

## Whitefish band settles claim

By Susan Enge  
Windspeaker Staff Writer

EDMONTON

The chief and councilors of the Whitefish band reached a land claims agreement-in-principle with federal and provincial governments this week. The deal which involves 8.6 square miles of land and a cash settlement of \$19 million comes after two and a half years of negotiations.

"Those figures are pretty accurate," said Chief Eddie Tallman, reluctant to disclose further details of the deal as he walked out of Dec. 12 talks being held in a provincial government conference room, accompanied by his seven council members, with provincial negotiator John McCarthy.

Cree leader Tallman plans to hold a referendum next month in the Atikameg reserve, a tiny Cree community 150 miles southeast of Peace River. There are 797 registered Whitefish members. Only 520 live in the community.

Environmental and wildlife management control over traditional Cree land is currently being negotiated with the province. A final agreement is expected in approximately one month.



Low key: Chief Tallman

"Hopefully, we'll have things concluded before Christmas on land related parts; and sometime in the new year, we'll put in the wildlife issue, management of resources and what not into the deal," said John McCarthy, provincial negotiator, outside the conference room.

"If things go well, we'll announce it next week," he added.

The agreement does not include self-government or aboriginal rights. "That's an issue by itself. We've kept it separate from our land claims negotiations," said Chief Tallman.

Under the Treaty Land Entitlement agreement of the federal government's Specific Claims Policy, every registered Treaty Indian will be provided 128 acres of land. However, the Cree have testified an estimated 42 people were out on the land on the 'date of first survey', conducted in 1908. Consequently, the band feels entitled to extra land - 8.6 square miles worth.

Chief Tallman said their "low key approach" fostered the quick resolution of their land claim. "It's a strategy we used since day one, when I became chief two years ago. It's a tactic we've used, and it works - we're coming to a resolution," he said.

Whitefish band lawyer Jerome Slavic denounced the high publicity campaign used by Lubicon band negotiators. "We're not media hounds like (Fred) Lennarson and (James) O'Reilly," he said.

Chief Tallman plans to make a major announcement about the land claims agreement-in-principle next week in Edmonton.

This week Windspeaker features a special 12-page color supplement produced by the Native Press, a Native newspaper which serves the Northwest Territories. The stories inside deal with such topics as women's rights, justice for Native people, languages and workers' rights. The supplement was produced to commemorate the 40th anniversary of the declaration of human rights by the United Nations.



Photo Courtesy Northern Telecom



## Native ballet breaks barriers

By Keith Matthew  
Windspeaker Staff Writer

EDMONTON

Don't tell John Kim Bell that just because he is a Native, he can't do certain things; no doubt he'll prove you wrong. The man is a visionary leader for Indians across Canada in the high society world of ballet and orchestra and is stretching the boundaries for other Natives.

Kim Bell launched In the Land of Spirits in Ottawa at the National Arts Centre on Nov. 16 and 17 to large and appreciative crowds. The play is based on an Ojibwa legend and incorporates Native values into the production for the first time in Canada.

It is an ambitious ballet production which has Natives from across North America cast in lead roles and a national tour is planned for 1990. He produced the show in spite of critics who said it couldn't be done.

"No one thought we could do it," says Kim Bell. "Our sponsors were Northern Telecom Limited and we are very grateful to them. They really went out on a limb to sponsor this because there has never been a Native production of this scale and most of the ballet companies were

telling them that we just couldn't pull it off."

Kim Bell says the intent of the play was to create awareness among Indians that we can do things for ourselves but the strength must come from within. The other reason for the ballet was to raise money for the Canadian Native Arts Foundation which is dedicated to helping other Natives pursue careers in the arts.

"We made \$100,000 for the scholarship fund which we are going to hand out," says Kim Bell. "I decided I would be the first Native and we would be the first Native organization through the Canadian Native Arts Foundation to produce a major production. So, we produced a major production."

Kim Bell and choreographer for the ballet, Jacques Lemay, travelled North America "to find Native people who are professionally trained in ballet or modern dance."

They found eight and "we have five of them in the production," explained Kim Bell. "The production starred an Apache Indian whose name is Mark Lopez" who was with the San Francisco Ballet. "A Genizaro Indian, Raoul Trujillo" was the other male lead.

"We had twelve tradi-

tional Native dancers...a real elder and this (ballet) was based upon a traditional Ojibwa legend about how the Creator created the Winona as the first human being on the earth," he says.

"We wanted to show that we could compete — but more so than that, it was really a strong positive message to Native people."

"In the first scene we see the Creator descending on the earth and he greets Winona and they get married...we show the procreation of children and mankind from God and Winona and there are all sorts of animals," he explains.

"In the second scene we show a modern day reserve and the fellow who plays the Creator plays an alcoholic. There is a picture on the wall of Winona...and as he falls into a stupor she comes alive and says 'you're the Creator, the one I married at the dawn of time'." He says 'Lady, you've got the wrong guy. I'm a drunk,'" explains Kim Bell.

They fall in love and then "an evil spirit from the land of spirits kidnaps Winona to the evil spirit world and the hero has to go into the evil spirit world and bring her back. What he uses for a weapon is an empty bottle of alcohol when he fights the main evil spirit," he says.

"The evil spirit is too strong for him but he shows courage. At the moment of death the Creator doesn't let him die at the hands of the evil spirit but, for his courage, he is transformed into a giant Thunderbird."

"He awakens from his drunken stupor where he is asleep on a modern day reserve. He is bewildered and he looks over at the picture of Winona and she comes alive for one last time. She beckons to him to come into the picture as if to say 'come back to live with me at the dawn of time.' He shakes his head 'no' and realizes he can't go back," says Kim Bell.

"He has to live in his own reality and he has to go forward with courage and strength. So he does a traditional eagle dance at the center of the stage and he is cured. He is victorious and happy and that is how it ends," concludes Kim Bell.

"A national Canadian tour will take place right after Christmas of next year in 1990," he adds. "It will cost several million dollars and it had to be a raving success in Ottawa" or nobody would sponsor the tour, which would have killed it.

Kim Bell says people in Alberta can look forward to seeing the production during the summer of 1990.

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## CLOSE TO HOME

## Meech Lake threatens rights

By Keith Matthew  
Windspeaker Staff Writer

EDMONTON

Assembly of First Nations leaders couldn't be happier that New Brunswick and Manitoba aren't ready to ratify the Meech Lake Accord.

AFN's vice-chief for Alberta Lawrence Courtoreille says, "We're presently making contact with Manitoba to see how we can support them and have an increased awareness (of AFN's position). We've always made it known that we oppose Meech Lake."

Courtoreille says if the accord is ratified by all of the 10 provinces it would devastate Aboriginal rights for Natives across Canada.

The accord would recognize Quebec as a distinct society and make it easier for provinces to opt out of some constitutional amendments and some of the cost shared programs. It would also give provinces new power in several areas including appointments to the Senate and Supreme Court of Canada.

Quebec, excluded from the agreement that patriated the Constitution in 1982, agreed to sign the deal in exchange for recognition as a distinct society.

Courtoreille says Meech Lake will make it harder on Natives who have to deal with provinces and "we are against it."

He says it would "increase the power of the provinces to decide the future of Canada and appoint judges to the Supreme Court of Canada. Courtoreille also predicted



'We are against it': Courtoreille

unfair Supreme Court future decisions on Treaty Rights over such issues as hunting, trapping or fishing.

The courts "will always be pursuing provincial interests as opposed to national or other people's interests," he said.

He says it would be impossible, under the amending formula which is proposed in the deal to get agreement from all the provinces, to entrench Aboriginal rights into the Constitution.

"The chances of ever entrenching any rights that belong to (Native) people now will never be achieved if we have to get support from all 10 provinces," he explains.

"That is the reason why we are unable to get the rights we presently have entrenched in the Constitution because of the reluctance of the provinces such as Alberta, B.C. and Saskatchewan to entrench those rights," he says.

According to Courtoreille, the provinces won't entrench Native rights because "they see us as a threat and second of all they want zeroed in that they have control over our lives, our property and our land."

He says that the AFN is opposed to the concept of Quebec being recognized as a distinct society without first recognizing the Native people of Canada as having the same right.

"The Prime Minister basically said that they have to approve Meech Lake before they can go ahead and deal with Aboriginal rights at the next first ministers conference," explains Courtoreille.

However, even if Meech Lake is defeated Native people will still have cause to worry, he says. "I still think we are going to be faced with the same situation where the provinces are suddenly given the authority to define what Treaty and Aboriginal rights are — which in fact we don't recognize."

Executive board member for the Indian Association of Alberta Percy Potts says, "We are unequivocally opposed to it."

"It is very disturbing to have the government of Canada give a certain recognition in terms of a distinct society to a group of people that originally immigrated from Europe and refuse to do so for Indian people of this country."

In Manitoba the minority Conservative government cannot ratify the deal alone because they need the support of either the NDP or Liberals. The current leader of the NDP, Gary Doer, said his caucus would oppose the deal unless it is amended. The provincial Liberal party also oppose the deal.

Debate on whether or not to ratify the bill is scheduled to take place before the Christmas holidays at the Manitoba legislature.

If the Meech Lake Accord is not ratified by all 10 provinces before June 1990 it will effectively be dead.



'Write the minister': Maggie Hodgson, Nechi director

## Nechi may get 75% cutback

By Susan Enge  
Windspeaker Staff Writer

EDMONTON

A possible, but unconfirmed 75 per cent cutback to the training component of National Native Alcohol and Drug Abuse Program (NNADAP) in the new fiscal year has sparked Nechi Training Institute's director to initiate a letter writing campaign.

"I'm encouraging our 2,000 alumni to start writing to the minister (Health & Welfare Canada). We were warned of the cutbacks, although we don't have it in writing the indication is there," said Maggie Hodgson, who heads up the centre in St. Albert which trains addictions counsellors.

A federal representative from NNADAP could not substantiate speculation that Nechi's funds will be reduced. "The rumour out there is that there is a 75 per cent cutback. But if there is a cutback, it'll be just a small percentage. The allocations have not been identified for each region (province) and until that happens, we don't know what we're going to get," said Rena Halfe, Alberta's NNADAP regional consultant.

A provincial government spokesperson from the Alberta Alcohol and Drug Abuse Commission

(AADAC), which co-funds the Nechi centre's operation, also confirmed the rumour of upcoming NNADAP financial cutbacks.

"I was aware some time ago, that the federal government was reviewing the overall training programs, nationally," said Evelyn Kohlman, AADAC's Acting Director of Institution and Funding Agencies.

Despite that possibility, Kohlman says their budget is unlikely to change.

"At this time, we're extremely optimistic. I would be surprised if that area was pinpointed. We've been very pleased with their (Nechi's) progress. But, I have no idea what next year's budget will be," said Kohlman.

A national evaluation of the NNADAP program is presently underway. Alberta's operations are currently being assessed. The final report is expected to be completed by March 31.

NNADAP was designated as a permanent program by Canada's Treasury Board in 1982. It was formed in 1975 to reduce alcohol and drug abuse among Indian and Inuit people.

Nechi Training Institute is currently training staff from 43 different alcohol and drug projects being initiated on reserves, Native run detox centres and halfway houses.

## U of Lethbridge gets \$1 million boost

Close to \$1 million from the federal Native Economic Development Fund will give Native management education at the University of Lethbridge a substantial boost.

Blaine Thacker, Lethbridge Foothills MP, recently announced that a grant of \$936,000 has been approved by Minister of Indian and Northern Affairs Bernard Valcourt, to establish a number of specialized management courses and a student work placement program.

"The grant speaks well for the maturity of the U of L and the School of Management, particularly for its unique Native management program and liaison with the Native communities," said Thacker.

School of Management Director George Lerner said the grant will help push the University of Lethbridge into a leadership

position in Native management education in Canada.

The grant will be used for three purposes, he explained. Funds will be used to develop instructional materials for courses taught in the Business Enterprises of Indian, Inuit and Metis Peoples Program (BESS), as well as produce nine short courses for delivery to Native communities. Instructional materials will include textbooks and case studies based on Native experience and will be used by various institutions across Canada.

The money will also enable the university to hire a liaison officer to coordinate work experience opportunities required of all BESS degree students.

"From an institutional point of view, this grant is a vote of confidence in the philosophy and the structure of the BESS program," said Lerner. "It will leave

the BESS program in a much stronger position in two years when the projects are completed."

School of Management faculty members will help in case-writing projects and some short-courses development, but the bulk of the work will be undertaken by specialists in Native issues.

The grant application would not have been successful without the active support and encouragement of the members of the BESS Advisory Board, added Lerner. The board is composed largely of Natives representing educational, social, political and business constituencies throughout Canada, but especially southern Alberta.

The BESS program, which was initiated in 1984, draws people from all across Canada to the University of Lethbridge. Students may select a nine-course management degree

with a specialization in Native issues.

The certificate program, which was originally designed to accommodate 25 students, has a current enrolment of 27, with another seven students expected for the spring semester. The degree program has 14 students enrolled. Twenty-nine students have graduated from the certificate program to date, while the first degree grads will convocate in the spring of 1989.

Plans are also underway to link the BESS program to colleges across Canada, which would enable students to take part of the program in their own community before coming to Lethbridge to complete their studies.

For more information, contact School of Management Director George Lerner or Associate Director Ken Nicol at 239-2630.

## Flett bound for Vegas

Congratulations to Allan Flett of McLennan, Alberta. He wins a trip for two to Las Vegas for winning our Windspeaker readership survey draw.

"This is the first time I ever won anything," an excited Allan Flett said when we phoned to tell him the good news. "I still don't believe it...I guess I won't until I'm on the plane," he said, adding the trip to Las Vegas will mark the first time he's flown in a plane. Allan said he'd forgotten about entering the contest and news of his big win came as a complete, but welcome surprise.

We're also proud to announce that we received 222 responses to our readership survey. Your suggestions for increased or decreased coverage of certain topics are appreciated, as are your ideas for improvement of Windspeaker.

Windspeaker is your newspaper and because you cooperated so well in letting us know what you want to see in it, you've helped to make it a better newspaper, as well.

## CLOSE TO HOME

SUSAN ENGE, Windspeaker



'We're not looking for a Ken and Barbie': Homes needed

## Campaign seeks foster parents

By Susan Enge  
Windspeaker Staff Writer

EDMONTON

While there is a growing number of Native children who need foster care in Edmonton, the supply of Native foster parents is slowly dwindling.

And, the shortage in the city is causing alarm amongst some local social workers. To address the problem, a major publicity campaign drive has begun.

Personal profiles of 369 Native foster children in Edmonton, ranging in age between infancy to 18 years, will be written by social worker Susan Ford and submitted to Native newspapers for publication throughout the province. She hopes the publicity will stir some response from the Native community.

"I wish I had the answer, but there seems to be some distrust Native people have about approaching the government. Or have we failed to use the right resources to get the connection?"

If the problem persists, Native children will continue being fostered into non-Native homes, she said.

Alcohol or drug problems amongst birth parents, Native or non-Native, is the major determinant of foster care. The youngsters stand the risk of being neglected or abused if they remain in

the home in these conditions. Until either parent undergoes treatment and counselling, the children will remain in social services custody.

Alberta's Child Welfare Act provides the parent with a two year time limit to seek treatment. A family court judge will decide the fate of that child upon recommendation of three parties: the case worker, extended family members and the band or Native community of the child's origin.

Misconceptions that a foster parent has to be married, employed, or live in a large home incurring the foster child's expenses, still prevail. But, these conditions are not required, says Ford. Single parents and adults are eligible to foster, and an applicant does not have to be employed, because paying for the child's food, clothing and shelter is not their responsibility. All expenses are paid by social services.

Foster parent candidates must have adequate accommodation for a child undergo a home study and participate in an orientation and training program.

"The child should have their own bed and dresser, and depending on age and sex, have their own room. We ask for three references from people who have known them for three years,

and we do checks to make sure they haven't committed crimes against children," said Ford.

"We're not looking for a 'Ken and Barbie'. We are looking for people who can be flexible to another person brought into their home. You don't have to have a clean slate. It's OK for foster parents to have gone through hard times because it increases their ability to cope.

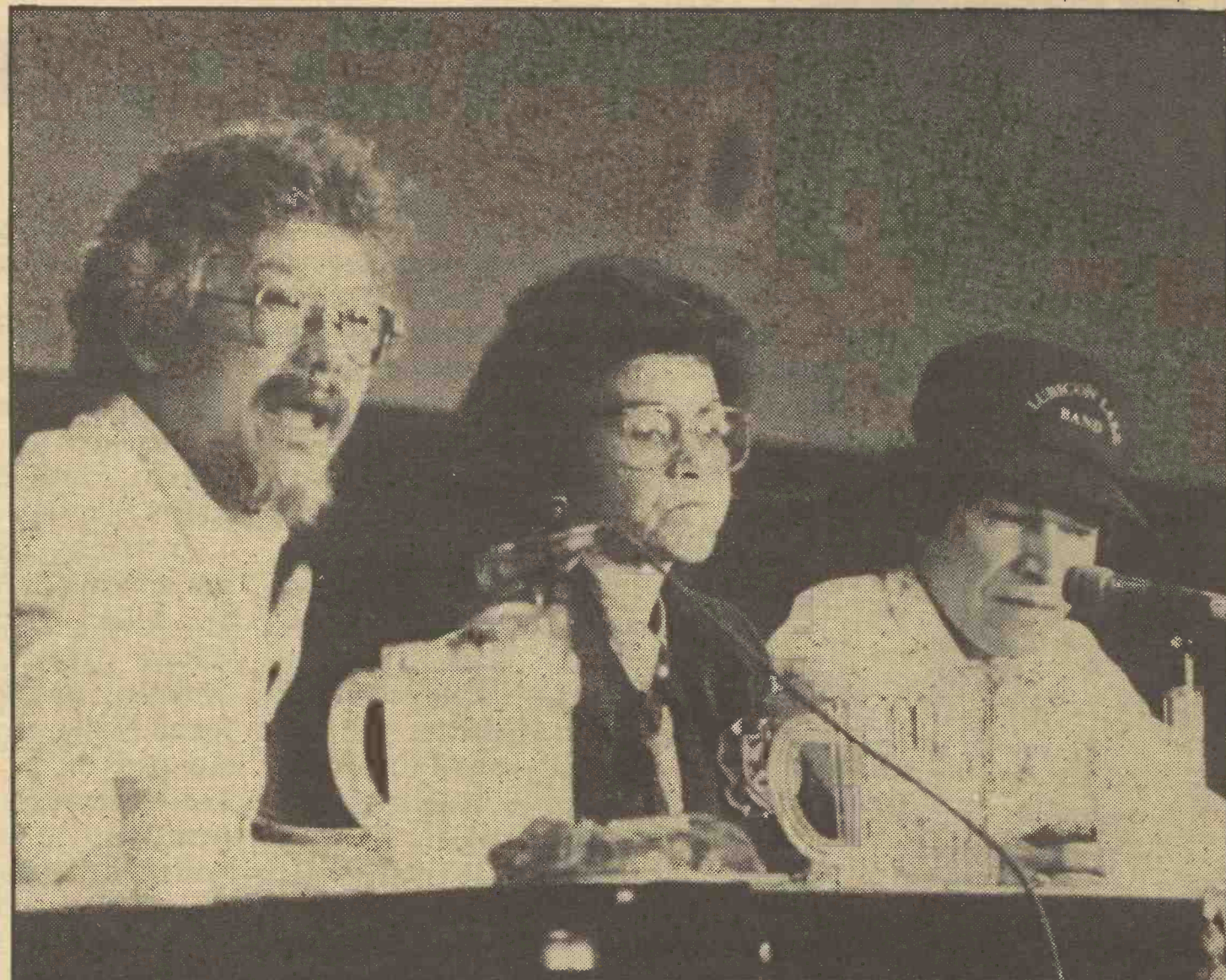
"We accept day to day costs. The amount is based on the child's age, food, clothing and other basic requirements." Children who have special (health) needs receive financial assistance from the provincial government.

The single, most important component is the foster parent's Native ancestry. It's critical Native foster children be placed in Native homes, stressed Ford, who recalls an elder who once said 'the spirit gives us one thing...the gift of our heritage. If we lose that then we lose what the Creator gave us.'

Native people who do not speak English but speak fluent Cree can contact Flora Piche George for further information. Call 427-KIDS if you are interested.

Windspeaker will begin publishing a series of Native children profiles each week as part of this campaign.

DAN DIBBELT, Special to Windspeaker



Standing room only: David Suzuki, Doreen Spence, Bernard Ominayak

## Suzuki backs Lubicon at university lecture

By Dan Dibbelt  
Windspeaker Correspondent

CALGARY

Canada's most renowned scientist, Dr. David Suzuki, joined Lubicon Chief Bernard Ominayak in Calgary Dec. 4 to stress the urgency in settling Indian land claims in Canada.

"I support Indian land claims," Suzuki told a standing-room-only crowd of more than 800 at the University of Calgary campus centre. "Native people are the original people, this is their country," he said.

Suzuki came to the campus to discuss environmental issues and in particular how they affect and are affected by Native people.

"When they (Native people) speak of their brother and sister, the raven and the killer whale, they mean it," he said.

Suzuki said that all

Canadians would benefit if Indian land claims in Canada were dealt with fairly.

