

Wind speaker

May 1, 1987

Volume 5 No. 8

Lubicon's Olympic Boycott

Cartoon centre of controversy

By Lesley Crossingham

CALGARY — A city committee chairman has accused the Calgary Herald of inciting violence against the Lubicon Lake band and any Indian person attempting to blockade the Olympic torch relay.

Andrew Bear Robe, a Blackfoot band member, and chairman of the city's Native Urban Affairs Committee charges that the Herald's depiction of Indian people in editorial cartoons are "morally reprehensible, slanted, and stereotypical."

In a letter to Herald publisher, J. Patrick O'Callaghan, a copy of which has been obtained by Windspeaker, Bear Robe complains that a cartoon drawn by Vance Rodewalt, published March 15, "goes beyond public decency, political impartiality and objective comment."

The controversial cartoon depicts four Lubicon Lake Indians blockading a road and preventing an Olympic torch bearer from continuing his journey. The final frame shows the Indians left scorched by the Olympic flame.

This, says Bear Robe, "implicitly advocates violence against the Lubicon Lake Cree Indians and all

Indians along the torch route should they attempt to put up a blockade."

Bear Robe adds that according to a recent article by Ombudsman Jim Scott, the Herald had admitted that Lubicon Lake Chief Bernard Omi-niyak had never made a direct threat to blockade the Olympic torch relay but was merely responding to a question posed by reporters.

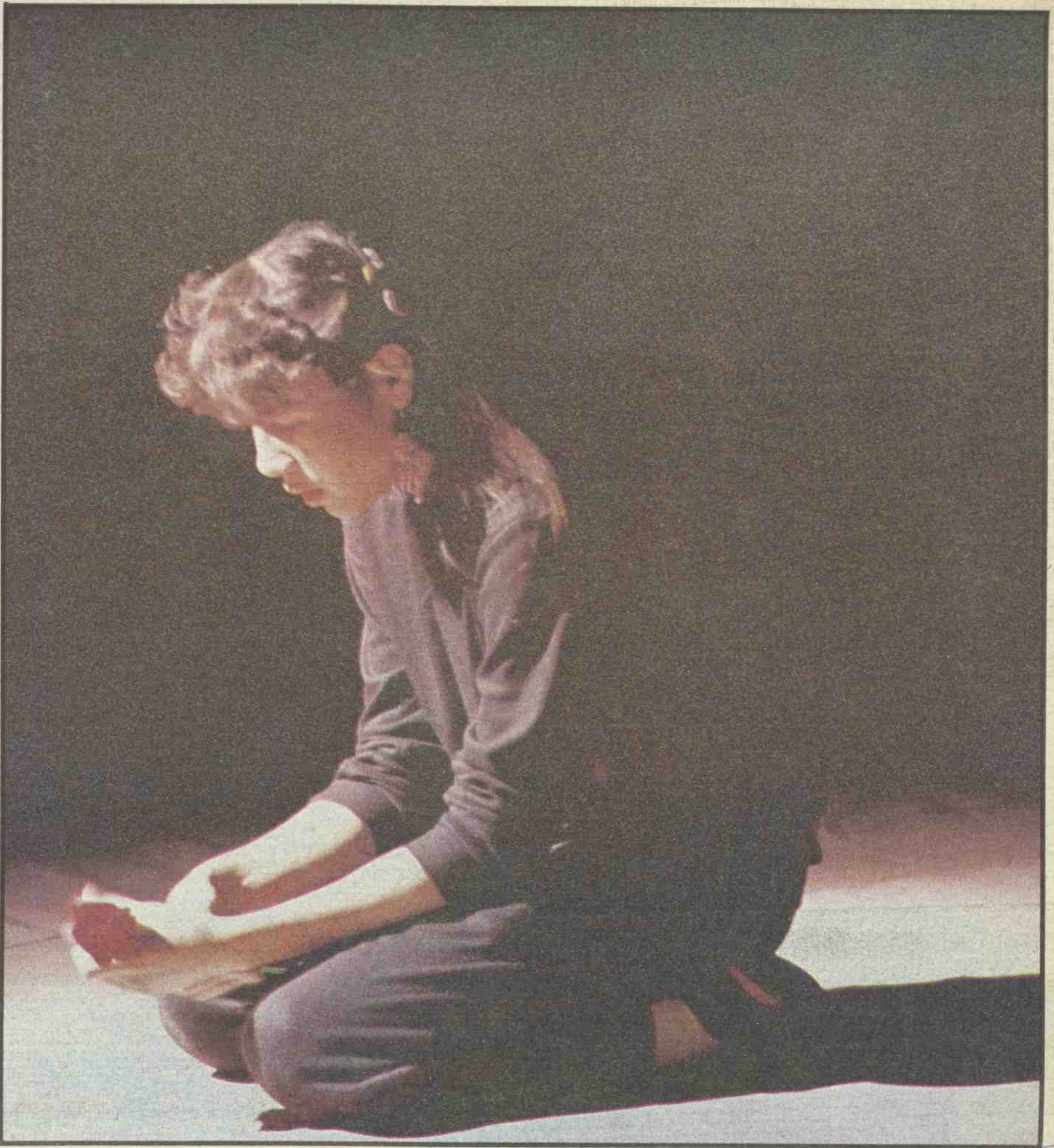
"Therefore Mr. Rodewalt's cartoon went far beyond the circumstantial facts and is in very poor taste."

In future, "Mr. Rodewalt should stick to the reported facts and not blow his editorial fictions out of acceptable proportions," adds Bear Robe.

The letter was read at the regularly scheduled Native Urban Affairs committee meeting April 16 and received unanimous support. However, several members complained that Petro Canada, sponsors of the torch relay, had not reacted to the cartoon.

When contacted by Windspeaker, Petro Canada spokesman, Sandy Hunter, stated that the crown corporation had no intention of reacting. Hunter added that he felt the

Continued Page 3



DRAMATIC VISION

"Visions," was the title of a live theatrical play put on by Ben Calf Robe students at Edmonton, April 24. The Windspeaker camera was there to capture this image of actress, Rhonda Cardinal.

-- Photo by Jerome Bear

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CROOM FEELS 'GREAT'

National Library of Canada
Newspapers Section
395 Wellington Street
Ottawa, Ontario
K1A 0N4



FRANCIS AND GEORGINA JEBEAUX
...the newlyweds

82-year-old Kehewin Elder ties the knot for the first time

By Lyle Donald

KEHEWIN — Francis Jebeaux, an 82-year-old resident of the Kehewin Reserve, was an eligible bachelor until he shared his vows of matrimony with his love for seven years, Georgina Seawaposum, of the Whitefish Lake Band in Saskatchewan on April 25.

In a reception held in the Kehewin Church hall, Francis' nephew Norbert Jebeaux expressed his happiness for the couple and explained to the guests

that this is the first time his uncle has married in his 82 years. He added that this is another lesson in life that our Elders are teaching us, with all the people who are living common-law, that when two people love each other they should get married.

Chief Gordon Gadwa said it is wonderful that these two married and wished them all the best. Gadwa also talked about some of the problems they had in wanting to have a traditional marriage, espe-

cially for these two, as Elders.

"After the ceremony we wanted to shoot shot guns from the back of a horse-driven wagon but now there is a law against that," said Gadwa.

They also wanted to get married in the old chapel on the reserve but because of problems with getting the birth and baptismal certificates this would of held things back even longer. So when the couple went to Gadwa and the band council and asked to be married

at the band office, they all approved of it.

After being a bachelor for such a long time, Francis said he feels "great." He also said they have been living together for the past seven years and that he wanted to get married properly, and do it before he met his maker.

The chief and council supplied a feast for the couple as a wedding present. Also for a wedding present, Norbert and his wife sang an Indian love song.

National

Native librarians form group

OTTAWA — Aboriginal librarians from across the country formed a new national group at a recent Native library workshop hosted here by the Assembly of First Nations.

The new group calls itself Aboriginal Information Managers (AIM), in recognition of the fact that Native libraries also deal with other information needs, such as records management and archival development.

The librarians had assembled from across Canada to work out a common position on the Canadian Library Association (CLA) Task Force Report on Library Services to Native People.

The group decided that three major issues have to be addressed by their

members.

They want Native leaders educated as to the importance and value of libraries, archives and records management and have decided to develop a publicity package specifically aimed at Native leaders to help achieve this goal.

Pointing out the job opportunities for Native people in libraries and archives, the group decided to publicize openings to their field.

To help achieve this goal, the group is examining and monitoring education courses available for Native people in the library/archival field. AIM is also looking at the possibility of a scholarship to encourage Native students entering this field.

The group also wants to

get Native people onto advisory boards and committees dealing with libraries and archives; specifically onto the National Library Advisory Board.

AIM has also decided to

approach the CLA for assistance in establishing a Native scholarship and in preparing a publicity package to raise Aboriginal awareness of libraries and archives.

Group gets permanent funding

OTTAWA — Secretary of State David Crombie, and the Honorable Barbara McDougall, Minister Responsible for the Status of Women, announced the renewal of the Secretary of State's Aboriginal Women's Program on a permanent basis recently.

Funding will be maintained at the current level of \$2.2 million for the 1987/88 fiscal year.

The objective of the Aboriginal Women's Pro-

gram is to finance activities conducted by women's associations to improve the status of Aboriginal women. Operating funds are provided for national organizations such as the Native Women's Association of Canada and the Inuit Women's Association. In addition, any Aboriginal women's group working at the community, regional, provincial/territorial, and national level may apply for support for specific projects.



OTTAWA REPORT

By Owenadeka

I want to pay some well-deserved recognition this week to a few people in the world of Native affairs. Some of the recognition is a pat-on-the-back and some it's a kick-in-the-pants, metaphorically speaking, of course.

First, three cheers to Peter Desbarats, David Crombie and Bill McKnight. Desbarats is the Dean of the School of Journalism at the University of Western Ontario. The university is home to the Program in Journalism for Native People. The program was established seven years ago and its had serious money problems for just about as long. The program was about to go under this spring when Desbarats launched a huge letter-writing campaign. It paid off last month when David Crombie and Bill McKnight came up with \$300,000 to keep the program operating for another three years.

These are tough days to squeeze money out of Ottawa, especially for programs that don't fit into one of the government's usual funding categories and the two ministers could have easily said no. After all, they've turned down more deserving requests in the past. But they didn't this time, so a little cheer goes out to David Crombie and Bill McKnight. But my biggest cheer goes to the man who actually led the fight to save the Program in Journalism for Native People -- hip-hip-hooray for Peter Desbarats.

The next one on my list is a newspaper, the Edmonton Journal. It gets a pat-on-the-back AND a kick-in-the-pants.

The paper deserves congratulations for a special award program the newspaper runs for Native students. It's open to Indian, Inuit and Metis high school students in Alberta, the Yukon, the Northwest Territories and parts of British Columbia. Students are nominated by their teachers and the winners are selected for their academic achievement and community service. The Journal selects five winners and gives them a trip to Edmonton and \$250 each. That's a lot of money for a high school student. But the Edmonton Journal is providing Native students with something much more valuable than money. It gives them recognition, incentive and hope.

The award program costs the Journal a few thousand dollars a year. That certainly isn't much money for a major daily newspaper but it is a good and all-too-rare example of a private business going out of

its way to help Native people. Too many people think that helping Native people is the government's job and no one else's. Other newspapers would do well to copy the Journal's example. Or, for that matter, they could donate to the Program in Journalism for Native People at the University of Western Ontario. Anyway, a pat-on-the-back goes out to the Edmonton Journal.

Now for the kick-in-the-pants. The Journal has a reputation in the local Native media for its typically mainstream coverage of Native affairs. It does make an effort to cover the beat. But it covers the violence and the sensationalism and it often misses the good stuff.

One good example involves Windspeaker, the weekly Native newspaper based in Edmonton. The Journal carried a story recently on the controversy surrounding Windspeaker's dismissal of its white editor. The underlying message was that the dispute was racially based.

An example of a good news story involving Windspeaker that the Journal missed recently happened when Windspeaker cleaned up at the awards ceremony for the Native American Press Association. Windspeaker won two third prizes, four second prizes and eight -- count them -- eight first prizes, including the prize for best overall Native newspaper. There's nothing more to be said except boo to you Edmonton Journal.

The last person on this week's list gets an even louder boo. He's Thomas Flanagan, a professor at the University of Calgary.

His opinions on Native people were part of a lengthy article in a right-wing magazine called Western Report. The article was a thinly disguised attack on Native leaders in general and on Native self-government in particular. The magazine described Flanagan as an expert on Metis history. But Metis leaders in Alberta complain that Flanagan has an anti-Metis bias that slants his view of history.

In the magazine article, Flanagan outlined his objections to Native self-government. He said Indian self-government would be a bureaucratic nightmare that would set a bad example for other ethnic groups in Canada.

But Flanagan did more than criticize Native leaders and their campaign for self-government. The entire Native political movement, he said, was a waste of time. "Politics is a curse," he said, "because it encourages the most talented Native people to spend their entire careers in an unproductive activity." Flanagan went on to say that Native leaders would "be doing more for themselves in the long run if they were driving taxis because it would at least be a way of working their way up the ladder."

And to think that this man is a teacher in a Canadian university! In any event, Thomas Flanagan, I have a boo, a hiss and a jeer for you -- and some advice. If you happen to find yourself installed on your climb up the ladder of academic success -- just remember -- you can always drive a taxi.

Study says Natives more likely to get the noose

By Terry Lusty

If the Canadian government returns the death penalty in this country, there is a very distinct possibility that Native people would be those most likely to be executed in disproportionate numbers says a recently completed study.

The study which was conducted by Economics Professor Kenneth Avio of the University of Victoria maintains that this potential is larger than life, particularly if the government follows its previous patterns in the conviction and execution of murderers.

"There is no question," says Avio, "that if you were Native, you were more likely to be executed." The discrimination factor was ever-present. All one had to do was review the past statistics in that regard says Avio.

Avio found that, in using an objective case situation in which a white person was murdered and keeping all things equal except for the killer's race, there was only a 21% risk of executing a white person compared to 96% risk for a Native.

Surprisingly, the Department of Indian Affairs was one of the greatest contributors in recommending the death penalty for Native murderers says Avio. The reason for this was that Natives "need special deterrence" according to frequent memos of the department which were uncovered by Avio during his research.

In his study, Avio also uncovered marked differences between white and non-white murderers. Of 21 non-white murderers whose victims were whites, 18 had an appointment with the hangman while only one of five whites were executed for the same offense.

The study which took five years of intensive research to complete included almost every murder case within a 31 year period from 1926 to 1957. In that time, 440 killers were convicted and, of those, 72% were executed.

What Avio questions in his study is, if capital punishment were returned, would the government build in safeguards that would prevent discrimination against minorities? Although this study indicates that Natives, Ukrainians and French Canadians were executed in disproportionate numbers in the past, the potential to execute individuals of a minority race or culture lives on.

A case in point was a 1942 murderer of Slavic origin whom the sentencing judge described as being typical of a class with "low moral standards, a bullying, cruel type greatly given to drink," says Avio's report.

In the state of Georgia, a similar study discovered that killers of white people were more likely to be executed than killers of Black people.

Avios research also found that:

- laborers tended to be more prone to execution than white collar;
- in eight cases, the trial judge or remission officer agreed that manslaughter may have been a more appropriate conviction and, in two instances, the convicted murderer was put to death anyway;
- women were far less likely to be executed than men;
- convicted killers of relatives were treated just as severely as those who were not related of their victims, and
- murder by the use of a firearm was deemed an irrelevant principle by the federal Cabinet.

The results of Avio's study are slated for publication in the Canadian Public Policy journal sometime this year.

Windspeaker

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Provincial

Cartoon centre of controversy

From Page 1

committee's action was only fueling the fire.

"To react to this kind of thing only gives it credence. All they (NUAC) are doing is perpetuating the whole thing. We don't feel it is (the cartoon) a reflection of Petro Canada at all," said Hunter in an interview from his Calgary office April 23.

Herald cartoonist, Vance Rodewalt, who has been under fire for six weeks over the controversial cartoon, agrees with Hunter's comments and adds that he was "a little surprised" at the continued public outcry.

Rodewalt points out that he was merely reflecting the perceived reaction of the majority of Calgarians to the boycott of the Olympic Games.

"People are getting fed up with these groups trying to trip everyone up. We know from the amount of people applying to carry the torch that the people support the Games," he said.

Rodewalt adds that many Indian people are often too sensitive over criticism and automatically consider any criticism to be racist.

"I for one am fed up with it. It's just counter racism. Indian people are not above criticism," he adds.

Several critics of the car-

toon, including Bear Robe, have attacked the cartoon for portraying Indian people in buckskin and feathers.

"All Aboriginal peoples throughout Canada have long since progressed beyond the buckskin and beads era and to continue to portray them as such, as Mr. Rodewalt has done in his cartoons, is a form of high-handed bigotry," says Bear Robe.

However, Rodewalt says he gave the dress of the Indians a lot of thought before going ahead and portraying them in traditional costume.

"But just recently they (the Lubicon Lake chief and representatives) had returned from Europe where they had trotted around with their traditional clothes. It seems they don't mind as long as it's to their advantage -- when it suits them it's fine. If they dressed as every day people, in business suits, I would have portrayed them like that."

But Lubicon consultant Fred Lenarson says Rodewalt's statement was "baloney."

"Chief Bernard wore what he always wears, cowboy boots and blue jeans. Does he (Rodewalt) know how much buckskin outfits cost? Bernard can't afford that kind of money."



Lenarson says the Lubicon band hasn't responded to the cartoon other than writing to the Herald to deny the band had directly threatened to blockade the torch relay.

Since the publication of the cartoon, the Herald has received many letters of complaint, including from organizations such as the Committee against Racism, the Native Council of Canada and University of Calgary anthropologist Joan Ryan.

Herald Ombudsman Jim Scott replied to these criticisms, March 19, saying he did not feel the cartoon was racist.

"I think the cartoon was tacky and insensitive, not in its message, but the visual portrayal. The Indians are visually stereotyped and they are portrayed as a bunch of simpletons who are made to look stupid by the Olympic torch bearer. But racist, no. Cartoonists do that all the time to all kinds of people, using visual

"First of all, it is racist. Secondly, this cartoon advocates violence against a minority group. Finally, scorch protestors with the Olympic torch, a symbol of peace...is disgusting."

-- Stephen W. White

"I don't believe that being a minority, even a suppressed minority, gives that majority the license to disregard the law and become a major pain in the butt."

-- Vance Rodewalt

VANCE RODEWALT'S CARTOON ...published in the Calgary Herald

shorthand, and there is not racial intent."

However, Bear Robe is also upset with a later cartoon published March 29 portraying an Indian man dressed in traditional garb looking at a map of the road to self-government.

"The message is that Indians are lost," says Bear Robe, "The cartoon portrays a confused looking and stereotypical Indian."

