water levels are low and trappers aren't harvesting the beaver, much suffering occurs. The animals are forced to come out into the cold to find food and they freeze their little unprotected webbed-feet right off. They also have to chew frozen trees to survive.

In search of my lost relatives

Dear Editor:

My birth name is Kimberly Dawn Cardinal. I was born Sept. 11, 1969 at Royal Alexandra Hospital in Edmonton. I am searching for any possible relatives. My birth mother, who I do not know, was 20-years-old at the time of my birth (she'd be 40-years-old now). She was a registered nurse's aide. She has seven brothers and two sisters. There's a possibility her name might have been Rose Cardinal. Anybody who might know anything please contact me at 476-9598.

Kimberly Cardinal

Leonard Peltier must be freed

Dear Windspeaker:

Please allow me to share this message to the warriors.

I am a warrior for our Oyote (people); the blood of our ancestors makes me a warrior. I call out to all our warriors from all our Indian nations to come together to work and fight for the freedom of our leaders and our peoples. Leonard Peltier, a warrior, is our leader, and a symbol of the peoples' struggles. Leonard Peltier will continue to lead our warriors for he is our true leader.

We must come together with one heartbeat to free Leonard.

If trappers were supported, the above situation would not occur. Trappers quickly kill suffering animals and alleviate starvation and overpopulation.

As earlier stated, anti-trappers use emotionalism. They print posters of baby seals with big, sad, dark eyes. What about the trappers' little children, who are suffering from poverty, because their parents' livelihoods are being killed by ignorant animal rights activists? What are they stopping trappers for? So that animals can overpopulate and suffer from starvation and diseases!

The wearing of fur in a cold country like Canada is practical and even desirable, because it is

lightweight and extremely warm. People should use common sense instead of believing nonsense.

I am willing to bet those people, who stand on soap boxes and yell about how cruel trappers are eat beef, chicken or fish and wear leather. Domestic animals are born to be killed by man. At least those in the wild have a chance.

I would like to see those people out in the cold — naked like a coyote with mange. Then they might understand.

Gary Martin
Area Director
Metis Society of Saskatchewan

Then with his leadership we will free our people. Our cousins in South Africa showed us the power of one heartbeat fighting for their true leader, Nelson Mandela, the black nations' leader. They fought with one strong heartbeat until their leader was free to once again lead the warriors to free the people. Mandela to his people is the equal of Leonard Peltier to our people.

Our voice must be to the Canadian representatives and the U.S. representatives that Leonard Peltier is our leader and he must be freed to lead our people to a free country for all races.

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In the Spirit of Crazy Horse,
Running Wild

What's Happening

Lovers' spat leads to broken finger

Hi! What us reporters will go through for a story!

On April 7 I journeyed to the Metis settlement of Peavine to cover the 66th wedding anniversary of Sarah and Fred Carifelle.

That was OK, but when I was about to leave later that evening, one of the worst snow storms I have ever attempted to drive in, hit the Lesser Slave Lake area.

Making it from Peavine to High Prairie was bad enough. I decided to try and reach Slave Lake, a distance of 116 km; that was lunatic.

I left High Prairie about 11 p.m.

A blizzard of snow whipped off Lesser Slave Lake and driving on Highway 2, which runs parallel to the lake, was impossible...except for a few of us lunatics.

Huge sheets of wet snow, pushed by the wind howling off the lake, smashed against my truck.

In my headlights, a distance of about 20 feet was all that I could see.

At times, looking at the snow swirling madly about in my headlights, I thought I was floating in a strange world. When a road sign came into view...I would focus my eyes on it for two reasons...to stay on the road and to grab onto a little bit of reality.

Lunatic...you bet.

Driftpile Reserve is about 60 km from High Prairie. I reached the reserve at roughly 1:00 a.m. Two hours for what usually takes 40 minutes!

Then the blizzard became so bad I decided to stop. But how do you find a road leading off the highway when, believe it or not, visibility was now down to zero.

I remembered passing a road-side turnoff, but it was too late to stop by the time I noticed it, and I was only going 15 km an hour!

Eventually, I teamed up with a guy driving a rented van. He would take the lead for 15 minutes, stop, and after cleaning the frozen snow from our headlights, I would take over.

In one hour we made 14 km!

It was no use. The road was covered with snow, there were no lines to follow and car tracks disappeared almost immediately.

Anyone who was out on the night of April 7, especially along the lakeshore, knows exactly what I'm referring to.

Little did I know a storm warning was out and that they had closed the road I was at-

pony called, Dodge.

SUCKER CREEK: Congratulations you wonderful, wonderful people!

Yes, on May 4, Jean and Joe Willier will celebrate their 60th wedding anniversary, and God willing, (no blizzard please) Droppin' In will be there to capture the happy occasion for *Windspeaker* readers.

KINUSO: Could this be the sweetest baby on the shores of Lesser Slave Lake?

Proud parents, Sharon and Lloyd Collins of Kinuso, think so and they should be proud of their baby boy...Cory.



Cory - the strawberry baby at one month old

Rocky Woodward

tempting to travel on.

When I did park...I thought to myself...this is it. Tomorrow all anyone will see is a huge lump of snow and underneath it will be me...buried alive with my war-



Sometimes love hurts... really hurts

Rocky Woodward



DROPPIN' IN With Rocky Woodward

Cory was exactly one month old April 7, when Droppin' In took his picture at the Strawberry Cafe near Faust.

PEAVINE: I feel like a gossip column??? I am a gossip column! Listen to this...a lover's quarrel erupted at Peavine. Actually, it happened at a school dance at High Prairie.

You see, Pamela Carifelle is 17 years old and likes to dance. Her boyfriend, Kevin Brest from Grouard, is happy Pamela likes to dance. (But) Pamela is not happy Kevin also likes to dance...with other girls.

"She got mad, she was jealous because I danced with another girl," explained Kevin.

Then Kevin says, he got mad at Pamela because she was so mad at him.

And what do you do when you're so mad at your girlfriend, you could...punch a wall?

"I punched a wall and now I think I broke my finger!" Kevin complained.

It must be spring! Love is in the air. How can you tell, you ask? Why just ask Pamela and three-fingered Kevin.

LAC LA BICHE: If you ever want to see a campus that will make you want to go back to school, even though you're a doctor or a lawyer,

visit AVC Lac la Biche.

It is one fantastic complex.

Did you know the centre is the only one of its kind boasting a Native arts and crafts program?

Just look at student Mona Bateman of Plamondon working on a soapstone igloo carving while instructor Melissa Belcourt looks on.

DROPPIN' IN: To the people of Peavine. Thank you for making my trip a very pleasant one.

When I first talked with Frank Carifelle about visiting Peavine, his words over the phone were, "Don't you worry Rocky. We know how to treat visitors. When you visit us, be comfortable knowing you are among friends."

And that's how they treated me...as a friend.

Thank you, especially to Frank and family, Lloyd (Butch) and Thelma Gauither, Raymond and his lovely wife Darlene, and all the friendly people of Peavine.

So until next time...drive safely where ever you travel and keep your back to the wind.



Rocky Woodward

AVC Lac La Biche is the only institution of its kind that boasts a Native Arts and Crafts program. Seen here is student Mona Bateman (22) of Plamondon, Alta., working on a soapstone igloo as instructor Melissa Belcourt looks on.

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C.N.F.C. AEROBICS PROGRAM; Mondays 7-8 p.m. & Tuesdays 5-6 p.m.; Oliver Elementary School (117 St. & 102 Ave.), Edmonton; for more

Indian Country Community Events

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Native children in a non-Native world

Native ward system flawed: ombudsman

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Native people should play a greater role in deciding the future of Native foster children, according to recommendations by the provincial ombudsman.

That will help cut down on confusion within Alberta family and social services, said Harley Johnson.

The welfare of Native foster children has not always been a priority of the government, said

the government watchdog.

He has tabled the results of a 16-month study into the handling of Native foster children by social services.

In the 15 recommendations to the department's deputy minister Stanley Remple, Johnson said there needs to be increased Native participation in determining what happens to Native children in the custody of the province.

Johnson said there should be an even number of Natives and non-Natives on the eight-member child welfare appeal panel. And a Native advisory commit-

tee should be struck to determine which children are sent back to reserves and when.

Johnson told Windspeaker that Native leaders and organizations should be given decision-making roles in foster-care programs because of the jurisdictional problems and cultural ignorance within the provincial department.

"Something is wrong with the system," he said.

"There is confusion as to what should be the criteria for repatriation (returning children to their Native homes). We've

found decisions were not being made in the child's interests."

The probe, which began Oct. 1988, involved 40 agencies and individuals throughout the province, and found that the people involved in Native foster care were "unfamiliar" with aboriginal culture.

Johnson has recommended mandatory skill classes and cultural awareness training for child care workers and foster parents. He said the number of care givers should be increased and that they should have an enhanced education in Native culture.

He said the provincial children's advocate should also play a more "pro-active" role in foster care by making decisions based on the child's need.

Last year the role of the controversial children's guardian was downsized to that of a children's advocate, who is now required to consider the child's welfare before any repatriation is made.

Before, he was making decisions to place children in foster homes or return them to their natural parents without consulting the child.

Parents are 'needlessly' left in the dark

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The provincial government should do more to educate non-Native adoptive parents about aboriginal culture instead of trying to place children back in the Native community before it's ready to take them, says the head of an Edmonton non-Native adoptive group.

Fran Wolver, chairperson of a two-year-old support group, Families of Native Children, believes adoptive and foster parents are needlessly left in the dark about Native heritage when they take over custody of children from the province.

"The province should do everything it can to educate non-Native parents about the children," she said.

"One line on the adoption order and a booklet (about treaty benefits) is not sufficient encouragement to the people, who want to meet the needs of their Native kids."

Wolver said there aren't yet enough Native families on, or off, reserves able and willing to permanently care for adoptive children.

"Until that day, the best possible alternative is that there be permanency with the non-Native family," she said.

More than 30 per cent of 2,400 children in the care of the province are Native.

Wolver said her group started a paid membership drive in November and doesn't know how many families belong to the organization.

Families of Native Children sponsors an event once a month focusing on Native culture.

Anne Scully, adoptions' supervisor with Alberta family and social services, said her department only offers details on the legalities of adopting Native children. But she noted there's a greater need to concentrate on placing Native children back in their own community.

She said it is up to adoptive parents to seek their own education about Native culture.

"I would do my best to find a home of similar background," said Scully.

"The are groups in the city (like Families of Native Children), which have been organized just to prepare adoptive parents, who wish to consider a Native child."



John Holman Photo

The Edey family from left to right: David Lawrence, Mark, their dog Spuds and Wendy. Daughter Ruth is missing.

Edey family becomes 'a little Indian' after adopting Lawrence

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

When Edmonton couple David and Wendy Edey adopted their Native son Lawrence five years ago through provincial social services, the only education they had about Native people came from watching Wild West movies on television.

They know how important it is for non-Natives to understand and appreciate aboriginal culture. But they don't understand why they had to research Indian issues without help from the government.

All they got when they took custody of Lawrence, who is now six years old, was an Indian and Inuit affairs' booklet from the federal government outlining treaty right and benefits.

And David Edey said it took almost a year to get that. "They gave us very little in-

formation," he told Windspeaker in a recent interview at his south Edmonton home.

Edey and his wife have been digging into the past in order to provide their son, a Blood de-

and other information centres around the province.

But Edey believes the provincial government should have been more involved in preparing them — and Law-

now," she said.

"We have every intention of helping Lawrence keep in contact with the Blood Tribe. We just don't know how yet."

She said she's been writing band elders and the band administration in an effort to set up correspondence with Lawrence, but has gotten no replies.

Edey said provincial adoption services was efficient at getting Lawrence placed in their care within one month after the family was approved by a home assessment, but she said she's disappointed there was no additional help from the government to satisfy their son's hunger for cultural awareness.

Lawrence spends much of his spare time reading about Alberta Indians.

His eyes light up when he leafs through a picture book about his own people.

"(The Land of the Bloods) is my favorite book in the whole world," he beamed.

'We have every intention of helping Lawrence keep in contact with the Blood Tribe...The Land of the Bloods is my favorite book in the whole world,' he beamed.

scendant, with knowledge about his heritage.

The couple, who have two children of their own, stockpiled their own resource material since Lawrence became a member of their family. Much of the material came from the Glenbow Museum in Calgary

rence — for the cultural transition.

Lawrence has now gained a better understanding of Blood heritage and Wendy Edey realizes the importance of allowing him to maintain his Native identity.

"We're all a little Indian

Lethbridge

Non-Natives seldom consider treaties

By Craig Albrecht
Windspeaker Correspondent

LETHBRIDGE, ALTA.

At best, the majority of non-Natives consider treaties solely a Native matter. For the most part, they don't consider them at all.

"I sense a feeling of, well, this is something of the past, something for the history books," University of Lethbridge professor Tony Hall told a forum on Treaty 7 April 4.

"They have difficulties in conceiving it as current."

The forum, part of Native Awareness Week activities, was held in city council chambers. It was sponsored by the U of L's Native American Studies program.

"We can't say, 'that's done now, treaties are in the archives', said Hall. "To do that is an assault, an affront on the very constitution."

The importance of treaties can't be overstated, he said. Without them, the country must face that Canada was built on "theft and plundering, the taking of other people's resources."

The problem, said Blood reserve manager Wallace Many Fingers, lies with the government feeling the land was given to them by some divine act, and that it, in turn, was generous enough to give Natives a portion of it back.

Nothing in the treaty, however, said Natives gave up their right to self-government.

Many Fingers said the reason self-government was not included in recent constitutional talks is because the government hasn't yet defined what it actually is.

"What it means is, 'convince

us you'll run your government like we do and we'll give you that right,' he said. But Natives can't become "white" overnight and most don't want to, said Many Fingers.

Treaty 7, which was signed Sept. 22, 1877 by chiefs of the Blood, Peigan, Sarcee and Stoney bands, has for more than a century been the basis of Native people's relations with the larger society, be it Lethbridge or southern Alberta.

The trouble is, said Leroy Little Bear, U of L Native American Studies professor, that Canada's educational system doesn't teach youth about these types of agreements.

"Without education, land claims and environmental issues will continue to haunt us", said the Blood Band member.

As an example, the community need look no further than between the RCMP and the Blood Band, he said. The RCMP's failure to recognize the connection between that relationship and treaty rights poses a major problem, said Little Bear, and brings question to the legitimacy of the inquiry's findings.

He said the RCMP was involved in Treaty 7 negotiations. That Natives felt the force was applying even-handed law was one of the deciding factors in their signing. "Now we look at the inquiry, the Rolf Inquiry", said Little Bear. "The RCMP didn't want to look at treaty questions. The treaty is the central aspect of that relationship. The perception of the Blood is the treaty is not being respected."

While the Canadian government may fail to see that point, Little Bear said it has not been lost on others.

One of the reasons why Canada's attempts at placing sanctions on South Africa didn't work, he said, was the South African government told Canada to clean up its own problems first before criticizing apartheid, he

said.

"Canada tries to portray this image of being a goody-two-shoes in the international community," he said. "But when it comes to the nitty-gritty, there is a dark side."

One of those dark notes is the government's argument at an international forum that Natives aren't people, so it wouldn't have to give them the same rights as other Canadians under the constitution, he said.



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Saddle Lake

Reserve celebrating a decade of success

By Diane Parenteau
Windspeaker Correspondent

SADDLE LAKE, ALTA.

"Seeing Indian people administer their own education system is a dream achieved and successfully done by the educators and leaders with support from the people of Saddle Lake. Onchaminahos is a unique school instilled with pride as a result of a dream come true."

These words were spoken by school vice-principal Gloria McGilvary as she described the changes at Onchaminahos School during the 13 years she has been there.

Ten years ago, there were no graduates from the school. This year there will be 14 and in the next year or two, possibly as many as 30. These numbers are attributed to local control and the genuine interest Native leaders and Native staff have in the education of their children.

Onchaminahos School is continuing to grow and change under the guidance of rookie principal Phyllis Cardinal, who is no stranger to the school having taught there prior to her four years at Edmonton's Ben Calf

Robe School.

"One thing I brought back with me was a contract and every one of the students have signed it," said Cardinal.

The contract outlines three areas, where students are required to make commitments to help them keep in focus throughout the school year: attendance, studies and respect. "It's an arrangement between the school and home," said Cardinal.



Phyllis Cardinal Diane Parenteau

The school now has a resident elder for the first time. Noah Cardinal teaches the students about their culture through things like ice fishing and spiritual teachings.

Both Cardinal and McGilvary believe the school to be a home away from home. They initiated projects within existing programs to expand on the idea.

As part of the school art program, a school logo contest was held. The winning entry is proudly painted on the hallway wall just outside the main office.

Throughout the school corridors, numerous other pieces of art were drawn and painted on the walls by the students. They're all bright, colorful and cultural.

The school curriculum has also been expanded to reflect the overall changes.

"When you look for changes and progress, you look for ways to address students' concerns," said Cardinal.

"When studying the white middle-class family in social studies, they look at the Native family as well. In Grade 6 when they study government, they learn about the chief and council, land claims and discrimination." The school is big on individ-

ual achievements and has implemented an incentive program to promote and encourage excellence among the students. In addition, individuals will be chosen and honored at the second annual school powwow in May.

"A lot of people have done well in leadership, post-secondary, art and athletics in Indian and non-Indian society," said Cardinal.

The powwow — A Vision, A Reality, A Future — will be a celebration of 10

years of Indian control over education.

"It's a celebration, but it's also a time when the community can see what the school is doing," said Cardinal. "It's recognizing education as something that's there for our people to reflect on and also to promote within the community."

An effective parenting workshop will run in conjunction with the powwow. Displays of community businesses and services will also be set up for viewing.

Hard work earns students trip to Albuquerque

By Diane Parenteau
Windspeaker Correspondent

SADDLE LAKE, ALTA.

Eleven Saddle Lake students will be leaving for Albuquerque, New Mexico Easter Sunday to participate in the Gathering of Nations, the world's largest powwow.

All of them — students from Grades 7 through 12 — have been chosen as recipients of the Saddle Lake Onchaminahos School incentive program, which rewards hard work and dedication within the school.



Back row l-r Conrad Whiskeyjack, Stephanie Arcand, Sheldon McGilvary, Darcy Cardinal, Deanna Cardinal, Patrick Gladue
Front Row l-r Stacy Crane, Isabel Steinhauer, Lenny Halfe, Vace Quinn

The students were graded on leadership, citizenship, attendance, attitude and academic

performance. They were selected by teachers and have been sponsored for the eight-day journey south. "It's an educational experience," said school vice-principal Gloria McGilvary. "They will gain insight into the different tribes they meet, see historic sites and act as ambassadors for Saddle Lake." High school student Stephanie Arcand will also be competing in the four-day long Miss Indian World Pageant. The group is expected back April 23.

Manager

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Blood Reserve

Rolf inquiry ends; sifting of testimony begins

by John Grainger
Windspeaker Correspondent

LETHBRIDGE, ALTA.

What was supposed to be a six-month investigation into poisoning of the Blood reserve ended March 28, just a week shy of 11 months.

So what will Judge Carl Rolf, the man heading the inquiry, reveal in his report after he sifts through the 15,000 pages of testimony and 160 exhibits?

Chances are he won't identify the problems — those are already well documented.

Solutions are needed, say Blood leaders.

Phase 1 of the \$2-million inquiry dealt with much of those problems — widespread alcohol and substance abuse which led to the investigation of the deaths of 16 Blood Indians.

The inquiry was originally set up to look into five deaths which the Blood Band deemed to be mysterious.

It was the death of Bernard Tallman Jr. found dead in a ditch in 1988 just outside Lethbridge with a bullet in the back of his head, which caused Chief Roy Fox to ask Premier Don Getty for the inquiry.

Ironically Tallman's death, for which two white men were found guilty of first degree murder, was not part of the probe.

By the end of Phase 1, the commission had dealt with 16 deaths, all of which Blood officials claimed, were not investigated properly by the RCMP.

Each one involved alcohol or drug abuse including the following:

• Travis Many Grey Horses, who disappeared Dec. 16, 1986. His body was found April 10, 1987 near the Oldman River at Diamond City. The judge heard the teenager had been drinking with friends before he disappeared.

• Alvin Shot Both Sides, who disappeared about a week before his body was found draped backwards over a fence in a remote part of West Lethbridge July 31, 1981. Witnesses told the inquiry Shot Both Sides had been drinking heavily for sometime before his death.

• Sedrick Morning Owl, who was found dead under a chain link fence in Lethbridge Nov. 22, 1986. He had a blood alcohol level of .13.

• Christopher Twigg, who was found dead Aug. 16, 1977 in a digester tank of the Fort Macleod sewage treatment plant. He had been missing from the town hospital for about two weeks where he was receiving treatment for delirium tremens (DTs).

• Ivan Garry Chief Moon, who was found dead Dec. 9, 1984 under Whoop-up Drive Bridge in Lethbridge. His blood alcohol level was .2.

• Alvin Standing Alone, who was found dead July 2, 1988 behind a Lethbridge apartment complex. Evidence of painkillers and sleeping pills were found in his body along with a blood alcohol level of .4.

• Mike Eagle Bear, who died in Cardston hospital April 17, 1983. He was in hospital being treated for head injuries sustained while fighting over a bottle of wine outside a home in Stand Off.

• Dennis John Bad Man, who was found dead in a Cardston RCMP holding cell Oct. 11, 1987. The commission was told there was evidence of drugs and a blood alcohol level of .16 in his system at the time of death.

• Ruth Marie Day Rider who died in a Cardston RCMP holding cell March 16, 1986 from a seizure caused by alcohol withdrawal.

• Agnes Day Rider, who was found dead after choking on her own vomit in Feb. 1988. She had a blood alcohol reading of .47.

• Maggie Panther Bone, who

was found dead in a holding cell at Cardston's RCMP detachment March 8, 1976. Along with evidence of painkillers in her system, she had a blood alcohol reading of .32.

• Clara Day Rider, who died Sept. 1987. Judge Rolf was told she had ingested enough alcohol to shut down her vital functions, including respiration.

• Brian Many Bears, who was found dead in a ravine below a reserve highway Dec. 22, 1987 — a month after he was noted as missing. Evidence was Many Bears had been taking painkillers.

• Alphonse Many Grey Horses, Hugh Calf Robe and Francis Weasel Head, who were killed May 28, 1982 in a motor vehicle accident near Fort Macleod. The three had been drinking all day, the commission was told.

John Butt, the province's chief medical examiner, testified in August, while the commission was sitting at Senator Gladstone Hall southwest of Stand Off. He told the commission alcohol abuse on the reserve is "ghastly."

"I am discouraged by the frequency of violent deaths and the level of alcohol and their style of life," he said.

In a sample study of 155 deaths of reserve residents, Butt said alcohol was involved in 90 per cent.

Staff Sgt. Chris Lee, a former Cardston detachment commander, testified at the inquiry he "was sick and tired of picking up kids, dead kids" on the reserve.

Lee, who has since transferred to St. Albert, has been outspoken in his criticism of Blood Chief Roy Fox and his council.

He told Rolf he transferred from Cardston just so he could make his candid comments at the inquiry.

While that seems like nothing but negative, finger-pointing testimony, it may serve Rolf well

in determining just what recommendations he will make to the premier to stop any more deaths from occurring.

Testimony in Phase 2 of the inquiry — into policing of the Blood land-claim blockade at Cardston in 1980 — should help give Rolf an insight into relations between reserve residents and the RCMP.

Much of the testimony centred on actions of the RCMP, including a special Emergency Response Team.

Various RCMP members told the inquiry the emergency squad was there as a back-up just in case things got out of hand.

However, Native people testified the unit was more like a "paramilitary" squad, which instilled fright.

Judge Rolf was told, following the dismantling of the week-long blockade, reserve residents lost all trust in the RCMP as the force supposed to uphold the law.

The blockade was set up to draw the attention of the federal government to the Blood land claim. The band believes 260 square kilometres of their land is missing.

Phase 3 was probably the most thought-provoking for Rolf. It allowed both RCMP and Blood witnesses to shoot from the hip and tell Rolf exactly what they thought of each other.

Even Fox testified he is trying to do something on the reserve, but is hamstrung by a lack of funding.

Fox, who admitted he had a drinking problem until one and a half years ago, said he may have not been as sincere as people had hoped when he declared war on alcohol and substance abuse.

The original Blood Tribe police force, which operated from 1979 to 1986 and was fraught with problems, was also detailed

in Phase 3.

