

Wind speaker

January 30, 1986

Volume 4 No. 47

INSIDE THIS WEEK

THE METIS Association of Alberta (MAA) will hold its annual assembly March 14 and 15, and its election March 30. See Page 8.

ELDERS SHARED their wisdom at a recent conference in Fort McMurray sponsored by the Indian Association of Alberta (IAA). See Page 12.

PREDATOR CALLING is an exciting sport, says Stephen Wuttunee. See Page 15.

Prairie Treaty Nations Alliance

Indian leaders protest PM's remarks to Pope

By Dorothy Schreiber

Prairie Indian leaders, blocked from participating in constitutional process, sharply denounced Brian Mulroney's recent statement to Pope John Paul that all is proceeding well on Aboriginal rights issues.

During a recent audience with the Pope at the Vatican, the prime minister said that discussions on entrenching Aboriginal rights in the Constitution were proceeding to a successful conclusion.

In a telegram to the Pontiff, the Prairie Treaty Nations Alliance (PTNA) stated "the discussions are not being conducted in a fair and equitable manner."

Indian Association of Alberta Treaty 8 Vice-President Lawrence Courtoirille says they want to make it clear that the PTNA is not being represented at the First Ministers Conference (FMC) on Aboriginal Rights.

The group represents

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Roy says Outreach funding secure

By Lesley Crossingham

CALGARY - With the many scheduled cutbacks in government services throughout Alberta, fears that the Native Outreach Association would have its funding drastically cut were allayed by Chief Executive Officer Laurent Roy last week in Calgary.

Roy, who was in town to attend the Calgary Outreach office open house January 22, pointed out that in carrying out its mandate of placing Native people into employment along with promoting the hiring of Native people, the association has saved the government many millions of dollars each year.

"The seven offices, which placed about 1,360

Native people into jobs and provided 14,000 job-related services last year, provide a tremendous service for the government," said Roy.

This service saved the government about \$6 million in welfare payments, and because these people are working and contributing to society, the economy actually benefits by a further 7 million," Roy added.

However, Roy concedes that the government may well make cuts in the Outreach budget, and that he and other members of the association have attended several meetings with government officials.

"We have discussed the options that could be exer-

Continued Page 3

Cancer claims Danny Charles

By Rocky Woodward

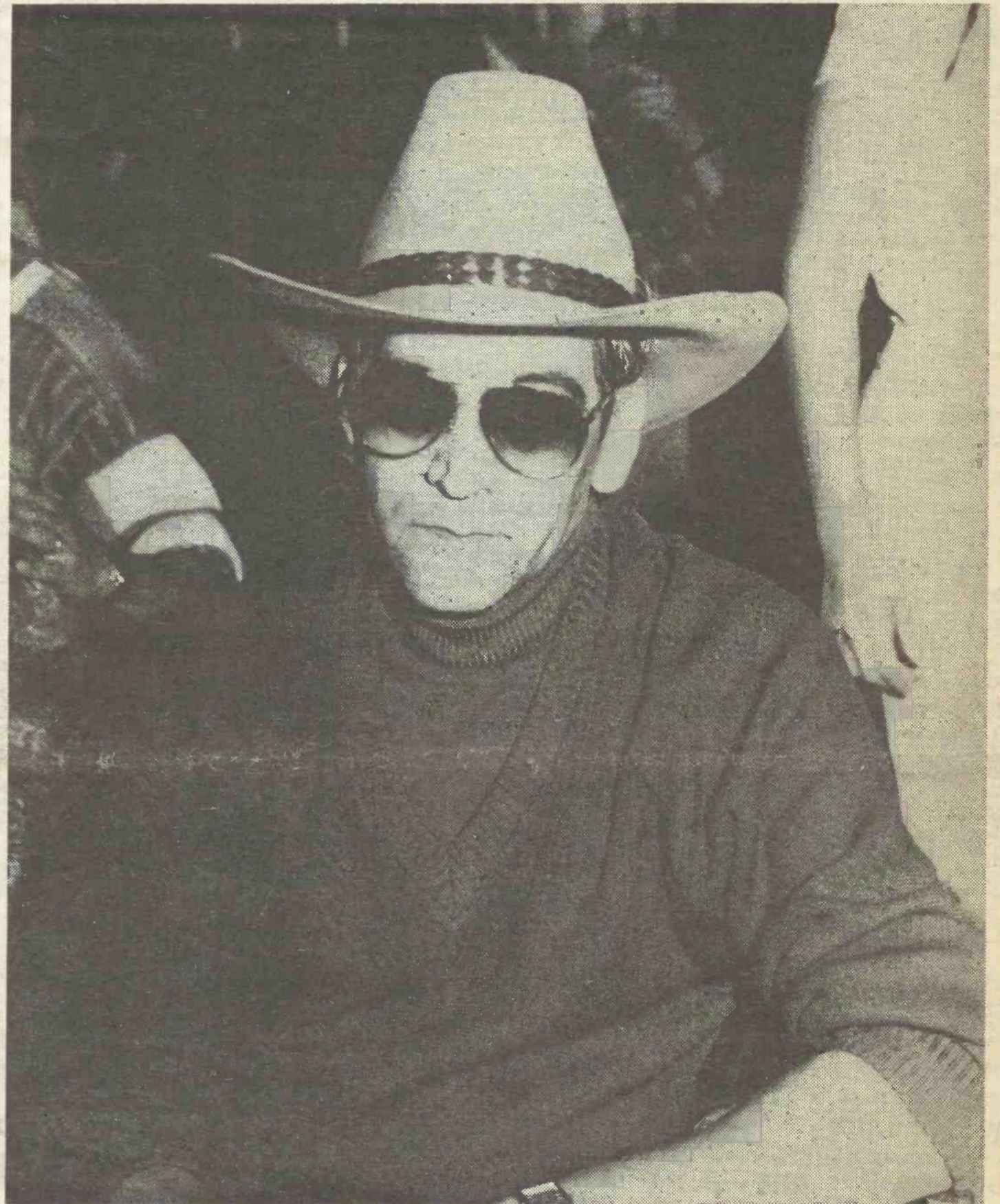
Danny Charles's battle with cancer is over.

On January 26, Danny Charles died after a long battle with cancer of the liver, and according to his friend, Cher Daniels, "Danny still wants to see the fund raising that was done so he could receive chemotherapy treatments continue to help others who may need money to receive treatments.

The fund raising activities for Charles, started by his friends and caring supporters, were happening—especially in his home town of Leduc and in Edmonton—long before this newspaper began to publicize them.

Recently, at the Elks Club in Leduc, many performers came together in support of Danny. A huge jamboree was held at which country entertainers such as Jimmy Arthur Orde, Mickie Lynn of Blue Denim, Prairie Fire and the Southern Comfort Band put on a show to raise funds.

Other fund raising events were held at the Bonaventure Hotel and at the Can-



DANNY CHARLES
1939-1987

adian Native Friendship Centre in Edmonton.

Cher Daniels believes the fund raising should go on, but would not comment about for a long time—who his parents and relatives were and from where did he come.

In late December of last year, friends of Danny tracked down something he had wanted to know about for a long time—who his parents and relatives were and from where did he come.

Danny was adopted at a very early time in his life by the Big Charles family from the High Prairie area.

Millie (L'Hirondelle) Linsing, after hearing about it

Continued Page 17

Inmate gets to keep bundle

By Terry Lusty

When inmate Phillip Bearshirt was transferred to the Edmonton Remand Centre he was denied the right to keep his prayer bundle. Unhappy about what he considered an infringement of his rights, he took the matter to court.

Following a two and one-half hour appearance on January 20 before Provincial Court Judge J. B. Dea, a favorable ruling was handed down. It is the first

known case of its kind in any Alberta court and could, therefore, set precedent for future cases, should they arise.

Bearshirt was represented by Calgary lawyer Karen Gainer, who told "Windspeaker" that she is also handling another case in which Bearshirt is lodging a lawsuit against the police and the Remand Centre for an alleged beating in Calgary.

In arguing Bearshirt's right to possess his prayer

bundle, Gainer pointed to the fact that he had been allowed to have it while he was held at the Edmonton Institution, which is maximum security. She further explained that Bearshirt is an Indian "following his religion" and that "the bundle contains sacred items... all of which he uses to pray with... on a daily basis."

To strengthen her client's case, Gainer mentioned that Gary Nault, Bearshirt's spiritual advisor, maintains that "these bun-

dles have been allowed to be held by Natives in prison."

The Crown, represented by Gary McCuaig, objected to Bearshirt's application to possess the bundle on the basis that "some items might pose a security risk"—a necklace with elk teeth and pieces of cloth, the latter being an item that could be used as an instrument for choking someone.

In presenting Bearshirt's case, Gainer called upon Neault as a witness with

certain expertise in matters of Native religion and spirituality.

Neault impressed upon the court that the items which constitute the bundle "are only to be used by that person... are like his bible... are not a threat to anyone other than misunderstanding or lack of knowledge." He also testified that "anger is not a part of this bundle, violence is not a part of this bundle..."

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National

Landmark case

Inmate wins right to possess bundle

From Page 1

there's nothing in here that has anything offensive... it is very sacred." To offend the bundle through misuse of its intended purpose would cause suffering to him or his family, said Neault.

On behalf of the Crown, McCuaig called Larry Badger, a Native corrections officer, to the stand and asked "are there any items you have concern about?"

Badger replied that the pieces of cloth and leather thongs used as hair ties could pose a security risk, as could a necklace that might be used as a "knuckle duster."

The thrust of the Crown was mainly that certain objects of the bundle could be used as weapons against other inmates, correctional staff or even the inmate (Bearshirt) himself. McCuaig added that such a potential existed in light of the fact that Bearshirt has a past history of violence and assault charges.

When called to the stand to give testimony, Bearshirt stated that he was on a spiritual fast "because part of me has been taken away from me. I'm willing to die for it (the bundle)."

In summing up the case for Bearshirt, Gainer stressed that:

- (1) her client had been allowed to have his bundle in both Calgary and Edmonton Institutions;
- (2) her client was not asking for anything new or different;

(3) there is no evidence as to why he should not have his bundle other than speculation;

(4) that "bundles" have been in institutions for 15 years and there is no evidence of misuse;

(5) there is evidence of Bearshirt's religiousness; and

(6) that disallowing the bundle is contrary to the Canadian Charter of Rights and Freedoms.

McCuaig, in his summation for the Crown, argued that sometimes rights are subject to other people's rights. In other words, Bearshirt's rights were of a lesser priority for security reasons. He further alluded to Bearshirt's past history of violence and assault, but even this line of talk was shut down when the judge asked, "couldn't his shirt be used as a weapon?"

In the final analysis, Judge Dea ruled in favor of Bearshirt's application to keep his bundle. Dea said that any situation which "deprives Bearshirt of his bundle offends his rights."

In accordance with the Charter, Sections 2A and 27 guarantee individuals religious and cultural freedoms. Section 27, for example, states that "this charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of Canadians."

Dea also made a directive that "no undue difficulties will be encountered by the authorities in allowing

Bearshirt to have the bundle."

Bearshirt and Gainer were visibly pleased with the decision rendered by the court. Gainer said she feels "very good" about the outcome and that it would be folly for the Crown to appeal. They would only be working against themselves, she said, because it would give more publicity to like situations, and the initial decision of the court would be difficult to turn around. Both Gainer and Neault expressed their sentiments that the Remand Centre was simply nit-picking and trying to give Bearshirt a hard time.



KAREN GAINER AND GARY NEAULT
...Phillip Bearshirt's defenders



OTTAWA REPORT

By Owenadeka

There's a delicious political irony unfolding right now in the Yukon. Most of the people in the territory -- 75% -- are white. Many like to think of themselves as the last of the pioneers and they like to think of the Yukon as the last place in Canada where rugged freedom-loving individuals can escape the heavy hand of government.

A minority of the Yukon's population -- 25% -- are Indians. Most of them, and a lot of other people besides, think of the Yukon as Redneck Country. In fact, if racism was a religion some people say the pope and the priests would be Yukoners.

There is plenty of evidence to show that the Yukon is redneck country. For example, there are widespread racial attitudes that would embarrass a Mississippi sheriff, there's the right-wing campaign against human rights and last, but not least, there is Erik Nielsen.

Yukon Indians lost control of their homeland when gold was discovered 89 years ago. As a result, tens of thousands of miners, prospectors, gamblers, saloonkeepers and settlers rushed to the Klondike. The pattern of settlement that took place in the Yukon was different from other areas, but the result has been the same. Indian families are crammed into shacks that should be condemned to live out a welfare existence.

But thanks to a quirk in the Yukon's parliamentary system, a race of people who can't get jobs pumping gas or making beds may soon be running the government -- sort of. Without going into a lot of detail, there's a by-election in progress that could make a small but important change in the makeup of the legislature. The NDP candidate in the byelection is Danny Joe, an Indian. For 14 years, he was a chief of the one of the two bands in the riding. There's a good chance he'll win because two-thirds of the voters in the riding are Indians.

If he wins, the NDP will have a majority in the territorial legislature with just nine seats -- and five of those nine seats will belong to Yukon Indians. Although the territory's population is 75% white, just five Indians -- a handful, literally -- will control the government.

If that happens, I'd like to offer a few suggestions to the new Indian-controlled Yukon government. For starters, the new government could change the place names in the territory to traditional Indian names -- just as the Inuit have done in the eastern Arctic. Yukon

could be replaced by Yu-kun-ah, the Indian name for the "great river" that flows through the territory.

For that matter, goodbye Whitehorse -- hello Kwanlin Dun. And so long Dawson, Carmacks and Watson Lake. (I don't care what the Indian names for those towns would be, but the longer and more unpronounceable, the better.)

But there are bigger things at stake. For the past 14 years the Council for Yukon Indians have been working on a land claim settlement based on the "one-government" model. The last I heard, Yukon Indians don't want the reserve system that exists in southern Canada. They've always wanted to work with other Yukoners in "one government" and soon they may have the perfect chance!

I think the first thing the new government should do is carry out the "one government" idea by integrating the two races in the territory. Most of the white people in the Yukon (through no fault of their own) had to make do with indoor plumbing and without parents for part of the day because their fathers and mothers were working. I think the new government would have reason, therefore, to regard the non-Indian population as "culturally disadvantaged." I'm certain the new government would want to help people coming from such a "deprived cultural environment" by letting them share the Yukon Indian experience.

For example, grade school children from fashionable Whitehorse suburbs could be bused to Indian schools. Their teenage brothers and sisters who want to go to high school could be sent to a student residence in Old Crow.

The Chamber of Commerce could also share the experience of the Yukon Indian Development Corporation. The new government could order Ottawa to block all federal loans and grants to white businesses.

What's more, the new government could justify the takeover of white homes and businesses by saying the land and buildings were needed for new programs. The white owners would be compensated, of course, with equivalent land and accommodations in the Whitehorse Indian village.