Bear Robe closes his let-

ter by appealing to O'Callaghan to take prompt action over the cartoons which says Bear Robe, only serves to "inflare the situation rather than make a positive contribution toward amicable solutions."

The Native Urban Affairs Committee is a Calgary city committee with a mandate to address issues and concerns raised by Aboriginal people within the city. It meets monthly in Calgary's city hall.

Calgary Winter Olympics

Indian programs unveiled

By Lesley Crossingham

OCO '88 is seeking \$1.25 million from Native and government agencies to enable Native participation in the Calgary Winter Olympic Games.

During an open board meeting Friday April 24, an Indian events program was unveiled. OCO '88 will be contributing \$250,000 toward the event and the remainder will be sought from other sources.

Native liaison coordinator, Sykes Powderface said Native organizations are expected to contribute about \$400,000 in arts and crafts with the remaining \$850,000 coming from the provincial and federal governments.

Shortly before the announcement, Powderface narrated a 12-minute slide presentation promoting Native involvement. However, he later expressed disappointment that instead of portraying Indian people, the film showed images of

ice-skaters, skiers and picturesque sunsets.

After the presentation, organizers of the various Native events addressed the board. Bruce Starlight, a Sarcee band member will be highlighting the Indian people of Treaty 7 in a cultural exhibition. The exhibition will take place in the Burns Building, opposite Calgary's city hall.

The exhibition will include a trade show, which is due to open in July and will feature business, enterprise and industry as well as human resource development, education, sports and recreation.

Blackfoot chief, Leo Youngman is organizing a huge powwow competition event which will highlight the best 1,500 dancers from across the country. This event takes place in Lindsay Park, opposite Stampede Park.

A fashion show highlighting original Native fashions will be organized by Ermineskin band

member, Carol Wildcat and an Aboriginal youth conference, to be attended by young people from all parts of Canada, will be organized by Wilton Littlechild from the Ermineskin band and George Calliou from Sucker Creek.

In an interview after the presentation, Powderface said that the Treaty 7 bands had expressed their desire to separate politics from culture.

"We are democratic people. The chiefs support the Lubicon Lake land claim. But say what if there is a settlement two days before the Olympics. Our people would not be able to participate."

Powderface pointed out that Native people had always shown an interest in the Olympic Games as a delegation of Blood band members had made the trip to Baden-Baden when the announcement that Calgary had been appointed was made.

"And people are interested in Indian people. We have learned from Expo '86 that they ran out of Native crafts. We need sufficient inventory for the three kiosks to be located in Calgary.

The three temporary kiosks will be set up in the downtown core, at the Athletes village and one in Chinook Shopping Centre.

Native involvement in the Calgary Olympic Games became controversial after the Lubicon Lake Cree band called for a boycott of the games last year in support of their 47-year-old land claim.

The band has garnered support from a number of Native organizations, including the Indian Association of Alberta and has so far, encouraged about 21 museums from various parts of the world to withdraw their exhibitions from the Glenbow Museum's 'Spirit Sings' exhibition highlighting Native artifacts.



SYKES POWDERFACE ...needs inventory

When contacted in his Edmonton office, Lubicon consultant Fred Lenarson said he felt OCO was "buying" Native involvement in the Games. Yet OCO still expected Native people themselves to contribute more money than OCO. Lenarson pointed out that the government has plenty of money for other projects such as the Mount Allen project which cost taxpayers more than \$25 million.

Other taxpayer funded projects include loan guarantees for three privately owned hotels in

Kananaskis country of more than \$14 million and a \$9 million 36-hole golf course located near Mount Allen.

The OCO board also announced the appointment of Calgary Fish Creek MLA Bill Payne to the position of Media Manager. Payne, former partner of a public relations firm in which OCO president Bill Pratt is former president and shareholder, will take on the \$70,000 a year position in addition to maintaining his seat in the Legislature.

Alberta Achievement Awards

Daniels gets top recognition

By Terry Lusty

Each year the province of Alberta honors dozens upon dozens of deserving citizens by presenting them with special achievement awards. The categories for the awards fall in the areas of Performance, Service and Excellence.

However, the premium awards are those known as the Premier's Awards which are given in lieu of meritorious and outstanding achievement and distinction. In this regard, only one award is given in each of the three categories, one of which went to Christine Daniels.

It is seldom that a Native person is recognized for his or her long standing contributions to society and more seldom does such recognition come from a non-Native society.

Saturday, April 25, proved to be such a day for Daniels, a past board member for the Aboriginal Multi-Media Society of Alberta (AMMSA) and an active member of the Native community at large.

Daniels is no stranger to Native society. Her time and efforts which seem endless are well known to many. Infrequently, however, are the dedication and efforts of her kind, ever acknowledged or rewarded.

This year's 18 annual award ceremonies were conducted at Edmonton's Westin Hotel, beginning with a banquet. A blessing prior to the meal was made by the provincial Speaker of the House, Reverend David J. Carter.

Minister of Culture

Dennis Anderson addressed an audience of nearly 300 as he paid tribute to 159 Alberta Achievement Award recipients plus the three beneficiaries of the Premier's Awards.

In extolling the virtues of the award winners, Anderson said, "You give us the honor of giving you our best for those who have given their best to the province of Alberta."

He mentioned 30 individuals who had been selected for achievement awards under the service category "for dedicating their lives to others."

Anderson told of how "greatly impressed he was with the tremendous accomplishments of outstanding Albertans" ...from all walks of life...who have "forged new directions, created new visions and reached almost unattainable heights."

Apologies were extended on behalf of Premier Don Getty who was unable to attend the awards dinner. In his place to present the awards was the Honorable Nancy Betkowski, Minister of Education. She expressed "pure delight" in having the pleasure and opportunity of filling in for the premier.

Betkowski presented 115 Performance Awards, 30 Service Awards and 14 Excellence Awards.

The highlight of the evening then followed with the presentation of the three Premier's Awards.

The first was the Premier's Award for Performance which went to Gail Greenough of Edmonton who represented Canada in equestrian competition and



CHRISTINE DANIELS (right)
...award presented by Nancy Betkowski

captured the World Show Jumping Championships in West Germany.

Greenough joined the Canadian national jumping team in 1983. In winning the world title in July of '86, she competed against an all-male field.

The second Premier's Award, for Service, went to Christine Daniels whose "extensive and varied involvement in the Native community has had a

positive impact from the local to the international level."

Daniels, a past president of the Voice of Alberta Native Women's Society and the founder of the White Braid Society in 1976, has also achieved great heights and "had a significant impact on the addictions field and prison systems where she offers her support, care and concern through the Native

Brotherhood People's Society."

Through her diligent efforts, White Braid has acquired international status, having performed in numerous foreign countries, at Uniersiade '83 in Alberta, Expo '85 in Japan and at Expo '86 in Vancouver.

Daniels has also served as a board member with AMMSA, Canadian Native Friendship Centre, Legal Aid Society, Native Pastoral Centre and Poundmaker's

Lodge.

"In all her commitments, Christine Daniels is credited with bridging the gap between Native and non-Native communities, thereby bringing people toward a better understanding of each other," said a statement from Alberta Culture.

Daniels with tears welling in her eyes and family members about her, accepted her award, the highest level of recognition from the province.

The final recipient of the Premier's Awards, for Excellence, was to Stephen R. Ramsankar, 17 years the principal of Alex Taylor Community School in Edmonton.

His school was gained an international reputation as a model which extends "a loving and caring learning environment" to all. At any given time, the school's population has included as many as 34 different ethno-cultural groups.

In 1983, Ramsankar was honored with the Order of Canada for his educational achievements and the Cree named him "Chief Big Heart" when they bestowed an honorary chieftanship upon him.

The awards are given out each year about this time with the closing date for nominations being December 1. Any individual or group may nominate someone for the awards. Further information and nomination forms may be obtained from: Achievement Awards, Government of Alberta, Alberta Culture, 12 Floor, CN Tower, Edmonton T5J 0K5 (phone 427-8665).

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Urban Native group announces new plans

By Lesley Crossingham

CALGARY — The Native Urban Affairs Committee (NUAC) wants to change its name, but first it must have permission of Calgary city council.

During a meeting April 16, chairman Andy Bear Robe pointed out that he would prefer the word aboriginal rather than native, as native is not a true definition of Indian, Metis and Inuit people. Some discussion ensued and the committee made a resolution to change the name to Calgary Aboriginal Affairs Committee.

The resolution will be taken before the next meeting of Calgary's city council and will have to be approved before it becomes official.

Bear Robe also announced that the committee's annual meeting will be held during Stampede week at Calgary's Stampede Park. He also announced that Lubicon Chief Bernard Ominiyak had been invited to speak, but no reply had yet been received. The annual meeting is attended each year by members of city council and Mayor Ralph Klein.

Council member George Calliou also announced that a Lubicon Lake Workshop to inform interested Calgaryans of the band's land claim and boycott of the Calgary Winter Olympic Games is also being planned. It is expected to be held in June.

Groups help adoptees find their families

By Albert Crier

People who were adopted are being reunited with their families at an increasing rate with the help of agencies, organizations and adoption registries.

The Post Adoption Registry program, of Alberta Social Services and Community Health was established in July, 1985, when the new Child Welfare Act came into force. The public's response is steadily growing.

Before that, anyone in search of their natural parents could do so, only with

the permission of the Minister of Social Services and Community Health. The required permission was granted only for medical reasons, such as an inherited illness or other medical problems.

Since the program began there have been an increase in inquiries, said Alfred Nobart, official spokesperson of the Post Adoption Registry.

"In 1986, we had 180 requests per month and had 19 family reunions with adoptees," said Nobart.

However, Nobart admits that the registry is a "pas-

sive registry." Social Services do not actively help in the adoptee's search for their natural parents. The adoptee places his/her name in the registry and hopes that the natural parents have done the same. The searching adoptees can only place their names on the registry list when they turn 18 years old.

Diana Liltott, with Parent Finders Association of Edmonton, agrees that the adoptee should wait 'til they are adults, before they begin their search for their roots.

"Adults are better able to

deal with finding their natural parents and relatives, than those under 18," said Liltott, who is a member and a volunteer worker with Parent Finders.

Parent Finders are a search and support group which is run by volunteers and is located across Canada. They provide necessary information, suggest how to search and advise on how to meet birth relatives. This group also maintains its own adoption registry, which is connected with the Canadian Adoption Reunion Registry.

Parent Finders, which

has Native people either as members or are using their services, has had more success than the government in reuniting adoptees with birth parents and relatives.

"Last year alone, we had 50 reunions," said Liltott proudly.

Liltott offered additional information on adoptee searches, saying that it is much harder for parents than adoptees to be successful in a search.

Activity in reuniting adoptees with birth rela-

tives is also happening in the Native community.

Cheryl Goodswimmer of the Child Care service operating under the Lesser Slave Lake Regional Council, reports they have already been successful in reuniting Native adoptees with their natural parents and has also held a number of family reunions.

Brian Fayant, of the Metis Childrens Services in Edmonton, confirmed that their program has responded to requests for help in locating the family members of adoptees.

Fleming new board member

By Terry Lusty

AMMSA has a recent addition to its board in the person of June Fleming.

Fleming was born in Slave Lake and has been a resident of Lac La Biche for the past ten years. Occupationally, she is the zone office coordinator for the Metis Association of Alberta (MAA).

She is also a board member for the Alberta Native Womens Association and is known in Native circles for past involvements, especially with the Federation of Metis Settlements and as the former executive secretary to past presidents of the MAA. A few of those she served under were Ambrose Laboucane and the late Stan Daniels and James Ducharme.

Nominated by AMMSA board member Roy Randolph, Fleming is a family person whose

husband works as a power lineman. She has two sons. One is a high school graduate and the other is to graduate from his high school term this year.

"I'm looking forward to my appointment," said Fleming, "because it's a career my son wants to get into and the more I know about it, the more I can help him and pass on information to him."

Fleming welcomes the opportunity to provide voluntary service to AMMSA through her position with the board.

"It's new for me, exciting for me. It'll be a learning experience," she stated.

Other AMMSA board members are: president Fred Didzena, vice president Noel McNaughton, secretary-treasurer Chester Cunningham, Gil Cardinal, Zella Harris, Roy Randolph, Leona Shandruk, Sharon Venne and Rose Marie Willier.

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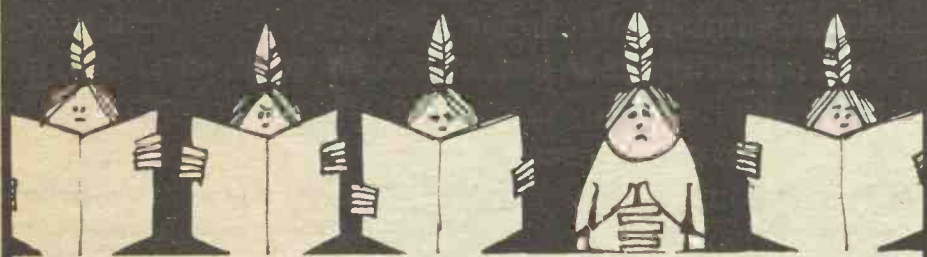
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Opinion

READERS REACT TO CARTOON

Insulting portrayal

Re: Vance Rodewalt's March 15 cartoon showing Indians being scorched as they attempted to blockade the Olympic torch relay.

I was offended by the racist cartoon. The Olympic torch is a symbol of international peace and cooperation, yet in this portrayal it is used as a weapon against Indian people who have had the courage to challenge OCO and others involved in the destruction of their way of life.

Whatever our individual political views are with regard to the Lubicon situation, this cartoon offends all Aboriginal peoples. I am appalled by the message which seems to say that Indian people can be torched if they stand in the way of OCO plans. This wagon-burner mentality is racist and offensive...

Lena Gallup
Native Council of Canada
(Alberta)
Calgary

Cartoon offensive

Re: Vance Rodewalt's March 15 cartoon showing Indians being scorched as they attempted to blockade the Olympic torch relay.

Is this Rodewalt's and the Herald's answer to the Lubicon Lake Cree Indian Band — torch them? (In my opinion)...the cartoon portrays Indians in an insulting and stereotypical manner. In short, the cartoon is racist in the worst sense of the word.

We are shocked that the Herald allowed such a cartoon to run. We understand why many people are upset about the Lubicon boycott of the Olympics. However, we also understand why the Lubicon Lake Band has called for the boycott. It is a last desperate attempt to ensure that their land claim is settled in such a way as to guarantee a secure economic and cultural future for the band and its children...

To dismiss the Lubicon Lake Indians and their struggle, and to suggest torching as a reaction to the band's attempts to seek social justice, is absolutely reprehensible. We believe Rodewalt and the Herald should publicly apologize to the Lubicon Lake band and to the public for such a violent and racist cartoon...

Rosemary Brown
Calgary Committee Against
Racism



COYOTE SAYS:

American Indian columnist writes Windspeaker

Coyote goes to court for excessive bingo playing

By John Martin

"Bingo!!"

Another winner goes berserk as a singed cat at the latest money-making enterprise that's got us by the numbers, so to speak — bingo addiction.

"Bingo!" One more winner waltzes away handsome with a TV, a new car, even a cancerbox to zap the fella's chow with gamma rays, as we fall for the presidential actor's private sector push.

Bing-oh, but the real winners are the kids who are sailing right along in turn with the councilmen cry — that our youth are the best resource we got.

Our future.

So, our children are reaping wonderful benefits in being abandoned on bingo night; starved on bingo night; and neglected on the night of bingo, because there are no spuds

in the house and no parents to cook them.

It's the way the other world like to see us win the game: competing against ourselves. Trouble is, we can unknowingly end up in jail no matter how shiny the brand new car.

This winning spirit was hammered away at on the lake Pasture, where Coyote was charged with abandonment. He had spend a whole week at the tribal bingo parlor, day and night, after hawking his truck tires, a rifle and good hat. He sold his mate's beadwork and only dance dress. Even swapped the pups' toys for a chance to clean up on the prizes.

He forgot his family, and all the while was paid regular as director of the Poaching Industry.

Coyote looked sorely uncomfortable in tribal court the other day before the Hornable Judge Angus

Bullneck. His ears were bent down like a shot-up cornstalk. His shattered eyes strained to huddle in their sockets. The defendent swore to tell the truth in the scraggly, anyway.

"You are hereby charged," bellered Judge Bullneck, "with abandoning your pups and the womans."

"I didn't abandon them!" helped the bingo champ. "I was working for big money."

The judge started at this defiance, and with a deadeye, bellered, "You mean you got a job down there?"

"Just the big-money prize. And it's waiting for me."

The judge swore, "Dang it, your mate has made a complaint that you spent all the money! You never came home! And you left them without chow!"

"I bought groceries a month ago."

"With what?"
My poaching salary. Look judge, I feed my family real good with the \$34,000 I make heading up that enterprise. Same salary councilmen make. You know how good they eat."

"Whaddya do shop once a month?"

"Twice."

Finally, Coyote's mate was called to the witness stand, followed up by Joe Cowleg, who had brought in a cart full of bingo cards as proof she was second in

Coyote's heart. She swore before the bull judge that her testimony would be in the berserk.

"You say Coyote abandons you on bingo night — every night might as well say."

"You bet," yipped the witness. "He doesn't come back for days. And we got nothing to eat."

"You ever see his paycheck?"

"What's a paycheck? I don't even know when pay day is. Always down the massage parlor. Pays them womans to rub his skinny back. Then he trots out to the Branding Iron, shootin' pool and guzzlin' up the Alfalfa Lites."

"Now he's all the time at the bingo parlor," bellered Judge Bullneck.

"You bet. Every chance, every penny he gets. He sold everything from our den, our clothes and furniture, the pups' stuff. Just so he can win the big prize, he says."

By and by the tribal judge bellered out his decision: "Coyote, you are hereby ordered to stay outa the bingo parlor for a year! Your check will be mailed to your mate. And you only get an allowance!"

"You are also ordered to do volunteer work at the massage parlor — rubbing the councilmens' backs for one year."

"Bingo!!" yelped the defendent.

OOPS!

An article which appeared in Windspeaker on April 17 regarding the suicide inquiry into the death of Pamela Soosay stated that her sister Shelley "admitted to hiding people in the bush when social workers..."

The phrase should have read "Shelley and others would hide in the bush..."

Windspeaker apologizes to Shelley Soosay for any inconvenience the mistake may have caused.

Rodewalt cartoon humorous or racist?

By Terry Lusty

A March 15 three-panel cartoon by Calgary Herald newspaper cartoonist Vance Rodewalt has been the brunt of much criticism of late.

The first panel shows a group of Lubicon Lake Indians in traditional dress standing behind a barricade intended to blockade an Olympic torch relay runner. In the second panel, the runner has the torch lowered as he charges toward the barrier.

The third panel shows the runner past the barrier as he leaves, in his wake, four burnt and charred Indians. Writers who say they find the cartoon offensive have labelled it as racist, stereotypical, advocating violence against Indians, tacky and irresponsible, disgusting and of wagon-burner mentality.