Optimism is high, though, that the newest edition of the force, commonly referred to throughout the inquiry as BTP2, will be able to stand on its own legs after members gain experience through co-operation with RCMP.

It is that co-operation Blood residents are hoping will restore the lost faith it has in the RCMP.

BTP2 could very well be the tool which enhances and fosters a relationship which today, is tenuous at best.

However, should BTP2 fail, the RCMP knows it will have to be ready to step in and pick up the pieces.

Much has happened since Rolf opened the inquiry in May at a community hall on the Blood reserve.

There have been other tragedies the Bloods have seen since the Rolf Inquiry was called by Getty. A Native man was shot and killed by a Lethbridge city police officer last April and two Blood residents on the reserve died in a house fire.

A Cardston RCMP officer, who happened to be going by the house on his way to work, rescued a woman from the house, who was too intoxicated to reach safety without assistance.

Rolf said he will prepare his report and then meet individually with the numerous inquiry lawyers before making it public.

It's not known how long Rolf will take to prepare the report.

But there are questions begging to be answered such as what roles do the provincial and federal governments play?

These questions are but the tip of the iceberg for the man saddled with the responsibility of providing answers to Blood residents.

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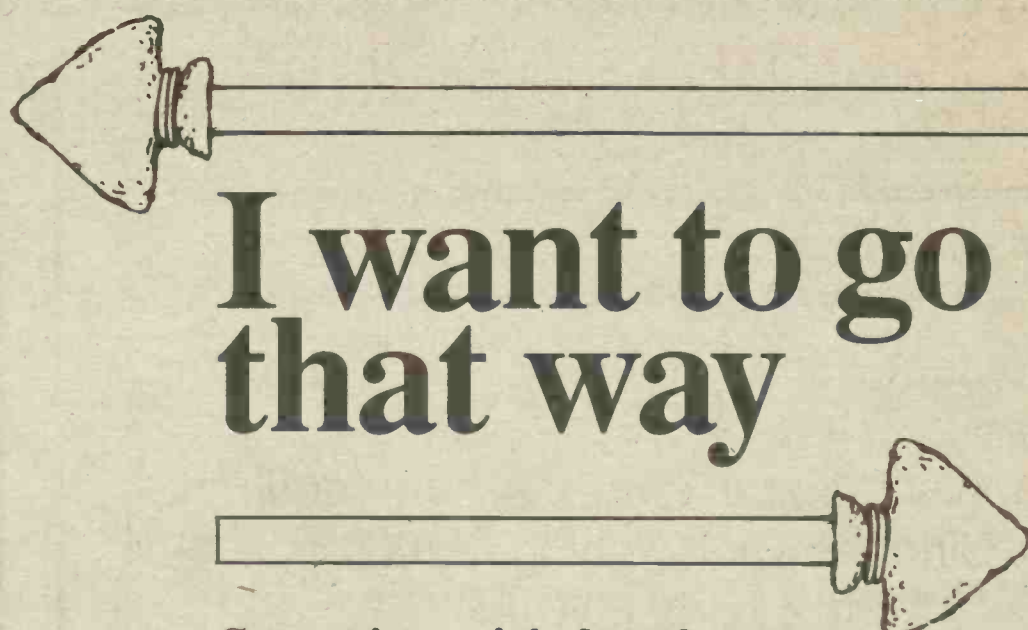


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Peavine

Pioneers honored on 66th anniversary

By Rocky Woodward
Windspeaker Staff Writer

PEAVINE, ALTA.

When I arrived at Peavine, some 50 km north of High Prairie, the ladies of the community were already busy preparing food for the 66th wedding anniversary of Sarah and Fred Carifelle.

As an outsider, I expected to be greeted at the community hall door with some suspicion, but instead, I was told by the first person I came across, Lewis Carifelle, to go on in, "Grab a cup of coffee. Everyone should be arriving pretty soon," he said.

Walking inside the hall the first thing that hit me was the aroma of cooking food. Decorations of congratulations to the two pioneers, who fostered 15 children, were everywhere.

It reminded me of books I had read when I was a child, of how people once came together like this for perhaps, a barn raising or a community picnic.

This evening, two important people of the community, Sarah and Fred, were being honored.

As I lingered by the coffee pot, chatting with the cooks, people began to wander in and in good country fashion, offered me some great conversation.

By 7 p.m. the hall was full and people were dressed for the occasion. Small girls in little curls and fancy dresses and little boys with sweaters and slacks and clean faces roamed the hall freely, while mothers and fathers talked with one another.

A community band with the ever present fiddle tuned up their strings in preparation for the dance to follow the banquet.

And then the guests of honor arrived.

A hush fell over the crowd of about 200 people as master of ceremonies, Frank Carifelle, grandson of the couple, thanked everyone for coming.

Sarah and Fred were seated at the head table along with their sons and daughters. They listened intently as members of their family took a turn at the microphone to say something about them.

"I'm 55 years old and so very proud to still have my parents. I wish each and everyone of you who came here today the same privilege my family and I have, our loving parents," said Joe Carifelle.

"This afternoon I went to town and when I returned I asked Mom (Sarah) 'where's Dad?' She didn't know. I found him hiding under the blankets in his bedroom. He said he didn't want to get married again," added Joe, to the laughter of the crowd.

A young man got up to the microphone and in a quiet voice said, "Sarah and Fred are unbelievable people.

"They compensated me when I lost my aunt. They have been like parents to me," said Dwayne Carifelle.

Both Sarah and Fred are extraordinary people, said Frank. "When my uncle passed away, they took care of his three sons," he said.



Fred and Sarah Carifelle

Rocky Woodward

As I watched all the pleasantries unfolding, I thought how lucky these two pioneers of the community were, to have so many people love them.

Sarah and Fred with 98 grandchildren, 156 great-grandchildren and 11 great-great-grandchildren are truly blessed.

"My grandfather worked hard all his life and in a sense is a master of many trades. He was a

sawmill operator, a logger and a trapper and always provided for his family," said Frank.

"My grandmother was a great housewife and an excellent mother to all her children," he added.

A plaque announcing congratulations to Sarah and Fred was presented to them by Thelma Gauither on behalf of the Peavine settlement and its coun-

ty dancing, a fitting way to end Sarah and Frank's wedding anniversary.

And a letter from Mayor Rollie Johnson and the town council of High Prairie was read aloud. It congratulated the couple on their achievement.

A beautifully designed certificate from Lesser Slave Lake MLA Pearl Calahasen, which wished Sarah and Fred the best in years to come, was presented to the couple.

Friends and relatives from Wabasca, Vallyview, Sucker Creek, Grouard and Edmonton arrived to witness Sarah and Frank's 66th wedding anniversary.

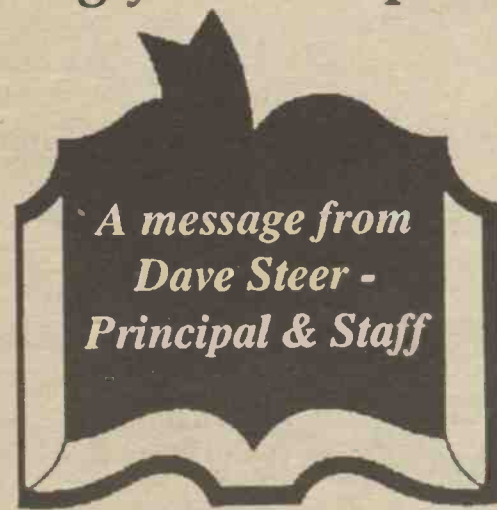
Elder Joe Willier blessed the banquet in Cree and then the head table was served dinner by community youth.

Then with the fiddle playing good old country music, people joined together for some great coun-

try dancing, a fitting way to end Sarah and Frank's wedding anniversary. As I drove away from Peavine, my thoughts were not only on the happy couple, but also on the whole community, which showed their love, their warmth and community togetherness, simply by honoring two wonderful people, Sarah and Frank Carifelle.

German man, 32, single, good looking, independent, good sense of humor, seeks contact with German speaking woman (25-35), letter-contact, possibly marriage, discretion assured. Photo required, Ulrich Brandt, Yettingerstrit 8452 Furty i. Wald W. Germany

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- grade 9 parent/student information night on high school registration
- parent/teacher interviews
- subject area blitz - each subject area will be doing something special in class
- book display
- special speakers will be invited

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- students "Front-Page Challenge"
- guest speaker for "Zoo for You"; live animal exhibits
- carnival
- dance demonstrations: line dancing and square dancing
- parent night re: out-based education, computers and "Skills for Adolescence."
- perform in fine arts festival

SUNSET HOUSE SCHOOL

- R.C.M.P. bike safety session
- dancing
- display of wood carving
- taxidermy • dough art
- displays - science fair, whole language and other student projects on display
- kite fly-off - mass flight of student constructed kites
- water color painting
- potters wheel and ceramics
- potluck lunch for speakers and parents
- Alberta Power high voltage safety demonstration
- cooking
- grades one and two travel to Ridgevalley and Hillside to perform at fine arts festival

FOX CREEK SCHOOL

- open house for community on Wednesday, May 2nd
- book fair all day May 2nd
- teachers trading grade assignments on Friday, May 4th
- each class will be holding a special activity
- perform in fine arts festival

OSCAR ADOLPHSON PRIMARY SCHOOL

- learning centre presentation for parents re: new language arts program
- outside presentations from: forestry, R.C.M.P. with dog, nutritionist, fish & wildlife, ambulance and nurse.
- going to Harry Gray Elementary to participate in "Zoo for You" presentation
- each grade will have an assignment for education week e.g. pictures, essay writing
- perform in fine arts festival

RIDGEVALLEY SCHOOL

- fine arts festival performance - April 30th
- open house during week - classrooms open to parents
- displays of student work and projects
- parent-teacher interviews - May 2nd
- grade 9 parent/student information night on high school registration
- student activities in each class

Native Literature

DRUMBEAT: A call to justice

Drumbeat
Anger and Renewal in Indian Country
Edited by Boyce Richardson
(Assembly of First Nations,
Summerhill Press, 302 pages,
\$14.95)

By Richard Therrien

Drumbeat is a forthright, precise declaration of the Assembly of First Nations' position regarding the occupation of their traditional lands, which they have neither sold, ceded nor lost in war.

It is a clearly defined vision of the country they want "to live in and to build in collaboration with other Canadians." It is also a very disturbing history, seldom told, with a wealth of information for anyone who wants to know the whole story of Native rights and treaty negotiations in this country. It is impossible to read this book without wondering why this information hasn't been readily available before now.

The reader can only be thankful Drumbeat came out before the recent federal budget cuts which sent a resounding and, some Native leaders believe, deliberate blow to the communications systems of Native peoples. If these particular budget cuts, which will affect the publishers of this book, were a conscious attempt to cut off the lines of communication within the self-determining Indian communities, Drumbeat could very well be one of the reasons; its logic, clarity and historical accuracy constitute a call to justice impos-

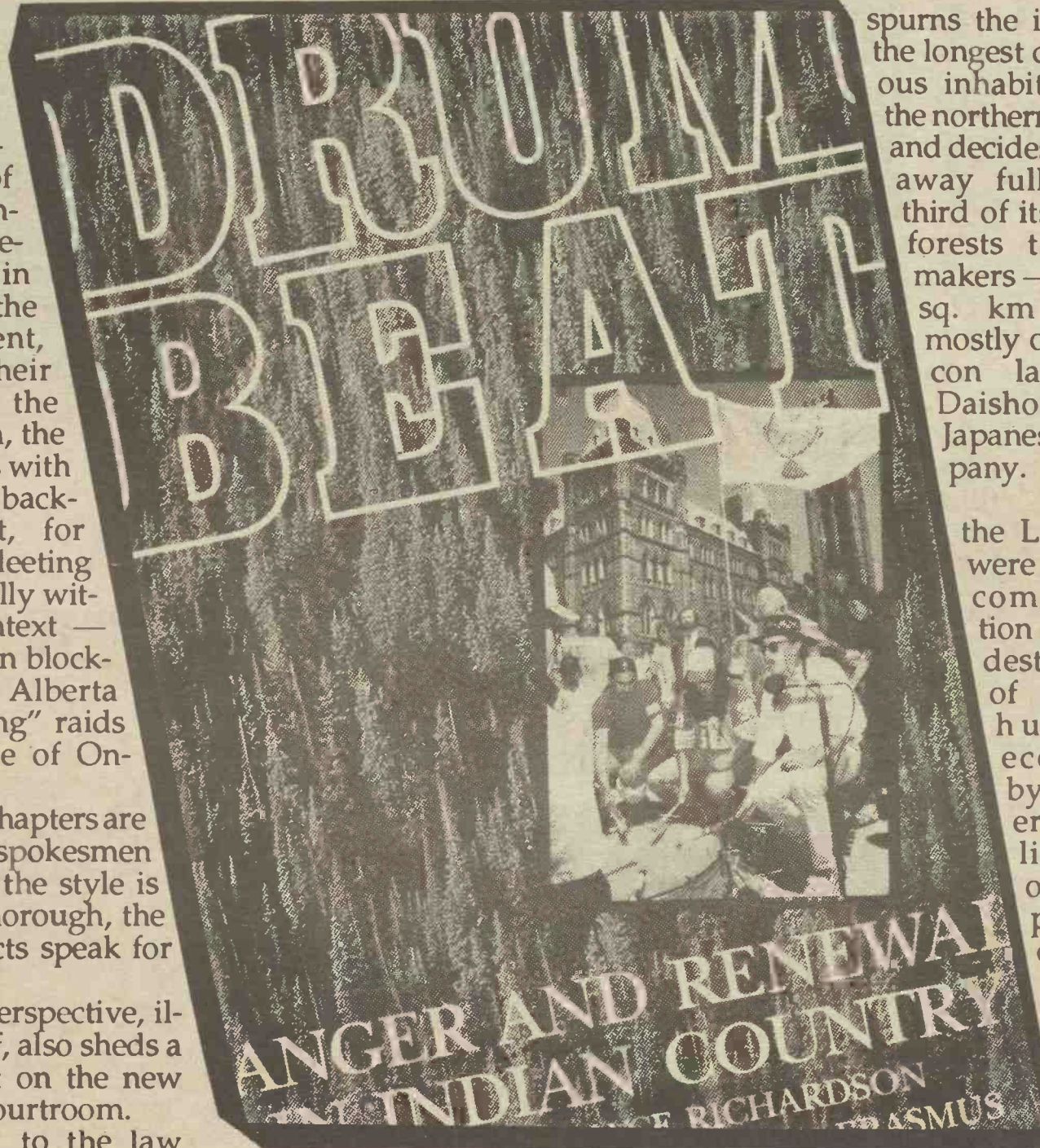
sible to ignore, and most difficult for any government to answer.

By taking specific case histories of eight different confrontations now before the courts or in negotiations with the federal government, and following their histories back to the European invasion, the authors provide us with a comprehensive background to what, for many of us, are fleeting media events usually witnessed out of context — such as the Lubicon blockade in Northern Alberta and the "smuggling" raids on the Akwesasne of Ontario.

The individual chapters are written by tribal spokesmen and in every case the style is understated but thorough, the voice calm; the facts speak for themselves.

The historical perspective, illuminating in itself, also sheds a great deal of light on the new battlefield — the courtroom.

Having turned to the law courts in the latter part of this century, Native communities have come up against every stalling device imaginable (some claims are tied up in the courts for 10 to 15 years) including changing legislation in mid-stream, playing jurisdictional hopscotch (federal vs. provincial responsibility) and pandering to resource-exploiting multinationals lusting after the same land



Indians have considered home for thousands of years.

In his chapter on the Lubicon claim, Boyce Richardson gives a provocative example of the inter-relatedness of the legal, economic, and environmental aspects of Native rights as they concern the country as a whole.

At a time when every thinking Canadian is concerned about the greenhouse effect and even school children understand the role of trees in stabilizing carbon dioxide, the Alberta government in seeking ways to develop a sustainable forest economy,

spurns the input of the longest continuous inhabitants of the northern forests and decides to give away fully one-third of its boreal forests to pulp makers — 30,000 sq. km of it, mostly on Lubicon land, to Daishowa, a Japanese company.

While the Lubicons were seeking compensation for the destruction of their hunting economy by government-licensed oil companies, explains Richardson, "the Japanese

company was granted \$65 million in subsidies by the province, and \$9.5 million by the federal government, the same government that said it could not afford to pay reasonable compensation for the losses the Lubicons had suffered" over many decades.

It is worth noting as well the Native approach to resource management is not some romantic back-to-the-land rhetoric. Throughout the book, and in particular the chapter on the Anishnabai of Northern Ontario, there are some of the clearest most realistic definitions of ste-

wardship and sustainable development available in present environmental literature.

But the real issue, of course, is more than legal or ideological; while we watch the last stand of the Lubicon on television and listen to the politicians pursuing their agendas, Bernard Ominayak's people are suffering from malnutrition and social upheaval, and dying from tuberculosis. The blending of the human, historical and ideological is what gives the book its strength. It is a plea for compassion without being sentimental.

In the chapter on the Innu of Ungava, for example, Daniel Ashini in describing the slow death of his people's hunter-gatherer culture to logging, mining, and hydroelectric development, says in the most quietly damning section of the book, "the Innu at Pukuatshipu hung on to their cherished tents and nomadic lifestyle longer than did the rest of us. They didn't move into houses until 1971 and that year all of their newborns died."

Taking away the land base, and therefore the food supply of a hunting people, undermining their traditions and cutting off their communication lines may be a way of destroying a culture, but the people of the First Nations are not going anywhere.

As N.J. Sterritt, past president of the Gitksan-Wet'suwet'en Tribal Council says in the last chapter, "if the history of the last 200 years is any indication, we will continue to have a struggle. But if the history of the last 10,000 years is considered, then bet on those whose weapons include honesty, integrity, patience and determination."

(Richard Therrien is a Calgary writer and film-maker).

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Edmonton

Foundation grants wishes of terminally ill children

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

Most children are granted a lifetime to realize their dreams. Others are only granted a week, a month, maybe a year.

The Children's Wish Foundation is for those children who may never have a lifetime to fulfil their dreams.

The foundation's goal is to provide the once in a lifetime joy of having a wish come true, for a child suffering from a terminal illness.

They also want the Native community to know they are available...for every child suffering from terminal illness.

Wishes are as individual as the children who make them. A request for a computer, a desire to meet a famous celebrity or a wish to travel to a special place.

An 11-year-old boy, Jody, wished to fly in an F-16 jet fighter. He toured Cold Lake Air Force Base and rode in the F-16 simulator.

His wish came true.

The Children's Wish Foundation of Canada is a federally chartered non-profit organization.

It operates provincial chapters across Canada. Wish requests are received by provincial directors, who are responsible for obtaining verification and consent from the child's physician.

**HERE'S WHAT'S
HAPPENING IN
YOUR
WORLD**

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

The Alberta Indian Arts & Crafts Society is seeking Alberta Native Artists to enter our 7th Annual Alberta Native Art Festival. Deadline for entry is June 1, 1990. For more info. call 426-2048. Scholarship and prizes awarded.

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Great care is taken to ascertain the request is truly the wish of the child.

The only stipulations are:

- that the parents or legal guardians must consent to the foundation's involvement;
- a doctor must sign a medical release; and
- the child must not have reached his 18th birthday at the time the request is received.

Four-year-old Sarah wanted to meet country singing star, Dolly Parton, and visit Disneyland.

She flew to Los Angeles, attended a live taping of Dolly's show and had a private meeting with her afterwards. Sarah also spent two days touring Disneyland.

Sarah's dream came true.

Many times the wish of a child must be immediate because their time is limited. To make a dream come true for a child who is terminally ill, requires funds.

The foundation's funds come from the donations of companies, unions, service groups and the Canadian public.

You too can lend your support towards the foundation's objective — that they will never be forced to turn away a wish of a child.

Eight-year-old Gregory

wished to meet Knight Rider star David Hasselhoff but was too ill to leave the hospital. The foundation arranged for the actor to meet Gregory in the hospital.

Gregory's wish came true.

The foundation attempts to provide a brief escape from the

harsh realities of being afflicted with a terminal illness.

They offer a positive distraction for both the children and the family...a little happiness.

Manon, age six, wished to meet "Blake and Krystal" on the Dynasty set. She travelled to Los Angeles and met with John

Forsythe and Linda Evans while touring the set.

Manon's wish came true.

If you have a child suffering from terminal illness, a child who needs a dream fulfilled, help make their dream come true by calling the Children's Wish Foundation 475-0663.

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Poundmaker's Lodge is seeking a Treatment Co-ordinator who will be responsible for planning and developing programs for a 56 bed in-patient alcohol and drug rehabilitation centre.

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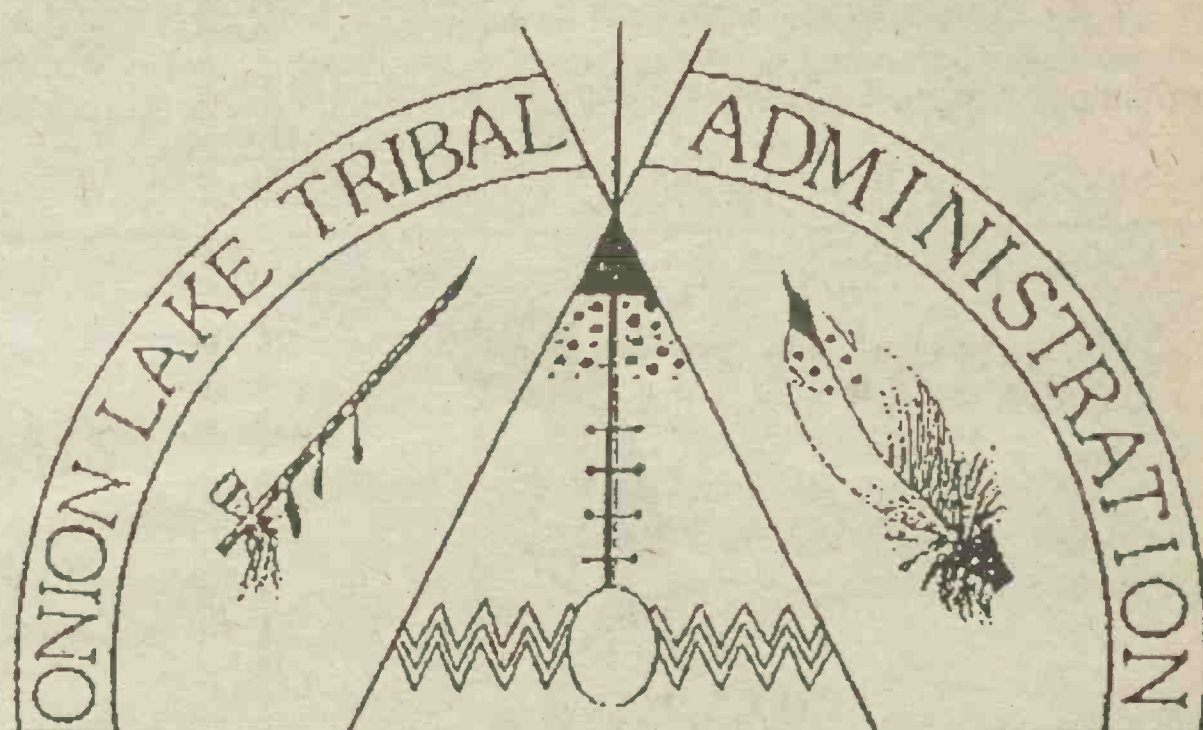
- experience in alcoholism programs;
- ability to speak a Canadian Native language an asset;
- sobriety; and
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Poundmaker's Lodge
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Meander River



Roy Salopree at work

Jeff Morrow

Artist preserves environment - on paper

By Jeff Morrow
Windspeaker Staff Writer

MEANDER RIVER, ALTA.

With each stroke of his brush or mark from his pen, Native artist Roy Salopree captures a piece of nature he wishes Canadian society could appreciate as much as he does.

For 21 years, the Meander River Indian has been preserving the environment the best way he knows how — by putting it on paper.

But he wants his creative art to mean more to mainstream art lovers than just another Native wall hanging for their dens. He wants them to understand how important it is for natural beauty to remain intact.

Salopree, 36, believes his work is like a window into nature.

From his home on the Meander River Indian reserve in northern Alberta, the young, award-winning painter produces highly-acclaimed work that has been sold throughout Alberta for as much as \$1,400.

But Salopree says he originated his unique style,

using the three elements of nature in everything he paints, out of his own love for the environment, not from a need to make money.

