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# Wind speaker

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## INSIDE THIS WEEK

THE FMC BACKGROUND series kicks off. See pages 2 and 3.

METIS HOUSING CO-OP opens in West Edmonton. See page 3.

THE DEMISE of the Hudson's Bay at Fort Chip prompts Terry Lusty to comment. See his editorial on page 6.

# Some prairie chiefs boycott FMC

By Rocky Woodward

Native chiefs from Alberta and Saskatchewan in a prepared statement have announced that they will not participate in the First Ministers Conference (FMC) scheduled for March.

In the statement, the chiefs said at the last two ministers' conferences, the United Indian First Nations of Treaty 6 held demonstrations outside the conference, something they have agreed not to do next month. The chiefs say that a demonstration at the FMC would lend

credibility to the governments' capability to deal with Indian treaty nation issues.

The decisions were reached at a conference on the Ahtakapoop (Starblanket) Reserve in Saskatchewan, attended by the chiefs.

The chiefs also do not want the Prairie Treaty Nations Alliance, the Assembly of First Nations and the Indian Association of Alberta to represent their treaty concerns at the First Ministers' Conference.

Their reasons for not

participating at the upcoming FMC are:

- Canada has consistently denied treaty Indian nations rights to land and self-government.

- Canada has tried to extinguish the internationally recognized rights of the Indian people to self-determination by manipulating Native organizations funded by the federal government.

- Canada has consistently

refused to deal with disputes arising from a narrow unilateral interpretation of Treaty 6.

- The federal government plans to allow, through a constitutional amendment, provincial control over Indian reserve governments.

The chiefs say to deal with the federal government's lack of responsibilities towards the Indian people, a meeting of their own will be held on the Red

Pheasant Reserve in Saskatchewan, March 25-27.

Saddle Lake Chief Eugene Houle was elected at a meeting to represent them at the United Nations Human Rights Commission meeting this month in Geneva, after they decided to continue lobbying internationally.

In 1981, in the United Kingdom High Court, Treaty 6 chiefs questioned the right of the Crown to

transfer Indian treaties in Canada.

The court rules that Treaty 6 Indian nations have a right to self-government based on customary Indian law and that Canada was responsible for treaty implementation.

In 1876, Treaty 6 was signed between the Crown and Cree nations. Many Stoney and Chipewyan nations also signed the Treaty 6 agreement.

## Sit-in prompts MAA decision

By Albert Crier

The decision to move the location of the Metis Association of Alberta assembly to Edmonton from the originally planned Slave Lake site, was prompted by a quiet sit-in by dissatisfied southern Alberta Metis on February 11.

A group of Metis from Calgary along with Edmonton supporters, held a sit-in at the MAA offices to protest the proposed location site of the upcoming MAA assembly slated for March 14 and 15.

The location of the MAA assembly has been changed, "for economic and communications reasons" confirmed Ron LaRoque, although the exact Edmonton location has not yet

This decision does not change the meeting dates, the assembly will still be held on March 14 and 15.

"I feel that pressure from the membership certainly had some impact on the decision to move the assembly to Edmonton," said Aurele Dumont, vice-president of MAA Zone 3.

The southern MAA membership felt that holding the assembly in Slave Lake would restrict their participation to give their input and ratification to the MAA constitutional positions, said Dumont. It would have been hard on MAA members from Red Deer, Calgary and Lethbridge and southern Alberta to travel north and find a place to stay at Slave Lake, explained Dumont.

There were no demonstrations, placards or a written statement given to the MAA by the protestors, confirmed Dumont.

"There was no demonstration, I did see some people (from the south) here, but nothing happened," said Sam Sinclair, president of the MAA.

The MAA assembly will discuss Metis National Council (MNC) positions on entrenching the right to self-government and a land base for Aboriginal people, into the Canadian constitution, said Dumont.

The Metis National Council is the national Metis organization that the MAA is part of. The MNC will have direct participation at the First Minister's Conference on Aboriginal rights in March.



### KIKINO NORTHERN LITES

The Kikino Northern Lites dance group jiggged their way to seven out of eight possible first places at the jigging contests at the Cold Lake Winter Carnival. Coverage of the first time event is on Page 8.

— Photo by Mark McCallum

### THE DANGERS OF SPRAYING:

## Alternatives and solutions for the future

By John Copley

The scene in Alberta indicates that toxic chemical sprays are not favored by the majority of people in the province. The answers and inevitable solutions are laying, yet unfound, in perhaps a future chapter in Alberta's history.

The growing concerns among Native people are not limited to one area. Forestry is only one. But the forests and their trees are among the most precious commodities of Native tradition and culture.

Even more significant is the voice of the Native people — concerned for their future.

"Thousands of Native people could be working in our forests," states Ken Steinhauer, an Edmonton Native and activist on Native people's rights. "Who knows the land better than the Indian? No one, that's who!"

"We also know that these toxic sprays are killing our land, our environment and our people. There are many better ways to clear land than to kill it. "But if there is a solution, which will better the life and self-esteem of Native people, you can be sure the government will avoid it. They have been

Continued Page 4

# National

'Questions need to be answered'

## Bill C-31 blasted

By Lesley Crossingham

CALGARY — A Calgary city committee chairman is calling the federal government and the minister of the Department of Indian Affairs to task over Bill C-31 which he claims has created "two classes of Status Indians."

Andrew Bear Robe, a Blackfoot band member and Chairman of Calgary's Native Urban Affairs Committee (NUAC) has written a strongly worded letter to Minister Bill McKnight, calling upon him to answer several questions on the controversial amendment to the Indian Act which returned Indian status to people who had lost status by either marrying a non-status person, taking a script, joining the military, the priesthood or leaving the reserve to go to university.

The Native Urban Affairs

Committee recently received an address by a locally based group called the New Status Indian Association of Alberta (NSIAA) who applied for a grant to allow them to set up their organization in the city. However, according to their president, Fred Fraser, allocation of the Bill C-31 monies were already allotted to the Native Council of Canada (Alberta) (NCC(A). Fraser complained at the time that the NCC(A) had not set up an office south of Red Deer.

In his letter, a copy of which has been obtained by Windspeaker, Bear Robe asks where the \$2.4 million made available for new status organizations had been allocated and why a request by NSIAA for \$153,000 was rejected by the federal government.

"The Native Urban Affairs Committee must have this information in

order to assist us in responding to the New Status Indian Association of Alberta," says Bear Robe.

Bear Robe then goes on to berate the government over the controversial bill by pointing out that Bill C-31 undermines the upcoming "First Minister's Conference," on Aboriginal self-government. "The determination of membership in a tribe or nation is a basic human right that no other nation or government can impose upon, except the Indians themselves. This is a fundamental international law principle... Therefore Bill C-31 clearly prejudiced current Aboriginal self-government discussions and negotiations at the First Ministers level and has produced a giant hiatus in Aboriginal policy development and departmental (DIAND) credibility."

Bear Robe then asks the

minister "how the federal government intends to solve this current dilemma?"

Minister McKnight has previously stated that the federal government can make no distinctions between new or reinstated Indians and the existing Indian population. However, Bear Robe points out, that the minister himself makes distinctions when making recent statements on and off reserve Indians.

"You must acknowledge the fact that Bill C-31 has created two classes of status Indians," insisted Bear Robe. "Those who possess a land base and those who have none and may never have a land base."

Bear Robe draws a parallel between the Indian situation here in Canada and the situation of the homeless Palestinians from the Middle-East.

"Pontifical statements

FIRST MINISTERS CONFERENCE



B·A·C·K·G·R·O·U·N·D·E·R

With the approaching First Ministers Conference on Aboriginal Rights (March 1987), Windspeaker is running a series of articles backgrounding the issues surrounding the FMC. Look for this graphic to identify the information.

The figure in the graphic is a conference delegate done in "petroglyphic style." The four white dashes in his body symbolize the four Aboriginal groups who will have seats at the conference. The circle in his briefcase represents the spirit of the treaties on paper. And the arrow represents oral communication.

such as 'my department will not become involved in disputes in this area' are simply legislatively irresponsible. The government of Canada and particularly your department got involved in 'disputes in this area' when it totally ignored the pleas of the Alberta Indian bands against the passage of Bill C-31.

"The federal government cannot now bury its head in the sand hoping that it will not be touched by the fallout of this ill-conceived legislation. Indians should no longer be made legislative puppets because they alone have to live with the dictates of someone else's priorities and not theirs," continued Bear Robe.

Bear Robe points out that all Aboriginal people in Canada desire true self-determination and an opportunity for a good standard of living similar to other Canadians.

"These principles of governance should be fully embraced by the federal government and the provinces and can no longer be denied to the first inhabitants of this country."

Bear Robe goes on to ask the minister when his government will drop its outdated and "anachronistic" policy which allows only Treaty Indians who live on reserves to attain all their treaty rights.

"The Indian Association of Alberta (IAA) and the Alberta bands have always maintained that treaty and Aboriginal rights are not restricted by jurisdictional or territorial boundaries and that they are transportable wherever an Indian person may choose to live."

The Native Urban Affairs Committee was established nearly ten years ago to help the city's Native people liaise with the local government. Therefore, says Bear Robe in "submitting these questions to the minister, the committee is simply fulfilling its mandate to address the concerns raised by Aboriginal groups located in Calgary."

The committee, which is comprised of both Native and non-Native people, meets on the first Wednesday of each month in Calgary city hall.



### OTTAWA REPORT

By Owenadeka

I didn't think I'd ever find myself taking Brian Mulroney's side in an argument with Native leaders but I am now. The South African ambassador to Canada recently criticized Mulroney for neglecting Canadian Native people. Glen Babb also said the life of Blacks in South Africa was no worse than the life of Native people in Canada.

Several Native leaders jumped on the publicity bandwagon and quickly agreed with the ambassador. In fact, one Native leader (Manitoba chief Louis Stevenson) went as far as to call up the ambassador, congratulate him and say "Right on!" He and other Native leaders said the situation between Canadian Natives and South African Blacks was "comparable" or "similar."

The comments infuriated Brian Mulroney. There was no comparison, he said. The Native remarks, he said, were false and misleading.

I agree. I'm on Mulroney's side, for a change, because the people who made the comparisons were wrong -- on three separate counts. First, they don't know what they're talking about. Second, their comments have damaged Native credibility in Canada. Third, the comments are hurting Blacks in South Africa.

Let me explain. First, the situations in Canada and South Africa are not "comparable" or "similar" because there is absolutely no comparison. Imagine, for example, what your life would be like if Native people here had to live as the Blacks in South Africa do.

For starters, you'd probably be moved -- by force -- from where you're living now. You'd be forced to live -- and stay -- in a barren jobless ghetto. If you were lucky enough to get a job in some faraway spot, you wouldn't be allowed to take your family with you. If you were a schoolteacher, you'd get one-tenth of the salary a white teacher receives.

If you got a job with a company in the city, you wouldn't be allowed to live there. Instead, you'd have to live 40 miles outside of town in a slum. You'd have to

obey the curfew and leave the city by nine p.m. You'd have to carry identification papers with you at all times. If you got caught without them, you'd be arrested, jailed and fined. You'd be forbidden to stay in most of the hotels, forbidden to eat at most of the restaurants and forbidden to swim at most of the beaches.

If you didn't like living like that, you wouldn't be able to do anything about it. Native political organizations would be outlawed and you wouldn't be allowed to vote. If you took part in a demonstration, you'd be arrested. Once you were in jail, there's a good chance you'd be tortured, maybe even killed.

That's just a small sample of what apartheid is like. Don't get me wrong, though. I'm not saying that Native life in Canada is a picnic. It's not, because Canada still has a long way to go before it fulfills its many moral and legal obligations to Native people. But it is obscene for anyone to say that our situation is "comparable" or "similar" to apartheid.

Canadian Native leaders were wrong, factually, when they compared Canada and South Africa. But I think they were wrong to do so for another, more practical reason -- their comments have hurt the Native cause at a critical point in history.

The First Minister's Conference is less than two months away. It could be the last chance to nail down a constitutional deal on self-government. The "comparisons" have inflated and degraded the language of Native politics. What's worse, they've damaged Native credibility at a time when Native leaders need all the credibility they can muster. They might even trigger a backlash.

There's one last reason why I think it was wrong to make the comparisons. They have hindered the fight against apartheid and hurt the cause of Black South Africans. Although I've been hard on Native leaders, I don't intend to let Glen Babb off the hook. Unlike the Native comments, his were no accident. He made them to shift Canadian energy and attention away from the fight against apartheid. Babb has absolutely no interest in improving Native life in Canada. He just exploited the problems of Native people here to help his racist government keep a stranglehold on the Blacks in his country.

