

Brian Fayant  
NJ. OR. NA. 40

## INSIDE THIS WEEK

BRIAN FAYANT expresses his concerns about the fate of Native children in foster care and offers his suggestions in an interview. **See Page 17.**

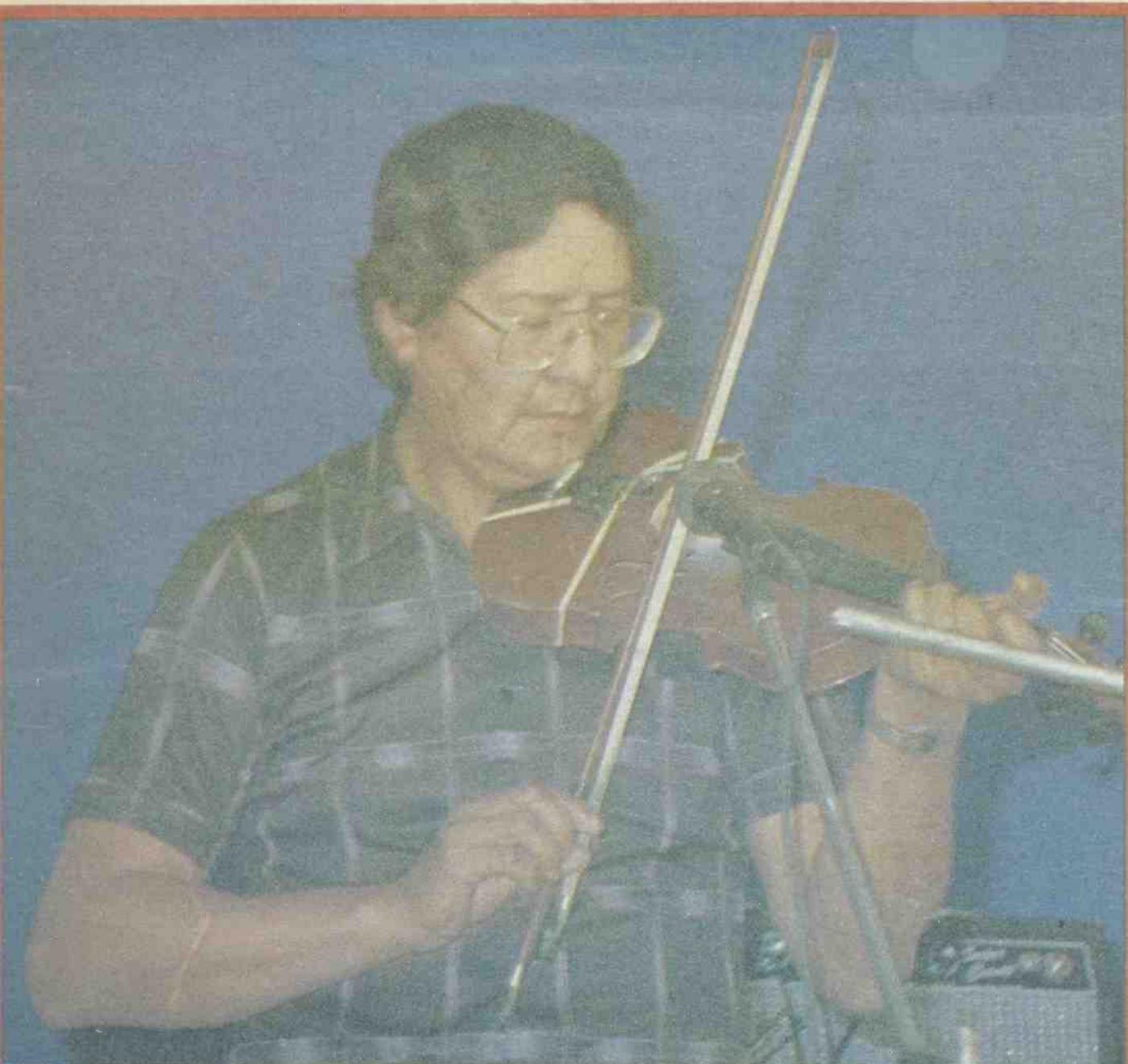
RUSSELL WHITE offers his thoughts and suggestions on Aboriginal self-government. **See Page 9.**

SUCKER CREEK now has its own health centre. **See Page 11.**

# Wind speaker

September 19, 1986

Volume 4 No. 28



### FINE FIDDLER

Gus Dion of Kehewin shows the fine form that helped him win 2nd prize in the Old Time Fiddling competition at the recent show at the Elizabeth Metis Settlement. **See Page 10 for story and more photos.**

## Lawyers face Native issues

By Ivan Morin

Reaction to news that the Canadian Bar Association has established a committee to look at the complex legal issues facing Native people in our country has generally been good, when people have known about it.

On initial contact by Windspeaker, most local and national Native organizations knew nothing about the "Special Committee on Rights and Positions on Aboriginal People." Questioned about this Dr. Andrew Thompson, chairman of the committee, said "because we report directly back to the Canadian Bar Association we have not had to touch base with the Aboriginal political arm, as not to appear to be advocating a Native stand on constitutional and legal

issues concerning Native people."

Tony Mandamin, lawyer for the Indian Association of Alberta, says that the establishment of the special committee is a good idea and will certainly do a whole lot of good. Mandamin stated, however, that the inclusion of three employees of the Department of Indian and Northern Affairs on the initial list of persons to be considered for the committee would worry him. Mandamin says "I'm not sure whether employees of the government can separate themselves from a government point of view."

Willie Littlechild, well known lawyer from Hobbema, says that he agrees that the committee is a good idea and that it has been a long time coming. He notes, however, "there are really no Indian lawyers

who practice law on the committee, just academics — not your everyday guy who slugs it out in court every day." Littlechild adds that "sometimes the little guy in court will have a better feel for the people than the academic."

On a national front, Georges Erasmus of the Assembly of First Nations says "we welcome the offer to participate in this kind of committee." The AFN has already had contact with the Canadian Bar Association and they have agreed to meet a representative from the committee to establish a working relationship with them.

Thompson says that he has recently sent information to all the major Native organizations across the country and the committee is now waiting for their reaction.

## Fort Chip gets a new road

By George Poitras

FORT CHIPEWYAN — A long-awaited winter road between the towns of Fort Chipewyan and Fort McMurray will begin construction at the end of September.

An announcement was made August 27 by Transportation and Utilities Minister Al "Boomer" Adair

and Fort McMurray MLA Norm Weiss. "The provision of a southerly winter road will be one of the most significant events in the development of the community of Fort Chipewyan," said Weiss.

For many years the residents of Fort Chipewyan wanted a road connecting south. In January 1986 the residents of this isolated

northern community set out to begin work on an abandoned right of way with a caterpillar rented from a Fort McMurray construction.