"We (the non-Native population) have lost a profound sense of our place in nature," he told the mostly non-Native crowd. Suzuki said he believes Native people are in harmony with nature and the environment. He said non-Native people view land as a commodity, "something to be bought and sold...mine it, log it, exploit it."

However, "Native people are the land and you can't separate them," he said.

He also stressed the need for Native people across Canada to join together to preserve their natural lands. He said that Natives are not perfect and many tribes have their differences, but he said they are fighting a common enemy and have to get together.

Suzuki also criticized the

federal and provincial governments for their spending habits, particularly the defence budget and the \$75 million designated to the Japanese Daishowa company which is building a pulp mill on proposed Lubicon land, near Peace River.

Suzuki questioned the government's reluctance to put money towards preserving Native lands.

"Native people have lived on their land for thousands of years and they know how to care for it," Suzuki said. "It is not keeping Native people alive to give them little ghettos, to make them live on welfare."

Ominayak joined Suzuki on stage and spoke briefly of the Lubicon plight, as well as the significance of land to Native people.

"Land is something very important to us," he said. "It is something we have to respect to expect a tomorrow."

## Lubicon talks 'smooth'

KIM McLAIN, Windspeaker



Negotiator: Lennarson

By Susan Enge  
Windspeaker Staff Writer

OTTAWA, Ont.

Land claims negotiations with the federal government are progressing quite smoothly, said Lubicon band advisor Fred Lennarson in a telephone conversation from Ottawa.

"We're doing real well, so far. We have yet to come into some issues where we'll expect there'll be tough slugging-like compensation, for example. I don't want to just be blindly optimistic. But, we have been doing very well."

Since Nov. 28, Lennarson, band lawyer James O'Reilly and two Lubicon members have been negotiating the controversial issues on the transfer of 96 square miles of land from the federal government to the band; band membership and cash compensation.

Negotiations with the province are also underway in Ottawa. "We are trying to nail down with them the wildlife management and environmental protection," said Lennarson. Provincial negotiators flew to Ottawa last week and will return to the negotiating table later this week.

# Wind speaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) each Friday to provide information primarily to Native people of northern Alberta. Windspeaker was established in 1983 and is politically independent.

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Windspeaker welcomes letters to the editor. Letters should be brief and include the name, address and telephone number of the writer. We will not print unsigned letters unless there is a good reason for withholding your name and even then the editor must know the identity of the writer. Windspeaker reserves the right to edit letters for length, taste and libel.

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## YOUR WORDS

# 'Why do we need self government?'

Dear Editor:

I am writing to you about your great reporting and excellent coverage about Native people and reserves from news to sports. Excellent work and keep up the good work to all staff at Windspeaker.

I am writing from Kingston, Ontario, I work for the Department of Indian Affairs, mainly for the students from James Bay and Hudson Bay (Grades 9-13 and colleges in this area for Native students.

I am a 23-year-old Cree from the Kashechewan reserve (James Bay). And, yes, single.

I go home for the holidays and I travel a lot for business meetings on the reserves. My main reason for writing is about our Native culture and elders. I believe that the students should finish high school and maintain excellent education for jobs and for their futures in Canada and to have pride and goals in their lives and to try not to fall into the past like the old ways of our culture.

Like the elders keep saying about Native spirits and speaking their language to respect their old ways of life. Yes, I respect the Native elders but they must understand that life is changing and today's Native people (students) know they need education.

Also, on Native issues, why do we need self-government? We have all the social programs like school, hospitals, social services and so much more for our reserves and we take things for granted. The other people don't get free from the government like housing, recreation, band services and so much more!

In reality I support Native self-government and land claims are being respected by the federal government. Brian Mulroney has done a good job for all Native people, blame it on the provinces, meaning the western leaders. They are the ones who look after Native western land claims for Native people. When they agree for a land claim Mulroney will be happy to sign the deal. See how it works!

I support the PC party and the free trade deal for a better future for all Canadians especially the Native people of Canada — for our futures and more jobs to come and more spending on Native people and our reserves. Mulroney spoke to our students here three weeks ago and he made up our minds to support him on more spending on reserves and education needs and how he cares for the Native people especially our youth on their futures and to work harder on land claims with provincial

leaders, especially out west.

So I hope you understand my position for Native people and our Native leaders doing their best for today's Native youth and futures to come. We must accept the changes and modern lifestyles on today's Native youth and I hope the elders respect all this and the changes of young Native Canadians in today's society. The past is gone and no need to look back now, we must look to the future and work together for younger Natives to succeed.

I will be travelling to Alberta

with a group of students by bus this summer (June) on our holidays to visit other reserves, Calgary and Edmonton to meet other Native students. I need information on band reserves and Native agencies in cities for our group, especially our students to meet Native team groups and to see rodeos (wow!!) We will drop by at the office of Windspeaker to meet all the staff and I will call you later this winter to confirm our trip. Thanks.

Gabriel Koesees  
Kingston, Ontario

# Native writer seeks others

Dear Editor:

My name is Shirley Anne Matchee. I'm a Native writer with an interest in extending my talent; also I would like to invite other writers that perhaps would be willing to encourage and motivate their writing with the organization of a Native Writers' Association.

There will be a one-day

workshop on Jan. 21, 1989 from 9 a.m. to 3 p.m., no fees required — only interest and enthusiasm.

For further information or inquiries please write: Shirley Ann Matchee, 4828-48 St., Lloydminster, Sask., S9V 0K 7 or phone 825-9545 after 5 p.m.

Thank you for your interest.

Shirley Ann Matchee  
Lloydminster, Sask.

## AS I SEE IT...

# 'Big Five' would not be impressed

If Malcolm Norris, Jim Brady and Joe Dion could see some of the Metis politics of present day, I don't think they'd be impressed. If both of the two main Metis organizations in Alberta followed their histories far enough back, they'd come to a point where the roads meet. The present day Metis Association of Alberta and the Federation of Metis Settlements both have in their histories the group of men known as the "Big Five" — the original board of the Metis Association — that is Brady, Norris, Dion, Peter Tomkins and Felix Callihoo. I wish present day Metis leaders had more respect for the dreams and visions of these leaders, and more respect for the concept of working in unity, and do just that. I want to see these leaders work closer together. I might add that I'm member of both these groups and I should be listened to.

Way back in the late 1920s and into the Dirty '30s, Metis people in Alberta, and Canada for that matter, were living a sad state of life. We lived in tar paper shacks along Canada's roadways. We were called the "road allowance people." We starved once in awhile and we were poorly educated. We were those people stuck between two worlds, the "Halfbreeds." Our Indian cousins had their reserves and, at least, the few benefits and rights that went along with that. Our non-Indian cousins on the other hand, had an agricultural, industrial life to fall back on. We had neither. We were still at that stage where we didn't quite want to leave our hunting and trapping way of life; nor did we quite want to enter the agricultural settled down life of the white man. To this day there is still a healthy hunter-trapper society amongst us. We were and still are the "in-between people." Then the Dirty '30s came along. And that didn't help matters. Our people lived in poverty. Ask our elders, they'll tell you.

Well, I'm glad and I thank my forefathers for getting sick of living that kind of life. We began to organize and fight for a better way of life. We started having meetings and talking about how we were going to do this. Our people decided to chose some leaders who could read and write, and who could speak out about the way of life we lived, and the way we

wanted to live. We chose Brady and Norris, Dion, Callihoo and Tomkins. They were the first board of L' Association des Metis d' Alberta et les Territoires du Nord-Ouest, forerunner of what came to be known as the Metis Association of Alberta.

These great leaders went to government and spoke out on our behalf. They told them about the life we lived and that we wanted land and a better way of life. In response the Alberta government formed the Ewing "Halfbreed" Commission which travelled the province and listened to Metis people and their concerns. In their report, which they delivered shortly after that, the Halfbreed Commission concluded that we lived in a "sad" and "miserable state," that we were an "uneducated lot." Most importantly, they recommended that Metis settlements be established.

The government listened and in 1938 passed the Metis Population Betterment Act, which gave us our eight Metis settlements.

I might add that all this didn't happen overnight. But today we have a promising and vibrant life both on and off our settlements. Our leaders worked long and hard and were dedicated to fight for some of the things we take for granted nowadays. I'd like to thank them for that and I think our leaders should thank them too, or at least think about it.

Today its even hard to get the two organizations to sit down together to see if they can do something good for the Metis people of Alberta. I don't like that. I want to see "our" Metis association and our federation at least thinking or talking more about working together.

Our forefathers did a tremendous thing when they stood up and fought for the things we take for granted these days. We owe them at least a thought. We could also work together for other reasons — for one — simply because it feels good. Think about it. A lot of people would be proud and to see these two powerful and effective groups working together, hand in hand, for a better tomorrow. Just think about the goals they'd be able to reach as a united front.

By Everett Lambert



GRASSROOTS

# Pill addiction a silent killer

By Jackie Red Crow  
Windspeaker Correspondent

BLOOD RESERVE

Many addiction diseases live in the shadows of society because people find the topics inappropriate to talk about. One such substance abuse is pill prescription

and over-the-counter drugs. Elizabeth Scout, Blood tribe chief of police, says pill addiction is increasing among Native women and youth.

She describes the problem as a "silent killer and worst addiction." Scout admits there is a high incidence of alcohol and drug-

related offenses committed in the community. But she stressed the tribal police are encountering more people suffering from pill addiction.

Individuals who are depressed and faced with various kinds of stresses in their life often resort to taking pills such as Tylenol,

202, or prescription drugs containing codeine. Normally, those pills don't have any effects unless you take more than the prescribed dose. If you take more, says Scout, then you can easily get high from these pills.

The problem is not being addressed adequately even though medical doc-

tors can monitor and determine if any patients are receiving unusual amounts of prescription drugs. When patients travel from one doctor to another to get more prescription drugs, it's called "double-doctoring."

The effects of taking more than the prescribed dosage can be deadly, says Scout. "If an excess is taken, then the major organs in the body can shut down."

She finds it disturbing that tribal police have found "young men wandering around so spaced out that they don't even know where they are." Scout explains over-the-counter drugs "are so accessible and cheap" that many resort to pill-popping rather than the more expensive alcohol and drugs.

Scout believes it's up to individual families to seek help for their family members who may be suffering from pill addiction. But,

she says, in some cases the individuals "are too far gone" because there has been extensive brain damage.

Poor self-esteem is the major reason why people drink and do drugs, says Scout. At certain times of the month when social assistance and family allowance cheques are issued, there is an increase in crime. She would like to see more programs initiated to help people get off welfare, similar to the Bloods' Work Opportunity Program. About \$50,000 was re-allocated from the social services budget to hire recipients to upgrade the Stand Off townsite and demolish the old Indian News Media offices.

"They (recipients) need a good reason to feel good about themselves naturally," she says. "It (pill addiction) is so gradual, so sneaky that you don't even know you're addicted."



**Season's Greetings**  
A special Merry Christmas and a Happy New Year to the people of Michel Indian Band, all our friends and neighbors, and to all those who seek peace and goodwill on Mother Earth. From the Chiefs & Council Members of the Michel Indian Band #132.

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GRASSROOTS

# Lots of chances to eat, drink and be merry

Gla Doh Ttou? Tansi? Hello!

Well, howz everyone out there in Indian country? Excuse me, or should I say, 'Native nation'? Anyway, 'Our home and Native land.'

These weeks zoom by so fast, don't you think? Seems like only yesterday ... and before you know it ... boom

... it's Christmas! Guess that's where the saying, "Time flies when you're having fun," comes from, eh? Gee, I must be havin' fun ...

Are you ready for Christmas? How many times have you heard this over the last week? Enough? Okay!

Anyway, you have a whole week left before Santa arrives. By the way, do you know of Santa's bird? No? The little bird that reports back to him if you've been 'naughty' or 'nice'? Remember then, the seasonal feathered friend knows you, too ... and therefore ... Santa knows if you've been bad or good.

That's your Christmas fairy tale classic for the week folks! Now for some community news activities...

**Cold Lake:** This community's annual Christmas dinner will be served at the Legoff hall Dec 22. Christmas carols and gift distributions will commence at 1 p.m. Contact Leah Blackman 594-7183 for details.

**Slave Lake:** The CNFC here will be closed Dec. 23-28 for the Christmas holiday. The centre will host a New Years Eve Ball Dec. 31 featuring entertainment by the Fourth Generation Band. Advance tickets are \$17 or \$20 at the door. Contact Carol Letendre 849-3039 for details.

**High Prairie:** A quick reminder for you to pitch into the CNFC's Christmas-Share-A-Thon. Donations will be delivered along with food hampers to needy families. Applications for food hampers can be picked up at the centre. Office hours are: Mon.-Fri. 9 a.m. to 5 p.m. and Sat. 10 a.m. to 4 p.m. Contact Sheila Cunningham 523-4511 for details.

**Poundmakers Lodge:** The lodge is closed this month. Staff will return to work Jan. 2, 1989. (1989 ... sure has a nice ring to it ... don't you think?)

**Provincial Museum:** Check out Fort Chipewyan's 200th birthday celebration exhibit. Trace the footsteps of the early settlers and fur traders at the special exhibit entitled, "Northwind Dreaming." (Tthisi Nittsi



## DROPPIN' IN By Bea Lawrence

Telephone (403)455-2700 to have your community happenings considered here free of charge....no news is too small.

Natsete/Kiwetin Pawatamowin). The museum location is: 12845-102 Ave. Business hours are: 9 a.m. to 5 p.m. Tues.-Sun. and 9 a.m. to 8 p.m. Wed.

**Saddle Lake:** Sober dance featuring Moses Cardinal and Band Dec 26. The family dance

is sponsored by the Saddle Lake Counselling Services. And, a Handball tournament is slated for Dec. 27-28 at the community hall. Contact Al Delver 726-2491 for details.

**Beaver Lake:** A New Year's Eve Sober dance is slated for Dec. 31 at the community hall. Contact Eric Laneman 623-4549 for advance tickets. Limited seating capacity.

**Carrie's Diner:** Next door to the Sucker Creek band office you'll find 31-year-old Doug Badger meticulously serving customers in his converted trailer restaurant.



Owner: Doug Badger

"My sister helped with the interior decor," says the single father. "All I told her were the colors I had envisioned for the restaurant." The bright red, white, and

grey colours offer a warm welcome to his patrons. "Business is getting better all the time. The band office and health centre next door helps to bring in the customers," said Badger.

The restaurant opened its doors two months ago with the help of a grant from the Business Development office in Slave Lake. The grant is associated with a government program to serve unique small businesses.

Badger was born and in High Prairie and has accumulated extensive food preparation experience. He was employed at the High Prairie hospital for five years as a Diетarian Attendant where he cooked the patients' meals and was a camp-cook at Enilda for a short term. He also managed a restaurant in Grande Prairie and has recently studied a business course.

Badger's restaurant assistants include his 13-year-old son Clayton and his sister. "I receive lots of help from my family," Badger says.

The petite trailer restaurant holds four mid-size folding tables with the same number of chairs. All are painted white which accent the red, white and grey wallpaper.

Badger's hand-carved logo, "Carrie's" is painted in bright red and placed directly above a striking red and white battery operated clock on the wall. "Carrie was my mother's name. We chose to call the diner Carrie's for her namesake," adds Badger.

Badger's taste for perfection is visualized immediately. The sparse Christmas decor hanging at each of the two windows in the dining area match the color scheme in the restaurant which projects feelings of warmth. Check it out! Carrie's menu prices are very reasonable and besides, the coffee's great!

**Correction:** I erred in calling James Yellowknee an elder in the Dec. 9 issue. He might be a volleyball fanatic but he's not an elder. (Not just yet anyway.)

Yellowknee is the co-ordinator for the National Native Alcohol and Drug Abuse (not Awareness) Program (NNADAP) for the Bigstone Cree band.

And, there is no Regional Council affiliated with this band's NNADAP.

Well, I've truly been initiated into the reporting field now. I wondered just how long before I'd have to run a correction note. You see, I am a human bein' after all! They do still make mistakes don't they?

Talk to you all again next week folks and look out for that feathered friend of Santa's. He's watchin'! Be good and...smile!

## Warmest Holiday Wishes

May you wrap yourself in the company of family and friends this holiday season to keep you warm and happy.



High Level Native Friendship Centre  
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## Season's Greetings

Wishing you all the special joys of Christmas & a New Year bright with hope

Christmas brings a welcome opportunity to wish you the best the holidays can bring...

peace and joy and the special closeness of family and friends. Have a happy, happy holiday and a bright New Year.

From the Mayor, Council & Town Staff

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GRASSROOTS

BEA LAWRENCE, Windspeaker

# Artists donate to lunch program

By Bea Lawrence  
Windspeaker Staff Writer

EDMONTON

In a quest to raise desperately needed dollars for the lunch program at Ben Calf Robe School, benefit organizer Brian Clark met with some Grade 9(C) students, special guests and local artists Nov. 30 to launch a 'Landscapes for Lunch' art sale.

This fund-raising benefit

will endeavor to sell off works of art donated by local artists to help raise the \$8,000 needed to keep the school lunch program facility.

"The lunch program which sometimes is the only nutritional meal many of these kids have on a daily basis, is going to be cut at Christmas if we can't raise the funds to keep it going," states a press release.

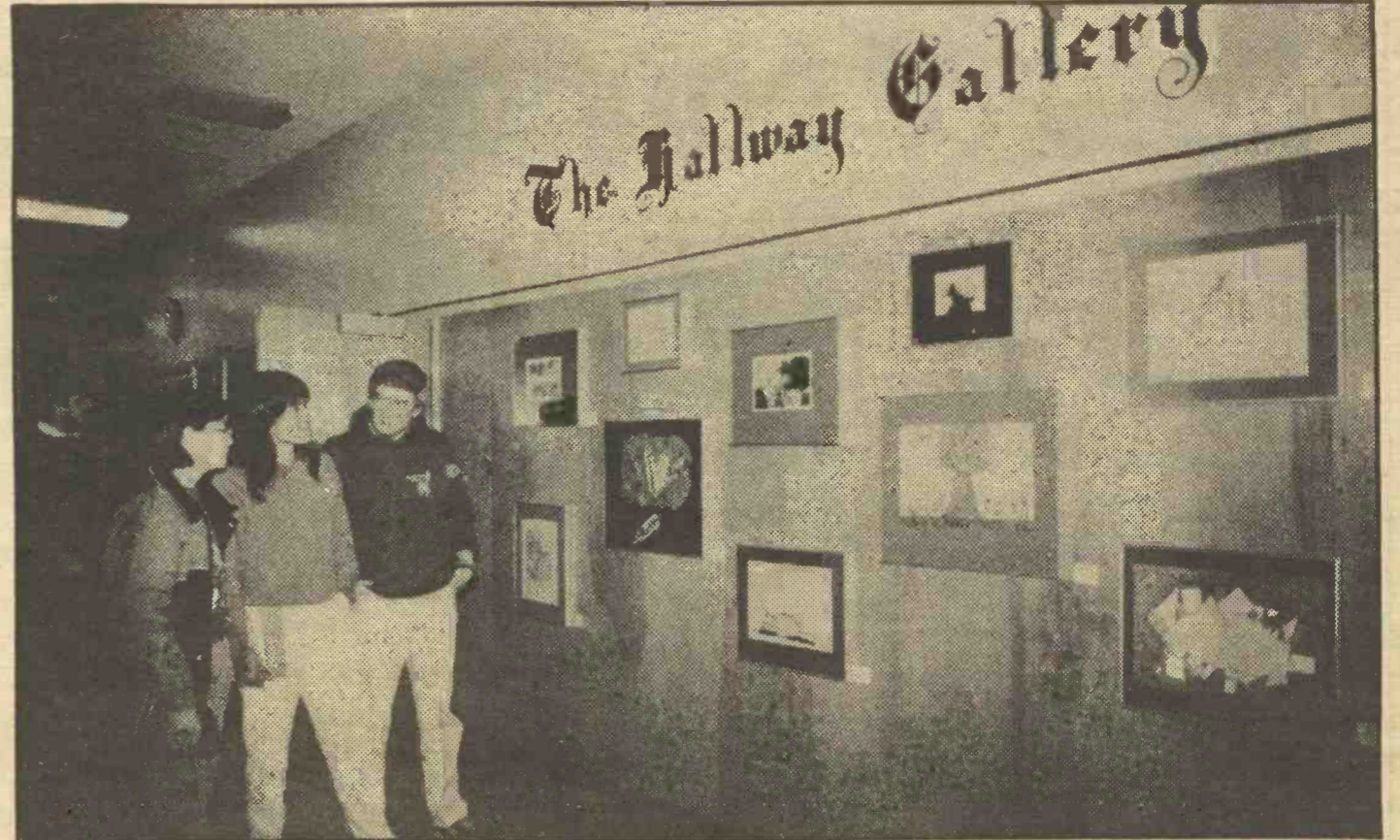
Supporters include: the

kids from Ben Calf Robe; school principal Robert Steele; the Edmonton Police Department; artists Morris Cardinal, Henry Nanooch, Yardley Jones, Desiree Buford, Pat Galbath, Esther Freeman, Roy Thomas Susan Sax, Kim McLain, Jane Ash Poitras and others. More than 25 Alberta artists showed support for the Landscapes for Lunch benefit.

Principal Steele emphasized how pleased he was with the response from supporters. "Artists Morris and Brian were in the school all week. And Yardley Jones was here too. He had a wonderful time producing posters for the children."