This whole mess has made me uneasy because I think I understand the reasons and the frustrations that led Native leaders to make the comparisons in the first place. But if Native leaders want to help end apartheid and if they want to achieve their constitutional goals, they must be extremely careful about what they say because the stakes -- in Canada and in South Africa -- are just too high to do otherwise.

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# Provincial

## Women's group wants time at FMC talks

FIRST MINISTERS CONFERENCE



B.A.C.K.G.R.O.U.N.D.E.R

By Albert Crier

Metis women must become aware and involved in the constitutional negotiations by Metis organizations, say members of the Women of the Metis Nation, a sub-committee of the Metis Association of Alberta.

The Women of the Metis Nation (WMN), was formed early last year, to explain the constitutional negotiation process and to obtain the support from Metis women toward an equal participation between men and women in Metis organizations.

"We need to de-mystify the constitutional process, to make it understandable to local people," said Deborah Hanly, co-chairperson of WMN.

The WMN have been holding community workshops to explain the Metis positions regarding Aboriginal rights, that will be discussed at the First Minister's Conference (FMC), on Aboriginal rights. These workshops



JO-ANNE DANIELS  
...wants equality

have been scheduled with regular MAA constitutional information meetings, throughout the provinces.

The WMN is funded by the Metis National Council through the MAA, and has the cooperative backing of the MAA and the Federation of Metis Settlements. The interim committee has 12 delegates from Metis locals and settlements.

The equality of men and women is emphasized in

the community awareness workshops and in the development of a Metis women's position paper, said Joanne Daniels, organizer and fieldworker with the WMN.

The WMN wants Metis women to have equal partnership and representation during constitutional negotiations and at all meetings that will determine the future of Metis people. The WMN is working toward having Metis women representatives at the upcoming First Minister's talks to present a Metis women's position paper.

The WMN position paper stresses equal access to Aboriginal rights of self-government/self-determination, a land base and sub-surface resources.

"The issue of sexual equality will have to be dealt with at the next First Minister's Conference," said Daniels. The equality issue is considered unfinished business by the WMN.

"If the provincial governments at the FMC can

show that Metis women do not have equal say, they can stall constitutional amendments," said Muriel Stanley-Venne, WMN organizer.

To reach the goal of equal participation, the WMN is encouraging Metis women to form committees within the Metis locals and regional councils. "We see a great need to increase the involvement of women at every level of the organization," said Daniels.

To prepare for the constitutional talks on Aboriginal rights, the WMN has scheduled a Metis women's conference, on March 12 and 13, two days before the MAA assembly.

"We expect to see two women delegates from each of the (75) locals of the MAA and from the 8 settlements to come to their conference," said Stanley-Venne. "This way our women will be able to choose their representatives to the FMC/87 and to participate fully in their provincial organization," said Daniels.

## PROVINCIAL NEW BRIEFS

### FORT CHIP CREE RECEIVE PAYMENT

Aloha! Chief Rita Martin of the Fort Chipewyan Cree Band is considering a trip to Hawaii with her 14-year-old daughter after passing out cheques in the amount of \$2,715 to each of the 1,300 band members.

Many of the band members and residents of the northeastern Alberta town have already packed their bags and departed on vacations paid with cash from a land claim settlement agreed upon the Cree band and the federal and provincial governments.

The payout was a one time sum paid as part of the \$26.6 million settlement reached last December 23.

Approximately \$23 million is left after the payout and will be administered jointly for future economic development of the band by the federal government and the Cree band.

### LIVE SHELLS SHOULD BE REMOVED

Clifford Big Plume, Chief of the Sarcee Indian band near Calgary, would like to see the department of defense clean up a mess of dangerous shells at its present site in southern Alberta, before buying a new site.

Big Plume is upset that there is no guarantee that the department of defense will completely clean up Sarcee land they have used to train on for more than 70 years.

In 1985, the department signed a 20-year lease with the Sarcee band to use 3,200 hectares of land at \$11.5 million.

Although the lease calls for clean up there is no guarantee from the military that a clean up operation will make the area safe for future land development, Big Plume said.

Big Plume added that there have been accidents where Indian people have found shells, some of them live.

An announcement by the department of defense two weeks ago says it is negotiating to buy 3,200 hectares of the Rio Alto Ranch.

The ranch is approximately 60 km southwest of Calgary.

## West Edmonton receives Metis Housing Co-op

By Terry Lusty

Housing has always been a major concern with Native people in Edmonton, but now with the recent corporation of Wotena Settlement Housing Cooperative, the problem may be alleviated somewhat, especially in the urban centres.

Wotena is a program designed to provide housing for Metis people in Edmonton. Entwined with the concept is the desire to also establish a community-type atmosphere says the founder, Muriel Stanley-Venne. She spoke to whoever she could about the concept and it grew from there.

When asked whether the concept might be a duplication of sorts given the existence of services like Metis Urban Housing (MUH), Stanley-Venne informed Windspeaker, "I don't see any competition; it's an alternative." As a matter of fact, she proudly attests to how pleased MUH is about the program because MUH cannot keep

pace itself with the pressing demands for housing.

Much of the initial groundwork for the project was executed by Stanley-Venne who negotiated with the property owner and CMHC. The project was fortunate in that the Oblates contributed \$5,000 and may have some further involvements if a request from the co-op is accommodated. Right now, that prospect is looking good according to Stanley-Venne who also serves as the corporate advisor to Wotena.

The principle foundation on which Wotena functions is the cooperative doctrine by which members purchase shares. At present, there are 16 members but the program is seeking additional members as that is the underlying strength of any co-op venture. Marggo Pariseau, chairperson for Wotena, explains further.

A member is required to purchase at least one share valued at \$25 to become a voting member and to be entitled to become a resident in the co-op. If the

individual wants to take up occupancy, they must have purchased at least 10 shares. After that, their holdings must increase to a total of 40 shares.

Wotena has purchased a total of 40 housing units which range from 1,200 to 1,400 square feet. They are condominiums located two blocks west of West Edmonton Mall. The units are three and four bedrooms and range in price from \$555 to \$610 per month. Twelve of the units are eligible for subsidization through Alberta Mortgage and Housing Corporation.

Currently, only eight units are spoken for but the demands are there and the remaining 32 should not take much time in becoming occupied. They are situated directly across from an elementary school. A small mall with a post office and medical centre is nearby as is a day care centre and bus service.

When contrasted to MUH, Pariseau points out differences which do make Wotena an attractive proposition to potential

residents. A major one is that occupants do not have to have children and at least for now, there is no waiting list. In addition, the decision-making process is up to the members at large. Realizing that many Metis families care for extended family members, there are no barriers to having one's relatives or anyone else cohabit a given unit. As a co-op, the project is also eligible for the lowest tax rates from the city.

A huge plus factor for the co-op is the community-mindedness as alluded to in Wotena's objectives. Two of them in particular warrant mention: (1) to create and encourage in each member a viewpoint of cooperative ownership which shall imply a sense of pride and responsibility not only toward the individual unit and private space, but also to the common structures and property; and (2) to develop on a cooperative basis, a community environment which will support human development and growth both as individuals and as

members of responsible communities.

Both Stanley-Venne and Pariseau are emphatic about the community atmosphere that the co-op is meant to instill. With Metis people living in close proximity to one another, it will provide a sense of identity and unity says Pariseau. She also mentioned that people must put forward a sincere effort and be actively involved to make the concept work. Stanley-Venne is of the same mind and draws attention to this being the establishment of a land base in Edmonton for Metis people whose presence would then be a reality.

Wotena has contracted Communitas Inc. as consultants to the co-op. The development coordinator, Andrea Rogers, explained their role. They will run a member development training program. The program entails workshops that focus on financing, maintenance, conducting meetings and elections, small claims

issues and so on.

When contacted by Windspeaker, reactions were offered by two of the members. Melita Kulay likes the idea of direct participation. "The members have a voice in the decisions made...it'd be the closest one could get to calling a place home," she said. She also mentioned that, "it'll be a safer place for children because parents will look out for one another and there'll be unity among the children as well."

"I think it's an excellent idea," quipped Sandra Hynds. She feels good about the decision-making component as well, especially in situations where tenants are often threatened by the landlords for minor incidents. "It's up to the (co-op's) council to decide whether someone would have to leave," she said.

Overall, there appears to be very good feelings toward the project. If anyone is interested, they are asked to contact Muriel Stanley-Venne at 479-3634 in Edmonton.

The future of spraying

# Alternatives and solutions

**From Page 1**

avoiding and neglecting us for years."

In a recent letter to Premier Don Getty, the Coalition for Forest Spray Alternatives, a Hinton based organization, said, "unique research, including commercial utilization is already going on in Alberta. It's time this research and recent developments were brought together in a coherent way."

The CFSA has had a long bantering battle with government since Getty took reign last year. So far

nothing has been accomplished. The CFSA has taken a strong stand against chemical spraying. The government, according to CFSA spokesman, Randy Lawrence, has indicated a thorough investigation into herbicides and their alternatives would be forthcoming.

Lawrence says, "So far we have been pretty much ignored. Words are cheap — especially a month or two before an election. Changes in the system could provide many needed jobs for Albertans. I know the Native people are

worried about toxics as well as unemployment. We are seeking their support on a herbicide moratorium."

Manual tree cutting and land clearing are only a part of the solution. What will be done with the wood once it's removed from the forest is another part.

Murray Smith, chief of Southview Fibre Tech Ltd., an agricultural research firm, is one of many entrepreneurs seeking a solution to excess (unwanted weed) wood.

He is currently running a pilot project on a farm about 20 miles north of

Athabasca. This project sees cows instead of guinea pigs as it's test cases. Smith is feeding one-half of a herd with regular food rations while the other half is eating a combination of regular diet and an added ingredient of "wood-chip" pellets.

The project began in November of 1986 and will conclude this spring. Should the venture succeed, it may see the dream proposal set up by Smith and another Edmonton developer, Richard Assaly, become a reality.

Their plans are to open a \$90 million coal and animal

feed manufacturing plant in Athabasca. The currently sprayed, unpopular, poplar tree would be turned into charcoal briquets and animal feed and would also supply enough thermal energy to light up a town of 10,000.

Frank Crawford, a farmer and lumberman from the Athabasca area said the plan is "ideal for this part of the country."

"This plant," he concludes, "will see about 150 people employed."

"We will not only help the ecology of the forests but think of how many jobs would be created in the factory and in the falling of the timber."

"Despite pre-election statements expressing concerns and making promises, we have yet to get an audience with Premier Don Getty," states Orrin Hart, chairman of the Small Power Producers Association of Alberta.

Al "Boomer" Adair, Minister of Transportation and Utilities, has met and spoken with us and he seems genuinely concerned with our dilemma, but we are getting absolutely nowhere with Getty. I don't believe he truly understands the importance of this issue," added Hart.

Hart claims that millions, even billions of dollars are lost each year because of tight control of the utilities market.

"Privatizing utilities would generate billions of tax dollars and create employment much needed in Alberta. The rate of unemployed Native people in the north is extremely high (as high as 90%) and these Natives could be

working on the land. Who knows forests better than the people who live near or in them. Workers could remove the unwanted poplar and aspen and create jobs.

"As Albertans we have to unite and demand positive action from the government. Getty's office has not gone out of its way to see us and hear our views never mind consider us," Hart said.

Gordon Young, executive assistant to the premier, claims his boss will see Hart in due time.

"The premier has 175 to 200 people seeking his presence each month," said Young.

"They all have issues they believe are important. Getty has tried to contact Hart by telephone, but to no avail. When Hart's turn comes up, you can be sure the premier will see him."

Pesticides and herbicides it seems, are only one way to rid a forest of unwanted growth — and it is a method which offers no return, other than increased softwood timberlands.

Like many Canadians, Albertans are concerned with the use of toxic chemicals in the environment. Though many accept the fact that agricultural crops must be treated (though not by aerial spraying), thoughts change when it comes to our forest lands.

The solutions perhaps lie in the hands of the people and in the hands of those we vote for.

If you have concerns or questions you need answered contact your local MLA. Your thoughts and actions are the only way to effect change.

## PART TWO



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## Toxic Watch Project

# Wylynko has much to say about monitoring hazardous waste disposal

By Mark McCallum

"Native people could be leaders in the field of environmental conservation," said Toxics Watch Project Director Brad Wylynko. "They have a tradition of living with the land in a subsistence way.