Michael Cardinal, a Metis resident, is to be credited for his spearheading of this project. Cardinal and another friend were the first to drive a vehicle to Fort McMurray

where they would then rent the caterpillar to begin plowing of the abandoned road. Many hours of hard labor were devoted to making this road passable. Being a trapper in the area, Cardinal knew a road was possible in the area.

The route has been used for many years by snow-

**Continued Page 3**

## AFN boycotts meeting

By Jamie McDonell

OTTAWA — The Assembly of First Nations (AFN) is boycotting this week's round of meetings on the constitution to protest the fact that none of the organization's main items of concern are to be addressed.

"We were not given sufficient reason to believe that if we attended this meeting, it would be worth our while," says AFN National Chief Georges Erasmus. "We had to make it very, very clear that we're not satisfied with the process."

While the issue of self-government is on the agenda at this week's meetings in Frobisher Bay, NWT, the impact specific issues of land, resources, fiscal relations, jurisdiction and treaties on self government is not.

The present process of administrative meetings setting up ministerial meetings "isn't going anywhere and until it is going somewhere we don't intend on participating - giving any credence to the process," says Erasmus.

He says that there is still hope for progress on Aboriginal constitutional

issues, "if the players start taking the process seriously."

Erasmus stated that the AFN's actions were an effort to get the talks back on track rather than derail them. "Weighing all the things we could do, we felt we had to do something which would make the situation clear and it's better that we did this sooner rather than later, because time is of the essence."

Chief Erasmus says that he hopes that the wrangle between the provincial and, in particular, the federal governments can be worked out before the ministerial conference next month.

## Metis housing co-op sought

By Clint Buehler

A small group of Metis people is taking steps to start a Metis housing cooperative in Edmonton.

A meeting to present the concept has been set for October 2 at 7:30 p.m. at the Canadian Native Friendship Centre in Edmonton.

The Wo-Te-Na Housing Group was created after Muriel Stanley Venne was approached by the owner of a west Edmonton housing complex who suggested that the Settlement Sooniyaw Corporation, of which she is general manager, buy it for Metis people in Edmonton.

Although that was not possible, it tied in with concerns she already had that Metis people were limited to the existing eight northern Alberta settlements for land, yet so many Metis worked and/or lived in Edmonton.

"Maybe this was a way to establish an urban Metis settlement, she thought.

She investigated the structure of housing cooperatives and discovered that they were very similar to settlements, with their board of directors and collective ownership of land.

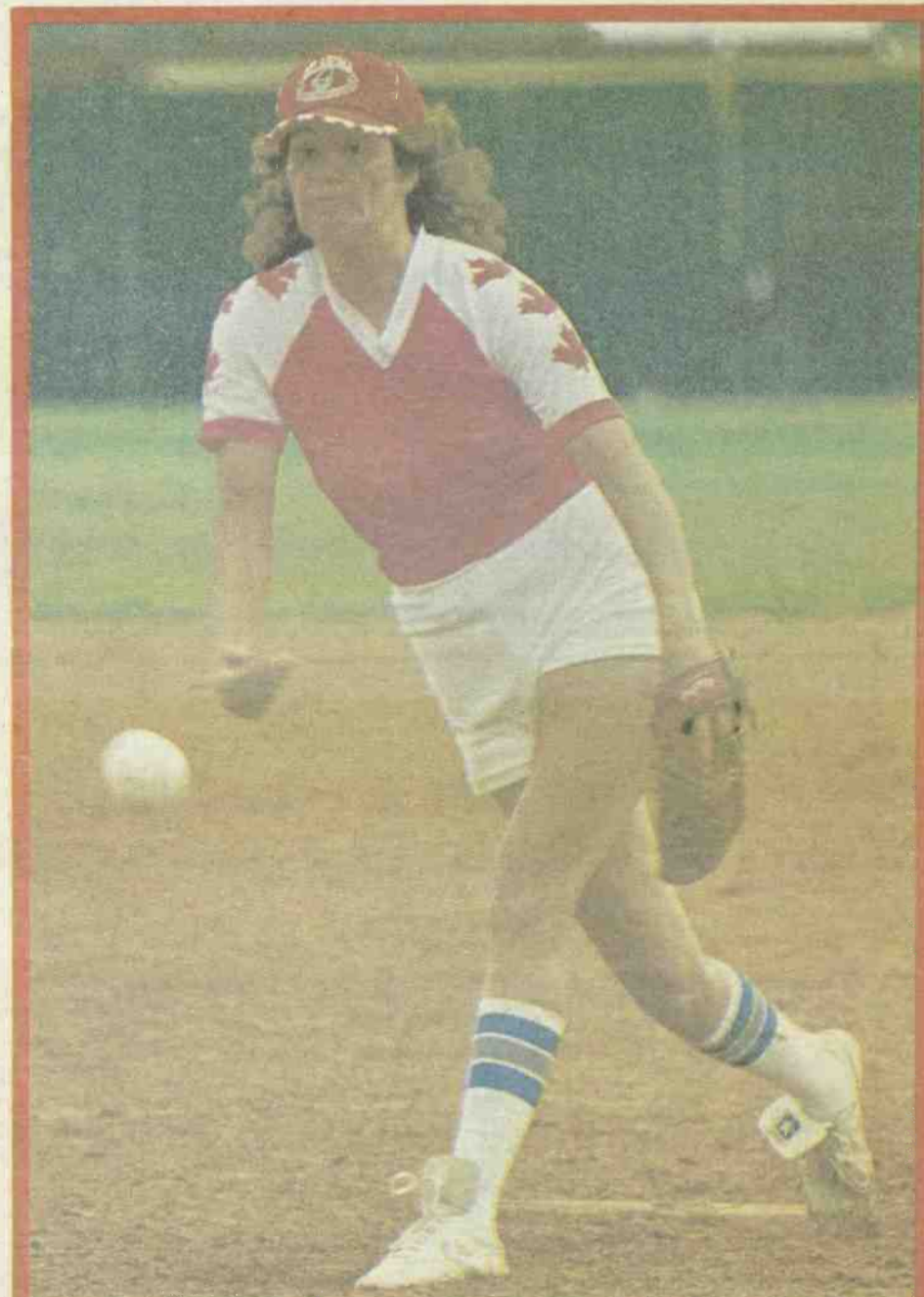
Venne discussed the concept with a number of people such as her colleagues at Metis Local 1885, where she is a member, and with Larry Desmeules, general man-

ager of Metis Urban Housing.

Desmeules not only was supportive but indicated there was probably a demand since tenants cannot purchase houses owned by MUH, and since MUH has a waiting list of more than 400 families.

Venne then sought the assistance of Communitas, a non-profit organization

**Continued Page 4**



### BATTER BEWARE

Jackie Parenteau, ace pitcher for the Canadian Native Friendship Centre's Native Daughters lets one fly at the National Native Fastball Championships in Oklahoma City. **See story and more photos, Pages 14 and 15.**





# Metis urban housing co-op sought

## From Page 1

that has assisted in the development of other housing co-operatives in Edmonton.