"The cost of running a good school lunch program is generally between \$13 to \$15,000 annually," said Steele.

"It's great to help people



Landscapes for lunch: Student and professional artwork at Calf Robe hallway

in the community," said Sgt. Vern Colley of the Edmonton Police Department. "We had a lot of cooperation from the public. Winston Wuttunee was in the school to entertain the kids. We need that kind of inter-action between adults and children. It teaches the child how to be inter-active."

Hand drawn posters lined the hallway walls of the Native junior high school as well as some of the donated artworks by

prominent artists.

Fifteen-year-old Lonny Potts and classmate Alex Watchmaker were delighted by the media presence in their school. The volunteer tour guides were impressed with the artists for donating their works of art to help raise funds toward their lunch program. "They're helping our students a lot. The lunch would fill the students' stomachs," said Potts.

"This is a good Native school. It has a lot to offer," said Michelle Johnstone another Grade 9(C) student.

"Because of the funding short-fall we're unable to serve milk this year," said lunch coordinator Alice Bernard. She has been serving lunch at the school since the Ben Calf Robe student enrolments began in '81.

The older students take their turns to assist Bernard

to prepare and cook the school lunches. Soup, sandwiches and juice are on today's menu. "We used to serve donuts too but that's gone now," adds Bernard.

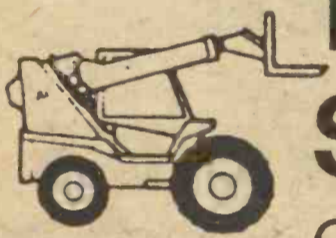
The elder is originally from Hobbema. "That was a long, long time ago," she said. Bernard is also an arts and crafts instructor at the school.

The public is encouraged to view and purchase these works of art to support this community effort and sustain the lunch program in the school. Contact any one of the numbers posted at the display venues in the city. These can be found at Manulife Place on 67 St. and 112 Ave., Ben Calf Robe school, central headquarters of the Edmonton Police Department and the 102 St. and Jasper Avenue Foot Patrol office.

All proceeds will go to the Ben Calf Robe School Lunch Program.

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GRASSROOTS

# Northern beaders aim for authentic crafts

By Bea Lawrence  
Windspeaker Staff Writer

JANVIER/CHARD, Alta.

Authentic is a mild adjective to describe the original hand-crafted items displayed at the Chipewyan Prairie Products booth during the recent Annual National Canadian Native Arts and Crafts Show and Sale at the Convention Centre in Edmonton.

Coordinator Edna McDonald (nee Janvier) and her assistant Lena Herman, both in their early 30s, have mastered the art of design and techniques involved for creating these attractive quality products.

The ladies received first-hand practical experience for producing clothing and beadwork hand-crafts from their families.

"My husband's grandma, Philomene (nee Piche)-(Sze Qui Chok) Fontaine is approximately 82-years-old and she can still produce 10 pairs of moccasins in 10 days. Trimmings are included too," said McDonald.

Herman's mother, 79-year-old Mary Jane Herman continues to do beadwork "and only wears glasses sometimes." The elder still lends a hand in tanning raw materials.

McDonald stated proudly that Chipewyan Prairie Products has been self-sufficient since 1986. "Experienced ladies (approximately 10) from the surrounding communities of Chard provide assistance to train the girls how to design, cut and sew the materials you see here."

One of her favorite items to create are miniature moccasin and doll type key-holders and various small souvenirs "because they're so quick and easy to make. Only about two hours each," she giggles. These particular items carry sale tags ranging from \$10-\$12.

"We have people coming in from Europe, Australia and Italy to make their purchases. We also receive custom-made orders from these tourists. They really like the items we have," said McDonald.

Prices for the larger products such as mitts, mukluks and moccasins depend on the amount of beadwork and beaver/fur trimmings used to finish the clothing. "The more beadwork and trimmings used the more expensive they are because of the time it takes to produce," said McDonald. These quality products sell from \$120-\$175.

Sales at the booth were moderate. "Today the sales have been good but in past years it was much better," said McDonald. "At one time there used to be Native dancers and singers around at these trade shows which helped to attract a larger crowd."

"For this year's show our community concentrated on creating the smaller items. We try to accommodate the public's purchase interests. Each year it's different," continued McDonald.

Asked whether McDonald has ever entered her cre-

ations into competitions she replied, "No, I've been asked to many times but I never do. I prefer to do custom-order work for people which is a full-time job that leaves no time for competition entries," added McDonald.

Chipewyan Prairie Products was one of the first affiliates of the Alberta Indian Arts and Crafts Society in Edmonton. The society sponsored Chipewyan Prairie Products to travel to this year's Annual National Canadian Arts and Crafts Show and Sale.



Glory to God in the highest, and on earth peace, goodwill toward men.

Luke 2:14

May the Peace of Christ  
Be With You this Christmas  
and Always

From

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**Holiday Greetings**

The White Braid Society expresses its best wishes for a very Merry Christmas and a prosperous New Year.

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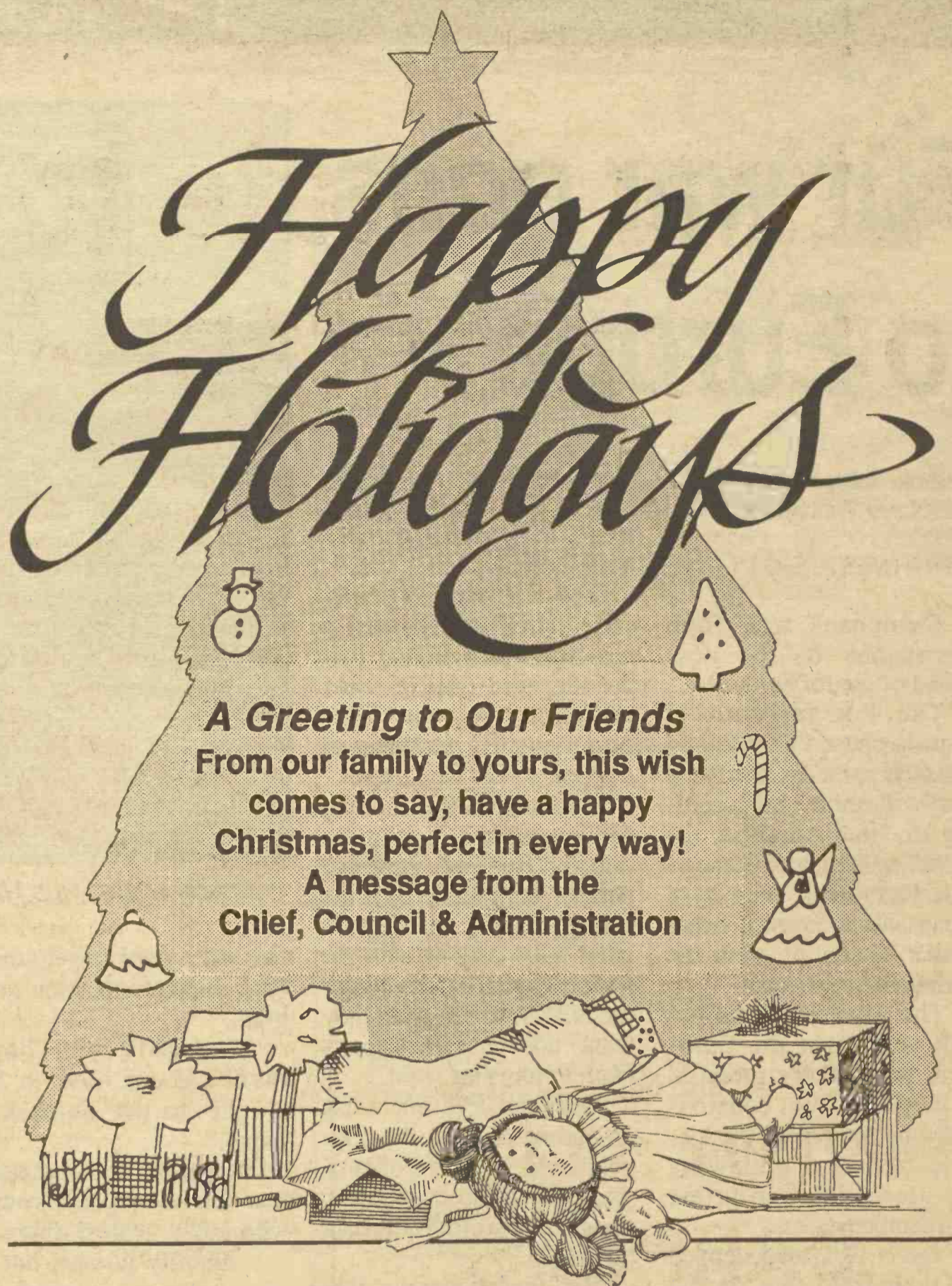
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& Happy New Year from

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**A Greeting to Our Friends**  
From our family to yours, this wish comes to say, have a happy Christmas, perfect in every way!  
A message from the  
Chief, Council & Administration

**DENE THA' BAND**

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Happy holidays to you and yours. May Christmas fill your hearts and homes now and always, and may the future hold only the very best for you. A message from Chief Chucky Beaver, Council, Staff and Band Members.



**Bigstone Cree Band**

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THE FUR INDUSTRY

# Fur war goes to Europe

By John Holman—Native Press  
Special to Windspeaker

NORTHWEST TERRITORIES

Europeans will fight Europeans in the next round of the fur battle.

The Fur Institute of Canada opened an office in Brussels recently. European staff will run it, and according to Titus Allooooloo, the N.W.T. minister of Renewable Resources, they have "long and successful experience in dealing with the parliamentary system."

The institute's people will help fight the European parliament's proposal to label furs from countries allowing the use of the leg-hold trap, and outlawing the use of the trap in the 12-member states.

The N.W.T. also stepped up their fight, but on the home front. Recently, the department of renewable resources announced it began a furbearer research and management program, and a stronger emphasis will be put on trapper education.

Currently, the N.W.T. government is trying to phase in new trapping regulations set up by the Fur Institute of Canada. In doing so, the leg-hold trap will be phased out as new traps are developed and made available.

Before that can happen, however, trappers must support the new methods and have the available technology. As far as support for trapper education and a

trap exchange, turning in leg-hold traps for more recent designs, things have been looking good.

The Deh Cho regional council recently passed a resolution recognizing that the leg-hold trap is cruel and on its "way out." They also requested retraining of trappers to use new traps.

Renewable Resources's fur management program director, Rus Hall, says that before trapper programs can go ahead, his department must consult with the trapper organizations across the N.W.T. to see what they want, not what the department thinks they want.

Once the department has an outline of what the trappers need in terms of programs and trap exchanges, program implementation can begin.

Hall feels optimistic that for the next three years, his department will get "sufficient funding to carry all trapper training courses."

On that note, a pleasant surprise hit the department of Renewable Resources when Snowdrift trappers enthusiastically supported the use of new quick-kill traps that the N.W.T. government favors.

Renewable Resources thought that Snowdrift would resist using humane traps. "We thought Snowdrift were going to be hard liners," said Hall. He was surprised that they asked for the chance to use the new traps and for a program to show how they are used. "Our guy there would



Humane traps: Rus Hall

like more traps to get going on a trapper education program.

"Suddenly you have them asking how to be taught (to use quick-kill traps)."

Trappers realize now that animal rights groups who lobby against trapping are minority groups, but if they persuade enough of the public not to buy fur, economic downfall comes to the trappers themselves.

"The Fur Institute of Canada, the government of Canada and Renewable Resources have done all they can to fight the latest anti-trapping measure. It's up to the public to choose whose side they should take."

Trappers realize that they have the responsibility to prove they are preventing cruelty to animals, said Hall, so they are adapting new humane methods.

He stressed that the "new" methods have been in the works for many years and are being refined for efficiency, and not wholly as a response to those opposing the use of the leg-hold trap.

Many of the traps tested by the N.W.T. government in the past have already

been in use in the provinces. Trap testing over the years has been done in four communities in the eastern and central Arctic.

This year the GNWT will test the Ram Powersnare and the Ymir trap.

A "killsnare" has been tested in the N.W.T. before and produced good results. The King Powersnare has been used on lynx.

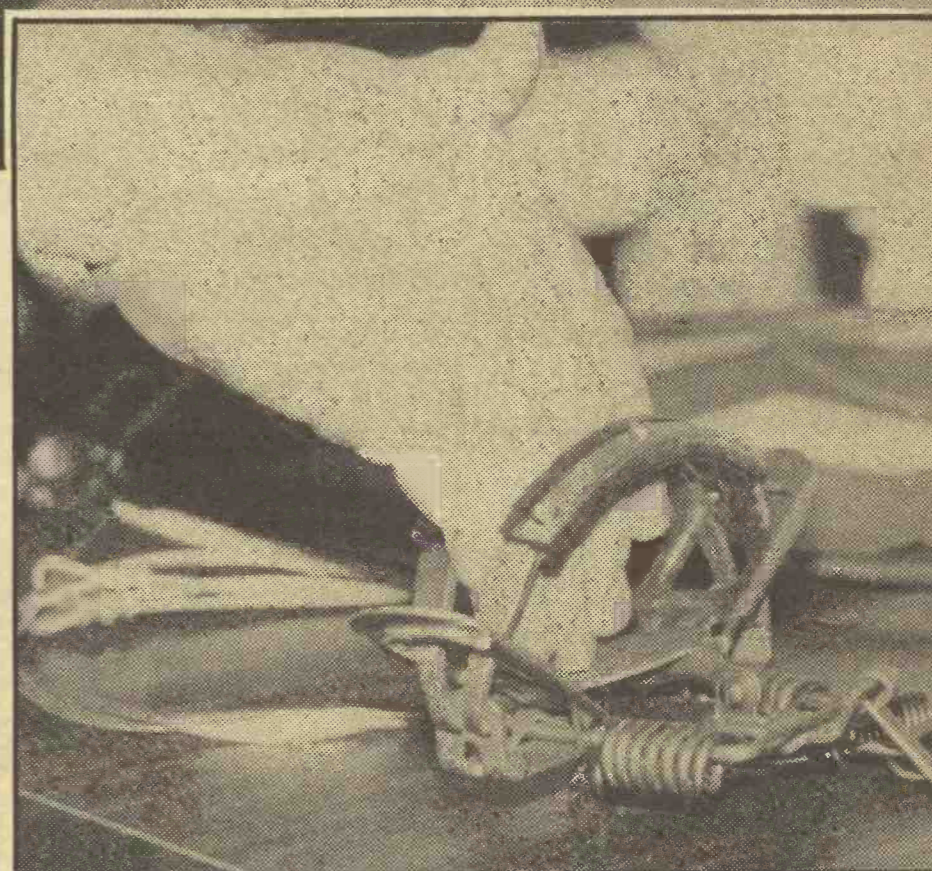
Hall has seen the King tripped. "You can't see the snare close...it's so fast, just like light." The snared animal dies of a snapped neck, and if not by that, very shortly by strangulation.

"The trapper that used the King said that the lynx knocked over one stick of the pen, and that was because the lynx just fell over.

"Usually when a lynx is caught in a leg-hold trap, it knocks all the sticks of the pen all over the place. The trapper was amazed that it worked so well."

The King can be set deeply in the snow too, in a lynx set. Because the spring on the killsnare is powerful it just plows instantly through the snow.

The department will test the Ram Powersnare this season on fox, and expect it



to do just as well as the King. They still have to consult with the developer to see what size should be used on lynx.

The Ymir trap may be a different story, though it is a quick-kill trap. Hall says it has to be on a pole. "They may have trouble with it in the eastern Arctic," he laughs.

Compared to the Conibear, the Ymir can stand on its own. Both are lightweight, except the Ymir can be a "bit bulky."

The Conibear works by crushing and snapping the vertebrae in the neck and back.

The Ymir works on the principle of separating the vertebrae, not crushing them. The Ymir is also easier to set, and can be left on

the trap site over the summer, with no need for removal.

New traps, once designed, tested and finally sold, just take some time getting used to, said Hall. Trappers just have to be shown how to use the traps in different sets. He added that it will be a big job to get together enough trappers for trap workshops.

The department of Renewable Resources is ordering a number of new traps to test in the North. There are 600 Ymirs to be tested along the Mackenzie Valley.

Planning for success in future trapping programs hinges on whether or not the department gets funding for the program, noted Hall.

## MERRY CHRISTMAS

'Tis the season to remember good friends with kind words and sincere sentiments. Since it is better

to give than to receive, we give to you our best wishes for a happy holiday season.



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E

*Silent night! holy night!  
All is calm, all is bright;  
Round yon virgin mother and Child,  
Holy Infant so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.*

Kamwatchi tipiskaw,  
Kihitchi tipiskaw;  
Okanawapikewok,  
Matwe koskweyhtamwok;  
Okiskowa wihtamiyit;  
"Opimatchihiwew,  
Anohch nihtawikiw."

*Silent night, holy night!  
Shepherds quake at the sight;  
Glories stream from heaven afar.  
Heavenly hosts sing Hallelujah.  
Christ, the Saviour is born!  
Christ, the Saviour is born!*

Kamwachi tipiskaw  
Kihitchi tipiskaw;  
Manito-kosisan,  
Miyinan miyotehewin  
Mina kita sakihitak,  
Anohch nihtawikiyen,  
Anohch nihtawikiyen.

Silent night, holy night!  
Son of God, love's pure light  
Radiant beams from Thy holy face,  
With the dawn of redeeming grace.  
Jesus, Lord, at Thy birth.  
Jesus, Lord, at Thy birth.



**Sasiy Manito Awasis  
(Already a Christ Child)**

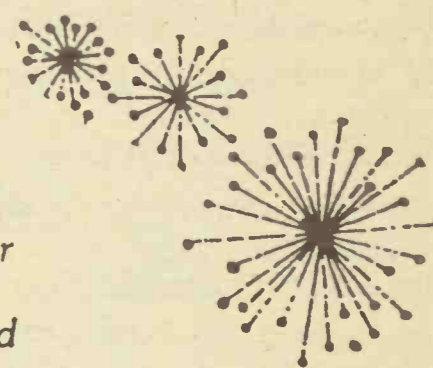
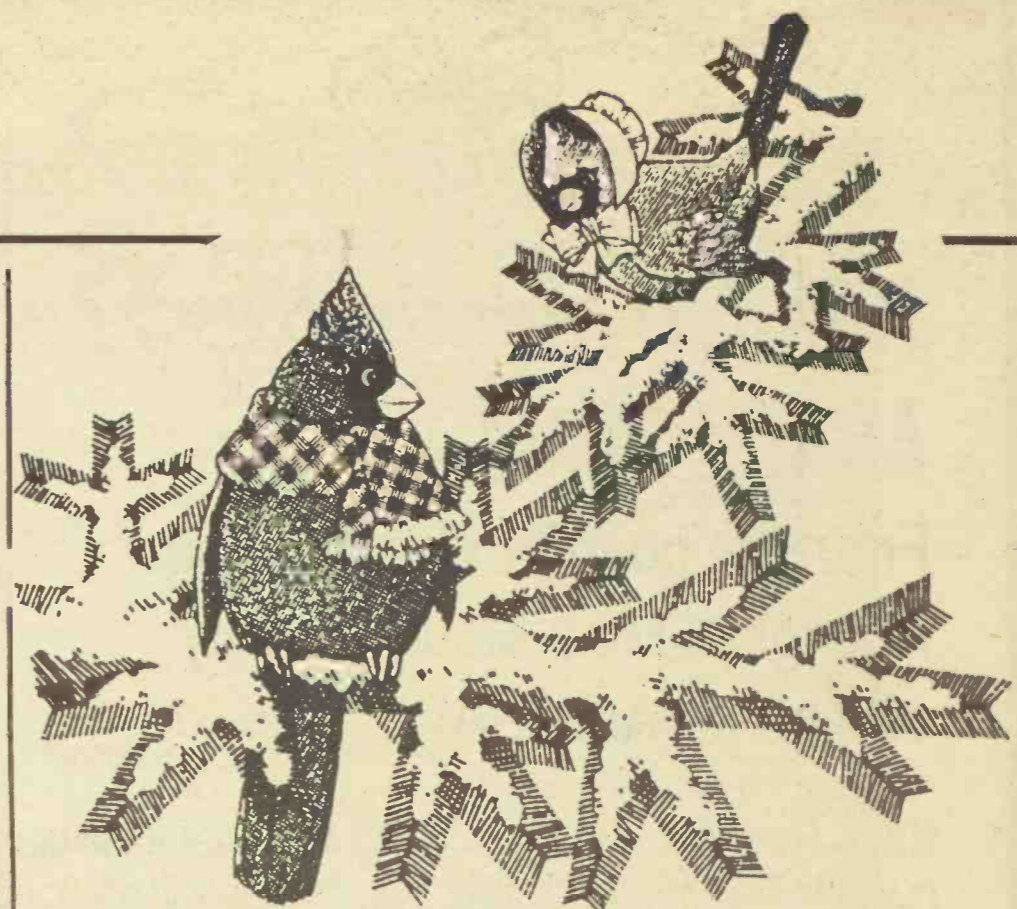
Sasiy Manito awasis  
Ayiseninahk Wechihiwew  
Sasiy Manito Awasis  
Bethlehemik nehtawikin