"Non-Native environmentalists have been working for 15 or 20 years to try and change things and we've only made a little

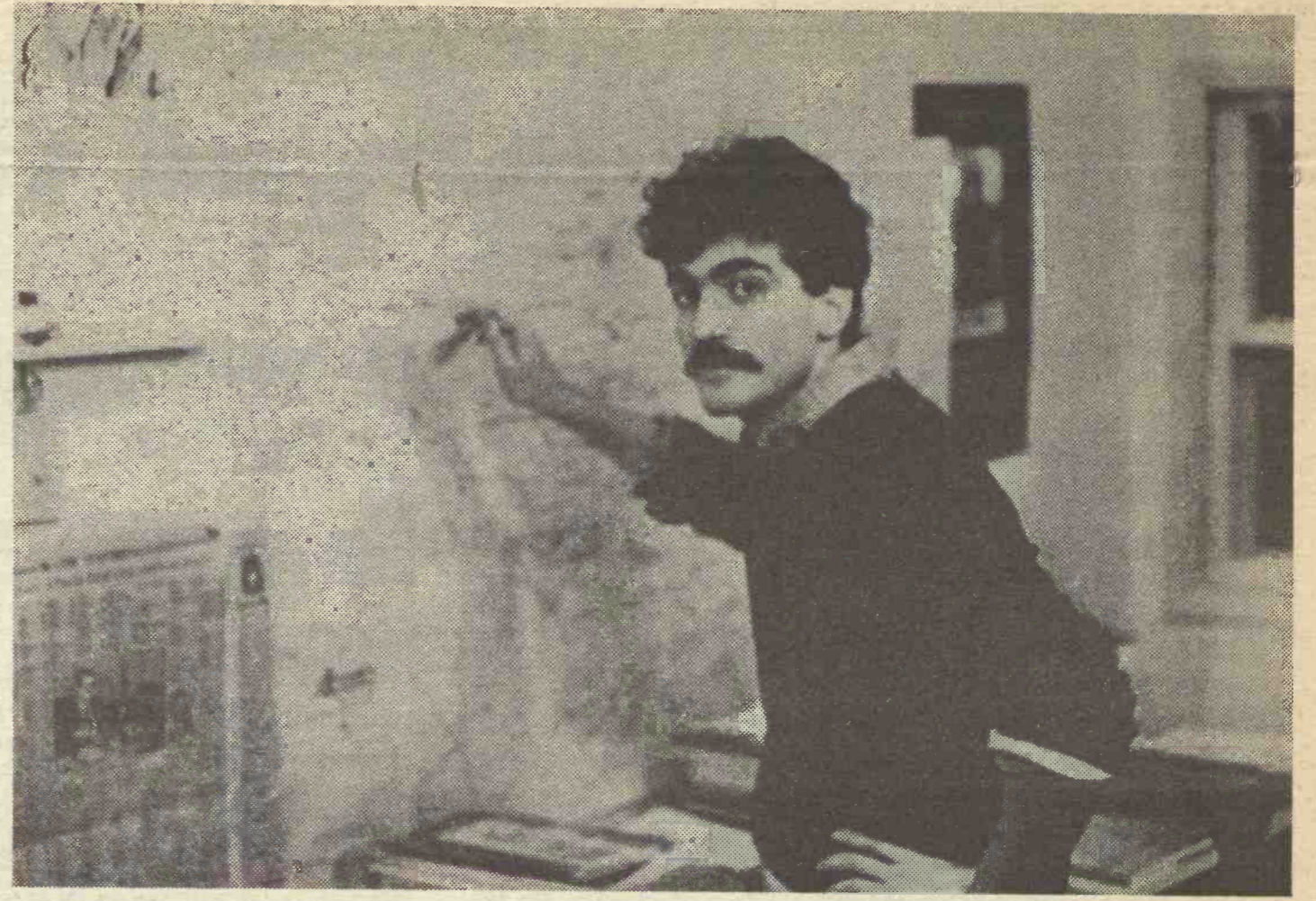
progress. They need to learn a little more about the kind of ethics and approaches that the Native people have regarding the land."

The Toxic Watch Project, established by the Environmental Resource Centre in September of 1986, has three immediate tasks to undertake. These are to assess pesticide use, examine toxicity in water supplies, and monitor the

hazardous waste disposal system in Alberta.

"We met with representatives of the Metis Association of Alberta recently to discuss a land use project," Wylynko said.

"Along with the movement towards self-government and land base claims comes the responsibilities of dealing properly with the land. We want to collaborate with the Native and Metis people, whereby we can



BRAD WYLYNKO

...points out some of the toxic spill areas

learn from them and they in turn can share in some of our ideas."

Wylynko says there is no coordinated system for controlling toxic chemicals in this province. The control rests in "a lot of different pieces of legislation."

"We've got to be careful

how we use these chemicals. If we are not careful, we will see the pollutants show up in fish, wildlife, and in the water itself. And, it's going to have an effect on our health," advised Wylynko.

"Native people have often been the ones downwind or downstream from major industrial development that has gone on in Alberta in the last two decades. What we often see are spills in the rivers that aren't being reported," commented Wylynko, adding that this is evidence that the current "system" is not working.

In the Edmonton area alone, Environment Minister Ken Kowalski has acknowledged five chemical spills since September of last year. That's an average of one a month.

On September 12, 1986, employees of the Division of Pollution Control observed evidence of a spill of contaminated water from the phosphoric acid cooling ponds (containing high concentrations of phosphorus, fluoride and sulfate). The spill took place at an Esso Alberta fertilizer plant near Redwater.

An estimated 900,000 gallons of brine spilled into the North Saskatchewan River, after an internal coffer dam failed. Samples taken from the spill area showed that the water was unsuitable for drinking, using conventional water treatment methods.

Only a couple of days later, a chemical complex in Fort Saskatchewan, owned by Sherritt Gordon Mines, reportedly spilled between 100 and 200 thousand gallons of contaminated water from a similar cooling pond.

A November contaminant spill into the same river continues to baffle officials from Alberta Environment, the City of Edmonton Water and Sanitation, and the city police.

After an anonymous phone caller aided the officials, Environment Minister Ken Kowalski announced, "we have identified the substance and its probable source, but we simply do not know how or when the substance

entered the storm sewer system."

On November 22, the Fort Saskatchewan plant of Sherritt Gordon Mines once again discharged contaminated water into the North Saskatchewan. The flow, a mixture of ammonia, nickel and water which can be toxic to fish, rushed into the river for about an hour and a half, at the rate of 50 gallons per minute.

The last spill occurred on December 12 when turbine lubricating oil escaped into Lake Wabamun through a Transalta Utilities Corporation cooling water canal.

These are only reported incidents in a highly populated metropolitan area where dangerous chemicals are scrutinized more carefully than the remote areas of rural Alberta.

"Spills are not an uncommon occurrence," remarked Brad Wylynko.

Explaining the Toxics Watch's triple plan project involving Native people, Wylynko said, "in the first year we hope to try and identify the issues that Natives are facing. It may involve a tour into the Native communities, or maybe talking with regional leaders and setting up a series of workshops. We will try to come up with a paper on pollution, pesticides and water contamination."

Wylynko adds that "the next year would be spent reviewing existing land agreements between Native communities and oil and forestry companies.

The project director concludes that the last year of the phase will see the Edmonton-based organization concentrate its efforts towards a policy paper with input from Native communities on land usage.

The Toxics Watch Project researches issues and educates the public in problem areas, but they will help anyone who is facing an environmental problem. The organization is located at 10511 Saskatchewan Drive, Edmonton, Alberta, T6E 4S1. The phone number is (403) 433-8711.

## ELC has environmental concerns

By John Copley

The Environmental Law (ELC), an Edmonton based registered charitable organization, was founded in 1981.

The board of directors is comprised of volunteer lawyers, educators, and concerned citizens. Current ELC president Alex Pringle, an Edmonton based lawyer, is ably assisted by vice president, Brian O'Ferrall, Attorney Tony Mandamin, respected for his courtroom abilities in his aid to assure the rights of Native people, serves as the organization's secretary.

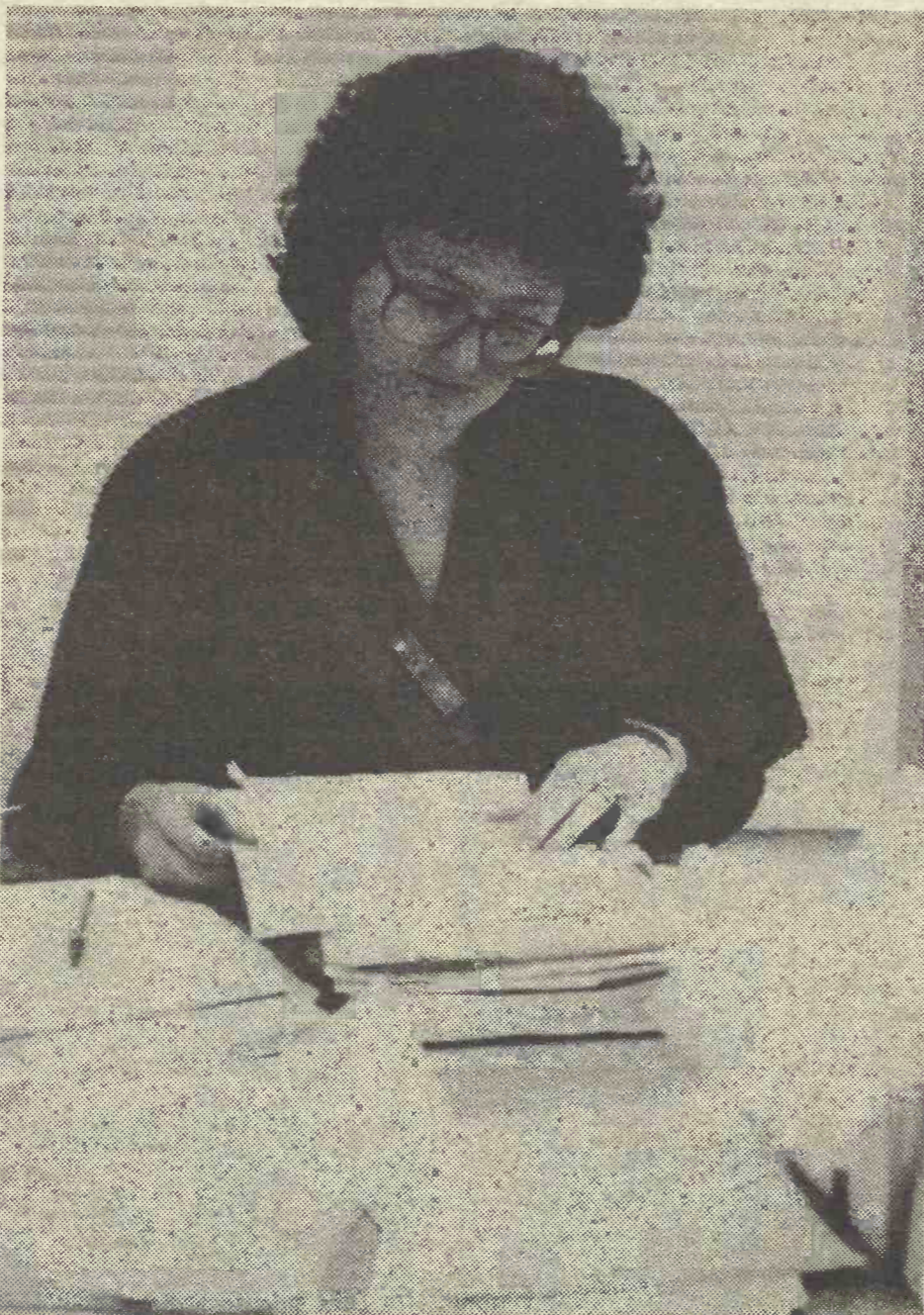
The centre is involved in various environmental areas including research, reform, education, information, monitoring, and referral.

Research includes a broad range of issues including conservation of wildlands, water management, and regulation of toxic substances.

Monitoring and reform includes serving as consultants on legislative and policy advisory committees and providing recommendations for reform.

Education is expressed in such areas as a quarterly newsletter, organized workshops and seminars, and contributing to conferences, forums, and workshops for other organizations.

Information and referral includes providing research assistance and guidance and directing people (when they need help) to lawyers, technical experts, government agencies and other persons with the expertise required to help with an environmental issue or concern.



LAWYER LINDA DUNCAN  
...offers help and advice

In mid February, staff from the ELC in Edmonton will begin a trek into northern Alberta to conduct seminars designed to provide Native administrators and their colleagues, information regarding the regulation of energy projects and related environmental and socio-economic impacts.

Attorneys Linda Duncan and Donna Tingley will lead the group that is to deliver seminars to several of Alberta's Native communities, which include scheduled stops at Fort McMurray, St. Paul, Bonnyville and Slave Lake.

One of the concerns to this reporter, when I heard of the planned ELC

seminars, was in regards to the environment, and the herbicide spraying that are becoming common place in northern Alberta, a question I asked.

"That is not the objective of these seminars but we will aid anyone who requests our help or advice on environmental issues," commented the ELC executive director Linda Duncan.