A grant of \$24,000 for development of the co-operative was obtained from Canada Mortgage and Housing Co-operative.

The initial concept was developed around the 40-unit complex that is now available for purchase at over \$2 million. Additional money would be spent on renovations and new appliances where needed.

Venne is confident there are other alternatives if that deal doesn't work out.

Other properties are for sale, or "we could design and build or own complex complete with recreational facilities."

Another possibility is for the co-op to acquire properties scattered throughout the city, but own and operate them collectively. That would eliminate the concern of those who fear a complex could become a "ghetto."

Other steps to avoid the "ghetto" label — usually applied to projects which house low income and/or welfare families — is that government funding requires a maximum of 30% subsidized tenants in co-ops, and Venne's intention to attract working families, older couples and two-parent families as well as the single parent and low income families who would likely be most attracted to co-op housing.

The big attraction is that ownership is possible with little or no up-front investment. Although no one has actual sole ownership of the unit they live in, they do have shares in the whole project, and have a direct say in how the co-op is operated.

Co-ops are operated on six basic principles:

1. Membership is voluntary and open to those who can use the services of the co-op.
2. Each member has one vote.
3. A board of directors is elected by the general membership to run the day-to-day operation of the co-op.
4. The business of the co-op is carried on for the benefit of its members.
5. Provision shall be made for the education of members in the techniques of co-operative operations.
6. Provision shall be made for co-operation with other co-operative associations, at the local, national and international level.

A housing co-operative is a democratic corporation. Its objective is to provide members with affordable quality housing. It enables members to share in the management, maintenance and decision-making aspects of their living environment. Thus, members can enjoy both financial and social



**MURIEL STANLEY VENNE**  
...spearheaded co-op

benefits from the co-operative experience.

The Wo-Te-Na Housing Co-operative "hopes to provide more than this to its members," according to a brochure it has produced. "We will strive to provide a

supportive environment to Metis people both urban and those newly arrived from rural communities and remote settlements, and to preserve and develop the Metis culture within an urban context."



**POSSIBLE METIS HOUSING CO-OP**  
...other alternatives available

## How housing co-ops work

By Clint Buehler

Following are the steps for development of co-operative housing provided by Communitas, a resource group for housing co-operatives:

1. Apply for seed money from Canada Mortgage and Housing Corporation (CMHC).
2. Ten people incorporate as a co-op under provincial legislation.
3. Perform a feasibility study to see if it will work financially.
4. Apply for a final commitment from CMHC.
5. Apply for financing.
6. Buy and renovate, or build housing.
7. Members and board take trainings.
8. Hire a part-time manager.
9. Move in.

Housing co-operatives are run on a break-even, non-profit basis with all operating costs and replacement reserve costs determining monthly housing charges. The more the members can apply their skills to working for the co-op, the more money there is to be saved.


Once people move in, it works like this:

1. Each family signs an agreement with the co-op and buys shares in the co-op.
2. Each family pays its housing charges to the co-op on a monthly basis. Each family pays its own utility bills.
3. The money collected pays for the mortgage, taxes, insurance and operating costs. Some of the money collected is put aside in a reserve account for future replacements.
4. A government subsidy is received to reduce the housing charges of 30% of the co-op members. The other 70% must pay the actual cost of operating the unit. Unlike public housing, the idea of a co-op housing is to create an environment of mixed income families, not a low-income "ghetto."
5. Many people think a co-op is like a condominium unit, but in a co-op, instead of each family privately owning their unit, all the members own it together.
6. Decisions are made by the membership and their elected board of directors. Each member has one vote.
7. When a family moves out, all of their shares are returned to them, providing their unit is in good shape and providing they do not owe money to the co-op.

The key things people get out of a co-op are control, security and formation of a community.

More information on the Wo-Te-Na Housing Co-op, or on forming another housing co-op can be obtained from:

Communitas, Inc., Phone 482-5467  
10551 - 123 Street,  
Edmonton, Alberta T5N 1N9



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## The Windspeaker Calendar of Events

 **Check it out!**

- Sagittawa Friendship Centre - Bill C-31 Workshop**, September 20, 1986 at 1:00 p.m., Peace River.
- Fall Horse Sale - Panee Agriplex**, October 11 to 13, 1986, Hobbema. Contact Irene at 783-4744.
- Ermineskin Stampede Association - BINGO** - October 9, 16, 23 & 30, 1986, Hobbema. (Doors open at 6 p.m.) Contact Warren at 585-3770.
- Lakeland Rodeo Finals "Showdown '86"**, October 17, 18 & 19, 1986, Camrose.
- CCA Rodeo Finals**, October 31, November 1 & 2, Lloydminster.
- Native Arts & Crafts Show & Sale**, November 22, 1986, 11 a.m. - 3 p.m., Sagittawa Friendship Centre, Peace River. Everyone invited to attend.
- Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.
- Hockey Tournament**, December 27 & 28, 1986, Kehewin.

U of A Native students

# Election planned

By Terry Lusty

The first meeting of the Native Students Club at the University of Alberta was held Thursday evening, September 11.

Chaired by Bill Erasmus, the main focus of the meeting was to establish a time and procedures for when the club would open nominations and conduct voting for a new board.

In addition, club president Mattie McNeill provided a concise overview of the society's operations over the past year.

**CLUB ELECTIONS**

After some discussion, an agreement was reached to open nominations on September 22 beginning at 1:00 p.m. with a pot-luck lunch, a general meeting, formal executive reports, and candidates' speeches.

Nominations will remain open until noon, September 24 after which the voting will commence. Voting polls will close at noon, September 26 and the results are expected to be available by 4:00 p.m. that same day.

Both the nominations and the voting are to occur at the club's quarters in the basement of Athabasca Hall on campus. Students are encouraged to participate in this important function because those elected will be responsible for the next year's calendar of events and club activities.

Another pot-luck will take place on September 29 at which time the newly elected executive is to be installed.

The election committee consists of Valerie Cardinal, Jeanine Laboucane, and Lawrence Hill.

**PRESIDENT'S REPORT**

McNeill gave a breakdown of the past year's activities by the Native club. They included an open house, Awareness Week, Christmas social, pot luck suppers, powwow, and a public forum. Last year was the first time the club attempted to sponsor a forum and it was a success.

Board members, said McNeill, worked hard to "build awareness and credibility of the club." They co-operated with other clubs on campus and provided information upon request.

One of McNeill's major recommendations to whoever constitutes the new executive is the need for "a dynamic communications network" which she said would help the club's long range goals.

The treasurer's position requires a lot of work and responsibility, said McNeill. It becomes a "key pivotal position" she stressed.



**MATTIE McNEILL**  
...last year's president

While her recommendations regarding where to hold their annual powwow and how long Awareness Week should last are decisions the club will have to make, McNeill suggested that the powwow continue to be held at Poundmakers where it proved to be quite

successful last year.