"What I do comes from the heart. And it comes from what I see when I go for walks in the woods. That's why I have the style I do," he says.

"To be an artist, you have to create something beautiful from what you see."

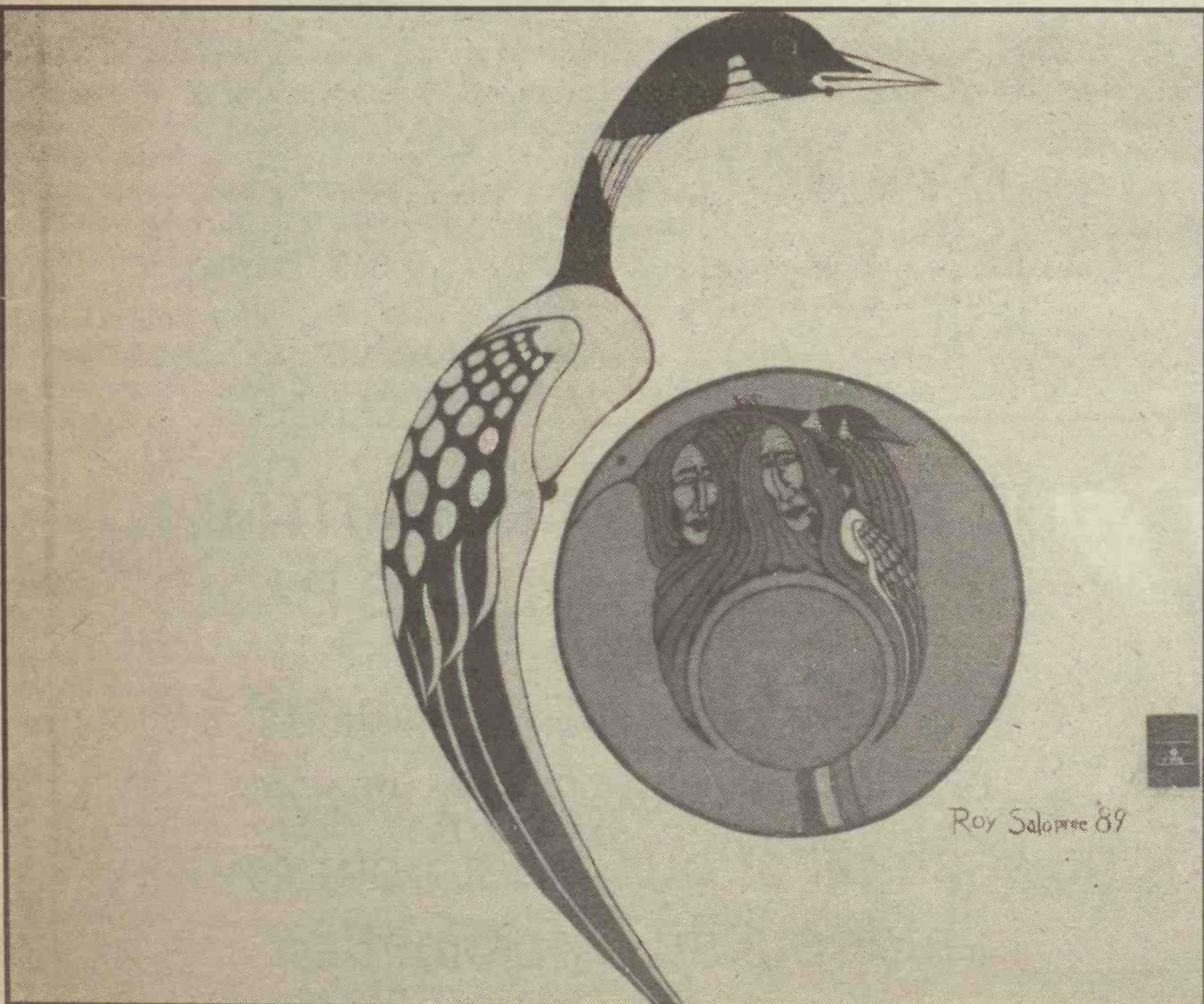
The sky, land and water are what gives Salopree his inspiration to spend hours behind his easel developing his magic.

Salopree, who won a \$5,000 scholarship from the Alberta Indian Arts and Crafts society in 1985, sells much of his work at shopping-mall exhibitions and to tourists who visit the Native Friendship Centre in High Level.

"I have to do something with my work. I have to spread it out into the public," he insists while putting the finishing touches on his latest work destined for an August trade show exhibit in Edmonton.

"Things like this have to be done so people will understand their relationship with nature — and this is the way I can help."

"It's my way of preserving the world."

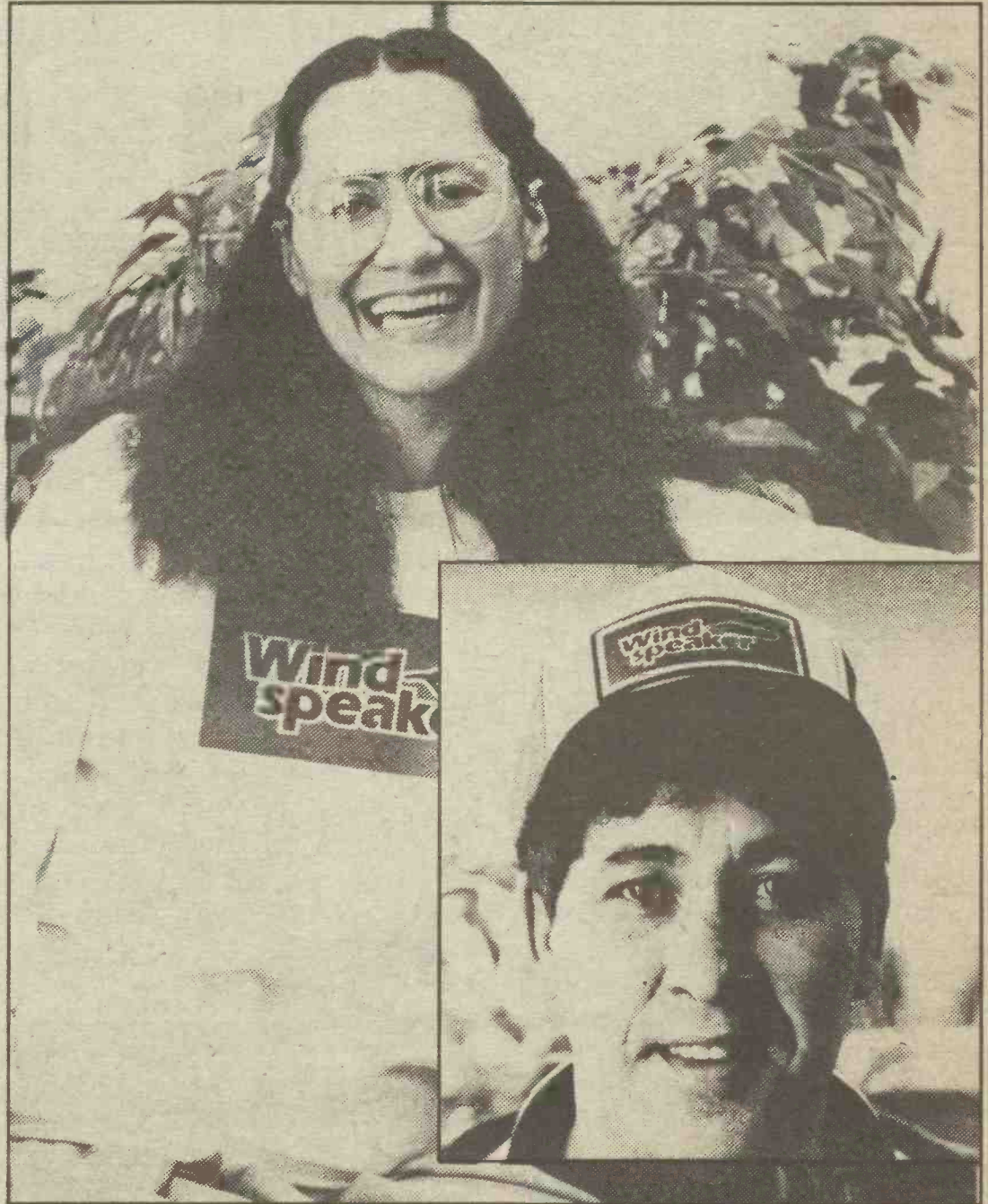


A work by Roy Salopree

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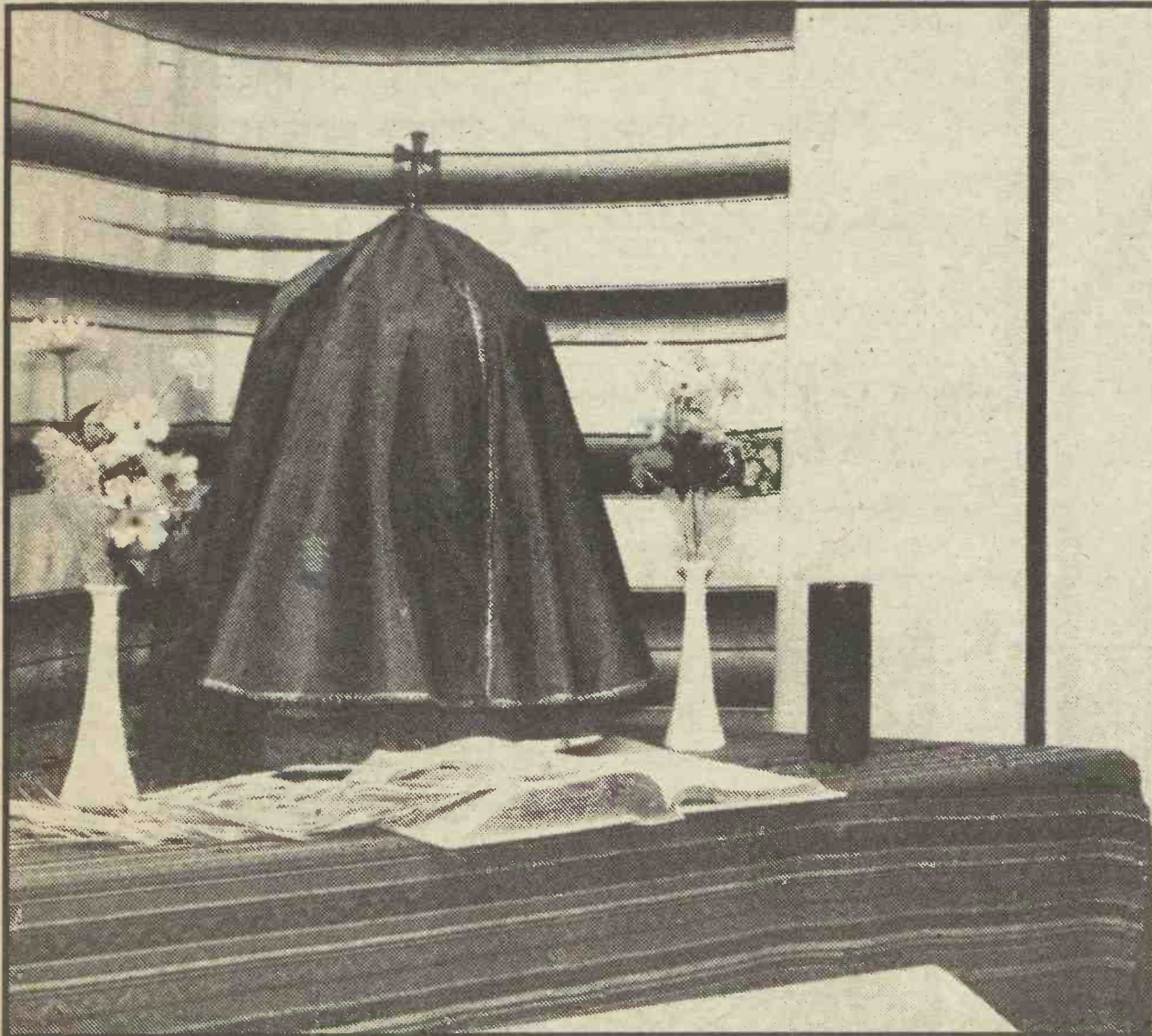
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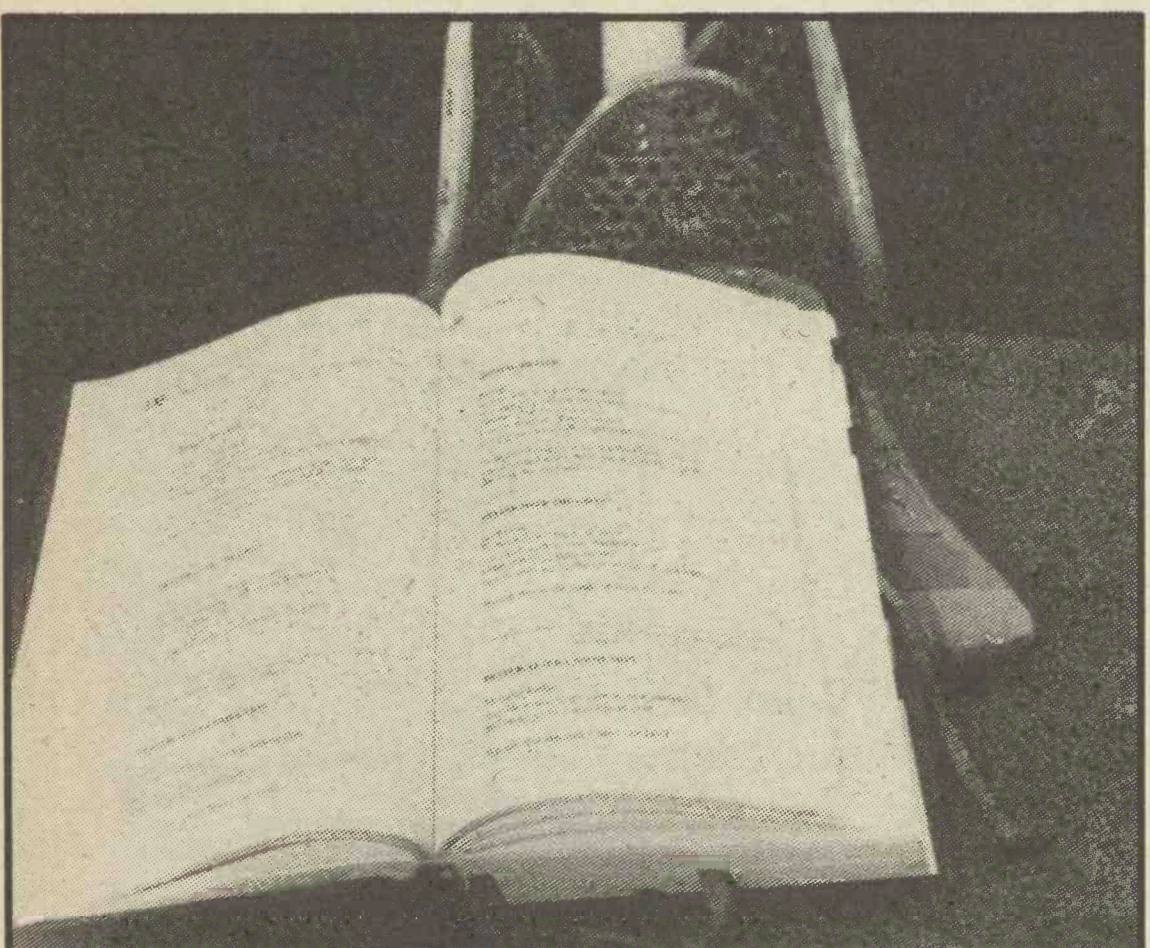
The Message of Easter



Praying for peace at Easter is Lucien Meek, director of Native Pastoral Centre



That the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again.



"The Peace of the Risen Christ to all"

Photos by Rocky Woodward

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- Mount Royal College
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- Southern Alberta Institute of Technology

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Further information and application forms may be obtained by contacting the institutes listed above or:



NOVA

Native Affairs Department, 18th Floor
 NOVA Corporation of Alberta
 P.O. Box 2535, Postal Station 'M'
 Calgary, Alberta T2P 2N6

Telephone: 290-7882

CONFERENCE



The Economic Bridge to Self-Reliance: Aboriginal Land Claims

The Business of Mining:
Before and After Land Claims

Sponsored in co-operation with
the Mining Association of B.C.

DAY 1

Morning

Opening Address

Why Should Aboriginal Land Claims Be Settled?
Frank Cassidy (Prof. of Public Administration at U.Vic, Co-author of "After Native Land Claims?")
A Historical Perspective of Aboriginal Land Claims
Paul Tennant (Prof. of Political Science at UBC, Specialist in history of Indian Land Claims in B.C.)
Aboriginal Land Claims: A Legal Perspective in Layman's Terms
Michael Jackson (Prof. of Law at UBC, Co-Counsel in Gitksan-Wet'suwet'en Case)

Afternoon

The Canadian Bar Association Committee Report on Aboriginal Rights
Andy Thompson (Chairman of Committee Report, Prof. of Law at UBC)
Aboriginal Land Title: A Proposal for More Legal Certainty
Marvin Stark (Prof. of Business at SFU, Sr. Partner in Stark, Christian, Henderson)
An Overview of the Land Claims Settlement Process in B.C.
Jim Aldridge (of law firm Rosenbloom & Aldridge, advisor to the Nisga'a on land claims negotiations)
The Nisga'a Experience: Forces Behind The Tentative Agreement
Alvin McKay (President of the Nisga'a Tribal Council)
The "Business" of Self-Reliance
Doug Elias (Prof. in Faculty of Management at U. of Lethbridge, and Bess-NEDP Project)

DAY 2

Morning

Opening Address

The Honourable Jack Weisgerber, Provincial Minister of Native Affairs
Where the Provincial Opposition Stands
Gordon Hanson (NDP Native Affairs Critic)
A View of the Aboriginal Position
Joe Mathias (Chief Councillor of the Squamish Band)
Variations of the Aboriginal Position
George Watts (President of Nuu-Chah-Nulth T.C., & the First Nations Congress)
A View From the Mining Industry
Tom Waterland (President of the Mining Association of B.C.)

Afternoon

Perspective From a Forest Industry Company
John Howard (Vice President of MacMillan Bloedel)
A View From the Business Community
Jim Matkin (President of the B.C. Business Council)
Perspective From the Fishing Industry
(Speaker TBA; From the Fisheries Council of B.C.)
Labour's Perspective
Tom Kozar (Prov. Executive Officer, B.C. Government Employee's Union)
A View From Fishing Industry Labour
Claire Dansereau (International Woodworkers of America)
Alternate Perspective on the Aboriginal Position
Saul Terry (President of the Union of B.C. Indian Chiefs)

DAY 3

Morning

Realities of the Mining Industry: The Needs and Concerns of B.C.'s #2 Industry
Keynote Speaker: Bill Wolfe (Western Exploration Manager, Western Canada, Cominco Explorations)
Topic Includes: Access to Land; Access to Capital; Industry Uncertainties;
The "Red Dog" Project
The Tahltan Experience
Jerry Asp (President, Tahltan Nation Development Corporation)
A First Nation's Experience in the Mining Industry
Don Ursaki (Controller, Prime Resources Inc.)

Afternoon

The Mining Industry After Land Claims
Dr. Andy Thompson (Natural Resources Expert)
Getting Down to Business: Possible Business Ventures Before and After Land Claims
Rob Strother (Corporate Tax Expert)
Closing Remarks
Calvin Helin (Native Investment and Trade Association)
Tom Waterland (Mining Association of B.C.)

LOCATION

Auditorium, Student Union Building, 6138 SUB Boulevard,
University of British Columbia, Vancouver, B.C.

DATE

May 12-14, 1990

COST

Cost of Conference and Workshop
\$225.00 if registered before April 15, 1990
\$250.00 if registered after April 15, 1990
Cost of Workshop (May 14 alone)
\$125.00 per delegate



For further information, contact:

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6200 Comstock Road
Richmond, B.C.
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Phone/Fax (604)275-0307



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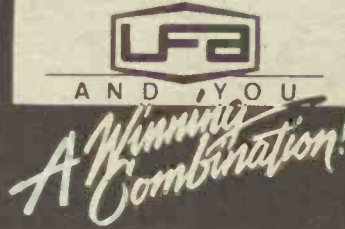
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Siksika Nation

Band-controlled gas station re-opens

By Wayne Courchene
Windspeaker Correspondent

SIKSIKA NATION

A band-controlled gas station has reopened on Siksika Nation.

Close to 150 people attended the grand opening of the Siksika Turbo station Friday, April 6 to witness the ribbon-cutting ceremony and enjoy free barbecued hamburgers, hotdogs and soft drinks provided by the station.

Reynald Red Crow, president of the board of directors for Siksika Turbo resources, said "the opening was organized to create awareness in the community and to thank the people for their patronage."

He said fuel sales have exceeded estimates, despite competition and a recent rise in gas prices. Red Crow said the new station has captured more than 50 per cent of the market share since it began operation in January.

"We're looking forward to a prosperous, mutually rewarding relationship with Siksika station," said Bruce McLean, marketing manager for Turbo Resources, in a speech after the ribbon-cutting ceremonies.

"This is one of the cleanest and best looking stations I have seen in a long time," he commented later.

The station is the reincarna-

tion of the first Turbo station on the southeast Alberta reserve, which closed in 1989 after just one year of operation.

Kathleen McHugh, former

economic portfolio holder, said "this is another dream come true, part of the drive for a new beginning. The opening signifies hope for Siksika's future. The service

here will be top-notch."

The Turbo station employs four full-time and two part-time workers and it provides gas and confectionery 15 hours a day.

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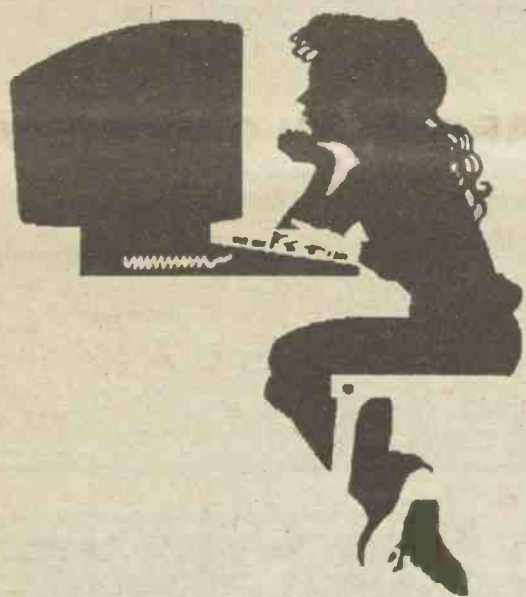
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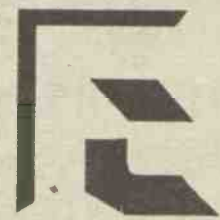
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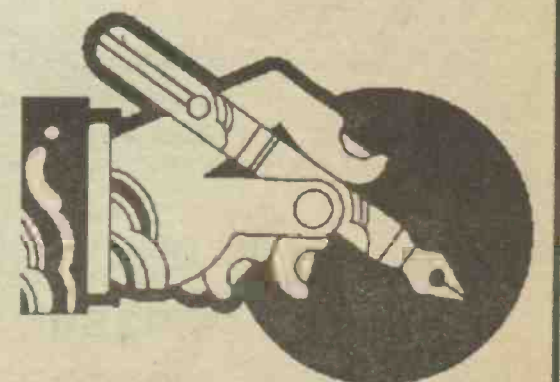
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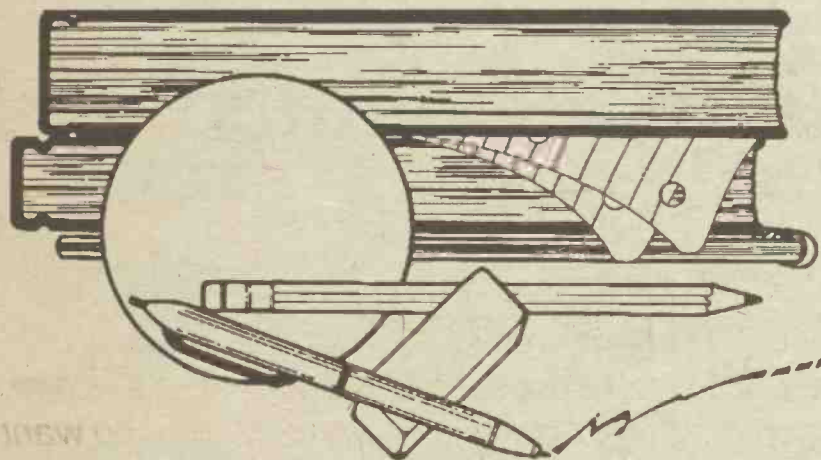
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EDUCATION

In celebration of Education Week across the province and the progress made by the Native community *Windspeaker* brings you a special section

Native parents now involved in education system

By John Holman
Windspeaker Correspondent

EDMONTON

Education has not left a respectable legacy for Canadian aboriginal people. Horror stories of residential schools hold audiences captive, and sometimes, make them cringe — stories that tell of cultural genocide, the killing of languages and traditional lives.