Through research it is estimated that in the months of September and October of last year there were 10 herbicide sprayings in northern parts of Alberta and the major portion of them were carried out near predominantly Native inhabited areas.

# Native blood and sweat founded HBC

**Guest Editorial by Terry Lusty**

The demise of an institution is not nearly so earth shattering as some people would make it to be. Business enterprises come and go every day. That happens to be the reality of the free enterprise system in which we live.

Last week the Hudson's Bay Company (HBC) store at Fort Chipewyan became but one of 170 northern HBC outlets destined to change hands. At Fort Chip, that transfer has now been affected and the new owner is Mutual Trust.

The Bay was established in Canada in 1670. Quickly it became the most powerful operation of its kind in this country. As a corporate giant, the company thrived thanks to one key factor —the presence of the North American Native. Truly, its empire was founded on the blood and sweat of Canada's Indian and Metis people.

The Bay became a highly autocratic powerhouse of which the governor was the supreme ruler. And rule he did. The Bay was the law. It made rules, regulations and policies. It held its own court hearings and imprisoned numerous Natives and non-Natives for defying its laws. The company was a monopoly unto itself.

There is both good and bad when it comes to reviewing the lengthy history of the Bay and its treatment of and relationship with Native people. In its early period, the store relied very heavily upon Indian and Metis goods and services. As food and fur provisioners, guides, boatmen, cartmen, laborers and so forth, they proved indispensable.

However, as the Bay introduced goods that were desired by the Native community, the relationship between the HBC and the Native people changed from one of dependency to one which was symbiotic. In other words, both groups became dependent upon one another.

While the goods and services supplied by Natives made the Bay the superstructure that it ultimately became, it did have its good points. The company made certain goods available that helped ease the situation of Native people. The gun made hunting an easier task as did traps and snares. The use of metal pots, pans, knives and axes made cooking and work easier. So did the introduction of cloth for the use of clothing and bedding. No longer did Natives have to hunt animals, process the hides and convert them into such items.

But, for every plus factor there is a minus. The Bay's demands for furs resulted in the annihilation of wild game. First it was the beaver, then the buffalo and other species of animals.

With the depletion of wildlife and the

## Editorial

deterioration of the Native economic base, the relationship began to change. Natives became dependent upon the Bay. That dependency almost destroyed Native people. The credit system was both a blessing and a damnation because it allowed Natives to acquire goods that were needed but it also chained them to the company and kept them in perpetual debt. The store's use of alcohol to lure Native business was despicable. Natives were offered free "treats" of alcohol as an attraction but, as trading patterns and alcohol dependency became established, the Bay began to charge for the liquor.

Over time, there have been numerous allegations of the Bay "ripping off" the people. Many have charged that the Bay has not paid fair market prices for fur pelts and that it charges "exorbitant" prices for the goods it sells. While

the Bay defends its position by saying that the costs to transport and handle goods to the more remote areas justifies higher prices, that rationale has never been fully accepted.

If one were to do price comparisons, they would find that items such as eggs, milk, potatoes and so on are more than double the rates paid in more southerly areas of the province. Because of this, competing stores have set up. Where there was not the wherewithall to establish a competing store, some communities formed their own co-ops. It only seemed fair that there be some alternative for the consumer.

The demise of the Bay, or any other institution for that matter, is not a calamity. It is part and parcel of a competing world in which companies do change hands. It just so happens that in this case the company affected was the HBC. That, however, does not alter the fact that the people will still have somewhere to turn to when it comes to purchasing supplies. The expiration of the Bay in Fort Chipewyan is not the end of the world, not by a long shot.



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# Opinion

## Lost culture found

### CHED criticized

630 CHED  
Edmonton, AB

Dear Sirs:

Re: Song titled, "Walk Like An Apache"

I would like to express my views in regards to the above song.

I am very concerned about the discriminatory content in this song. To me this song stereotypes all Native people negatively.

One example is; the Native people of today's society have had some education, therefore enabling us to use the English language effectively and properly not as the song portrays.

This song might be amusing to some ignorant minds but to a person, such as I who is proud to be Native, find it degrading to our heritage and cultural beliefs.

I personally would like to have this song taken off the air. If not, I refuse to listen to your radio station.

*Lillian Crier  
2nd Year Student  
Early Childhood Development  
Blue Quills Educational Centre  
St. Paul, AB*

Dear Editor:

Every day I learn more about myself and my people.

There are times when I question myself in regards to the work involved in trying to unite the Native people. I find some of our own people don't care. That itself is very frustrating. Their own actions speak for themselves.

I heard how magnificent our forefathers were. That itself gives me the strength to seek knowledge and understanding. I've been

told we cannot live in the past, that I understand. The Native people of today could not endure the hardships of the past. Therefore, we as their descendants, must strive for a better understanding of the new world we live in.

We sometimes think of ourselves and not of our children. We look after our needs first, that is wrong. For a long time, I myself thought I had lost my culture, but through understanding, I found I was ignoring my culture. How many of us can relate

to that?

Our biggest battle is drugs and alcohol. Through drugs and alcohol, we have ignored our self-respect, our pride, our knowledge. How do we capture and retain our magnificence back?

I believe we have to start with ourselves, our children, friends, enemies. We as a Native nation can be strong as one in unity, this I have been told by the Elders. How much longer can we sit back and watch our people destroy themselves? I myself was on that path

once. An Elder told me and some friends we have to go back to the circle of life. Sit down with some family, friends and together gather ideas on how to improve our lifestyles. Give encouragement to our young, help our old, seek knowledge from our Elders. There are many ways we can improve, but I think the most important way is with ourselves.

May the Creator and the grandfathers walk and guide us in the new world.

**F. Logan  
Edmonton**



## Bad example set by public servants

Dear Editor:

In Calgary, a policeman is arrested after allegedly committing twenty bank heists.

In Ste. Foy, federal officials intervened to halt an investigation into what has been described by those rare creatures, honest lawyers, as "the most corrupt police force in Canada," because it would supposedly "undermine peoples' trust and confidence in the Ste. Foy police."

In Montreal, a store video camera captured the shocking scenes of a cop mugging a man who complained that the officer's squad car was double-parked. The incident was splashed across our television for a week.

Despite the video evidence, the policeman was found not guilty of assault.

In Edmonton, instead of arresting him on the spot in the name of crime prevention, police stalked a man many blocks, let him rob a drugstore and then filled him full of lead. The subsequent inquiry (held behind closed doors) absolved the police of any wrongdoing in the death of James Townshend.

In Sherbrooke, the Quebec Police Commission recommended that the three detectives who billed an innocent carpet layer and wounded another in a tragic case of mistaken identity, be demoted and spend three years each on patrol duty. Instead, absolutely no disciplinary

action will be taken because, incredibly, it "must be launched within six months of the alleged wrongdoing." Two of the three detectives have since been promoted.

After two official cover-ups were revealed, a third autopsy performed on Gaston Harvey, a supporter of striking workers at a Pointe-au-Pic resort hotel, proved conclusively that police had choked him to death. No charges (or apology) will be forthcoming.

When people see their police getting away with this stuff, some will invariably try it for themselves. Whether its called vigilante justice, self-defense or murder, the rising tide of "redneckism" (as seen lately in store owners who

fleeing robbers in the back) are the result of the bad example set by too many of our public servants — the police, judges, bureaucrats and politicians.

Of course, the public may dump any politician we are dissatisfied with at election time, but what about a police officer or judge? We the public cannot hold them accountable because they are accountable only to themselves and, as past experience shows, they stick together like flies on a dung heap.

Like all self-respecting Freemasons, judges act like gods because they actually believe that they are. To them, it is the rules of the court, the so-called technicalities that are of

primary importance. It is nothing for a judge to say that truth and justice are irrelevant under the law. Oliver Wendell Holmes said it years ago and judges today reiterate it.

Just recently, Justice Montgomery of the Ontario Supreme Court ruled that the truth was irrelevant under the contempt laws before convicting Toronto Lawyer Harry Kopyto for saying what most people already know — that Canadian courts are warped in favor of protecting the police.

In my experience, when a policeman loses his temper and beats up a drunk, the courts invariably say the cop was merely over-zealous. But when the drunk resists being treated

like a punching bag, he is charged with and convicted of assaulting a "peace" officer. And a drunk who persists in resisting such brutality is stigmatized by the courts as a "cop-hating menace to society" and a "walking time-bomb."

Although the hard-liners have been hip to it all along, the rest of our judiciary are waking up to the fact that we are currently living in one of the most effective police states ever to exist. And so, dutifully our judges work overtime to ensure that our individual, human and civil rights remain nothing but fancy notions on paper without basis in reality.

**G. Robert Dumont  
Prince Albert, Sask.**

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## LAKELAND SPECIAL

# Winter carnival tremendous success

By Mark McCallum

The First Annual Cold Lake First Nation's Winter Carnival, held on February 14 and 15, was described by Tribal Administrator Bob Machatis as "a tremendous success. From the response we received this weekend, people are looking forward to next year's winter carnival already."

People from the surrounding communities of Kikino, Saddle Lake and Elizabeth participated in original and interesting events such as a laughing contest, held on both days. The best chucklers in the daily event were Larry Grandbois and Floyd Thompson, laughing their way to a \$90 first place prize.

Clarence Scanie and Peter Cardinal will never have to worry about feeding their families because they both won a \$90 first prize award for their renditions of a mating wild animal in the moose calling event. Honorary mention goes out to Archie McFeeters for his exhibition moose calling performance, which drew one female member of the audience to answer his call — all in fun of course.

A packed LeGoff community hall listened to the amusing tall tales of Auger Cardinal and Emil Blyan. They both won \$90 for the daily story telling contest. Margarette Quinney told two stories in Cree which were good enough to win her third place on both days, and Teddy Scanie entertaining story in Chipewyan won him second place on the first day.

August Collins won a

fiddling contest in the talent show, which awarded \$1,200 in prize money to winners, on the 14th. The next day Moses Cardinal, who was the official entertainer for a dance held at the community hall on Saturday, fiddled up a storm and took first place.

The talent show included male and female singing contests on both days. The senior womens' contest awarded Audrey Cardinal first place twice, while Diane Calliou and Tracey Wells finished first on separate days. Archie Collins and Floyd Thompson won the mens' vocals on the two days, respectively.

The Kikino Northern Lights dance group won five and tied the Elizabeth Junior Travellers and Red River Wheelers twice for first place seven out of eight dance events, missing only once to the Junior Travellers.

Individual golden age jiggling contests presented Theresa Cardinal and Emil Blyan with first place. In the doubles jiggling competition, Vernon and Vivian Boucher took first in the seniors category, and Laurie Anne Swan and Deena Calliou won the junior event.

A crib tournament was won by Adelaide and Celestin Grandbois on day one and Dave Tourangeau and Urgene Jensen the next.

Other activities at the Winter Carnival included children's foot races, tea make contests, and a fancy harness parade on the last day. Ervin Quinney, of Frog Lake, topped the list of 12 entries the parade attracted.

Bob Machatis commented that "everything ran smoothly except for the

Stampede Wrestling show." He laughed, "it started a little late because we lost the rink somewhere."

Machatis says the only fault of the two-day event was an oversight on their part. Due to a lack of experience at conducting an event of this magnitude for the first time, he says the children were not kept "busy enough." Machatis added, "next year we will concentrate on activities for the younger generation."

He praised the work of Cold Lake's Recreational Director Ernie Houle and the rest of the recreational staff. "They did a helluva good job," said Machatis.

Houle said, "this was the first annual winter carnival Cold Lake First Nations had ever held and hopefully it will become an ongoing event."



**AUGUST COLLINS**  
...one of the top fiddlers

**ERNIE HOULE**  
...his work praised

## Cold Lake First Nations hires Houle

By Mark McCallum

After graduating with two diplomas in recreation administration and facility management from the Lethbridge Community College, Saddle Lake's Ernie Houle, has landed his first job as recreation director for the Cold Lake First Nations administration.

Houle was hired in September of last year and will actively help in the development of a five-year recreational/cultural master plan which will access the specific needs of the Cold Lake community.

When I spoke with Houle at the LeGoff community hall, he explained that the first phase of the master plan was to gather input from the community at large. According to him, most of the suggestions from the community tended to sway towards recreational activities which included "a lot" of social functions and gatherings. Therefore, the concept of a Cold Lake First Nation's annual winter carnival was introduced to the LeGoff community on February 14 and 15, 1987.

Houle said, "we sat down with several members of the community to try and identify exactly what activities and events they wanted at the carnival. The community indicated that they wanted to see events

such as stampede wrestling, a fancy harness parade, and a talent show."

Unfortunately, because the fiscal year ends on March 31, the band's budget is almost deleted after one year of operation.