The Herald Ombudsman, Jim Stott, defends the cartoon and says it has no "racist content" yet he admits to it being "tacky and insensitive" in its visual portrayal.

Which is it? Is the cartoon racist and does it invite violence? Or, does it simply illustrate artistic humor?

Whichever way one might interpret it, it is subject to one's mind-set. Certainly, the cartoon does not exude good taste and I tend to agree, as one writer put it, that "scorching protestors with the Olympic torch, a sign of peace and friendship, is disgusting."

A number of Natives I have shown the cartoon to have smiled and, yes, even laughed what they consider humorous. Others have not. To each his own.

Definitely the cartoon pokes fun at the Lubicons but that does not mean it is "intended" racism. Should one dig deeper, they would find that the cartoon is a political

statement which demonstrates the futile and powerless position of Indians.

The Lubicon Indian land issue is a very real and deadly serious issue. That cannot be denied.

And, while I am in total sympathy with and supportive of the Lubicon claim, I cannot honestly censor the cartoon as racism unless (and that is the key word here — "unless") the pun is intended to foster racism.

To view the cartoon objectively, it appears to offer what it was designed to portray — humor. At the other extreme, it is easy to interpret it as being tacky and offensive.

There is an old saying that, "if you can't laugh at yourself, who can you laugh at?"

It seems to me that a number of Natives do have the ability to laugh at themselves. Others do not.

People

'Kokum' reflects on her past

By John Copley

COLD LAKE — The mouth watering aroma of an awaiting birthday dinner spread deliciously throughout the house and caused taste buds to gulp in anticipation.

Smiling adults and giggling children (numbering about a dozen) were seated throughout the living room as they awaited this special dinner.

"It's my Kokum's birthday," said a tot as she fiddled with a napkin on the table.

Kokum is 83 years old Metis great grandmother Elise Cardinal of Cold Lake.

Elise, born in the St. Paul area in 1904, began her married life with husband John in "about 1922."

Tragedy struck early in her life and the hardships began at an early age.

Her four children were very young when John suddenly passed away — the victim of a hunting accident.

Elise, speaking lucidly about her past, explained how she trapped beaver and muskrat and "trapped the occasional rabbit" in order to feed and clothe her children. She told of the hours toiling over raw furs which she would transform into clothing.

She remembered how her sons Louis, Cy and Eddie pitched in to help her as they grew older. She smiled as she spoke of her only daughter, Delphine, who, to her mother's delight has borne 15 children of her own.

A look of thoughtfulness crept across her not-so-aged face as she sadly spoke of yet more tragedies

that stole her sons Louis and Cy, the latter in 1980 and Louis last May. Both were sufferers of heart problems.

Then, nodding her head toward the kitchen door, she spoke of Eddie, her remaining son, with whom she now lives.

"Eddie is a good boy," she said, "and he is helping me a lot."

Moving to her Cold Lake home in 1974, Elise recalls her previous addresses in Frog Lake, Fishing Lake and Bear Lake.

"I'm a 'lake person,' I guess," she smiled, as she reflected over her past.

"My mother was always helping me in those days and I remember times when she would bring me blankets to keep me warm and food to keep me fed."

The only survivor of seven brothers and four sisters, Elise says the most important singular aspect of a child's life is education.

"Life is hard without an education and I tell my grandchildren (which number over two dozen) to be sure to finish school."

Culture is important to Elise as well. She said that keeping the Cree language intact is important for the retention of that culture.

Eddie, who looks after his mother and remains steadfastly by her, says these types of family get-togethers do not occur often enough and that the last time was "in 1985 when we celebrated Mom's 81st birthday."

Daughter Delphine agrees and says though she realizes how difficult it can be when the family is spread out, "more family gatherings would be nice."

Elise was and is a gener-



ELISE CARDINAL
... 'life was hard but it was good'

ous and caring person. Her sons and daughter were not the only ones raised by her.

Helen Bruno, a long-time family member recalls the early years.

"She (Elise) was so good to everyone. She took me in at an early age and raised me like her own — so much that, in fact, I am now a true family member."

The one thing Helen recalls was her "Mom's" strong urge and position on the question of schooling.

"She sent everyone to school and seldom did we miss without good cause," she said.

Laughing, Elise spoke of the fact that school buses "didn't operate in those days and we never had a

horse or anything. We lived on \$15 a month and survived by our wits and knowledge of the forests."

Life never really got easy for Elise, but she has no regrets. Working hard at survival and ensuring a

good home for her kids kept her mind active and alert.

Of the more complicated issues in life she said, "I have a hard time to explain in English. Life was hard but it was good. My sons

and daughter have always been a support to me in times of need."

Feeling life's reward is based on the respect received from her children, Elise is content.

Artist Janvier nominated for prestigious award

By Donna Rea Murphy

COLD LAKE — Cold Lake artist Alex Janvier, recognized in international art circles, has been nominated for the prestigious Sir Fredrick Haultain Award.

Cold Lake town council submitted Janvier's name last month.

Successful candidates receive an Alberta heritage Scholarship Trust Fund award presented annually to citizens or groups playing a leading role in the arts, sciences of humanities. Three cash prizes of \$25,000 each are given to winners in the three categories.

Janvier, whose work has taken him to Europe and the Orient, is a full-time resident at English Bay, one of the three reserve portions that make up the Cold Lake First Nations. Responding to the nomination, Janvier said "it's quite an honor for the town to put my name up."

His works are currently being shown at an all-



ALEX JANVIER
...\$25,000 award?

Native exhibit and sales in Los Angeles, California. This show, the Museum of Civilization exhibit, is being sponsored by the Department of Indian and Northern Affairs and promoted by actor John Vernon. Other artists represented at the show are Norval Morrisseau, Daphne Odjig, Allen Sapp, Jane Ash Poiras and Jan Cardinal Shubert.

Janvier will later exhibit his work in a travelling show that will go through several major U.S. cities.

The Sir Fredrick Haultain award is a \$100 million program established in Alberta in 1980. The cash prizes are given as an endowment of the Heritage Savings Trust Fund and administered by the Student Finance Board. Haultain was the prime force behind the move to grant provincial status to Alberta and Saskatchewan in 1905.

Former winners of the award include Colonel and Mrs. Eric Cormack who were cited in 1985 for their work among the mentally handicapped. Cormack is well-known in Native circles for extensive volunteer work as a consultant to Native organizations and reserves through the Canadian Executive Services Overseas (CESO).

A government selection committee will be meeting later this week to being the applicant elimination process and will select the winners in May.

Awards will be presented at a dinner at Government House in Edmonton.

Dr. Colorado welcomed as new Nechi board member



PAM COLORADO
...new appointee

Nechi Institute Board of Directors is very pleased to announce Dr. Colorado, an Oneida Indian, has just been appointed to their board.

Pam is at present with the Faculty of Social Welfare, University of Calgary. In addition to her regular academic requirements she serves as the coordinator for the Native Options Program within the school of Social Work. Pam's major area of

interest if families, culture and spirituality.

Pam brings all of this background to the board as well as 13 years of experience in the addictions field.

Prior to selection of Dr. Colorado, the board identified they would benefit from having a board member who could assist in the undergraduate degree of addictions we are developing with the University of Athabasca and Native Task Force.



DROPPIN IN

By Rocky
Woodward

Hi! Well how did everyone like the Native Nashville North series? Wasn't it just wonderful watching our Native talent perform at their best? Especially when they kept you company at home, through last winter's cold months, every Saturday night.

It hurts to know that CBC broadcasts in other areas of Alberta did not choose to pick up the series for their areas, but I guess that's the way it goes in show biz.

To all of the guests that spent time rehearsing and then performing on the show, did you know that the Neilson Ratings announced that 45,000 people in Edmonton watched YOU every Saturday night? It's true!

One night it was estimated that 65,000 tuned in to watch this particular show and I understand that the ratings never drop below 33,000 viewers.

So to me, it was worth it and I would hope for all of you who took part in the series, would feel the same. Even for the entertainers who came to the city to appear on the show and never got a chance to see themselves on the tube.

For you people, try to keep in mind that the response we received here at Windspeaker, about each individuals and each groups performance, was simply tremendous.

You are a great group of people who acted just by offering your talents to the audience watching the show — role models for Native people everywhere. By being yourselves in front of the cameras you delivered Native awareness at its best.

We thank you from the bottom of our hearts.

KEHEWIN: Talent show! And I understand they had a fantastic time of it.

You can read all about it inside this issue. All I want to do is show you some pictures of DARLENE OLSEN voted first lady of the female vocal competition and the one lady that keeps dodging Native Nashville North. Come on Darlene, call us.

PEACE RIVER: The annual general meeting for members of the Sagitawa Friendship Centre is slated to be held on May 8. A great supper is planned to start at 5:30 p.m. with the meeting to follow.

So all you people in Peace River and area, support your friendship centre by renewing your membership and coming out to vote for the 1987/88 board of directors positions.

On May 23, keeping in mind that May is "family month" the Sagitawa Centre will be sponsoring a FREE MOVIE for children accompanied by a parent or guardian.

The movie will be seen at Cinema 72, commencing at 12:30 p.m.

One other thing, a can of food will be accepted for the Food Bank, so all you parents don't forget to bring with you, your beans, corn, stew, lobster, cornish hen...

Great work and thanks for the tip Sagitawa.

FORT VERMILION: Would like to give everyone the opportunity to create a mascot for the Fort Vermilion and District's Bicentennial Celebrations for 1988.

The mascot should be unique to the area and relate to the history, industry and environment of Fort Vermilion and area.

The bicentennial mascot will appear in parades so it should be kept in mind that the ability to duplicate the mascot suggestion to a real life, movable form, is essential.

Also would you suggest a name for your mascot and keep in mind that the Fort Vermilion and District Bicentennial Association, would like to know what your mascot suggestion means to you and why you chose it.

Please send your mascot ideas to the Fort Vermilion and District Bicentennial Association, Box 1788, Fort Vermilion, Alberta T0H 1N0. Please no later than May 22, 1987.

Hey Roy! Can I send a real ugly dog as the bicentennial mascot? It would be in remembrance to all the pack dogs and sled dogs, going back over 200 years. How about four of them?

Have a nice weekend everyone.

ADVERTISING FEATURE

WORKING AS A CONSULTANT FOR INDIAN COMMUNITIES

Michael Goldstein

President of RPM Planning Associates Limited

RPM Planning Associates is an Edmonton based consulting firm which has worked with Indian communities in various parts of Canada. Our Senior personnel have completed work for Poundmaker's Lodge, the Nechi Institute on Alcohol and Drug Abuse Education, Hobbema Indian Health Services Board, Sarcee Old Agency Lodge, the Council for Yukon Indians, the NNADAP Program, and other Indian organizations. We have helped our clients deal with such issues as developing treatment programs and facilities for alcoholism and drug abuse, child welfare policy, health services planning, fiscal management of social programs, and program evaluation.

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 489-5032



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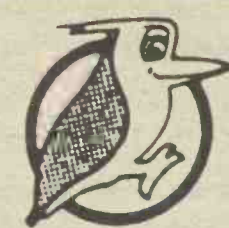
ANNUAL GENERAL MEETING
May 23, 1987 - 2:00 p.m.
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Reports — Resolutions — Elections

— Advance nominations for the Board of Directors may be made in writing to the Nomination Committee until Friday, May 15, 1987, by any members in good standing.
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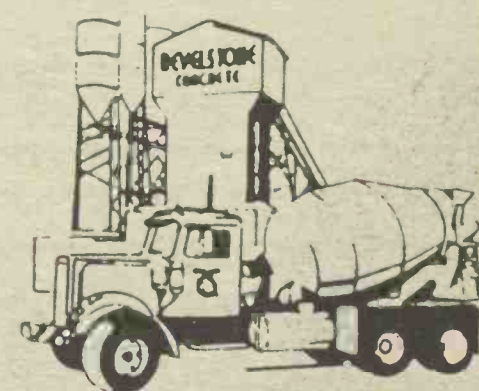
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WHAT'S HAPPENING

Cold Lake Metis Local have busy agenda

By John Copley

COLD LAKE — A number of activities and concerns are on the agenda for a new Metis Local in Cold Lake.

Housing, unemployment and programs for youth and Elders, top the list for Metis Local 222, according to its president Debbie

Taylor.

In addition to Taylor the executive of the new local includes Dave McLaughlin, vice-president; Michelle Taylor, treasurer; Helen Bruno, secretary, and Del Martineau, Alvin Taylor, and Josephine Taylor, board members. They were elected to their posi-

tions on April 8 in an election held at Cold Lake.

A drive will begin immediately to recruit new members, Taylor says, and an effort is being made to enlist the support of other groups and individuals in Cold Lake to help the Local achieve its objectives. The churches have already

indicated they are willing to help.

The early focus for the local is fund raising, with plans for regular bingos, possibly in the Tropicana Building located between Grand Centre and Bonnyville. The building is currently being developed as a bingo centre.

Local 222 is also applying for Summer Temporary Employment Program (STEP) grants which will provide jobs and allow for a more concentrated effort on behalf of Metis people.

The Local plans to raise funds by operating a concession stand at local summer events including Indian Days at the Cold Lake First Nations reserve at English Bay.

The Local also plans to contact Metis Urban Housing in Edmonton to see if it will open an office in Cold Lake and provide good, inexpensive housing which is so badly needed there. MUHC has about 300 houses in Edmonton, Cal-

gary, Red Deer and Lloydminster which it rents out to low income families.

Rent subsidies from Canada Mortgage and Housing Corporation make it possible for low income families to obtain good homes.

Development of activities for youth and Elders is being explored as well.

Efforts are now being made to develop sports activities such as baseball and volleyball.

Cold Lake area Metis interested in joining the new Local or wanting more information about it, can contact any member of the executive.

More plans for Fort Vermilion birthday

FORT VERMILION — Celebration plans for the long and colorful history of Fort Vermilion are coming together.

Monday evening, April 16, 1987, Fort Vermilion and District Bicentennial Association held its monthly meeting at the Complex Hall.

President Al Toews welcomed nine new members, in addition to 20 other members in attendance.

The board would like to publicly recognize and thank Dia Thurston, an excellent local artist, who designed the bicentennial logo.

Five committee reports were given. These included information on a bicentennial coin campaign, projected budgets for the heritage book, some of the planned special events, logo usage and the Boreal Institute Conference which covers early history and life styles in Fort Chipewyan and Fort Vermilion.

New business introduced included discussions on the feasibility of 1988 Fishing Derby being held at Wadlin Lake and suggestions on the handling of one or more official photographers for the bicentennial year. Anyone with this talent or interested in

enhancing their photography skills, please contact the Bicentennial Office at 927-4603 or drop in to your nearest tourist booth and pick up the new Mackenzie Highway Travel Guide available by May 1987, and you'll find the bicentennial advertisement right in the centre.

Reg Scarfe, president of the Fort Vermilion Trappers' Association, along with Roy Meneen, outlined their desire to set up either a trading post, museum, tourist information booth, or drop-in centre, with a strong focus on the fur trade. This could possibly develop into a heritage vil-

lage. Old historical log buildings would be used with every effort made to have this project functional by 1988.

The board was most receptive and supportive of this idea and invited the Trappers' Association to work jointly with the Bicentennial Special Events Committee on this project.

Bicentennial meetings will now be held every two weeks as there is a lot of business to cover. All interested community folk are welcome to attend these meetings and have an input in Alberta's first 200th anniversary year celebrations.

Updated Native business directory now available

Have you ever wondered as to how many and what kinds of Native businesses there are throughout the province of Alberta? That information is now available in the recently published, up-dated version of the Alberta Native Business Directory.

Published by Business Assistance for Native Albertans Corporation (BANAC), this 52 page lists three major categories; (1) Products/Services Index, (2) Alphabetical Listings, and (3) Business, Advice and Information.

The directory lists everything imaginable from individual Native artists, photographers and businesses to major contractors and service organizations.

The directory is intended "to increase awareness, communication and coop-

eration between industry at large and Native businesses in Alberta," says BANAC chairman Ivan Gouin. As a resource tool, the publication hopes to stimulate business by identifying available services.

BANAC has developed a computer program with an expansive information data system which allows for the addition of alterations in information. In addition, a host of cross referencing possibilities exist.

The directory has a total listing of 442 businesses and services which should prove an invaluable asset to government, Native organizations and individuals from all walks of life.

Copies of the directory are available for \$5 each by writing to BANAC, 11738 Kingsway Avenue, Edmonton, AB T5G 0X5 (phone 451-6700).

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IN YOUR COMMUNITY

Elizabeth residents do business with AMOCO

By Donna Rae Murphy

ELIZABETH SETTLEMENT — Amoco Canada and Elizabeth Settlement residents met to discuss results of a socio-economic and environmental study completed recently by Baycar Associates of Calgary, April 21.

The meeting was another step in the direction to finalize plans and address concerns before construction of the Soars Lake Pilot Project. Amoco Canada is planning a pilot heavy oil recovery project on the set-

tlement and in east-central Alberta.

The impact study describes the effects the project could have on the area's environment, culture and economy and what Amoco will do to minimize negative effects.

Amoco representative Dalls Saretsky said the study was done to show Amoco's commitment to protect and conserve the environment, preserve the people's culture and contribute to a sound local economy.

Last November the oil

company and Elizabeth signed a master agreement that would give Amoco the go ahead to drill exploration wells. At that time the settlement was presented with a \$100,000 cheque for the acquisition of land for exploration and the establishment of a Resource Development Impact office. In addition Amoco deposited \$195,000 into the Metis Betterment Trust Fund as compensation for well sites and access roads associated with drilling activities.

As well, Amoco will pay an annual sum of \$25,000 to

the settlement to assist with expenses related to the exploration.

The company hopes to drill approximately 500 wells. If results are favorable, the company will proceed to commercial scale development that would see 10,000 barrels of crude oil per day, maximum production for the life of the project.

At the meeting, Amoco reiterated its commitment to contract as much work as possible through the settlement's Pimsee Development Corp, the settle-

ment contractor whose employees are local residents. The corporation was set up to insure its people would be given first consideration in hiring for work done on the settlement, in particular by oil companies.

The impact study was conducted by a house to house survey that showed people's primary concerns were the state of the roads and the disruption of wildlife by the increased traffic. Residents also expressed concern for danger to livestock by the oil-related traffic and damage to the land. People felt the change in culture would be minimal and were divided in opinion about whether their everyday lifestyle would be drastically changed by the development.

Most residents polled said they would consider working for Amoco and the majority stated they would take further training to be eligible for employment with the company.

The settlement council now has a staff member collecting name of those already skilled in oil-related work and those who desire training. If local vocational

colleges offer the training, potential employees could attend there. If specialized training is necessary, Amoco will set up a training program designed to prepare workers.