The one thing I haven't mentioned yet is land claims. Indians might gain the rights to all hunting, fishing and mining. Squatters might have to give up their lake-front property. Who knows what else might happen?

Now, I know deep down that probably none of these things will happen because the members of the new government, including the Indians, want to be re-elected. And they won't be able to do that in the Yukon by making the NDP known as the Native Domination Party. In fact, anything the government does to help Indians will be cause for suspicion. But if Danny Joe wins the by-election, it'll still be fun to watch the rednecks squirm when the chickens -- I mean the ravens -- come home to roost.

Wind speaker

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Provincial

PTNA objects to PM's remarks at Papal audience

From Page 1

approximately 45 per cent of Canada's Treaty Indians, living in the four western provinces.

For the past two years the PTNA has been lobbying government officials in an attempt to gain 2 seats at the First Ministers Conference on Aboriginal rights. With the last FMC only weeks away, the PTNA has been unable to attain the seats.

The PTNA blames senior federal government ministers for blocking their attempts to gain representation at the first ministers table.

"I know that certain ministers are not informing the prime minister of the discussions that have been taking place between the PTNA and their respective ministries," says Courtoreille.

He further stated that the PTNA has not heard from the prime minister since the last First Ministers Conference.

Courtoreille contends that to date, "we (PTNA) have been totally ignored." The alliance broke away from the Assembly of First Nations because it is opposed to trilateral negotiations which give the provinces a voice in discussions on Aboriginal rights.

"The reason we want to attend the First Ministers Conference is to make sure that when it comes to the

issue of Treaty rights, no province will have the ability to define or determine what Treaty rights are. They (provinces) have no business in that process," said Courtoreille.

Members of the PTNA maintain that they are only willing to enter into bilateral negotiations with the federal government, on the issue of treaties. The group says it wants Treaty rights, "enhanced and protected," under the Constitution.

Treaty issues have been put on the FMC agenda for the first time, and the PTNA says because they are not members of the AFN, they want the opportunity to represent themselves on a Treaty position.

The Assembly of First Nations holds two seats at the First Ministers Conference on Aboriginal Rights.

With the possibility of being left out in the cold during the FMC, slated for March, the PTNA has appealed to Pope John Paul for help. In its telegram, the PTNA asks the pontiff "to intervene on our behalf and assist us in obtaining our rightful place in the constitutional discussions." Courtoreille says they are reviewing two options to gain seats at the constitutional table, but was reticent to give further details.

"If we're unable to get two seats, we're going to make a lot of noise then," stated the PTNA member.

At Calgary City Hall

Crowchild Award cause to celebrate

By Lesley Crossingham

CALGARY - It was a day of rejoicing, a day when people came together in memory of a remarkable Indian chief, a day which will not only lie in people's hearts and minds, but also in the huge sculptured pillar which keeps Calgary's new City Hall from tumbling down.

The Chief David Crowchild Memorial Award celebration started early on the morning of January 21 as the traditional Crowchild tipi was erected by members of the Crowchild family inside the City Hall atrium.

Later, information booths were erected around the central City Hall pillars. Indian arts and crafts work was gently arranged across the long tables and pamphlets and buttons were set in neat patterns. The first City Hall workers walked past curiously, hesitating now and then to examine the beadwork on a brightly decorated moccasin or to feel the softness of a fur-lined parka.

Then, as lunchtime approached, the crowds gathered, asking questions, buying memberships, fingering beadwork.

"We've been so busy," said Calgary Friendship Centre Coordinator Shelley Bergstrom. "Everyone is asking questions and taking information booklets."

"I've sold about 20 memberships so far," said Alberta Native Women's Association (ANWA) President Donna Weaselchild, "and given away lots of bumper stickers and buttons."

"We're doing well," said

Sarcee People's Museum Director Helen Meguinis. "We've sold a lot of beadwork, mainly earrings."

Then, as the afternoon closed in, chairs were placed in neat rows and the sculpture was gently wheeled in, still hidden beneath a blue velvet cover.

People crowded into the chairs. The Elders, from all Treaty 7 bands, were given the place of honor. Photographers from the major—an not-so-major—news-

back of the hall. It depicted the traditional Crowchild tipi and the Crowchild beadwork.

Then a nervous but smiling Pauline Dempsey was called up to receive the award, given to the person who has worked hardest to bridge the gap between Native and non-Native people in Calgary last year. Dempsey is a Blood band member and daughter of the late Senator James Gladstone, the first Indian senator.



PAULINE DEMPSEY
...first winner

papers, vied for a good position, awaiting Calgary Mayor Ralph Klein, who would open the ceremonies.

The mayor and Native Urban Affairs Committee (NUAC) Chairman Andrew Bear Robe arrived and opened the celebration. After giving thanks to the many respected Elders in attendance, they unfurled the blue velvet cover to reveal the brightly painted and sculptured Crowchild Memorial Award monument which will be carved into the pillar within the next two months.

Bear Robe described the monument for those at the

"I am very proud to have received this award," said Dempsey, "and particularly as Chief David Crowchild was a personal friend of mine."

Then the dancing began. Members from all Treaty 7 bands took part. The echo from the drums reverberated around the huge atrium of City Hall and people leaned out from their offices to watch the dancers as they swayed and moved to the beat.

It was getting dark outside. A warm chinook breeze whipped around City Hall as the booth

owners packed away their possessions and folded the table.

Now Chief Crowchild Day had become an annual event, along with the memorial award named after the Sarcee chief who had travelled the award as a missionary of the doctrine to find the answer to ultimate peace in people's minds through honesty, purity, unselfishness and love.

Crowchild was a Sarcee life chief and head chief for five years. He travelled the world in pursuit of religious and social goals.

Calgary's Crowchild Trail was named after the chief, and when he cut the ribbon opening the trail in 1968, Crowchild said he hoped the trail would be "a symbol of cutting all barriers between all people for all time to come."

The symbol of the trail, which Crowchild travelled many times as the original road to Banff, which symbolizes the road we all share, along with the new symbol of the pillar which holds up and maintains everything built after, is not lost on members of the NUAC.

We didn't want just a memorial, we wanted something that would symbolize Chief David Crowchild's life work. And I think we've done that with this memorial," said Chairman Andy Bear Robe.

Due to a clerical error, the January 16 edition of "Windspeaker" identified the chairman of the NUAC as Andy Blackwater. Andrew Bear Robe is in fact the chairman of the committee. Our apologies to both gentlemen.

Roy says funding secure for Native Outreach

From Page 1

cised by both parties and we are in the process of developing strategies that will address these concerns," he said.

Nevertheless, maintains Roy, the outlook is favorable.

"I don't see any region being closed or any Outreach employee being redeployed. The administration is prepared to handle any cutbacks."

Roy points out that in many respects, the government is obliged to maintain funding to the association, not only because of obvious financial reasons, but also from a moral standpoint.

"Rick Orman, minister of

Manpower, has made a statement that the government has a moral and social obligation to the less fortunate, including Natives. Native employment is a high priority."

However, Roy is concerned over a recent announcement that the government is considering putting welfare recipients to work.

"These welfare clients will absorb many jobs. Where does that leave our clients?"

Roy also expressed concern over the proposed federal law called the Employee Equity Act which would monitor corporations which hire more than 100 people in order to

ensure that these companies hire people from minority groups.

"This bill has no claws," charges Roy. "It doesn't go far enough in addressing the problems of Native people. The concept has some good highlights, but it is not as strong as an affirmative action law."

An affirmative action law was passed in the United States more than 10 years ago. It ensures that a certain percentage of employees are chosen from visible minorities such as women, Natives and black people.

And these new laws, if enacted, could affect many people, especially while Alberta has such a high unemployment rate.

"Eighteen months ago we predicted that there would be a 35 per cent decrease in Native employment because of the economic downturn. But because of hard work and a new management style with Outreach, this has been reduced to about 20 per cent," adds Roy.

The highest unemployment rate is in Edmonton, with Calgary running a close second.

"Edmonton always seems to suffer. It appears Edmonton is always hit first and the other centres follow later."

However, smaller centres which do not base their economy on the energy industry have not been so

badly affected.

"Lethbridge continues at a fury because its economy is based on agriculture," says Roy.

Roy became chief executive officer in October 1986, and since then has streamlined the operation of Outreach to improve effectiveness.

"We revamped the whole operation and got rid of a lot of outdated systems and methods," he says.

"We want to ensure that the services in place which are required to reach the eventual goals of the client, the support systems and follow-up counselling, continue to be the heart and soul of the operation," adds Roy.

Edmonton Director of Operations Ron Vivier echoes Roy's sentiments and points out that this was the main reason behind the annual open house event.

"We want to attract both Native and non-Native people. We want their input and we want to make sure they all know where we are."

The Calgary Native Outreach office has held an annual open house for the past five years. This year the centre attracted more than 100 visitors who participated in several presentations, including a slide show spotlighting Native employment opportunities.

Marie Wyandi Telethon start at 102 years

By Rocky Woodward

EDSON - It was a pleasure to be one of the performers who entertained for the Telerama for the Handicapped held here January 15.

Not only myself and two other members of the Whispering River Band—Brock Ashby and Rob Mitchell—performed, but other Native talents such as 102-year-old Mrs. Marie Wyandi showed up to volunteer their time.

The Edson Association for the Developmentally Handicapped is there to give parents of handicapped children emotional support, information, counselling and family education. Its purpose is to serve the developmentally handicapped and their families.

The association receives funding from government grants, donations and bequests, charity auctions (sponsored by the Auctioneers Association of

Alberta) and, of course, the telethon.

The telethon began with a line-up of child entertainers at 6:30 p.m. and was delivered live by QCTV Tele- vision to the residents of Edson.

This year it was the goal of people such as coordinator Carol Ann Martel to reach \$10,000. Last year the telethon raised approximately \$8,000.

The telethon ran for more than six hours, and by the time Harry Rusk and Gladys McVie had ended it with a number of great religious songs, the telethon had raised over \$13,000.

The money was raised through the tremendous support of the people of Edson and many school children who came out to perform skits, songs and musical scores for the audience inside the Parkland Composite High School Gymnasium and in front of their TV sets at home.

The thing that we missed



MARIE WYANDI AND TOM PLANTE
...her drumming and singing applauded

was to see Marie Wyandi perform at the school, since we arrived late at Edson, but we were in time to watch her on the TV set. She was helped to her spot of performing by Ivan Plante, a member of Metis Local 44 at Edson, and, with drum in hand, this wonderful lady sang a traditional Indian song, to the applause of everyone there. What I noticed, once

Marie finished her number, was the smile of acknowledgement that she gave back after the clapping, which she indeed deserved, had simmered down.

Prior to the telethon, we were invited to Marlboro by Jackie and Russel Plante for supper. "You make darn sure you come for supper when you get here," Russel said during a phone call before we left Edmonton.

When we did arrive, Jackie had already prepared supper of moose- meat in gravy, homegrown potatoes, and fresh bannock that she took out of the oven when we arrived.

Russel was not at home when we sat down for supper. He was away in Whitecourt to see a doctor about his back. But he did show up for some good conversation before we had

to leave back for Edson.

Jackie and Russel, my wife Gail and I and Brock thank you for the wonderful country supper.

Back at the telethon we were treated with nothing but friendliness, and I must say to Martel and all the others who volunteered their services that you did put on a superb telethon, very well coordinated. We had a great time!

Grouard gets final AVC input

By Albert Burger

GROUARD - Local residents had their last opportunity last week for input before a joint working committee makes recommendations to the provincial government on Alberta Vocational Centre (AVC) Grouard.

The committee, jointly chaired by Robin Ford, assistant deputy minister of Alberta Municipal Affairs, and Grouard's Jeff Chalifoux, has since last July studied Native issues in adult education and the role of AVC Grouard.

Next month, the committee expects to report to the ministers of Advanced Education, Municipal Affairs, and Economic Development.

At the Grouard public forum, the committee shared the findings of a study conducted by a consultant with about 50 local residents.

The committee had told the consultant to look at Native programs, the institution's original mandate, staffing, facilities, and Native involvement in the operation.

Peter Nichols of Nichols Applied Management told the forum that he was asked "to provide a background analysis that focussed on the expressed needs of Native people and how AVC addresses these."

Nichols said his firm researched existing docu-

ments, interviewed about 20 experts, and surveyed staff and current and past students.

"For disadvantaged"

Some of the key findings of the study indicated that when AVC Grouard was established in 1970, it was "to provide education and training for disadvantaged people in the Slave Lake area." The perception at the time was the majority of disadvantaged persons were Native and that the school's programs would be focussed on Native needs.

Nichols said that "there is no written statement that AVC was to be a Native institution. However, early goals included training for Natives to become instructors and administrators" at the institution.

Today, added Nichols, "most people see a change from the Native focus. And although there is no objection to non-Native students, it is felt that the original mandate is still valid."

The subject sparked much discussion and comment from the floor. Nichols noted that since the original mandate was ambiguously stated, "there is a pressing need to clarify the mandate."

Of the institution's student population, about 70 to 80 per cent are Native persons. The present administration, Nichols said, "feel AVC's role is to adult education regardless of race to meet a regional need."

The committee realizes, noted Robin Ford, "there is a problem. The mandate of AVC Grouard is not clear. The joint committee intends to make recommendations on this problem. Native interests are to be properly represented in a policy statement."

Programs and staff

The study found a high level of satisfaction among both students and staff about the programming provided at AVC Grouard.

Concerns stated, however, that there seems to be less emphasis on meeting the educational needs of Native adults.

Noted Jeff Chalifoux: "Unemployed Native people, educated at AVC, with a certificate, have told me that employers tell them it does not mean anything."

Also at the meeting there was some talk about the role of AVC President Fred Dumont in the diminishing of Native involvement. Dumont, it seemed, continues to be somewhat dis-

trusted by some in the local community, with one woman calling for his removal.

This caused Andy Hendry, assistant deputy minister for Advanced Education, to complain about "nit-picking."

Said Hendry: "There is a deep and caring feeling to make AVC Grouard better for Native people."

cern that there are not more Native instructors and especially Native counsellors and community liaison workers.

A successful education technician program that ran in the early seventies should be looked at as a model for developing needed qualifications in Native people who want to work at the institution, the meeting was told from the floor.

Facilities

The attempt to have married student quarters built in High Prairie probably was one of the primary causes of the protest that resulted in the blockading of the school last summer by Grouard residents.

As well, there has been considerable concern in the local community that such a move would be the first step toward moving other facilities to extension campuses and diminishing the central role of the facilities at Grouard.

As Nichols noted, the issue of the location of facilities relates to the institution's mandate: "If it is one of regional service, then facilities should be in other major centres."

As well, there is a shortage of instructional space at Grouard for a number of high-demand courses.