"We can't really implement any of the recommendations we received from the people except the activity part of it," clarified Houle. "But, once our new budget arrives we will start minor sports programs and upgrade and add facilities that will accommodate the needs of this community."

A recreational constitution identifies the duties and responsibilities of everyone involved with recreation. Houle says that "it's just a matter of exercising the constitution."

Adding that volunteers are trained in LeGoff and surrounding communities in leadership development workshops, Houle said, "when you're upgrading administration, it's a long pain-staking process because you have to train the right people in different areas and bring the administration to a level where you want it."

"Years down the road, the valuable experience the volunteers and staff gains will have a positive impact on the community."

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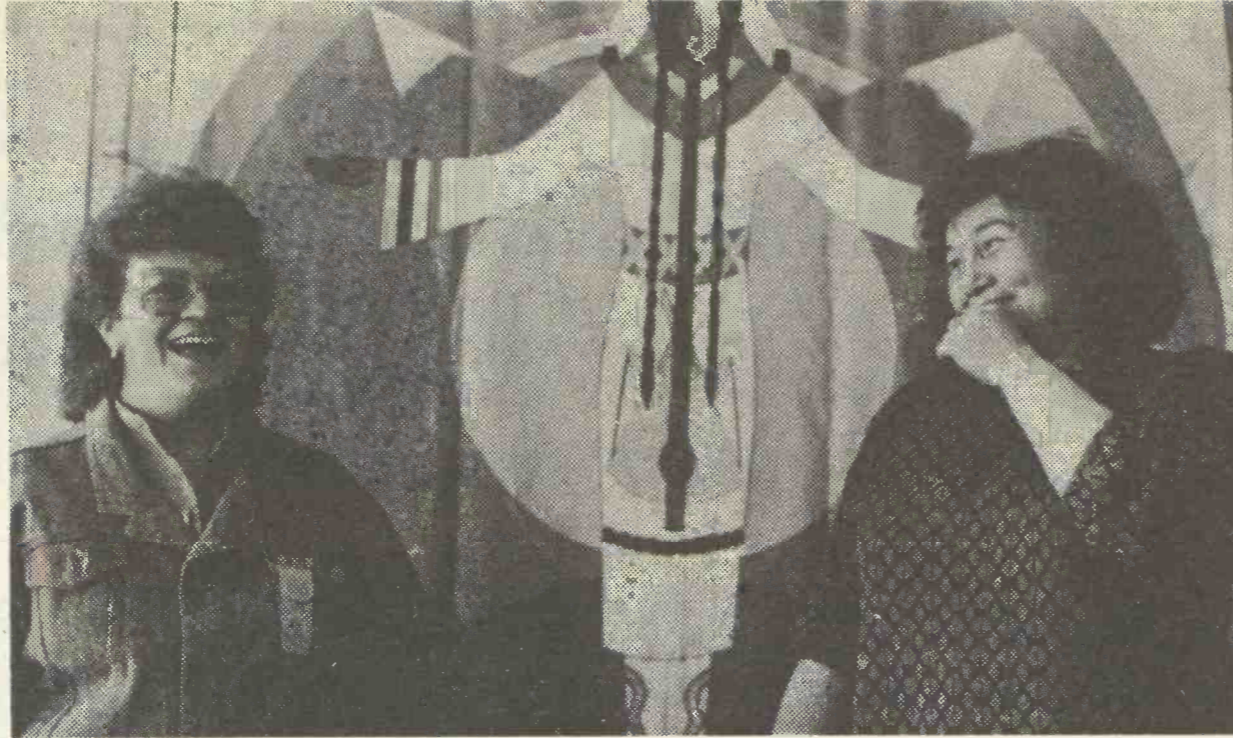
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## BCNFC producing video programs for Native youths



**BRENDA JOHN AND THERESA JENKINS**  
...Bonnyville Friendship Centre staff

By Mark McCallum

BONNYVILLE — Youths at the Bonnyville Canadian Native Friendship Centre (BCNFC) have been producing videos to promote community awareness of Native culture and heritage in the Lakeland region for the past two years.

According to BCNFC interim Program Director Theresa Jenkins, through a summer student project and technical assistance from AMMSA, youths at the BCNFC became involved in video productions, after viewing interviews with Elders in the community on topics such as Native spiritual beliefs, traditional dress and story-telling.

Jenkins says that the young people were fascinated by the stories the

## LAKELAND SPECIAL

Elders would tell about Wesakachak, which led to the birth of shows on the legendary figure.

The youths derived scripts and costumes from the words of the Elders and recorded the plays on videos.

"The VCR productions the young people produced on Wesakachak and the Elders are used as resource material in surrounding schools," emphasized Jenkins, "especially for children in lower grades who are not familiar with their Native culture."

"We usually take an Elder to communities with us who can explain the content of the show as it

relates to our Native heritage," added the director, who listed Kehewin, Cold Lake First Nations, Frog Lake, and Elizabeth Settlement as communities that have utilized the VCR productions.

Brenda John, the youth advisor, says that she noticed some of the children at the Friendship Centre's last open house had never heard of basic Native food like bannock before. She laughed, "some of the kids said, 'I'm sorry, but my mother doesn't want me to eat any strange food.' We convinced most of them that bannock wasn't bad for them, and a lot of them

tried it for the first time."

John also observed that the children seemed surprised at the difference between the Native people in the centre's videos and the stereotype Natives they see on television. "But, it's all part of cultural awareness and that's what we're here for. We want to show non-Native as well as Native people that along with our distinct culture — we're just people," she concluded.

The friendship centre's next open house will be in May, when the BCNFC should be close to completing a series of commercials, funded by AADAC, profiling the centre's many services and accomplishments.

## Apprentice course receives funding

By Donna Rae Murphy

KEHEWIN — The Kehewin Reserve recently received almost \$20,000 from the Northern Alberta Development Council (NADC) and has used the money to purchase equipment and tools for their heavy duty mechanic apprentice course operating out of the reserve.

Eric Gadwa, in charge of economic development for the band, says the \$19,787 grant went toward gauges and power tools for the second-year apprentices who were badly in need of proper tools.

The first year, the band council approached the Department of Indian Affairs for funding and received \$300 for each of the four trainees to equip them with their own set of basic tools and a tool box but it wasn't nearly enough. "We made do with what we had," he said, "but this NADC grant really has helped us out."

The Kehewin mechanic shop operates out of a renovated building that also houses Kehewin Steel. The trainees, all in their 20's, spend four days a week doing hands-on work on

vehicles and one day per week on theory. Local residents bring in their vehicles for repairs at a reduced cost and the trainees perform all the work. Course instructor Richard Pankiw of Elk Point oversees all work and approves all estimates and repairs.

"We're just over-loaded with work right now," says Gadwa, "the boys have all they can handle, but it's really good experience for them." The money paid for repairs goes towards wages for the apprentices.

The four-year program,

funded through Alberta Manpower, will provide journeyman certificates that will allow the trainees to work anywhere in Canada. When all courses are completed at Kehewin, the trainees will write their final exams at the Northern Alberta Institute of Technology (NAIT) in Edmonton.

Kehewin was one of eleven recipients of grants disbursed by NADC whose mandate is to promote economic development and industrial and commercial projects in northern Alberta.



## DROPPIN IN

By Rocky  
Woodward

Hi! Dropping In is taking it easy these past few weeks as acting editor while Clint is away on holidays. By the time you read this Clint will be back in the driver's seat and all of Alberta will be so happy!

I have to tell you it is no fun at the top, so I think I'll just move on down the totem pole, to the bottom where I belong...bye.

Dropping In is going to be short this week and just a reminder that the Native Pastoral Centre will be holding a DRUM MASS on March 29.

Also there will be a dance at the Panee Agri-Plex in Hobbem, on March 7, in celebration of their "Hobbema Winter Magic" carnival taking place over that busy weekend.

Look forward to the Diamond 5 Pro-rodeo to be held at the Montana Band, near Hobbema on March 6 - 8. For more information please call 585-2696.

In Edson, Dan Stellmacker who works as a Native Studies Instructor at the Vanier Catholic School, says they are planning Native Cultural Days for May 16 - 17. Most likely the cultural days will be held at the Edson Arena and Dan promises to up-date us once he is sure.

Dan further mentions that a Miss Metis Contest will be put on by Metis Local 44, in Edson on April 3. "It will probably be held at the school where I work or at the Friendship Centre," Dan mentioned while adding that they will let Dropping In know as soon as everything is a go. Let us know soon Dan and thanks for the news.

On February 28, the Poundmaker/Nechi Centre will be holding a sobriety dance with music supplied by the "First Nations" country band. Everyone is welcome so get on down there. Admission fee is set at \$5 per person.

## FISHING LAKE: HAPPY BIRTHDAY GARY PARENTEAU!

Below is a picture of the past president of the Federation of Metis Settlements, hard at work in his new role as administrator for the Metis settlement.

The other picture is the store that the Parenteau husband and wife team of Lorraine and Gary run. The store is called Sputnikov.



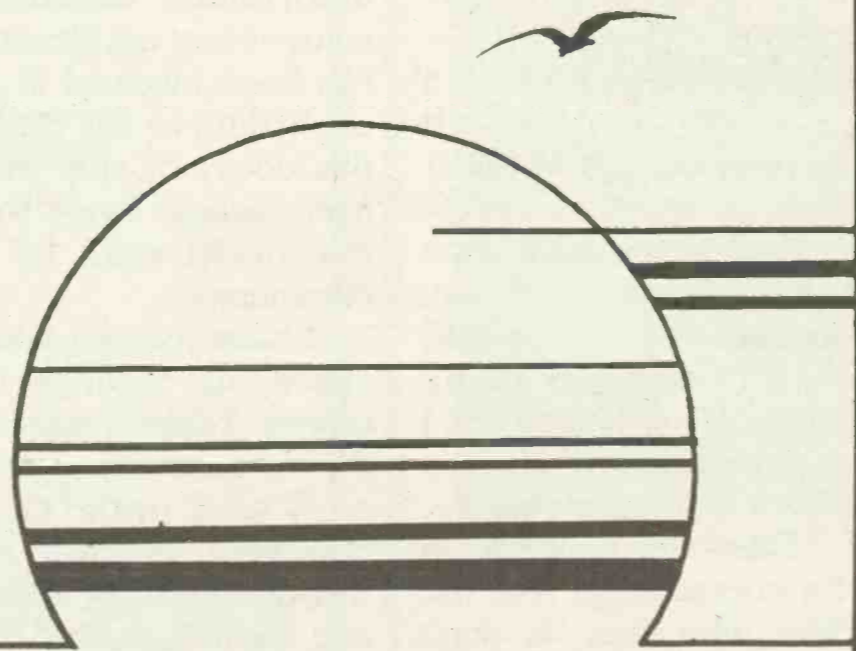
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# WHAT'S HAPPENING

## TWINN LAKES

### Life skills students share experiences

By Rocky Woodward

TWINN LAKES — When I drove up to the Twinn Lakes Lodge, 125 km east of High Level, the stars were already out. The weather was not cold, but there was a winter chill in the air. It was refreshing.

After I parked my truck, I walked inside the log building and sat down for supper. Johnson Sewepagaham, chief of the Little Red River Band, was there along with his wife and family, so while I waited for the coordinator of the life skills program, Martha Many Grey Horses, to show up, I spent some idle talk with Johnson.

I had just arrived from Assumption, after spending a day there while being toured around by Bill

nice to be in such a comforting setting as Twinn Lakes.

Eventually, Martha Many Grey Horses, originally from the Blood Reserve in southern Alberta, walked in along with her students from Assumption, Meander and Bushie River.

The Dene students, along with Martha, had just finished part of the life skills training — the reason why they were at Twinn Lakes.

After Johnson left for Peace River, where he had a scheduled meeting to attend the next day, Martha invited me to sit in on the last part of their life skills session once supper was over. Of course I agreed.

A trailer was set up as a classroom and after supper we all walked over to the trailer where the group then sat in a circle.

It was a sharing experience, with a lot of laughter coming from everyone, including Martha.

The nicest thing about the experience was when the group decided to share with "Windspeaker" readers some of their goals and aspirations and insight now that they have completed two weeks at Twinn Lakes in the life skills course.

These thoughts I would like to share with you. Once you have finished reading each individual's thoughts, I am sure that you will agree with me when I say that there still is a lot of love left in this world. It's proven by these caring Dene students who took the time to participate in a positive life experience — that of the life skills program.

**FLORENCE CHAMBAUD:** Is an Alcohol and Drug Abuse Counsellor, and she says that suicide



TWINN LAKES LIFE SKILLS GROUP  
...share their thoughts

prevention is high on her list.