Now, echoing the spirit of multiculturalism, the government of Alberta is working to get Native parents involved in their children's education and bring Native history and tradition to the education system.

In March 1987 a Native education policy was passed in the provincial legislature following a task force that met with Native parents across Alberta. About 200 meetings told the government Native parents wanted their children to get an education that allowed them to function in

other school districts, promoting cross-cultural awareness and the Ben Calf Robe system.

The effects of the policy have been positive, reported project consultant Judy Pelly. Liaison workers do make a difference. Graduation rates have shot up across the province and attendance has improved.

Consultant Bernadette McKee, who was once a liaison worker, agreed. She worked with Native parents and students, telling parents they have a right to control their children's education, encouraging them to get involved in the system. She also served as a counsellor to students, giving them a shoulder to cry on or seeing if they had any problems if they were truant or had low grades. McKee even tutored students.

The policy does have its problems though. It needs more money to be effective across the province. The \$4 million annual budget is for the whole province. As a result some areas suffer because central areas use big chunks of the fund.

Parental involvement is also lacking, according to Leith Campbell, Native education consultant at Ben Calf Robe.

And more Native teachers are needed to bridge the gap between education and Native people, declared Frances Hanna, chairperson of the

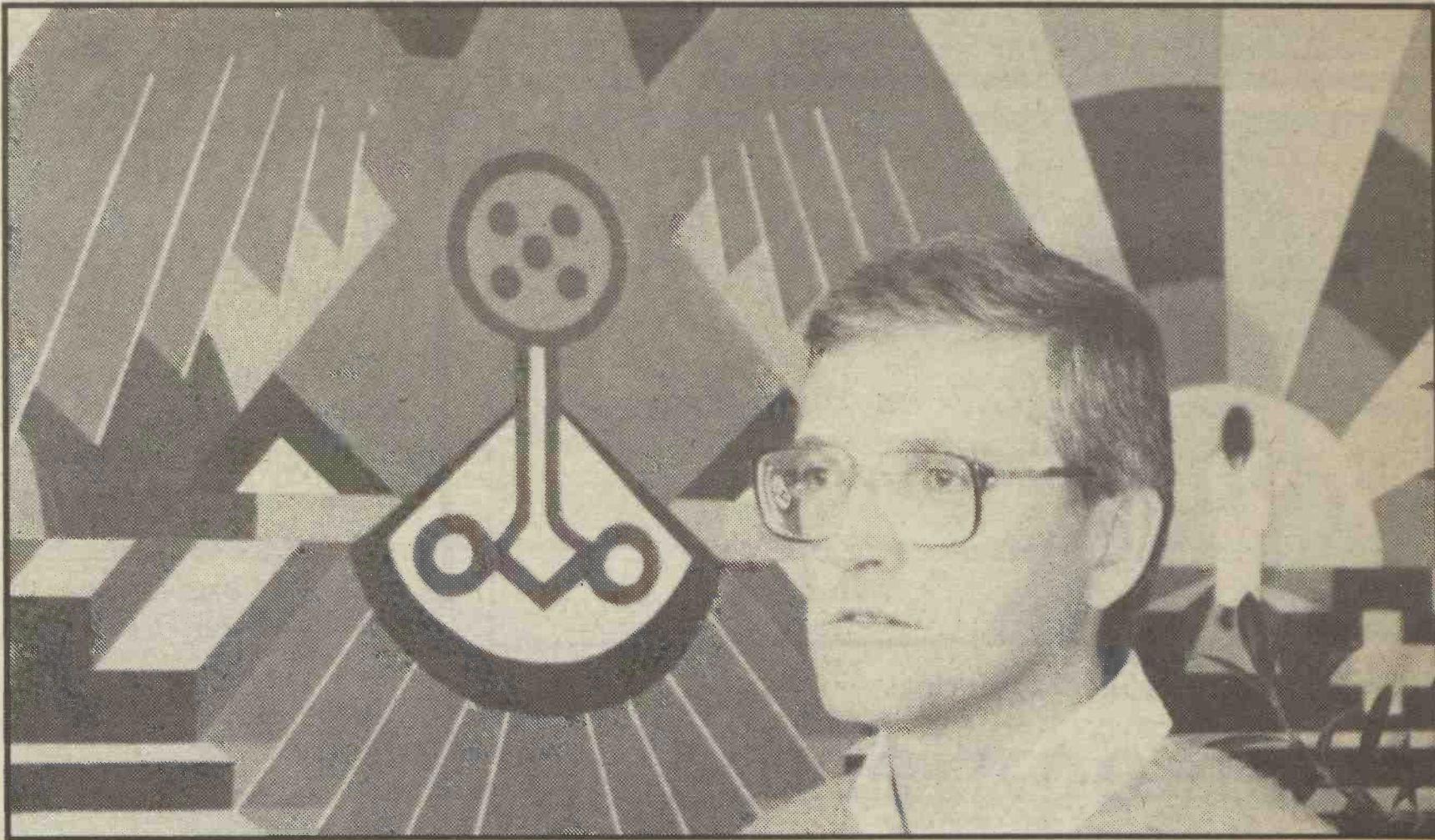
minister's advisory committee on Native people's education.

Non-Native teachers don't receive enough cross-cultural training "to give them a better understanding of the people they are teaching," she said.

Nor are books on Native culture being used enough, Hanna said.

Heritage should not just be a one-day event in schools, she said, referring to Heritage Days, a celebration of indigenous peoples. Rather it should constantly be in the limelight. Aboriginal people have "tremendous heritage and great cultural background" and students should use the books, Hanna said.

Overall though, it appears there has been a reversal in educating Native people. Rather than trying to assimilate them, the system now seems to be trying to accommodate their needs. It appears that many years from now the horror stories heard of Native education will be tales from a very dark and distant past.



Native education consultant Leith Campbell, of the Ben Calf Robe School in Edmonton, suggests parents should get more involved. John Holman



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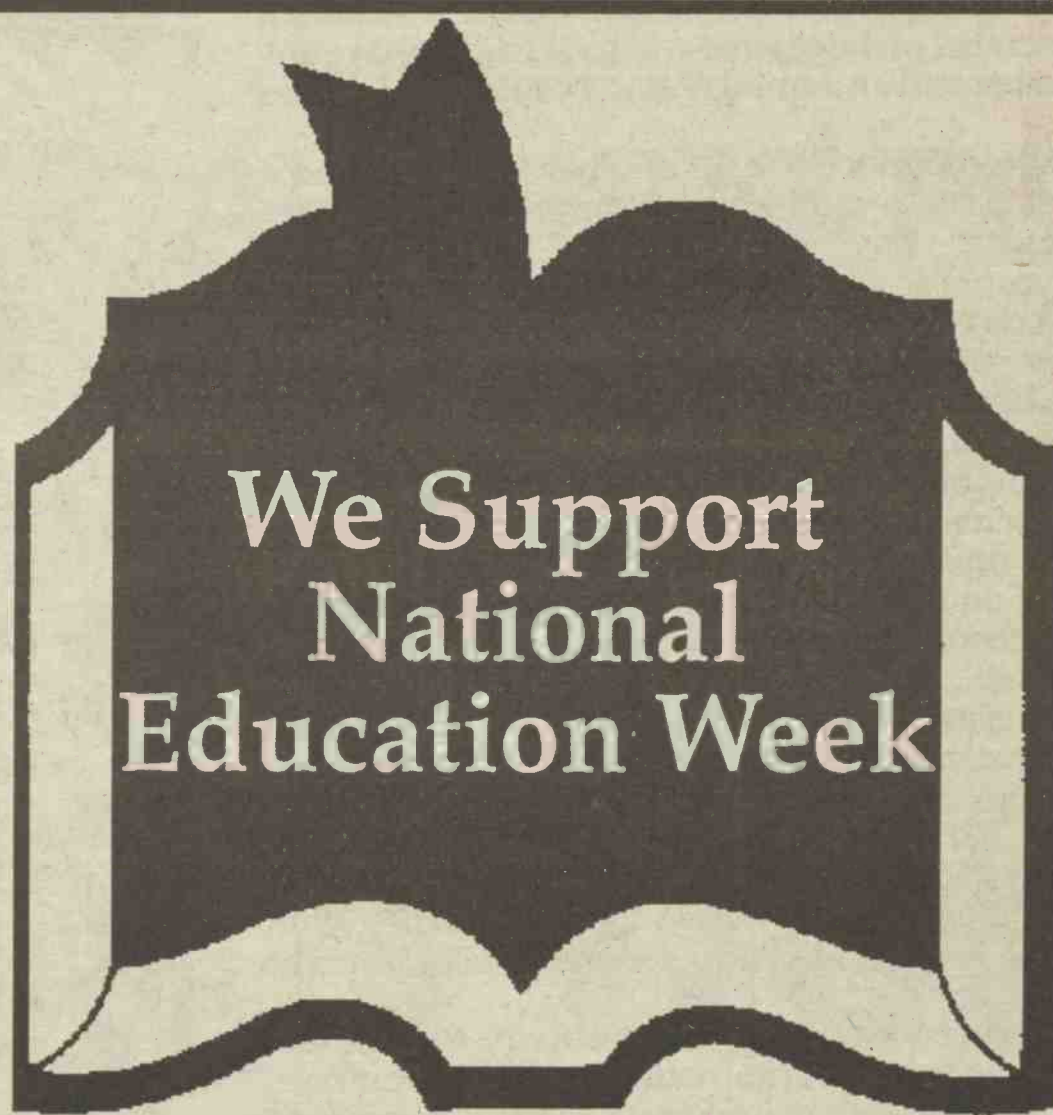
John Holman

Native education project consultant Judy Pelly

Native and non-Native societies, an education that gave them a Native identity and encouraged them to complete school. They also wanted non-Native educators sensitized to Native culture and attitudes.

The policy gave birth to the Native education project, which began with \$4 million in 1987 and quickly developed 10 books on Alberta Native peoples. Over 100 home/school liaison workers were hired as part of the project in all 56 school jurisdictions; Native parent advisory groups were also set up in district administrations.

Ben Calf Robe School in Edmonton is the epitome of the Native education policy. Each school day begins with a sweetgrass ceremony. And at the school, students can learn Cree, powwow dancing, Native spirituality and other aspects of aboriginal culture. The school is a model of success with an enrolment of 114 students, all indigenous, and a warm, easygoing atmosphere. The staff also visit



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EDUCATION



Wayne Courchene

Derrick Henderson, Siksika principal

Siksika principal is sensitive, but tough

By Wayne Courchene
Windspeaker Correspondent

SIKSIKA NATION

As an Indian student on Fort Alexander Reserve in Manitoba, Derrick Henderson made a promise to himself never to become a teacher.

Twenty-six years later with a teaching degree and a principalship on Siksika Reserve, Henderson set a goal to make Chief Old Sun Elementary School one of the best Indian-run schools in the country.

"I remember when I was young and in Grade 2, I swore I would never be a teacher," he remembers. "I hated my teacher because I thought she was too mean and strict."

Growing up on the reserve, Henderson recalls many of his school mates, who could not cope with the school system.

"I have seen a lot of Native kids, especially those I went to school with, who didn't fit into the system or the system didn't fit the kids."

The memory of his school years stayed with him as he entered the work force. However, he dropped his promise to himself and took a job as a teacher's aide in the band-controlled school on his reserve. For five years he helped kids adjust to school while he took university courses towards a teaching degree.

"I wanted to become a teacher, because I went through the same things kids nowadays are going through. As a teacher I can relate to Native kids with the same background and experience as mine."

He got his teaching degree from Brandon University in 1983 and taught for four years at Fort Alexander, becoming principal in his third year of teaching. Once he got a taste of administration he was hooked.

But one of the toughest challenges in his career was walking the thin line as an administrator and a band member in a bitter and much publicized dispute between the teachers and the chief and council over the issue of unions on the reserve.

"I found myself in an awkward position. I was a principal, a teacher and a band member of the reserve and I felt I didn't have any option as a band member and an administrator. I couldn't take sides in the situation."

The dispute prompted him to look for another job. He found a position in Red Earth, Sask., a semi-isolated community 160 miles north of Prince Albert.

After only half a year of teaching Grade 8 students in a gymnasium converted into a classroom, he found himself in administration again. He started as part-time principal at John William Head Memorial Education Centre before Christmas, but by the new year became full-time principal.

"One of the highlights of my term there was the graduation of the largest number of students the community ever had," said Henderson. "Twelve students finished school in the 1988/89 year."

Now at Chief Old Sun he's challenged to promote parental involvement. Since the school is controlled by Siksika parents they feel they're no longer needed.

"Quite the opposite is true," said Henderson. "We need feedback from the parents. It seems the only time parents are contacted is when their child has a problem at school."

When he was hired, the board of directors were looking for someone with leadership experience in a locally-controlled school. "We saw something different in Derrick in terms of dealing with children," said Harvina Red Crow, chairperson of Siksika board of education.

What the board members saw was his sensitivity to children, which is evident when he speaks of promoting quality education.

"The extracurricular activities are important to the kids because they see the teacher outside the classroom."

The time spent on extracurricular activities after school is limited by school bus schedules, so Chief Old Sun teachers squeeze activities into lunch hour and recess.

His school, as Henderson calls it, provides a host of activities. He runs through the list.

"We have fund-raising to develop school spirit, a computer club, a drama club, monthly assemblies at which children receive awards, intermural programs in which teachers participate. We have had ski trips for all the kids in school. As well teachers will be going on a field trip to Drumheller and Head Smashed in Buffalo Jump."

Although he's sensitive to the needs of his students, he believes in tough discipline. "We try to be as tough as we can with the kids and forget about how band politics sometimes complicates the issue. Perhaps I picked my approach from my Grade 2 teacher."

His overriding goal for the school is to "make it a place where the kids can increase their confidence and improve their self-esteem."

BEAVER LAKE EDUCATION AUTHORITY

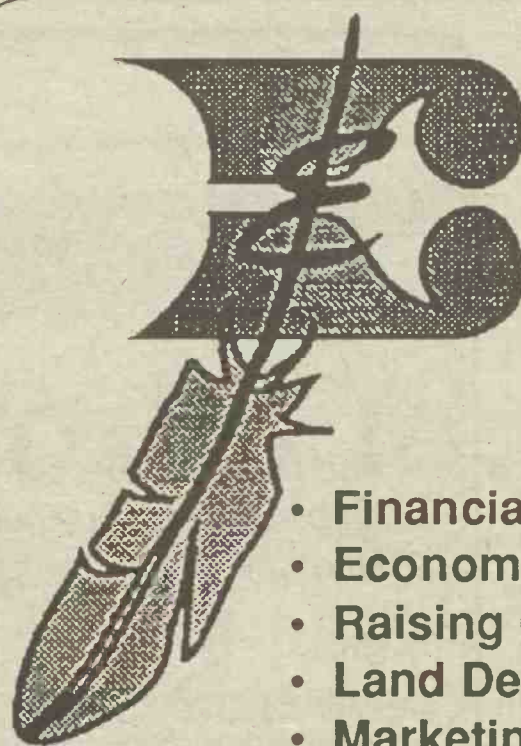


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Alberta Education's Native Education Project continues to involve Native Albertans in the education of their children. Remarkable progress has been made in the first three years of the project:

- We are reaching close to 17,000 Native students.
- Eleven Native Education books have been published.
- Native awareness has increased and the knowledge of Native cultures and values has been enhanced.
- Native liaison workers are directly involved.
- Local projects employ 150 Native staff.
- More than 600 Native parents participate on Native Advisory Committees.
- A Provincial Native Parent Conference has been established.



Native Education Project

The Native Education Project is working now and will continue to promote partnerships among Native people, schoolboards and Alberta Education.

Alberta
EDUCATION

EDUCATION

AVC offers programs to northeast communities

By Rocky Woodward
Windspeaker Correspondent

LAC LA BICHE, ALTA.

AVC Lac la Biche regularly runs a number of upgrading classes and special programs off campus in northeastern Alberta communities.

That's in addition to the academic, trades and technical programs offered at the Lac la Biche AVC Vocational Centre.

Programs are now offered at Frog Lake, Goodfish Lake, Saddle Lake and the Metis settlements of Fishing Lake and Elizabeth.

The programs include first aid, petroleum training, carpentry, forest management and academic upgrading to meet the necessary requirements to enter an AVC trade program.

AVC works on a cooperative basis with communities to fit

ment.

"With a community program it is less disruptive to family life and that's the real advantage," Salsbury said.

Another advantage is while offering academic upgrading, AVC community service also has a life skills program.

Salsbury said the program helps people feel better about themselves and sometimes helps an individual "take that extra step."

"They find they can succeed, their self-esteem grows and some people find they can move from their community and enter a course at AVC," he said.

All communities need to provide, said Salsbury, is a facility where programs can be delivered from.

He said AVC has never had a problem with accommodation because community involvement is high when it comes to education.

"Dealing with reserves they receive funding from federal resources such as Canada employment (and immigration) for the programs we offer. But in every respect it is still a joint venture between AVC, the band or settlement and usually the employment agency," Salsbury explained.

As a means of extending its role, AVC Lac la Biche also provides information and services to Native communities through community liaison/human relations instructors.

They are responsible for maintaining contact with the communities on an ongoing basis by informing people about AVC programs, by assisting adults in accessing services and registering in AVC programs.

These instructors also provide life skills' instruction in AVC's off-campus programs.

Another of their key functions is to inform and advise AVC management and staff of the needs, problems and developments of the communities and individuals they serve.

Salsbury uses the Class 4 power engineering program as an example of AVC services working in the communities.

"They (students) had to go elsewhere for specialized training but much of the program time was spent at Elizabeth. Their practical experience was gained at ESSO and other oil companies in the vicinity.

"An oil field worker program was also held at Frog Lake where the bulk of the program was taught. Later students travelled to Nisku (an industrial area near Edmonton) for their petroleum industry training," Salsbury said, adding that community programs do help an adult student succeed.

Behnke said he takes pride in knowing AVC has had a number of successes because of the community programs.

"A lot of graduates have gone on to better things and have gained employment. Others needed some math courses so they could take a carpentry pro-

gram.

"People need that opportunity to make it in the system and that's why the community service works so well," he said.

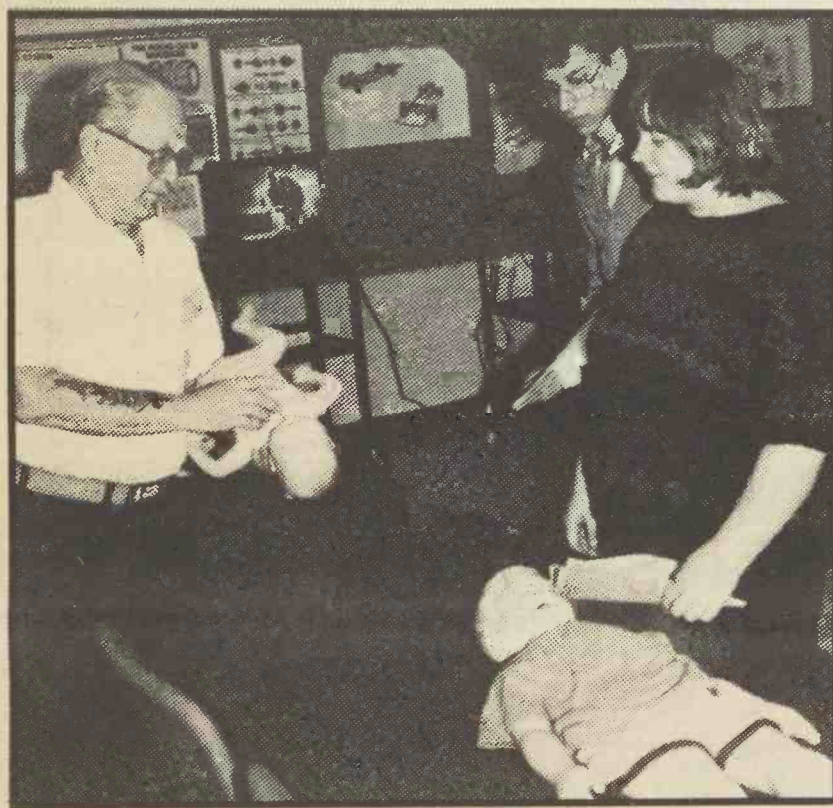
If you would benefit from upgrading or would like to see an upgrading class in your community, call AVC in Lac la Biche, Athabasca or St. Paul.



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Rocky Woodward

Possible AVC students, Jackie Nazaruk and Allen Kleinschroth receive a first aid demonstration from first aid and driving instructor, David Koe.

their needs. Exact program locations and dates vary from year to year depending on local demand and support by communities.

According to Ed Behnke, vice-president of AVC Lac la Biche, the centre has been offering upgrading and special programs since 1973. Offices were later established at St. Paul and Athabasca as a community service.

"Essentially we work with communities to fit their needs.

"One of the Metis settlements wanted local people trained as carpenters for a housing project, so a special program was set up to train them. That's one example," Behnke commented.

AVC has found some adults want to read and write for the first time, while others need to learn or review basic skills necessary to enter a trade. Others require specific high school courses to earn their high school diploma or matriculation before they begin a business program, gain university entrance or prepare for direct employment.

Community programs have flourished, because of this demand.

Roy Salsbury, director of community programs and services at St. Paul, said another reason why these programs work is many people in the communities can't attend AVC in Lac la Biche.

"Family members find it difficult to move to the centre because it sometimes means uprooting the family. Many are not willing to make that commit-

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AVC Lac la Biche: something for everyone



In 1989, AVC Lac la Biche enrolment reached 2,224 registered students. The centre takes a special interest helping adult students who are returning to a learning environment.



Herman Alook of Wabasca finished his 4th year power engineering instruction, March 6. Herman attended six weeks of study at the University of Alberta, part of the engineering program.

A great place

By Rocky Woodward
Windspeaker Correspondent

LAC LA BICHE, ALTA.

Established in 1973 by the department of an Alberta Vocational Centre (AVC) at Lac la Biche, the centre has mobile trailers and offered adult students a learning environment for upgrading and trades.

Today, AVC Lac la Biche is a modern institution with labs, trade shops, a theatre, racket courts, a gymnasium, a centre, spacious administration offices and a large parking lot.

On campus is a 66-family housing unit and a day care facility.

A provincially-administered institution, the centre is the result of two previous organizations — Alberta New Star and Alberta Pe-Ta-Pun (New Dawn) 1970-72.

Given its historical roots and geographical location, the centre provides a special emphasis on Native people.

The centre offers adult students a variety of programs to choose from including academic upgrading, human resources, careers, trades and technical programs and computer training.

"We take special interest in helping adult students in a learning environment to upgrade their academic qualifications and gain skills useful for gaining employment," said AVC.

Many people are taking advantage of the program. In 1989, on-campus enrolment reached 2,224 registered students.

For first-year apprentices there is a 16-week program which covers oxygen, acetylene and electric arc welding. The program also covers exposure to plasma welding, plasma cutting, submerged arc, carbon arc and machine cutting.

For those with an interest in food preparation, there is a program.

The first-year apprentice cooking program is designed to give students an introduction to the trade. The first six weeks are spent in field placement.

AVC also offers power engineering courses. In Canada there are four classifications of power engineers, ending with a first-class interprovincial power engineer, for the person, who is properly trained.

AVC power engineering instructors train students to maintain stationary engines, steam engines, internal combustion engines, building heating systems, air-conditioning units and refrigeration systems.

A one-week program consisting of 27 hours of management education is also offered at the centre to introduce students to the main subject areas of management.

A carpentry program allows the student to gain the knowledge and basic skills required to challenge

EDUCATION: It's your choice



AVC Lac La Biche vice president Ed Behuke was available to answer questions at the centre's recent open house.