It was recognized that the location of the married student quarters is symbolic of the concern to have an institution in the Grouard location continue to focus on Native education.

The Windspeaker Calendar of Events

Check it out!

❑ **Blackfoot Miners Hockey Tournament**, January 30 - February 1, 1987. Call Norman Running Rabbit at 734-3848.

❑ **Edmonton Canadian Native Friendship Centre 25th Anniversary**, February 7, 1987 at 10176-117 Street. Call 482-6051.

❑ **Metis Children's Services-Valentines Dance**, February 13 at 8:00 p.m., CNFC - 10176-117 Street. Call 424-4960.

❑ **Kehewin 12 Team No-Hit Hockey Tournament**, February 13, 14 & 15, 1987 at Saddle Lake Arena. Call Norman Amahoose or Roy John at 826-3333.

❑ **Calgary Friendship Centre Powwow**, February 14 and 15, 1 p.m. to 1 a.m. at Roundup Centre. Phone 734-3848.

❑ **Cold Lake 1st Annual Winter Carnival**, February 14 and 15. Contact Cold Lake First Nation's recreation department at 594-7183.

❑ **1st Annual Enoch Valentine's Day Boy's & Girl's Volleyball Tournament**, Call 487-4103.

❑ **5th Annual Talent Show**, February 20 at 7 p.m., Peace River. Contact Kay Setz at 624-2443.

❑ **Dgerfoot Sport-Plex Competition Powwow**, February 21 & 22, sponsored by Blackfoot Band. Call 734-3848.

❑ **National Education Week**, March 23 - 27, Grande Prairie Holy Cross School. Featuring Native Talent.

❑ **Conference on Traditional Indian Medicine**, April 19 to 24. For more information contact Fernald Center, P.O. Box 698, Springville, CA 93265; (209) 539-3945.

People

Blackpowder shooting

Hobby replacement for alcohol

By John Copley

"I didn't want to die. I knew it was only a matter of time—and a short time at that. My interest in black powder shooting actually saved my life. I believe that's why I'm still alive today."

These are the words of Ken Steinhauer, 1984 Canadian Black Powder Pistol Champion and winner of the 1986 Alberta Black Powder Rifle and Pistol Championship.

"I'd just won the 1984 Canadian National Black Powder Championship in Vancouver when I was approached by a young reporter. He asked me why I was such a good shooter. I told him it was because I'm an alcoholic.

He looked at me kind of funny and turned away muttering under his breath.

"Another reporter was standing close by and he turned to me and said, 'I know what you mean. It's because you shoot a lot.' You see, he was an alcoholic too, and he knew what I knew. When you stop drinking there is a large void in your life. You must fill it with something.

"I realized the need for an activity if I was to remain sober. That's how I actually became active in black powder activities.

"I never became involved with AA or anything like that—not because I don't think it's good, but at the time I thought I'd probably

make a fool of myself. Another thing is that I have a hard time taking things from someone. When you take something you owe something, and I felt that I owed myself more and was determined to quit on my own."

He did. About two and one-half years and 30,000 rounds (600 boxes) of ammunition later Steinhauer won the trophies that certify him as a master pistol shooter. Now he refers to himself as a "shoot-a-holic" because, he says, "I devote a lot of hours to shooting. No matter where the competition is, if I can make it I will.

"This black powder involvement is much

more than nostalgia, much more than religion. It is a way of life. Every day there's something in my schedule which involves black powder."

Black powder target shoots provide a unique atmosphere and the camaraderie shared by the participants is reminiscent of days gone by, when sharing and caring were a way of life and each member of a group relied on the next.

Black powder followers try to re-enact the past, in that they duplicate the shooting techniques and the clothing, and they involve themselves in the activities of their forefathers.

"It's not real," Steinhauer says, "but it gives you a taste of what our ancestors did and how they lived.

"It is an ideal sport for those with a sense of historical adventure and fun competition. Most black powder shooters dress to match their counterparts of yesteryear. British colonists, French fur traders and the rugged mountain men are only a few of those who are portrayed in the full regalia worn by black powder buffs at these meets.

"Some competitions in the States are so serious about originality (that) rules include proper dress and paraphernalia suited to the era. You begin with, say, 100 points at the start of a five day meet.

"If you do something that isn't kosher you lose some of those points. For example, a guy lost points



KEN STEINHAUER
...authentic outfit

because he was wearing a watch, while another was penalized for carrying a disposable plastic lighter. The one with the most points after the five days is the winner."

Competitions in Canada are generally a fun time where participants vie for the tally board to proclaim them the winner.

Challenging event include splitting a bullet by hitting an axe edge dead on and snuffing the flame from a candle without damaging the candle.

The second day of the meet is a little more serious, as one's reputation could be at stake. This shoot is with paper targets and will determine an eventual overall winner. The trophies are then awarded accordingly.

People from all walks of life participate in black

powder shooting. And shooting is only part of it. Many make their own rifles and pistols, some from unassembled kits, and others from scratch.

"The ability to become involved in a worthwhile project has saved me," says Steinhauer. "Black powder involvement has worked for me and I know it can work for others as well. If not shooting, then you can get involved in something else you like.

"The important thing is to get active and fill the void that is left when you give up drinking."

Ken Steinhauer will once again be a competitor at this year's 1987 Canadian National Black Powder Shooting Championships which will be held in Ontario later this year.

Hoof learns funeral trade

By Lesley Crossingham

CALGARY - Being an undertaker certainly isn't everyone's cup of tea, but when Dwayne Hoof qualifies soon, he will be able to bring a unique service to the Native people of Alberta.

Hoof, a Blood band member, is currently studying embalming and funeral direction under Calgary's Pierson's Funeral Services and is already giving personal service to Native clients.

"When people suffer a bereavement they feel more comfortable with someone from their own background to make those final arrangements," says Hoof.

After he is fully qualified, Hoof plans to start his own funeral business specially tailored for the Native population.

"I will be the first Native embalmer and funeral director," he says, "and I will give personal service to any Native family that requires it."

Hoof hopes to offer

Native people a full range of choices from traditional Christian burials through to traditional Native ceremonies, including specially made headstones in Native languages.

"Of course we could never go back to air burials, but in other respects we can employ Elders and traditional spiritual guides to perform ceremonies. I would coordinate this for the family and ensure the service goes smoothly."

Hoof says he has always had an interest in this line of work but after taking advice from a non-Native funeral director, got "side-tracked" into other entrepreneurial work.

Hoof started an Indian artifacts store in Calgary called Eagle Oner Artifacts and later branched into videotaped weddings.

However, a few months ago he again began to make enquiries about his original ambition and was once again discouraged.

"Again I asked another non-Native who seemed to want to discourage me. But his discouragement only encouraged me because I began to wonder why he was so keen to keep me out of the business."

Hoof made enquiries with funeral agencies in the city and found that there was in fact a demand for Native embalmers and he was soon snapped up by Pierson's, who immediately launched him into their training program.

Hoof hopes to qualify within the next 18 months.

"Natives will feel more comfortable with me and can even communicate with me in Blackfoot."



DWAYNE HOOF
...special Native services

NATIVE NASHVILLE NORTH

FEBRUARY 7, 1987
10:30 p.m. Saturday

Laura Vinson
Jerry Saddleback
Kikino Northern Lites
Ron Makokis

The CBC shows were
co-produced between AMMSA and
the CBC.

Editorial

Individuals set example for all of us

This issue of "Windspeaker" features a number of stories about individual Native people — their achievements, and their trials and tribulations in achieving them.

There's Pauline Dempsey, first recipient of the David Crowchild Memorial Award recognizing her efforts in successful bridging the gap between the Native and non-Native communities.

There are Elvis Grey and Joe Courtoreille, who have fashioned meaningful and productive lives for themselves despite their blindness.

There is Ken Steinhauer, who realized that the secret to beat alcoholism was to find something to replace it.

There is Dwayne Hoof, who refused to accept the discouragement he encountered in choosing to pursue a career which has not appealed to Native people before.

There is Danny Charles, who faced the last days of his too-short life with dignity, fulfilling goals of his own and inspiring goals in others.

There is Phillip Bearshirt, successfully fighting against a system that would deny him rights touching on the very heart of his existence.

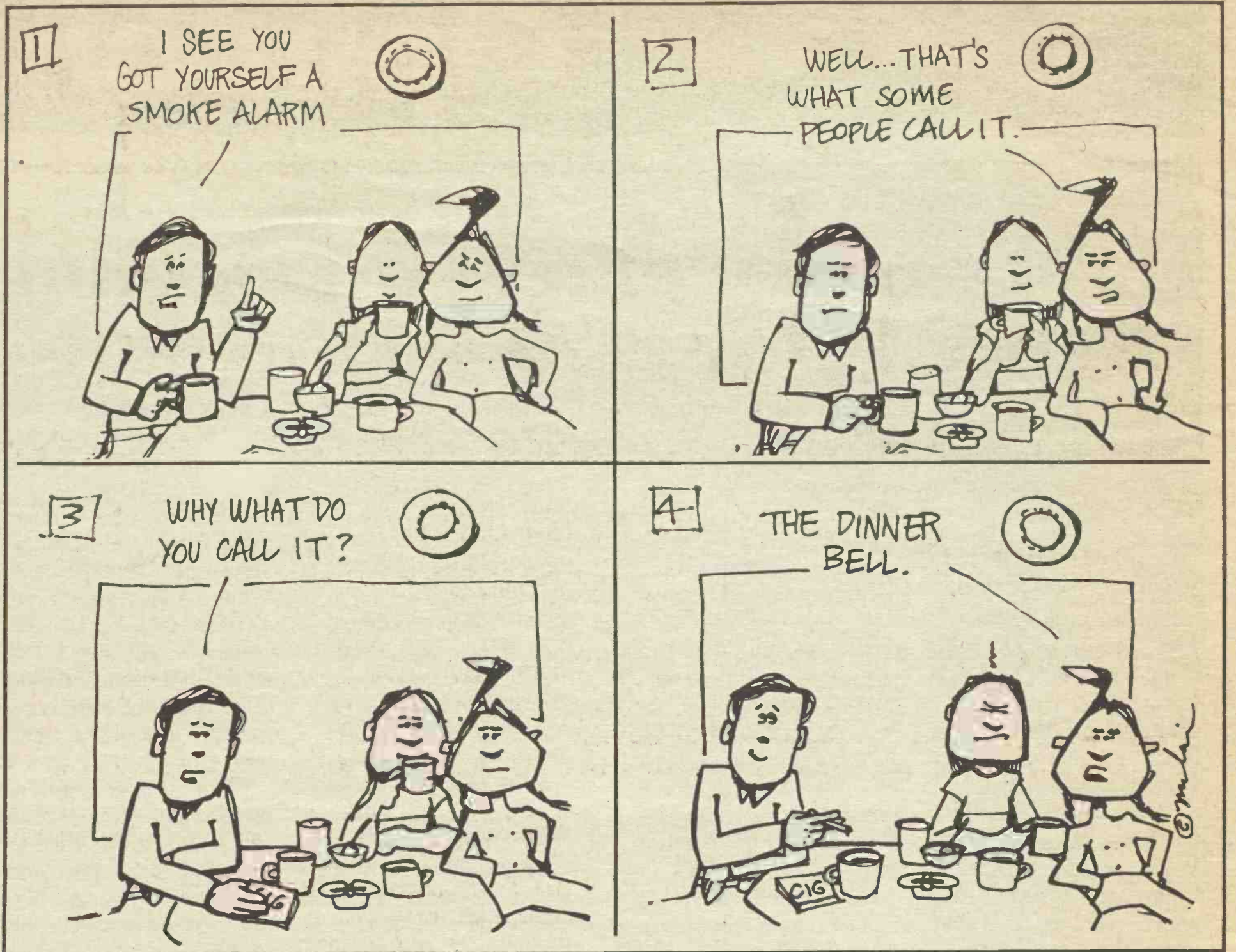
There is Denise Boucher, who refused to let a host of obstacles prevent her from achieving her educational goals.

Each of them can be an inspiration to all of us. First of all, they strived to achieve them.

Thirdly, they did not let obstacles stop them.

And finally, they were willing to share themselves and their successes with others.

Whatever we achieve as a group, a society, a nation, will be built on the determination and success of individuals, and the inspiration they provide.



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WHY BE LEFT OUT?

You too can keep up to date on all the latest news of the Native community by reading the *Windspeaker* newspaper every week. And that's not all to enjoy, for *Windspeaker* also includes an entertaining selection of commentary, history, stories, photos and cartoons. Don't miss a single issue.

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Wind speaker

Opinion

See Page 15

Reading fan now writer, too

Dear Editor:

I am an enthusiastic reader of "Windspeaker," and I must say that I thoroughly enjoyed reading Terry Lusty's column concerning the rights of trappers. Having spent more than a fair share of my time on a trapline in Quebec, I can relate to the problems that Terry said the anti-trapping groups pose to Native trappers

everywhere.

These "sane" groups have no small impact on the general public, though not only do they protest against trapping methods but also against all sporthunting whatsoever. Already the province of Quebec has imposed strict regulations regarding the use of foot-catching traps (victor, coil spring, etc.) while other provinces are seriously debating the entire situa-

tion. These organizations often attempt to gain public opinion by spreading faulty propaganda amidst the general and political powers, hoping to carry great momentum into the government's decisions.

The last I have heard of them, they had concocted a chart declaring the cruelty imposed on plants and trees!

I haven't as of yet made any contributions to any newspapers or magazines, though I've written many articles concerning the outdoors. At the age of 15, I was asked to co-author a book on eastern birds. Unfortunately, due to an unexpected lack of funds, the project has been put on hold indeterminately. Over the years, however, I've maintained a great interest in outdoor writing and in outdoor literature. I have enrolled at Grant MacEwan (Community College) this fall to pursue a career in journalism.

Regarding the article I'm sending you, I've been predator calling from Alberta to Quebec for the past five years, and the tips and information I've learned over this period concerning the sport are not simply echoes from other references. They have been experienced and confirmed by myself and some of my sports-minded buddies here and there over the years.

Because a lot of Natives read your paper, I think a column such as mine on the outdoors would generate more interest to an already interesting paper. Perhaps you will argue with me, and if not, would you give it a try and ask for comments. I would love to say I got my first break from "Windspeaker," a well known Native newspaper.

Spiritually yours in
the great outdoors,
Stephen G. Wuttunee,
Calgary

Native Nashville North videotaped by TV fans

Dear Rocky,

My husband and myself have watched your shows that have been aired. We have enjoyed them immensely and hope your show stays on the air for a very long time. We also have them on videotape.

In the near future we

hope to come in to see the show live. Would you please let us know where it is held and how to get tickets for the show.

Thank you.