McNeill also alluded to the need for the executive to receive some direction from the club membership, to keep Native Awareness Week to three days, and to maintain separate bank accounts for the club and the Awareness Week.

## WHY BE LEFT OUT?



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# Editorial

## Care for our own

Elsewhere on these pages, Bryan Fayant strongly encourages Native people to fight for their children rather than letting social workers take them away from them.

He points out that there are many rights and avenues to assist Native people in winning that fight.

His comments tie in closely with a growing concern in the Native community over the loss of their children, and those children's own loss of their Native identity and culture and the consequences that can result from the alienation they feel as a result of that loss.

An example of what is being done is the efforts of Metis Children's Services to educate Metis people on their rights and to find and train Metis foster parents.

"Care for our own" is the slogan Metis Children's Services is using in its campaign, and it is a slogan that echoes the main thrust of the new Child Welfare Act itself.

That act very clearly reflects the provincial governments policy that families should take responsibility for their own children, and that children should be raised by their own people in their own culture.

Unfortunately, it too often seem that no one told the provincial government employees directly responsible for children — the social workers, their supervisors, and the administrators in the Department of Social Services.

They're still operating from the perspective of their white middle class upbringing, unable or unwilling to consider that other cultures, lifestyles and values may be just as valid as their own even though provincial laws say they must do that.

The only way they will listen is if Native individuals and communities use those laws to fight for their rights, and if they fight in a determined, orderly and unified fashion.

We've already clearly seen the disastrous consequences when Native children are pressed into a non-Native mold, forced to assimilate into an alien culture.

And the results have been particularly tragic where children have been shunted through a series of foster homes, many of them unfriendly to Native children and unfit for any child.

It has taken the terrible sacrifice of youngsters like Richard Cardinal, who committed suicide at 17, to create changes in the selection and supervision of foster homes, but there are still far too many abuses.

The real solution, of course, is for the Native community to offer a better alternative. While there has been some effort in that direction, far too little has been done for there to be a real alternative.

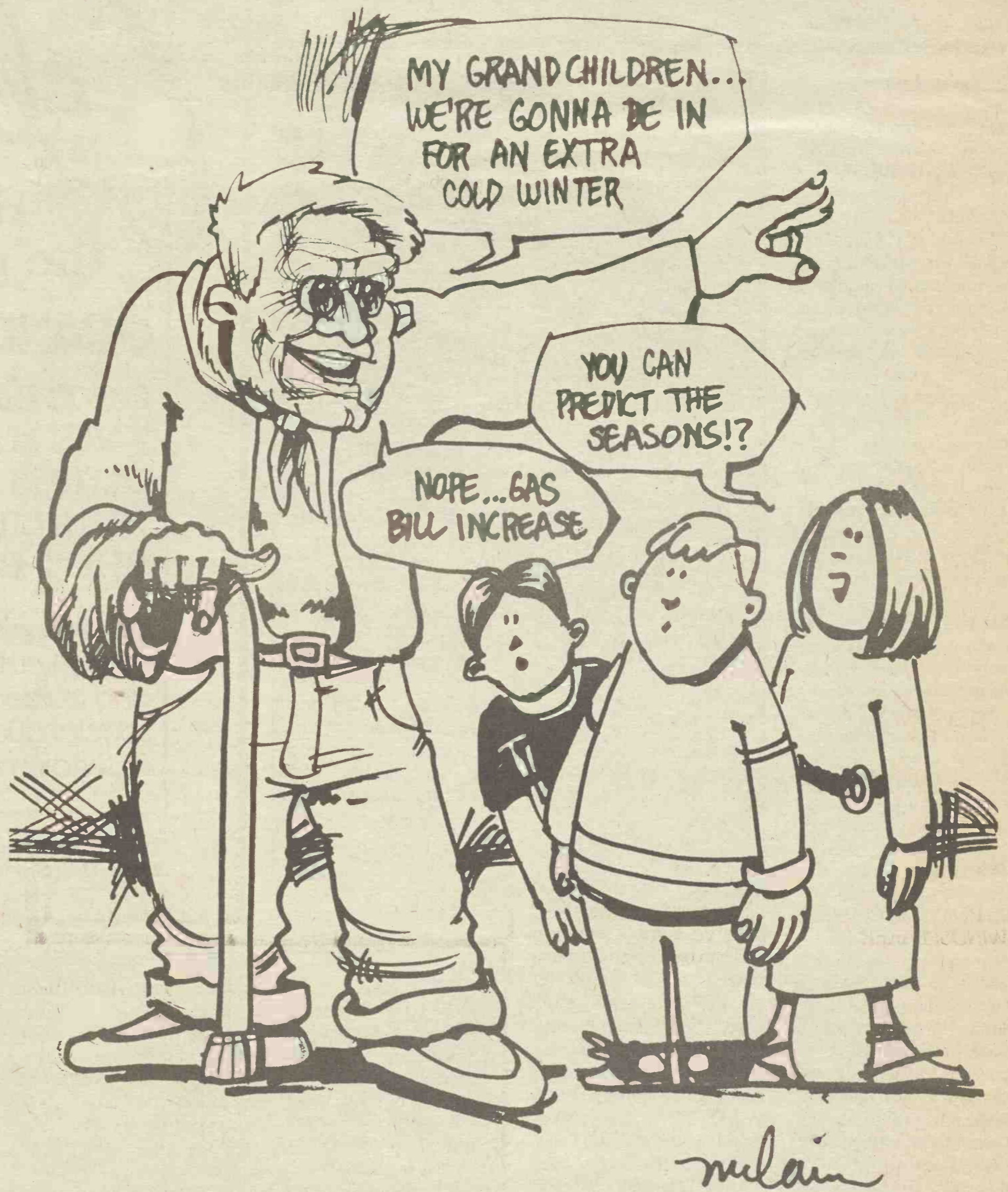
Maybe, as Fayant says, that's because people are intimidated by the authoritarian figure of the social worker. Maybe, as he also says, it's because the problem isn't given a high enough priority by Native individuals, communities and organizations.

Whatever the reason Native children will continue to suffer until something is done.

That is unacceptable.

Nothing is more valuable than human life, than our children and the future they represent.

No matter what it takes, action must be taken for their sake.



### Editor's Notebook

By Clint Buehler



I don't know about you, but I was disturbed to read that some members of the Alexander Reserve staged a "wagon burning" for delegates to the Crime Stoppers International Conference.

The "event" gave the Edmonton Sun a headline that read: "Crime Stoppers Folks Treated To Wagon Burning — Wild West welcome for visitors," and a story that said in part:

"(the delegates) witnessed a mock attack on make-believe settlers by an Indian war party. . .

"To the delegates delight, the natives, members of the Alexander Indian Reserve, galloped around the settlers' covered wagon and set it on fire.

"Although their costumes, complete with war paint, were authentic, the Indians' riding prowess was less

believable — two of the seven braves bit the dust while riding around the wagon.