Although the pilot project is slated to operate for eight years, residents are looking forward to having a higher standard of living as evidenced by the answers in the questionnaire related to spending. The number one priority was home improvements once a better wage was received.

Considering the several years people will have to wait before a decision is made to build a large scale project, residents' answers show optimism in the mini-boom now being experienced.

The survey's conclusions report that 88% of the residents believe the Amoco project will have a positive effect on their lives. The key facilities and services that need improvement, they say, are roads, education and recreation. The survey shows residents look forward to these areas being addressed once the pilot project is off the ground and in full operation.

Calgary opens native pastoral centre

By Lesley Crossingham

CALGARY — It was a bright, sunny, spring day as more than 60 people gathered outside Calgary's new Native Pastoral Centre to witness its blessing and official opening by Father Kramer.

The centre was named after Father Latour, a priest who had served the Native people of Alberta for many years. Father Latour died last year in May.

The centre itself has been in operation since September, but today was a special day as the centre was blessed and a portrait of Father Latour, created by Blood band artist Henry Standing Alone was unveiled.

The ceremonies opened with a prayer from Blood Elder Matthew Melting Talow and then sister Denise

Paquette performed the sweetgrass ceremony, carrying the smoldering dish around the congregation.

Several people reminisced and shared their memories of Father Latour. One person who said he vividly remembered the kindly and compassionate priest was Blood Elder and former chief Jim Shot Both Sides.

"He was a very holy man," said Shot Both Sides. "And he cared a lot

about the Indians. I think he is up there watching us today."

Gerald Fox, also a Blood band member, said he remembered Father Latour from a very early age.

"He was a living saint. And I think it is very appropriate to name the centre after him."

Then, as the bells of St. Mary's Cathedral chimed 12 noon, Blood Elder Emma Many Feathers

slowly unveiled a hand carved plaque, dedicated to the Father Latour Native Pastoral Centre.

Sister Denise Paquette then invited the congregation inside the newly blessed centre for lunch.

The Calgary Father Latour Pastoral Centre is open daily from 8:30 a.m. and holds a prayer meeting each Tuesday evening. It is located at 216-18th Avenue S.W.

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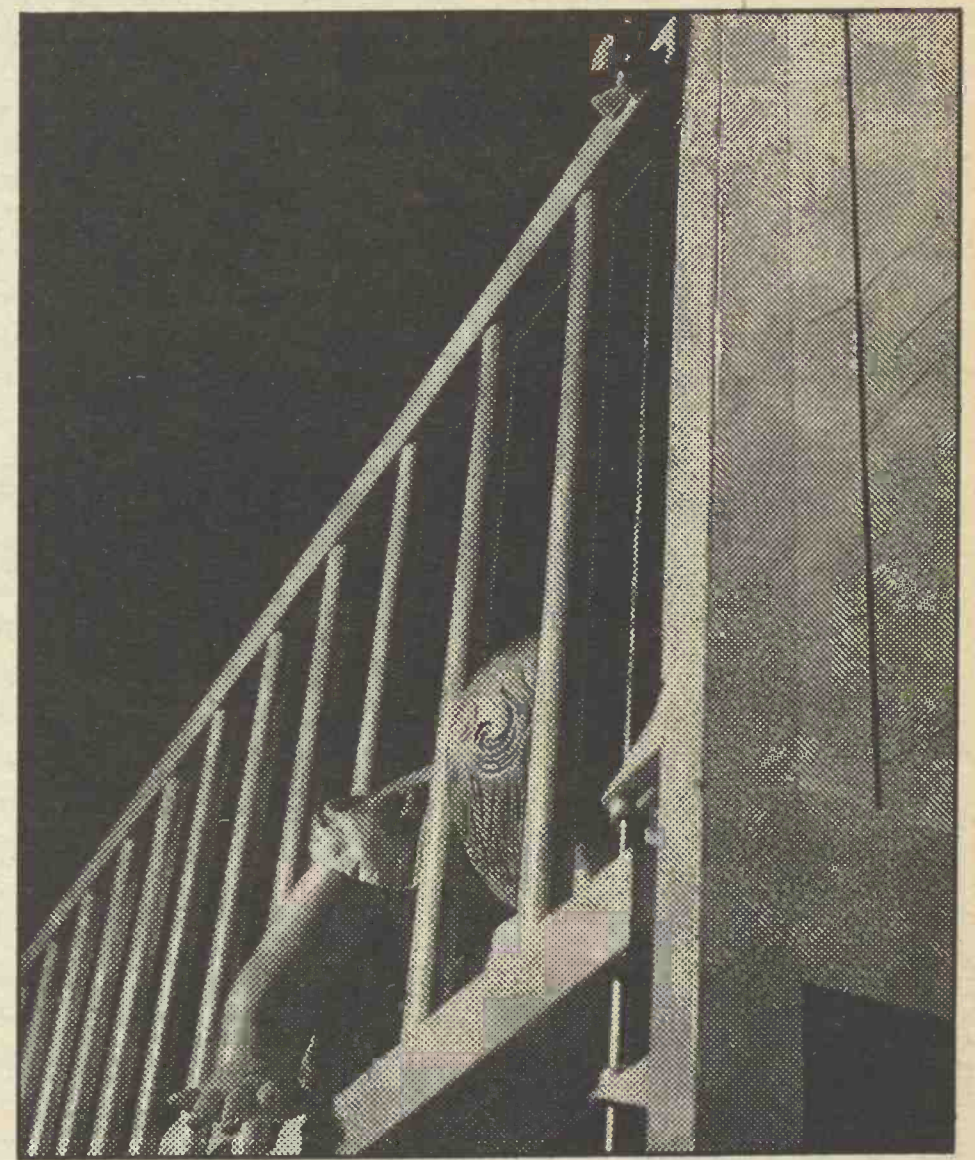
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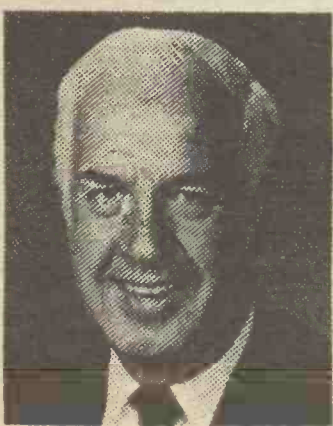
Every year on the first Saturday in May, a group of young Albertans make a special effort to clean up Alberta's highways. Saturday, May 2nd*, is the big day.

Over 9,000 members of our 4-H Clubs and Junior Forest Wardens will take part in removing the litter left along Alberta's roadsides over the winter.

More than 8,000 km of provincial primary highway right-of-way will be cleaned and about 60,000 garbage bags will be filled.

Although these terrific young people will be wearing safety vests and bright clothing and will be supervised by their parents and leaders, YOU, AS THE OPERATOR OF A VEHICLE THAT DAY, MUST BE EXTRA CAUTIOUS.

Please do your part. Watch for our young volunteers! Look for the road signs! Please drive safely.



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* In the event of inclement weather, the clean-up will take place the following Saturday, May 9th.



THE CAST OF 'VISIONS' — (back row, left to right) Jeff Caouette, Myles Bruno, Ben Cardinal, (back row, left to right) Shannon McConnell, Jessica Arcand and Rhonda Cardinal.

Ben Calf Robe School

Students offer 'Visions'

By Albert Crier

EDMONTON — The feelings, hopes, dreams and the pain of being a teenager in today's world were vividly portrayed by a group of Grade 8 and 9 students of the Ben Calf Robe School in Edmonton, on April 24, in the form of a play aptly titled "Visions."

Visions, a drama of the lives of urban Native teenagers, was an extremely professional presentation by amateur players, of the confused and confusing world, that provides all the mixed messages adolescents receive in their search to find themselves.

These 14 and 15-year-old players, really deserved the standing ovation they receive on opening night, April 24 at the St. Pius X Catholic Elementary and Junior High School in Edmonton.

The story, script and plot which came from the students themselves, based on their own life experiences, added a high degree of authenticity to the real life drama being presented to the appreciative audience in attendance.

Running away from home after a confrontation with Dad, stealing valium from Mom's purse, losing a loving grandmother, learning the death of a favorite aunt, experimenting with drugs, going to a rock concert, scoring at an arcade, being pressured by peers to join their "fun" and ending up in jail, were a few of the teenage experiences depicted in the play.

The Native spiritual aspect, interweaved in with these trying escapades was presented in the form of "visions" from departed loved ones, who offered guidance to the troubled teens.

Most of the actors and actresses did not have prior experience in acting and this added to the powerful message they gave, that today's world is full of temptations, illusions and catastrophic consequences for Native teens.

After just ten weeks of workshops, developing story and presentation ideas and play rehearsals the students presented "Visions" and touched the hearts of the predominately Native audience.

The drama coaching provided by the Catalyst Theatre group and technical sound and lighting backup by FAVA (Film and Video Arts Society), added a professional touch that allowed the audience to relate directly with the characters.

The name "Visions" may have come from the premonitions and dream visits from relatives in another plane of life that two of the actresses experienced or it could have been attributed to the teenage outlook on life as they went through the highs and lows of everyday life.

The story is really a combination of the perceptions and spirit of the life of today's Native teenager which was vividly captured by the five actors and actresses who portrayed

the two boys and three girls in the play.

Jeff Caouette, Myles Bruno, Rhonda Cardinal, Jessica Arcand and Shannon McConnell acted like professional players in the smooth flowing drama, that mixed improvisation and Native story telling. They were supported by the experience of accomplished actor Ben Cardinal, who played various supporting roles throughout the play, including father, step-father, arcade operator, and policeman.

Jan Selman of the Catalyst Theatre was the director of the play and is to be commended for allowing the student players the freedom to express their life story, the way they wanted.

"I was crying, laughing and dying all at once," said Selman after watching the play come alive.

Rhonda Cardinal who practically stole the show with her portrayal of Sage, a girl deeply troubled by the loss of her grandmother, brought tears to the eyes of many in the audience when Sage finally accepted her grandmother's death and let go, at a graveyard scene.

Chris, as effectively played by Caouette, also attracted a lot of attention, in his search to find ways to relieve the boredom and confusion of everyday life and to get back in touch with his Dad. Chris finally reached some sort of accord with his father after saying, "I will try to stop doing drugs. But I have to get something back." Chris

gets a promise from his father that if Chris tries to quit drugs, Dad will try to quit drinking too.

Caouette, who had only three days to learn his lines and fit into his character's role, accomplished what any professional actor would be proud of in his portrayal of Chris.

Bruno did a fine job of playing the easily persuaded Lee and buddy "through thick and thin" of Chris. Arcand also came through splendidly as the nonchalant sister of Sage and McConnell portrayed a suburb version of the new kid on the block, who will take chances to win approval from peers in her new neighborhood.

"It was hard at first to pull this together, but as time went on, more and more feeling went into it," said Cardinal sounding like a pro actress. Indeed she even acted like a pro, in the play, turning on a waterfall of tears when she wanted to.

For those who missed this excellent performance, take heart, there are two videos presently in production, one which will show the process that this group went through to bring the play to performance and another of the performance of the play.

Dave Cunningham of FAVA, says the videos will be ready very soon. Copies could be obtained either from Ben Calf Robe School, FAVA or the Catalyst Theatre.

Education

Many successful graduates at university entrance program

By Stan Jackson

EDMONTON — On Saturday, April 25, Concordia College held graduation ceremonies for the Native students enrolled in the UCEP (University and College Entrance Program) program, a course of study unique to the college and now in its second year.

Twenty-one students from Goodfish Lake, three from Saddle Lake and one from Peigan, Kehewin and Cold Lake respectively, were honoured for their completion of the one year program.

The program is designed to prepare the Native student for the transition to university and post-secondary institutions. A pre-university level of study geared towards English and math, the course starts at pre-university and intensified until the students end the year in a first year university level class.

After a hymn and a well presented salutary address from graduate Ben Houle, guest speaker George Calliou, of Littlecall Consulting in Calgary, gave an inspirational speech on motivation and inspiration not only in education but life also — citing the biblical perception of motivational factors as a key parallel to that of cultural teachings.

Class valedictorian Christine Hunter followed with a well rounded address to classmates and visitors, followed by a beautiful cree rendition of "How Great Thou Art" by Rev. Bill and Shirley Jackson.

The presentation of the "Rev. Roland A. Frantz Memorial Award" by his

widow, Ruth Frantz was given to students, Eddie Cardinal, Connie Matchatis and Jacob Stamp for their hard work and dedication.

Professor Dan Thurber, a foundation member of the program, was presented with a plaque by another foundation member Paul Schmidt.

Praising the graduates for their "academic self-determination," Dan Thurber also noted "justifiable pride at accomplishment" of the students.

College president Dr. Judy Meier reassured graduates they "can succeed in whatever their next challenge is."

With about an 80% success rate, the program is now being set as a model by Professor Dan Thurber to serve other institutions. Although the need was there the program has had many obstacles to overcome, from the government on down to the grassroots level. The odds were against the program becoming a success.

"I feel really good about it," said Paul Schmidt who credits support from family and other students and added that "anybody given a chance with solid support and instruction can succeed."

A special note of appreciation goes to Indian Affairs Regional Director of Education Sheila Carr Stewart for "without her 100% support the program wouldn't have left the ground." Paul Schmidt went on to say, "she deserves credit for battles fought in Ottawa, battles you wouldn't believe."

Bring bannock to school?

A pilot project promoting nutrition education, which was initiated by Medical Services Branch, Health and Welfare Canada, and the Department of Indian and Northern Affairs, is being implemented in selected schools on Indian reserves across Canada, including four sites in Alberta.

Students at the four schools in Alberta, Alexis Elementary School (Alexis Reserve), Ermineskin Junior High School (Hobbema), Kipotakaw School (Alexander Reserve), and Paul's Elementary School (Paul Reserve) have been receiving an increased level of education about nutrition since early March.

Specialized kits were developed by Jean Steckle, nutritionist with MSB's Indian and Inuit Health Services in Ottawa and distributed to the principal of each school.

When the kits arrived in Alberta in March, MSB regional nutritionist Eunice Meakin reviewed the contents with teachers

from all four schools. The kits contain lesson plans, audio and video tapes, and other nutrition resource materials. Meakin added promotional items such as buttons, posters and balloons for use during Nutrition Month (March).

The purpose of the pilot project is to test educational materials with the ultimate goal of incorporating more nutrition education in elementary school curriculum in Native communities.

"The teachers are very pleased with both the approach taken and the content of the kits," said Meakin. "We're hoping that if similar kits are introduced across the country, their use will enhance the quality of food choices made by Native children."

Gary Westhora is the principal at Alexis Elementary School on the Alexis Reserve, 100 km northwest of Edmonton. He feels the kits have been very useful in his school.

"The kits provide useful supplementary material for our current nutrition program," Westhora said. "The program has made the students more aware of the nutritional value of local foods they eat at home, such as wild game, fish and bannock."

"We focus on the traditional foods the students are already eating and help them feel that they're acceptable, plus they're good for them," he explains. "Some Indian children are embarrassed to bring traditional foods to school, but we encourage our students to."

"Through this program, many of the children have already developed their own posters classifying the local traditional foods into the four food groups of Canada's Food Guide."



ALEXIS ELEMENTARY STUDENTS
...focus energy on good nutrition

Program teaches supervisory skills

By Evelyn Thompson

The Retail Industry Training Program is a job re-entry program for mature women. This program which focuses on developing supervisory skills is sponsored by Canada Employment Centre and is funded by Manpower and Immigration.

The program is the federal government's response to the Abella Commission Report on Equity Employment done in 1985.

Canada Employment

Centre asked various private firms that specialize in developing training programs, to submit proposals. Rondor Associates is one of these firms that did further research to target the group they would train.

Rondor Associates did the research on data collected by various women's organizations which showed a large percentage of women were relegated to low-paying jobs with no future. They also found that many women who had stayed

home to raise a family were unaware of the skills and abilities they had developed.

Rondor focused their program on helping women become aware of their potential and developing it to meet retail industry needs. This program is part of a new strategy to reduce unemployment, develop skilled workers and self-supporting citizens.

This program is based on a combination of courses and on-the-job training over a period of 40 weeks. Edmonton retail stores can become training place

hosts by agreeing to provide participants with supervised work experience. During the program, the participants receive training allowances and, if eligible, other support allowances from the government. Training place hosts do not pay program participants. Training place hosts select their trainees and can release them if their performance is not satisfactory.

The program participants are women 35 and over having difficulty making the transition to the labour

force as a result of insufficient training and/or work experience. At the end of the program, participants will receive a Skills Passport booklet detailing their work experience and their level of performance in the training sessions and on-the-job. They will also receive a Certificate of Successful Completion of the program. With this documentation, graduates of the program will be able to compete in the job market or continue their training in an educational institution.

Indian and Metis women, being members of a visible minority, are eligible provided they meet some of the other requirements, to take the Retail Industry Training Program. Native women who would like to know more about this program or would like to participate are welcome to call 424-4958 during office hours.

For those fellows who feel left out by all this, take heart, because another program is in the planning stage to take another bite out of unemployment.

Entertainment



FIRST PLACE CHAMPS
...Fiddler Homer Poitras (left) and Kehewin's Tiny Teenies (above)

Community pulls together 'Everyone winners' at Kehewin talent show

By Lyle Donald

KEHEWIN — The annual Kehewin Talent Show held on April 25 attracted many talented Native entertainers from all across northern Alberta.

It was a beautiful spring day and right when people were starting to complain of the heat, the good Lord brought down a little April shower to cool everyone.

Master of ceremonies and coordinator of the one day event, Albert Lapatac, summed it up by saying, "even though not everyone is going home with an award they are all winners."

There was a total of 21 events ranging from square dancing, Red River jiggling to male and female vocals and an old time fiddling contest. With over 70 competitors involved in the

talent show it was a full day of competitions running until 8:30 p.m.

After the awards were handed out, Chief Gordon Gadwa took the stage and personally thanked Albert Lapatac for organizing and acting as MC for the event. He also thanked the many people who helped including the judges, Bertha Moore of Edmonton, Gilbert Anderson of Edmonton and Billy Joseph of Calgary.

Gadwa added whenever Kehewin holds a special event like this, the community always pulls together to make it a success.

Point tabulators were Lorna Youngchief and Florence Trottier.

The Silver Creek Band played for the dance to conclude the one day event.

TALENT SHOW RESULTS

Female Vocal - Sr.

- 1st - Darlene Olsen, Edmonton
- 2nd - Phyllis Collins, Elizabeth
- 3rd - Celeste L'Hirondelle, Edmonton

Old Time Fiddle

- 1st - Homer Poitras
- 2nd - Gus Dion
- 3rd - Rod Sutherland
- 4th - Karen Dion

Male Vocal - Sr.

- 1st - Dolphus Crier
- 2nd - Wildred Collins
- 3rd - Edmund Bull

Duck Dance - Sr.