"I have been in other workshops, but none as clear as Martha puts it. I am glad I came because for a while I was thinking of quitting.

"I deal with a lot of alcohol and drug abuse, car accidents and I guess I really didn't know how to work with people. This course has helped me to the extent where I will be able to understand and deal with people. I know I am more understanding now. I will try to help people with all of my heart."

**LOUISE DAHDONA:** Is a Band Social Worker at Assumption.

"All I have been doing is typing and decision sheets. Now I have learned to listen, where before it was not important because of my schedule. I will now spend more time with my clients.

"I know I need more work in the spiritual area, and culturally, too. But I have learned a lot about myself here. I have learned to be more understanding to others."

**EMMA METCHWOYEAH:** Everyone in the life skills program agreed that they learned much from Emma, who in a sense was their spiritual leader. One of the students looked at her and then said to me, "she has been very helpful," said Wilfred Hookanoosa.

"Especially in the spiritual aspect," commented Louise Dahdona.

"Her stories are great and funny," added Jane Chalifoux.

Emma commented that

she is glad to just simply work with children.

**ALEXIS MERCREDI:** Was not available. He left the same day I arrived because of coming down with the flu bug. I had already met Alexis on past visits to Assumption, and like one gentleman said of Alexis, "he is going to be a great leader someday...and already is." I share the same belief.

**WILKDRED HOOKANOOSA:** Is a Band Social Worker Trainee at Meander River.

"I think at the end of the course I will be able to understand more about my culture. In these last few days I have learned things I did not know of before. Even now I know that I will be able to help in the community and through things like this I think our traditions and culture has been revived on our reserves.

**KATHY AKAZAY:** Is a Community Health Representative at Meander River.

"I believe the heart of the problem lies in the community itself. I think life skills will accomplish many things. It has helped me. I understand the Native ways and the white ways.

"There are concerns in the community, like the Elder who says he don't want to go to a hospital — I understand that."

**JANE CHALIFOUX:** Is a Youth Worker at Meander River.

"As a youth worker, I have always wanted to take part in a life skills course. I work with kids and what I have learned is very

interesting and will help me help people in the community. I want to help.

**LAURA DAHDONA:** Is a receptionist for the Nursing Station at Assumption.

"I only came into the life skills on Sunday, but this course has helped me to deal with my positive feelings instead of the negative ones, through sharing with the others. I am more aware of my culture and Dene traditional ways...and if you are expecting more, well that's it." Everyone laughed.

**MARGE CHONKO-LAY:** All I ever heard of this wonderful woman was how hard she works on various projects that she is involved with, not only from her fellow students but also from administration personnel.

Marge has been very unfortunate because of some recent accidents she has been involved in...but according to Bill Pelech, this does not stop Marge from always trying to do role model work for her communities.

"I have learned how to share my feelings with others. I didn't realize that there are a lot of people that care and understand. Spiritually, I want to learn more about my culture, and traditionally, because I have never learned about them. I am learning a lot from the group.

"When I am finished I want to love and appreciate my family more, because I have not been doing that, especially with my children. I want to be able to help and share with others in our

communities."

Marge is a Social Development Stats Clerk, among other duties, at the High Level office.

**VALERIE DENO-CHOAN:** Is a Youth Worker at Assumption.

"I have learned more things here than the last life skills course I was entered in. This time at Twinn Lakes is more interesting and I have never felt more close to people as here with one another.

"I have learned how to deal with my behavior and with my feelings. I want to get more information about how to find the way in the future because I never realized how life was going over the last few years.

"One thing I have enjoyed is the experience here and the knowledge for respect for the Elders. I feel happy because I know now that I have not lost all my culture and traditional ways.

"I need to learn more to help my friends and relatives and how to deal with them through trusting one another and share with one another. One more thing. I am proud to be an Indian."

**MARY KONDA'MARTEL:** Is a receptionist for the Social Development Office at High Level.

"Here at life skills I have learned how to understand my feelings and have learned more about myself.

"It has helped me to understand myself better and how to trust and love one another. It has also helped me here by sharing all my hurts and happy feelings with my friends and receiving support from

them has helped me along the way.

"I have found out that this world will run smoothly with love and understanding. In the community I want to be a part of the youths' feelings and share my love with them."

**BARB BEAULIEAU:** Is a Band Social Worker at Meander River.

"In the past week and a half my outlook on life has changed. I feel more confident. The life skills program has given me a clear vision of human behavior, why we act the way we do and how to understand clients again. We need to open up and express our feelings more.

"When I am back in the communities I want to help people to find their goals and encourage them to work towards their goals."

**BRENDA SEMANTHA:** Is a Youth Worker at Assumption.

"I have learned that through sharing you are not alone, like I thought I once was. I just want to get the message across that we are not alone. Through what I have learned I see that I can be helpful in ways that I never realized.

"At one time there were a lot of things that I was doubting, my job and all of it was through judging people. The impression I got was all from judging people and their actions from what I saw on the outside. But if you look at a person from the inside, they are truly different from what you just see. I have now learned to communicate better and then we can start to live a life we were brought here to live for the better.

"I have a better understanding of my culture. I have found a lot of interesting things about my culture and tradition that I didn't know. I have learned through this, and this care, through sharing our true feelings, how to respect one another, and all this care came from speaking from the heart.

"Society had thrown a lot of negative things into my life about Native people that affected me. Now it is different because here at Twinn Lakes I have gone through a lot of very special things through the chance of sharing with one another.

"There are moments that happened in this life skills experience I will always remember and treasure. It has affected me a lot through the way we shared, coming from the heart."

Thanks for sharing your thoughts Life Skills participants.

# IN YOUR COMMUNITY

## POUNDMAKER'S NECHI

### Poundmaker/Nechi hold Valentine round dance

By Albert Crier

Valentine's Day brought an enthusiastic crowd of 200 visitors to the "sweet heart" round dance, held at the Poundmaker/Nechi centre, located near St. Albert.

Although there was no "give away of sweet hearts dance," a closeness among

friends and visitors who took part in the dancing and feast indicated a high community spirit was present.

"Round dances are for the renewal and revival of the overall health and well-being of the person and the community," said Carl Quinn, coordinator of the

counselling program.

Indeed, the spiritual practices of the Native culture have been an invaluable aspect of treatment, since 1984, when the Poundmaker Lodge opened its doors, as a place for alcoholics to begin recovery from alcoholism.

The daily sweetgrass prayer/meditation periods, the pipe ceremony and the sweatlodge ceremony are other spiritual practices the clients participate in regularly.

Clients are Aboriginal people from all over Canada, taking the 28-day treatment program.

Having round dances and other events "gives the client a chance to take pride and part in their culture, for some it may be their first chance," said Quinn.

Alfred Bonnaise, a Cree Elder, lives at the Poundmaker Lodge to be close at hand to give personal counselling, cultural guidance and to officiate and lead in ceremonies.

For some visitors at the round dance, it was a welcomed but different sight to watch and partake in.

Bob Tuesday from Winnipeg, Manitoba said that he hasn't seen round dances regularly at his home. "Certainly, not with such a large crowd," insisted Tuesday.

Bernie Edwards of Clinton, B.C. said, "We don't see a round dance (by itself), usually it is mixed in during a regular powwow back home."

"We seldom see a round dance held alone and not with a big crowd," offered former Albertan, Vange Robbins of Williams Lake, B.C.

Visiting singers and drum groups exchanged places throughout the evening, entertaining the people with a variety of round dance songs.

Some songs that were appropriate to Valentine's Day, were the sweet heart songs of love and lost love.

Coffee and tea were made freely available to the mingling crowd, who were

visiting one another while listening to the heart beat of the drum.

A delicious feast of moose meat stew, rounded off the evening very nicely.

## GRAND CENTRE

### Project approved

By Donna Rae Murphy

GRAND CENTRE — BP Canada has received approval from the Energy Resources Conservation Board to build a \$200 million expansion of the existing Wolf Lake project. Wolf Lake is approximately 50 miles north of Grand Centre.

At its peak construction it would create jobs for 360 workers and by 1989 would provide 40 new permanent jobs when production is in full swing.

The go ahead for

construction now depends on BP and Petro-Canada executives, and that is expected by June 1987.

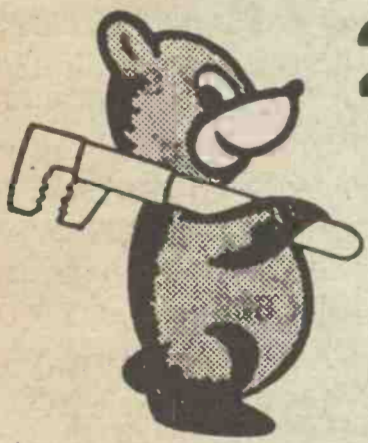
With Mobil Oil's recent announcement to build an expansion to their plant by Iron River and Gulf Oil's announcement that they plan to resume drilling in the Beaufort Sea, local people are optimistic that the oil supported economy of the Lakeland area is experiencing an up-swing that will bring the severe unemployment problems to an end.

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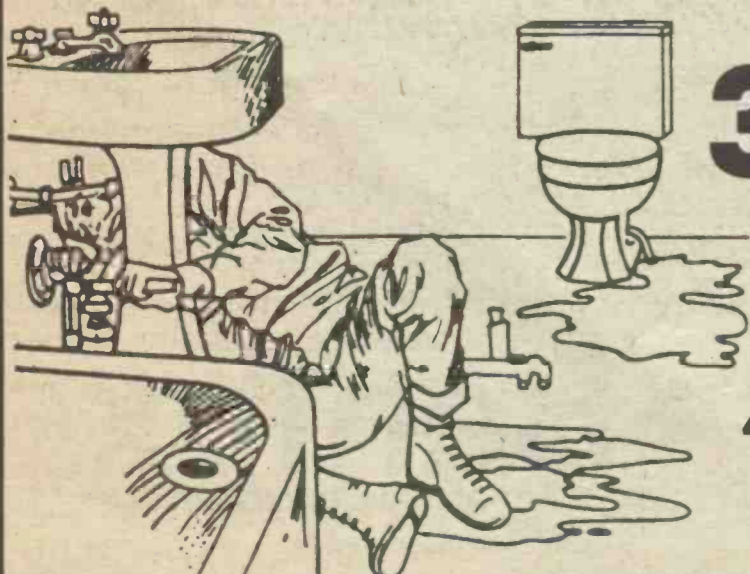


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# Culture

## Powwow attracts non-Natives

By Lesley Crossingham

CALGARY — Calgary's first winter competition powwow was a roaring success with more than 300 dancers from all parts of the country converging on the city, eager to win their share of the \$6,500 prize money.

The powwow, named



**DENNIS FRANCIS**  
...powwow organizer

Winds of Exchange, was a joint effort between the Calgary Indian Friendship Centre, the Plains Indian Cultural Survival School (PICSS) and the Calgary Exhibition and Stampede's Indian Events Committee and it was the highlight of the Friendship Centre's Native Awareness Week which ran from February 7 to 15.

The first event of the week was a double princess pageant, the first time the centre has had both a senior and junior princess. Young women from all reserves in the south took part and finally, after several hours of dancing and competitions Audry Sitting Eagle, a 16-year-old Cree Indian who lives on the Blackfoot reserve was crowned senior princess. Vada Hoof, a 13-year-old Blood band member who lives in Calgary won the first junior princess crown.

A fashion show, organized by Crowchild Award winner, Pauline Dempsey, attracted a large crowd of spectators as traditional Indian clothes

were highlighted. Dempsey, daughter of Senator Gladstone has a large collection of traditional dresses including a fragile 100-year-old dress modelled by 5-year-old Terra Dawn Wuttunee.

Other activities held during the week included an Elders feast which attracted several Elders from the Calgary area and a workshop session held on a variety of subjects, including Native education by Dr. Bea Medicine from the University of Calgary and Native Entrepreneurship by George Calliou.

However, undoubtedly, the highlight of the week was the first powwow.

"We've always held a powwow," says Executive Director Dennis Francis. "But this year we organized a huge powwow to be held in a large room so everyone could attend."

The powwow was held in the Roundup Centre in Stampede Park and attracted both Native and non-Native people.

"This was also the first

time we charged admission, but we had no complaints. I think everyone realized we had to pay for the building," added Francis.