"This is just great," said Henry Jesserer, a delegate from Rochester, New York and a first-time visitor to Alberta, "This is the greatest spot in the world."

It's hard to imagine the kind of logic that would lead this kind of event actual occurring in 1986. It leads to a number of questions.

First of all, it's bad history. Do you recall a single documented wagon burning by Indians in Alberta's history?

It's also bad horsemanship, and whoever fell off deserves whatever embarrassment they suffered.

Most of all, however, it's bad taste, and unfortunate that Indians allowed themselves to be a part of it.

For years, we've been battling to eliminate the false historical image of Indians as bloodthirsty savages.

For years, we've been striving to project a positive image of Indian people.

We've had school texts pulled for their inaccuracies, taken the mass media to task.

We've used the courts and other methods to end stereotyping and discrimination.

Surely this kind of inane, inaccurate and demeaning depiction of Native people is not fitting for 1986.

\* \* \*

# Lameman expresses his view, complaints

Dear Editor:

RE: WINDSPEAKER  
EDITORIAL VIEWS ON  
INDIAN SELF-GOVERNMENT

The August 29/86, Editorial of "Painful... Self-Government" alleges that Tribal Governments are corrupt, abuse power and have betrayed a sacred trust. It is most unfair to tar and feather all of the 45 Indian governments in Alberta with one brush as the editorial clearly does. Each Indian government has its own set of unique internal dynamics and problems. Yet, each faces a common set of obstacles.

Dealing with commonalities, the root of the problem from my point of view is the poisoned environment created by the degradation of treaty based "government to govern-

ment" relationship to one of "guardian and ward." The Canadian Parliament has imposed and now enforces a legal system set up to destroy the traditional democratic tribal governments. On top of unilateralism, we have an ineffective "sleeping trustee" and an oppressive federal bureaucracy oriented towards assimilation. Chiefs and Councils may at their own risk forget that their mandate comes from the people because their administrative authorities and financial accountability is from and to Ottawa. The situation changes when an Indian government reverts

to tribal custom and the Chief and Council are again responsible and accountable to the people on the Reserve.

In the case of Saddle Lake, the Chief was removed under tribal law after the tribal accountant produced documentation that justified a new election. Tribal law works. In the Enoch case, the Band Council is under the Indian Act, not tribal custom and thus the Minister as trustee is primarily responsible for investigating the grievances of citizens even without the citizens. Under the Act, band members are deprived of their democratic right to control their Chief and

Council and if the trustee chooses not to act, nothing can be done under the laws of Canada.

As respects Kehewin, the allegations made by certain band members deserve to be aired in the media, provided the story is balanced by the views of the "other side" being included. In this regard, Terry Lusty's zeal in not investigating the other side violates a basic premise of good journalism, namely fair balanced coverage. This omission makes a mockery of Editor Buehler's diatribe on freedom of the press. Press freedom has been abused and we must now question: (a) why this

has been permitted to occur, and (b) why the editorial writers are against Indian government.

In his searching inventory on the role of the Native press, Buehler concludes that it is in the end analysis the people that the newspaper serves that will decide. Yet who does Windspeaker serve? The paper is totally funded by the federal and provincial governments which control, which control, via the funding agreements the substantive content of the paper. These governments have appointed a board of directors whose loyalty, because of employment, is to the province, not the

Native community. The province has a vested interest in ensuring that Indian self-government fails. It also seems to me that the Kehewin Indian Government's stand on Bill C-31 irks the Board and its senior staff and there may be an element of bias verging on vindictiveness because many are affected by the status issue being decided by tribal governments, not external authorities. Finally, the Editor, to my way of thinking, ought to be an Indian person sensitive to the facts in the Indian community rather than an ignorant urban dweller divorced from the community he claims to serve.

Yours truly,

**Ron Lameman**  
Councillor  
Beaver Lake Tribe  
#131

## Reader wants business section

Dear Editor:

RE: BUSINESS SECTION  
- WINDSPEAKER

As a person from private industry who works with Native communities in the Cold Lake area, I have been a reader of your excellent newspaper. My involvement with Native people has emphasized business opportunities associated with the oil industry.

Your newspaper in the last year has done a good job in feature articles about Natives who have achieved advanced education. However, there has very seldom been an article on

Native businesses. I believe there are a number of Native companies that deserve some coverage and can be a role model for new or struggling businesses. I also believe that you could include a section that shows some of the key contacts available to assist Native companies (e.g., government - Small Business, IBDS, CESO, BANAC, etc).

I hope you will consider this as a regular feature in future and if you would like to discuss further I can be reached in Calgary.

Yours truly,

**C.F. Barraclough**

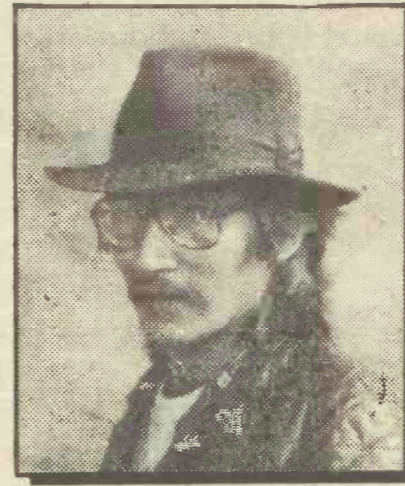
### MORE OPINION

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Please write:

Editor  
Windspeaker  
15001 - 112 Avenue  
Edmonton, Alberta  
T5M 2V6

From One  
Raven's Eye  
wagamese....



Hello, ahneen and tansi once again. To get you involved in this week's go round, stick an innocent brown hand deep down in your pocket. What do you feel in there? Would you like to feel more of it? If your fingers aren't touching something made of paper that crinkles or is made of metal and jingles, quit doing that. Head instead for your wallet, your purse, your kid's kookoosh bank or your secret bingo stash. Now closely regard that cash. Go ahead, smell, feel and taste it. Drop some to hear the sound it makes. What is that stuff your fooling around with? Sure it's money, shooniah, but what is it really?

If you are anything like me, money and I have never understood each other too good. Partly because we're never together long enough to develop an understanding relationship, but mostly because how it measures stuff and how I add it up never comes out the same.

Now imagine in your postcard or actual experience mind, an island. White stone shoreline, wind turned pine. What does it mean in terms of your passing there.

An overnight place maybe, enough room for a tent, a fire. Shelter from a sudden storm that time. Where you and your kids swam once in awhile, the sun drying you warm. Even if you've never stopped there, something in those green and blue lines pleased the smiling place in your heart and in your mind.

What if you were given a stack of tens, twenties and hundreds to place a money value on a place like that? How much would you lay down for the tourist lodge developer to say how much you wanted for the spot. That place that thereafter would no longer be yours even just to use.

How that deal went would be like a small history of North America.

Unless you understood the ins and outs of shooniah, its value to them, if you decided to or were forced to sell, you'd probably end up ripped or gyped. Part of that is because that's how the game is played and part is because that island is being looked at in two very different ways.