AVC Senior Welding instructor, Eugene Berube starts up a constant voltage wire source machine as student Lawrence Berland of Lac la Biche prepares to demonstrate.



Berland welds what is called a "vertical lap" part of AVC welding course for a smooth touch.

Photos by Rocky Woodward

place for study and relaxation

Department of advanced education, the centre at Lac la Biche was once housed in a building that provided students a limited opportunity for

modern institution with 35 classrooms, a library, a gymnasium, a child-care centre, a cafeteria and a large cafeteria.

Using unit and a 92-bedroom resident

institution, the centre is the successor to the Lac la Biche New Start (1967-72) and Alberta

geographical location, AVC focuses its efforts on the needs of northeastern Alberta with a spe-

cialties a variety of programs from which to choose, including adult basic education, human services and business programs and community services.

Helping adult students return to a learning environment to gain academic qualifications or to obtain specific training," said AVC president Ted Langford. The centre offers a wide range of programs offered by AVC. In total, there are 2,224 registered students.

The centre is a 16-week welding program, which includes electric arc welding. The student will also learn plasma cutting, tungsten inert welding, and machine cutting.

In addition to food preparation, there's the cooking

program lasts 16 weeks and is dedicated to the food service field. Two students are trained.

Offering courses

qualifications of power engineering certification and provincial power engineer's certificate are available.

Instructors train students to operate and maintain engines, internal combustion engines, and conditioning units and more.

A total of 27 hours of instruction on wild fur management is offered at the centre. The program introduces students to areas of importance in wild fur man-

agement, preparing the student to acquire the theoretical and practical knowledge required to challenge the provincial exam for

first-year apprentice carpenters.

Other programs offered at AVC include automotives, baking, class computer managed learning, small engine repair, forestry crew worker and heavy equipment training.

In conjunction with Keyano College in Fort McMurray, AVC offers several programs in heavy equipment from Class 1 to Class 3 driving as well as programs to teach the operation of front-end loaders and road building equipment like bulldozers and earthmoving vehicles.

For students, who want to upgrade their education, AVC has five adult basic education/academic upgrading programs: the two programs previously mentioned, English as a second language, employment preparation and trades preparation.

AVC recognizes some adults want to learn to read and write for the first time, while others need to learn or review basic skills necessary to enter a trade.

"Whatever the case may be, the opportunity exists for adults to further their education," says vice-president Ed Behuke.

"We have had a number of successes and many graduates have gone on to better employment upon completion of their program," he says with pride.

For students with families and who come from other parts of the province, AVC offers fully-furnished, two and four bedroom family housing units. Also available are furnished double occupancy dorm units, conveniently located on campus for single students.

AVC is also the only institution of its kind with an arts and crafts program. Students are introduced to new experiences in pottery, leather work, wood carving, ceramics and numerous other crafts.

A library and audio visual service containing over 16,000 books, 1,200 videos, 600 films and 400 audio cassettes for easier access to learning is also available on campus.

For leisure activities the centre has a well-equipped weight room, a theatre where puppetry and skits are planned and recreational activities. AVC also offers a family support coordinator to provide assistance to students to help them adjust to school life.

Satellite Family Day Care Homes provide care for children up to two and a half years of age, or older if the campus day care is full, or if parents prefer a private home. AVC providers are all program approved and must have a first aid certificate.

"Our staff members are particularly sensitive to the needs of adult students, who have concerns and responsibilities in addition to their studies," said Langford.

AVC applicants should be 18 years old (or 17 years of age and out of school for one year) or hold a high school diploma.

Students lacking the required qualifications for admission may prepare for the program of their choice by applying for the adult basic education program.

AVC Lac la Biche, with its cheery and bright decor can only be described as the centre with an atmosphere designed to make students feel at home and a great place for study and relaxation.



Instructor Berube gives his mark of approval to student demonstrator Berland for a job well done.

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EDUCATION



Walter Lightning

John Holman

Maskwachees developing the human resources of Hobbema's four bands

By John Holman
Windspeaker Correspondent

HOBHEMA, ALTA.

Maskwachees Cultural College is a tool to help Native people from the four bands at Hobbema handle their own affairs more efficiently. The students are the future resources for Ermineskin, Louis Bull, Montana and Samson bands.

So the students are developed into highly efficient thinking and studying machines, said director Fred Carnew. The failure rate is almost "nil", a miraculous number compared to the Canadian average of 30 per cent, he said.

College staff genuinely care for the students, which is the difference between Maskwachees and other post-secondary institutions, he said.

When students come to the college for the first time, "they're kind of scared" and many have problems that affect their academic performance, Carnew said. But when they leave they're "very vibrant, alive and strong. They're basically flying."

Learning is an important process, which can be disrupted by personal problems, so the college does its best to help students solve troubles. A psychologist and a therapist are on campus to offer counselling services.

Staff members are also available to the students, who are encouraged to take courses to develop their coping skills and the way they think, so they learn "abstract concepts" more efficiently.

Helping the students become more aware of their identity as Plains' Cree Indians, also helps them build self-confidence, said cultural studies' dean Walter Lightning.

"The more culturally-related a program, the more applications it gets," he explained. Students want to know their roots and the traditions, rituals and history of the Plains' Cree. Many are shocked at what they learn, particularly of Indian peoples' dealings with government, but others are shocked at traditions they were unaware of before.

So the students learn how to deal with their personal problems and explore their identity; when they leave they are independent individuals, who no longer have low self-esteem or lack confidence, Carnew declared.

Maskwachees also hosts feasts and powwows, following its "open door policy", which has far-reaching impacts. For example, since the technical and cultural services are available to the community many people want words translated into Cree syllabics.

Cree syllabic symbols have been emerging in business signs and school banners, said Lightning.

The college also offers cross-cultural awareness workshops, which have been used by the RCMP as well as area businesses and schools. The number of students at Maskwachees ranges from 300 to 425 depending on the season.

The college is privately-run and owned by Hobbema's four bands through a board of governors under legislation passed by the province in 1988. This gives the college control of its operation, but prevents it from getting government funding.

"Finances are always a problem," Carnew noted. Unsuccessful attempts have been made to get funds from the department of Indian affairs and other agencies. Just recently the college hired a full-time fundraiser.

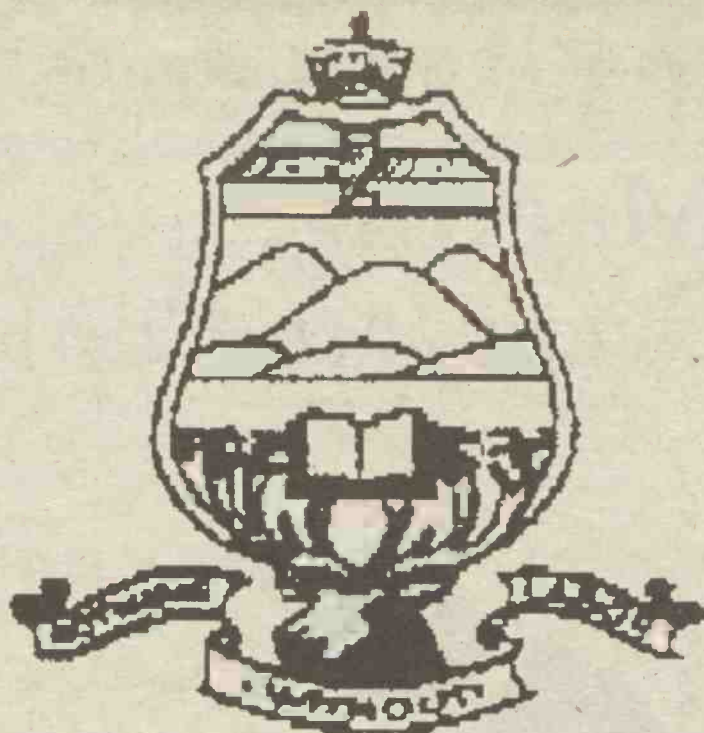
Maskwachees is housed in a 22-year-old building. College officials are planning to build a bigger and better building.

The college used to be a cultural centre before it offered Cree language and history courses in 1986 under the cultural centres' program funded by Indian affairs.

Now Maskwachees offers second-year university courses, academic upgrading and a Cree language instruction program. It also has a secretarial/receptionist program. Soon a four-month long ambulance attendant training program will be offered in conjunction with the Saskatchewan Indian Federated College in Saskatoon.

The university programs are creditable courses, not "watered down," stresses Lightning. Students, who finish two years there, move on to the University of Calgary, with which it is affiliated, or to other post-secondary institutions.

The long-range objective of the college is to become a "respectable" university, where people can acquire degrees, Carnew said. With a failure rate at almost nil and the high quality graduates it's producing, it is sure to reach that objective.



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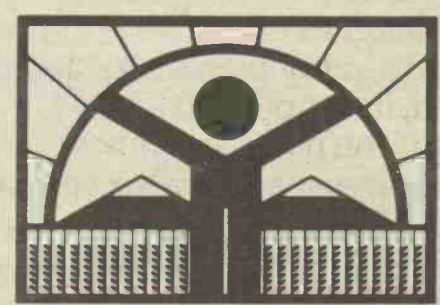
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EDUCATION

Maskwachees teachers always ready to help

By John Holman
Windspeaker Correspondent

HOBBEWA, ALTA.

Maskwachees Cultural College is filled with a warm, dynamic learning atmosphere, both for its students and instructors.

Teachers give priority to the students, instructing them, joking with them, and sometimes, offering a shoulder to cry on, says Marilyn Huebert, co-head of the general studies program.

Instructors attend university programs with their students and then help them in any way they can, whether that's by tutoring or even re-teaching the class, says Trudianne King, who helps Huebert direct the general studies program. Courses range from psychology to business to anthropology as well as academic upgrading and other programs.

Not only the students are learning though; even the instructors can absorb something new.

Huebert has worked at the college for three years, commuting to and from Wetaskiwin, a city at odds with Hobbema.

"There is a lot of antagonism (between them)," she said. "I can go back to Wetaskiwin now and present a much more positive image of Hobbema from my very own personal experiences."

She has learned to appreciate how resilient Native people are after seeing what problems they have overcome to return to college. That includes adults, who dropped out of high school, and single mothers.

"Bit by tiny bit I've been accepted as a college instructor to actually have my students teach me a bit about Cree culture, which is something I

don't think anyone wants to give away to strangers," said Huebert.

"I feel privileged to be accepted by my students, to be valued by them."

King, another three-year veteran of the college, has worked in aboriginal community colleges before and finds the atmosphere at Maskwachees comparable.

"What for me was very special in a Native setting was that the real nourishment of life was humor as a way to cope with difficulties," she said enthusiastically.

King also respects the "incredible strength" of Native people, who attend school in the face of nagging problems.

The "coherence and consistency and the teamwork" of instructors, who are always available to the students, is also impressive, she said.

Meanwhile, instructors with a problem are welcome to discuss it with the rest of the staff when typically at other institutions it would have been regarded as the instructor's problem to resolve.

These kinds of attitudes are fostered by a cross-cultural program introduced to new instructors early in their career, said Fred Carnew, director of

Maskwachees Cultural College.

New instructors are "sensitized" to the cultural differences between non-Natives and Cree people.

"When in Rome do as Romans do," added Walter Lightning, cultural studies dean.

"For example, eye contact is

very important in non-Native society," he said, noting it's less valued in Native society as a means of showing respect and listening.

Non-Native instructors usually pick up Native attitudes and mannerisms in class lectures, Lightning said.

Because the staff are culturally sensitized and made aware of the many problems that plague students, their attitudes and values shift, sparking a devotion that can't be measured in hours or words, but with the heart, where the warm atmosphere originates.

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Trudianne King

John Holman

College tapes a powerful resource

By John Holman
Windspeaker Correspondent

HOBBEWA, ALTA.

Sound and vision are vital in learning. That's why video and television are powerful teaching tools.

No one knows this better than Bob Small, audiovisual co-ordinator for Maskwachees College on Hobbema reserve, about 85 km south of Edmonton.

"When you think of it, a video camera is actually the eyes and ears of society," Small declared. "With the power the video camera has, you can influence decisions, stir emotions and cause reactions."

When those energies are directed towards kids, they can be taught a lot, he said laughingly.

"There are many Cree children who are starting to talk French from watching Sesame street everyday," Small explained, chuckling. "Now imagine if we had a Cree version of Sesame Street on the air. Our kids would actually grow up speaking Cree, because they are exposed to the Cree environment."

There seems to be a cultural "renaissance" occurring in the native community, he observed. Many people are re-discovering their traditions and, Small added, it's important for native people to use video and television to educate the native community.

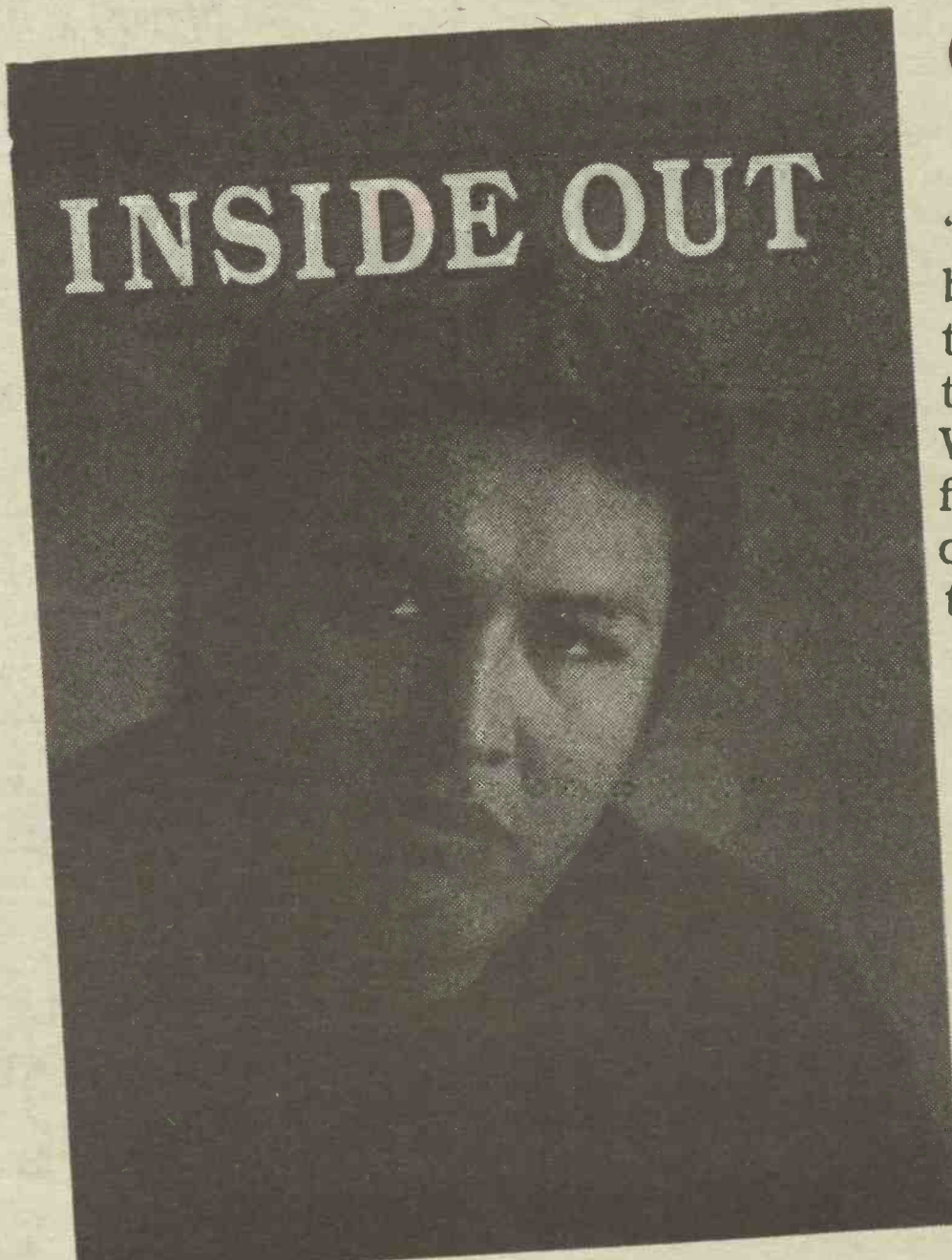
The Maskwachees audiovisual department has over 200 hours of elders on videotape, serving as sources of cultural information on traditions and customs of the Plains Cree nations.

The information is held in trust for the seniors and the information is not to be exploited, he said. The elders, who agreed to be taped and to reveal traditions and rituals of the Plains Cree culture, did so on certain conditions such as stipulations the tape never leave the building or that it only be viewed by non-Native people.

"It (video) is a form of art," said Small, explaining his interest.

Small is amongst the ranks of Hobbema's "video wizards", adding his name to the likes of Dwayne Buffalo, Bruce Cutknife, Dennis Omeasoo and Jimmy Small Boy, his late brother.

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—Saturday Magazine, Toronto Star

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EDUCATION

Native papers an important teaching tool

By Jeff Morrow
Windspeaker Staff Writer

BONNYVILLE, ALTA.

After hearing two local high school students debate the validity of a mega-forestry project in northern Alberta, based on information gathered from a Native newspaper found in the school library, Bonnyville area school superintendent Ed Nicholson knew he had to do something.

He wrote a letter to Finance Minister Michael Wilson asking him to change his mind about slashing funds to Native communications across the country.

Nicholson said Native newspapers have become an important part of the teaching methods used to educate the large Native and non-Native student population in the Lakeland Public School District.

"It's a very powerful communication tool for the young people to have," he said.

Nicholson said it's ironic the public school system

spends over \$100,000 annually to promote Native heritage while the federal government is trying to phase it out.

"Here we are spending a lot of money, time and effort teaching awareness and better communication between Native and non-Native people and one of the best tools for doing this are these papers," he said.

The Lakeland School District set up a Native education project three years ago to help students and parents become better informed about aboriginal issues. The project is part of the Alberta education plan to add Indian and Metis affairs to the curriculum with the consultation of Native parents.

Teachers on staff also promote culture within the school district, which has a high Native student population.

Nicholson noted many Native students heed the messages conveyed to them by their elders through Native media.

He said it's especially important for schools to be better pre-

pared in educating Natives and non-Natives about aboriginal culture. He said Native newspapers are the best way to do that.

"I spent many days and evenings in the meetings with elders

as they expressed growing concern and sadness over the state of our environment," he wrote in his letter to Wilson.

"As I recall those discussions over the past 20 years, I realize

how accurate their predictions were."

The Lakeland Public School District operates 12 schools with a total enrolment of 4,000 students.

College program pathway to work for many people

By John Holman
Windspeaker Correspondent

HOBEBEMA, ALTA.

"A journey of 1,000 miles begins with one step," says an ancient Asian proverb, which applies quite well to the 25 Native people taking part in a federally-funded training program at Hobbema.

Most of the people taking part in the eight-month-long clerk-typist upgrading program funded by the Canada employment and immigration commission are single mothers and people who want to enter the work force or to continue their education at Maskwachees Cultural College, said director Brenda Scott.

Potential students have to be 18-years-old, out of school for a year and unemployed for 20 of the previous 30 weeks.

"About 90 per cent of the clients are employed on the offices of the reserve (after graduation)," said teacher Ada Ashton. "I really think it's a great starting base."

Red Deer College administers the program, designed to give people a new start in life. Every day, students are reminded of their learning potential because classes are located on the top floor of Maskwachees.

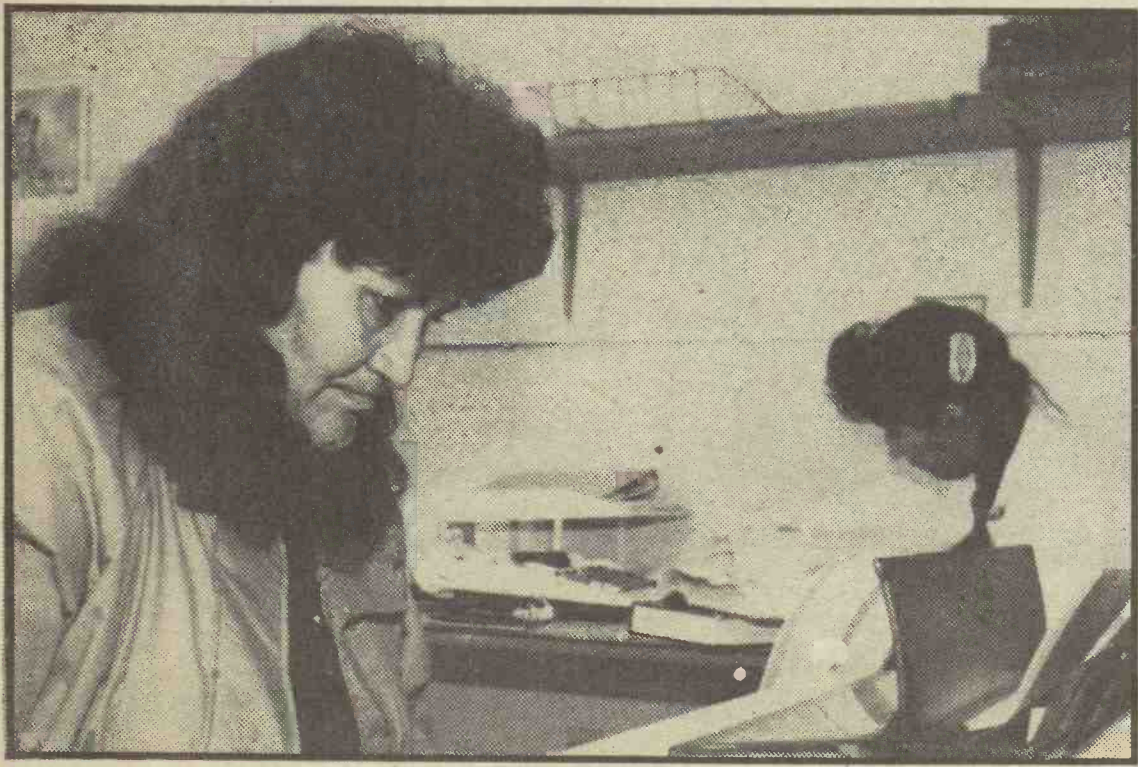
Students receive fees for every day they show up as well as a day-care supplement for their children, if they have any. The fees are not much, "but it helps," explained Scott.

"We have a great grandmother enrolled," she said, noting most students are women; only three men are enrolled.

The program is 21-years-old and was originally guided by Alberta Vocational College, until Red Deer College took it over in 1976.

Many people have benefited from the program, according to a recent survey of graduates from 1969 to 1984. Scott said 70 per cent of those surveyed found work after completing the program. Similar results are being reported from a survey spanning 1985 to 1989.

For many people, financial independence means a long journey to gaining the skills needed to get a job. The Red Deer College upgrading and secretarial program is helping many people begin that journey.



Hobbema students Agnes Fraynn and Belinda Buffalo practice typing skills
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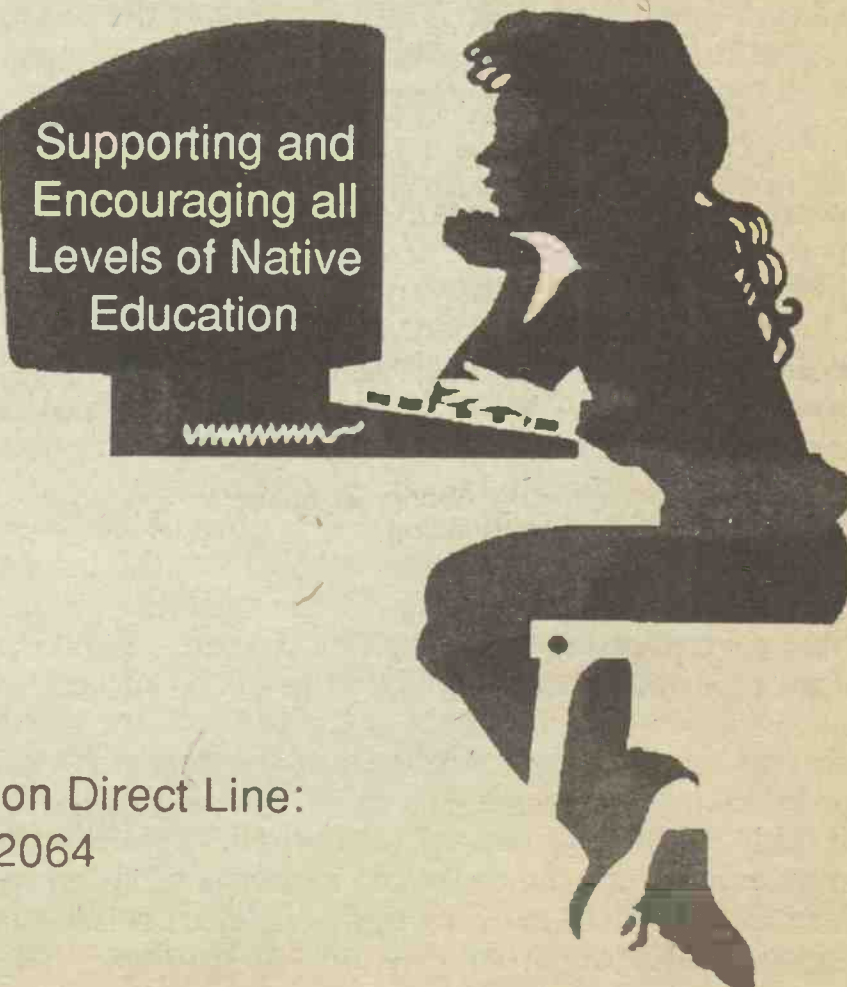
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EDUCATION

Enormous jump in high school students

By Heather Andrews
Windspeaker Correspondent

PEACE RIVER, ALTA.