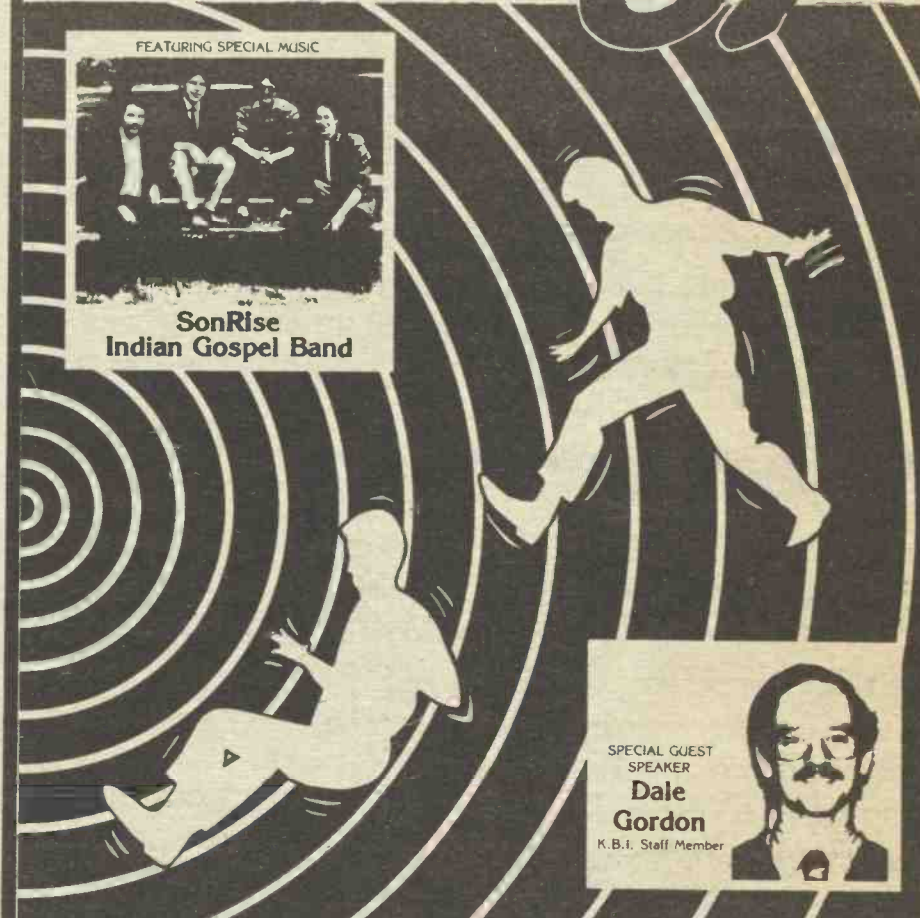
Dancers from all part of Canada and the United States made their way to the powwow and those who attended were treated to a variety of dancing styles and costume. However, not many local dancers were lucky enough to win prizes.

The winners of the major categories are: Irene Good Will, from Saskatchewan, Ladies Fancy; Darlene Windy Boy, from Rocky Boy, Montana, Ladies Traditional; Frank McKay, from Manitoba won Mens' Traditional; Alvin Windy Boy, from Rocky Boy Montana, won Mens' Fancy; and Darby Good Will, a Sioux, won Mens' Grass.

The Friendship Centre traditionally holds its Native Awareness Week during the last two weeks in February. However, next year it will coincide with the 1988 Winter Olympic Games.

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## SPORTS ROUNDUP

By Mark  
McCallum

Did Rendez-Vous '87 answer any questions?

The 22-man National Hockey League all-star roster took the first game of the series 4-3, and the Soviets won the second 5-3. But, what's the point? Who's the best team? The Red Army, who marches over opponents 11 months out of the year, or the carefully assembled team NHL which only had about two hours practise time to prepare for the meeting of continents at Quebec City.

The two game series did answer the Gretzky-Lemieux debate, if there ever was one. Pittsburgh Penguins centre Mario Lemieux's performance went by almost unnoticed with the exception of a blind pass he threw in the Soviet's end of the rink which resulted in a goal for the Russians. Edmonton's Wayne Gretzky was named the series Most Valuable Player and drove away another Chrysler for the umpteenth time.

Rendez-Vous proved that there's still room for good old fashion defensive hockey from players like Montreal's Rick Green and Washington's Rod Langway in today's high scoring, computer analyzed puck chasing game.

And, there was a definite lack of respect displayed by Soviet anarchy at the international event. If I wasn't mistaken, Vladislav Tretiak's famed jersey number 20 was draped on Russian goalie Evgeny Gelosheiken. No wonder one of the greatest products ever to be produced in the Soviet Union wanted to defect to the NHL's Montreal Canadiens last year.

Hockey talent from the world of puck hunting was showed off at Rendez-Vous, but it failed to prove who is

# Sports

the ultimate hockey power. The whole thing ended in a draw, love-love — a damn tie. Nothing gained, nothing lost.

So, what does this series mean? Nothing. Next time I hope they decide to play an odd number of games. You know, take a chance to see who really is the best.

**HOBHEMA:** On March 6, 7 and 8, a Native women's basketball tournament will be held at the Howard Buffalo Memorial Centre according to Recreation Director Lorna Lentz, who adds it will cost \$50 to enter the tournament.

Then from April 17 to 19, the Canada West Volleyball Tournament will be held at the centre, where Lorna says that 24 teams are expected to enter the tournament before the registration deadline on April 3, at a cost of \$300 per team. The recreation director can be reached at 585-3016 or 423-9115 for more information on both these events.

The Four Bands Arena will be hosting the Western Canada Native Junior Hockey Championship on April 17, 18 and 19. It will cost \$250 to enter this event. Contact organizer Ted Hodgson at 585-3883/3771.

**ALEXANDER RESERVE:** The 4th Annual 12-team "no contact" Spring Classic Hockey Tournament will be hosted by the Alexander Knights on March 20, 21 and 22. Brian Arcand, tournament organizer, says you can enter the Spring Classic and pay the \$250 entry fee by phoning him at 939-5887 or Tom Burnstick at 939-7238 before the deadline on the 14th.

**BLACKFOOT BAND:** From March 6 to 8, the Treaty 7 Class "B" Mens' and Womens; Basketball Championship play-offs will be held at the Deerfoot Sport-Plex. Teams have 'til February 27 to pay their \$150 entry

fee. Call Rick Running Rabbit at 734-3070, if you want to enter the championship event.

**HIGH PRAIRIE:** On April 3, 4 and 5, Metis Local #159 will be holding an Open Recreation Hockey Tournament at the Sports Palace. The first 16 teams to pay the \$300 entry fee before March 27 will be accepted and have a chance to play for \$4,000 in total prize money. Call Harry (523-3608) or Gerald (523-3179) for more details.

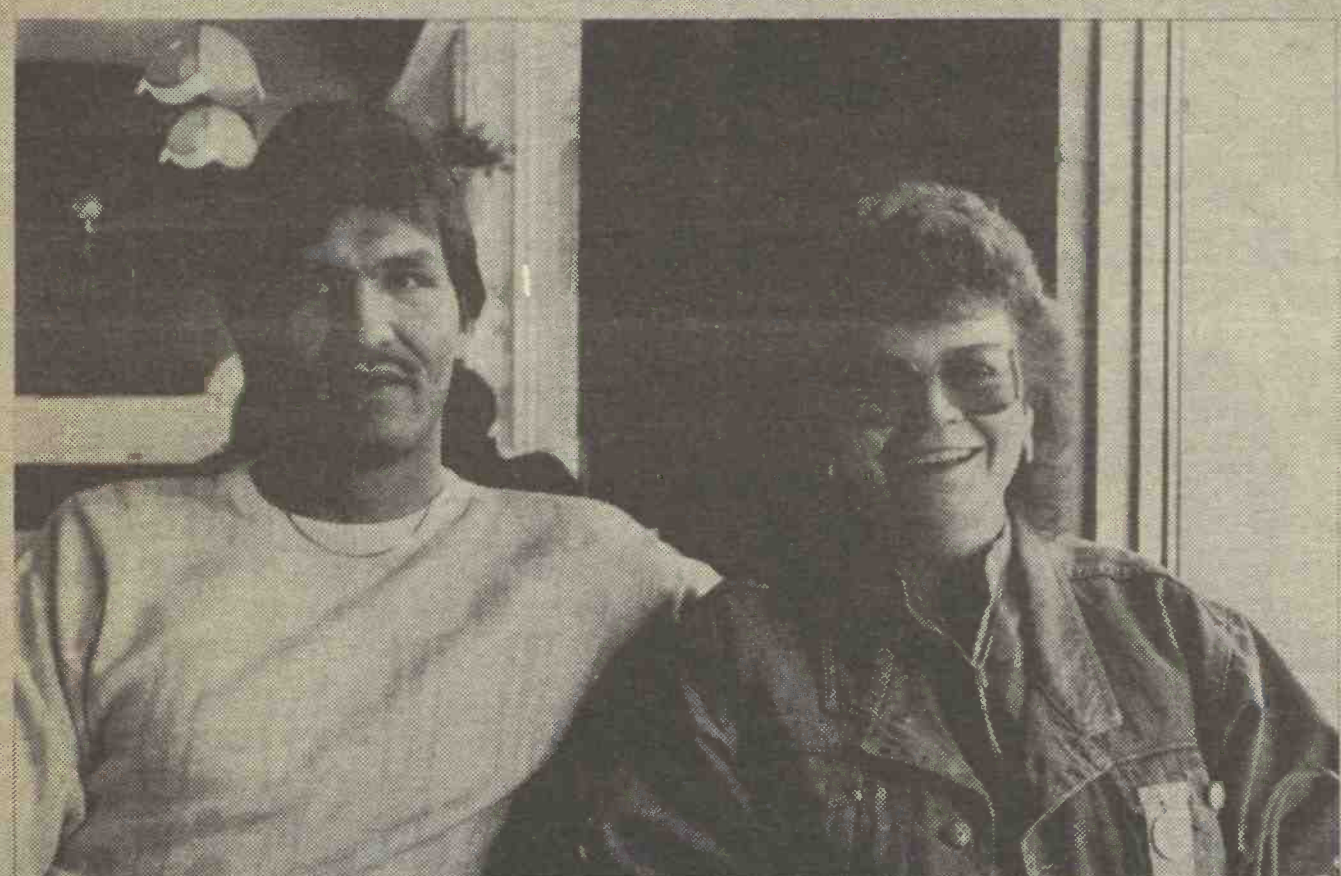
**ENOCH:** A 10-team co-ed volleyball tournament is still accepting \$200 entry fees 'til March 2. Teams will have a chance to play for prize money at the tournament, which will be held at the Enoch recreation complex on March 7 and 8. Call tournament organizer Ken Ward at 470-5647 for more information.

**KEHEWIN:** A Mini Alateen-Alanon-AA Roundup will be held on March 21, at 4:30 p.m. It will be followed by a banquet and dance featuring live entertainment from the Silver Creek band, from 6:30 p.m. 'til 2:00 a.m. Recreation director Herman John can save you a plate at the banquet for \$15 and a chair at the dance for \$7.

A year-end Easter special volleyball tournament will be held at the Kehewin school, from April 17 to 19. Twenty teams from both a mens' and womens' category have until April 15 to pay their \$200 entry fee.

On April 24 and 25, a talent show will be held at the Bonnyville Agri-Plex. Contact Herman, Roland Dion or Rita Badger at 826-3333 if you're interested in any of these events.

Until next week, that's all.



ROY AND BRENDA JOHN  
...Roy was tournament's high-scorer

## Local teams plays Japanese team

By Mark McCallum

Friday the 13th, February 1987 proved to be an unlucky day for a touring Japanese National All-star team, who lost to the Bonnyville Pontiacs and Centennial League All-stars 13-2, at the Bonnyville R.J. Lalonde Arena where fans were treated to a fine display of international hockey.

I followed Roy John and his wife Brenda to the Black Gold restaurant in Bonnyville where we sat

down for breakfast and a talk about the game.

John told the waitress eggs and bacon would be fine, I ordered mine sunny-side up with some sausages, and Brenda asked for a sandwich.

John, who is the leading point getter on the Bonnyville Pontiacs and second over-all for Centennial League scorers, got two goals for the winning all-star team, which was made up of the best players in the Centennial League.

"The bulk of the scoring came from an all-Native line from Goodfish. They got about six goals," remarked John. He says that one of the highlights of the international event happened when Benny Houle from Goodfish was presented with the game's Most Valuable Player Award.

We started into our meal and I asked John if this was the first international hockey game the hometown fans had ever seen.

"No," he replied, "we played the Japanese all-stars four years ago and beat them 5-0. But, the team we played last night had different players participating in the game that weren't here the last time."

The visiting all-star team will be going to Stony Plain next, Taber, Brooks and will end their tour in Grande Prairie. Somewhere along the tour they hope to catch a glimpse of Wayne Gretzky and do some siteseeing at West Edmonton Mall.

After a hardy breakfast, John added that negotiations were already on the way for next year's international exhibition game against either a Czechoslovakian or Russian all-star team.

"We played a team from Czechoslovakia three years ago. So, naturally we'd pick the Russian team," explained John, "because I don't think anyone in this area has ever played a Russian team before."