*Already the Christ Child  
Is among men  
Already the Christ Child  
Is born in Bethlehem*

Kayas ochi pe tachimaw  
Tahki de asawapamaw  
Ekwa e ohtitikoyahk  
Mamawi mamechimatak

*For a long time He was heard of  
He was always expected  
Now He has arrived  
Altogether we praise Him*

Osam e kutawusisit  
Namoya wehkach ta puskiyaht  
Namoya wehkach pehtakosiw  
Eko e meyo awasisiwit



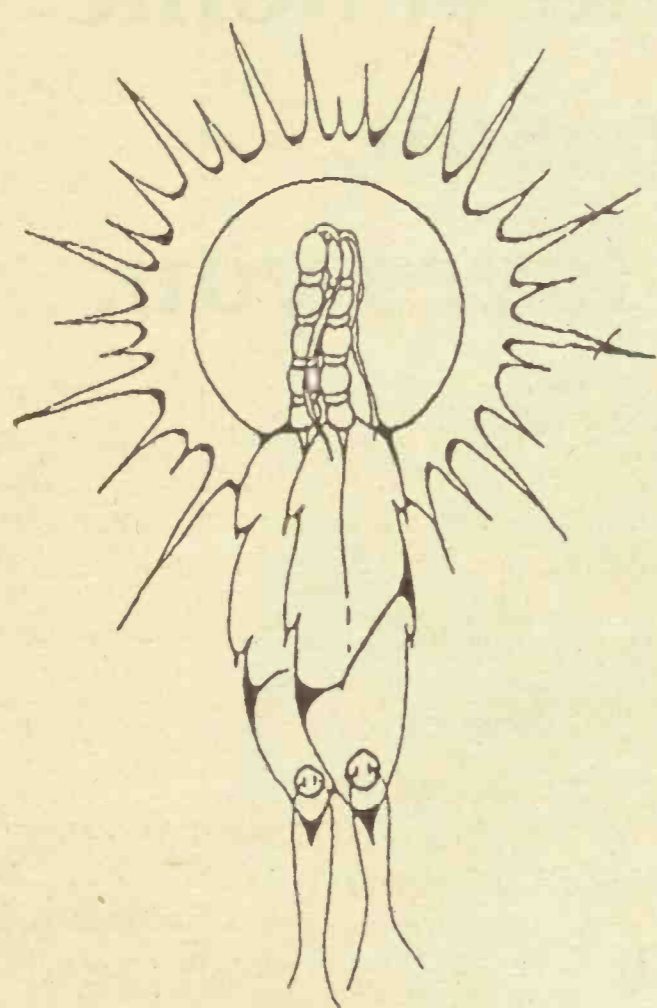
*He is too beautiful  
No one could be better  
He is never heard  
He is such a good child*

Mostosokamikohk nehtawikiw  
Muskoseya nipewiniw  
Mostosokamikohk wikiw  
Osam tapwe peweyimaw

*He was born in a barn  
Hay was His bed  
He lives in the barn  
Truly He was disrespected*

*(Courtesy of Dr. Anne Anderson, Native Heritage and Cultural Centre)*

**Season's Greetings**



*and  
best wishes  
for 1989  
From the  
Board of  
Directors  
and Staff of:*

**Alberta Indian Agricultural  
Development Corporation  
and  
Indian Agri-Business  
Corporation**

*The Montana Tribe  
of Hobbema would  
like to wish each and  
everyone peace,  
contentment and  
lasting happiness  
throughout this  
holiday season.*

*Merry Christmas  
to all!*

From Chief Leo  
Cattleman, Councillors  
Marvin Buffalo, Carl  
Rabbit, Darrell  
Strongman, Lillian Potts  
and Montana Band  
Members.



**Montana  
Tribal  
Administration**

Box 70  
Hobbema, Alberta  
T0C 1N0

Telephone:  
(403) 585-3744  
(403) 585-3998



## **Kamiyo Manito Kesikaw Merry Christmas**

From the board and staff of the  
Aboriginal Multi-Media Society  
of Alberta (AMMSA)

**Back Row (l to r):** Dave Smith, Michael Kotowich, Carol Russ, Nancy Thompson, Karen White, Ray Liebel, Ray Fox, Mel Millier, Joanne Brydges, Ron Louis, Lawrence Weenie, Jackie Red Crow, Albert Crier, Keith Matthew, Kim McLain, Everett Lambert, Bert Crowfoot

**Front Row (l to r):** Doris Bill, Joan Hinz, Leona Shandruk, Fred Didzena, Susan St. Laurent, Dianne Meili, Margaret Desjarlais, Irene Willier, Cecile Sharphead, Susan Enge, Tina Wood, Lyle Donald. **Missing: (staff)** Bea Lawrence, John Glennon, Michelle Nyquist, Annie Tarrabain; **(board members)** Rose Marie Willier, June Fleming, Noel McNaughton, Chester Cunningham; **(janitor)** Edna Silva.



**The Great Spirit  
has given you the gift of life.  
May your spirit make it home  
this holiday season,  
for someone there loves you.**

May the joy and spirit of the season be yours from:

Chief Eddie Littlechild,  
Councillors Johnny Ermineskin, Richard Littlechild, Gerald Ermineskin, Maurice Wolf, Ken Cutarm, Gordon Lee, Emily Minde, Laurence Wildcat, Lester Fraynn, Laurence Rattlesnake, Arthur Littlechild, Brian Lee, Administrator Rick Lightning and all the staff from all the departments.



**ERMINESKIN**

**Tribal Administration**

Box 219, Hobbema, Alberta T0C 1N0

Telephone: (403) 585-3741 or (403) 420-0008

Fax Number: 585-2550





Photo Courtesy Rudy Gellert

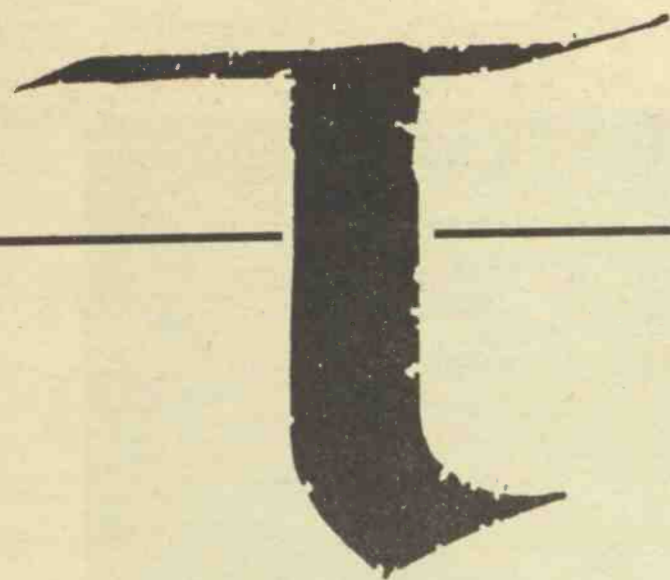
# Season's Greetings



*From the Board, Members & Staff of*  
**NECHI/POUNDMAKER'S LODGE**

BOX 3884, ST. ALBERT, Alberta T5L 4K1 (403) 458-1884

# THE CHRISTMAS CAROL PAG



## Meyo Achimon (Good News)

Meyo achimowin  
Awasis e nehtawikit  
Ki mekawinaw  
Pimatisiwin

Good news  
Child is born  
We are given  
Life

E tipiskayik nokosiw  
Kiyaw e natikoyahk  
Meyowatamok, Sakihik  
Awasis kechi meyosit

He was born at night  
He came for us  
Rejoice and love Him  
The child that is sacred

Muchiya eke sakohat  
Kahkiyaw ayiseniwa  
Maka weya pe muskahtwew  
Ana ka meyosit awasis



He overpowered Satan  
In all mankind  
He took over  
That sacred child

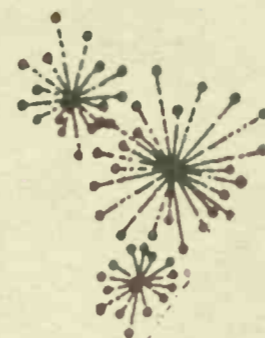
Ekwa ki natomikowaw  
Semak anoch ka kesikak  
Ekaweya sakweyimok  
Kiwe Pimachihikowaw

Now He asks you all  
From today  
Do not hesitate  
He wants to give you life

## O Holy Night

Ekwa anotch ka kitchi tipiskak  
Manito kipe yasistakunow  
Pastahuwin tchi Kasinamakoyak  
Otawiya e wi Kakitchihat  
Misiwe mamatakusinaniw  
Pikohuwin ki miyikawinow  
Nawlkistak awah ka pikohiwet  
Jesus Jesus Manito awasis.

Iyinitik anotch wi sakihatak  
Miyo Jesus ka pe natikoyak  
Wiya tapwe ki pimatchihikownow  
E we kwatakihestamakoyak  
Mustusokamikok ka nittawikit  
Maskusiya ka onipewinit  
Nawokistak awah ka pikohiwet  
Jesus Jesus Manito awasis.

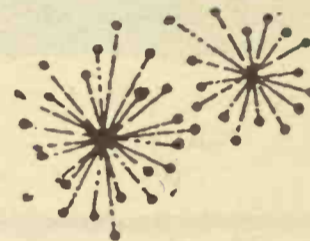


Askik ite ka ki nokusiyit  
Atit kanawemayatkwewok  
E mekwa nipakanaweyimatwaw  
O Mayatikusimiwawa  
Ketatawe ki nipawistakwok  
Wesamiyositit kisikowa  
Ki itikwok nasik ka pikohiwet  
Jesus Jesus manito awasis.

O holy night! the stars are brightly shining,  
It is the night of the dear Savior's birth;  
Long lay the world, in sin and error pining,  
Till He appeared and the sould felt its worth.  
A thrill of hope the weary soul rejoices,  
For yonder breaks a new and glorious morn;  
Fall on your knees, O hear the angel voices!  
O night divine, O night when Christ was born!  
O night, O holy night, O night divine!  
Led by the light of faith serenely beaming  
With glowing hearts by His cradle we stand;  
So led by light of a star sweetly gleaming  
Here came the wise men from Orient land  
The King of kings lay thus in lowly manger  
In all our trials born to be our friend;  
He knows our need, to our weakness no stranger,  
Behold your King before Him lowly bend!  
Behold your King before Him lowly bend!

## Silent Night Holy Night

Kamwachi tipiskaw,  
Kihitchi tipiskaw;  
Kamwatan waseyaw,  
Marie mina Manito Awasis,  
Awasis e kiyamiwisit,  
Wetinahk ta nipaw.



MERRY  
MERRY  
MERRY  
MERRY  
MERRY  
MERRY  
MERRY  
MERRY  
MERRY  
MERRY  
CHRISTMAS!

Our Best Wishes  
go out to you  
and yours for a very  
Merry Christmas and  
a Happy New Year from:

**Metis Association Local 44  
Edson Metis Women's Council  
Edson Metis Youth Council**

Box 2820  
Edson, Alberta T0E 0P0  
Telephone: (403) 723-5494

WISHING YOU  
ALL A VERY HAPPY  
*Holiday*

From Chief Johnson Sewepagaham,  
Council, Staff & Members

**LITTLE RED RIVER BAND**

Box 1165, HIGH LEVEL, Alberta T0H 1Z0  
BAND OFFICE:  
**759-3912 OR 759-3950**

# Native Press



## *Human Rights*

### **A Special Christmas Supplement**

Native Press, Slave River Journal, Tusaayaksat, The Hub, Windspeaker



## So many issues face communities

by John Holman  
**ARCTIC RED RIVER** — Arctic Red is a town of about 120. It is quiet and the people are friendly. Nestled on a bank of the Mackenzie River, Arctic Red's people feel that it needs more government support.

Chief Grace Blake thinks that the GNWT does not take Arctic Red's concerns seriously because it's so small. They treat it as if it were Fort McPherson's or Inuvik's sub-band.

"They (GNWT) treat us like kids," she says. The GNWT gave the settlement a gymnasium because they are "trying to make us keep quiet."

Another problem facing the residents of Arctic Red is the proposal to ban leghold trapped furs from the European Economic Community. This threat to the NWT economy is not really given enough exposure in Arctic Red, she says.

The department of Renewable Resources is consulting the communities about the problem.

"They are trying to consult the trap-

pers in a (public) forum," she says. "I don't think the trappers could be expressing themselves as well as they could be on a one-to-one basis."

Renewable Resources should conduct a house-to-house survey — where the people can write down how they think the problem should be dealt with, she suggests. "They must have a worker in every community who can go around and talk to the trappers."

"I am hearing that there are some problems with the Conibear trap when it comes to trapping rats."

She feels that the government should let the trappers in Arctic Red test prototype traps. Blake has talked to Mackenzie Delta MLA Richard Nerysoo "to get the traps that are out there so some of the guys that are already (in the bush) can get different views of these traps."

Despite the "high risk" found in the trapping industry, "the young people are really going out and trying to trap. They are going out with other people."

But they are not going about it like the older men do. "They are not really staying out for any length of time, they trap from town."

Education problems face the community, too. "There are jobs, but the trained, qualified people are not available. We need good, streamlined upgrading where we can fit people into jobs."

The Chief Paul Niditchie school has limited equipment and a weak emphasis in subjects students will take in grade 10 at the high school in Inuvik later on. "The kids who go on to grade 10 in Inuvik are lacking the full scope of each subject. Therefore, they don't fit comfortably (in with students who fully understand the material)."

For the time being, government make-work projects keep the town going, Blake says. Homeownership Assistance projects are near completion. Besides that, there is only seasonal work — firefighting, operating the ferry crossing and putting in ice crossings in the winter.

The band has an elders' assistance program too, providing a few jobs looking after the needs of old men and women.

In the meantime, Arctic Red still hopes for real recognition.

### Cover Photographs

#### Front:

Top: Dogrib drummers on the land at Mesa Lake.  
 photo by L. Selleck

Centre: Victor Rabesca cutting caribou meat to be dried.  
 photo by D. Chocolate

Bottom: Marie Judith Charlo fixing a moosehide in Dettah.  
 photo by D. Chocolate

#### Back:

Top: Bannock-making contest at Fort Rae's spring carnival.

Centre: Hand games at the 1987 Dene Assembly in Fort Good Hope.

Bottom: Kids at Mesa Lake, where 200 Dogrib people went this summer to hunt and restore links with their past.

photos by D. Chocolate

We tend to take our fundamental rights and freedoms for granted, because we live with many of them every day. But far too many people are left out — both here and abroad.

December 10 marks the 40th anniversary of the signing of the Universal Declaration of Human Rights. It is one of the most important and far-reaching documents ever produced by the United Nations.

It is the source of inspiration for people in Canada and around the world to protect and to promote human rights and fundamental freedoms. Its 30 articles — written in simple, clear language that anyone can understand — provide a model for human behavior.

They are well worth reading at this time of year, to see what progress the world has made since 1948 and to assess how much change is still needed. You'll find them in this 12-page special supplement — only the second in *Native Press* history to feature full color — with articles covering various aspects of human rights. And there are more illustrations of these rights in this Christmas issue.

Human rights cover a lot of ground: battered wives, bigotry, poverty, unemployment, unsafe workplaces, aboriginal self-government, language rights — the list goes on and on. We've written on some of these topics.

We hope that one or two stories might touch you. Or make you reflect. Or, maybe, make you work for equality, peace and justice for all, instead of obstructing them. If we all do a little, we can accomplish a lot. "Evil," it's been said, "only happens when good men stand by and do nothing."

Our thanks to the federal department of Secretary of State for its interest and assistance in this special human rights supplement. And mahsi cho to the other local papers carrying this section, helping to spread a message of hope and goodwill. Happy Holidays to one and all!

## Rights of native women

by Alice Hill

The Universal Declaration of Human Rights proclaimed by the United Nations 40 years ago this month recognizes the rights of every human being to life, liberty, security and privacy of person, without discrimination as to race, sex, language and religion.

But the native women of Canada suffered grave injustice under the federal government's Indian Act. Many pure blooded Indian women and their children lost their status under the Indian Act when they married non-Indians.

Bill C-31 was supposed to end this legalized discrimination against Indian women. More than 1,200 people in the NWT applied for re-instatement under this legislation. Although it was an important step for the government to take, many women and children of native ancestry are still discriminated against.

Native organizations believe all Canadian aboriginal people of Indian an-

cestry should get recognition. Recommendations to this affect were made by them to the House of Commons standing committee on native affairs and northern development. Further amendments are needed to end the law's flaws.

The Native Women's Association of the NWT is also keenly interested in children's rights. Children have a right not to be abused. They are small human beings with emotions, feelings and thoughts. Child abuse covers a wide range of practices, including mental abuse, physical abuse, nutritional abuse, lack of care, child sexual abuse, to name just a few.

The Native Women's Association is particularly distressed by the problem of child sexual abuse. Because it's such a sensitive issue, it has yet to be dealt with adequately. The association, therefore, plans to hold a three-day conference in January to discuss all aspects of the problem.



# A history of greed, death, coca and survival



by John Holman  
AKLAVIK — Bolivia's Aymara Indians were once known as fierce fighters.

Unfortunately, they now need help to fight the poverty that grips them, says Dennis Anglangasuk, who just returned from a seven-month visit to the South American country.

The Aymara are strong, happy people who have to rebuild their country from the ground up. Recently freed from a military dictatorship and economically crippled by a sharp fall in world tin prices, they struggle for adequate housing and employment.

When Bolivia's mining industry crashed, about 20,000 Aymara miners lost their jobs. "They emigrated to the cities or back to their hometowns," says Anglangasuk, an Inuvialuit. This caused serious overcrowding in many areas.

"You get crowded conditions like two families in a one-bedroom place — an average of 10 people. That makes for pretty crowded living conditions. Conditions were bad before." Now they're awful.

Anglangasuk spent his time in Bolivia's capital, La Paz, where he worked for Operation Beaver. The Toronto-based Frontiers Foundation, through its international Operation Beaver program, sends volunteers around the world to help build homes for native people.

When he arrived there in March, he was immediately set to work making school desks by Volunteers in Action — a Bolivian self-help group that works closely with the Frontiers Foundation. Together they construct schools and school desks.

"About 30 per cent of the classes are taken outdoors," he says. "They are really in need of schools and school desks. All the schools I looked into have earthen floors. They don't have any windows and the teachers (are not as well trained as those in North America)."

Because the housing situation was so bad, he was asked to help develop two housing projects; one for miners and another involving row housing for poor people.

"It involves everything," says Anglangasuk, the only Canadian working on the project. "It involves community planning, purchasing lots and purchasing equipment."

"We got the input of the people, the input of various co-ops. They knew the situation, I didn't. So I came up with two housing proposals with the help of the Frontiers Foundation and Volunteers in Action."

All that's needed now is money. Frontiers Foundation will handle that part. It will lobby for funds from the Canadian International Development Agency, as well as from provincial and territorial governments.

On behalf of the Frontiers Foundation, Anglangasuk will go to the United Nations in New York in early January to lobby the various American help agencies, too. He hopes it will be a success. "Any amount (of money) would help, really."

Bolivia's new democratic government no longer keeps people "in the dark," he says. Development money is being pumped into the countryside. But more is needed from Canada, the United States and other countries.

"The past government was terrible," he says. "They did a lot of killing, a lot of suppression."

The military government ran Bolivia "as their own little show." It was helped with the few "very wealthy land owners," descendants of the Spanish conquerors.

The military government stepped down in 1981, after the economy collapsed, making way for a shaky democracy. The elected representatives are closely watched by a cabinet, comprised largely of military leaders. The government walks a fine line to please the people and the army, which could decide to take over if it feels threatened.

The economy is weak. "Bolivia is the poorest country in South America," he says. "They have nothing going for them right now. Their major economy was (based on) mining and logging."

"Unemployment is really high and you have all these little family businesses going out selling anything on the streets."

Anything one can find in a general store in North America is sold on the street in Bolivia. "Down there they car-

ry it around with them: Chicklets, gums, cigarettes, anything to turn a fast buck. A lot of pop, a lot of small items."

Like the Inuvialuit and the Indians of the North, the Aymara people have strong ties to the land, to the family and their community. However, they are treated as "second-class citizens" in their countries, he adds. They are all poor and suffer from a lack of basic services.

Ties to the land for the typical Aymara amount to a plot of land measuring 10 square metres. What they grow on it makes do as currency.

"In rural areas, they don't deal with money. They do a lot of bartering. One person might grow some potatoes. Another person might grow some corn. And they exchange. There's very little cash down there."

The only jobs nowadays are on the coca plantations or in a small logging industry. The former are run by cocaine kings who smuggle their goods into North America. Aymara people are employed as farmers and harvesters. The cocaine kings treat the Aymara good and pay them well.

Growing cocaine pays better than other crops. Coca is harvested four times a year. Coffee, for example, is harvested only once a year. And, pound for pound, the price of coca is 10 times that of coffee. "If you were a farmer, which one would you grow?"

The logging industry stems from clearing land for cattle ranchers. Vast areas of lush jungle are cleared every year for cattle grazing. The workers burn or slash the forest down. The smoke from such fires shows up in pictures taken by the U.S. space shuttle. Anglangasuk calls it, "another stupid thing that came with civilization."

Illiteracy is high. Textbooks are usually second hand, and come from neighboring countries like Venezuela and Colombia.