Before the mooniah arrived with the shooniah no such thing existed in this entire race. Oh the Iroquois has wampum and a few tribes in B.C. trading stones, but neither had branch offices from coast to coast. Yes, trading happened, too. You give me spare parts for a buffalo in return for a basket of wild rice. One thing for another, both useful to the other, a straight deal, eh, brother.

Now money, it put a made up value on things. An artificial way of seeing how one compared to another in terms that didn't exist in our natural world before. A beaver now meant more than Beaver. Its fur meant bucks, bucks which everybody soon found out didn't grow on trees.

Who knows how things would be if the fur traders and land companies hadn't seen a way to make money over here. Things would certainly be different, that's for sure. How different? Well, the answer to that lies in the area of wishful thinking. The cold fact is that cash is here and you and me, we have to deal with it some more yet.

My friend George used to be a struggling Ojibway writer like me. Now he's on his way to becoming independently wealthy. He's taking this real estate course, learning the financial ropes of the land, money, mortgage, profit game. He jokes about Indians regaining what's theirs by buying it back, as he says, "acre by bloody acre."

George has found that tricky balance that shooniah requires of a person between our ways and that of the marketplace. For me that tightrope walk is too much yet.

For instance, money isn't enough to solve our problems either as a person or as a tribe. The report done on oil rich reserves shows that. Despite the money in those houses, alcohol, suicide and family violence still finds its way in just as much as it does on poor, swampy, old mine.

On mine, the river has been poisoned by an upstream papermill. There is more profit in paper bags than in the health and continued existence of people.

From my Edmonton apartment with one eye a person could see a highrise penthouse. It's got a spiral staircase just like in the movies. With the other you watch a person in rags digging in garbage cans trying to make a living.

You know what the worst part is, though? The worst part is that the stuff is necessary. You gotta have enough for flour and salt at least, even if you can find a way to live just on wild meat. In the city it means a place to live and groceries. Next week more on dealing with the value conflict on a day to day basis.

Before we go, some more on George. I wouldn't want to leave you with bad thoughts on my friend. In a year or so he'll be able to advise you on those dealings regarding the island we started off talking about. Because you are a skin like him, he'd talk hard and fast on your behalf.

When I get around to paying my bills, I pull my money from my jeans pocket. It's always crumpled and bunched up. The landlord stands there smiling like he would at a kid handing him monopoly money. When I show up there broke, though, he smiles even less than that. You know if I ever strike it rich I'm definitely going to need bigger pockets. Do you ever notice when you start to get ahead everybody starts reaching in there for some?

Until next time, meegwetch, meegwetch and thank you.

**Cree article's content questioned**

# Reader wants translation



**The ARTS Column**

**By Ray Fox**

Well, here goes another one. Gee, I'm so excited! I get to see my name in print and everything, Windspeaker today and tomorrow, who knows? The Times, The Globe, the High Level Echo, maybe even the Lac La Biche Post. I'll keep you all informed as the offers come pouring in.

Speaking of Lac La Biche, a lot of exciting things are happening here. On Wednesday we ran a story on high school awards and how the Lakeland Native Women's Association were told they can't present the awards for top Native athlete and top Native academic student because the school board says people are complaining the awards discriminate against anyone who is not Native. I don't know about anyone else, but to me this is like calling Indian summer autumn because you don't want to exclude anyone. Anyway, I hope they figure it out soon.

And continuing with the excitement, the film "Loyalties" is sure generating a lot of interest. Not only locally, but as far away as Toronto. I guess a radio station in Toronto is running a contest in which 1st prize is airfare and tickets for two to the gala premiere which is taking place in Lac La Biche on Friday, September 26th. Tickets are fifty bucks a piece and the menu is something else. It looks like a menu right out of Paris, France. It's got things on it like Entrecote de Beouf Grille, (I think it's related to a hamburger steak), Assortiment de Petit Legumes, (this is peas or carrots or maybe both), Assosettes de Fromage et Savouries, (this is either cheese whiz or Kraft single slices), it sounds absolutely delicious and French. There's eleven different items on the menu.

And speaking of Sophia Loren, you lucky people in Edmonton, she's going to be at the West Edmonton Mall on Friday. What I would give...

But meanwhile, back in Lac La Biche, for those of

you who didn't know the film "Loyalties" was shot here, and the screen writer is Sharron Riis who is a resident of Lac La Biche. Another person involved in the film is Tantoo Martin-Cardinal, the well-known Metis actress of Anzac, Alberta. Some of you may remember Tantoo as one of the original hosts of the ITV Native affair program "Our Native Heritage" which, by coincidence, is now hosted by our own Bruce Makokis. Yours truly had the pleasure of working with Tantoo a couple of years ago. We did a childrens series entitled "The Tales of Wesakachuk." The thirteen part series was aired nationally on CBC TV in 1984-85, and guess what part I played??? You guessed it, I was HE. It was a lot of fun. Anyway, if you're in the area, drop by and catch the gala premiere, Friday the 26th.

I had wanted to tell you all about our program "The Native Perspective," maybe I can just give you an overview of the log which is the idiot sheet in laymans terms. The program is aired on the CBC TV system mostly in northern Alberta, although we are heard as far south as Red Deer. We sign on every week morning at 8 a.m. and sign off at 10 a.m. Between 8 and 8:20 we have our public service announcements, and from 8:20 to 8:30 we present the news and weather in English and Cree, and from 8:30 to 10 a.m. we feature different items such as Robin's newest feature, "Native Organization," where she features a different Native organization each week. She tries to talk to the people in charge and asks them to describe their organizations and their functions. We also carry the "World News" from a Native perspective, that happens at 9 a.m., where we sit down and review the worlds happenings and report them in Cree. Another feature is "Personality Profiles" in which we feature a different Native newsmaker each week and tell you a bit about them that may have been missed otherwise. All you ever wanted to know and more. And of course we feature different current affairs items each day as well as the regular features. Usually we'll take a current new story and give you the background on it as well as feature an interview or interview with the people concerned.

Well, think that about does it for this week. Next week I'll have to tell you a bit about N.A.C.S. I know you can hardly wait. So, until next week, remember, the world likes you better when you're smilin'.

This is me saying, bye-you-all.

**Dear Editor:**

In a meeting last night, where the Natives of Grande Cache area met to discuss Treaty status, one of our leaders, Mrs. Alice Joachim mentioned something we were not aware of.

She said that AMMSA had published a story about us in Cree Syllabics, which she reads. She was quite upset about this article, as she felt it "put down" the Natives.

In January 1985, your paper did publish some articles regarding our plight and concerns. Could you please check into this, and if there was an article done in Cree Syllabic could you let us know what paper it was in and perhaps the translation.

Thank you for your time on this matter and I look forward to hearing from you.