- 1st - Elizabeth Travellers
- 2nd - Kehewin Juniors
- 3rd - Red River Wheelers

Golden Age Red River Jig

- 1st - Joe Large & Florence Willier
- 2nd - Lloyd & Mary Poitras
- 3rd - Frank Dumais & Clara Cardinal

Female Vocal - Jr. (10 - 15)

- 1st - Marla Jebeaux
- 2nd - Kim Scanie
- 3rd - Sarah St. Jean

Reel of Eight - Sr.

- 1st - Elizabeth Travellers
- 2nd - Kehewin Juniors
- 3rd - Red River Wheelers

Male Vocal - Jr. (10 - 15)

- 1st - Ashley Lessard
- 2nd - Dave St. Jean

Red River Jig - Sr.

- 1st - Carol D. Gadwa & Travis Youngchief
- 2nd - Crystal & Garth Youngchief
- 3rd - George Nolan & Vivian Arcand

Duck Dance - Jr.

- 1st - Kehewin Tiny Teenies
- 2nd - CNFC Group 2
- 3rd - CNFC Group 1

Red River Jig - Jr.

- 1st - Steven Youngchief & Tanya Badger
- 2nd - Curtis John & Amelia Youngchief
- 3rd - Jason & Miranda John

Drops of Brandy - Sr.

- 1st - Kehewin Juniors
- 2nd - Elizabeth Travellers
- 3rd - Red River Wheelers

Vocal Duets (Open)

- 1st - Wilfred & Phyllis Collins
- 2nd - Wanda & Marla Jebeaux
- 3rd - Irene & Joanne McFeeters

Square Dance - Sr.

- 1st - Elizabeth Travellers
- 2nd - Happy Hoppers
- 3rd - Kehewin Jrs.

Drops of Brandy - Jr.

- 1st - Kehewin Tiny Teenies
- 2nd - CNFC

Reel of Eight - Jr.

- 1st - Kehewin Tiny Teenies
- 2nd - CNFC

Female Vocal - Jr. (9 & Under)

- 1st - Patricia Trottier
- 2nd - Candace Gadwa
- 3rd - Tammy Gordon

Square Dance - Jr.

- 1st - Kehewin Tiny Teenies
- 2nd - CNFC Group 1

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Indian actor Will Sampson gets new heart and lung

WILL SAMPSON

By Terry Lusty

Hollywood actor and Cree Indian Will Sampson who is noted for his portrayal of a silent Indian mental patient in the highly successful movie, "One Flew Over the Cuckoo's Nest," is recuperating in hospital after undergoing a heart and lung transplant at a Houston, Texas hospital.

The 53-year-old Sampson whose immense frame extends to six feet, seven inches suffers from a persistent disorder called scleroderma which is distinguished by swelling of the skin.

At press time, we at Windspeaker had not heard of any adverse effects resulting from the operation on Sampson. On April 27 we managed to make contact with another well known Indian actor, Iron Eyes Cody.

In a brief telephone interview Cody said, "He'd been waitin' an' waitin' an' waitin' and we were all praying for him and everything and, he's got it (a new heart and lung). They say he's doing all right."

The fact that Sampson had only one lung was unknown to Cody until two

years ago when he was riding horseback in a parade as the grand marshal. It was a long parade, commented Cody, who said that he noticed Sampson was breathing heavily after he had been riding for some time. Sampson tried to cover up the ailment by blaming it on the high altitude.

Eventually, "they had to take him down...and give him oxygen," said Cody. "He's a very proud person," said Cody who plans to present Sampson with a humanitarian award for his involvements with the

handicapped. The award is made annually on behalf of the Hollywood Appreciation Society.

Cody figures that Sampson will likely do some painting and take it a little easier once his is released from hospital. "He's not supposed to ride horseback anymore," he added.

While heart transplants are considered to be a high risk, it is usually the first day and a half which is most critical after such an operation. Five days have gone by and Sampson is said to be in stable condition.

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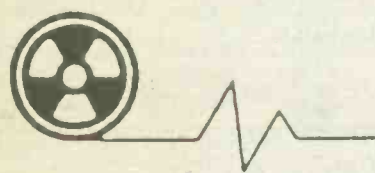
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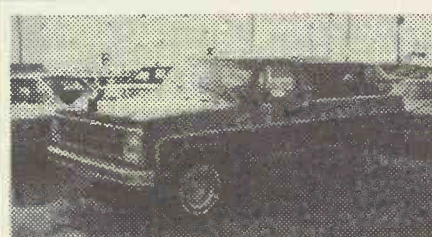
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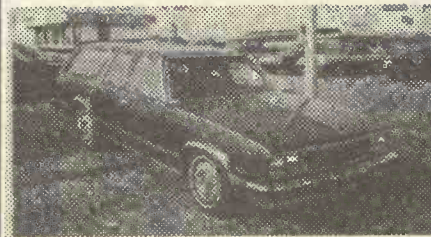
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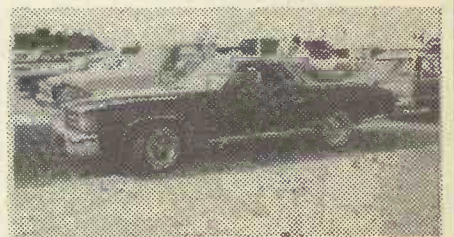
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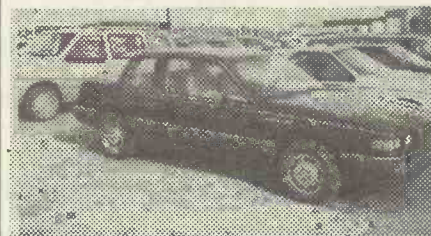
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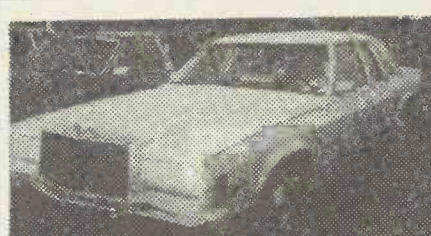
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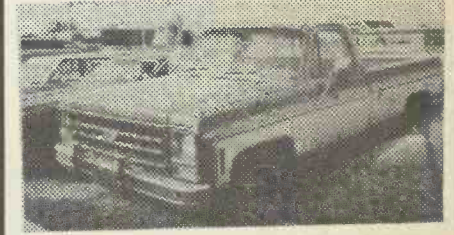
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Culture



Canada's Tootosis new Miss Indian World

400 tribes come together at Gathering of Nations Powwow

By George E. Gorospe

ALBUQUERQUE, New Mexico — Only in its third year of operation the Gathering of Nations

Powwow has arrived as a truly international event with the selection of a Canadian as Miss Indian World 1987, but this year's powwow may not have reached last year's attend-

ance record because of where the event was held.

Celeste Kay Tootosis, 21, a Cree/Assiniboine from the Poundmaker Reserve, near Regina, Saskatchewan was selected

over eight other contestants for the crown on the last night of the two-day event. Tootosis is a student at the University of Regina studying combined Indian studies.

Although some 400 tribes from all over North America were represented among the 1,000 plus in attendance it was obvious to many who attended last year's event that the number of Indian vendors was down and the crowds were smaller. The problem stems from the event site according to many powwow goers.

In its second year at the University of New Mexico Arena, also known as the "Pit," many agree that conditions of use placed in powwow organizers and attendees are too restrictive and not conducive to the full growth of traditional powwow activities, especially when it comes to serving traditional Indian food.

"We came to sell fry bread and chili stew, but they told us we couldn't because they already had a contract with one company to serve all food at the powwow. So now all you can get is hot dogs and popcorn in there," said Harold Parker of Window Rock, Arizona.

Parker, who owns and operates a mobile kitchen and derives 80 per cent of his annual income from selling fry bread and chili stew at powwows in the Western U.S., says he is upset that the reserve is going to non-Indians for what he calls "white bread food."

"Last year we set up the kitchen in the parking lot and for about four hours we satisfied a lot of hungry people. No sooner than we got started then the university security guards

shut us down," said Parker. "This year I'm just a spectator, but because of what happened last year I even hate giving the (powwow organizers) my \$4 to get in."

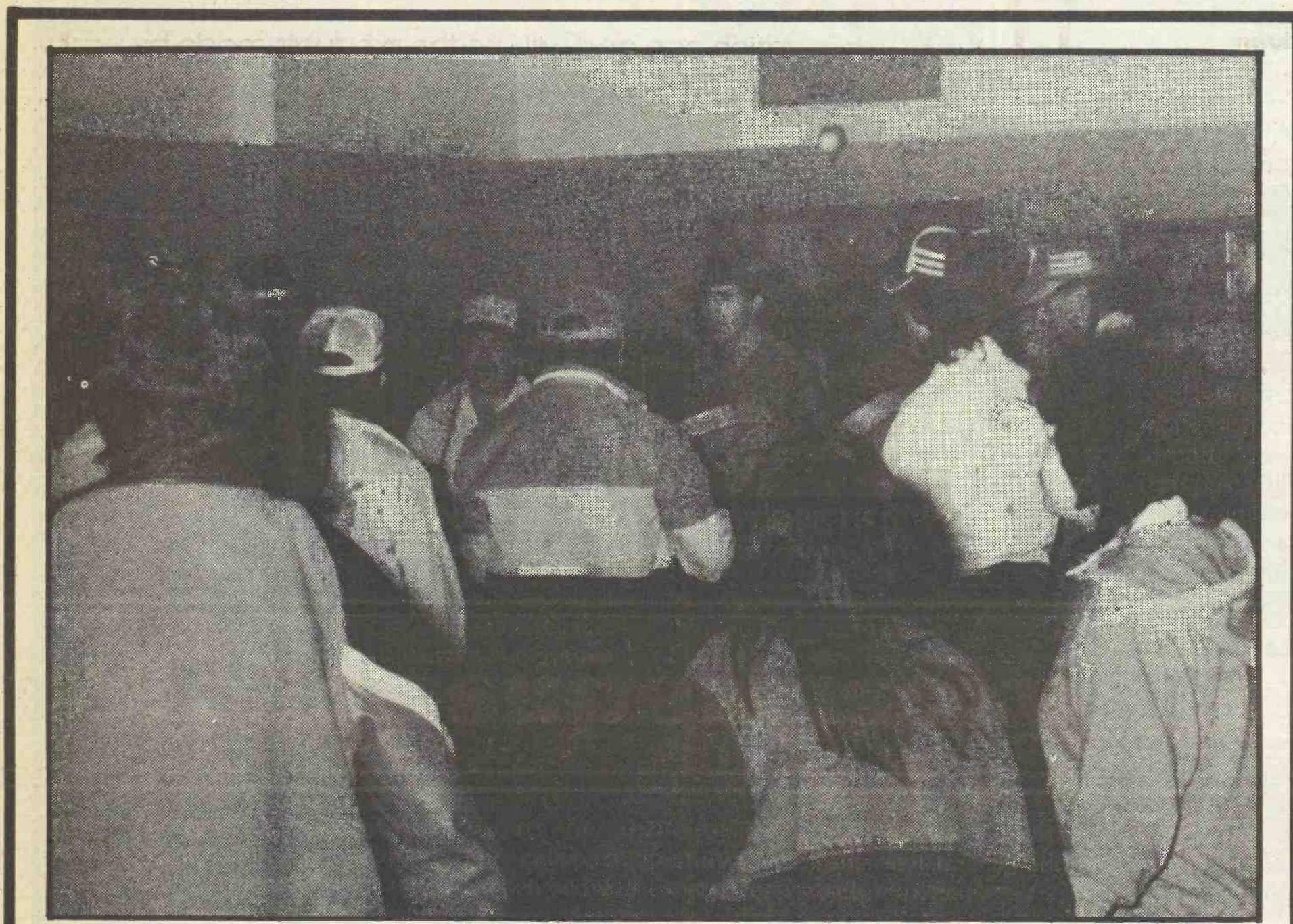
The reasons for the drop in the number of arts and crafts vendor is not so clear. Whereas approximately 90 per cent of the available vendor space was filled at the 1986 powwow, only two-thirds of that same space was occupied this year and according to all vendors quired sales for this year were dismal compared to last year.

"There just aren't as many people here this year and the ones who are here are not buying anything," according to Ruby Onidelacy of Laguma Pueblo, New Mexico. "It may be the economy, but I think it has a lot to do with this place (the Pit) because, although it's nice and clean, it just doesn't feel like a real powwow."

Primarily because of the \$28,000 in prize money offered in the dance competition there was no significant decrease in the number of dancers attending the Gathering of Nations for 1987.

"Something's got to change. They can't offer that much prize money and lose that much business without suffering. I think the best thing they could do is change the site or risk losing it all," said Parker.

Organizers of the powwow said they have no plans to change the site and have already begun planning for next year's powwow.



Metis Local host Round Dance

EDMONTON — A three hour delay at a Metis Local 1885 sponsored Round Dance didn't stop any of the nearly 300 people, who crammed into the Canadian Native Friendship Centre on April 24, from having a good time, once the dance started.

Five lucky people each won a pair of moccasins which were raffled off later that night.

Local 1885 worker Mike Gladue remarked, "I thought Howard Bruneau did a good job organizing the Round Dance. he got the Elders, singers and drummers for the dance, and he was even downstairs helping his wife and other volunteers make stew."

Gladue says the event was held to promote "community spirit and unity."



BOYE LADD
...our powwow correspondent

On The Powwow Trail...

Education the focus of powwow

By Boye Ladd

"The future belongs to those who believe in the beauty of their dreams," was the theme of the 18th Annual University of North Dakota Indian Association (UNDIA) Timeout and Wacipi, held at Grand Forks, North Dakota, on April 6 to 13.

The University of North Dakota enrolls over 400 Indian students from across the United States with a special emphasis at the graduate level and the medical program. Many of the national leaders especially in the medical field are UNDIA graduates.

The agenda with its list of prominent leaders covered all facets of Indian people politically, socially, economically and ecologically. As part of the entertainment both Winston Wuttunee and I performed at the memorial union on Thursday. Because of prior commitments and studio work, I could only attend the first day of the powwow or wacipi.

The powwow was well attended by both Indian and non-Indian people and because of the size of the Fieldhouse one could not get an accurate estimate. There were about 200 registered dancers and about 12 drums, hosted by the Eagle Whistle Drum of Mandaree, North Dakota.

The Saturday night session was highlighted by a

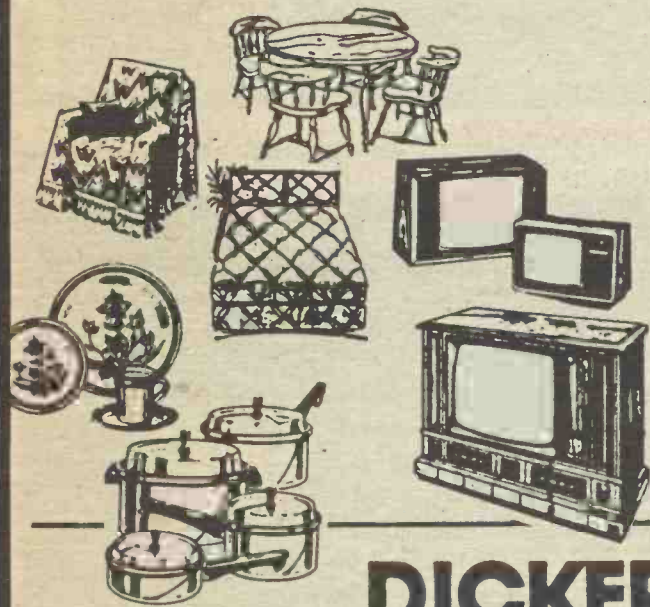
special Grass Dance competition, which attracted some of the best champions. The finals drew the largest applause, clearly recognizing Saunders Bearstail Jr. as the champion. More popularly known as "B.T." Saunders is a champion Fancy Dancer who has crossed over into Grass with his known style of smoothness, and footwork similar to that of the Grass Dance style.

The president of the university was honored by UNDIA with a dance, for his support of Indian people.

Another unexpected highlight of the evening was the introduction and statement by Yeugeny Yevtushenko, a Soviet poet and key literary figure in the USSR. He is being credited with being at the forefront of the movement for openness anti-semitism fame and artistic freedom in the Soviet Union. Being in Siberia, he studied with respect the plight of the American Indian and dreamed for the day to see the first American Indian. He sympathizes and supports the American Indians strife for freedom and sovereignty.

Elmer White, Sioux of Fort Tottem, North Dakota, served as master of ceremonies for the powwow. He is recognized as perhaps one of the best emcies in the powwow world with his usual Indian humor and knowledge of the powwow way.

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Applicants should be 19 years of age. All applicants applying to the program will be required to participate in an information session.

Graduates of the two-year program are presented a Social Services Worker Diploma by Red Deer Community College.

Information Session: June 3, 1987

Location: Community Vocational Centres, Slave Lake Plaza Building, Social Worker Classroom #205, Slave Lake.

Time: 9:30 a.m. to 3:00 p.m.

PROGRAM DATES

English Preparatory Program: August 17 to September 11, 1987, if required.

Social Services Worker Program: September 14, 1987 to May 27, 1988

APPLICATION DEADLINE: Applications are due by May 15, 1987 (late applications will only be considered if space is available).

TO APPLY OR FOR MORE INFORMATION, PLEASE CONTACT
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The Windspeaker Calendar of Events



- Mother's Day Sober Dance**, May 9, Music supplied by First Nations, Beaver Lake Community Hall. For further information call 623-3156/4549.
- Annual Sports Windup Banquet**, May 9 at 5:00 p.m., Special Attraction -Winston Wuttunee, Goodfish Lake.
- Ben Calf Robe Powwow**, May 9.
- 3rd Annual Spring Competition Powwow**, May 9 & 10, Portage La Prairie, Manitoba
- Portage Friendship Centre Powwow**, May 10 & 11, Portage La Prairie, Manitoba
- 2nd International Thunder Bear Powwow**, May 15, 16 & 17, Winnipeg, Manitoba
- 3rd Annual Early Bird Ball Tournament**, May 16 & 17, 1987, Pagan Park, Goodfish Lake, AB
- Faust Fastball Tournament**, May 16, 17 & 18, 1987, Faust. For further information call 355-3987.
- Summer School**, May 19- 21, 1987, Nechi/Poundmakers Lodge. For more information call Wendy Fagin at 458-1884.

SPECIAL NOTICE TO POWWOW COUNTRY

Windspeaker is publishing a special issue devoted to powwow and we need your help.

Press time is scheduled for early June and are compiling a schedule of powwow events. We need your assistance with this powwow calendar — so please send or call in any events you know about.

Write to: Windspeaker, 15001-112 Avenue, Edmonton, Alberta, T5M 2V6 or call us at (403) 455-2700.

P.S.: Anyone interested in sponsoring the powwow calendar or placing advertising in the special powwow issue, please contact Gail Stewart, Ad Sales Manger, at (403) 455-2700.