"I've looked into printing school textbooks for the children," he says. "In Bolivia, the textbooks don't reflect the Aymara culture." He would like to help them develop books in their own language and reflecting their own culture.

But like everything else, it takes money to do that. "It will take a lot of lobbying, a lot of hard work and a lot of pounding on doors of the different governments to see if they'll help."

"But we're optimistic about it now that we have the housing proposals in. Now I am preparing to submit another proposal for the school books, mainly obtaining a printing press so they'll do their own printing for themselves."

In the meantime, the people wait patiently, healing and hoping for help. All they have are strong family ties and their inner strength. If they can survive the toughest military government in South America, they can survive this.

Yet, despite all of their troubles, they remain "very open, very kind (and) very willing to help," he says. "They just don't have the funds for their schools or for their health systems or for their housing."



# A sad story that should never have happened

by Peter Lesniak

*This northern court case was one of the first in Canada to recognize the self-defence rights of a battered spouse. It's a painful story. But at least it ended happily.*

Judith Chivers fired a single bullet into the back of her husband's head as he slept off more than a dozen beers and most of a bottle of Bailey's Irish Cream.

"Bobby, you're not going to hurt me no more," the 26-year-old battered wife said before pulling the trigger of a .22 calibre rifle she'd cradled in her lap as she sat beside his cot in their isolated, one-room cabin, 60 kilometres north of Yellowknife.

Robert Chivers, 47, died almost instantly. His wife pulled a green wool blanket over his face, then crawled into another bed with two of her three young children. She too had been drinking that night — six beers and a cup of Bailey's, a whiskey-based liqueur with an alcohol content of 17 per cent. It was her first drink in a year.

Next morning, she had no memory of what she'd done. "I woke up and told him to get up but he wouldn't," she later told RCMP. "So I pulled the blanket back from his head and I saw the blood. I stood there and started to cry."

She gathered up her children — who ranged in age from three months to 3½ years — and a five-year-old niece staying with them, and went for help. She couldn't take the family's 1973 Chevy pickup because she couldn't drive. The nearest neighbor was 25 kilometres away.

After waiting for 20 minutes by the side of the road, she stopped a car driven by RCMP Constable Gary Tyrrell. The car was marked and Tyrrell was in uniform. But she didn't notice.

"Take me to the RCMP," she said. Tyrrell identified himself. "I've done something terrible," she told him. "It's my husband. He's not moving." She began to sob. "What do you think will happen to me and the kids?"

Tyrrell first met Judith Chivers several weeks earlier, he testified at her second-degree murder trial in Yellowknife last year. He had served her with a summons to appear in court for making false statements to obtain welfare assistance. Her husband had insisted she apply for welfare while he was off working in Norman Wells.

"What the hell do you want?" Robert Chivers demanded as Tyrrell and his partner drove up to their ramshackle cabin, perched atop a rock outcrop and offering clear views in every direction. Tyrrell said he had some papers for Mrs. Chivers. Chivers called his wife from the cabin.

"Judith, get out here," he yelled. "There's some guys to see you." As Tyrrell handed her the summons, her husband stood nearby, leaning on a rifle. He kept all three of his firearms — the .22, a 12-gauge shotgun and a bolt-action .303 — loaded at all times, either in the cabin or under the front seat of his truck.

As Tyrrell drove off, he heard Robert Chivers shout, "And don't bother coming back, either." Tyrrell described this encounter as "very spooky" in an interview after the week-long trial in NWT Supreme Court.

Judith Chivers, born Beaulieu, was raised in poverty in Dettah. She was the youngest of four children — two boys and two girls — in a home plagued by

violence and alcohol abuse. Her father beat her regularly. Both her father and her older brother tried, on separate occasions, to have sex with her when she was 10.

When she was 11, her parents split up. She and her youngest brother, Henry, went to live with an uncle and aunt. But they treated her like a slave, she testified. They made her quit school at 14, when she was in grade 6, and work at a series of menial jobs. She never learned to read or write very well. And she quickly fell into a pattern of alcohol abuse.

## Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

She was 19 and working as a hotel chambermaid when she met Robert Chivers, a white man, outside a Yellowknife bar. They began living together a week later. At first, he treated her "good," she testified. But he kept a very tight rein on her, insisting she not make a move without his consent.

It was when they moved to Mayo, Yukon, a short time later, that he started to beat her up whenever he got drunk or angry. This was also when he first "took a .22 on me," she testified. "He was going to shoot me," she added.

During the five months they lived in Mayo, she tried to run away twice. She hid at a friend's apartment each time. But he found her easily, beat the door down, and hauled her back home by the hair. There he punched her, banged her head against the wall, and threatened to kill her if she tried to run away again.

The beatings, threats and name-calling (bitch, slut and squaw) continued. She eventually went to the RCMP. They offered to help her return to the NWT. She also phoned her brother Henry, then living in Fort Smith, to ask for money so she could leave her husband. He sent some but she was too terrified to act.

They moved around a lot: Fort Smith, Hay River, Yellowknife, Dettah, Fort Rae, Tuktoyaktuk, Peace River, Edmonton, Uranium City. Robert Chivers worked at a succession of jobs: cook, motel manager, miner. Never at any one for very long.

One of the most violent periods in their relationship occurred when they lived in Hay River. Robert exploded one night when his wife agreed to babysit without first getting his permission.

He pulled out a knife and held it at her throat. She told him that if he wanted to finish her off he should go ahead. He gave her a severe beating for saying that, one of several she got while they lived in Hay River.

The beatings were generally done so that no marks would show. Whenever they did, Chivers forced his wife to stay indoors until her bruises faded. He once beat her for going to a doctor with a badly split lip he gave her.

Again she went to the RCMP. This time they charged him with assault. He was convicted and fined \$350. The beatings stopped for a while. Then, one day, he asked her why she had him charged. "To learn you a lesson," she said. The beatings resumed immediately. He also took her paycheques from working as a chambermaid, dishwasher and cook's helper, and drank away the

money.

They got married on April 6, 1981, in Yellowknife. She married him after he asked her several times to do so. "I won't beat you up again," he promised, she said. She decided to believe him because he had not made such a promise before. He didn't keep his word for long. Whenever he drank or got angry, the old patterns of arguments and violence erupted.

When she was pregnant with their third child, they lived in a tent in the bush outside Yellowknife so Robert could trap, one of the few jobs he en-

joyed. But it was winter, and she felt so sick, lonely and unhappy that she considered shooting herself. She changed her mind when she realized this would also kill her unborn child. After it was born in June 1986, they moved to the tiny cabin where the shooting took place three months later. It had no electricity or running water.

They had been to Yellowknife on August 22, where Robert bought the beer and liqueur. He had been very angry because his unemployment insurance cheque was late. His wife testified she got scared and wanted to stay in town.

The following day they sold some wood in Fort Rae and got back to the cabin at about 2 p.m. Chivers started drinking the beer as his wife worked around the cabin. The children played outside. He tried to start an argument but she was too busy to pay much attention. She cooked supper for the children and eventually put them to bed. She had not eaten that day except for a sandwich and coffee at noon.

Her husband insisted she relax. She sat down and had a cup of coffee and cigarette. He began talking about trapping and about her family. She began drinking beer. This was her first drink since getting pregnant.

She drank six bottles, starting at about 8 p.m., and shared an enamel mug of the Bailey's with her husband. At this point, they were sharing the mattress on the cot in the centre of the cabin.

Her husband proposed they make love but she said no. He then continued talking about trapping. When she told him to stop, because he was repeating himself, he replied he didn't like anyone interrupting him and that no one, not even his wife, was going to tell him to shut up. He slapped her twice on the face with his open hand and kicked her right leg a couple of times so that it hurt.

"I can't take it any more," she told him.

"What do you mean by that?" he replied.

"A person can take so much," she said. He then grabbed her by the hair, and tried to force her to have oral sex with him, she said, testifying with great reluctance to something she felt was shameful and disgusting. She got away and went out the back of the cabin to use the outhouse.

As she was returning to the cabin, she saw Robert standing outside with his .303 in hand. He fired it in her general direction. She could see the gun's flash and felt the bullet whizz by, she testified. It was the first time her husband had ever fired a gun at her and she was extremely frightened. She ran back into the cabin. Her husband followed her and lay down on the cot, where he promptly fell asleep.

She went back outside a few minutes later and got the loaded .22 from the truck. She said she was in a condition

between "high" and "drunk" at this time. She defined this as "if you can't see straight and you stagger a lot."

She didn't mean to kill her husband, she said, but only wanted to hurt him for all those times he'd hurt her. She held the muzzle a few inches from his head and, without aiming, pulled the trigger once.

"No one should have treated Judith Chivers the way Bobby Chivers treated her for much of their six years of life together," crown attorney Tom Humphries said in his concluding arguments. "On the other hand, no one should have treated Bobby Chivers the way Judith Chivers treated him on the night of August 22, 1986."

Humphries argued she killed her husband out of anger, frustration and hatred. And not out of fear for her or her children's lives that night. Although Chivers had threatened his wife and others with death many times in the past, "there's no evidence that he ever carried through with any of them." He urged the all-white jury of six men and six women to disregard her lawyer's argument that she acted in self defence.

"Judith Chivers had no choice, no option, no alternative," her lawyer Don Cooper said. "She was at the end of the line and did the only reasonable thing she could do. She was in a state of frenzy, abject fear and terror. She had four small children, one an infant, no money, was unable to drive, and it was in the middle of the night."

He called expert psychiatric witnesses to prove she suffered from "battered woman's syndrome," a set of emotional and personality adjustments to being repeatedly beaten by a spouse over a long period of time. As a result, she came to feel totally helpless and trapped without possibility of escape. All she could do was wait until the next inevitable beating or act of abuse against her by the spouse.

"The issue is whether the argument of self defence ought to be put to a jury when the evidence indicates the accused killed the deceased while he was not in the process of actually assaulting her," Cooper explained in an interview. "Often, for physical or psychological reasons, the battered woman has no practical escape from the relationship. She's tried the police and the social agencies, but they haven't been able to help her. The woman never knows when the next assault will come. (It could have come, in Judith Chivers' case, as soon as her husband woke up from his drunken sleep.) She's so terrified that the only time she can strike back is when the batterer is off guard or asleep."

After deliberating for 24 hours, the jury found her not guilty of second-degree murder but guilty of manslaughter. The maximum sentence is life imprisonment without the possibility of parole for 25 years. The minimum sentence is one day in jail.

"Mrs. Chivers, it seems to me, deserves a good deal of compassion and help rather than further punishment," Mr. Justice Mark Deweerdt said in sentencing her. "Certainly, to the extent that it is possible to do so, it seems that an analysis of the evidence before me is indicative of learned helplessness on the part of Mrs. Chivers and that the shooting was a desperate and spontaneous attempt to break the cycle of violence and fear in which she lived."

He gave her a suspended sentence and put her on probation for two years. As part of the probation order, she was prohibited from owning a firearm for five years, must keep the peace and be of good behavior and seek counselling for her periodic problem with alcohol. He did not prohibit her from drinking.

## Article 3: Everyone has the right to life, liberty and security of person.

## Family life was changed by tough economic conditions

by John Holman  
ARCTIC RED RIVER — Getting their kids to finish school is a high priority for many parents today because of the limited career opportunities for youngsters who don't.

Agnes Mitchell, the new secretary for the Dene band here, and her husband Harold are such parents.

Born in Aklavik, Agnes lived off the land in the Mackenzie Delta region with her parents. Many times, they persuaded her to go to school when she was young. But just a day before the plane arrived, she would change her mind. She would tell her parents not to send her, so they wouldn't.

They finally forced her to start school when she was eight years old. Now 35, she spent nine years in school, living in Grollier Hall. She never attended a full school year though, always quitting after Christmas or Easter.

She just liked being on the land too much. "I liked being out in the bush with my parents," she says. "I liked coming to town (Inuvik) for a week to 10 days. But after that I had to push my parents to leave town and go back in the bush."

She went to school but only finished grade seven. She hasn't returned to school since — something she now regrets.

She has three children of her own now — two are in elementary school and one pre-schooler.

Until her mother died in 1976, Agnes spent most of her life in the bush around Arctic Red River. Then her father quit trapping and moved into the community. He did not even trap from town.

The next year, she met the man who became her husband. He finished grade 10 down south and has worked

for northern oil companies since the early 1960s. "That's the only job he's ever had. He's never worked in an office." And he probably never will, she adds.

Harold babysits at home and is frustrated by his unemployment. The family moved back to Arctic Red from Inuvik recently. He's tired of being exposed to other people's drinking problems.

They lived in Inuvik for eight years, staying at friends' houses while Harold worked on Beaufort Sea oil rigs for Esso Resources Canada Ltd. But oil and gas development died out when world oil prices collapsed. Harold lost his job in 1985. And things have been tough for both of them since.

"Most of the time it was friends helping us out," Agnes says. Friends would lend them money when Harold was out of work, and not expect to be paid back. "Then he went on UIC (unemployment insurance). But in between that it was just friends helping us out."

Agnes used to stay at home and look after the kids while her husband worked. Now their roles are reversed. She earns the wages these days, and it has changed her life. "I find that the women are out working and the men are babysitting. The women are the breadwinners of the house," she says of some of her friends in Inuvik. "I like that."

She feels okay bringing in the cash but knows her husband wants to work. "At times I feel frustrated that there's no jobs for him to do."

But Harold is frustrated too. "I notice that when I come home, a little change comes over him."

"Work is available in the (oil) companies, but there are 50 to 100 men just waiting for that job too. They jump at it."



Arctic Red is her home, Agnes says, and she wouldn't consider leaving for a job elsewhere in the North. "I've lived here all my life. My family, friends — everything is up this way. I like it here, I have a job, just to live day-to-day."

But if her husband did get a job in town, she would get a babysitter.

No matter what happens, she wants her kids to finish school. "I would like them to finish school because no one is teaching them how to go to work in the bush."

"If they have no education, they can't get a job. They won't know how to live in the bush. They should finish school so they have a good chance at a job in the future."

## Women have ways to go to get basic rights

by Barbara-Jo May

Women have struggled long and hard to achieve full participation — on equal terms with men — in the political, economic and cultural life of our country.

The so called "women's issues" are really human rights issues. We tend to think of Russian dissidents when we talk of human rights. But when your wife or neighbor tries to set up a child-care centre or lobbies for improved education, she is actually working for human rights.

What are some of the common wrongs women suffer on our own little piece of planet Earth?

RCMP statistics show the NWT has the highest level of reported spousal assaults in Canada. It is also estimated that more than one in four women are battered by someone they live with. Rape is also increasing in the NWT. Women still have to achieve one of the most basic human rights — security of

person — to feel safe in our own homes and communities.

Poverty is another common wrong suffered by women. The Chinese have a saying, "Women hold up half the sky." Someone recently added "in a poor neighbourhood" to that.

In Canada, more than 50 per cent of single-parent families are headed by women and 50 per cent of elderly women live in poverty. Women have the least access to food, health and other needs — sometimes sacrificing their own needs to those of their children. Surely, women have the right to enjoy good living conditions, regardless of their age or marital status.

Other rights which women are struggling to achieve are in the area of work: to have a free choice of jobs, to be paid adequately, and to receive equal treatment when we do work of equal value to that commonly done by men.

In the NWT, women earn 54 per cent of what men do. Many women need more education to help them find jobs; 34 per cent of all women in the NWT have less than grade 9. The illiteracy rate for women here is higher than in some Third World countries like Ecuador and Mexico.

Violence, poverty and the wide gap between men and women working outside the home are just some examples of the wrongs women are trying to right. Women are working to these ends for ourselves, our children, men, all human beings. Respect for human dignity is essential to the health of our families and communities — whether one lives in Nairobi, New Delhi or Norman Wells. An essential part of this respect is eliminating all prejudice and unfair practices based on sex.

The United Nations was funded as an international organization to maintain

peace and to advance the welfare of all human beings on the planet. According to its charter, its main purposes are "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women." From its beginning, the United Nations has dealt with the rights of women; a commission on the status of women was set up in 1946.

The United Nation's Declaration of Human Rights, passed 40 years ago on December 10, deals with the duty of governments to treat their people justly, and also to serve their people as well as possible in promoting health, education, justice and prosperity.

The NWT Advisory Council on the Status of Women welcomes your support in ensuring this is done for women in our part of the world. Human rights are for everyone — male and female.



People along the bank of the Mackenzie River in Fort Good Hope. photo by D. Chocolate.

"The past government (in Bolivia) was really terrible. They did a lot of killing, a lot of suppression. They basically kept everybody in a totalitarian state."  
— Dennis Anglangasuk



Helen Tobie tanning moosehide in Dettah. photo by D. Chocolate

"The government should have got the people to vote (for or against allowing liquor in the North). Now they got everybody going. How can they stop it? How?"  
— Fred John Jerome

"Bolivia is the poorest country in South America. They have absolutely nothing going for them right now."  
— Dennis Anglangasuk



David Chocolate skinning beaver at Marian River. photo by D. Chocolate



Dogrib drummers at Mesa Lake, in the barrenlands 175 north of Yellowknife.

## People trying to share

by John Holman

AKLAVIK — Two candles glow in Mary Kendi's home because the power is out. Outside, the moonlight shines pale and cold on the snow.

Kendi, a Gwich'in, was born here in 1915, and has lived her whole life in the Delta. She offers me bannock and tea.

"The tea is cold," she notes. "Gee, I should have made a fresh pot before."

She has nine children. Then counts on her fingers, murmuring under her breath, to tally up her grandchildren. "Fifteen," she says, finally. "Fifteen grandchildren."

Her English "isn't so good," she says, when I ask her to tell me what's on her mind.

She sits back in a comfy armchair, holds the microphone, and thinks for a while. Her face is momentarily lit through the window by the light of a passing snowmobile. In the gloom, she begins.

"It's good to know one another. It's good to have a good life too. When we think of our family, we think of our grandchildren and everybody else."

"We like to hear good news."

"There's a holiday coming up soon."

People are trying to share everything with one another. Our people don't want our young people or ourselves to drink. They work hard and try to share

games and all sorts of games that they could think of.

"Stay sober and be happy with one another. It's a real good thing we're starting up. I'd like to help too, but all summer and right till now I was sick. This summer I was really sick. But I'm picking up again, and I feel a lot better."

"Probably all of you are getting ready for Christmas."

"I think of my brother-in-law, John Kendi, and everybody else. My sister is so far away. I wonder if she's doing okay. I'm just waiting here, seeing if she'll come back for Christmas. I'll be very happy."

"I know all you women will be ready with your sewing. I seen a lot of sewing in Inuvik. I just went over for a trip. I saw a craft sale and I see all them ladies done pretty work. Some of them beads, some of them caribou skin — they make boots with them. They tan skin and make beautiful shoes, children's shoes, everything you could think of you see there."

"All them white ladies, they decorate their trees with homemade things and make quilts and everything."

"I'm very happy. Keep up the good work and raise your children that way, so they could carry it on while we're getting old."

"We see that and feel happy."



Mary Kendi

photo by J. Holman



Alice Zoel

# Recovering a language that's nearly lost

AKLAVIK — Only two or three parents of the pupils taking the Gwich'in class at Moose Kerr school speak the language well enough to understand what their children are doing, says the program's instructor.

The kids learn to write Gwich'in through Roman orthography, says Rose Furlong. Because their parents were never given that chance and speak only English at home, most can't follow what their children are learning. She fights this problem by asking her pupils to explain their homework to their parents.

The younger children seem to learn the language quite well, she says. "For the older ones, it's kind of hard for them to catch onto words. I think it's because they didn't have the chance to learn (the language) before they went into this Gwich'in language course."

Some parents, she adds, "are not interested in their Gwich'in language," she adds. This is very different from the time she grew up, when the only language spoken in the home was Gwich'in.

Moose Kerr students from grades one

to four are offered the chance to learn Gwich'in, if their parents consent. Furlong is near her fourth year of teaching, following a short string of language instructors.

There was no pilot programs to go by when she began, so she makes her own

standards. "I teach on my own."

The kids seem to enjoy the course when they are young, she says. But as they grow older, their interests move to other things. The only way the language will continue is if the parents must speak it at home.