Leonard & Anne
Chalifoux
Fox Creek, AB

Weather forecast tips wanted

Dear Editor:

I am asking the readers of your newspaper to share with me any amateur weather forecasting methods known or followed by your readers. Rural Canadians, in particular, still retain that blessed affinity with nature which the city people may have lost or forgotten, and I am hoping the rural folks will be most generous in their response.

Should I receive enough

replies I will then, through the assistance of the Explorations Program of the Canada Council, put all information in a book and make it available to Canadians.

To illustrate the sort of things I am looking for: on the Canadian Plains many people believe that precipitation will follow ninety days after a fog. Others believe that the length of a hog's "weather vane" (part of the pancreas?) at butchering time indicates

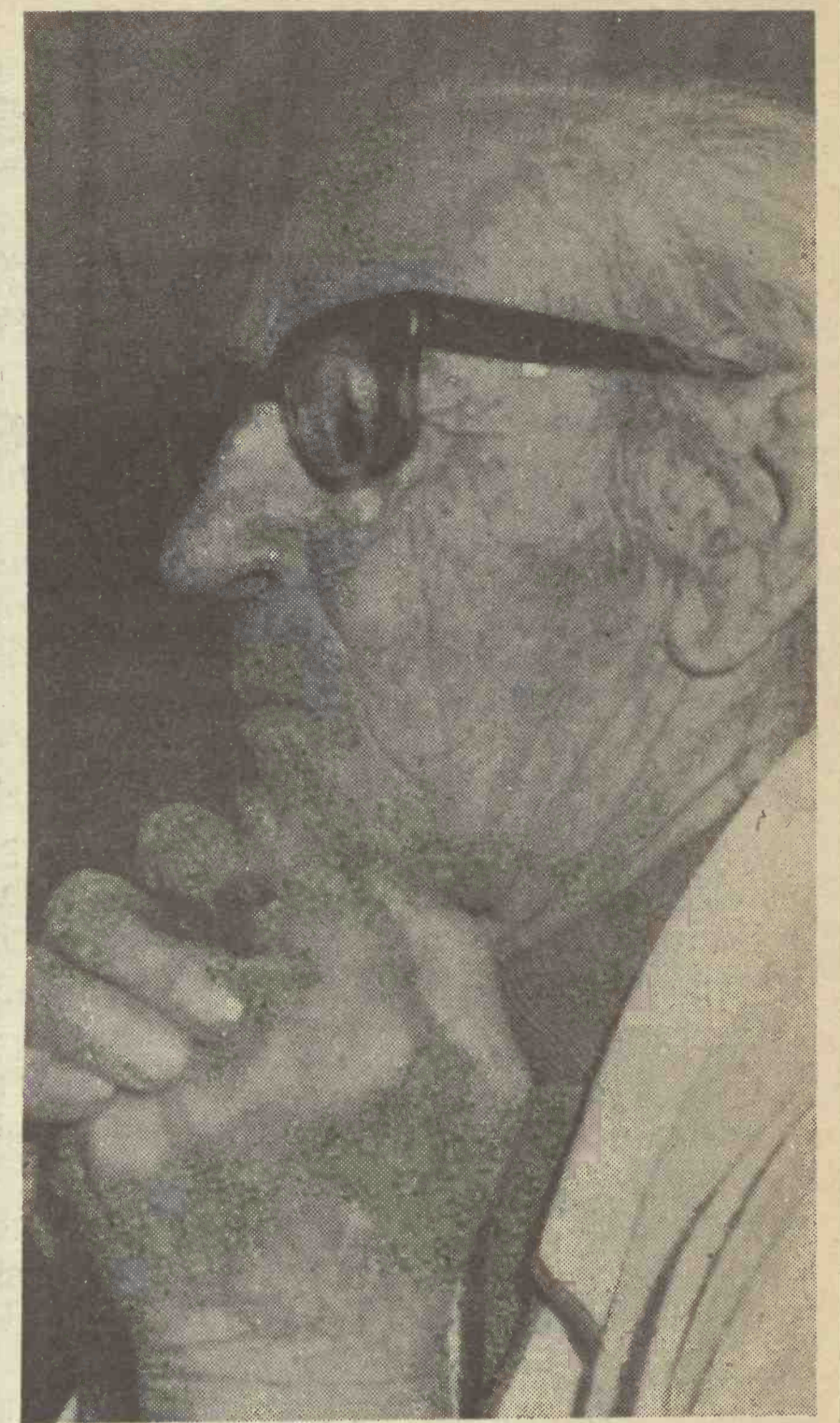
the severity of the approaching winter. To forecast the moisture prospects for the next year, slice a large onion in two halves and the twelve inner rings will show the moisture content of the year to come.

The tremendous advances in modern, scientific weather study are threatening to overwhelm the homespun methods used by generations of Canadians; methods used long before the development of

"high tech" weather forecasting.

In addition, the gradual passing of our senior citizens, the people most familiar with folk weather lore, will contribute to the loss of this important facet of Canadiana. With the help of the people we can prevent any further loss.

Sincerely,
R.M. Himsel
248 Grandview St. W.
Moose Jaw, Sask.
S6H 5K7



ADRIAN HOPE
...Metis leader

Family honors Adrian Hope

Dear Editor:

On January 31 it will be one year since we lost our dear father, Adrian M. Hope. I was wondering if you could put a memorial in the paper for us:

*Sadly missed along life's way
Just as you were, you will always be
Treasured in our memory
Sincere and kind in heart and mind
What a beautiful memory you left behind
Not a day goes by that our thoughts do stray
And while he lies in peaceful sleep
The depth of our sorrow we cannot speak
His memory we shall always keep*

From all the family

Sure do enjoy your paper and TV shows. Tell everyone to keep up the good work. Loved your special Xmas edition and hearing all the news.

Yours truly,
Dorothy Hope Skreponyk

Treatment of Leonard Pelletier protested

Dear Editor:

Re: Leonard Pelletier

Recently, on the TV program Fifth Estate, there was a feature about Leonard Pelletier, who is imprisoned for allegedly having a part in the murder of two FBI agents following the occupation of Wounded Knee on the Pine Ridge reservation in South Dakota.

When interviewed for the broadcast, Pelletier

maintained steadfastly that he had no part in murdering the government agents. Very importantly, the test of the program indicated how it has been established beyond any question of doubt that fraudulent documents were used to secure the extradition of Leonard from Alberta to the United States. Amnesty International, a human right organization with very high credibility, continues to pursue the extra-

dition issue. It must be borne in mind that Pelletier fled to Canada where he hid from U.S. authorities who had identified him as a prime suspect. Whether or not he was seeking official political asylum in Canada is a moot question. It is not known either whether the Government of Canada regarded him as having the same status as others, e.g. from Central America, who have sought political exile in this country because

their lives would have been endangered if they had remained at home. It is still a clear fact that Leonard was a political refugee from the U.S.

One of the high American officials who was interviewed on the programme stated that there are no political prisoners in the penitentiaries of the U.S. and Canada. Considering the circumstances under which Pelletier left the U.S. and his illegal removal from

Canada, it can easily be argued that he is today an incarcerated political prisoner. It is very discouraging for me to know that the Canadian government knowingly turned Pelletier over to U.S. authorities before having considered giving him political asylum.

In regard to this incident, one should recall the motives of those Indians who occupied Wounded Knee in 1973. They were protesting the infamous

record of the U.S. government in granting the Sioux Nation extensive reserves and then disposing of about half the lands that were supposed to have been held in trust. Besides that, outright genocide was practised against the Sioux a century ago. Leonard Pelletier knows all of that, so he has good reason to be indignant.

Sonny Mesa,
Edmonton

MAA announces annual assembly election dates

The Metis Association of Alberta (MAA) has set March 14 and 15 as the dates for its annual assembly for the 1986-87 fiscal year.

No location for the assembly has been announced, although it is understood Slave Lake and Edmonton are the two locations being debated.

The assembly had been originally set for mid-August of last year, but had to be postponed due to financial difficulties.

The general election for six zone directors, also postponed, has been set for March 30.

Nominations for the position of Board of Director in each Zone of the MAA will be accepted, beginning January 27, 1987, at the offices of the Chief Electoral Officer of the Association, #120, 12520 St. Albert Trail, Edmonton.

Qualified candidates must have their completed "Nomination Paper" filed at that office on or before 5:00 p.m., Friday, February 27, 1987.

The General Election of the six Zone Directors will be held on Monday, March 30, 1987, with an advance poll held on Saturday, March 21, 1987. The election will be conducted in each local polling subdivision. Polling hours at both the election and advance poll are from 8:00 a.m. to 8 p.m.

To be an eligible elector, each member must be properly registered with a local in the zone within which he or she resides.

Nomination Papers and further information on the General Election may be obtained from the Regional Vice-Presidents, all Local Presidents as well as the offices of Ron LaRocque, the Chief Electoral Officer.

More information can be obtained by calling 455-2200.



THE WHISPERING RIVER BAND
...featured on television series

Native Nashville North

Viewers' questions answered

By Rocky Woodward

A lot of people have been phoning and saying that, although they know Native Nashville North is being aired, they are not receiving the program in their areas.

The program began to air on January 10, a Saturday, at 10:30 in the evening. However, CBC North does not reach into the Cold Lake/Elizabeth area, and it also does not air in southern Alberta, unfortunately, at this time.

I believe the Northwest Territories is receiving it

and this would only be because CBC Yellowknife knew of the Native Nashville North program ahead of time and approached CBC Edmonton to run them.

What is taking place right now, January 26 to 30, is that CBC is holding regional meetings where they decide and accept an exchange of various programming from across Canada, meaning that it is likely that, let's say, CBC in Nova Scotia will offer CBC Edmonton, programs that they have in exchange for Native Nash-

ville North, and thus the show will get national exposure.

I received a call from Lydia Cardinal from Elizabeth who was wondering why they were not receiving the series.

The region that Lydia Cardinal lives in receives their programming (CBC) from out of Saskatchewan.

My thoughts are that Saskatchewan, Manitoba, the rest of Alberta and British Columbia will most definitely pick up Native Nashville North.

Windspeaker will be con-

tacted probably on January 30 but no later than February 3, by telephone from Ontario. We will then put the areas that Native Nashville North will air in the newspaper.

I would like to thank all the people who participated as guests on Native Nashville North and remind them that the feedback I have received from where the show has aired, so far, has been nothing but super. All of you dancers and singers should be very proud of what you have accomplished for Native awareness.

RECEPTIONIST

Duties:

- Answering all incoming calls.
- Referring incoming calls to appropriate person.
- All typing and photocopying for all departments as requested.
- Upon purchase order approval is responsible for ordering, receiving and distributing supplies.
- Filing correspondence and maintaining filing system.
- Maintains individual staff records of long distance calls, correlates said records with long distance bill and submits to General Manager for approval.
- Keeps a daily log of all incoming mail.
- Provide refreshments to clients and visitors.
- Job application forms supplied to applicants.
- Ensuring waiting area is tidy.

Qualifications:

- Ability to respond to client needs.
- Good organizational skills.
- Friendly, courteous and assertive individual.
- Typing skills of 45 words per minute.
- Knowledge and understanding of Aboriginal culture, language, organizations and communities a definite asset.
- Ability to work on own initiative.
- Ability to effectively communicate both in person and on the telephone.

Please send your resume to:

Ray Fox
Box 2250
Lac La Biche, AB
T0A 2C0

The Aboriginal Radio and Television Society

A NEW DAWN IN ABORIGINAL COMMUNICATIONS

A New Native Radio Program You Listen To On Your TV Set

THE NATIVE PERSPECTIVE



The Native Perspective for and about Native people of Alberta is heard on your Local CBC Television Channel weekday mornings from 8-10 a.m.

Watch for our New Time Schedule - Starting January 5, 1987 from 7-10 a.m.



A NEW DAWN IN ABORIGINAL COMMUNICATIONS



DROPPIN IN

By Rocky Woodward

Hi! Well, the team my son T.J. plays defense for, the Knights of Columbus Annunciation Cougars, have done it.

They have won the Minor Hockey Week championship title after playing tremendous hockey against some powerful clubs in Edmonton, winning five straight in the A side competition.

After a hard-played game against another great team, the Northeast Eagles, at the Agricom on Sunday, January 25, the Cougars triumphed.

I must give credit where credit is due—to the Eagles organization—because they are the top team right now in the tight standings for the Atom Major league play.

The Cougars can take pride in knowing that after coming through the A side the way they did, they do rightfully deserve the championship trophy.

Hats off to T.J., Jason, Doug and Doug, Joey and Joe, Kelly, the coaching staff, and all the other players on the team.

NATIVE NASHVILLE NORTH - For all those interested in the series and calling in, please give us a hand by writing a letter about what you thought of the show. We can use it in support of the show.

For anyone wanting to know when we will be taping again, we will not know this until some time in February—possibly the second week. It will then be printed in your newspaper ("Windspeaker"), and of course the ARTS radio program ("The Native Perspective") will let you know just where and when taping will commence.

Native Nashville North is looking for talent, so do not hesitate to call us at 455-2700 if you are interested in appearing on the show as a guest.

The show is based on Native awareness . . . it is your show . . . and please keep in mind that it is you talented people out there who are what the show is all about.

I've met and talked with some of the people about the show while I was on a trip north in late January, and this is what they said:

SUCKER CREEK - Dave Willier: "I usually miss it because I'm either playing at a bonspiel or out with some of my children . . . so we tape it."

PEACE RIVER - Sylvia Johnson: "The show clears the barroom every Saturday night at 10:30. People rush home to watch it."

ASSUMPTION - Marge Chonkolay: "It should be on for an hour."

VEGREVILLE - Clarence Miskiwi (from the Agricultural Society Fair Board): "We would like to have some of your talent on the show at the Vegreville Cultural Days."

GROUARD - Pearl Breast: "I have two talented children here for your show."

EDSON - Dan Martel: "Great show, Rocky."

GIFT LAKE - Leonard Flett: "We're taping all of them."

Thank you, and we really appreciate these positive comments. One thing we must remember from all of this is that it could not have happened if it wasn't for Native people supporting Native people. Keep it up, and send in those letters.

I would also like to thank Bob Ladouceur, Caslan; Winston Gauthier, Valleyview; Lawrence Badger, Sturgeon Lake; Brenda Gladue, Slave Lake; Karen St. Jean and family; Pearl Breast, Grouard; Dave Willier, Sucker Creek, and all the others who have shown an interest in appearing on Native Nashville North.

GIFT LAKE - A 48-hour tournament held at McLennan January 16 to 18 saw Gift Lake supporters and Donnelly Corner supporters begin to fight and argue during an early morning hockey game between the Donnelly Rams and the Red Earth Diggers—all of this watched by Leonard Flett, who was coaching the Red Earth team.

"We are proud to be Indians, so they shouldn't have started it. After it happened, the Donnelly Rams players came over and shook hands and said they were sorry."