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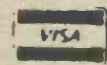
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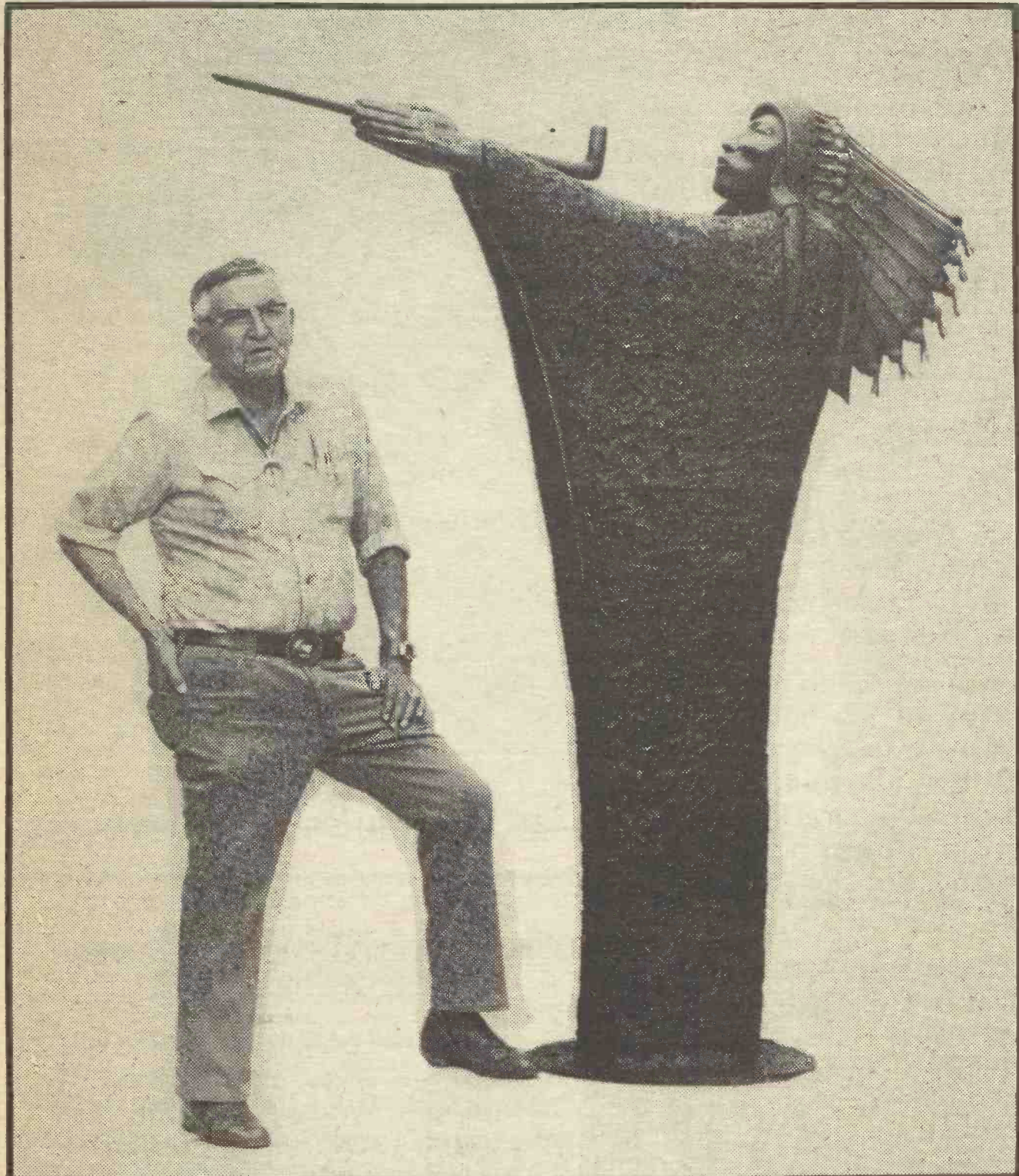
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"Peace Offering" is the title of this bronze sculpture. Southwest artist, Allan Houser, poses with his work. A replica of this piece stands in front of the World United Nations building.

The University of Lethbridge



FIFTH ANNUAL NEW ROADS IN EDUCATION CONFERENCE

May 11 - 14, 1987

Brocket, Peigan Nation, Alberta

Dear Friends,

We are very pleased to extend a warm welcome to each of you to attend the Fifth Annual **NEW ROADS IN EDUCATION CONFERENCE**. Sponsors of this year's conference, which is dedicated to the self-development of Native communities, include the Chief and Council of the Peigan Nation, the Jimmy Wolf Tail Memorial Society, the Black Horse Society, the Napi Friendship Association, and the Four Worlds Development Project, Faculty of Education, The University of Lethbridge. The conference format is as follows:

DAY ONE

Monday, May 11 - Camping Day, Registration and Welcome Pow-Wow and Feast beginning at 7:00 p.m.

DAY TWO

Tuesday, May 12 - All Day Workshop Sessions conducted in Blackfoot and English (9:00 a.m. - 4:00 p.m.) beginning at 8:30 a.m. with registration and prayers. The Blackfoot speaking workshop will focus on the philosophy and practice of human and community development in Traditional Blackfoot Societies. This workshop will feature distinguished Elders from each of the four Bands of the Blackfoot Confederacy and will be conducted in the Blackfoot language.

The English speaking workshop will focus on the philosophy and practice of human and community development in traditional Native societies. This workshop will feature distinguished Elders from different tribes and will be conducted in English.

DAY THREE and FOUR

Wednesday and Thursday, May 13 and 14 - will begin at 8:30 a.m. with prayers and a keynote presentation. Following the keynote presentation, conference participants will have the opportunity to attend a series of day-long workshops (10:00 a.m. - 4:00 p.m.). Workshop sessions and presentations will focus on human and community development in Native communities.

Workshop topics include: (1) Curriculum Development for Preventing Alcohol and Drug Abuse; (2) The Process and Practice of Community Development; (3) Computers, Electronic Communication and Information Systems for the Self-Development of Native Communities; (4) Native Spiritual Principles and Processes and Self-Government; (5) The Spirit of the Rainbow Program for Youth; (6) Laughter and Play in Human and Community Development; (7) The Alkali Lake New Directions Training; (8) Processes for Developing Multicultural Understanding; (9) Adult Children of Alcoholics; (10) Local Control of Native Education; (11) The Role of Native Culture in Preventing and Treating Alcoholism; (12) Healing Sexual Abuse; (13) The Four Worlds Elders Nutrition and Exercise Program; (14) Developing Wholistic Pre-School Programs; (15) Wholistic Educational Programming for Exceptional Children; (16) The Spiritual Dimensions of Healing; (17) Meditation Processes for Unifying Heart and Mind; (18) Drama and Human Development.

BANQUET AND AN EVENING OF ENTERTAINMENT

Wednesday, May 13

Curriculum Materials - We would like to invite any interested individuals or groups to display their curriculum materials for sale or information. Sale of Native crafts is also invited. Space for these activities will be provided free of charge.

Lodging - Motels are available in Fort Macleod and Pincher Creek. There will also be a limited amount of housing available on the Peigan Reserve, free of charge on a first-come, first-serve basis. Bring your sleeping gear. For further information about housing, please call Ms. Muriel Yellowhorn (403) 627-4224 or Mr. Leonard Bastien (403) 965-3773, housing coordinators.

On-site Registration - will be held at the Peigan Community Centre.

Conference Coordinators - This year's Conference coordinators are Mr. Leonard Bastien and Ms. Doreen Sterling. Leonard may be reached at (403) 965-3773, Doreen may be reached at (403) 329-2184.

Additional Presentations - If you or your organization is interested in presenting at the Conference, please contact Doreen Sterling (403) 329-2184 or Leonard Bastien at 965-3773.

With warm greetings,

Phil Lane
Four Worlds Development Project



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Sports

Best Alberta boxers meet

By Mark McCallum

EDMONTON — The province's best boxers met on April 25 and 26, at the Friendship Centre, to battle it out for a spot on the Alberta Junior Boxing Team which will be going to London, Ontario to compete in the National Junior Boxing Championships, on May 8 and 9.

After the last boxers licked their wounds and left the ring, the junior team was picked by coaches from the 11 boxing clubs that filled out fight cards at the Alberta Junior Provincial Boxing Championships (AJPBC). But, before the coach's place any votes for the team, they and nearly 100 boxing fans went to the fights to see just what junior boxing in Alberta had to offer.

If the seventh match of the last day of the event between Edmonton's Rory

O'Leary and Scott Steinday, of Medicine Hat, could be used as a measuring stick for Alberta fighters, boxing fans across the province have much to appreciate. Fans have even more to look forward to because junior boxers are in a young age group, 16 and under, giving them time to polish their amateur boxing tools.

O'Leary and Steinday, who fought in the lighter 100-pound division of Junior C boxing, showed fans a technical and speedy style of boxing. The two skilled fighters used the whole ring to their advantage, dancing across the canvas 'til the right opportunity came to land a punch.

Both boxers seemed to be even after the first round. But, in the next round O'Leary, who fights out of the Edmonton Cougars Boxing Club and is the lightest member of

the Alberta Junior Team, took control of the bout. He made contact on three series of body blows and upper cuts to Steinday, who was fended into the corners and was sagged by a punch at the bell.

In the third and final round, Steinday tried to stay away from his aggressive opponent. But, O'Leary chased him into the corners and pinned the fighter there. The judges gave O'Leary a unanimous victory.

In the heavier Junior C 125-pound division, Randy McQuaig, who fights out of the Derrick Drayton Valley Boxing Club, displayed punishing boxing power in the 10th meeting of the day.

McQuaig's fierce boxing style was unlike O'Leary's run and gun technique of the sport.

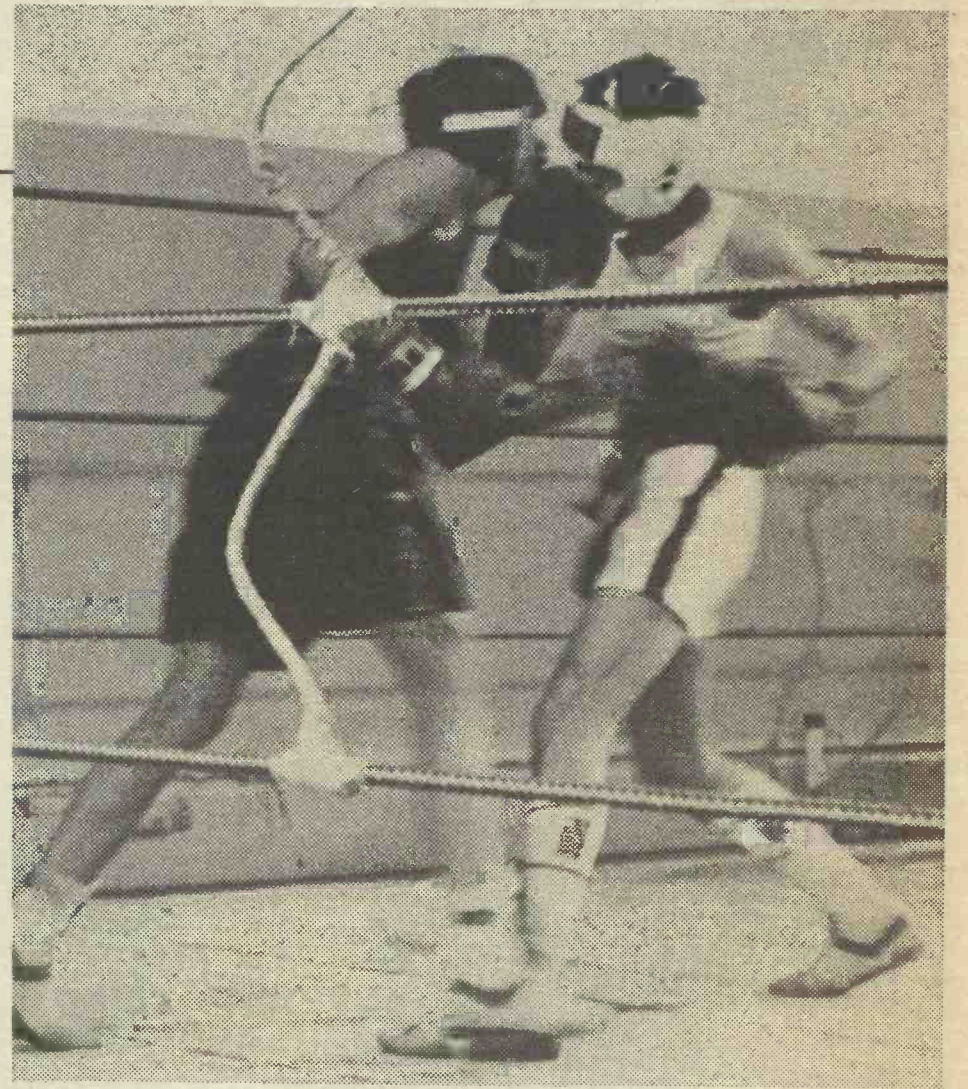
McQuaig, one of the bigger fighters of the Alberta Junior Boxing

team, man handled a Fort McMurray Nistawoyou Boxing Club fighter named Guy Gladue.

In the first round, the boxers made contact with solid exchanges. But, McQuaig took control of the match, after he intimidated Gladue in the second. McQuaig threw him to the canvas with a bear-like slap to the head of Gladue. The boxer received a standing eight count from referee Bob Rogers, who let Gladue continue.

Gladue seemed to miss on some of his hooks because he was telegraphing them. But, a majority of McQuaig's strikes met their target and secured him a unanimous decision over Gladue.

McQuaig was named the Best Junior C and Best All-Round Junior boxer, after the AJPBC finals were completed.



GUY GLADUE (left)
...lost to Randy McQuaig's upper cut

Alberta Junior Provincial Boxing Championship Results

- Jr. A 65-pound** — Levi Wynnyk, Edmonton
Jr. B 70-pound — Joey Collins, Ardmore
Jr. B 75-pound — Wald Fleming, Edmonton
Jr. B 90-pound — Reynard Burwash, Edmonton
Jr. B 95-pound — Carl Schmidt, Drayton Valley
Jr. B 100-pound — Shawn Many Grey Horses, Lethbridge
Jr. C 100-pound — Rory O'Leary, Edmonton
Jr. C 106-pound — Doug Beler, Lethbridge
Jr. C 106-pound — Leon Whitstone, Lloydminster
Jr. C 112-pound — Todd Peterson, Lethbridge
Jr. C 119-pound — Grant Burwash, Fort McMurray
Jr. C 125-pound — Randy McQuaig, Drayton Valley
Jr. C 132-pound — Shawn Simpson, Lloydminster
Jr. B 132-pound — Shawn O'Connor, Edmonton

Best Junior Boxers for AJPBC

- Junior A** — Joey Collins, Ardmore Boxing Club
Junior B — Wald Fleming, Edmonton Cougars
Junior C — Randy McQuaig, Drayton Valley
Best All-Round Junior Boxer — Randy McQuaig

Coach steamed about 'low blow'

By Mark McCallum

EDMONTON — After Fort McMurray boxer Brett Marchand delivered a blow to an Edmonton fighter, Graht Burwash, Burwash immediately buckled over in pain and complained to referee Joe McGowan that he had been hit with a low blow.

Burwash could not continue the boxing match which was barely into the first round.

The fight took place on April 26 at the Canadian Native Friendship Centre where both boxers were fighting for the Alberta

Junior Provincial Boxing Championship Junior C 119-pound title. The importance of the fight is that it decided who will go on to the Alberta Junior C Boxing Team which will be going to Ontario in May to represent Alberta at the National Junior C Boxing Championships.

Ten minutes past before the referee and judges, who were panning through the rule book, decided what should happen. They ruled that until further investigation the match should be awarded to the boxer with most points up to the time the blow was discharged.

Marchand won the disputed match by a split decision over Burwash.

Burwash's coach Paul Hortie says that two judges and the ring-side doctor saw the low blow. "Whether it was intentional or not," remarked Hortie, "it was a low blow." After examining the judges' score cards, the Edmonton Courgar Boxing Club coach added, "The judges who said they saw the low blow still did not take points away from Marchand for it."

Hortie wants a rematch because of the fight's importance.


McMurray Nistawoyou

boxing coach Rex Clews, who is Marchand's coach, says that he has seen the video of the match, and "it shows completely and distinctly that no illegal blow was delivered."


Clews explained, "The replay shows that the blow was discharged above the cup and below the rib cage."

He says the video is available to Hortie or anyone who wants to see it.

Hortie has appealed the fight with the Canadian Amateur Boxing Association, but no decision has been handed down yet.



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SPORTS ROUNDUP

By Mark
McCallum

Warning: These next few words are strictly written for the male race. If you are not of that species (say...a female), please turn the page.

It was a guy in High Prairie that inspired this little introduction to the Alberta sports beat -- Sports Roundup. He's the Friendship Centre's youth worker up there, a fella by the name of Lorne L'Hirondelle.

While chewing bannock with Lorne one day, he said, "Our men's fastball team could sure use some good players."

Yup, you and everyone else Lorne. He wasn't too surprised to hear this response from one bannock chewer to another. But, then Lorne threw a curve ball, and it was a strong pitch. His exact words were, "But, if we can find a girl that's good enough to play on the team, we'll play her."

After tossing that in the air, there was no chuckle. Lorne was serious!

But, what's wrong with that? He had a point. If there's a female with athletic skills equal to the male species, then why not give her a shot to compete against men?

There are ladies out there with better chucking arms than most guys would like to admit. They're around alright. It's just that, speaking for the male population, there isn't one guy out there that wouldn't have Cookie Monster dreams, after striking out to a woman.

Heck, the late Rita Houle could have probably beat that mug you see above this column every week in a foot-race without working up a sweat. And Karen Lepine, last year's winner of the Rita Houle Memorial Award, could probably do the same.

There is a lesson in all this. Treat women with the same measure of respect as you would the next guy. You don't have to spit or curse or tell them about this girl you met last night...well, you get the point. But just

give them a fair chance to prove themselves. A person can't ask for more than that.

ALEXIS — The Alexis A's baseball team are looking for pitchers, says recreation director Dennis Cardinal, because "the team is very weak in that department."

"With the kind of production we had last year (in the North Central Alberta Baseball League), we can only improve this year," explained Dennis, who was disappointed with the A's late inning stretches last year.

On May 23 and 24, the reserve is hosting an all-Native rodeo. Call Dennis at 967-2225, for more information.

EDSON — Metis Local 44 president Dan Martel says the J.K. Riel Rebels mixed slow-pitch team is in need of players.

"We have some players now, but we're still looking for more," Dan pointed out.

For \$15 a month, he added, you can join the Local's karate club, which meets Mondays and Wednesdays (5 - 7 p.m.). Dan says "it's been running since last October, and we have 10 students who are yellow belts now. They're getting prepared for a karate tournament later this year."

The local also plays volleyball every Friday (6 - 8 p.m.) and floor hockey on Wednesdays (6 - 8 p.m.), at the Vanier School.