Rose Furlong with one of her Gwich'in classes.

photo by J. Holman

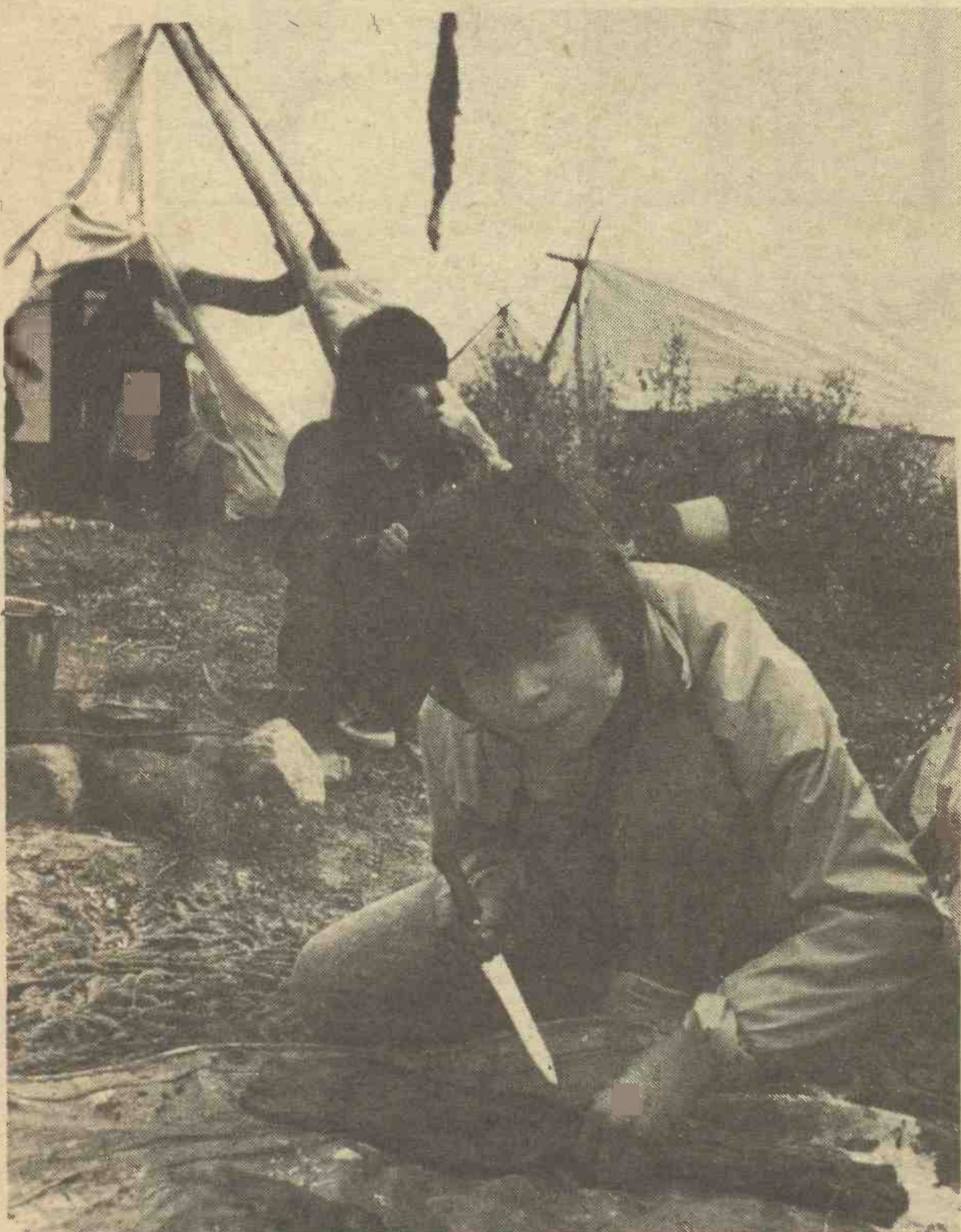
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lands 175 north of Yellowknife.

photo by D. Chocolate



Alice Zoe cutting caribou meat at Mesa Lake.

photo by D. Chocolate



Marguerite Drybone at her camp 15 miles out of Fort Rae.

photo by D. Chocolate

J. Holman

# Justice system not so just for native people

by Peter Lesniak

Native people have been poorly served by the Canadian justice system. Although they comprise just two per cent of the total population, they make up 12 per cent of all people in prisons. In the prairie provinces, up to 60 per cent of prisoners are of native ancestry.

A Nova Scotia royal commission examining the wrongful prosecution of Donald Marshall, the son of the grand chief of the Micmac nation, and allegations of racism by police and the courts in that province has heard these, and many other, disturbing facts so far. Such things are not news to native groups and civil libertarians, who have been clamoring about them for years.

Right now, three separate investigations are being conducted into the problems of native justice in Canada, another indication of just how serious and widespread the justice gap has become. They are going on in Nova Scotia, Manitoba and countrywide by the RCMP in a one-man probe by Bob Head, former commander of G Division in Yellowknife.

The Marshall inquiry began in September 1987, four years after his acquittal on a murder charge for which he spent 11 years in a penitentiary. He was 18 when he was convicted in 1971 of second-degree murder and sentenced to life in prison in the stabbing death of his friend, Sandy Seale, a black teenager.

Ten days after his conviction, a man claimed to have been with the real killer on the night in question. But police never followed up that lead, nor claims made by the killer's daughter in 1974 that she watched her father, Roy Ebsary, then 59, wash blood off a knife in their home shortly after Seale's body was found in a Sydney park. It was later revealed that two Crown witnesses, who had testified at the trial they saw Marshall stab Seale, had lied on the stand under pressure from the Sydney police.

The RCMP reopened the case after Marshall got a letter in jail from Ebsary saying, "I'm sorry kid. . . You see, old boy, I only reacted as I was trained." On May 10, 1983, Nova Scotia's Court of Appeal formally acquitted Marshall, concluding that any miscarriage of justice in the case was more apparent than real. Marshall, it was unanimously reasoned by the panel of judges, was the author of his own misfortune because he had lied about the circumstances that led up to Seale's death at the hands of Ebsary. (The two youths had intended to mug Ebsary, a former merchant seaman, that night. But Marshall never told police this initially.)

"We've been branded smugglers," chief Joseph Norton of the Kahnawake reserve near Montreal, recently told the inquiry. "We've been branded criminals. According to the RCMP, we are supposed to be an armed encampment of wild people ready to shoot to kill."

The 11 members of his band being sought by the RCMP on charges involving cigarette sales are described in police information as "armed, dangerous and violent," he said. These people, six men and five women, own variety stores or work as clerks on the reserve.

"These are good, outstanding citizens who are considered (by police) to be armed and dangerous and to be approached with caution," Norton said.

Manitoba is conducting its own inquiry into native justice. This probe follows the fatal shooting last March of John Joseph Harper, executive director of the Island Lake Tribal Council, by a

Winnipeg policeman during a late-night scuffle. Harper, 36, had just left a hotel after drinking with friends. He was walking along a downtown street when he was stopped by Constable Robert Cross.

Cross was also on foot, hunting for a couple of car thieves, when he spotted Harper. He'd just heard on his police radio that two suspects were now in custody but he still asked to see some I.D. from Harper. "I don't have to show you any," replied Harper, who knew police needed a reason. A struggle ensued and Cross's gun was wrenched out of its holster by one of them. It discharged, hitting Harper in the chest. He bled to death.

"The thing that made the incident possible, the thing that framed Harper's

death, was racism," writes Don Gillmor in the December issue of *Saturday Night* magazine. "Not overt racism, perhaps, but a subtler, systematic brand — a set of prejudices that both Harper and Cross took into the situation. Harper was an educated man, aware of his rights, and intolerant of a police attitude he believed was biased and overbearing."

Cross was cleared of any wrongdoing by a criminal investigation and a police department review. After the inquest, however, several questions remain unanswered. Why was Cross's .38-calibre handgun not fingerprinted? Why was the shooting scene washed down by the fire department before dawn, before it could be thoroughly searched?

The first was explained by the police department's public relations man, Don

Peters. "You can't dust a gun and do a ballistics test too," he told Gillmor. "When you dust a gun, it is not like dusting a window, say, for prints. You use a different system, and if any of the dusting material gets into the barrel of the gun, it could interfere with the ballistics test. It was a judgment call, and they decided for ballistics."

No one ever explained why the scene of the shooting was so quickly cleaned up. In the absence of hard forensic evidence and any eyewitnesses, Cross's version of the events leading up to the shooting was the only thing to go on.

That's not good enough for Harper's family. It has filed a civil suit against Cross, Winnipeg police chief Herb Stephen and the city of Winnipeg in the hopes of getting to the bottom of what happened on that March night.

**Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination.**



## Amnesty helps political prisoners

by Jean McCann

Amnesty International is a world-wide human rights organization with over 500,000 members in more than 150 countries. It was founded in 1961 in Britain, to organize practical help for people imprisoned for their political and religious beliefs, or because of racial or linguistic prejudice. Amnesty International is independent of any government, political grouping, ideology or economic interest.

It seeks the release of men and women detained anywhere for their beliefs, color, sex, ethnic origin, language or religion, provided they have neither used nor advocated violence. This is an extremely important part of the mandate. These prisoners are termed "prisoners of conscience."

As well, Amnesty advocates fair and early trials for all political prisoners, and it opposes the death penalty and torture or other cruel, inhuman or degrading treatment or punishment of all prisoners, with no exceptions.

The Yellowknife chapter of Amnesty International was started in 1986 and meets on the first Monday of each month in room 206, Northern United Place. From 10 to 20 people usually attend the meetings to discuss upcoming publicity events and to write letters on behalf of prisoners of conscience around the world. Amnesty International does not permit groups to work on human rights issues in their own country, because this would be as extremely dangerous undertaking in some countries.

This winter the Yellowknife group is beginning a new campaign, working on behalf of prisoners, and particularly aboriginal peoples in Paraguay, Argentina and Brazil. The group will be writing letters to government officials and heads of state in these countries, to draw attention to the abuse of human rights which is allowed to happen, particularly in the lives of native peoples.

On December 9, the Yellowknife group had an information table in the

Panda II Mall. Christmas cards made by local school children were there for the public to sign. These will be mailed to a prisoner of conscience overseas. As well, the results of a city-wide essay competition were announced. The winning entries will be entered in a national competition in 1989.

On December 10, International Human Rights Day, a vigil will be held in St. Patrick's Church. Also on that day, the Much Music channel on cable TV will broadcast a three-hour special featuring a compilation of all the concerts in all the countries the Human Rights Now tour visited during 1988. During the telecast, viewers will be asked to phone in pledges to raise funds for Amnesty International's work to continue throughout the world.

In 1986, a total of 4,247 prisoners were adopted as prisoners of conscience or being investigated as possible prisoners of conscience. During 1986, 1,792 new prisoner cases were taken up and 1,952 prisoners were released.

# In smoky rooms, workers' rights are forgotten

by Jim Evoy

A few months ago, a petition from Amnesty International was floating around the office where I work. A quick glance indicated they were seeking support for the Universal Declaration of Human Rights. Naturally, I signed it. After all, it's not every day you can help the oppressed people in South Africa, Poland or Chile.

When *Native Press* asked me to pen a few words for the 40th anniversary of the declaration, I read it in depth for the first time. I've always realized Canadian workers still have a long way to go in their struggle and the fight goes on. But the many human rights abuses being perpetrated upon a large group of northern workers suddenly became very apparent to me.

For almost six years, I have dealt with northern workers and the sometimes unique problems they face. I have

screamed, preached and beseeched. I have written and spoken on the subject, often to no avail. Success has been rather limited and some days you feel just like the Maytag repairman; you know, the guy nobody calls anymore.

So maybe, if I keep it simple, if I tell a short but typical story about a young man I know, people will understand what I'm trying to say and might try to do something about it. Maybe the leaders will pay more attention to their working people at a grassroots level.

Maybe the bureaucrats will forget joint ventures for a moment. Maybe the business community will start to treat it's employees a little better than those in Hong Kong. Maybe the unions will start to help others less fortunate. Maybe the politicians will forget their press releases and egos for a while. And maybe, just maybe, more workers in

Denendeh will start to fight back. I can dream, can't I?

This young man could not read and write too good but the Norman Wells pipeline was looking for laborers, not accountants. The union sent him to work, on and off, for almost three years.

For the first time in his life, he made good money, much of which he would send home to his large family so they could go out in the bush. Three years of meaningful employment! Three years of self-worth! Three years of dignity!

But he got hurt bad at Camsell Bend. He didn't know about Workers' Compensation, so he quit and went home. The union guy finally figured out what happened and got the claim filed and straightened out. Another time, he got rednecked real bad in Alberta, and once again headed back home. The union guy seemed pretty frustrated by it all

and screamed a lot into the phone and it seemed to make him feel better.

Three years of \$15 an hour! But the pipeline job ended. He was left with a permanent knee injury as a reminder of his toil. The union had nothing for him because there was no union work. When he tried to get a job laying water-pipe with a City of Yellowknife contractor, he couldn't get hired because all his experience was with union contractors. The non-union contractor brought his workers in from Calgary instead of taking a chance on the locals, some of them union members to boot.

The only other jobs around paid about \$6 or \$7 an hour. And it was hard for him to fill in the applications anyway. (Don't forget, he couldn't read or write too good.) His English wasn't all that great either, which also made him shy and self-conscious.

Unemployment Insurance carried him through the next year. But he was bored. He spent a lot of time uptown, dropping into the union hall almost every day.

The union guy told him he had been used by government and industry as a pawn in the battle for development of the Deh Cho Valley. "Just one more native hire was all they were looking for," he said. He didn't really know whether he had been used or not. But he did start to suspect something was wrong when the union left town.

The unemployment insurance ran out and the knee got worse. He started to drink too much and took casual low-paying jobs. He couldn't even go trapping — he was afraid that bum knee would give out on him in the middle of nowhere. The boys in the Range called it his "golden knee" because he got \$105 every month from the Workers' Compensation Board for it.

Today, if you look close, you can find him, and others just like him, right here in Yellowknife. On nice days, he lounges on Franklin Avenue, watching the 4 x 4s roll by. Sometimes, when he scrapes a few bucks together, he trots off to the bar to listen to *Glory Days* by Bruce Springsteen and to talk about the next pipeline.

When we meet on the street, we avert our eyes, because I was his union representative, and this is our own polite way of not acknowledging that both of us have failed! Here, for the record, are the clauses of the declaration dealing with the right to work and a fair wage.

#### Article 23

[1] Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and protection against unemployment.

[2] Everyone, without any discrimination, has the right to equal pay for equal work.

[3] Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

[4] Everyone has the right to form and to join trade unions for the protection of his interests.

#### Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

#### Article 25

[1] Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.



*He got hurt bad at Camsell Bend. He didn't know about Workers' Compensation, so he quit and went home.*



*He couldn't get a job because all his experience was with union contractors.*

*Maybe more workers in Denendeh will start to fight back.*





# Universal Declaration of Human Rights

## 1948-1988

### Now, therefore, the General Assembly proclaims

This Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

#### Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

#### Article 2

Everyone is entitled to all the rights and freedoms, set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under other limitation of sovereignty.

#### Article 3

Everyone has the right to life, liberty and security of person.

#### Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

#### Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

#### Article 6

Everyone has the right to recognition everywhere as a person before the law.

#### Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

#### Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by constitution or by law.

#### Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

#### Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

#### Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

#### Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

#### Article 13

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

#### Article 14

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

#### Article 15

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

#### Article 16

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

#### Article 17

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

#### Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

#### Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

#### Article 20

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

#### Article 21

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

#### Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

#### Article 23

(1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

#### Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

#### Article 25

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

#### Article 26

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

#### Article 27

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

#### Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

#### Article 29

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing the recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

#### Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.



# 'Indians and Inuit from same stock of man'

by John Holman

Ishmael Lunik is an Inuit elder. He's 65 years old and hopes to live until he's 109, just like his grandfather.

Lunik has three children and 10 grandchildren. He has one half brother and two sisters. All live in Inuvik. "Ever since (former prime minister John) Diefenbaker made it a town, we've been here."

Lunik grew up under the traditional life of the Inuit — hunting, fishing and harvesting beluga whales. They trapped furs and traded them for tools and fine hunting weapons with the Hudson's Bay men.

A long time ago before he went to school, he heard a story from his grandfather. Today, the story is an Inuit legend that is thousands of years old. To the white man, the story is known as Noah's Ark.

His grandfather told the story after teaching him how to hunt and trap and live on the land. "There was quite a bit to learn after they died, you know.

"It seems that when I go out to the bush and the mountains and the streams and everywhere, their (elders') stories become life."

The stories are passed on by word-of-mouth and there are no written records, so the stories change as they get older. "It's a pass-on story and it keeps getting a little different, I guess," says Lunik. Every time they are retold, they attain or lose different qualities.

In the Stone Age, long before the white man arrived in the North and before metal was heard of, the world flooded. There was "no land, nothing."

A man, equivalent to Noah, saw that heavy rains would come and built a big boat out of lumber. He had no nails, but tied the boat together with cords of animal skin. He boiled seal blubber and then dipped it in very cold water — "it becomes like tar." With this he sealed the cracks in the boat.

All the animals were put into the wooden boat. Rain began to fall down. It rained for days. Finally, it stopped. The sun came out, but there was still no land to be seen.

The man sent out a snowbird that was gone for a long time. The raven was sent out too, but it was attracted to floating bodies for food. That's how the raven got accustomed to eating the eyes out of any animal that had them.

Finally, the snowbird came back with a sprig of a plant in its beak. That is how the Inuit man knew the waters were receding.

As the water fell and land appeared, the evil and cunning raven told the Inuit and the animals that the world was an animal that he speared and pulled up to the surface. 'It died,' he said, 'and will never sink again.'

"When I listened to it, I never asked too much questions 'cause he said it was a pass-on story.

"His grandfather tell it to his father and his dad tell him all about it. But they don't know (how old it is). That's how that story goes."

Lunik believes that the Indians and the Inuit in the northern part of the world come from the same stock of man. "Our people look like Vietnamese, Chinese and Japanese. That's the kind of people we must come from.

"The Indians and Eskimos, they must make the same living off the same caribou, and (they both ate) fish or rabbits.

"Most of the things that they do are the same too. The Indians make dryfish and the Inuit make dryfish and they both smoke (it). That's what I learned from my grandfather. He told me everything I should know.



**Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.**

"I think we come pretty close from the Chinese people anyway. They must have got the story from the old Bible country where it (the ark) was really built. No one told them where it was built."

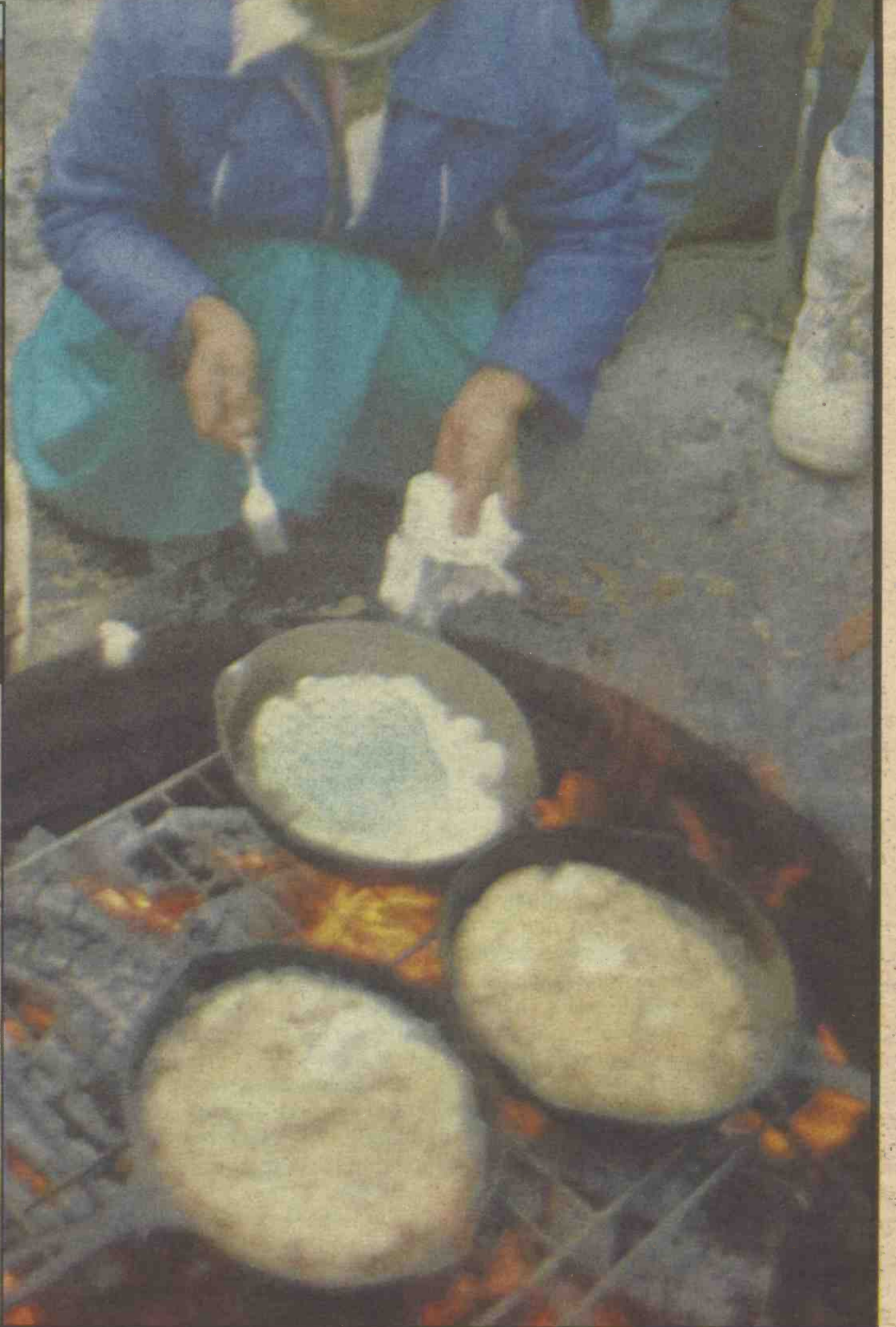
Another legend that has been passed down in the Inuit culture explains how the Indian and the Inuit came to be in the NWT.

Once there were two brothers in the northernmost part of Alaska and each had a woman. One day the older man told his younger brother that he would go inland and stay there because he liked hunting there. 'I'm never going to see you again. I'm going to have a family there.'