Both teams were evicted from the game that was played at 3 a.m. Sunday.

I just wonder, Leonard, if it had anything to do with the night before—you know, dancing and all that fun?

"We went dancing Saturday night, so I guess everyone was a little riled up."

The game was eventually won by the Rams 6-4.

KIKINO - It is always a pleasure to have a visit from Delphine Erasmus.

Delphine was in the office last week and I noticed she

was still limping from her car accident. I asked.

"I always limped, but not that bad that I can't give you a good boot!" was my best friend's reply.

Delphine had brought a list of various food products and what they used to cost, actually not that long ago.

"I challenge you to print the prices of the list I brought and compare them to today's prices," Delphine demanded.

"Okay," I said, and the challenge of the flour gang was on: Each item from the Delphine Offense is listed first, with the price and year, followed by the Dropping In Defense, the approximate 1987 price:

-2 packages of regular cigarettes, \$1.30 in January 1970, now \$5.85;

-4 cans of pop, 60 cents in January 1970, now \$2.80;

-25 lbs. of flour, \$2.29 in December 1967, now \$12.50;

-1 carton cigarettes (Delphine smokes), \$3.99 in 1970, now \$16.15.

Delphine also bought a turkey for Christmas 1967 which cost her \$9.55, however I didn't get how much it weighed. I know a 13-pound turkey could cost a person \$16.77 last year.

So unless Delphine's was an approximately 55 pound turkey, then the price didn't rise that much over this historic 20-year span in the challenge of the flour gang.

EDMONTON - The Edith Rogers Public High School will focus on Native culture when they hold their Multicultural Days February 23 to 25.

According to teacher Wayne Sulyma, this is the third year that the school has put on multicultural activities. "We have had European and Asian communities participate in our cultural days, and this year we want to have Native Canadian participate," said Sulyma.

Elder Joe Cardinal from the Saddle Lake Reserve will open the ceremonies, and one of our Native leaders and a veteran of the Second World War, Vic L'Hirondelle, will be part of the flag raising ceremony.

Other Native people to attend are the Ben Calf Robe Dancers, and children from the St. Charles School who will have the privilege of singing "Oh Canada" in Cree.

Fishing Lake artist Morris Cardinal will also be present with some works of art, and Gordon Russell from the Canadian Native Friendship Centre will have a booth set up where people can try tasting different foods.

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Blinded by drink, now Courtoreille speaks to others

By Mark McCallum with Margaret Desjarlais

Joe Courtoreille rolled his cigarette, which never seemed to leave the ash tray in front of him, and occasionally felt the end of it. Courtoreille inhaled the smoke 'til his rough fingertips could feel the cigarette coming to an end. Then, he carefully put it out.

Like much of his daily routine, smoking a cigarette has become a meticulous pattern Courtoreille has developed so he can be independent from the blindness which impairs him.

But Courtoreille, of the Alexander Reserve, didn't always have this independence his other senses allow him.

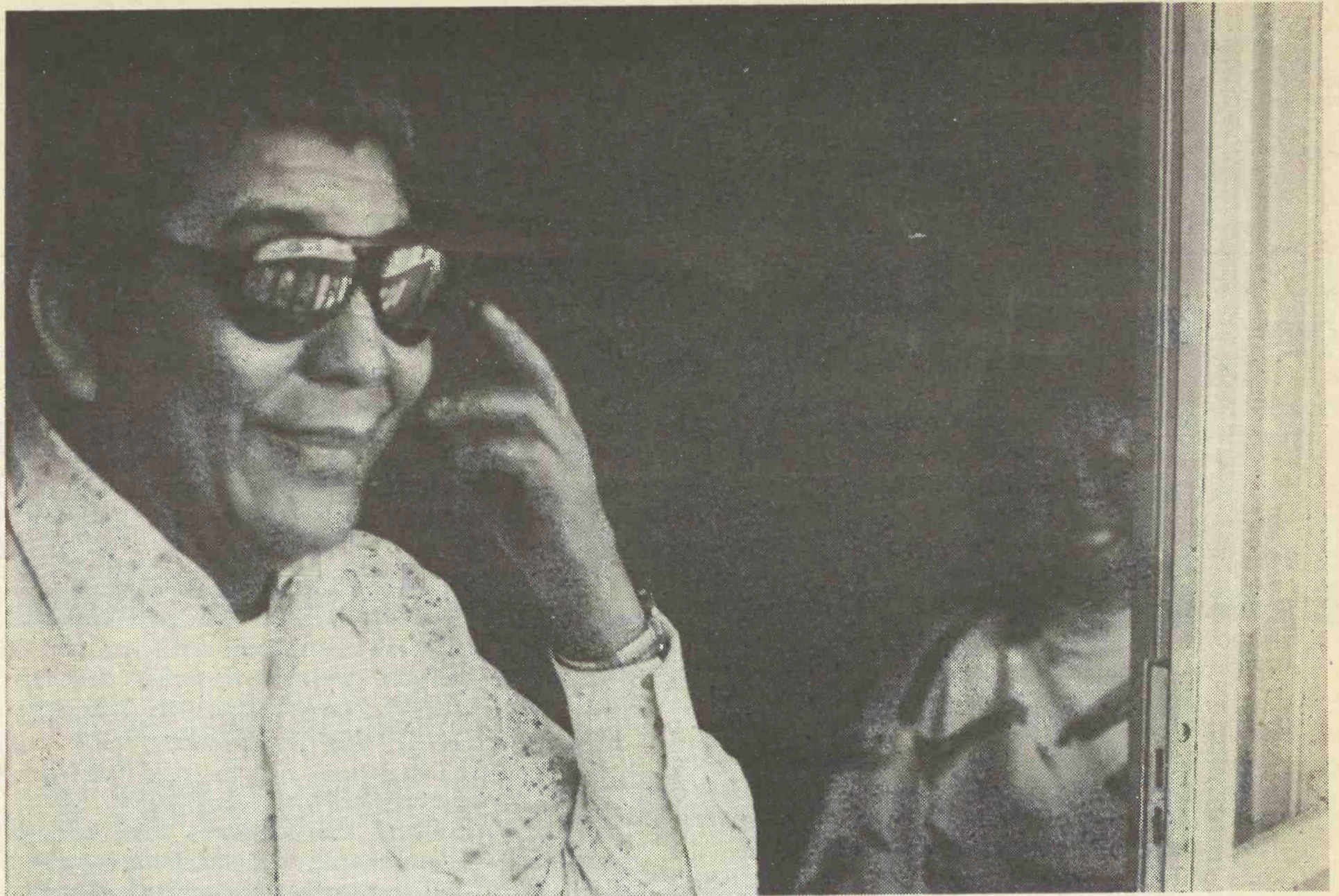
With the assistance of interpreter Margaret Desjarlais, the 57-year-old began to tell me in Cree and English about the first time he lived alone.

"I wasn't trained or anything to live in an apartment...I went shopping and bought some 'sods' for laundry one day," said Courtoreille, showing some difficulty pronouncing words. "So, I went to do my clothes. I put all (of) them in four (washing) machines and put in half the box (of detergent)...I was

sitting' there waitin'. You know, I had my little radio goin' there and the machines stopped. I opened this one and stuck my hand in there. And boy! It was just like glue," he said breaking into a laugh. "I went to the next one. Four! There was four just like that, so I just stood there. I didn't know what to do. I was really scared. I didn't know (whether) to cry or run away. I thought for sure the caretaker was goin' to give me heck or kick me out. He saw the machines and said, 'come on Joe — put your chin up and smile.' I guess, the box I used (for detergent) was Cream of Wheat...there must have been enough to feed 40 men."

When Courtoreille was two years old, his grandparents took responsibility for him. "I followed some (of their advice about) my Native culture." Courtoreille continued in Cree, "I burn sweetgrass and pray...everyday."

"My grandfather never mentioned booze at the time... (because) there wasn't much alcohol involved in my time. I wish (that) he would (have) give us lectures about it," he said in English.



JOE COURTOREILLE
...works with CNIB

Desjarlais translated his next few words: "When I finally met up with alcohol, my father and Elders told me, 'leave alcohol alone. One of these days it will destroy you.' I believe that now. They didn't dislike me when they lectured me about alcohol...they loved me and tried to discipline me."

Again Courtoreille spoke in broken English: "I didn't start drinkin' 'til I was 21...I wasn't a guy that would drink every day. Just, what do you call it?" he asked himself and answered, "Binge drinker...go out and have a big drunk for a couple of days and that's it."

In 1968, Courtoreille lost his sight after drinking moonshine mixed with methyl hydrate. He was unconscious for nine days at the Charles Camsell Hospital in Edmonton.

Courtoreille said "I woke up and my dad was sitting there along the bed. I told dad, 'put the lights on it's dark here.' 'Well,' he said, 'it's three o'clock in the afternoon. Then, I knew that I went blind."

"I stayed in the hospital for a couple months...I promised right there I wasn't goin' to drink again. But, the minute I went home, I started feeling sorry for myself and didn't

care. 'I'm blind,' I told myself, 'I might as well keep drinking,' and that's what I did...I drank and drank and landed in the hospital just over my drinking. So, I went to Henwood just to dry up, I guess...(but) the first thing (when) I got out I started drinking and I was on a drunk again."

This pattern continued for Courtoreille in 1979, when he went to the Bonnyville Rehabilitation Centre for the second time. "This time I listened to what they were talking about," Courtoreille said.

His life took a turn for the better and he has been a non-drinker since that time.

Courtoreille says that "I got involved with going out and speaking with kids (at) Westview, YDC (Belmont and the Fort Saskatchewan Institute). That was good. It helped me and I hope I helped with some of them to understand their problems." In addition to correctional institutes, he tells his story to children at schools in northern Alberta.

Courtoreille looked more rested now than before we began speaking. "I still go to my AA meetings, and now I'm involved in lawn bowling and dancing. I just try to get out and keep busy."

Elvis Grey seeks market for songs

By Mark McCallum

"I went to jail, lived on 'the skid' in old cars—

anything—and I did a lot of drugs. But that's a bad side of life. I just want to focus on my music now," con-

fessed singer Elvis Grey, who appeared on the January 24 episode of Native Nashville North this year.

The entertainer lost his eyesight when he was nine years old. "Apparently I wasn't immunized right and came down with the measles. I was taken to the Charles Camsell Hospital in Edmonton and stayed in there for about 18 months recovering.

"A nurse brought a guitar in one day and that's when I got interested in music... but I didn't get serious 'til I was about 18," he said.

Grey tilted his head upward, looking as though he was pondering something amusing, and a smile formed across his weathered face. The singer let out an easy chuckle and said, "can you imagine a blind guy riding around on a bike. I mean like my friend had a 10-speed and I had one. He'd tie an oil can to his bike and let it drag around on the ground so I could hear it, and we'd just

ride around Edmonton in the middle of the night."

You might think Grey, who is also partially deaf, would be hindered because of his misfortune. But it's been just the opposite, according to this 29-year-old from Whitefish, Alberta. He's hitch-hiked across Canada four times and has travelled up and down the western coast of the United States. It was on one of these trips that Grey worked as a freelance writer for a CBC affiliate in Whitehorse. His vocals are complemented by his other musical talents which include piano, guitar, drum and saxophone playing and songwriting.

"When I was 16, I went to a little part of Vancouver called 'Gastown' about two blocks from 'skid-road.' I used to play guitar down there on the streets. You know, I used to make about \$20 to \$30 an hour. People would drop \$5 bills and change and whatever in there.

"Then in, oh... '77, I went to Whitehorse and

started playing bluegrass music. A bunch of guys in bands would get together on Sunday and 'jam' all day. And, that's when I started playing music seriously... playing-wise. I didn't really sing that much 'til I was 22.

"I sang before and people said I sounded good and all that, but I didn't have any confidence in myself," said Grey, who eventually gained self-confidence in Montana where he learned stage presence and how to pronounce lyrics correctly.

"For three winters I played in piano bars developing my voice. Right now, I'm just working on a Willie Nelson type of music. It's jazzed up country music, what they call three-quarter country, like Hank Williams music—the older style."

Grey sang "Knocking on Heaven's Door" and "Wine-stone Indian," a song he wrote himself, on his Native Nashville North appearance.

"Maybe the show will open up a few doors for me. I hope somebody out there in Canada will pick up on

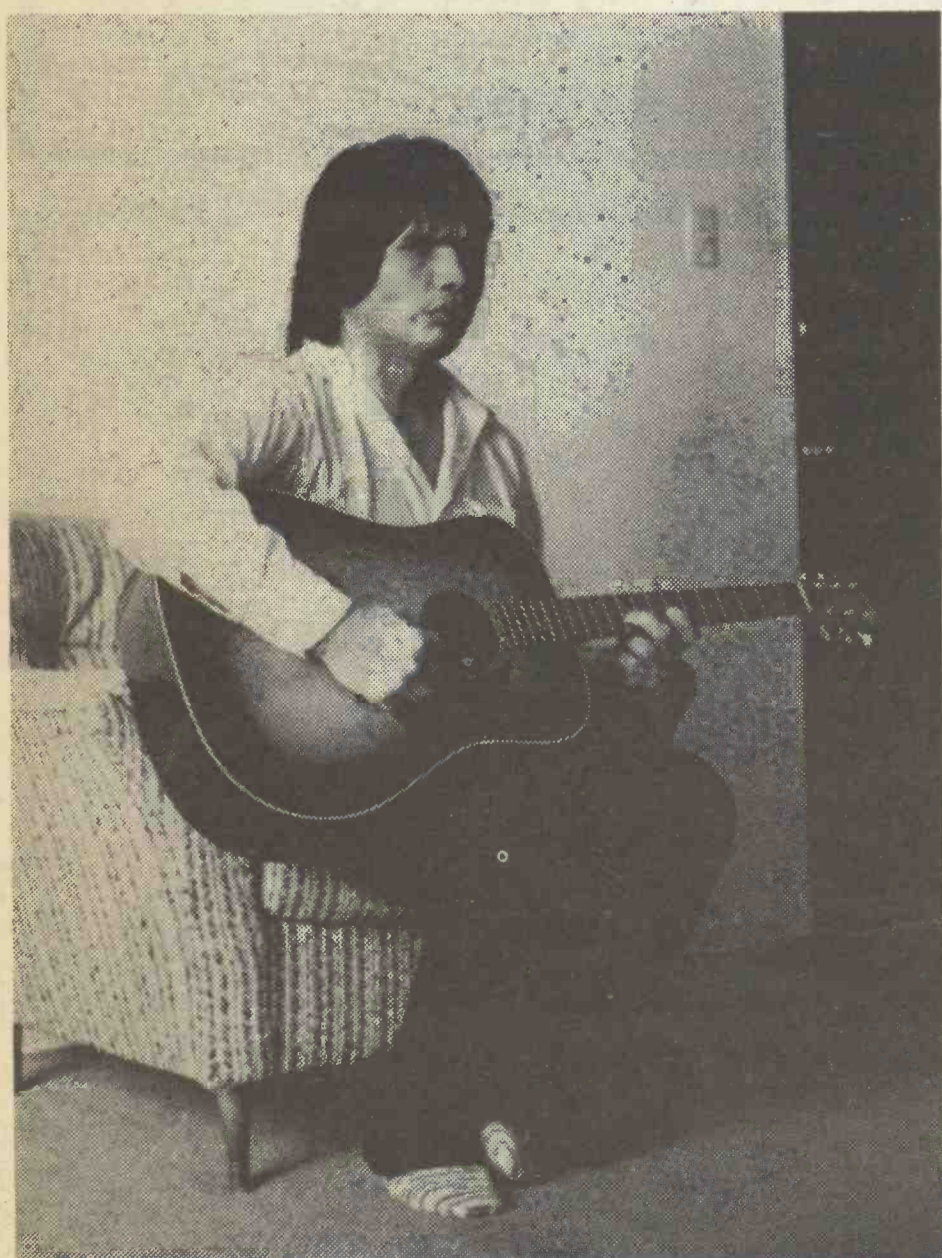
my ability to write music. I've written about 20 different commercial songs—songs that can be sold easily—but I haven't gone out there and tried to sell the songs. I'd rather produce and sing them myself," said Grey.