Dan invites everyone out to these activities but says youth coordinator Ed Thompson is the person you should call at 723-5494 because Ed handles their rec department. (So why didn't you tell me that in the first place Dan?)

HIGH PRAIRIE — The Friendship Centre needs people (13 to 20 years old) to represent it at the Friends In Sports games, which will be held in Edmonton from July 6 to 9.

Youth worker Lorne L'Hirondelle says that try-outs for the track and field team are now being held. You have 'til the middle of May to sign up for the team.

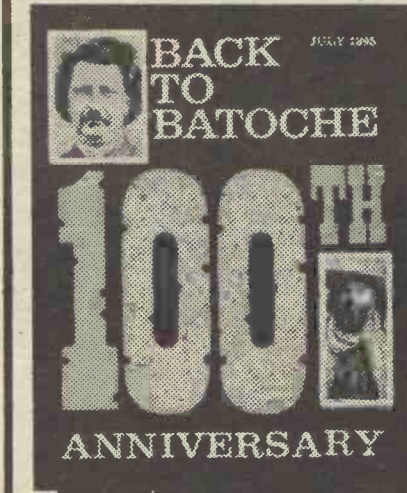
"We're the defending champions for the Alberta Friends In Sports games," explained Lorne, "so we have to come out with a good team."

He adds that the centre's mens' fastball team is also holding try-outs which will end sometime in May.

"It's first come, first serve," Lorne declared, so don't waste any time and call him at 523-4511 to sign up for the teams.

Until next week, that's about it.

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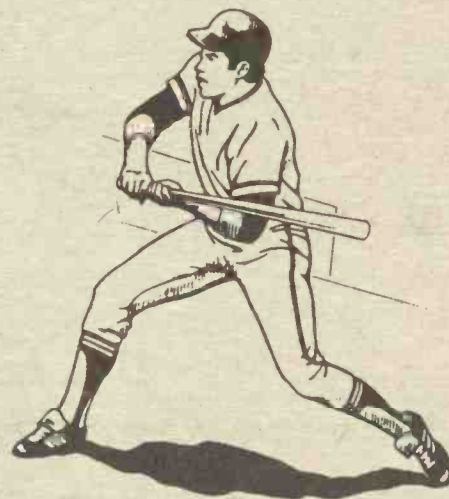


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Young elder re-discovers culture

By John Morneau Gray

Alfred Bonaise, a Cree Indian from Little Pine, Saskatchewan, having lost everything to alcoholism now helps others on the road to recovery at Poundmaker's Lodge. Respected by many as a young Elder with years of re-discovered tradition behind him, he talks about the road he went down and turned away from.

Having never had any formal education he began working at the age of fifteen. "That's the way I've been taught...get up with the sun, go to sleep at night," he explained, "and earn the things you need."

It was not soon after this, unknown to him then, that he began his fight with alcoholism. "At 19, I began taking a few drinks. As I went on, I began to drink more and more. I got involved with a woman and had children. And still, I just drank heavier and heavier. Then I lost my culture. Alcohol took it away from me. It took my family from me. They all left me."

By 1972, he found himself a hopeless alcoholic — alone. There were some who tried to help. "My parents used to cry in front of me and say that alcohol was killing me. I used to deny it and say I could quit

anytime. Then, I was introduced to an AA program and went into treatment. That's how I sobered up. But I know how it feels when you slip, because I slipped twice. I kept trying. On my last slip I went to talk to Elders. They helped me, and I stuck with my sponsor."

"That's when I became stronger. I guess what my grandfather told me was true. I started sobering up in 1973, went back to my culture...the sundance and the sweetgrass ceremony."

He had some hard times and saw a lot of tragedies from alcoholism, but he believed in his program and was growing stronger in his traditions. His father, being a strong believer in the sweat, sweetgrass and the sundance, helped him out by his example. "To my father it was sacred. To me it was sacred. I feel it, for that was where I was born again. I reeducated myself and developed my skills. I worked close with Elders and at Saskatchewan Cultural College a year after I sobered up. I met a lot of Elders from different tribes across Canada. That's where I became really strong."

He worked in his own community for two years, but found it difficult to work with his own people,

because of the way they used to see him and the way he drank. "They had a hard time believing I had changed. I tried to be honest with them, share with them and care."

"My father sent me over to Poundmaker Lodge in 1979. I didn't know about this place except for a powwow I went to in 1975. I stayed for a couple of days. I was leaving when the director at that time invited me to his office. He asked me how long I'd been sober, how long I'd been in jail for alcohol and if I knew anything about the program. I said yes. Then he asked me if I wanted to work here. I was surprised, and I said yes."

Knowing he's one of those lucky people who sober up and get a job when there are so many professionals and qualified people, he uses one of the best educations to help the recovering alcoholic... "his experience."

"I respect this place, because I know what's behind it. Sometimes I'll give lectures on the history of Chief Poundmaker and Native ways and culture."

"I spent a lot of time with my grandmother when I was small, around the battlefield of 1885, and she would talk about Poundmaker and his battle. The

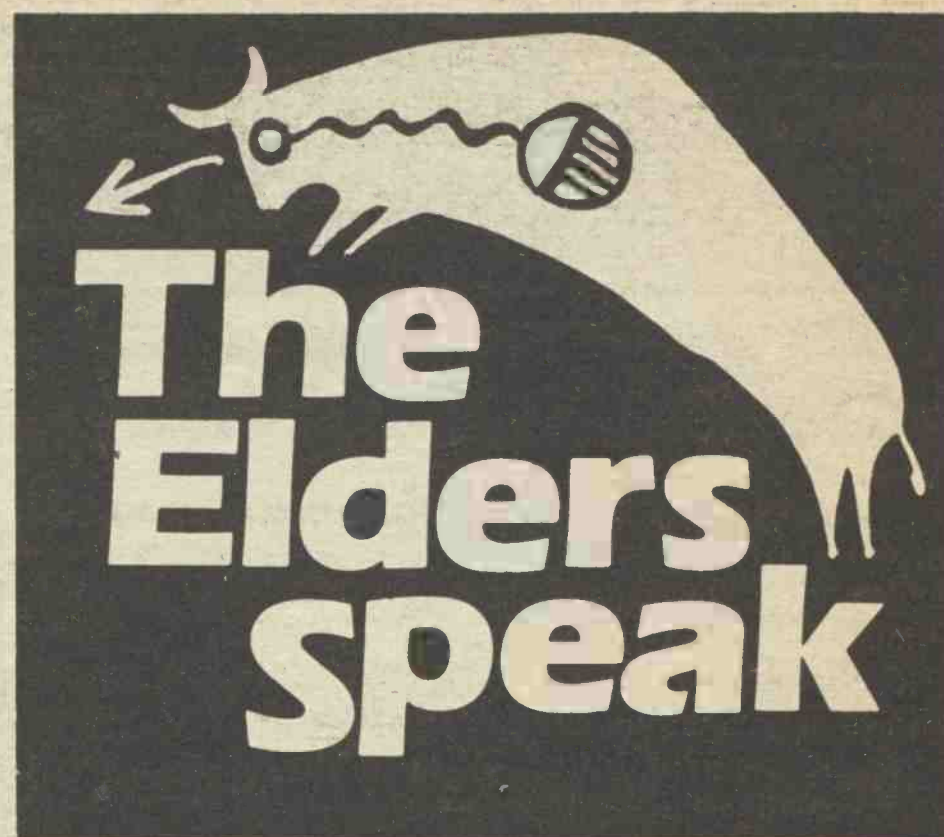
more I stay sober, the more I remember and practice my culture. The more it comes back to me... naturally. The sweatlodge, sweetgrass, the Elders... even the powwows."

"I've been involved with powwows for a long time and I respect them. I told my sponsor once that I had wasted so many years drunk around powwows. He told me not to say that because that was experience that I could use in the future."

We were sitting in the prayer room during the interview. All the sacred objects on the walls and floors told their story. The bearskin rugs were worn from constant use by clients. The sweetgrass, eagle fan, everything was well used and respected.

"We have our sweetgrass ceremonies here every morning. I share with the group a bit about the sweetgrass. They are so confused when they come here, they are on two different roads. It's hard for them, but I try to explain to them in a short and simple way to understand."

"It can't come from a book. They have to be a part of it to see, feel and think about these things. It will help them be strong in the future to gain strength and guidance to maintain



their sobriety. This is what we ask every morning for each individual."

Every Tuesday night, they have the pipe ceremony. On Fridays, they have the sweatlodge. All of these help the client to develop their strengths.


"With the pipe, they learn giving and the power they have within themselves. Some are weak people, some are very strong. The pipe is very sacred. In the sweat, many feelings come out, and they find how much they can develop inside themselves. It helps them to purify themselves. That's why the sweatlodge is so important. People can really clean their minds, body and get rid of the drugs and alcohol in their systems."

Bonaise also gives cultural lectures twice a week. The rest of the time is spent on working with the recovering

clients. His week is book solid. He feels there is still more to be done. "I'm still learning today, I've still got a long ways to go. The culture and AA, or perhaps the light of learning never stops. No one can say they've learned everything."

"A lot of people have lost their lives to drugs and alcohol. It's really sad. But that's what we're working on here. Every night I pray for my people, my personal family. I know where they've come from. I know what it's like to be behind bars, sick in hospitals. Alcoholism is a disease."

"It doesn't matter what color the person is, it's a human being. There's people still out there, but I have hope for them to get out of this darkness. We pray for this every morning, for guidance and strength to be with us and be strong."



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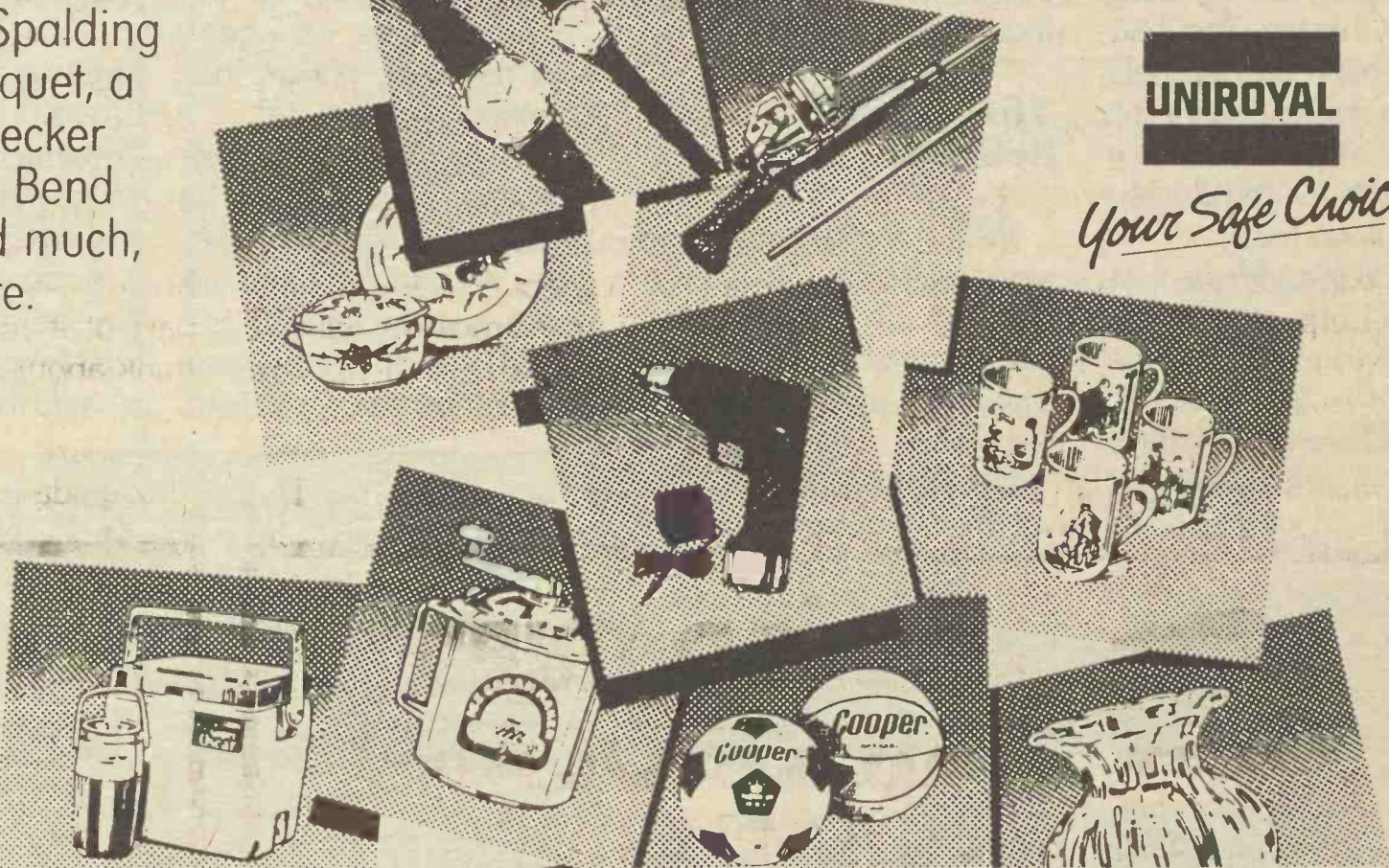
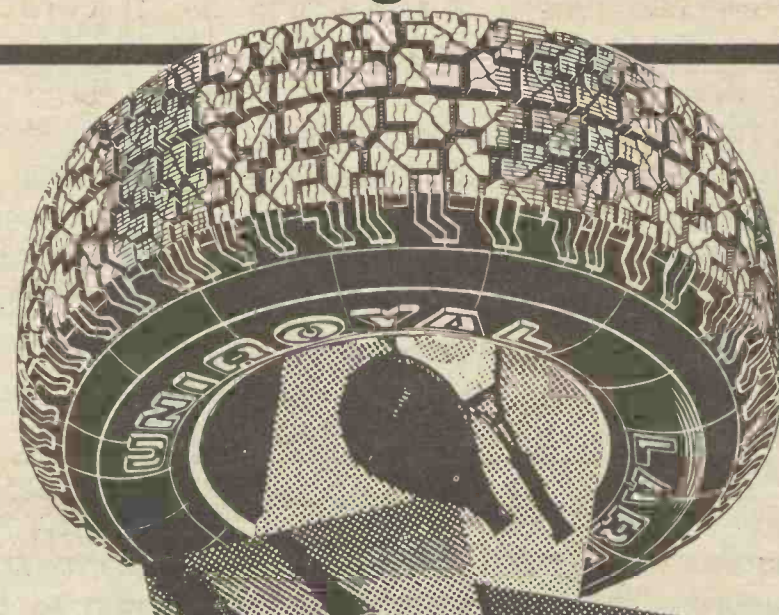
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After four years of petitions to Canada for a reserve where his band could settle peacefully, away from the hostile and vengeful U.S. government, Sitting Bull led his band back to the promised amnesty in South Dakota. Instead, he was quickly arrested and imprisoned.

With Sitting Bull a prisoner, and the Sioux divided in six separate agencies and reserves, the government hoped to lessen his importance as a unifying Sioux leader.

Indeed, Sitting Bull was a focus of Indian leadership. Chiefs from many bands regularly sought his counsel, and eastern American newspapers provided extensive coverage. Sitting Bull was a tourist industry in himself.

His reputation as "The Indian Leader" was so clear and unchallenged that in 1883 when the first cross-continental railroad was completed, Sitting Bull was the unanimous choice to represent the real owners of the land.

It is significant to note that no Chinese who had actually built the tunnels and rails were invited or present at Promontory Point, Utah for the driving of the Golden Spike.

Sitting Bull's address that day was to be in his own Lakota language, to be translated to the crowd. It began: "I hate all the white people. You are thieves and liars," yet said with an open smile.

So masterful a speaker, Sitting Bull paused occasionally and slightly bowed to the audience, who clapped wildly at the words they did not understand. He continued on for several minutes: "You have taken away our land and made us outcasts..."

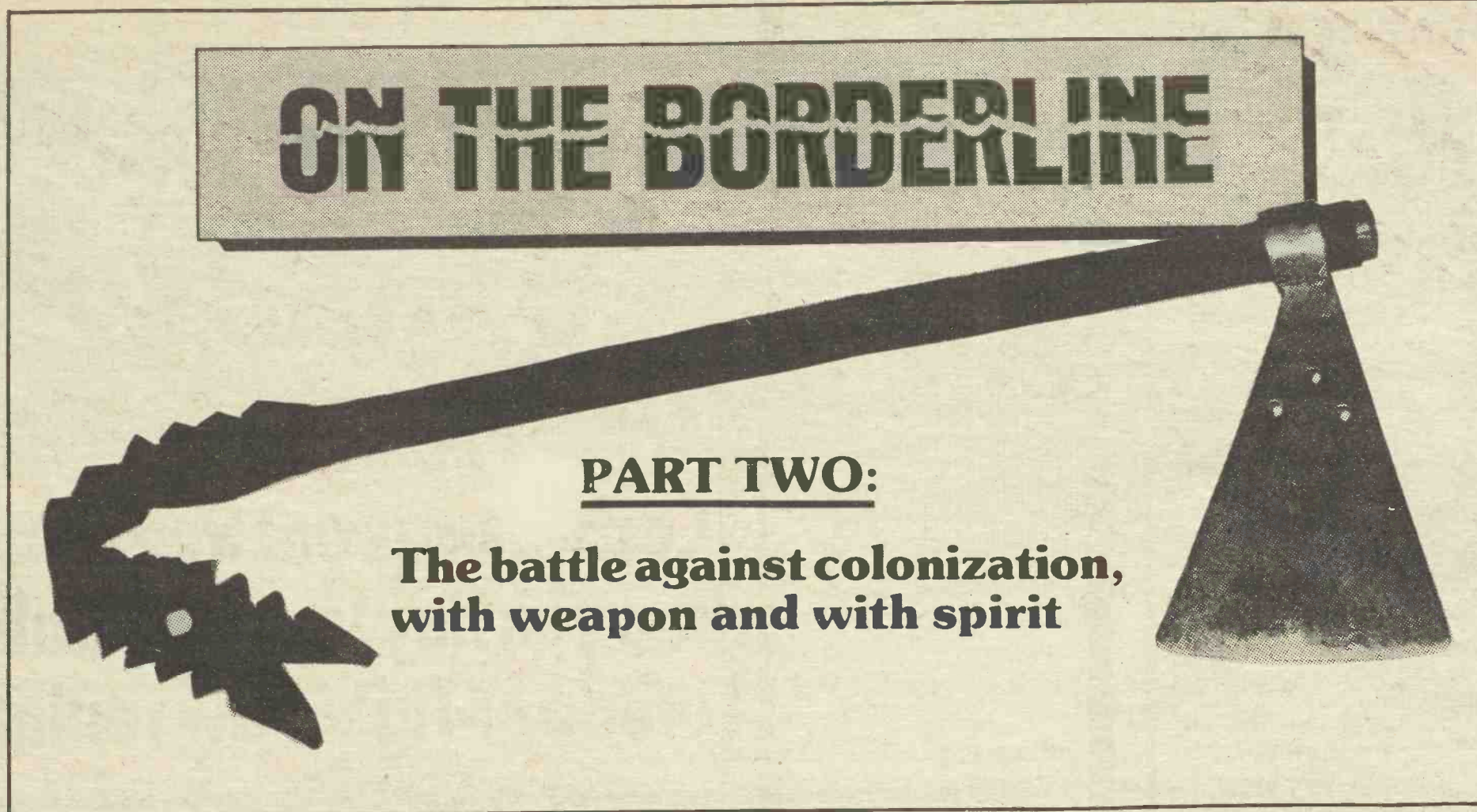
Needless to say, the young translator who had been furnished by the U.S. Army did not provide a word-for-word translation. He made a short, polite speech and sat down as Sitting Bull accepted cheers from the unsuspecting audience.