The younger brother stayed on the ocean shore and hunted seals and lived

the Inuit life. The older brother became known as an Indian.

"That's why most of the Indians in Alaska and even the Loucheux up here — in Fort McPherson (and) Old Crow — they always call an Eskimo, if he's younger person, 'Nootka.' That means, 'My younger brother.' They seem to know that we were brothers right from thousands of years ago."



ARTS & ENTERTAINMENT

# Dancers focus on storyline

By Bea Lawrence  
Windspeaker Staff Writer

EDMONTON

"Choreography is the main focus now," says President Martha Campiou-Zarutzky of her White Braid Society dance troupe. "We are concentrating on building a storyline into our dance routines."

Zarutzky is speaking from her new sparsely decorated office location in the city's west end. Native headresses hang along two walls of her office and posters depicting Native culture and traditions surround the office entrance. Across the room trophies line a couple of shelves, acknowledging the winning performances of the group.

"This location is at least four times larger than we had at the Canadian Native Friendship Centre (since relocated to 11016-127 St. address). The Society acts as an information centre to provide knowledge of Native culture/traditions, Native life-styles and Native history.

"We utilize our members to increase public awareness for the significance of cos-

tume designs and we provide an outlet for costume makers," adds Zarutzky. "The members teach traditional handcraft design and sew their costumes ... and are encouraged to do so."

White Braid Society has 180 members listed, including associates. "We are self-sufficient," explains Zarutzky. "We've been self-sufficient now for the last two years. Our performances and fund-raising bingos help to maintain our financial support."

Originally, the Society was formed to increase Native culture awareness in the urban area. "It served as an alternative to give the city's youth an opportunity to learn about Native culture and tradition," said Zarutzky. "Now we travel into the rural areas as well."

The dancers are often invited to various conferences 'in and around the area' and to schools to open events with their dance performances.

Aside from the inner-city round dance which took place Dec. 10 at Edmonton's Oliver School, the dance troupe will give another performance in 'one of the larger schools in the city.'



White Braid president: Martha Campiou-Zarutzky

"Probably in Westmount or Victoria Composite High School," says Zarutzky. The tentative date for this performance is Feb. 25.

Also, in conjunction with Edmonton's famous Klondike Days celebrations in July, the dancers have planned to perform at the CNFC. "It will be open to the general public," adds Zarutzky.

Long range travel plans for the group are pending on a grant from the city's Parks

and Recreation Department. The dancers have been invited to perform at the 100th Anniversary Royal Tournament in London England. This is a Military Service Show and, according to Zarutzky, the hosts have requested Native performers to open each event.

White Braid Society's new address is at 10006-149 St. Zarutzky and office coordinator John Morneau Grey can be reached at 489-3619.

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Dreamed of soapstone: Dell Warner

ARTS & ENTERTAINMENT

# Dell carves his faith

By Keith Matthew  
Windspeaker Staff Writer

EDMONTON

Dell Warner is a Native artist who has turned his life around through soapstone carving and delivering a strong message about his commitment to the Lord.

He was born on the Six Nations reserve on Dec. 24, 1952 and first became interested in carving as a result of a series of dreams. "I kept dreaming of soapstone," he says.

"It all began in 1982 while I was employed as an ironworker in Calgary...I had prayed that I would be able to live and work at home where I was born. Then I prayed that I would be able to carve."

Up to that point in his life Warner had not taken any sort of training in carving or in any field of the arts and none of his immediate family has any artistic talent to speak of, he points out.

"It is entirely through prayer that my talent comes. I learned to carve through prayer and when the spiritual feeling is with

me I can spend all day carving from dawn 'til midnight," he says.

He used "to like carving legends" and his sculptures are all related to the Iroquois people and their culture. He calls his work "realistic, yet it isn't" and doesn't like to categorize it.

The tools he uses to develop each masterpiece are "chisels, hammers, rasps, files, knives" and hand-held electric machines which cut into the rock for rough work.

His craft has taken him from one end of North America to the other. "I've been from up to Yellowknife right down to California and Florida and all the way around."

Before he became involved in carving he lived the life of an ironworker — a time-honored profession amongst the Natives of Six Nations who are sought after as high steel workers.

"Before my life changed I was a heavy drinker. You name it, I done it. I wanted to quit but I never had the power. When I came to know Christ as my Lord and Savior then I was able to give it all up," he says.

But he says that his change in lifestyle has benefitted him and his carving.

He doesn't know what a raw piece of soapstone will look like when it is finished. "I used to, but I had to get away from that because I could price my rock even before it was done already."

"When I price my carvings, I don't price it by 'this piece is bigger,' I just price it by the way that I feel that piece is worth," he explained. "I just sell the way I feel."

Warner says his inspiration comes from "when we were younger, we were brought up by our grandmother and she used to tell a lot of the older stories. My carvings relate that."

He says he doesn't concentrate solely on Native themes for his work because he doesn't want to work himself into a corner where he can't come up with new ideas. "You want to do something different and you don't know how and you can't think of something different and you are trapped."

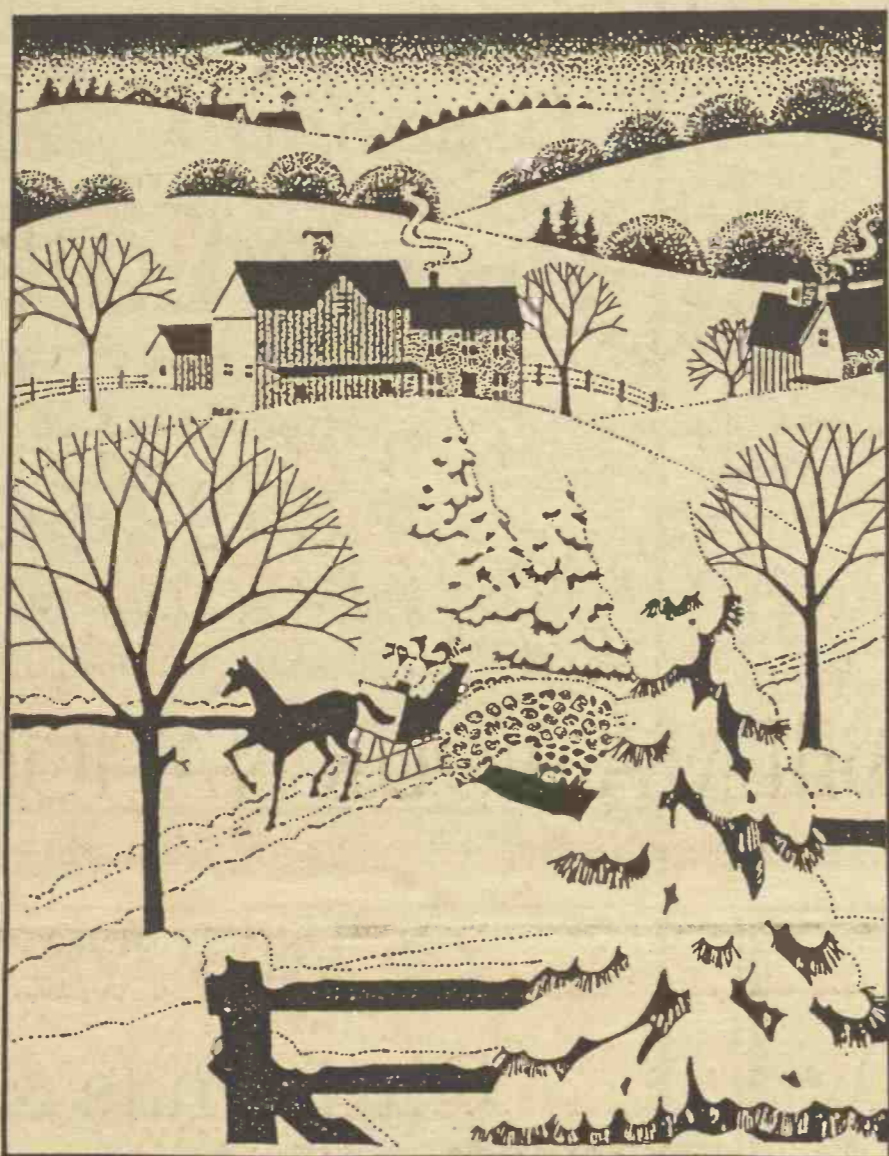
"I don't carve for myself, I carve for other people's pleasure. I don't carve for money because once you get into money there is no end to it. But carving for art, you stop and relax because you are pleased and it is done," Warner concludes.

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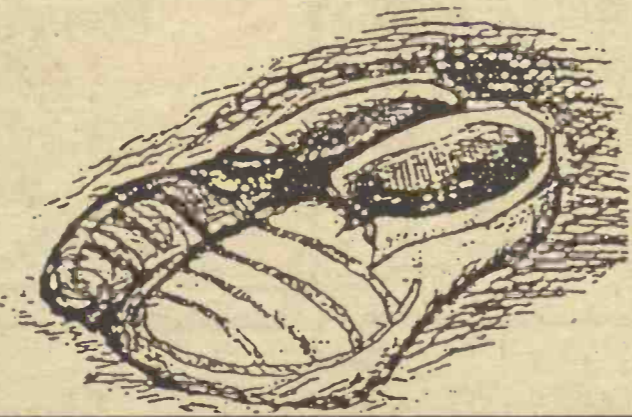
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## ARTS &amp; ENTERTAINMENT

DIANE PARENTEAU, Special to Windspeaker



Brief Sky Brightening: All-Native cast and crew

## Drama explores culture

By Diane Parenteau  
Windspeaker Correspondent

### SADDLE LAKE RESERVE

When the curriculum team at Saddle Lake's Onchaminahos school chose drama as a tool to teach traditional values to high school students, they had no idea what they were getting themselves into.

Produced and presented by students, staff and the community, the play *A Brief Sky Brightening* was performed Dec. 5. It was described in a brochure as a total cultural experience in education and continuing human struggle for survival and identity as viewed by Native ancestors.

The five-scene play, written and directed by Edmonton actor Gordon Tootoosis using a school concept, combined contemporary times and people with ghosts from the past to reveal the enormous changes and attitudes of Native people today. The story is seen through the eyes of Chief Onchaminahos, Chief Ayiwakeys and his wife, who speak both English and Cree.

"What our ancestors' concept of medication and education was when they signed the treaty of 1876, and now 100 years later, they come back to evaluate the changes that occurred," said Clifford Cardinal, a teacher and member of the curriculum team.

The play begins in a classroom complete with today's electronic teaching devices and the students listening to music and wearing fashions of the '80s. The audience sees a social worker scene and bingo family. We get a picture of doctors and medicine today. All of these things are confusing and discouraging for the spirits.

In the final scene, all the players are assembled at a local round dance. Here is music and dancing the ghosts are familiar with. They see that not all the old ways are lost. They see it is not too late, that there is

still hope for their people at Saddle Lake. "They still have the songs" says one chief.

The smiles and cheers of the cast and stage crew after the performance give testimony to the endless hours of work and dedication that went into the production.

To complete work on a project of this size in just a few short weeks, Tootoosis first began to familiarize himself with the people and community. He spent days sitting in one classroom watching and listening to students. Unknown to them, this is where many of the characters would be cast.

A script was written and rewritten, according to Tootoosis, at least 10 times. Auditions were held and

**'What our ancestors' concept of medication and education was when they signed the treaty of 1876, and now 100 years later, they come back to evaluate the changes that occurred.'**

the cast of 22 was chosen. The numbers and actors changed several times before opening night. The last change came just two days before. This meant line changes and new parts to remember.

The group worked together days on end and often late into the night.

"Some of the students didn't have the confidence and through this (drama) they gained that confidence and assertiveness.

"At one time during the training process, they (staff involved) didn't show open-mindedness to do things of expression like anger. In terms of staff development, just the training aspect of it has been worthwhile. If you look at that you can imagine what the students have gained."

For Tootoosis it was a tremendous experience working with the group and seeing the end result.

"After so many years of acting and television, it was an experience that I wanted and needed," said Tootoosis. "It's such an exhilarating feeling as an artist to be able to create something like this and pull it off. Once I had a solid cast, I had no doubt at all. The attitude towards the whole concept (improved) day by day."

After 16 years as a professional actor "this was the best experience I've ever had," said Tootoosis.

Two weeks ago, Tootoosis realized he needed help with the technical aspects of the play. He called on fellow actor Ben Cardinal to help. Cardinal and Tootoosis spent hours and hours talking about the idea of the play - the mood and set that would be right. Cardinal was able to transform the image into a concrete setting using lighting and music for a dramatic effect.

Behind the black veil that served as a backdrop for the stage, the cast was nervous and excited. On-stage however, none of that fright was evident. Each player had a vital role and was successful in their part.

"It's one heck of an experience especially when you're working with your friends," said Grade 10 student Jessie Redcrow. "The play taught us that people have problems. It showed people what is happening."

Edwin Lapatak thought it was a lot of fun despite the long, often tiring hours required.

The school principal, vice-principal, counsellor and teachers among them expressed their pride and happiness with the production with hugs and handshakes when it was all over.

After two months of working side by side, farewells were almost tearful.

"This was for everybody in the community," said Ben Cardinal. "so this was for them to do."

# CHRISTMAS POWWOW 1988

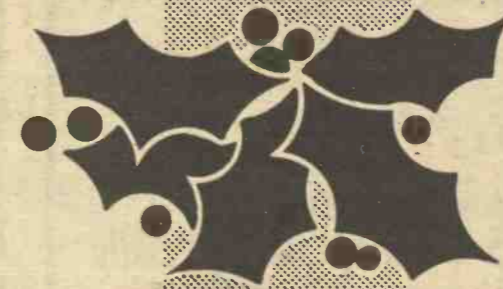
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# Police want recruits

By Everett Lambert  
Windspeaker Correspondent

EDMONTON

The RCMP wants you. That's the message being sent across the land in an effort to recruit more Natives and other visible minorities into the force. Today Natives and other minorities make up only about 1 per cent of the force's members. Through a new campaign the nation's federal police force hopes to step that up to 5 per cent in five years.

Through the special recruitment drive they also

would like to increase the number of women who only make up 6.5 per cent of the force. The program is part of a change in recruiting policy announced by the federal solicitor-general's department earlier this year.

To deliver the message, the Royal Canadian Mounted Police (RCMP) have put together a team of constables from different ethnic groups.

Arrol Crier of Hobbema speaks Cree and has been with the force for eleven years. He is part of the nine-member National Recruiting Team (NRT)

which is responsible for carrying out the public relations campaign. Along with Crier the team also includes two women, an oriental man and a negro. Crier is presently being transferred from the Fort McMurray detachment and has spent time in both Ontario and Alberta. Before being promoted to constable he was with Native Policing Branch where he spent his time as a special constable. As part of the program the RCMP are also encouraging and assisting special constables to convert to regular member status. special constables are either Indian, Metis or Inuit and work in communities with high Native populations.

The RCMP say that although they already have a number of members who are aboriginal, they are looking for even more. The force feels that many Natives have not considered policing as a career due to lack of information.

To address the problem the NRT will travel to schools and universities and visit with professional and community groups to discuss the different career opportunities available through the force. Recently Crier visited schools in High Prairie, Edmonton and points between.

To become a member of the force you must be Canadian citizen and have a minimum Grade 12 education. You are also required to be physically fit and able to meet medical, vision and dental standards. It is also required that applicants be of good character, have a Canadian driver's license and be proficient in either English or French.

NRT services are provided for free and persons interested are asked to contact the NRT at (613) 993-6369 or write to: The Commissioner, RCMP, 1200 Alta Vista Drive, Ottawa, Ont. K1A 0R2.



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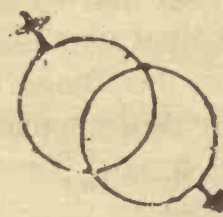
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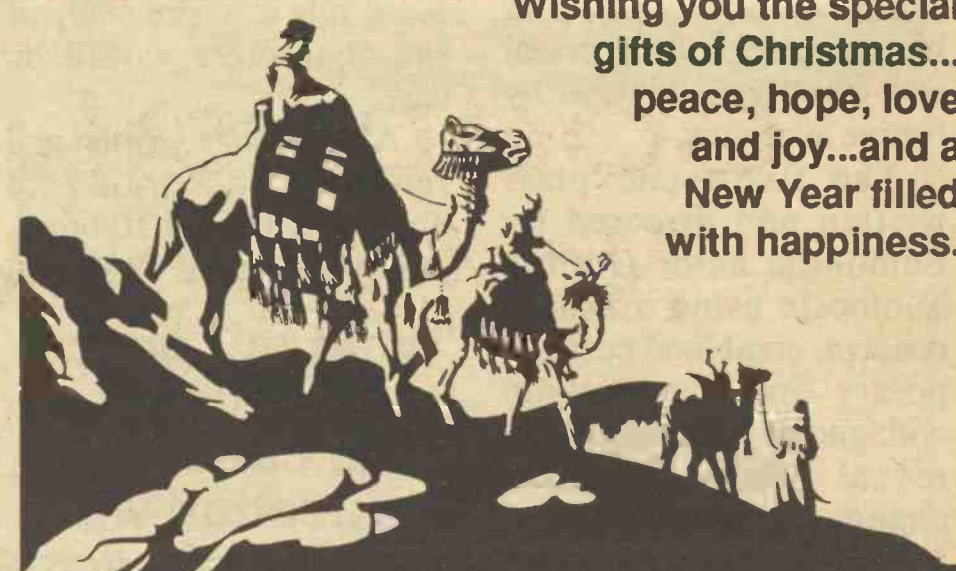
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**SPORTS & LEISURE**

**CALENDAR OF EVENTS**

# Currie makes school funner

When the Ponoka high school officials hired Valerie Currie, 27, as Native student counsellor, they didn't realize they also got a businesswoman, fund-raiser, ski trip organizer and volleyball coach. But most of all, they hired a friend for the students.



**SPORTS ROUNDUP**  
By Kim McLain

Telephone (403)455-2700 to have your community sports happenings considered here free of charge.

Currie originally came from Saddle Lake and is the daughter of Raymond and Angie Giant. Three years ago she worked at Louis Bull recreation as a youth worker. Last year she began work at Ponoka high.

The first thing Currie did was to help then student prez Stephanie Wolf to create the Native students' club. The school has about 100 Native students but only 17 joined. This year membership has jumped to 37.

Part of the attraction to the club could be that they actually do fun things. Last April they hosted the first Native awareness days. They had powwow dancers in the hallway and gave away bannock burgers. In February, they hosted a Valentines' dance. Then at year end, they put on a student-parent barbeque and baseball day. But nothing came free. The club members worked hard and long at bingos, car washes and bake sales to help make those events happen.

Most recently the club put on a 12-team all-Native, all-youth volleyball tournament that drew teams from Cardston to Frog Lake.

When Currie was considering another job, some students threatened they would quit school if she left. So Currie decided to stay until she saw last year's Grade 10 students graduate.

"They take me as a friend more than a counsellor," she says.

Sounds like Currie has gone a long way in a short time, and, the ones who benefit the most are the students.

Meanwhile, back to the volleyball tournament put on by the club Dec. 10 at Ponoka high.

In the girls' competition, Saddle Lake defeated Ponoka in the final game. Enoch came in third. Most valuable girls' player was Julie LaRoque. Best spiker went to Naomi Cardinal while best setter went to Charlene Bruno.

Frog Lake won the boys' competition after they defeated Ponoka in the final. Saddle Lake placed third. Most valuable male player went to Brian from Frog Lake. Best spiker went to Tyrone Potts, while best setter went to Cameron Rattlesnake.

Possible future activities include a Christmas dinner and a ski trip to Lake Tahoe.

Almost makes me wish I was back in school again...almost.

**Last Laugh:** Heard this joke — among others that are unprintable — at the recent A.M.M.S.A. Christmas party. This one was told by emcee Ray Fox.

A teacher asked her class if anyone knew where God lived.

Little Tommy quickly raised his hand.

"Thomas, where does God live?" asked the teacher, expecting him to say heaven.

"In the bathroom," said little Tommy.

"In the bathroom?" said the teacher. "Why do you say God lives in the bathroom?"

Little Tommy replied: "Because every morning my dad beats on the locked bathroom door saying: 'Jesus Christ! Are you still in there!'"



Joker: Ray Fox

- Children's Xmas Party, Dec. 18, Oliver School (10210-117 St.) hosted by CNFC.
- Family Dance, Dec. 26, Saddle Lake Community Hall. Music by Moses Cardinal & Band — sponsored by Saddle Lake Counselling Services.
- No-Hit Hockey Tourney & Round Dance, Dec. 26 & 27, Goodfish Lake, Contact rec department 636-3622.
- Handgame Tourney, Dec. 27 & 28, Saddle Lake Community Hall. For more info call 726-2491 (Al Delver).
- New Year's Eve Ball, Dec. 31, Slave Lake Native Friendship Centre featuring the Fourth Generation Band. Contact Carol Letendre at the centre 849-3039 for details.
- New Year's Sober Dance, Dec. 31, Beaver Lake Community Hall. Limited seating. For advance tickets call Eric Lameman at 623-4549.
- Prince Albert Indian Metis Friendship Centre, Jan. 13-15, 1989, Prince Albert Communiplex.
- Men's & Ladies' Volleyball Tourney, Jan. 14 & 15, Howard Buffalo Memorial Centre, Ermineskin. Call Michelle at 585-4017 for more information.
- All-Native Senior High Volleyball Tourney, Jan. 14 & 15, Onchaminahos School, Saddle Lake. For further info call Gloria McGilvery at 726-3730 or Gary Jackson.
- Powwow, July 23, 24 & 25, Enoch Band. For further information call Vi Peacock at 470-5666.