"I sent letters to federal government agencies and to my reserve three or four times in the past four years. But I've been turned down for financial support because they all keep saying entertainment is not a business," he explained.

"So, I guess what I'm looking at is trying to get sponsorship from a big corporation or Native organization. If I can't go that way, then I'll try to do a benefit concert for myself... just more or less get a few boys together to play, and go from there."

Grey says he is "more interested in putting a band together with some boys well trained in music."

You can reach Elvis Grey at 452-7226, or 10-12525 118 Avenue, Edmonton, Alberta T5L 2K5.



ELVIS GREY
...the travelling life

WHITE CANE WEEK

FEB.
1-7

By Mark McCallum

The Alberta Sports and Recreation Association for the Blind (ASRAB) has been in existence for four years, operating out of the offices of the Canadian National Institute for the Blind (CNIB).

Bob Giesbrecht, the president of ASRAB, says that the concept of the organization is "to get people out in the world again and show them that they're human beings, because a lot of people feel they can't do anything when they go blind...(but) this is just not true.

"We encourage children, teens, adults and senior citizens to do everything from water skiing to white water rafting," he said. "We do anything the sighted can do."

ASRAB encourages many other sports including golf, hockey, swimming, lawn bowling, cycling, darts, weight lifting and track and field.

Giesbrecht, 52, says the only major stumbling block for the organization has been fund raising. But he adds that "we're the only province that sends its athletes to sporting events anywhere in the world at a minimum cost of \$50 to the person. This expense is called a head-tax and goes to the CBSA (Canadian Blind Sports Association) for insurance reasons (which goes towards the athletes in case of injury). In other provinces athletes have to pay half or sometimes even all of the expenses to go to an event.

"But our organization would like to aim its efforts in a different direction now," emphasized Giesbrecht. "Instead of sending six or eight athletes to places like Sweden, we want

to spend more of our money locally in the province. That way more people can benefit."

Participants from the Native community involved with ASRAB such as Tom Little, Leonard Brave Rock, Ditty Longtime Squirrel, and Elvis Grey were some of the names he listed off the top of his head. The Saskatchewan native said "they realize we're just people, and they're coming out more and more all the time and are really having a good time."

The organization puts new members in one of three categories: B1 (totally blind), B2 (5 per cent sighted) and B3 (12 per cent

sighted). This is to ensure that everyone competes on an equal basis when participating in sports.

"Most of the time people figure you have to be totally blind to join ASRAB, but we have many sighted members. They participate in the sports or help out by being a driver or guide for others," said Giesbrecht, who is a B1 himself. "A lot of actives wouldn't succeed if it wasn't for volunteers...there's just no way."

It only costs \$5 to become a member of ASRAB, located at 12010-Jasper Avenue in Edmonton, and an even smaller price to help the visually impaired.

Organization provides activities for blind

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Good News Party Line

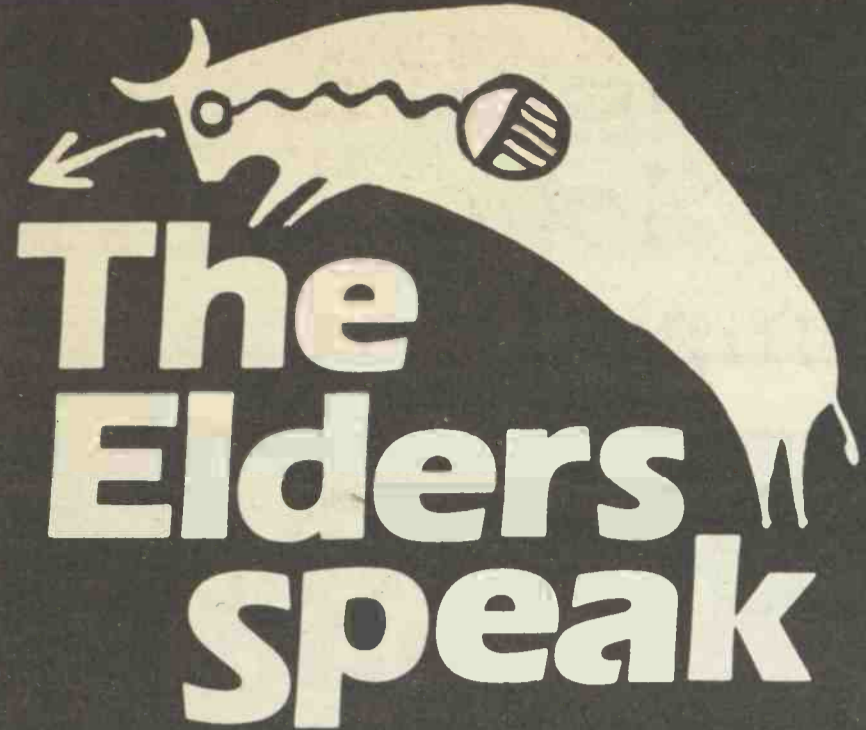
Calgary Friendship Centre POWWOW

February 14 & 15/87 (1 p.m. - 1 a.m.)

ROUNDUP CENTRE

PUT IT HERE.

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



The Elders speak

EDITOR'S NOTE - In addition to the discussions reported by Jim Thunder in the following story, a number of other politically sensitive issues were discussed. The Elders asked that the media not report their discussions on those sensitive issues. Out of respect for their wishes, we will not be reporting on those matters they wish left unreported.

By Jim Thunder

FORT McMURRAY - Elders from across Alberta gathered at the Ramada Inn here January 22 and 23 for an Elders Conference sponsored by the Indian Association of Alberta.

The meeting was attended

by approximately 19 Elders from various Indian bands in the province. During the two-day conference, the Elders spoke on many different topics such as Indian self-government, the upcoming First Ministers' Conference in March, government transfer of health programs to Indian bands, Indian policy on the membership code and Native inmates within the Canadian institutions.

Joe Cardinal of Saddle Lake said, "many times I have thought of depending on the young generation who are educated to present our views, but many of them are ruined by alcohol and drugs. Their education has brainwashed them to think just like white people. I know of many Elders who have died because they worry too much about the

future of the young people.

"I had many worries. I thought about giving up but I shouldn't think that way. I get sick. My spirit is wounded. Sometimes I can't sleep. I think a lot. As an Elder I feel for my people. Indians don't get along with Indians.

"When I was young I listened to many Elders. They taught about love, respect, kindness and honor. And now, I am an Elder, but today things are different."

"We are lacking in unity," said Felix Buffalo of the Samson Band. "It makes it hard for us. I am concerned about the grandchildren.

"I believe in the treaty. Don't give up. Never get discouraged. Always fight for our rights. Don't forget what our ancestors stood for. Chief Big Bear was a wise leader. The treaty is sacred. Let's not break it.

"We have to stand together for unity."

Dan McLean of Sturgeon Lake said "we, the Indian people, will have to educate the Canadian public. They do not understand

us. They do not know our history or the present problems facing the Indian people today. We should have a paper to represent our views.

"They think we are welfare recipients and that we depend on the generosity of the government for handouts. That is not true. We are not drunks.

"We own this land. Also, everything that is under the ground is ours. When the treaty was signed, the government commissioners told us that they only wanted the top soil of the land to the depth of one foot. They told us that anything below one foot would be ours forever.

"We paid a high price for our so-called 'benefits' today. They took our land. They almost destroyed our culture. They denied us justice. We are stripped of our human dignity. We paid with the lives of our people. We have paid and paid until, now, we have almost nothing left."

Another Elder, Johnny Samson of Hobbema who was the chairman of the conference, spoke on the same theme: "The white people have become rich because of the natural resources taken from the earth. They have taken our timber, fur, gold, silver and oil.

"Anything below the earth is ours. Money for our health care and education comes from the government, but it is our money in the first place."

During the conference, the Elders spoke on many different topics. They



ELDER JOE CARDINAL
...perhaps most inspirational

voiced their hopes, fears and concerns on the various issues that affect the daily lives of the Indian people. Perhaps the most inspirational speaker was Joe Cardinal of Saddle Lake:

"I have always lived as a traditional Indian. I was born and raised that way.

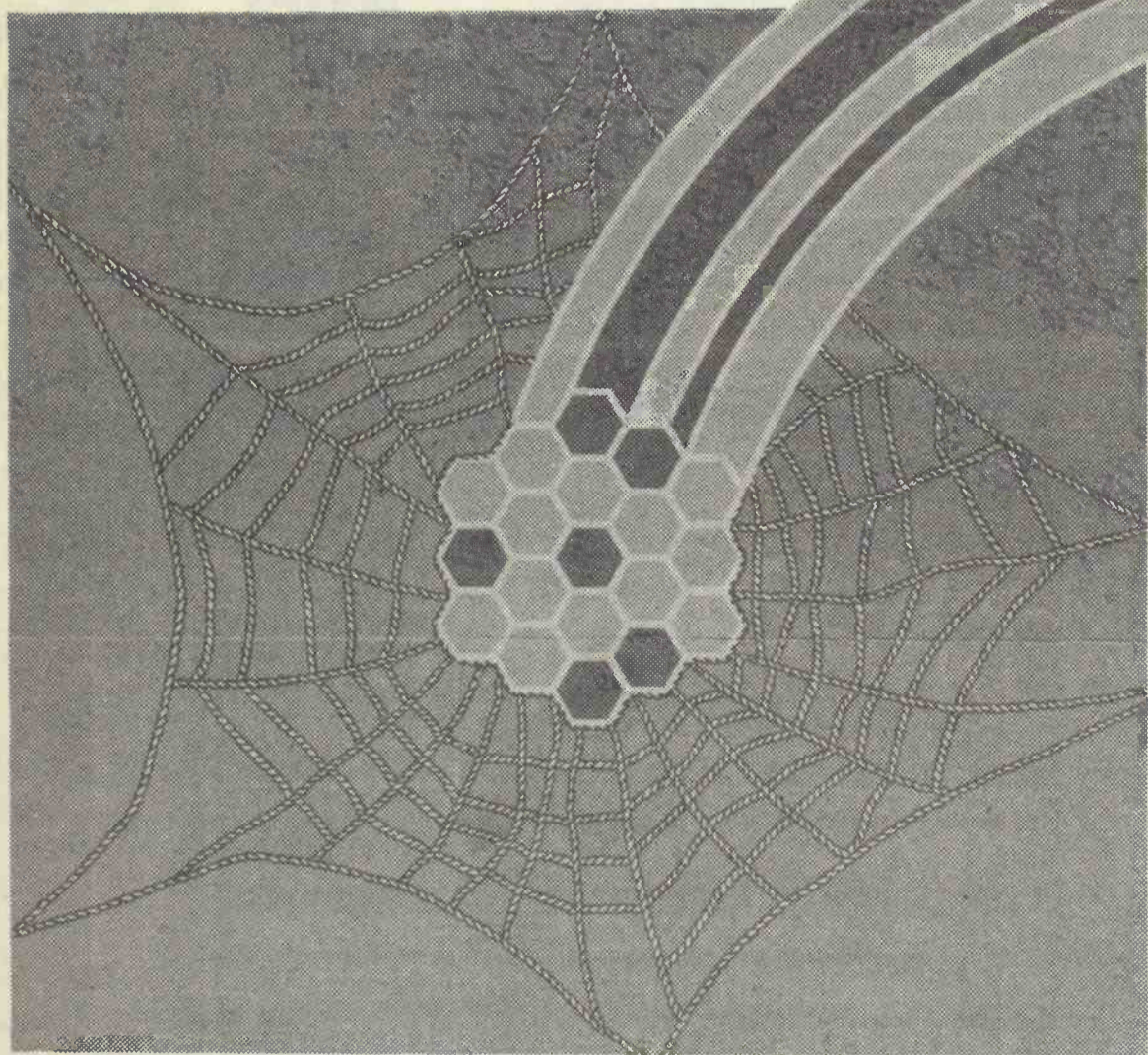
"I am not afraid of future government decisions. Two months from now, when the First Ministers' Conference is over, I will not cease to be an Indian. I will still have the same rights whether or not they are recognized by the government. And after I am gone, the future generations will continue to fight."

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1st	\$500.00	1st	\$150.00	1st	\$75.00	1st	\$400.00	1st	\$150.00	1st	\$75.00
2nd	\$300.00	2nd	\$100.00	2nd	\$50.00	2nd	\$300.00	2nd	\$100.00	2nd	\$50.00
3rd	\$200.00	3rd	\$50.00	3rd	\$25.00	3rd	\$200.00	3rd	\$50.00	3rd	\$25.00

MEN'S FANCY		TEEN BOYS' (12-17) FANCY		BOYS' (6-11) TRADITIONAL		LADIES' FANCY		TEEN GIRLS' (12-17) TRADITIONAL		GIRLS' (6-11) FANCY	
1st	\$500.00	1st	\$150.00	1st	\$75.00	1st	\$400.00	1st	\$150.00	1st	\$75.00
2nd	\$300.00	2nd	\$100.00	2nd	\$50.00	2nd	\$300.00	2nd	\$100.00	2nd	\$50.00
3rd	\$200.00	3rd	\$50.00	3rd	\$25.00	3rd	\$200.00	3rd	\$50.00	3rd	\$25.00
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LOCATION: — West Hall, Round-Up Centre, Stampede Park, Calgary, AB.

DATE: — February 14 - 15, 1987

TIME: — 11:00 a.m. - 12:00 p.m.