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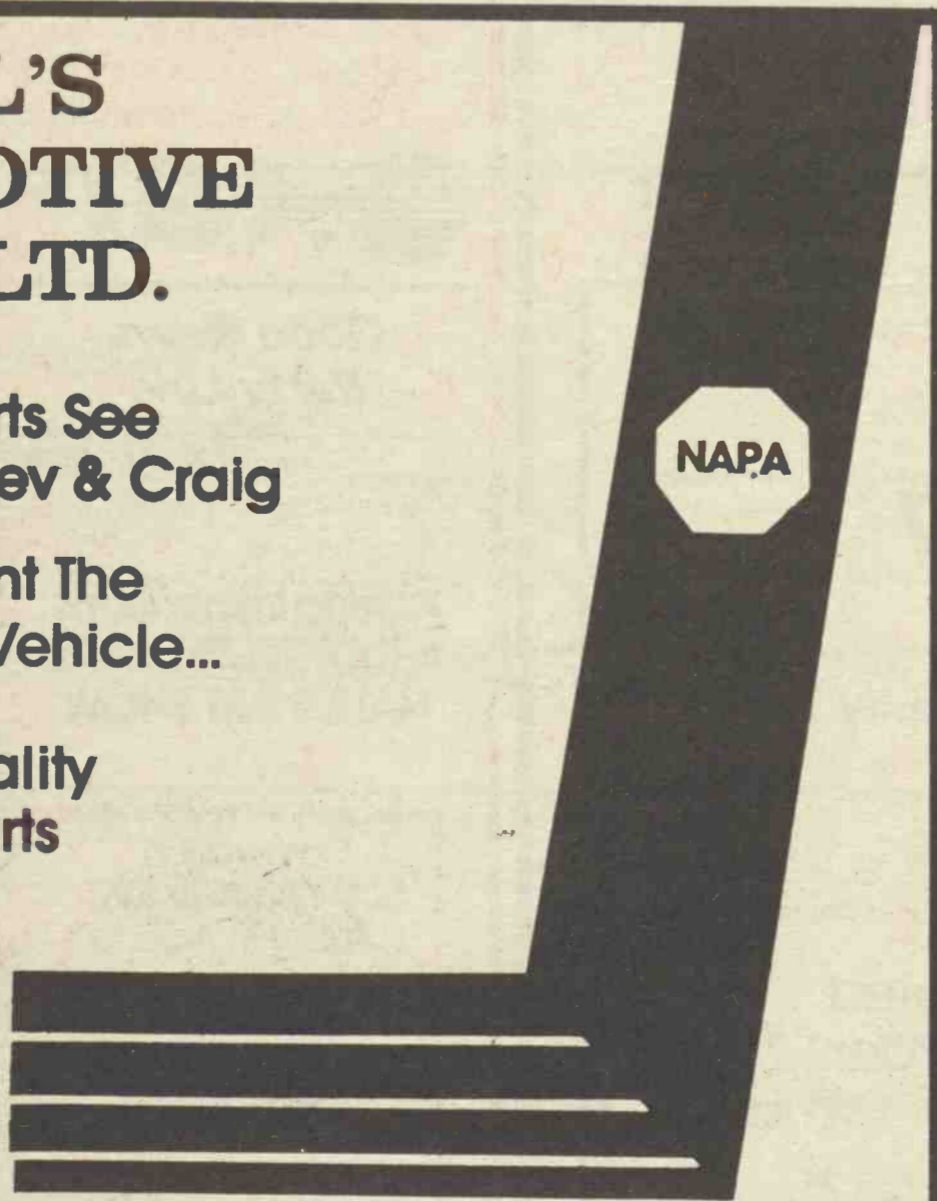
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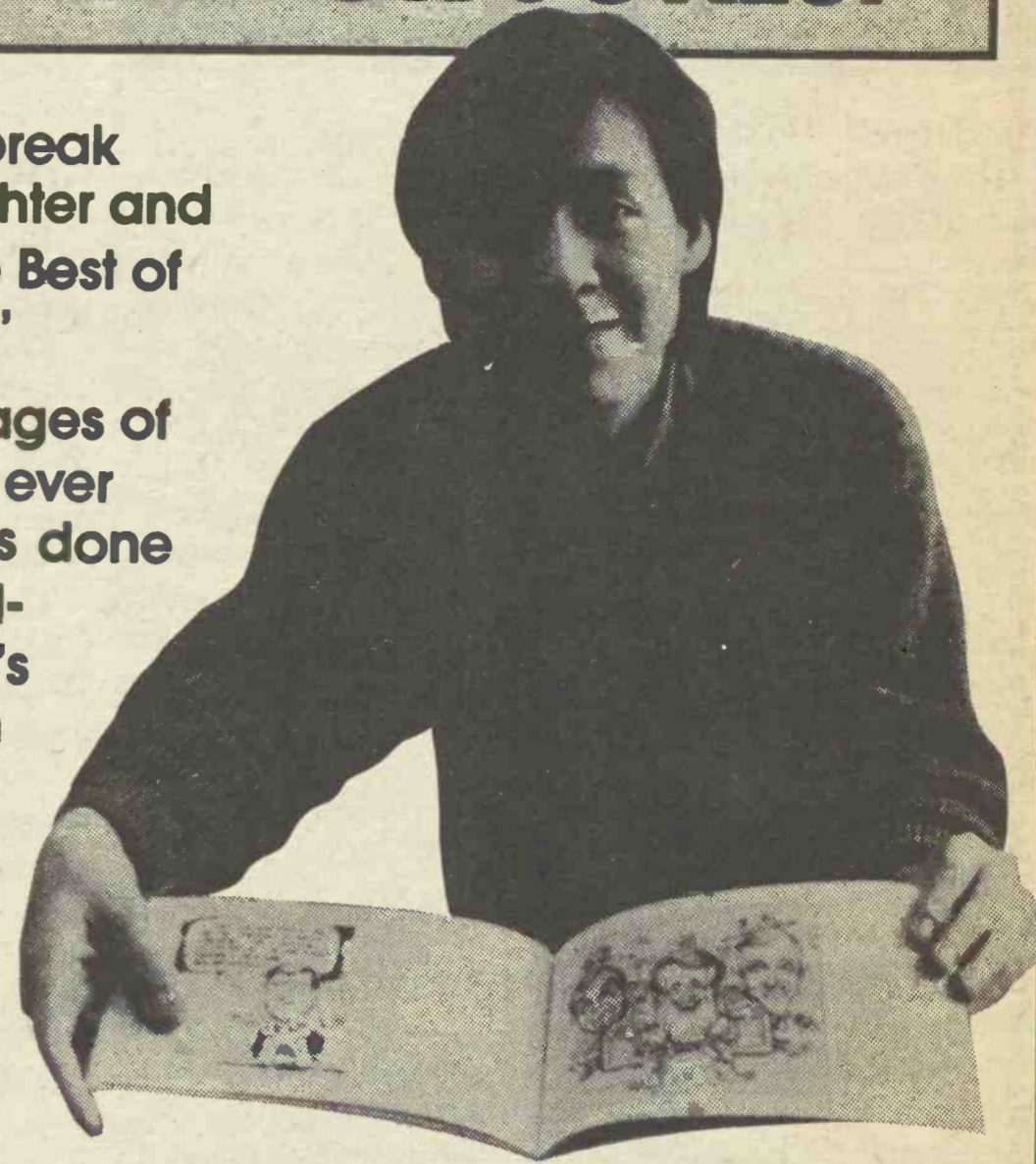


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## Objectives

Old Sun College and The University of Calgary are jointly developing a Health Careers Program. Its objectives are:

1. To increase the number of Native people in health care professions.
2. To foster increased awareness of health career opportunities.
3. To provide a positive successful educational experience.

## Program

### 1. Life and Study Skills April, 1987

The first six weeks of the program are devoted to developing a strong support system for the students. This orientation period would introduce students to health concepts and skills required for various health services careers. It includes a life and study skills program which would enhance skills needed for science courses and prepare students to cope with personal crises.

### 2. Bridging Program May, 1987 86

This program will provide students with a bridge between high school and university. The major emphasis will be on the biological sciences, so that students will be sufficiently prepared for first year university science courses. The curriculum is being developed in consultation with Native Elders in order to design a program that will qualify students

both to enter health career programs giving consideration to their traditional Indian culture.

### 3. University Program

September, 1987  
This includes first year science courses acceptable for a wide range of professions.

Concurrently throughout program

### 4. Optional Studies

In the social sciences or humanities.

### 5. Enhancement of bi-culturalism including:

- a. a program of interaction with Elders
- b. acquisition of, or improvement in, a Native language.
- c. program of Native speakers focusing on issues of bi-cultural identity and the practice of the health professions in Native Communities.
- d. a program of urban orientation experiences.

## Location

Old Sun College is located at Gleichen, Alberta on the Blackfoot Indian Reserve. It is approximately 100 kilometres east of Calgary on the Trans-Canada Highway.

## Accommodation

Both family and single unit residences will be available at the College site.

## Day Care

Day Care facilities are available at the College for infants to five years old.

## Counselling

Education, personal and career counselling are available to students prior to enrollment and throughout the program.

## Health Services

Dental, medical, and community health services are available at Siksika Medicine Lodge.

## Financial Assistance

Financial assistance may be available. Further information will be provided upon assessment of your application form.

## Admission Requirements

1. a strong interest in a health care profession
2. maturity and motivation
3. recommended minimum of Grade 10

Note: Other programs offered at Old Sun may be of interest to family members.



**IN TOUCH**

**By Dorothy  
Schreiber**

Information is power. Yes, it is a cliché but one that will always ring true.

We live in a time when having information, "at our fingertips" is both desirable and readily available.

Government publications outlining services, programs, and grants can offer a plethora of information to a variety of groups ranging from non-profit associations, to Metis settlements to Indian bands.

Some of the following publications may be of interest to Native people, both within and outside of Alberta.

**A Guide to Native Organizations in Alberta** is a list of addresses and telephone numbers of Native groups throughout the province. For example, it contains addresses, phone numbers and the names of chiefs for every Indian band in the province. In addition it also lists cultural, communications, education, womens' groups and many other Native organizations in the province. The publication is free and may be obtained from:

Municipal Affairs, Native Services  
Sterling Place  
9940 - 106 Street  
Edmonton, Alberta  
T5K 2P6  
(403) 427-8407

Another publication which may be of interest is an **Index to Federal Programs and Services** which is put out by Canada Supply and Services.

The publication covers every federal government service and program imaginable. It includes a sizable section on programs and services available to Indian people across the country. The publication also covers areas such as education, agriculture, performing arts, and many, many others. Copies of the publication can be obtained from:

Canadian Government Publishing Services  
Supply and Services Canada  
Ottawa, Ontario  
K1A 0S9

In Edmonton copies can be purchased at Audrey's Bookstore or the U of A bookstore.

**Sources**, is another federal publication which can be obtained through the Secretary of State. Sources, concentrates on services and programs available to voluntary and non-profit organizations. The publication contains a section which outlines Native peoples programs, such as Native womens' groups and friendship centres. An update of the publication will be available at the end of March. Copies can be obtained from:

Secretary of State  
Main Floor, Harley Court  
10045 - 111 Street  
Edmonton, Alberta  
T5K 1K4

**Alberta Municipal Assistance Programs** is a provincial publication put out by Municipal Affairs. The book outlines services available for provincial, municipal and charitable groups.

The publication identifies those services which are available to Indian bands and Metis settlements.

Copies of this book are available from:

Municipal Affairs, Communications Department  
11th Floor, Jarvis Building  
9925 - 107 Street  
Edmonton, Alberta  
T5K 2H9

The last three publications contain a brief overview of each program along with addresses and phone numbers for departmental contacts. **Sources** and **Alberta Municipal Assistance Programs** also includes the eligibility criteria for each program.

## DENE THA BAND CO-ORDINATOR (Counselling Services)

The Co-ordinator will be responsible for:

- Planning and administration of community based preventive health and addictions programs;
- Supervision and support for approximately seven staff including addictions counsellor, youth prevention workers, community health representatives and clerical staff;
- Assisting in the development and implementation of a long-range community development process;
- Coordination of awareness programs and youth development activities;
- Coordination of case management, group therapy and client referral services.

### Qualifications:

The applicants should have:

- Extensive related experience as a supervisor or senior counsellor in the addictions field;
- Ability to develop and coordinate youth development and prevention programs;
- Appreciation and ability to integrate traditional, cultural and spiritual values in community programs;
- Ability to engage staff and residents in community development activities;
- Extensive related experience in working in Native communities;
- A graduate with a related post secondary degree or have equivalence in related training and workshops.

### Salary:

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