Because of his standing and power, over the next nine years Sitting Bull remained a firm block against the further takeover of Indian lands.

Even more, Sitting Bull had gained an international reputation as a "war chief." He was recruited by Buffalo Bill Cody, an infamous buffalo hunter turned circus showman, and was featured in his Wild West Show which toured the United States and Canada.

In 1887, Sitting Bull declined a tour of Europe which would have put him face to face with his "Great Mother," the Queen. He returned to Standing Rock Reservation where the attempts to take over Indian land had never ceased.

For two years, Sitting Bull was able to keep the Great Reservations of the



Sioux Nations united. But finally, in 1889, under constant pressure and divide and conquer tactics, the Sioux lands were divided. Six smaller reservations were created, islands of separate nations surrounded now by an ocean of white settlers.

"Indians," were Sitting Bull's words, "there are no Indians left but me."

The Ghost Dance Religion

While the west was being won, or stolen, and a large number of Indians had been converted to Christianity, Indian ways had not died out.

Christian teachings of whatever denomination had one remaining promise for divine justice—the Return of Christ. Adventists who believed that America would be the scene of God's new Kingdom were part of American history.

The Mormons, Mennonites, Amish and many Utopian groups had established their own promised lands. The suffering, death and resurrection of Jesus at the hands of Roman conquerors were not lost on Indians who saw themselves victims to America. The Indians clearly needed a messiah.

In the late 1880s there arose from obscurity a Piute Medicine Man, Wovoka, who announced to the Indians that Christ had indeed returned—as an American Indian.

This message captivated the suppressed dream of Christian and non-Christian Indians alike. A messiah to redeem the land, renew the buffalo, clear the white exploiters from the land and return it to the glories of yesterday.

The (Holy) Ghost religion asked only that the believers purify themselves and dance in a sacred way until the messiah appeared. As they danced they would be filled with spirit, and by wearing their medicine Ghost Dance shirts, would be protected from the soldier's bullets.

The Ghost Dance spread rapidly across the northern Indian bands. Tens of thousands met in their

sacred places to join in the dance for their survival.

But to a federal government in Washington, the spectre of a united Indian movement, sparked by an Indian messiah, was impossible to tolerate.

A fearful government ordered the arrest of the Ghost Dance leadership... demanding a stop to the "superstitious savages" who might be misled into believing in a messiah.

Sitting Bull, a virtual prisoner in his cabin at Standing Rock, was now 56 years old. He had taken no direct part in leading the Ghost Dance movement, although his name was high

to be rounded up and escorted by cavalry troops.

Afraid for their safety in the panic of December 1890, a tattered group of 250 Minneconjou Sioux had been joined by about 100 fleeing Hunkpapas, followers of Sitting Bull. Some of these 350 Sioux men, women and children had been Ghost Dancers.

Chief Bigfoot's name had appeared on the same Ghost Dance list of "fomenters of disturbances" which had led to the arrest and death of Sitting Bull.

As soon as Chief Bigfoot learned of the order for his arrest, he began leading his people toward Pine Ridge

Seventh Cavalry that General Custer had led to defeat in 1876, 14 years earlier.

Some of the same Indian warriors who had taken part in the Battle of Little Big Horn, under Sitting Bull, Crazy Horse and Gall, were now present at Porcupine Creek. Many soldiers of the regiment still harbored hatred in their memories of the destruction of Custer's Last Stand.

Considering the approaching dark, Major Whiteside called up a heated ambulance for the critically ill Chief Bigfoot and gave orders that the entire group should march under guard toward Wounded Knee Creek, on the way to Pine Ridge.

It was near dark when the 120 men and 230 women and children arrived at Wounded Knee Creek. Called Chankpse Opi Wakpala in Lakota, the creek twisted like the broken back leg of a dog. Somewhere along this creek, Crazy Horse had been buried by his mother after his assassination.

Major Whiteside provided some shelter and food to the Indian camp and ordered his troops to surround the site. The camp was in a small valley surrounded by low hills. The troops also mounted two Hotchkiss guns, prepared to rapid fire cannon shells into the camp.

In the darkness that night, the remainder of the Seventh Cavalry arrived, commanded by Colonel James W. Forsyth. Forsyth's orders were to take the entire band to a railroad for shipment to Omaha, Nebraska, and to a military prison.

Because his troops had missed their Christmas three days prior by being in the saddle, and to help keep his soldiers and officers warm, Colonel Forsyth ordered the whisky barrels distributed to his men.

He also ordered two more Hotchkiss guns to be set up, thus providing a crossfire into the Indian camp, in case they proved to be hostile or uncooperative.

At dawn, with the sound

of the bugle, these Indians were given light rations and were ordered out of their shelter, such as it was. In the dim cold daylight, soldiers were ordered to search all personal belongings for hidden weapons.

Tearing apart bedrolls, breaking open trunks and ripping apart carefully bundled possessions, there were so few weapons found that the soldiers were ordered to conduct personal body searches of each man, woman or child.

In the cold, person by person, blankets and heavy coats were removed and each person was hand searched.

With the humiliation, anger and confusion, only two more weapons were found, one a new Winchester rifle belonging to a deaf youth who could not hear the commands.

Somewhere, a shot was heard... the troops, with rifles and Hotchkiss guns, opened fire on the crowded scene below.

In minutes, Chief Bigfoot lay dying. As the defenseless Indians tried to flee they were cut down by the troops who surrounded them.

Horse mounted troops followed those who reached the gullies and ravines around the valley. Few escaped. In their wild shooting, the soldiers shot down many of their own companions who now lay among the shattered bodies of the Indians.

It is estimated that 300 of the approximately 350 Hunkpapa and Minneconjou died at Wounded Knee. The soldiers sustained 25 dead and 40 wounded, by their own guns.

After the "battle," soldiers removed their own wounded and dead. Later, the U.S. government gave its highest decoration for valor—the Congressional Medal of Honor—to soldiers involved in Wounded Knee.

Because of an approaching blizzard which lasted several days, the soldiers left the Indian dead exposed where they died. They later returned and buried the frozen bodies in a mass grave.

On the afternoon of December 28, 1890, four Indian men and 47 women and children were taken by army wagon the last few miles into Pine Ridge, where they arrived after dark.

Because there was no room for them in the barracks, the small Episcopal (Anglican) mission was converted for their use as a hospital and sleeping place.

Only four days after Christmas, the church was still brightly decorated with ornaments. There, a few days before, Indians and soldiers had celebrated Christmas.

Overhead, still hanging for all to see, was a joyful banner: PEACE ON EARTH - GOOD WILL TO MEN.

The (Holy) Ghost religion asked only that the believers purify themselves and dance in a sacred way until the messiah appeared...a messiah to redeem the land, renew the buffalo, clear out the white exploiters...

on a list of suspected dancers.

Early on December 3, 1890, his cabin was surrounded by 50 Indian tribal police under control of the government Indian agent. A few hundred yards away were another two troops of mounted police, in case the powers of this chief and Medicine Man proved too much for 50 armed men, as it had to General Custer.

Sitting Bull, who was sleeping on his cabin floor, was awakened by loud pounding. He was allowed to dress and escorted outside.

In a short struggle, he was shot, first through the side, wounded again, and finally shot point black through the head.

Sitting Bull was dead.

Wounded Knee

As news of the assassination of this revered leader spread through Indian country, an even more alarmed government took action.

Indian bands which were not accounted for on reservations were ordered

Reservation, where he hoped to gain protection from Chief Red Cloud. Red Cloud had been a signatory on the Treaty of 1868 which had guaranteed protection as long as the grass grew, the waters flowed, and the sky blue—to the Black Hills (the sacred Paha-Sapa), the great Sioux reserve and the Sioux nations.

The Minneconjou had believed in the protection of the Ghost Dance as they walked—350 men, women and children—through the blizzard over Christmas. They were cold, poorly clothed and had short provisions as they neared Porcupine Creek, east of Pine Ridge. It was December 28, 1890 when they first saw the four troops of horse cavalry.

Chief Bigfoot was seriously ill in his wagon. His nose dripped blood, and with every forced word blood spurted from his mouth to his blanket. Bigfoot ordered a white flag to be shown.

By late afternoon, soldiers under the command of Major Samuel Whiteside, Seventh U. S. Cavalry, arrived. It was the same

URBAN NATIVE EDUCATION

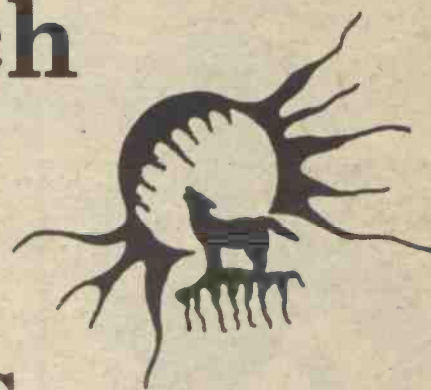
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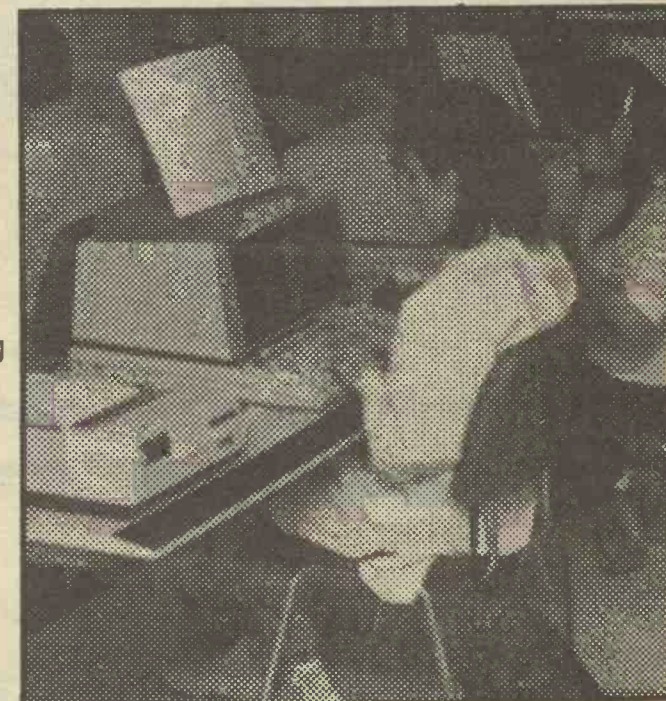
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Box 310
Fort Vermilion, AB
T0H 1N0

Phone: 927-3727 or 927-4263
or Edmonton 451-2965

PRINCIPAL/ADMINISTRATOR

The Tall Cree School Division requires a principal/administrator for the 1987-88 school term.

Qualifications:

B.Ed and training and experience in educational administration with a minimum five years teaching experience. Must be in possession of a permanent teaching certificate — must be eligible for Alberta certificate. Cross cultural experience in Native education a definite asset.

Please submit resumes and requests for further information to:

Bernie Meneen, Chairman
Tall Cree School Division
Box 310
Fort Vermilion, AB
T0H 1N0

Phone: 927-3727 or 927-4263
Edmonton 451-2965

Alcohol and drug commission takes on new approach and gets positive results

By George Poitras

"Things have changed with alcohol and drug problems. We've come a long way, but there's still a way to go. By working with you and your community we can build upon the successes we all share and develop new ways to help you grow and change and handle life's challenges."

The above is a brief excerpt from a radio commercial produced by the Alberta Alcohol and Drug Abuse Commission (AADAC) in their new approach to reduce the incidence of alcohol and drug abuse in the province.

In the past, a program called "Make The Most Of You" was run at an annual cost of \$2.3 million since 1981 and encouraged teens to look at themselves positively, to realize alternatives and to utilize those alternatives. "Now we want to go one step further. We want to provide the tools to help them learn how to become independent," said Greg Stevens, chairman of AADAC.

The new focus provides many materials which are part of AADAC's program for adolescents, including posters, transit advertisements, a newly designed magazine called "Zoot, the Magazine," previously

called "Zoot Capri" for teens, and a province-wide tour of an educational theatre play called "Zeke and the Indoor Plants."

Stevens described the new AADAC focus as "the action phase where we become specific about how teens can design and develop their own independence."

"In the past, "Make The Most Of You" has been very successful. Now we want to teach you how to make the most of you," said Brian Kearns of AADAC's program services division. "Much of the material focuses on kids, but not all. A pamphlet for parents was also in the materials for the campaign."

Parents have always played a vital role in AADAC's program for adolescents. The pamphlet has been developed specifically for parents and outlines the contribution parents can make to their teenager's development. Many of the behaviors that teens take on are acquired by watching those around them, including parents. It is important for teens to critically assess which behaviors are okay for them and which are not. This obviously applies to judgment about how alcohol should be used.

Some evaluation results

as part of AADAC's prevention program for adolescents are:

- In the first two years of the campaign, the province experienced a 7% drop in the number of teens who were drinkers.

- About two-thirds of Alberta teens (63%) reported that it had helped them better handle pressures to smoke, drink or use drugs.
- Teen smoking has declined; 20% now smoke cigarettes, while 28% smoked cigarettes in 1981.

- Use of marijuana has also declined. In the six months prior to the 1981 survey, 25% of teens had tried marijuana compared to only 15% prior to the 1985 survey.

- There has been an increase in the number of teens that report:

- they are able to talk with their parents about things that are the most important to them (72% in 1985 vs. 66% in 1981).
- they feel their parents can help (79% in 1985 vs. 73% in 1981).

"We're proud of what we've accomplished so far with our program for adolescents," said Stevens. "We look forward to continued success with the introduction of these new materials."

EXECUTIVE SECRETARY

Duties:

Under the general direction of the Executive Director and responsible to the Executive Director, the Executive Secretary provides the following:

- drafting of correspondence as required
- attending and recording all meetings with E.D.
- attending any meetings in the absence of the E.D. as directed
- making all travel arrangements for Executive Director
- maintaining appointments for Executive Director
- acting as liaison between Executive Director and staff of YTC
- any other duties as required by Executive Director

Qualifications:

- Must have at least two years experience in secretarial field.
- Must be able to make decisions using own discretion.
- Must have ability to work independently.
- Must be able to travel as required.

Special requirements:

Must have valid drivers licence and own vehicle.
Knowledge of Cree or Stoney languages an asset.

Closing Date: May 4, 1987

Starting Date: May 12, 1987

Send resumes to:
Yellowhead Tribal Council
#307, 131 First Avenue
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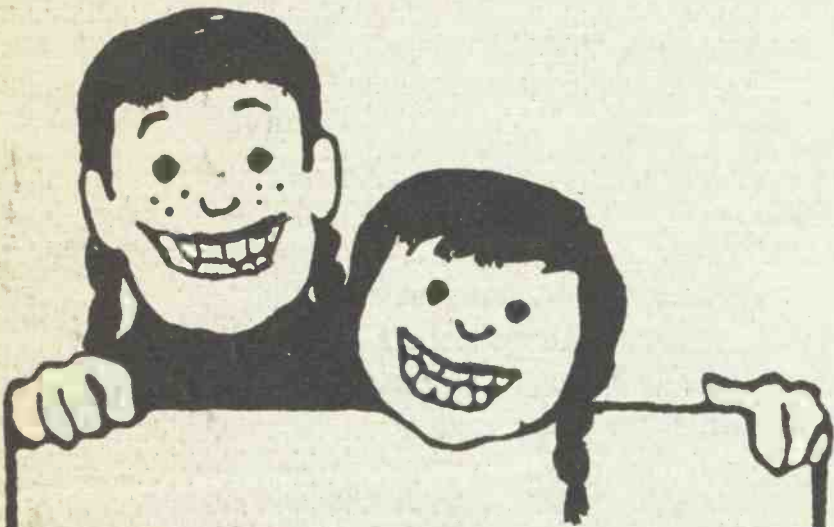
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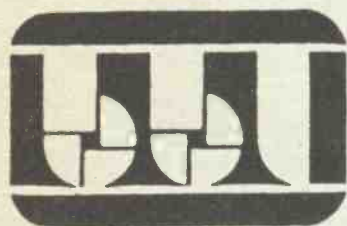


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Activity Corner



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The Minister of Education is searching for a senior educational administrator who will be able to undertake a broad and complex assignment containing extensive educational and administrative responsibilities.

As Chief Executive Officer of the twenty-four member Board of Trustees of Northland School Division, the Superintendent will be responsible for advising the Board in the policy development, implementation, and operation of educational services to 2500 students. Of importance will be the planning, advising and recommending of present and future needs for all students with emphasis on native people's education. Further, maintaining good communication with all constituent communities, the staff and agencies of Government is fundamental to the position. Extensive travel in Northern Alberta is required from the Division's headquarters in Peace River.

Strong verbal/written communication and consultative skills are essential for this contract position. Minimum requirements are a B.Ed. degree, one year of graduate work in education and a valid Alberta Teaching certificate. Extensive teaching and administrative experience in a school system is required. A background in inter-cultural education working with native groups is highly desired.

Your application outlining academic preparation, work experience and the names of three business/school references should be submitted to:

**DEPUTY MINISTER'S OFFICE, ALBERTA EDUCATION
10TH FLOOR, DEVONIAN BUILDING, 11160 JASPER AVENUE
EDMONTON, ALBERTA T5K 0L2**

All applications will be acknowledged. The deadline for applications is May 15, 1987.

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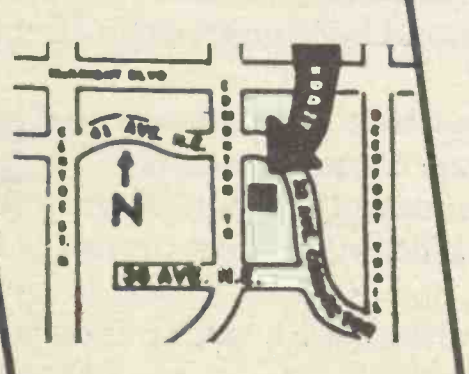
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