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INFORMATION: — For more info contact;

Dennis Francis - 1-403-265-1155

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**SPORTS
ROUNDUP**

**By Mark
McCallum**

February 11 and 13. Make sure you mark those dates on your calendar, because it will be on those two days that the National Hockey League's best players will be in Quebec City to take on the Russians in Rendez-Vous '87.

Sports

No sirree, you won't want to miss the likes of Nordique goaltender Clint Malarchuk, who was picked through fan voting to be the starting puck stopper at the showdown. And, if you're really lucky, Edmonton Oiler Paul Coffey's back will be repaired by then.

But don't worry. You can be sure when you tune into the two-game series that the best centre in the hockey world will be there, raring to prove a point. Centre Mario Lemieux will be there, too, in an official capacity. The Penguin play will represent all the fans in Quebec City, Pittsburgh and Cal-

gary, for obvious reasons. To put it in a nutshell, he's a French Canadian all-star who plays for an American-based team. So Lemieux has their support, along with Calgary fans tired of being second best in Alberta.

Now, back to the player who has a bone to pick. Wayne Gretzky is in the midst of another great season and will undoubtedly win the NHL scoring title again this season. Hell, they might even name a street after him here in Edmonton. But this whole fan-voting thing—it's embarrassing! Can you imagine what the Russians must be thinking? If translated, I'm sure it would come out something like: "Are you kidding?" Russian propagandists are probably using this as an example of misused power in a democratic society.

The only thing we can be thankful for is the Oiler centre himself. As he has done in the past, Wayne Gretzky will likely rise to the occasion and show fans why he is the best player in the game today.. **EDMONTON** - The Alberta Sports and Recreation Association for the Blind (ASRAB) will be holding a men's and women's "goal-ball" tournament on Saturday, February 14. Goal-ball is a sport designed for the visually impaired and consists of three players per team. Basically, the objective of the game is to roll a ball, which has a bell in it, into the opposition's net. ASRAB President Bob Giesbrecht says sighted people are invited to volunteer or even participate in the tournament, to be held at Strathcona School (10450 72 Ave.). Sighted people must wear black-out goggles when playing the sport so no one has an unfair advantage. A \$5 membership fee and your presence between 7:30 and 8:00 a.m. for registration is all that Bob says will be required from you. And he mentioned that he'll take care of lunch.

Then, at the offices of the Canadian National Institute for the Blind located at 12010 Jasper Avenue, the president invites all participants and volunteers to join in on a dance and awards ceremony, at 7:00 p.m. So don't be late, and call Bob now at 475-8128 for more details.

ST. ALBERT - The St. Albert Rainmaker's Rodeo will feature the Lakeland Rodeo Cowboy Association—on a whole new date, May 22 to 24. Rodeo Chairman Rick Hughes says they'll be trying a couple of new things this year such as a sky diving demonstration and a 4-wheel drive "mud-bog" competition at the Riel Industrial Park. A casino and beer tent, traditionally kept off the property, will be back on the grounds, situated just off Riel Drive. Rick adds that although gate prices have not been set yet, "tickets will be very reasonable for the public." You can call him at 458-1999. He's waitin' to hear from ya' all.

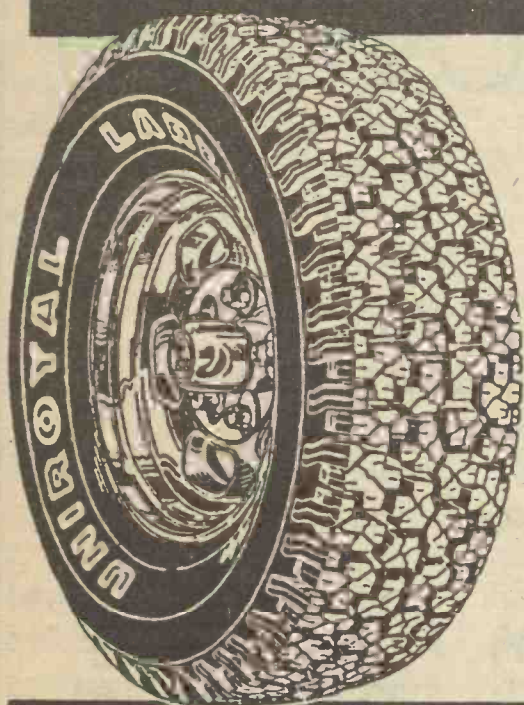
BLACKFOOT TRIBE - The Treaty 7 Zone Minor Hockey playoffs will begin in the Blackfoot area, for Novice and Midget teams, on February 7 and 8. At the Blood Reserve, Atoms action will go on the February 14 and 15 weekend. Peewee and Juvenile teams will meet at the Peigan Reserve for their playoffs the same weekend. And in Morley, Bantam teams will play off on the same two days.

These teams will be fighting it out to see who will make it to the Alberta Native Hockey Association provincial finals, says zone representative Terry Bear Chief. On March 7 and 8, the provincial Novice finals will be held at the Peigan Reserve, where you can contact Marvin Yellow Horn at 965-3802 for more information. The Blackfoot Tribe will see the Midget finals come their way, on the same two days. You can call Terry at 734-3070 for this one. Then, Enoch will host the Atom finals, March 13 to 15. Call 487-4103 for details. Later in the month, on the 28th and 29th, Peewee teams will take to the ice in Morley, where Terry Rider or Clifton Lefthand can help you if you phone 881-3977 or 881-3770. The last provincial final, for Bantams, will be held at the Blood Reserve on March 28 and 29. Call Ivan Singer at 737-3926. No site has been chosen for the Juvenile finals, but Terry (734-3070) can give you this information when it has been decided.

SLAVE LAKE - On February 20, 21 and 22, the Slave Lake Friendship Centre will be hosting a mixed bonspiel. You have 'til February 17 to pay the \$100 entry fee to the centre. Executive Director Alex Courtoreille says "we're looking for 32 teams, but if we get 48, then all the better." You can phone Alex at 849-3049 if you're interested in this curling event.

Until next week, that's all.

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Predator calling 'spine-tingling' sport

By Stephen G. Wuttunee

Out of all the several well-known ways to hunt predators successfully (baiting, using hounds, etc.), calling certainly ranks as being one of the most exciting and thrilling. Perhaps the suspense of never knowing exactly what will come in to the calls is what makes predator calling so addictive. In this sport, every sudden appearance is a spine-tingler.

As an example, I recall an experience once while calling by a large cornfield in southern rural Quebec. I had been on stand for roughly 15 minutes and was about to get up and call it quits when all of a sudden an enormous great horned owl swooped in from behind, nearly knocking the touque off my head with his powerful talons. I had neglected to ensure that my back was full protected by brush, a mistake that I swore to myself afterwards would never be repeated. Great horned owls have been documented as having actually killed

unsuspecting nighttime strollers by violently smashing into their heads, mistaking their fur hats for easy prey. I was lucky . . .

Another experience that comes to mind took place in August of '86. I was calling on the Sarcee Reserve near Calgary. Nothing happened for the first five minutes of calling until suddenly a lean, mean coyote charged out of the brush and up to within five yards from my position before he finally saw me. I could have shot the animal very easily with a rifle, but the only shots I took were with my dad's Nikon. Unfortunately, the photos came out blurry a week later. Oh well, better luck next time, eh?

A large variety of other animals will also respond to a predator call: shrikes, mockingbirds, magpies, blue and Canada jays, crows, ravens, practically all major species of hawks and owls, songbirds and even domestic dogs and cats have at one time or another come in to my calling. It can be quite thrilling if you are a

birdwatcher.

The ubiquitous fox and coyote, of course, readily come in to calling. While these animals generally arrive at a dead run, the phantomlike bobcat depends largely on stealth to close in on its prey. It could take half an hour or more for a cat, slinking and sneaking slowly, to appear unexpectedly mere feet away from the caller. Bobcats are so inconspicuous that the average caller detects only about one out of seven of those that respond to the sounds. Mules and whitetails will often come to a call just out of curiosity. In the spring and summer, however, when the does have fawns nearby, they "practically run over a caller. Apparently they mistake the caller's sounds for those of their offspring. Deer of any species can actually be dangerous at this time of the year to the imprudent caller, so one must stay alert while on stand at all times.

(Next week, how to get started at predator calling.)



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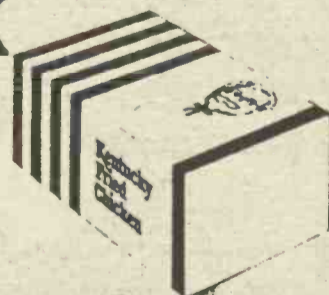
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WHAT'S HAPPENING

Obstacles don't stop Boucher from achieving goals

By Norman Blyan

LAC LA BICHE - A single parent of two on welfare, a husband in and out of jail, waiting on tables in bars and cafes to make ends meet—those are the typical Metis blues that Denise Boucher sang until she moved to Lac La Biche.

Here she enrolled at the Alberta Vocational Centre in academic upgrading, level 400, to obtain a high school general equivalency diploma (GED). That was her requirement to enter the Community Resource Worker (CRW) program.

After a year in Lac La Biche, Boucher received her GED and entered the CRW program in 1984. The CRW course was a one-year para-professional course designed to give people an understanding of the human resources field. Ten years on the AVC curriculum, the CRW course was not being recognized as a first year equivalent to

any human resources program at any post-secondary institution. In 1985, at the time Boucher finished her CRW course, a second year component was added and the CRW title was changed to Community Social Services (CSS), with a diploma awarded to those successfully completing the two-year term.

Of the 10 students who completed the two-year term, Boucher was the only one of Native ancestry. She did not receive her diploma, however. She had failed the Native Studies portion of the program. She now plans to take a one-year Metis Culture and Awareness course part-time so she can receive her diploma.

Boucher says failing the Native Studies course was largely due to conflicting opinions with her instructor, Diane Wabie, who is from an Indian reserve in Quebec. Boucher feels the geographical differences have significant implica-

tions on the difference between the problems faced by Native people around Lac La Biche and those faced by Quebec Indians. Boucher plans to live and work with the Native people of the Lac La Biche area.

Her field practicum for her second year was with the Crises Association, where she continued to work on a volunteer basis, and where she has been vice-chairperson since December 11, 1986.

Placement with the Crises Association, she says, has given her a better understanding of the problems faced by Native people in the area. "I have had Native people stay at my place before."

After graduation in June 1986, Boucher worked with the Housing Division of Alberta Municipal Affairs on a PEP project. Her apprehension about re-entering the education has been justifiably rewarded

by her successful completion of the course. She says her experience has given her the insight and understanding as to what students go through when coming to AVC. This knowledge helped her to successfully compete for the position of dean of residence here, a position she has held since October 3, 1986.

Boucher's father, Joe Bourque, died of a heart attack at the age of 49, before she was born. Her widowed mother, then 38, remained in Fort McMurray for two years after his death, then moved her family to Lac La Biche where they lived for a few years before moving to Caslan, and then to Edmonton.

The youngest of five girls and five boys, Denise now has two boys of her own now five and eleven.

Boucher is the daughter of a Metis man and a Ukrainian woman, Mary Cordey of Wandering

River. Like her brother, Jim Bourque, Deputy Minister of Renewable Resources in the Northwest Territories, Boucher identifies more closely with her Native roots and prefers to work with Native people. Her former husband is a Metis from Lac La Biche.

The CSS is designed to promote personal growth and provide students with

the specific skills required to be an effective helping person. The training involves a comprehensive approach to problem identification and solution. Even though she failed in the Native Studies, Boucher feels successful. She has witnessed her own personal growth, identified her problems and embarked on solutions to her dilemmas.

Fishing Lake houses nearly finished

By Diane Parenteau

FISHING LAKE - The new houses started in July of last year are nearing completion, according to Fishing Lake Housing Coordinator Randy Parenteau.

Five Priority Employment Program (PEP) workers, under the direction of head carpenter Harold Illingworth, are working on finishing touches.

Work on the six units began in conjunction with a Summer Temporary Employment Program (STEP)

which employed eight workers from May until the end of September. When the program ran out, Illingworth, with apprentices Jerry Cardinal and William Desjarlais, continued working toward the projected December 20 completion date. An initial delay in obtaining materials put the project a couple of months behind schedule.

Alberta Housing allows \$20,500 per unit for a 24 foot by 34 foot bungalow or a 26 foot by 26 foot split level house. The bungalows have only a crawl space,

while the split levels come with a full basement (at an additional cost of \$1,000 to the homeowner). Of this cost, \$19,500 is allocated for the structure, which in 1986 included a finished exterior, interior walls painted and linoleum in all the rooms except the living room area, which will have a carpet. Roughed-in plumbing makes up the remaining \$1,000. Furnaces are not included in the price.

Applicants who receive houses are required to pay back 10 per cent of the

\$19,500 cost. Yearly payments of \$195 over ten years are paid to Waskeyigan.

Fishing Lake council has guidelines set up by Alberta Housing which they consider when choosing who will get a new house. Those names are then submitted to Alberta Housing for approval before any construction begins.

"There are at least 20 names on the list for houses in 1987," says Parenteau. "If everything goes good, we hope to build as many as 10 units next year."

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IN YOUR COMMUNITY

Fire show raises funds for fire victims

By Norman Blyan

BUFFALO LAKE METIS SETTLEMENT - "Fire can be the most beautiful thing, but can also be the most ugly," said Fred Ledoux, "The Magic Man," before walking around Sinclair Hall here demonstrating his fire-eating act.

"The Magic Man" is a pet name that was given to Ledoux by the Buffalo Lake Settlement members he has wowed with his bar-room magic since moving here a year and one-half ago. He travelled with Royal American Shows until a fire destroyed his magic material.

The fire eating and other acts were part of a two-hour performance by Ledoux at a benefit show January 18 for Charles Shott and his family. The show was free, and as a result there was nearly a full house. There was little attendance, however, at a benefit dance the night before—just 10 paying customers and the two-man band, Ernie Gambler and Fred Ledoux, plus another couple helping the musicians with their instruments.

The dance was actually free, as was learned later, and the \$3 being asked was as a donation for the devastated Shott family. A

hockey tournament in Wabasca and a bingo in Lac La Biche the same night were cited as the reasons for the poor attendance at the dance.

Charlie Shott, who spent eight years acquiring instruments so he could form a country/western and rock band, lost everything in the fire January 9 that left his trailer a charred ruin. He lost an estimated \$25,000 worth of instruments, amplifiers, recorders and 380 assorted tapes, as well as a variety of trophies he and his children had won for various achievement, i.e., fiddling, jigging and school activities.

In another nine months, Shott would have finished paying for his Alberta Housing trailer. He has received a new trailer from Alberta Housing, with past payment for the old trailer credited to the new trailer, so in nine months the new



FIRE-EATER FRED LEDOUX
...Buffalo Lake's "Magic Man"

trailer will be his. But they still have no furniture or household items because the fire left them with only the clothes on their backs.