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## GOODFISH LAKE No-Hit Hockey & Tournament & Round Dance

Dec. 26-27, 1988  
Lakeside Arena  
Goodfish Lake, Alta.

<b>A Side</b>	<b>B Side</b>
\$1,000 - first	\$700 - first
\$850 - second	\$450 - second

Entry Fee \$300 per team

For more information  
call Rene Houle or Kevin Halfe  
Goodfish Lake Recreation Dept.  
**636-3622**

## LOUIS BULL

Chief, Council,  
Band Members and Staff  
of the following  
departments wish all  
a Very Merry Christmas  
and a Happy New Year!

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INNOVATORS

Priest records carols

Just released, on the Big Valley Recording Co. label, are two Christmas albums recorded by Father Lucien Larre with youngsters from Mague elementary school and Saskatoon's Cardinal Leger school.

Net proceeds from the sale of recordings will go to

Bosco Homes, founded by Fr. Larre in 1971.

The recordings, entitled Father Larre's Christmas with the Kids and Father Larre's Carolling with the Kids, are available on either long play record or cassette at \$10 each (including tax).

Remarking on the release of the recordings, Father Larre stated, "The purpose of these recordings is to bring the children's joy of Christmas to many families."

By purchasing these recordings, the dream of establishing Bosco Homes treatment centres across Canada will be that much closer. The first home was founded in Regina in 1971. Three homes have recently been opened in Edmonton with new centres being

planned for Saskatoon, Calgary, Winnipeg and British Columbia. Bosco specializes in helping kids who are depressed or suicidal or who have been sexually or physically abused. The Bosco philosophy believes that disturbed youngsters must be provided with highly professional therapy in a loving family setting.

Song books, which follow the recorded repertoire on both releases, are available for an additional fifty cents each.

The Christmas recordings may be ordered by sending cheque or money order to Bosco Homes, P.O. Box 200, Regina, Sask., S4P 2Z6; or may be charged to Visa, MasterCard or American Express by calling toll free in Canada to 1-800-667-7899.



Good News Party Line

Handgame tournament, Dec. 27 & 28, Saddle Lake Community Hall. For more information call 726-2491 (Al Delver).

Family Dance, Dec. 26, Saddle Lake. Music by Moses Cardinal and The Band. Sponsored by Saddle Lake Counselling Services.

PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT.

Season's Greetings from:

St. Joseph's Cathedral-Basilica  
10044 - 113 Street  
Edmonton, Alberta  
T5K 1M8  
Telephone: (403) 488-7295

Blessings of the Season

A Merry Christmas and a happy prosperous New Year from Chief Gordon Gadwa, Council, Staff and Band Members of the Kehewin Band



Kehewin Tribal Administration  
Box 218  
Bonnyville, Alberta  
T0A 0L0  
Telephone: (403) 826-3333



## INNOVATORS

# Agency tackles law problems

By Gail Duiker  
Windspeaker Correspondent

EDMONTON

Chester Cunningham's concern over a province-wide lack of Native courtworkers led to the establishment of the Native Counselling Services of Alberta (NCSA) agency based in Edmonton.

Cunningham noted the shortage in 1963 as he worked as a courtworker himself. At the time he was also assistant director of the Canadian Native Friendship Centre.

"The demand for Native courtworkers was increasing, (yet) the friendship centre's mandate would not allow (the courtworker) program to expand beyond (Edmonton's) city limits," Cunningham explained.

In 1871 he left the centre to establish the Native courtworker program. Funding came from the Metis Association of Alberta and the provincial government.

A permanent board of appointed directors was set up and the goal of the program was to reduce the Native incarceration rate. This program was the core of what would become Native Counselling Services of Alberta in 1971.

"Our staff work in three areas of concern. These are the prevention of Native people coming in conflict with the law, providing assistance when and if they do, lastly, we assist in rehabilitation," Cunningham states.

Some of the problems that affect the Native person in the courts, the Native Counselling Services of Alberta found are: language

and communication barriers, unfamiliarity with court procedures, inability to pay fines, reluctance to speak up for oneself, lack of knowledge of what agencies to turn to, confusion about the legal system and confusion about Native rights.

"In addition to these problems most offences done by Native people are alcohol-related," Cunningham adds.

To promote understanding of the Native person involved with the criminal justice system the counselling services established a media department. This department provides information to members of the legal system about the Native individual in the courts and to the general community.

The staff of provincial courtworkers now numbers 60. As well, Native liaison workers are at the Drumheller and Fort Saskatchewan prisons.

"While most of our staff are Native, we have support service staff that are non-Native. They fit into our big happy family. Many of our Native staff have gone on to bigger things with positive results. Some are employed by the Native Secretariat, provincial government, parole board and the Native child guardian program. A good number of them are chiefs now. We like to recognize any Native accomplishment. In our organization, everyone is important from the bottom line and up."

A philosophical expression comes across Cunningham's face. "I used to get upset when they left. But now, I just feel I've expanded a program elsewhere."

Research being done at the NCSA has identified areas that affect the Native individual who comes in conflict with the law. These are a lack of employment opportunities, lack of life and parenting skills, alcohol and drug addiction, lack of recreational facilities. Acknowledgement of these problems has led to new programs being established. An example of this is the Family Life Improvement Program (FLIP).

States Cunningham, "We are developing a more wholistic approach with the family unit. Hopefully, we will be able to use the old Grierson unit. (old RCMP barracks). When this happens, we can make it an attendance centre for the whole family."

The NCSA has instituted numerous programs to aid the Native offender in making the adjustment to a better lifestyle. As well, it continues its work in the criminal justice system.

Cunningham looks out across Edmonton's skyline from his office window. Perhaps in the horizon he sees a vision for his people.

Finally, he speaks, "My father always said, you're a person first - an Indian second."

Perhaps it was from this acorn of truth that Native Counselling Services of Alberta began. Under the shade of this tree...Natives can take refuge until they are strengthened enough to go on their way. For program information on Native Counselling Services call (403) 423-2141.

## Holiday Greetings from Management & Staff

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### Dear Travelling Guests:

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The newly-elected board and executive of the NCC(A) wishes everyone a Merry Christmas and a Happy New Year.

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ZONE 2 BOARD MEMBER: William (Mickey) Cockerille  
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**HAPPY HOLIDAYS**

OPPORTUNITY

# Native nurses desperately needed

We need Native nurses. On average, Natives can expect to live 10 years less than the norm. Statistics consistently reveal that the health status for Natives is much lower than the population as a whole. The lack of sufficient Native health professionals further compromises this. Non-Native health care professionals are less able to meet the needs of Native groups. Initially perceived as outsiders, it takes longer to establish trust and rapport. Recruiting and maintaining staff for remote Native communities is very difficult and turnover disrupts service delivery. Native health professionals, sharing a common cul-

ture and background, are more readily accepted and trusted by Native individuals. They experience less alienation and are more committed to service within Native communities. Chris Arcand is one such individual. She is a Metis woman from northern Saskatchewan who is pursuing her nursing degree at the University of Saskatchewan. In her own words, Chris highlights the issues: "I love northern Saskatchewan because it's my home. I want to be in touch with the reserves. Being with someone you can relate to makes it easier when you are sick. There is a need for more medical people who are Native."

Chris was able to enter her nursing program because of the existence of a new program, The National Native Access Program to Nursing (NNAPN). She was one of 11 students in the original class of 1986. The NNAPN addressed the need for Native nurses by assisting Native students gain access to degree nursing programs across Canada. The program, sponsored by Medical Services Branch, Health and Welfare Canada, is in its fourth year of operation and, although hosted in Saskatoon, is national in scope. It is felt that Native nurses trained at a baccalaureate level would have the greatest ability to contribute to

overall health and well-being of Native communities. They would be capable of assuming nursing roles concentrating on community assessment and development. To this end, the access program is facilitating entry to degree nursing programs for Native students. Currently, students seeking independent admission to degree nursing programs require a high academic average. Native individuals coming through the access program are granted special admission because increasing Native participation in health careers is a priority. They must meet their university's minimum entrance requirements, but the access program can

assist them to enter with a lower than competitive average. The NNAPN has just completed its third spring rotation. Students from across Canada come to Saskatoon for the nine-week program. Upon successful completion, they return to their university of choice and begin the four-year nursing program. The nine-week program is designed to orient students to the profession of nursing and the intensity of a university program; it is a time for students to assess their career aspirations and be evaluated for probable success in a nursing program.

This year's program ran from May 2 to June 30, and seven students attended. In the final analysis, four were recommended for direct entry into first-year nursing programs. All students felt that they had benefited from the spring program and that their probability for successful completion of a bachelor degree in nursing had been increased. All were aware that without the access program they would not have been accepted for a college program. Any program inquiries can be directed to the coordinator, National Native Access Program to Nursing, (306) 966-6224.

## Group Home Supervisor

You will be responsible for the daily operation of a six-bed fully staffed group home in Wetaskiwin working with Native adolescents. Duties include staff supervision, budgeting, documentation, programming activities, client contact and community liason. The successful applicant will possess a related degree/diploma plus two years direct experience. Will work weekdays and will report to the director. Resumes must be forwarded to:

**Resources for Community Living**  
201, 9918 - 82 Avenue  
Edmonton, Alberta T6E 1Y9  
Telephone: (403) 431-0470

# Metty Christmas

& Happy New Year  
from the Management & Staff at...

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## Pre-employment Motor Mechanic Trade Program

Begins February 6, 1989  
Grouard Campus

In accordance with the Apprenticeship Board requirements, the Pre-employment Motor Mechanic program provides instruction in vehicle repair, proper tool usage, automobile parts and mechanical terminology. Safety habits are also integrated into the program.

Students who complete the 12-week program and pass the Apprenticeship and Trade certification Branch examination are credited with the First Period technical training in the Motor Mechanic apprenticeship program.

Applicants should at least 17 years of age with proof of Grade 9 completion or a High School Transcript. Applicants who do not meet these requirements may challenge the Apprenticeship Entrance Examination to be held on December 20, 1988 at the Grouard Campus.

Deadline for application is January 18, 1989. Applicants who wish to challenge the Apprenticeship Entrance Examination must submit their applications by December 16, 1988.

Please forward applications and/or inquiries to:  
Glenna Anderson, Registrar  
Alberta Vocational Centre-Lesser Slave Lake  
Grouard Campus  
Grouard, Alberta T0G 1C0  
Phone collect: (403) 751-3915



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AROUND THE HOUSE

# Practice fire safety

To encourage Albertans to practise fire safety during the Christmas season in 1988, Labour Minister Rick Orman recently released statistics on the major cause of home fires for December 1987.

"While Christmas fire-safety messages have traditionally focused on hazards related to Christmas trees and electrical wiring and bulbs, these were not the leading causes of home fires during the Christmas season in 1987," said Orman.

Of the 116 home fires in Alberta from Dec. 15 to 31 in 1987, most were caused by deep frying (17 per cent), children playing with heat sources such as lighters and matches (16 per cent), fires (12 per cent) and smoking (12 per cent).

The other major causes included cooking other than frying (9 per cent), electrical distribution equipment such as wiring and switches (5 per cent), arson or set fires (4 per cent), furnaces (4 per cent), candles (4 per cent), laundry dryers (2 per cent), electrical lamps/bulbs (2 per

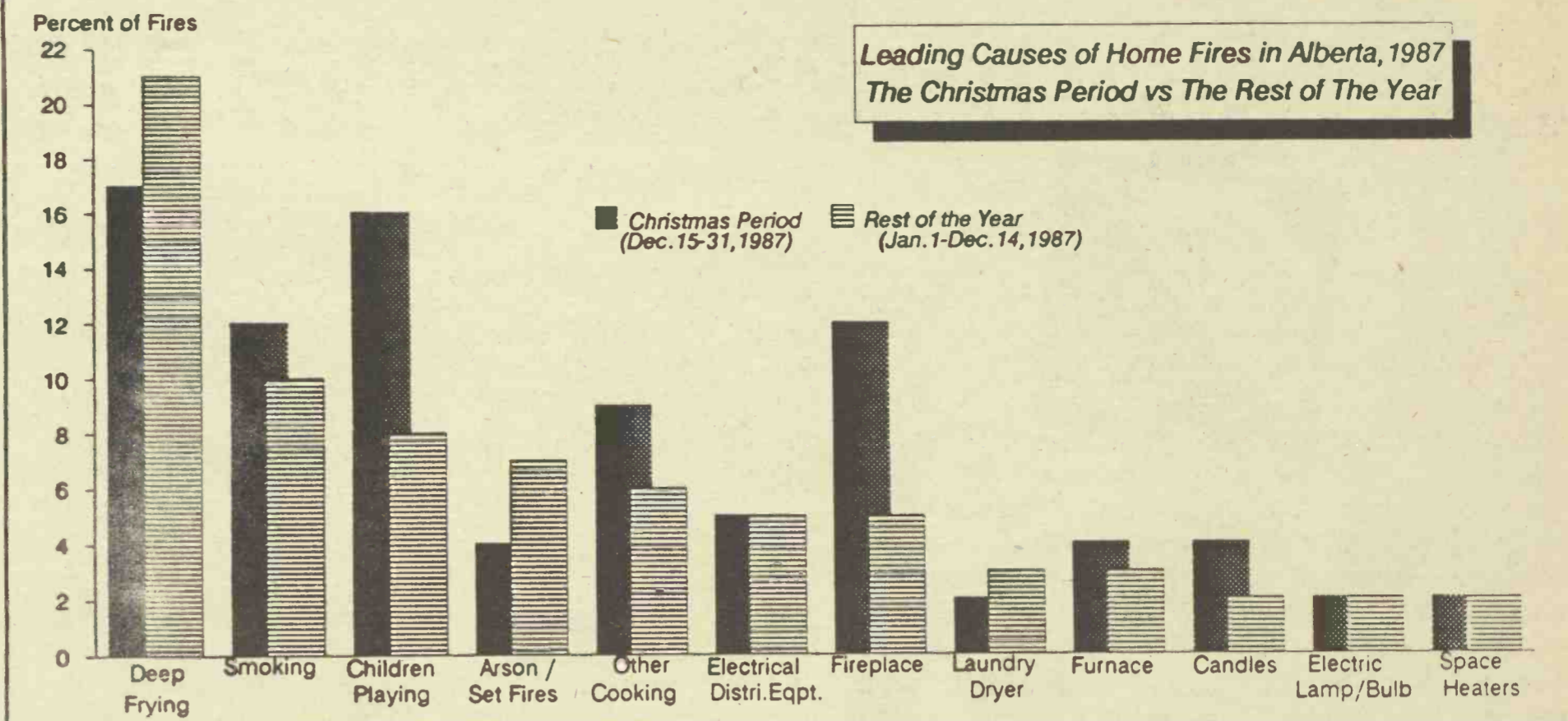
cent), and space heaters (2 per cent).

These fires resulted in eight deaths and 16 injuries. Of the deaths, five were due to children playing with heat sources, one by arson, one by careless smoking and one the result of wood being stored too close to a heat source.

There were noteworthy increases in home fires in certain categories during Dec. 15 to 31 in 1987 compared to the rest of the year. These included fires related to fireplaces (250 per cent increase), children playing with heat sources (100 per cent increase), candles (100 per cent increase) and cooking other than frying (50 per cent increase).

The average number of fires per day was similar for Christmas 1987 and the rest of the year. However, there was a fivefold increase in fire deaths during the 1987 Christmas season compared to the rest of the year, and 1.5 times as many fire injuries.

"These statistics point out the importance of exer-



cising care with all sources of heat in the home," said Orman. "Special care should

be taken to ensure that younger children be kept safely away from lighters,

matches and kitchen appliances and equipment. Tragedies can be prevented

by taking all the precautions needed to ensure a fire-safe home."

## COUNSELLOR POSITION

Wabasca/Desmarais/Sandy Lake, Alberta

**Classification:** Bachelor's degree in a counselling field. Experience in working with adolescents and Native people will be considered an asset.

community education, liaison and needs assessments.

**Salary:** Commensurate with education and experience.

This individual will, under supervision, counsel clients with thought, emotion and/or behavioral difficulties.

Further inquiries, letters and resumes may be sent to: **Peekiskwetan "Let's Talk" Agency**

A primary emphasis will be with the adolescent population. Additional responsibilities include

**General Delivery  
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Closing date: Dec. 19, 1988

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Director of Nursing

High Prairie Regional Health Complex  
Bag #1

High Prairie, Alberta T0G 1E0

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## Greetings

On October 25, 1988 T.A.R.R. hosted its first all Chiefs Meeting addressing Land Claims. The meeting established that many are unfamiliar with the T.A.R.R. program and its mandate.

It also brought to focus the importance of the resolution of land claims.

**T.A.R.R.** recognizes the need to educate Bands throughout Alberta on current issues and policies that have a direct impact on land claims. In this regard, T.A.R.R. has planned for the new year a series of workshops for Chiefs and Council at Band level on their land claims.

**IN LIGHT** of the recent federal election we must more than ever work together in establishing the priority of Land Claims in the minds of government. After all, without a land base, what do we have?

**SEASON'S GREETINGS** and best wishes from T.A.R.R. staff.



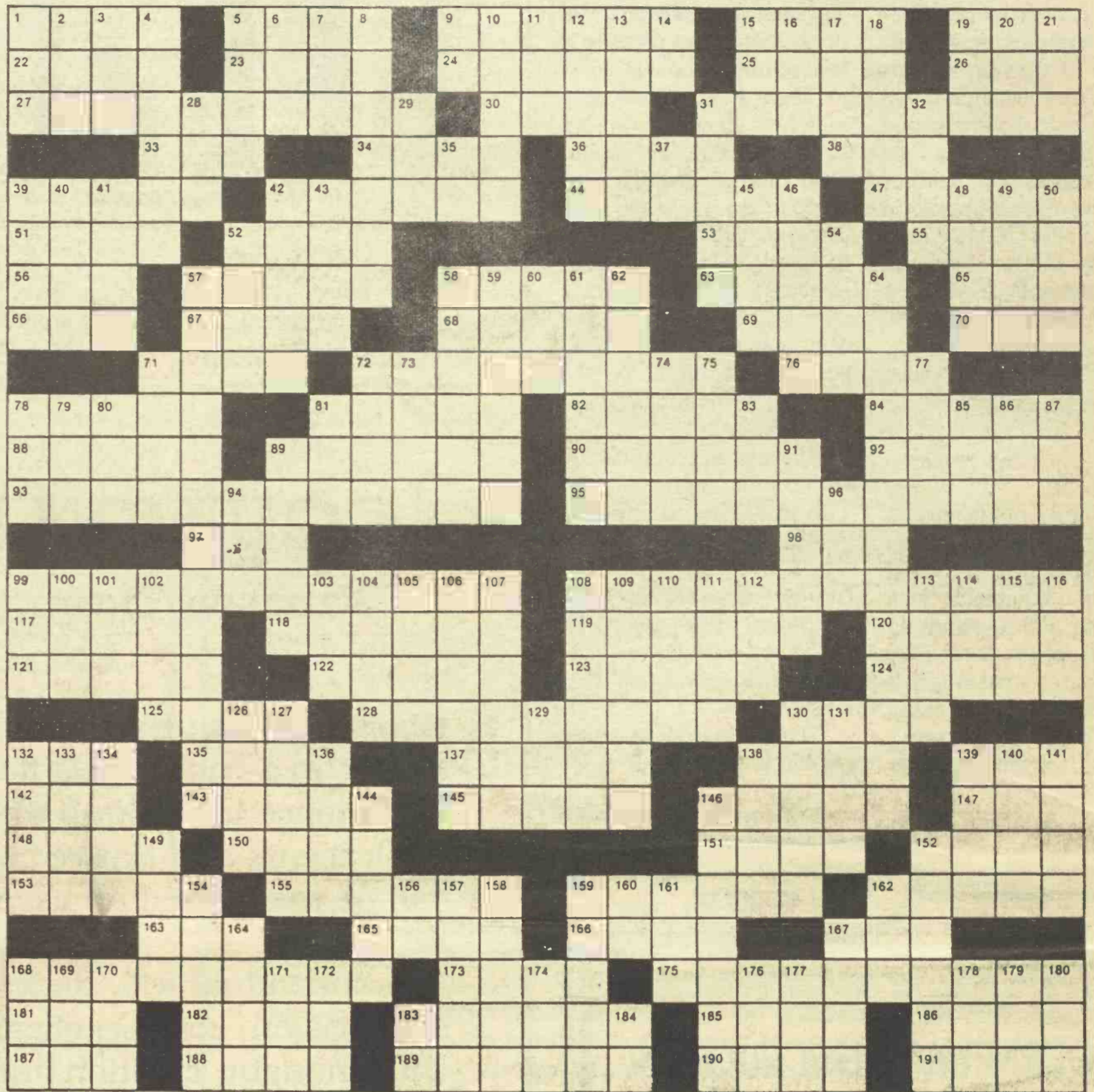
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of the Indian Association of Alberta

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