The vast Northland School Division boasts that in the past five years, the number of students reaching high school has jumped 20-fold.

The division, which is located in Alberta's Peace River area, serves over 2,500 students in 26 isolated communities, where mostly Native people live. Innovative programs and dedicated staff members, assisted by local leaders, are credited with the accomplishment.

An emphasis on Native culture, language, traditions and customs have been contributing factors to the success of the school programs in the area. Since the division is intent on developing and promoting resources in Native languages, children starting out in kindergarten and Grade 1, who speak no English, are therefore eased into the school system.

Native dances and legends are also part of the curriculum. Local elders and visiting performers enrich classroom sessions.

Since only 10 communities are large enough to support a high school, students have to travel to

larger centres like Grande Prairie, Athabasca, Peace River and Fort McMurray. Counsellors and support people maintain close contact with these students as they leave their home communities. They are encouraged to further their education with vocational programs of their choice and then return home to work with their own people, gradually replacing the outsiders, who are currently performing services.

Northland School Division operates under a division board, with each school sending the chairman of its own local school board committee as a representative to regular meetings. Brian Callaghan is Northland's chief executive officer. Together they carry out the policies and programs of Northlands.

Most of the people on the board are Native leaders interested in providing quality service to their community schools.

Students are given the opportunity to take exchange visits within the division and field trips to southern areas of the province take place frequently. An excellent athletic program allows students to compete locally, nationally and internationally in spite of the remoteness of their communities. Every spring the Northland Games welcome students from all schools in the division to compete with each other and to share experiences.

The future is encouraging for the students in the division. Native people are taking control of their educational programming and planning for the years ahead. As the schools modernize their buildings and equipment and continue to develop educational programs for their students of varied backgrounds, their outlook is bright.



Acting school superintendent Colin Kelly



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STANDING COMMITTEE ON ABORIGINAL AFFAIRS

The Standing Committee on Aboriginal Affairs will soon begin two major studies:

1) **ABORIGINAL LITERACY ISSUES:** From April 1990 to June 1990 (approximately), a study of literacy as it affects aboriginal people will be undertaken. This will include a review of literacy issues with respect to English/French as well as aboriginal languages. Public hearings on aboriginal literacy issues will be held. The Committee invites interested persons or organizations to make submissions to the Committee. Groups interested in appearing before the Committee by letter or telephone as indicated below. A schedule of hearings on aboriginal literacy issues will be announced at a later date.

2) **ABORIGINAL LAND CLAIMS:** Following the Committee's study of literacy issues, an examination of the process by which "specific" and "comprehensive" land claims are negotiated and settled will be undertaken (without prejudice to any claims negotiations). This analysis will include self-government issues as they relate to comprehensive claims. Public hearings on the subject of the specific claims negotiations process, will begin in the fall of 1990, at times and places to be announced. Background research will proceed in preparation for later hearings on the comprehensive claims process. The Committee invites persons and organizations interested in appearing before the Committee during either or both of its separate hearings on the specific and comprehensive claims settlement processes to inform the Clerk of the Committee by letter or telephone. A schedule of hearings on both of these issues will be announced at a later date.

Finally, the Standing Committee on Aboriginal Affairs is pleased to announce the completion of its report on the Committee's review of current issues affecting aboriginal people. A copy of this report entitled "Unfinished Business: An Agenda For All Canadians in the 1990's", may be obtained by contacting the Clerk of Committee.

The Clerk
Standing Committee on Aboriginal Affairs
Room 617, Wellington Building
Ottawa, Ontario
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Tel: (613) 996-1532
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EDUCATION

Sister Irene made her mark at Fishing Lake Grade 1 teacher retiring after 22 years

By Diane Parenteau
Windspeaker Correspondent

FISHING LAKE
METIS SETTLEMENT

For two generations, Grade 1 children at J. F. Dion School have been given a loving, caring introduction to the education system through the dedication of one very kind lady — Sister Irene Paquin.

But after teaching for the last 22 years on Fishing Lake settlement, she will be retiring at the end of this school year.

The 68-year-old Dominican Sister has certainly made her share of contributions to education, the children and the community.

She began her teaching legacy 42 years ago, teaching 10 years in the east before venturing west in 1955. She spent four years teaching at Saddle Lake, five years at Goodfish Lake and four more at Brosseau School before moving to Fishing Lake.

"Out of 35 years in the west, I was 31 with Natives," said Carrier from her teaching on the settlement. "I liked teaching them. The atmosphere in the classroom was different. I got used to their ways."

As she spoke about the warm atmosphere that welcomed her, she motioned unconsciously with her long thin hands, then folded them again in her lap. Her memories were so vivid, the children's faces and names so fresh. She spoke easily about others but smiled nervously when asked questions about herself.

Her classroom has grown from housing three grades in the old school to a new, brighter room with Grade 1 and 2 students combined. It is a resource centre of learning materials, games, lessons, projects and pictures — most handmade personally. The long shelves are lined with neatly-sorted exercise materials. In one corner sits her desk.

'I never had a problem in 22 years. When there was something wrong, I went to see the families and they were understanding. I felt their trust. Here it was special.'

Her classroom time, however, is spent leaning over small desks giving direction or correcting completed lessons.

"She was always doing everything, always making things for the room and bouncing around from person to person," recalled Brenda Anderson. "She made the work fun." Both her and husband Wayne are former students. Their six-year-old daughter, Becky, is now in Sister Irene's class.

Sister Irene notices many

similarities between parents and children, so much so even the names sometimes get confused.

For many years, the routine of the classroom revolved within its four walls where teacher and student became like a family.

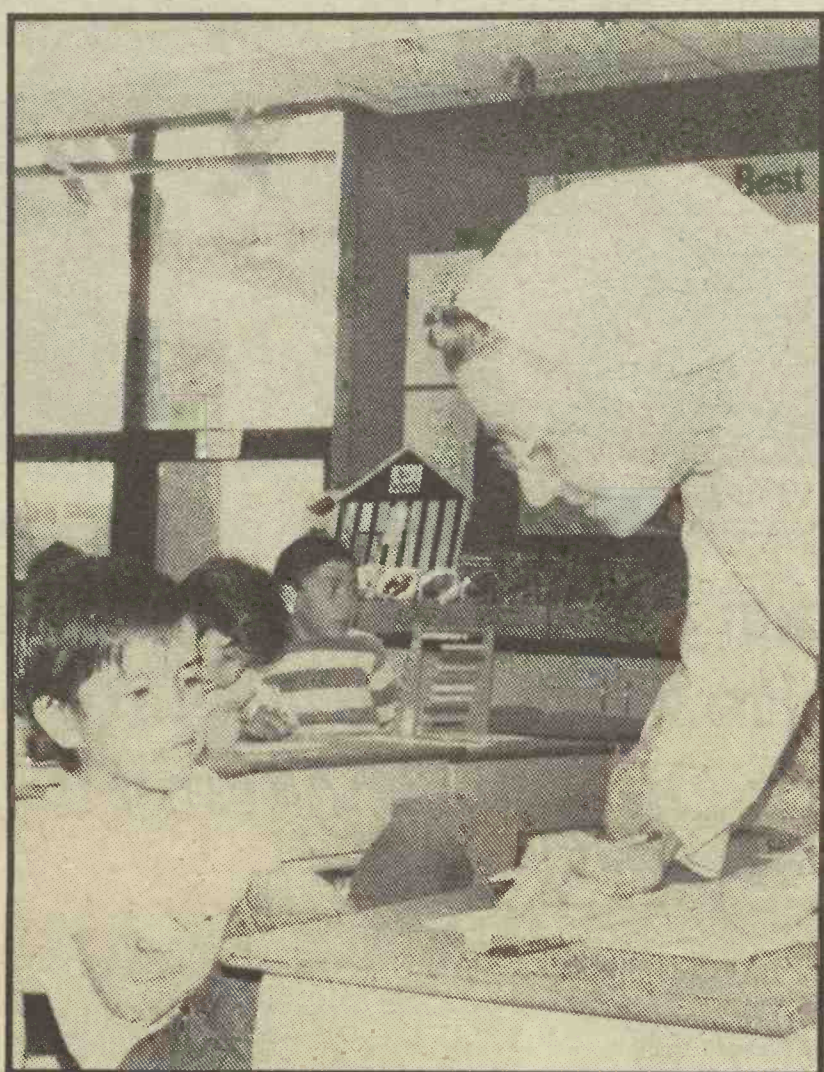
"That's what I liked about teaching — the family spirit," said Sister Irene. "It's changed now with Cree lessons, French and library. In the past we didn't have prep time. It's a different routine and we get used to it."

It's not known just how many Fishing Lake children have passed through her classroom doors but she treated all of them as individuals.

time there. Pondering over the years, she couldn't remember ever running into complaints from parents or students.

"Fishing Lake is a place where we were accepted. I never had a problem in 22 years," said Sister. "When there was something

(wrong at school), I went to see the families and they were understanding. I felt their trust... Here it was special."



Sister Irene helps Bruce Stamp with math.

Diane Parenteau

"I never neglected one. For me they were all the same. I cared as much for the last one as I did for the first," said Carrier.

"She took time for each one, who needed her special attention," said former teacher aide Elaine Ward, who spent 10 years assisting in the classroom. "She made them feel like they could accomplish things. She let them do things on their own."

The respect Sister Irene commands from her co-workers and students is evident throughout the school.

"She is good for the whole school, not just her own grade," said Ward.

"The older kids might get bold with other teachers, but she always had respect from those kids. She was a real peacemaker."

"Everything came so natural for her. She is so good at her job."

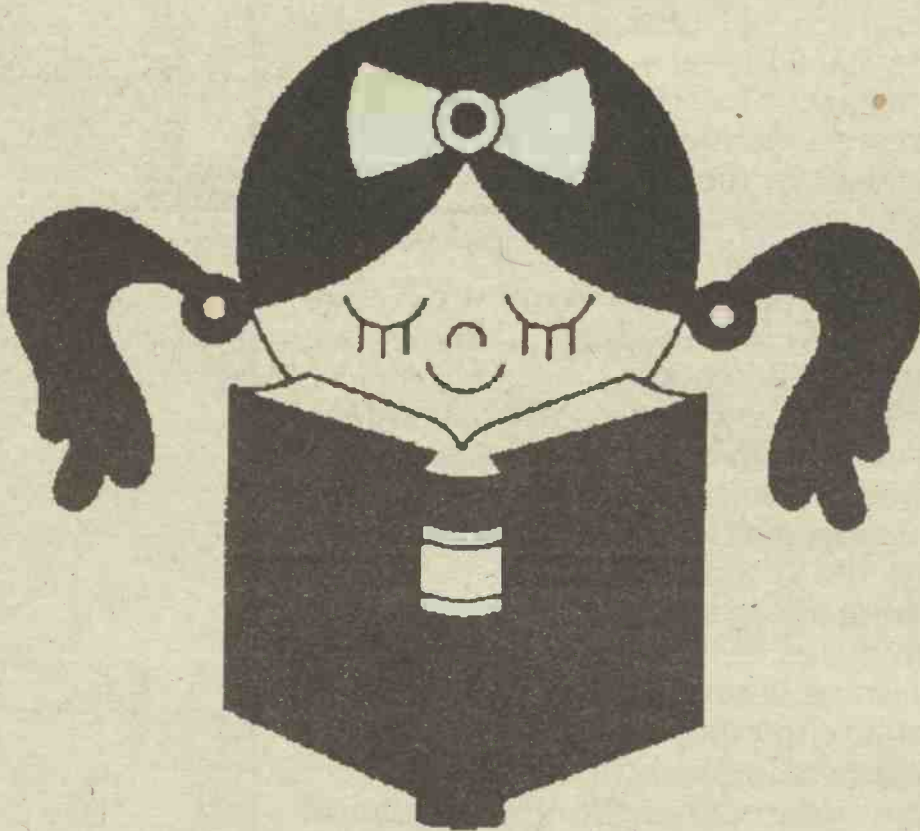
Local school board chairman Bruce Desjarlais called Sister Irene a pillar of

strength, providing a strong base on which children could grow.


"She is the foundation for Grade 1's and 2's," said Desjarlais. "Even with the new harder (school) books, she had to find new ways of teaching and different methods. But the kids got to know it."

"She's done an awful lot for education and for the community," he said.

Sister Irene has collected nothing but good memories of Fishing Lake during her teaching



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EDUCATION

Creative approach draws students to Dene Tha' school

By Jeff Morrow
Windspeaker Staff Writer

ASSUMPTION, ALTA.

Students at Dene Tha' Community School aren't breaking the sound barrier in an effort to get to their classes when the buzzer sounds, ringing in a new day of learning.

But the administration is breaking in a new system of teaching that has seen the attendance rate jump to 80 per cent over the last year.

A multigrade system was established in September to place students in classes according to their abilities.

Student blues and the fear of failure no longer apply to the 200 registered children, who are now learning fundamental skills at their own pace.

"It makes it easier to juggle the kids around," says math and arts teacher Dean Morris.

"It's easier on the teachers and it's easier on the students, who show up all the time."

There was a problem in the past of convincing many students to regularly come to school, says Morris.

That disrupted the learning process in many classes when some students would be far behind the others.

"We figured it would be the best way to improve the situation by allowing them to progress at their own rate," he says.

Another positive approach to letting students excel has been to allow them to paint artwork on walls throughout the hallways.

"We stress creativity," Morris says.

The grades, which are from kindergarten to Grade 8, are generally mixed depending on age and attendance.

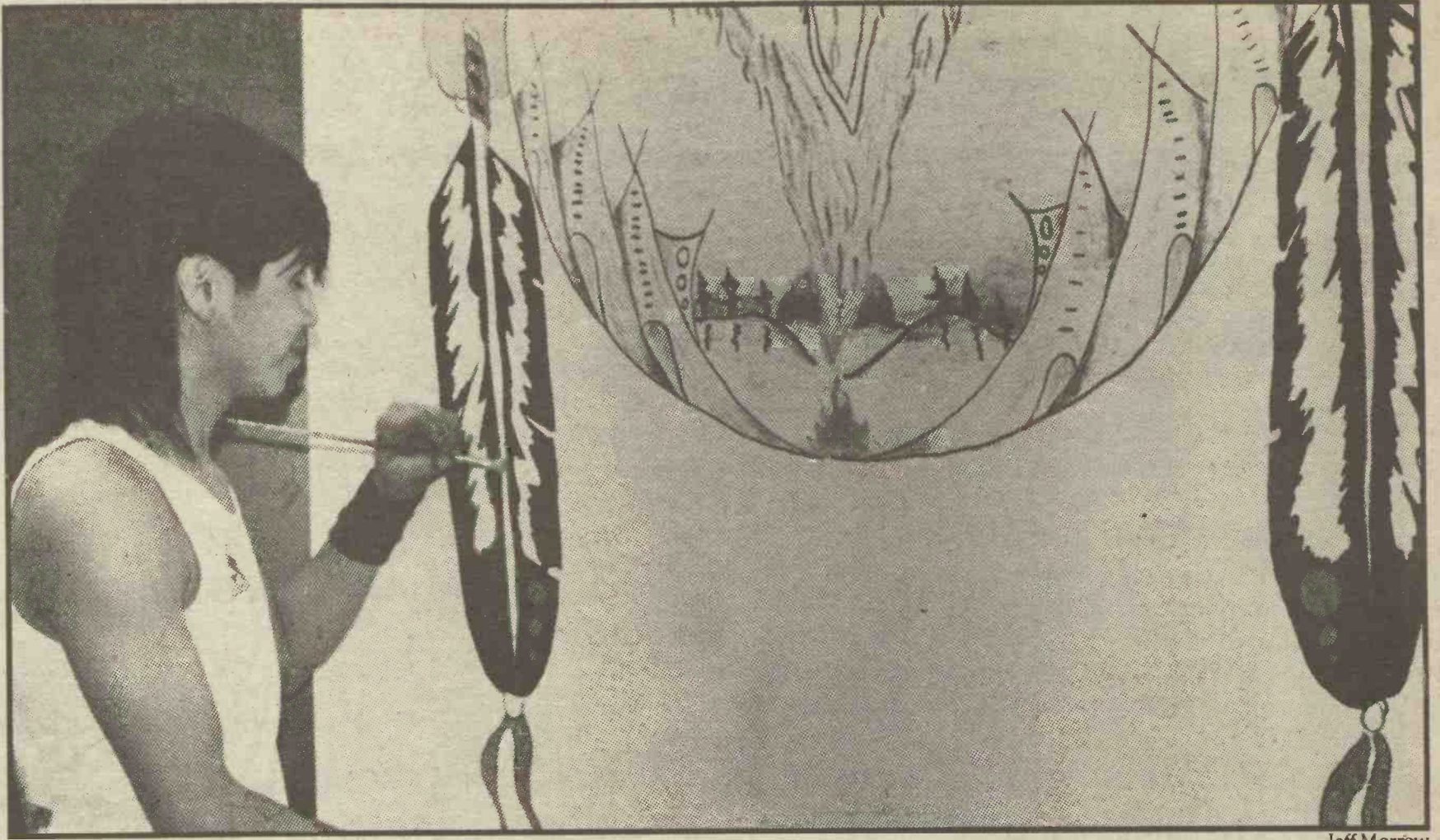
The school, built in the early 1970s as part of Fort Vermilion School Division, took control of its own system three years ago.

Since the school has been struggling with a high drop-out rate, there was a need to devise another form of teaching to keep the kids interested, says assistant school administrator, Fran Luther.

"It's quite a positive thing going on right now," she says.

Harvey Denechoan, 15, says he feels better about coming to school when he's doing something he enjoys.

Denechoan's mural, which has captured praise from his classmates and 14 teachers, is spotlighted as the symbol of student motivation at Dene Tha' Community School.



Jeff Morrow

Harvey Denechoan puts the finishing touches on his mural which has captured praise from his teachers and classmates at Dene Tha' Community School.

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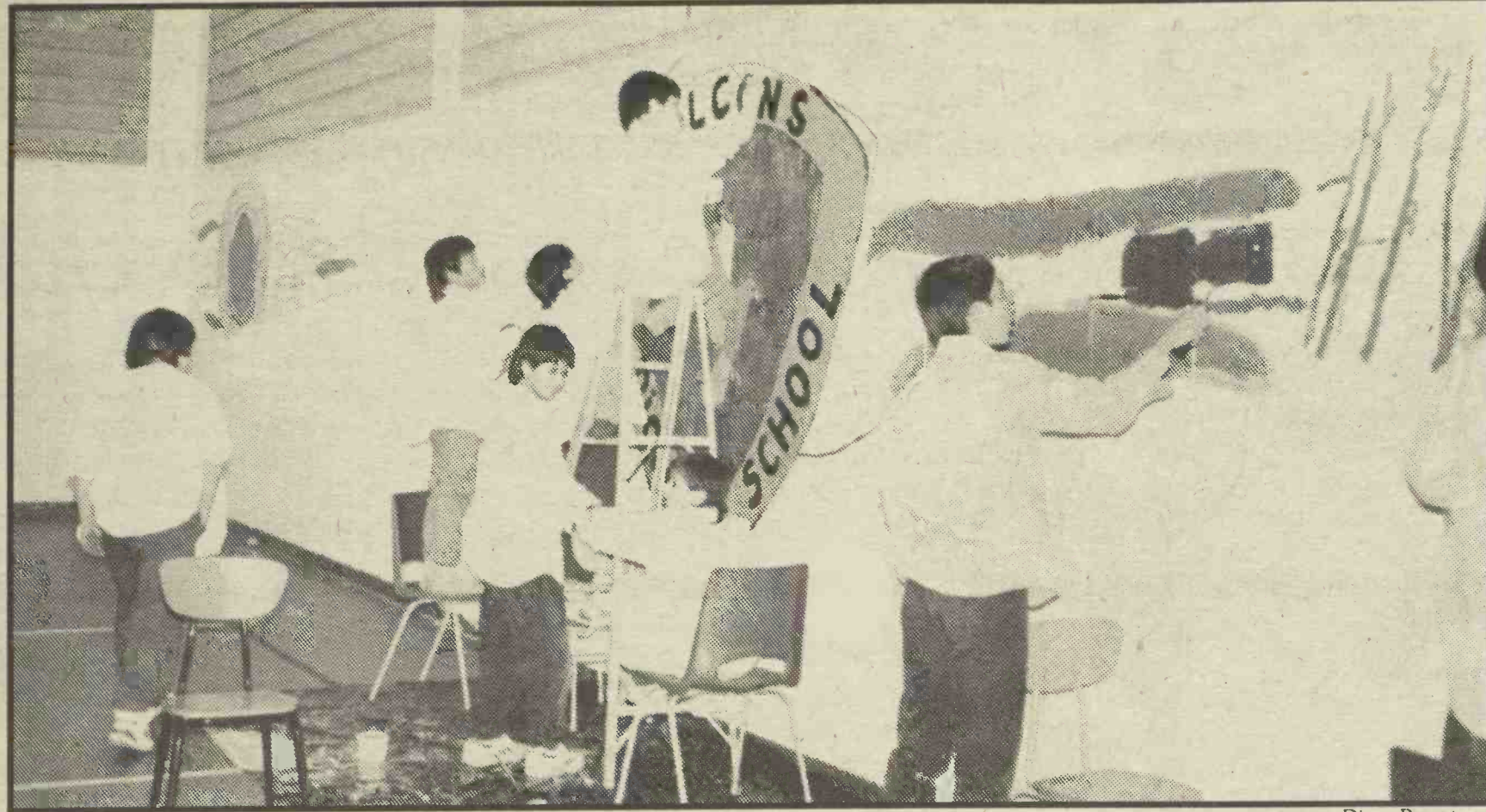
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Grade 5 and 6 students take their turn painting the mural

Diane Parenteau

EDUCATION

Fishing Lake students take up brushes to paint wall mural

By Diane Parenteau
Windspeaker Correspondent

FISHING LAKE

The mural-painting idea has really brushed off on a group of local students at Fishing Lake's JF Dion School. After reading about it in a Grade 6 reader, they decided to do one of their very own.

The school gymnasium walls are being transformed into a show-piece of the children's imagination and artistic talent through the combined efforts of the Grade 3 through Grade 6 classes, a local teacher and a Saskatchewan artist.

Still in its early stages, the first mural follows a wildlife theme. It moves from an orange, setting sun into total darkness with stars shining down on shadowy evergreens. Pictures of animals drawn by the children will be strategically placed throughout the mural. At the children's request, the school crest was placed in the centre.

While the children work on painting the background, contracted artist Colleen Lissimer works on putting the animal drawings — done by the children — into proportion.

"I was very highly impressed with their art work," she said from her Prince Albert office. "They have a lot of talent."

Lissimer spent two days in the school, mostly talking to the kids to find out what they were interested in, before she could do the background.

"The thing that came through very much was their interest in nature and wildlife," she said.

Art teacher Ann Hastings recognized many artistic talents in the work of her students.

"Quite a few here, who don't read and write well, are good artists; it seems they get gifted in some other way," said Hastings. "Some of the boys seem to be more artistic but the girls are neater. Some of them don't believe me when I say they have talent; they hold back."

She believes once they see their own drawings painted on the mural, they will begin to identify with them.