They were in Boyle when they heard about the fire about 2 p.m.

Any donations of any sort would be greatly

appreciated by the Shott family. They can be sent to Mr. Charles Shott, General Delivery, Caslan, Alberta T0A 0R0.

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Reunion with natural family final joy for Danny Charles

From Page 1

through the grapevine, checked into Danny's background and, since she worked for the Mission Historical Society near Lac La Biche, she had the opportunity to check records dating back to the late 1800s.

In December, Danny Charles rediscovered his long lost family's history and whereabouts.

Danny's parents were Gilbert Ladouceur and Adele Bourke, both deceased. He also learned he had two brothers. One of them, Raymond Ladouceur, is deceased, but the other brother is living in British Columbia and the two were reunited recently at a family gathering in Edmonton.

Danny Charles was originally from the Plamondon

area near Lac La Biche.

His words to Max L'Hirondelle, a longtime friend (and, as a recent check of the records showed, Danny's uncle) after they hugged at the Edmonton International Airport in December when Danny returned from Toronto where he had gone for one of his treatments were, "at least, Max, my life is having a happy ending."

To all of his friends and family, our deepest sympathy goes out to all of you from us here at "Windspeaker."

It is a very sad occasion when we lose a very talented individual and leading role model to all Native and non-Native people across Canada such as Danny Charles.

Danny Charles was buried at Leduc on January 29.

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WAR ON DRUGS & ALCOHOL

By Guiou Taylor

"Young children do not run away, so they remain at home to suffer from their parents' alcoholism," said panel members at a recent Alberta Alcohol and Drug Abuse Commission (AADAC) Conference of Adult Children of Alcoholic Parents.

According to June McGregor, AADAC counsellor, 60 per cent (six out of 10) of children raised in

an alcoholic or drug dependent home" will themselves become drug dependent. "Thirty per cent of those children will marry other drug addicts."

Addiction, according to the panel, is a sick reliance of any person who uses a substance to try reaching an award. People can be addicted to alcohol or other drugs—glue sniffing, cocaine, marijuana, coffee, cigarettes or diet pills. When the user has no con-

trol over the drug, addiction sets in.

Counsellors stress that the first step towards recovery is the admission by the user that there is a problem—a serious problem.

"The message is clear," states Dr. Charles Carson, family physician with AADAC. "Left unattended, addictions are ultimately fatal.

Alcohol and tobacco use have been accepted as part of the Canadian way of life despite overwhelming medical evidence that both destroy life.

Sixty per cent of all automobile deaths and accidents are caused by alcohol use.

The greatest killers in society—heart disease, stroke, lung cancer—are

augmented by both alcohol and tobacco use.

So why are they so widely used?

Both alcohol and tobacco are widely advertised and promoted as miracle drugs. Beer commercials are produced with sports and entertainment scenes pointing out that drinking beer in pubs, picnics or ski resorts leads to courtship and success.

Few movie and TV shows fail to picture the tired father or frustrated housewife reaching for an alcoholic drink at every chance to relieve tension or settle down jangled nerves.

According to Dr. Carson, however, any person who turns to alcohol or drugs to solve a work, romance or social problem will discover quickly that the

alcohol only makes the problem worse.

Panelist Joel Cooper, AADAC addiction counsellor, points out that the "symptoms of addiction are shared by all members of the family."

Not only is a drunk father or mother not solving their own problems with alcohol, they are creating new problems for themselves and their family.

Especially for families with limited income, the money spent on alcohol and tobacco can be a major part of the budget. A bottle of whiskey or a carton of cigarettes does not replace a balanced meal—neither alcohol nor tobacco is a food.

It is estimated that over one-third of the Canadian population are addicted to alcohol, tobacco, or both.

Other than the alcohol-related car death—which at least for the driver can be eliminated by staying sober—passengers and other innocent people can be killed or injured. Families and friends left behind will grieve for years over the needless death.

Most alcohol and tobacco deaths are not quick, though. Emphesema, and heart and kidney degeneration often take years to develop.

And the physical injuries are only part of the problems.

June McGregor remarks that "adult children of alcoholics can suffer from their childhood traumas" all their lives.

Alcoholics use alcohol to solve their human problems. But when it doesn't work, the children are left with a disturbed home.

A large percentage of the wife and husband abuse is caused by drunkenness. Many adult problems can be traced to childhood where physical and emotional abuse destroyed the child's sense of security, love and self-esteem.

Social worker Robert Martel recalls, "I'd hope my step-father wasn't home" in the evenings, "or if he was home, he'd be too drunk to deal with the family."

Martel emphasizes that children must be taught right from wrong by their parents. He recalls that although he was fed and clothed by his parents, "Mom took care of Dad's (alcohol) problems. No one taught me to develop myself."

Many children of alcoholic parents remember "sitting on the sidelines" in their own homes. The "action" was in the weekly or nightly fights or drunken parties.

Many adults remember being given alcohol as children—to get them into the spirit of the party.

Martel calls it "the big lie" . . . Mom or Dad lying to the children: "Don't worry, Bob, Dad is not drunk, he's just a little tired (or sick, or angry, or he's a victim on the job).

Children, too, can be vicious with each other: "Your Dad (or mother or sister or brother) is a drunk." These children quickly learn to cover up, to lie.

These lies are, unfortunately, told not only to others, but to themselves. Instead of developing a real self-esteem, and skills in problem solving, too often these children are playing out a fantasy in order to survive.

"Because we saw our parents abusing themselves and each other, we quickly learned that our bodies are not important." The subconscious can remember man insults arising from childhood.

AADAC counsellors stressed, however, that children of alcoholic parents can work to change their lives.

Just as members of Alcoholics Anonymous have to admit to themselves and others, "I'm Joe (or Joan or Robert), and I'm an alcoholic," adult children of alcoholics (ACOA's) must be able to admit that they bear emotional scars from their childhood.

"Maybe we can't save the alcoholic parent," says Martel, but when one member of the family gets help, it helps the whole family.

Joel Cooper reminded the audience of 300 that because "children can't run away, they defend themselves by deadening feelings and withdrawing from emotions." These habits continue into marriage and their own parenting.

"Roles," suggested McGregor, "have replaced freedom." To heal, the ACOA and the alcoholic must accept the pain that will come from admitting to a problem, and seek help in rebuilding healthy bodies and positive attitudes.

To heal, a person must replace a self-destructive lifestyle with friends and activities that will support growth.

The Alberta Alcohol and Drug Abuse Commission (AADAC) and the federal government offer professional assistance to recovering alcoholics and their families throughout Alberta.

Alcoholics Anonymous (AA) is established in many locations, and has programs available for spouses of alcoholics (AI Anon) and for children of alcoholics (AI Ateen).

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Michael Goldstein

President of RPM Planning Associates Limited

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

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

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

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

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

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

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



IN TOUCH

By Dorothy Schreiber

Youth Enterprise Centre

Remember, pet rocks?

We all wore self-conscious smiles as we queued up to the sales counter to purchase this item which epitomized consumerism at its silliest. But we were gripped by consumer fever, not unlike the fever that sent us clamoring for hoola hoops, frisbees and cabbage patch dolls. We laughed at the pet rock craze, but not as hard as its inventor, who made a cool million selling us something that we could have picked up in our backyards for free.

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For further information on this unique opportunity, contact Gerry Cragg at 425-9622.

1987 Community Recreation/Cultural Grant Program

The City of Edmonton Parks and Recreation department has announced that the application deadline for operating grants under its Community Recreation Grant Program has been extended to March 2, 1987.

The operating grant criteria has been expanded to include recreation and cultural program costs of non-profit community organizations whose primary objective is to provide recreational, art or multi-cultural activities.

All Native non-profit community organizations are eligible for the grant (Metis, Non-Status and Treaty Indians).

The grants are available to cover a portion of a group's past debts, such as rent or taxes. The grant also covers such costs as insurance and hiring of security guards. These are only some examples of how the grant can be utilized. For further information contact:

- Grants unit 428-3697
- Northwest District Office 484-2257
- Northeast District Office 428-5817
- Southeast District Office 432-0244
- Southwest District Office 437-0731
- Cultural, Athletic, Recreation and Special Groups 428-3573

Completed applications must be submitted before 4:30 p.m., Monday March 2, 1987.

If you have questions needing answers, or problems needing solutions, write to:

In Touch
Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
T5H 1H4

Your name will be kept confidential, if you wish.

LANDALE SIGNS PLYWOOD METAL PLASTIC VEHICLES' SCREENPRINTING

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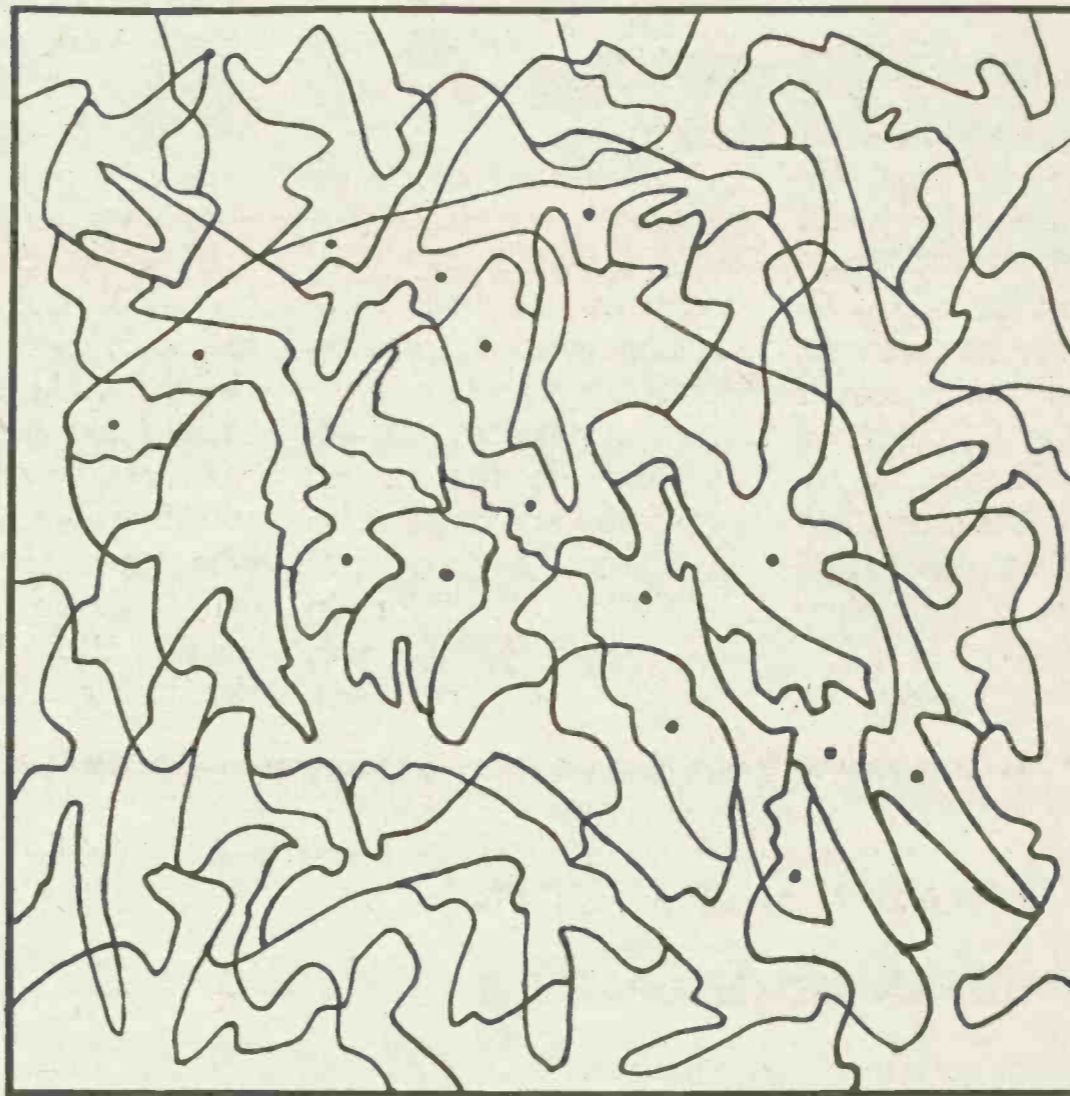
"We don't want all the business just yours."

437-3730 9807-63 Avenue
437-0667 Edmonton, AB
T6E 0G7

Activity Corner

WINDSPEAKER PICTOGRAM

By Kim McLain



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

WORDSEARCH

By John Copley

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

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

WORDLIST

3 - letter
Gem
Guy

4 - letter
Aden
Alix
Bodo
Czar
Dapp
Fenn
Gunn
Hays

Hyla
Irma
Milo
Olds
Oyen
Robb
Vimy

5 - letter
Banff
Clive
Clyde
Edson
Heath

McRae
Nevis
Taber
Walsh

6 - letter
Brooks
Chateh
Enilda
Millet

7 - letter
Bentley
Canmore

Denwood
Flatbush
Gibbons
Hobbema
Manning
Raymond
Scandia

9 - letter
Hairy Hill
Plamondon

10 - letter
Bonnyville

13 - letter
Paddle Prairie

LAST WEEK'S: Widsom With Words

Cold Lake First Nations



FIRST ANNUAL WINTER CARNIVAL

February 14 & 15, 1987

FEATURING 10 EVENTS

Talent Show - 2:00 p.m. Daily
\$1,200 Prize Money

Kids' Foot Races - 12:00 Noon Daily
\$180 Prize Money

Tea Making Contest - 1:00 p.m. Daily
\$90 Prize Money

Moose Calling contest - 5:30 p.m. Daily
\$90 Prize Money

Broom Ball Tournament - Men's & Ladies - 9:00 a.m. Daily
\$900 Prize Money Plus Trophies

Crib Tournament - 4:00 p.m. Daily
\$360 Prize Money

Story Telling - 5:00 p.m. Daily
\$90 Prize Money

Laughing Contest - 5:00 p.m. Daily
\$90 Prize Money

SPECIAL EVENTS

Fancy Harness Parade - 11:00 a.m. Sunday February 15, 1987

Dance - Legoff Community Hall
February 14, 1987 - 9:00 p.m. - 2:00 a.m.
Music By Moses Cardinal

Dave Kutt Senior Memorial
Hockey Tournament
February 20 & 21, 1987

8 Teams - \$200 Entry Fee
Each Team Guaranteed 3 Games - \$200 Prize Per Win
A Event - 1st: \$500 — 2nd: \$400
B Event - 1st: \$300 — 2nd: \$200

CONTACT COLD LAKE FIRST NATIONS — Recreation Département
P.O. Box 1769, Grand Centre, AB T0A 1T0
Phone: 594-7183