**Mrs. Judi Desjarlais**  
**Office Manager**  
**Research & Co-ordinator**  
**Grande Cache**

## OUR APOLOGIES



**To Don Chalifoux (left), Education Director for the Lesser Slave Lake Regional Council, who was incorrectly identified in last week's paper.**



**To Maureen McTeer, Jim Heron and Vicki Arcand, who were not identified when this photo ran on the front page of last week's paper.**

## Employment Opportunities

**LESSER SLAVE LAKE INDIAN REGIONAL COUNCIL**

requires

**ASSOCIATE-DIRECTOR**

**DUTIES:**

- the Associate-Director will be responsible to the Director of Education,
- act as a managerial assistant to the Director,
- be responsible for administration and financial management,
- be responsible for staff management and the financial status of various programs.

**QUALIFICATIONS:**

- a degree in Education, or a satisfactory academic background, & experience in Native/Indian Education.
- a good management and accounting skill, working with Data Base is a requirement.
- excellent communication and interpersonal skill.
- the ability to liaise with various government departments and to assess programs.

**SALARY:** to be paid in accordance with the Federal Government Rates.

**CLOSING DATE:** submit applications/resume by 12:00 noon, September 26, 1986.

Direct your inquiries & applications to:

**Donald J. Chalifoux, CD**  
**Director of Education, LSLIRC**  
**Box 269**  
**Slave Lake, AB**  
**T0G 2A0**

**ADULT UPGRADING INSTRUCTOR**

The Dene Tha School authority requires one adult upgrading instructor.

**QUALIFICATIONS**

- Alberta teachers' certificate or equivalent
- Background in High School mathematics
- Experience in a Native setting preferred but not essential.

**Salary:** Negotiable depending on qualifications.

**Deadline:** September 24, 1986.

Send resume complete with business references to:

**Education Co-ordinator**  
**Dene Tha Band**  
**P.O. Box 118**  
**Assumption, AB**  
**T0H 0S0**

or call (403) 321-3842 for further information.

**EDUCATION CO-ORDINATOR**

Cold Lake First Nations is looking for an enthusiastic individual for the above position. The candidate will have teaching and administrative experience, at least part of which has been in a Native setting.

The ability to communicate in a Native language would be a definite asset.

The successful candidate will deal directly with students and parents at all educational levels, and will advise chief and council in all educational matters. This will include participating in future decisions about local control of education.

Salary is negotiable depending on qualifications and experience.

Deadline is September 26, 1986.

Reply with resume and three business references to:

**THE ADMINISTRATOR**  
**Cold Lake First Nations**  
**Box 1769**  
**Grande Centre, Alberta**  
**T0A 1T0**

For further information please call (403) 594-7183.



# Self-government structure detailed

By Russell White

The following is a concept of Indian self government in a wholistic manner as I perceive it. Indian self government has been talked about in many circles. But I have not heard the discussions expanded to enclose a whole nation of people to become self supporting within our Indian parameters by using the present day systems that have been put forward by the dominant white society.

Before the white man came to this land the Indian people had a system of government based on our understanding of Mother Earth, spiritual guidance and survival, a culture that was simplistic in its design that the people clearly understood. Our spiritual people taught us about the need to be humble in the eyes of our Creator so that we would be able to thank Him for the gifts that were given to us in order to survive on Mother Earth. Our medicine wheel showed us of the different roles we would play as our life progressed. We had an education system where our young people were taught the means of survival in order to provide for their bands of people. This was the hunter and trapper who provided the necessary foods to eat and the hides to make our clothing and accommodations. A system of defense was devised to protect our people who was known as the Indian warrior. We had a social service system to look after our old people, orphans

and the people who were handicapped and could not function by themselves. Our faith needs were looked after by our Medicine Men and their knowledge of the different herbs to be used in a healing process along with spiritual guidance. Our economic base was simple as we only took from Mother Earth what we needed to survive. Our political decisions were addressed by the Grand Council of Chiefs that consisted of the leaders who were given the responsibility of a certain service. Our women played a major role in the functions of our villages and provided the information to our leaders as to what was needed so they were able to make decisions and our women implemented the different services. These are just some of the major things that we had done to survive and provided a wholistic system dependent on each other, a governmental system understood and implemented in the Indian way.

In today's world there is a system that has been forced on us by the changing of time and a dominant race of people. I will show by diagram and explanation how we can still use the concept of our old ways and put it in a modern day perspective that can be understood by the Indian and white man.

First of all an understanding must be reached amongst all Aboriginal peoples that we are Indians. Although we have different opinions of who we are we should observe that our

## RUSSELL WHITE: A brief history

By Clint Buehler

Russell White is an Alberta non-Status Indian with a long history of involvement in Native activities.

Born on the Alexander Reserve in 1941 to the late Henry (Munias) White and Mary Jane Arcand, daughter of former Alexander chief Alexis Arcand, Russell was raised in Fort McMurray, where he attended St. John's Separate School.

After high school he joined the Royal Canadian Signal Corps and served with the United Nations Peace Corps on the island of Cyprus.

When he returned to Alberta in 1966, where his father "made me aware I had special rights in this country as an Indian."

In 1968, White moved to Calgary and became involved with the Metis Association of Alberta as a member of the board of directors of Local 101 there, then served as president of the Local until 1974. Through the Local, he says "I did many community projects such as housing, youth camps, student exchange programs, sports programs, etc."

White "took a leave of absence from politics for a few years" to take special training in leadership, community development, business management, and drug and alcohol counselling training with the Nechi Institute. He worked for Poundmakers Lodge as a counsellor, then co-ordinated a youth drop-in centre, the Nechi Centre, in the Boyle Street area.

He returned to the Native political arena "at the request of people" and was elected to the board of directors of the Metis Association of Alberta, "but I realized it did not carry a mandate to meet my political needs."

White then joined the Native Council of Canada (Alberta), of which he is now a vice-president. He recently regained his Indian status and is now working toward regaining full Indian rights.

In the past year, White formed the Aboriginal Trappers Federation of Alberta.

"My own personal belief as an Indian leader is that we must allow our people in the communities total involvement in their development of themselves.

"I disagree with leadership and organizations that subdue the people's ambitions. Our role as leaders is

cultural identities are the same in all tribes of people. In the Indian nation, we only differ in lifestyles

because of environmental settings.

Our Indian self government must be designed to

not to make the decisions for the people, but to make an avenue and assist the people in their self-determination.

"One avenue that I see for the Indian to achieve self-government is not by what we assume is a political process, through First Ministers Conferences. I believe we must exercise our legal rights in this country through the Royal Proclamation of 1763."

"This act is what guaranteed self-government to a nation of people — to live on our own lands, determine our own citizenship and to share in the wealth of this land as equal partners.

"I believe that we are very close to achieving this goal and am presently sharing my concept of a self-government model with the people.

"I strongly urge the youth of this country to motivate themselves toward the development of their future.