"We're putting my wolf (drawing) on there at the night," said 11-year-old Trevor Daniels pointing at the wall with his dirty paintbrush.

"We're having a bear and a beaver, too," added Micheal Calliou, also 11.

Both boys are part of the group of almost 30 students taking turns painting twice a week to complete the project by education week.

They are looking forward to a second mural with a sports theme and possibly a third and fourth.

"In the end we'll probably do all four walls," said Hastings. "Maybe in two years or more."

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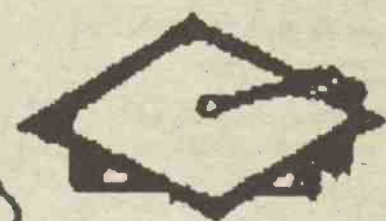
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EDUCATION

Education the link between culture and the world

By Heather Andrews
Windspeaker Correspondent

EDMONTON

Dylan Thomas has come a long way since his early days on the Peguis Reserve in Manitoba.

"My father died when I was just a young lad," Thomas remembers. "Mom couldn't handle raising 13 kids so we were placed in foster homes and residential schools." Thomas, the second youngest, lived in the residential school in nearby Dauphin from 1959 to 1967.

"About the only good thing I can say about the experience was that having no family to go back home to, I stayed in school till the end," Thomas laughs.

Other youngsters would go home for holidays and never return, preferring reserve life to that at school.

After leaving Dauphin, Thomas drifted southward, serving three years in the U.S. Marine Corps.

For several years he lived a carefree life, partying and drinking.

"But I knew I was just hurting myself, when what I really wanted to do was help Indian people improve their social and educational conditions," Thomas remembers. "I knew I had to be a role model." With this realization he began to make plans for his life.

He enrolled in frontier American history, a four-year bachelor of arts' program at the University of Montana, and graduated with honors. After further studies at the University of South Dakota, he headed north to Canada again.

His experience over the next few years included working at Stony Mountain Penitentiary in Manitoba and the Winnipeg Children's Home.

"I found I could gain a mutual trust and respect from the people I was working with, because I had been there, too," he says, referring to the time in his life when he had gone astray.

After leaving Manitoba, he moved on to Saskatchewan, where for four years he worked for the Gabriel Dumont Institute

in Regina, Saskatoon and Lloydminster, furthering his experience in teaching Native Studies' classes at the university level.

Recently, he worked for several months as the education cultural co-ordinator at the Canadian Native Friendship Centre in Edmonton, before going out on his own.

"Now I keep busy consulting with local universities and colleges, trying to develop new Native awareness programs," he says.



Dylan Thomas

Heather Andrews

He sees the need for programs to meet the special needs of Native people, including an enhanced women's pre-employment program, which would concentrate for several weeks on helping students establish their own cultural identities before beginning training in critical thinking and work experience.

Thomas is also in much demand by employers, who want their workers to be more aware of aboriginal Canadians. "The non-Native audience wants to learn, too," he says. "Cultural awareness workshops are really catching on."

But it's the young people he'd like to really concentrate on. "In order to feel good about yourself, you have to have self-esteem," he explains. "We have to become more aware of our own culture and history. We have to regain elder respect."

Thomas believes education is the answer to bringing about the needed change in students. It's the stepping stone linking cultural awareness and the real world, he says.

Today's students must be prepared to be leaders in the future, says Thomas. "Who knows, someday the government may end the treaties, and we must be prepared, through education of our youth.

"We must take advantage of opportunities to work towards self government, too," he says.

Currently, he's working under contract to Alberta Transportation until April. Under the

banner of Red Eagle Resource Consultants, he hopes to come in contact with other employers and educational institutions.

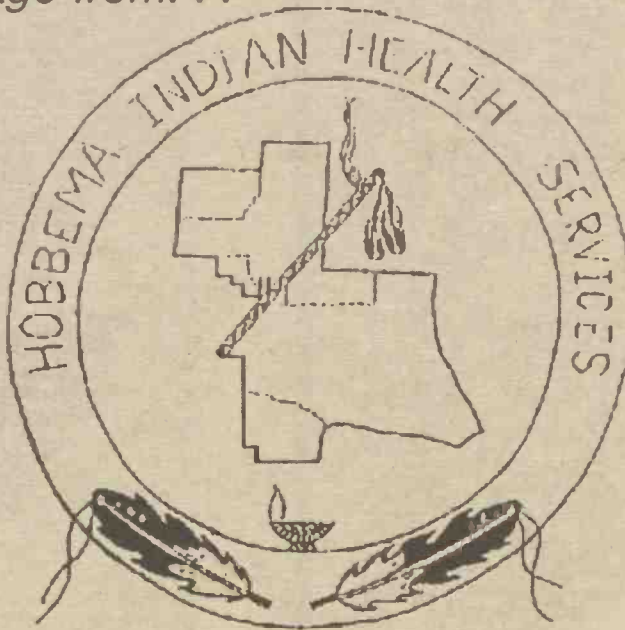
Even though he has devoted most of his adult life to educating

and assisting Native people, he has had time for some social life too. Plans are underway for a September wedding to Judy Daniels, research director at the Metis Association of Alberta.

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EDUCATION

Teaching Cree a challenge - Kinuso teacher

By Heather Andrews
Windspeaker Correspondent

KINUSO, ALTA.

Vera Whiteford, a Cree teacher at Kinuso school, says she finds teaching students their Native language quite a challenge.

"There are different writing systems and interpretations among different Cree educa-

remainder of the time." And with a husband and three young children at home, her after-school hours are busy, too.

Whiteford finds herself teaching culture and history along with the language. "The Cree program has been in the school for about 10 years," she explains, "but it's more than just the language. It is expected that language and culture will be taught simultaneously."

Whiteford attended the University of Lethbridge, majoring in social studies and graduated with a bachelor's degree in Native American studies. She also holds bachelor's degrees in arts and education.

But she wishes she was more fluent in Cree. "Not being fluent makes my job that much more difficult," she says. Having an aide, who is completely at home with the language is vital.

"Don Chalifoux was very knowledgeable and was such a big help," she says, referring to her former Cree teacher aide, who recently retired. "A fluent aide is difficult to find and there are few well-versed local speakers willing to take the job."

A highlight of last year's Cree classes and one which Whiteford hopes will be repeated this year was Culture Day, which was held in June.

"We had six different activities going on. Some were invited to enjoy bannock and stew and there was an art display, a hayride and a film," she explains. As

well the junior high students produced the play 'Scapegoat', featuring school students as actors and actresses.

Whiteford works daily with students in Grades 7, 8 and 9 and can see their progress. "A team of evaluators is expected to come to our school soon," she says. "I hope they see how well our program is working, and that much work can be, and needs to be,

done in the area of development."

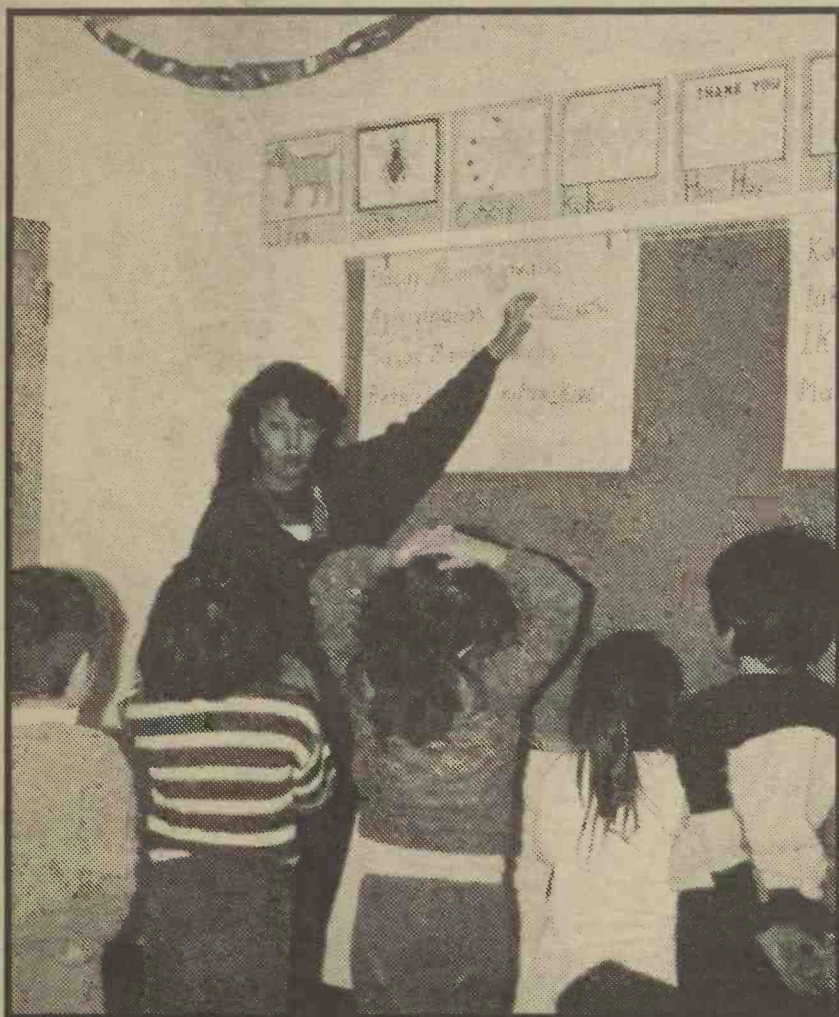
When asked about the recent government cuts, Whiteford says her program will not be affected immediately. "Maybe it will show up on next year's budget," she says.

Whiteford is fearful cuts to Native newspapers may reduce the supply of material for her class, which relies on *Windspeaker*

and other locally-produced publications to keep it up-to-date on the Native community.

"I don't know where we will be if anything happens to them," she laments. "We'll be lost without them."

But budget cuts or not, she has her work cut out for her, and the students at Kinuso are lucky indeed to have this dedicated lady as their teacher.



Vera Whiteford teaching Cree

tors," she explains. "My focus has been to standardize the writing system."

Whiteford, a student herself at Kinuso not so long ago, notes much of the history of the people has been carried down orally.

Although a set of Cree language and culture courses was put out last year, the job of obtaining course materials remains a problem. "This is an area, where much needs to be accomplished," she says.

Much time is spent developing units of study and planning daily lessons. "I teach Cree half-time and a variety of subjects the

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Best wishes to students, educators, cultural support organizations, and Boards of Education.

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NADC Public Forum

Spirit River
7:30 p.m., Tuesday, April 24, 1990
Centennial Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at this meeting may contact Council member Gilbert Balderston in Sexsmith at 568-3309, or the Northern Development Branch in Peace River at 624-6274 for assistance.



Alberta
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Sports

Hobbema boxer goes for the gold



Coach Jim Gilio and Marty Soosay

John Holman

By John Holman
Windspeaker Correspondent

HOBBEMA, ALTA.

Marty Soosay bobs around the ring confidently, jabbing, punching and feinting. The floor is marked with hundreds of old, tired stains — he's dancing over blood.

Soosay, 16, the first boxer in Hobbema history to compete at the nationals, was preparing for the national amateur boxing championships, which are being held in Montreal this weekend.

He has already garnered the 1989 and 1990 provincial championships and the 1990 Golden Gloves in his category.

For Soosay it has been a long wait. The nationals will be another milestone in his two and a half year involvement with boxing. His record boasts 12 wins — five by knockout — and two losses. He will do well, predicted coach Jim Gilio, who has also been selected to coach the Alberta team going to the nationals.

"He's very tricky and very strong in both hands," Gilio explained. "He can bench press 120 pounds, which is more than he weighs." Soosay barely cracks 100 pounds, tipping the scales at 102 pounds.

Soosay comes from a strong and highly respected team, the Indian Nations Boxing Team, which has an excellent, if not fearsome, national reputation, said Gilio.

Last year it produced six provincial champions.

Soosay began training in Edmonton April 4 with provincial champs from across Alberta — the contingent attending the national championships. They trained for seven days before leaving for Montreal Wednesday.

Winners there will have the chance to make the 1992 Olympic team, after proving themselves at an international competition in London, England.

"To make champions you have to start them young," Gilio said. "There's a lot of talent in Hobbema. I find Indians to be very tough internally and externally."

For Soosay the continuous training will finally be put to the test at the national level. He runs three miles every day after school. And four days a week he lifts weights and exercises his boxing skills.

He has no superstitions or sacred beliefs, he just punches and drives and punches. Boxing holds no fear for him.

"There's no charms, no rituals. I just step into the ring and take it," he said.

His heroes include Sugar Ray Leonard and Alberta's own national heavyweight champion, Danny Stonewalker. "He has a lot of power," Soosay said, with a hint of admiration in his voice.

Like Stonewalker, Soosay now has a shot at the top.

NATIVE COUNCIL OF CANADA (ALBERTA)

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<p>For further information call: (403)474-0996 Christine Le Compte (Co-ordinator)</p>				

Due to a limited budget, N.C.C.(A) cannot pay expenses of any kind except to invited delegates.

Sports

Softball tourney hopefuls jostle for position

By Rocky Woodward
Windspeaker Correspondent

EDMONTON

When you're trying to make the team that will travel to Honolulu to compete in the Pacific Pan-American softball tournament, tryouts can take on a whole different meaning.

Girls aged 14 to 18 went through some gruelling drills even the Toronto Blue Jays would be envious of and (possibly might want to incorporate into their spring training) as they vied for a position to be a part of the Edmonton Native Snowbirds softball team and a trip to sunny Hawaii.

Teams from Canada, the United States, China and Japan will converge on Hawaii Aug. 17-19 to take part in the annual fastpitch softball tournament.

Snowbirds coach Gordon Russell has taken a team twice before—1984 and 1985—and he said this time around makes no difference. "The girls have to earn a spot on the team."

Earn it they did. On command, from tryout coach Bert Crowfoot, the girls went through drills that would have prepared the Edmonton

Oilers much better for what has turned out to be a dismal opening series against the Winnipeg Jets.

Over 60 girls from British Columbia, Saskatchewan and Alberta attended the tryouts, held recently at Enoch Recreational Centre.

With good coaching that brought out the best in the girls and a desire to make the team, Russell said it makes it all that more difficult to pick his team of 14 players.



Coach Gordon Russell

"Some of them I have to send home with tears in their eyes. We explain to them just because they have not been picked, does not mean they are terrible baseball players. On the contrary. It's too bad but there is only enough room for so many on a team."

"One nice thing about these tryouts is the girls get a chance to work out in some good drills over the two days," Russell commented.

Already, 22 seats for coaches, parents and team members have been booked for Hawaii, but Russell adds, fund-raising to meet the cost of the trip, is still necessary.

Russell said a "Night of Stars" is being planned for June, where he hopes to incorporate the help of some well-known sports figures.

Snowbirds flying to Hawaii in August



Coach Bert Crowfoot explains some fundamental baseball drills to the many ball players who attended the tryouts

"We are planning a banquet with celebrities such as past Edmonton Eskimo players Dan Kepley and Dave Cutler and past Edmonton Oiler players Al Hamilton and Dave Semenko. We hope to have a celebrity at each table to sit with guests," Russell explained while adding, a chance to have supper with a star will cost \$50 per person.

"We have to raise the money somehow. For some of these girls it is a chance of a lifetime," he added.

Russell said for the girls that

make the team (their names will appear in *Windspeaker* once the team roster has been selected, possibly by the middle of April) it will be an experience they won't forget.

"The girls have to be on their best behavior because they will be acting as ambassadors for Canada. It is a once in a lifetime trip they'll carry with them for the rest of their lives," he said.



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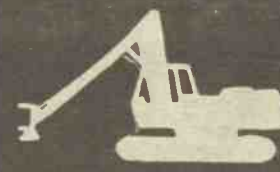
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Duration

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Employment Opportunities

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For more information contact

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Peace River, AB
Phone: 332-1577 or

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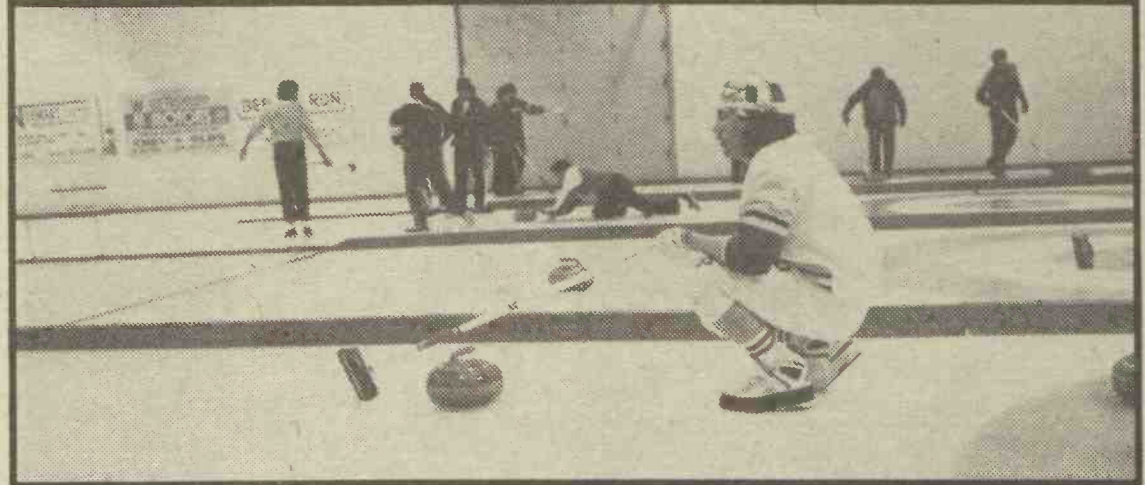
Sports

Western Canadian Native curling draws a crowd



John Holman

The Western Canadian Native curling championships fostered a spirit of Native fellowship through its competition



John Holman

By John Holman
Windspeaker Correspondent

WETASKIWIN, ALTA.

Over 300 aboriginal curlers converged on Wetaskiwin last weekend to compete in the Western Canadian Native Curling Championship hosted by the Hobbema Curling Club.

"It's the biggest Native bonspiel in Canada," said organizer Dale Spence, who works for Peace Hills Trust, a major tournament sponsor. Forty-four men's teams and 14 ladies' teams competed in the April 6-8 tournament for prizes totalling \$12,200 — \$7,200 in cash and the rest in merchandise. Next year it will be "bigger and better" and more lucrative.

Since this year's tournament was such a success, "the word is out," said Spence.

Next year the event will be held on a March long weekend and will be preceded by an open tournament earlier in the season.

A lot of Saskatchewan teams competed in the tournament. British Columbia, Manitoba and Alberta were also represented while one team from the Northwest Territories cancelled at the last instant. A spirit of goodwill permeated the weekend-long tournament, which included a dance and a banquet.

The low entry fee, \$120, was paid back to the curlers since they got into the banquet and dance for free, Spence said.

The winners in the men's category came from Regina. Skip Morris Aubichon led teammates Mike Fisher, Greg Fisher and Howard Sinclair to the \$2,000 grand prize. Hobbema's Dennis Okeymow and teammates Dwayne Okeymow, Melton Okeymow and Adelord Okeymow placed second. Third place went to Slave Lake's Paul Cyprien, Lloyd Benoit, Tim Flett and Ralph Simpson.

Hobbema won the women's category with skip Rosemarie Okeymow leading Elizabeth Cutarm, Tamara Wildcat and Debbie Young to some gold watches and \$800. Myrtle Bear, Adele Pete, Valerie Bonaise and Marvina Pete of North Battleford, Sask. finished second. Third place winners came from The Pas, Manitoba, led by Maria Moore.

Driftpile councillor key organizer of curling provincials

By Dave Zuberbier
Special to Windspeaker

SLAVE LAKE, ALTA.

Hank Giroux put a lot of sweat and tears into organizing this year's 1990 All-Native Provincial Curling Championships held at Slave Lake.

Giroux, chairperson of the Driftpile amateur sports and recreation committee, said this year's event "took a lot of planning."

The committee, which was formed last year, raises money for the community to host

sporting events. The mandate also includes financial help for young people to attend different sporting events around the province.

Giroux, a councillor with the Driftpile Indian Band, and other committee members took up the task of organizing the event immediately. Driftpile is a "really sports-oriented community" and appreciated the chance to organize the event, he said.

He credits Maggie Willier, Wesley Giroux and Helen Giroux for helping to organize the event, which cost "roughly \$5,000."

With the successful provincial curling bonspiel behind them, Giroux says the association is looking to the future.

The committee is raising money to send a junior men's volleyball team to the North American Indigenous Games in Edmonton July 1.



Hank Giroux

Dana Wagg

Fort Chipewyan rink wins all-Native curling tournament

By Dave Zuberbier

SLAVE LAKE, ALTA.

A Fort Chipewyan rink proved its worth at this year's All-Native curling bonspiel, which was held at Slave Lake.

Chipewyan skip Paul Cyprien disposed of John Campbell's team to capture the first event at this year's 1990 Alberta All-Native Curling Provincials. Kinuso's Darlene Nadeau took first place on the women's side.

The All-Native Provincials took place last weekend at the Slave Lake Curling Club. It was hosted by the Driftpile Indian Band.

The Cyprien team, which consisted of third Lloyd Benoit, second Tim Flett and lead Ralph Simpson, prevailed Sunday despite stiff competition.

The climb to victory began with a second round win over Edward Freeman's rink. The team defeated the D&T Auto foursome of Slave Lake in quarterfinal action. With a win over Myer's Trucking in the semifinals, the team advanced with a 10-end win Sunday over Campbell's foursome. The Campbell rink from Fort McMurray took second, while Myer's Trucking took third.

The Ladies 'A' division winner was Darlene Nadeau. The Kinuso skip, third Pearl Hunt, second Sheila Courtorielle and lead Theresa Sinclair won a very tight contest Sunday.

Nadeau's team moved past Alice W. Giroux in

quarterfinal play, advancing to meet Dorothy Shupac's rink in the semifinal. Florence Cyprien and Marsha Crier met in the other semifinal game.

Nadeau posted a 10-end win Sunday over Marsha Crier to capture the event trophy.

Crier's team took second while Slave Lake's Shupac came in third in the 'A' event.

Joey Sinclair's rink captured the Men's 'B' event title. The Slave Lake skip, third Alex Courtorielle, second Robert Bottle and lead Leonard Sinclair won a close contest Sunday.

Preston Sound's team captured second, while third went to Arthur Bellerose.

A Driftpile team took first in the Ladies' 'B' event. Skip Laura Giroux, third Debbie Bellerose, second Gloria Giroux and lead Donna Giroux won a close 10-end game.

Freida Hook's Slave Lake foursome took second, with Alice Giroux's rink third.

The Men's 'C' event title went to the D&T Auto team from Slave Lake. Skip Victor Swan, third Walter Gambler, second Bob Masuda and lead Mike Remi captured the win Sunday over the Vital Giroux rink.

Giroux's team took second, while the Russ Collins' rink managed a third place finish.

Twenty-three men's teams and 10 ladies' teams participated in the weekend competition. Organizer Hank Giroux said teams from Hobbema, Fort Chipewyan, Driftpile, Slave Lake and Swan River took part.

Weekend social activities had good turnouts, said Giroux.

Sports



Boxing action at Deerfoot Sportsplex

Wayne Courchene

Heavyweight champion beaten by lightweight at Siksika

By Wayne Courchene
Windspeaker Correspondent

SIKSIKA NATION

Alberta's lightweight boxing champion dared to take on the heavyweight champ at Siksika's Deerfoot Sportsplex — and won. But the March 30 event attracted just 100 people.

"Boxing matches organized in Edmonton kept more contestants from participating in our bout," said Clifford Many Guns, coach for 10 years of the Siksika Boxing Club, which organized the card. "This is an opportunity for most of our boys to get first-time experience in the ring against boxers from other clubs," he said.

Clubs from Calgary, Red Deer and Drayton Valley participated in the matches with local boys — aged 11 and older — who were nervous about competing

against boxers from other clubs.

Experienced professional referees and a doctor were on hand to supervise the nine boxing matches, which were sanctioned by the Alberta Amateur Boxing Association.

The main event pitted Wes Litke of Drayton Valley, Alberta 1990 Heavyweight Champion, against Norman Grills of Calgary, the Lightweight Champion.

Grills put on some weight to compete in the heavier division, said his father and coach, George.

Both Litke and Grills threw punches cautiously at first, each working on an approach to find an advantage. Solid connections got through Litke late in the first round to which he could not answer. The first round went to Grills when the referee counted 10 for Litke late in the round. And in the second round Grills stopped Litke at 1:47.

Four bouts preceded the main event and consisted of Siksika boys regulation fights.

"This is the first time for three of our boys. Now they know how much practice they need if they want to compete," said Many Guns. "They didn't know how to throw a left jab back in January but they learned quite a bit in these fights."

When they entered the ring, the crowd's lively cheers spurred them on. Of the four Siksika contenders, Tommy Backfat was the only winner. The other three fighters tired in the second round, hanging on to be defeated in the third round.

Backfat went up against Jason Mesner from Red Deer. Although Backfat slipped in the first round, his confidence stayed with him in the second and third rounds and his punches found their mark enough times to make him the winner.

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Duration

The program is 32 weeks in duration.

Employment Opportunities

Graduates of the program will have the English and Mathematic credits necessary to enter most university and technical college programs under the "non-matriculated" student status.

Deadline for application:

May 4, 1990.

For more information contact:

Student Services
Slave Lake Campus
Slave Lake, AB T0G 2A0
Phone: 849-7140

Alberta Vocational Centre
Lesser Slave Lake



A Rustlers' player heads down ice

Wayne Courchene

Hat trick caps Rangers' victory

By Wayne Courchene
Windspeaker Correspondent

SIKSIKA NATION

Many hockey fans had an opportunity to see what could have been a game for the Stanley Cup by attending the Siksika Rustlers' hockey tournament the weekend of March 31.

The tournament attracted four local teams, a team from Calgary and two teams from the remainder of southern Alberta. With a first-prize purse of \$750 up for grabs, the teams from Morley, Stand Off, Calgary and Siksika played as though the stakes were much higher.

A total of 12 games were played giving everyone more than their share of ice time. Many were happy and tired, even if they didn't make the playoffs.

The final game was exciting especially since it involved two Siksika teams. It had all the elements of an NHL final playoff game, including a hat trick, a shorthanded goal and a game winning goal, which came with just six seconds left.

Although the West End Rangers, a team consisting mostly of the Breaker family, were tired from their victory over a team from Calgary's Plains Indian Cultural Survival School, they had sufficient energy to continue against the Rustlers.

"I don't know who to cheer for," said Greg Running Rabbit, "because both teams has either my relatives or good friends."

The first period belonged to the Rangers, who scored three unanswered goals. The Rustlers came back in the second period scoring three goals of their own.

In the third period the Rustlers put the pressure on by controlling the puck in the Rangers' zone. At one point, a Rustlers' shot hit the goalpost and bounced back to the Rangers' blue line. The Rangers capitalized and returned to the Rustlers' zone to score and pull ahead 4 to 3.

It was a game of nerves with three minutes left on the clock when Curtis Big Snake scored the tying goal, getting a hat trick.

It looked as if the game would go into overtime, but with only six seconds left in the game, Gary Many Guns scored the winning goal for a final score of 5 to 4 for the Rangers.

The relieved Rangers took the \$750 first prize, while the Rustlers had to settle for \$520. Plains Indian Cultural Survival School received \$400 for third place.

Moses Lake

Gospel festival draws 400 to Blood reserve



Music in praise of the Great Spirit.

Wayne Courchene

By Wayne Courchene
Windspeaker Correspondent

MOSES LAKE, ALTA.

Cousins Lester and Paul Low Horn strapped on their guitars and sang their favorite songs to open the gospel music festival season at Moses Lake on the Blood Reserve.

The Low Horns invited four other gospel music bands to join them in praise of the Great Spirit on the weekend of March 30 in a weekend of song and food. The two-day festival attracted over 400 people. Bands from Lethbridge and Browning, Montana contributed to the music with the help of anyone interested in singing songs suited to the occasion.

The festival started with a mass served by Father Poulin, a Roman Catholic priest from Cardston, the adjacent town.

"The occasion is open to any denomination. Anyone, who likes music is welcome," said Patrick Black Plume of Spirit River, the festival organizer.

Gospel festivals are casual affairs; people from the community drift in whenever the spirit moves them. Starting times are flexible, the atmosphere is very relaxed and the music varies, because musicians range from seasoned singers to novices, who feel the urge to sing their favorite gospel songs.

This festival was organized by the Low Horn cousins, who have

'If someone comes to listen, it makes my day. But when the same person comes again the next day, I'm really happy.'

been singing gospel for the last four years in their band, Spirit River.

"If someone comes in to listen, it makes my day," said Lester. "But when that same person comes again the next day, I'm really happy, because then I know the songs we sang somehow moved them."

Lester, a carpenter, works at Kainai Industries.

Gospel festivals take people away from their drug and alcohol activities for a little while, he said.

"We're usually invited to alcohol treatment centres. Over the winter we were invited to St. Paul's (on the Blood Reserve), the United States, Edmonton, Enoch Reserve and the soup kitchen in Lethbridge," said Paul, a student.

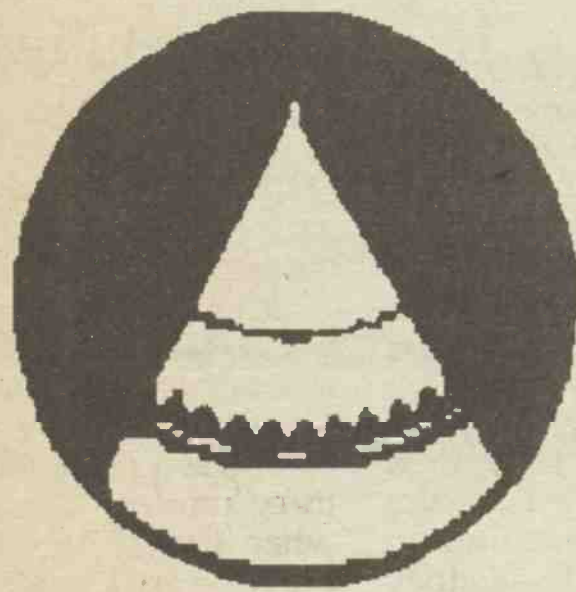
Spirit River has recorded a tape, which is sold at gospel festivals.

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 counselling, 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:

- to reduce the high rate of Native unemployment;
- to identify a client's career and job goals;
- to provide counselling and referral services;
- to plan strategies to meet a client's goals;
- to promote the goal of self-sufficiency; and
- to secure employment placement at various professional levels.



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NESA's six regional offices are located at:

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Box 480
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CALGARY OFFICE
#201, 1211-14 St. S.W.
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GRAND CENTRE OFFICE
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NESA seeks to bring increased awareness of Native employment issues to both its clients and to their potential employers.

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Conklin



Charlie Thom, age 81, second place Adult Instrumental Fiddling



Verna Quintal - 1st place, senior jigging competition

Conklin's fifth annual show of talent

Conklin held its Fifth Annual Talent Show March 17.

Here are the winners and the categories:

Senior Vocal: Cecile Rollison (1st), Perry Ross (2nd) and Linda Tremblay (3rd).

Youth Vocal: Massey Whiteknife (1st), Joanne Quintal (2nd) and Joanne Branget (3rd).

Adult Female Jigging: Verna Quintal (1st), Myrtle L'Hirondelle (2nd) and Lily Bone (3rd).

Adult Male Jigging: Russell Quintal (1st), Terry Fontaine

(2nd) and Leonard Desjarlais (3rd).

Youth Female Jigging: Brenda Quintal (1st), Kathryn Quintal (2nd) and Jennifer Quintal (3rd).

Youth Male Jigging: David Quintal (1st) and Massey Whiteknife (2nd).

Adult Instrumental: George Berland (1st), Charlie Thom (2nd) and Marcel Shephard (3rd).

Youth Instrumental: Joanne Branget (1st).



Gerald White, emcee of the Fifth Annual Conklin Talent Show, with Massey Whiteknife, who placed first in the youth vocal category.



Beauval Indian Education Centre

Beauval Indian Education Centre is located approximately 100 miles north of Meadow Lake, Saskatchewan, on the banks of the Beaver River, directly across from the Village of Beauval. The centre is operated by the Meadow Lake Tribal Council Board of Education.

The school offers a strong Division IV (Grades 10-12) program and has, through the years, graduated many Native students who are currently successful in many professions. In addition to the academic program, BIEC

offers Industrial Arts, Home Economics, Work Experience, and a varied Sports Program. Living accommodations include a residence, senior student housing, and in some cases, students are boarding out and attending school.

For more information please call:
**Christine Derocher, Student Counsellor,
Beauval Indian Education Centre
(306) 288-2020.**

You may also speak directly with the administrative staff at the same number.

Fort McMurray

Tribal corporation aids five bands

By John Holman
Windspeaker Correspondent

FORT MCMURRAY, ALTA.

Fed up with receiving inadequate help from Fort McMurray's Indian affairs office, the five tribes of northern Alberta formed their own advisory group.

"The service we have been able to provide to the bands far exceeds the level of service they used to be able to get from the department," said Tony Punko, general manager of the Athabasca Tribal Corporation, which was born May 2, 1988.

The corporation provides business advice and other services to the Fort Chipewyan, Anzac, Janvier, Fort MacKay and Fort McMurray bands.

"This organization is non-political. We leave political decisions to the chiefs and councils," said Punko.

He said the corporation gives advice to the bands based on cold, concise logic, but doesn't make decisions for them.

The advisory services are also available to any treaty member of the five bands, Punko pointed out.

The corporation also assists the bands with band support, economic development, internal finances, community planning and education.

"We also get involved with the bands on the overall operations, be it social development or

health, lands, revenues and trusts, or any other issue that comes up," Punko explained. "We administer the (funding for the) post-secondary program and the boarding home program in McMurray."

The Athabasca Tribal Corporation is brutally honest when it comes to business development. It will help people with feasibility studies and if the proposal has potential, it will help them secure funding. The corporation will also help maintain the company once it is started, if the client wants help.

"If we see a business is just not going to fly, it's no use to us to lead the guy down the garden path. We're quite frank and up front and honest with the guy and we just say, 'Look, this thing's just not going to fly,'" Punko said.

"We'd sooner tell it like it is." That helps prevent people from losing money on unwise ventures, Punko noted.

He said the corporation has

"done a remarkable amount of work" in Native business development in just two short years.

The corporation has found financial and administrative help for new businesses, and helped some existing businesses expand, Punko said proudly.

The corporation has also impressed Indian affairs with its ability to get bands and their members "considerably more assistance through this current year than bands have ever been able to before," Punko added.

As well, the bands and the band members are feeling much more comfortable in asking for assistance.

"It doesn't take long for the word to spread," he added. "As far as we're concerned, we think our track record has been pretty doggone good, and we've managed to get some good little businesses on track."

The bands have made even greater demands on the corporation's services since it has developed a positive reputation. There

will be room for expansion in the future due to the increasingly heavy workload, Punko said.

But since the current staff of seven will not increase in leaps and bounds in the near future, it will have to increase its efficiency, he added.

Since taking over the administration of the post-secondary education program, the tribal corporation has provided a "much more convenient and efficient" agency to Native post-secondary students.

When Indian affairs handled

the situation, there was always confusion over whom to contact with specific concerns, he said.

"Now it's a lot more convenient for them to come into our office or phone us because they know there is one person, who is in charge of it," he said.

"It's much more convenient and efficient when there is one person looking after a group of people in a specific area rather than when you have a whole bunch of people in a regional office looking after virtually the whole province," said Punko.

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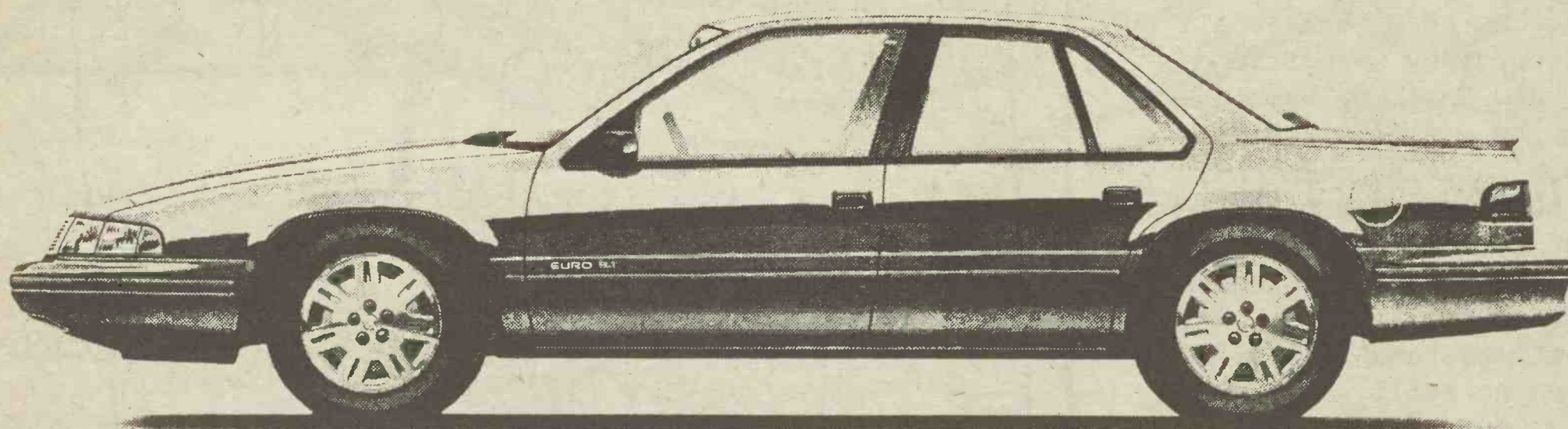
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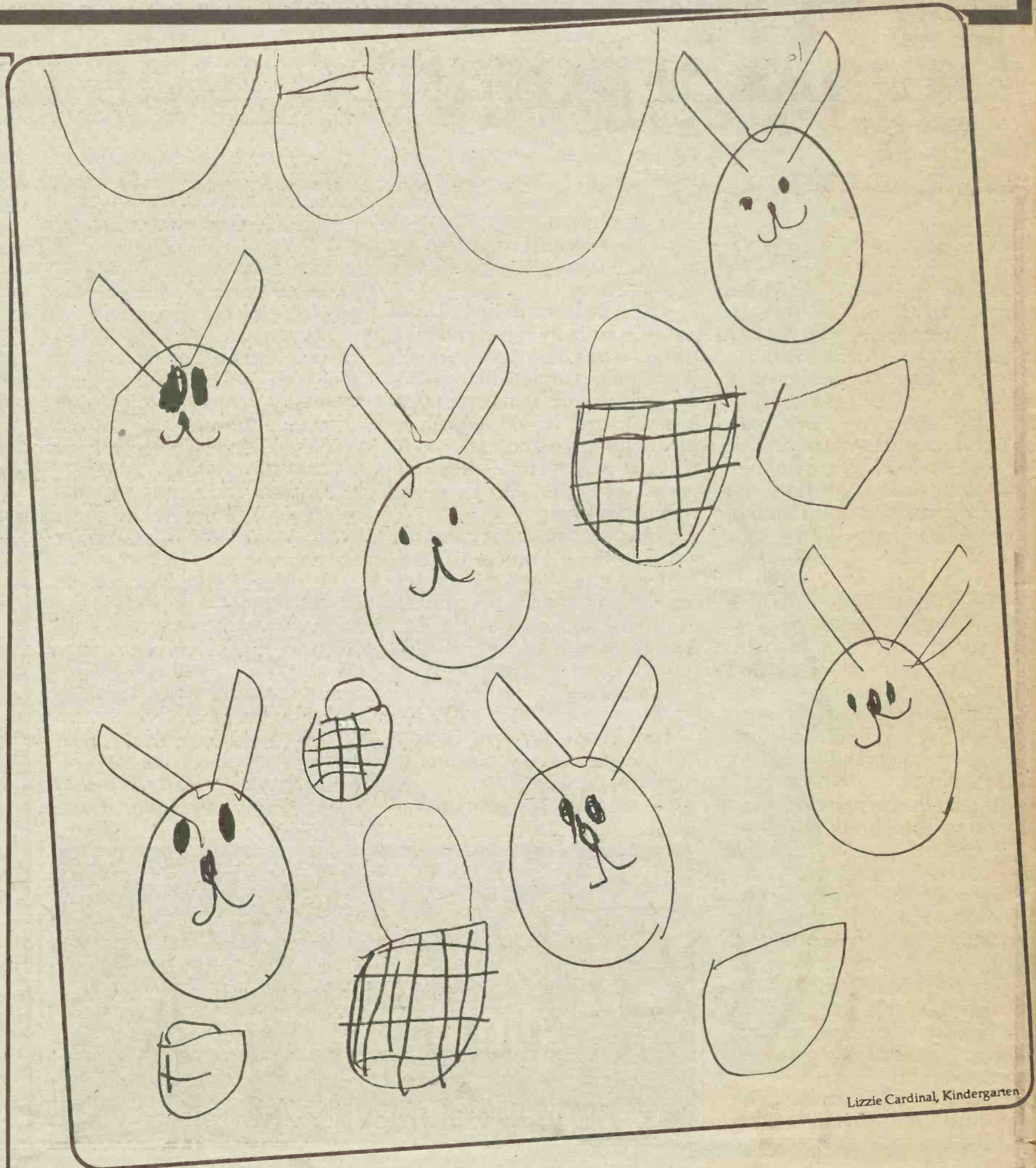
THE Biggest Easter bunny EVERY



One afternoon, the baker at the supermarket was about to go home. When he was locking up he had a perfect idea. He was going to make the biggest chocolate Easter bunny ever . . . he would start tomorrow but right now he would go home and get some rest for the big day. That night he had a wonderful dream about the chocolate bunny. (It would be 50 feet tall and 30 feet in width.) The next day came fast, he got ready and left. When he got to the supermarket, he was baking up a storm. The kitchen was so messy that you could not see. When he was done he put the bunny on a roller and rolled it to the window. The second he was gone a crowd of people were around it. His dream had come true. When the people had left he rolled it back to the kitchen. When he was by the counter he heard a muffled voice. The baker quivered. Then the rabbit moved. The baker ran and hid behind the cupboard. The rabbit started to cry. The baker came out to his hiding spot and dried the rabbit's tears. The rabbit thanked him and gave him an Easter egg, he said thanks. All night they chatted. Soon, they were friends. The next day was long and hot. The rabbit slowly started . . . Soon, he was gone. The baker thought someone ate him until he seen the melted chocolate on the floor. The baker wept for weeks and weeks at a time. Then one day he thought he would make a new one. This one was bigger and better. That bunny could not walk or talk, but the baker got lots and lots of people in his store. Sometimes he still weeps. The end.

The moral of this story is, "You could always find friends."

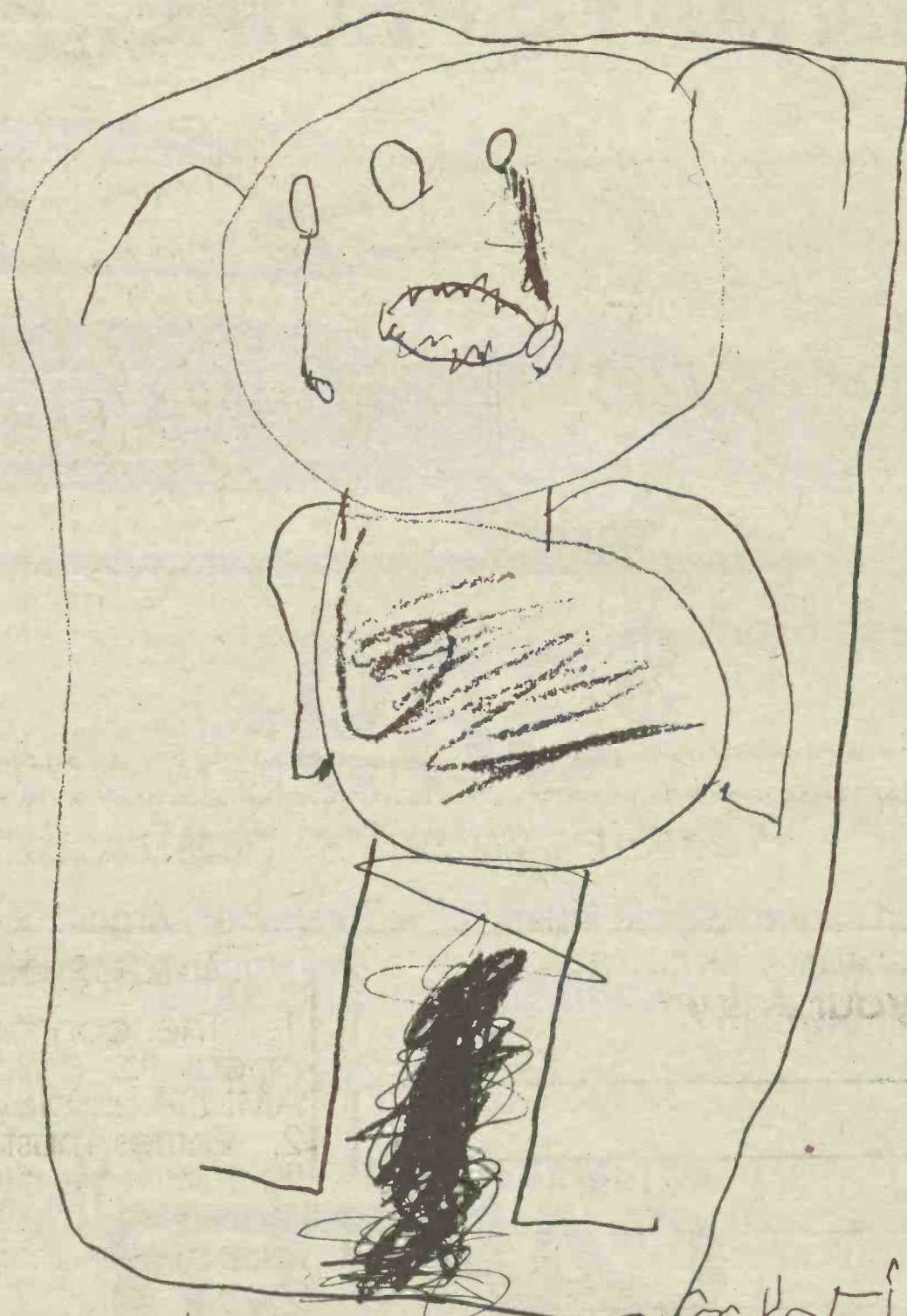
By Tara Arthurs
Grade 5



Lizzie Cardinal, Kindergarten

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**ANZAC
SCHOOL**



The giant chocolate bunny melted.

Christopher Cockerill, Kindergarten

ANZAC SCHOOL

Happy Easter!

Wind speaker

COLORING CONTEST



WALK SOFTLY ON
MOTHER EARTH

Entries must be postmarked by May 31, 1990.

Illustration by Kim McLain

You must include this coupon
with your entry

Name _____

Address _____

Town/City _____

Province _____

Postal Code _____

Telephone _____

Age _____

Contest Rules:

1. The contest is not open to children of AMMSA employees.
2. Entries must be limited to one per child, however, more than one member of a family can enter.
3. Prizes will be awarded according to the discretion of the judges.
4. Entries must bear the name, age, address

- and telephone number of the contestant.
5. Judging will be the responsibility of *Windspeaker*.
6. The winners' names will be published in *Windspeaker*.
7. All entries will be retained by *Windspeaker*.
8. Entries must be postmarked no later than May 31, 1990. Send entries to *Windspeaker*, 15001 - 112 Ave., Edmonton, Alberta, T5M 2V6.

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

CRAZY FOX PRODUCTIONS AND THE
ABORIGINAL MULTI-MEDIA SOCIETY OF ALBERTA
PRESENTS

THE NATIVE PERSPECTIVE'S 4TH ANNUAL GOOD TIMES JAMBOREE



VICTORIA DAY WEEKEND
MAY 18, 19 & 20, 1990
JUBILEE HALL - LAC LA BICHE

HIGHLIGHTS

Ernest Moonias & The Shadows
Reg Bouvette & Blue Fiddle Band
Freddy Pelletier & Northwest Rebellion
Weekend Warriors
Wind Spirit
Vicky Troy - Washington D.C.
Janie Hawley
Joanne Myrol
George Tuccaro
Gordie Merrill & The Midnight Drifters
Alvis Grey
Ronnie "Big John McNeill" Cardinal
Cree Renegades
Herbie Desjarlais

TALENT COMPETITION: 1ST PLACE
RECEIVES RECORDING TIME IN AN
EDMONTON STUDIO

For more information
call Ray Fox or Nancy Thompson
at 623-3333
or by Fax at 623-2811