"The teachings of my parents and my belief in the Indian people gives me the strength and courage to continue in the fight to achieve our self-determination."



meet the needs of the Indian people in a wholistic manner and implemented by using the present

modern day systems in a scope that is understandable by all.

**Continued Page 19**

## BUSINESS DEVELOPMENT OFFICER

The Development Officer will be required to assist with and promote the development of new and existing businesses on the 8 Metis Settlements in the Province of Alberta.

Applicants should have experience in small business, agriculture or finance and be able to assist with the development of business plans and completion of loan applications. Experience in dealing with Metis Settlers would be beneficial.

Extensive travel between the 8 Settlements and the Edmonton office will be required.

Salary will be in the \$2200 to \$2500/month range plus a suitable travel and car expense allowance.

Forward application and resume to:

**General Manager  
Settlement Investment Corporation  
2nd Fl., 11104 - 107 Avenue  
Edmonton, Alberta  
T5H 0X8**

### SECRETARY/TYPIST and TEMPORARY SECRETARY/TYPIST

The Four Worlds Development Project requires a Full-Time Secretary/Typist and a Temporary (six month) Secretary/Typist to work under direct supervision of the administrative assistant.

#### DUTIES:

- Excellent typing skills required: Typing (word processing skills or willingness to learn, a necessity); filing, reception, duplicating and mail.
- Must be able to work with people of different cultures.

#### SALARY:

- \$15,000-\$17,000 depending upon qualifications and experience.

Application deadline: October 1, 1986.

Letters of application/resumes should be mailed to:  
Professor Phil Lane  
Coordinator  
The Four Worlds Development Project  
Faculty of Education  
The University of Lethbridge  
4401 University Drive  
LETHBRIDGE, ALBERTA  
T1K 3M4

### BAND MANAGEMENT TRAINING CO-ORDINATOR/INSTRUCTOR

The Community Vocational Centres headquartered in Slave Lake requires an innovative, progressive Co-ordinator/Instructor for a Band Administration program. Working with 11 bands in northern Alberta your duties will include program development, teaching some modules of the program, hiring instructors for other modules, evaluating the program and liaison with Bands and their employees.

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- Degree in Business Administration would be a definite asset
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- Experience in Indian Band Administration

Wage commensurate with training and experience.

This competition will remain open until a suitable candidate is selected.

Please forward application and inquiries to:

**Community Vocational Centres  
Box 1280  
Slave Lake, Alberta  
T0C 2A0  
ATTN: Marjorie Nolan  
Phone: 849-7168**

Community hosts weekend of fun

## Elizabeth talent show draws many visitors, contestants

By George Poitras

ELIZABETH — A talent show and two nights of dancing here September 12 and 13 saw a good number of people attend and participate.

Visitors to this Metis settlement near Grand Centre came from as far north as Slave Lake, west from Edmonton and from Saskatchewan to the east.

A beerfest and dance Friday evening originally scheduled to be held at the rodeo grounds was held in the nearby community hall. As with many other places in this province, the weather was not to be boasted of as rain and dark clouds filled the sky.

The Bluewater Band from Saskatchewan entertained a rather crowded hall that seemed too small for the amount of people who turned out. A good taste of country and western music, old time fiddling and a bit of rock

was provided by Kelly Acheynun and his boys. These boys from Bluewater performed well and the crowd sure made them aware of how much they were appreciated and liked.

Lydia Cardinal, an organizing member, said the dance was one of the greatest ever held at the settlement, and if you were present you'd see why. The young and old showed some remarkable dancing steps and group dances as the night went on.

The dance, which started at 9 p.m. and ended at 2 a.m. as the band was kept on stage later than expected with the applause and cheering of the excited crowd.

Saturday's weather was no better than the previous day, so the talent show was held in the hall as was Friday night's dance.

Scheduled to begin at 1 p.m., the talent show began at 2:30 p.m. Phyllis Collins, master of ceremonies, said

preparations for the show were all done on a volunteer basis. "The amount of volunteers making this possible for today and also last night is great," said Collins. "Even the entrants for the show here today were available for their help in the preparations."

Judge Vicky Jacob of Cold Lake said, "it's gonna be a long one." With 16 different categories scheduled for the talent show it was no doubt gonna be a long one. And long it was as the afternoon's show began with some "Slip Sliding Away" performed by Randy Blyan in the senior men's vocal category. The crowd, large in number, was as jubilant as ever and let the performers know they were pleased with the music and songs they provided. In this category we heard songs by Moe Bandy, Don Williams and Simon and Garfunkel from contestants who came from as far away as Slave Lake.

In the junior female vocal category, young Tracy Wells performed a spectacular talent in her singing of "Seven Spanish Angels." A beautiful voice as she sang pleased the crowd so much they cheered and clapped their hands together. Chellana Gladue, only seven year old did a version of Crystal Gayle's River Road. For such a young girl, she has some great talent and potential which I'm sure most people thought. Chellana was accompanied by her father Andy who was also a participant in the senior men's vocals. A very talented family indeed as we would also eventually hear her younger brother Andy and mother Brenda perform for the crowd.

Five-year-old Andy Gladue Jr. was the lone performer for the junior male vocal category. A Ricky Skaggs fan, young Gladue sang "Crying My Heart Out Over You," and the crowd was surely impressed. On guitar, mother Brenda did some fine picking for her son. A very pleased Andy, after his singing, approached his father and said, "Daddy, I didn't even make a mistake."

The afternoon also saw some fine Red River jigg-



TRACY WELLS

...took first prize in the Junior Female Red River Jig

by the young and old. Music was provided by Wilfred Collins on guitar and Walter Anderson on the fiddle.

Some old time fiddling and group dances also filled the afternoon's schedule. Some great performances by these rather talented individuals and groups were seen here.

Presentations of the awards from the talent show were held at the evening's dance.

Collins, MC, was great on stage as she kept everyone alert and informed of upcoming events. Imagine standing on stage for that many hours, but she did and must be recognized for it. At one point after being on stage for hours, Collins commented, "Geez, can't wait to get home and put on my moccasins." You did great Phyllis.

The dance on Saturday night lasted until 2:30 after everyone spent time visiting friends and of course dancing to the great tunes of Kelly Atcheynun and the Bluewater Band.

The talent show and dances were a great time this September weekend as most people remarked that they look forward to next year's show already. Why not? The entertainment was superb, the people receptive and generous, and a beautiful settlement to visit. I myself look forward to visiting this settlement again.



ANDY GLADUE JR.

...only entrant in Junior Male Vocal category

### Results of Talent Show

#### Senior Male Vocals

1st, Wilfred Collins, Elizabeth Settlement, \$100  
2nd, Andy Gladue, Slave Lake, \$60  
3rd, Gordon Norquay, Edmonton, \$40

#### Junior Female Vocals

1st, Lori Church, Meadow Lake, \$50  
2nd, Tracy Wells, Elizabeth Settlement, \$30  
3rd, Chellana Gladue, Slave Lake, \$20

#### Junior Male Vocals

1st, Andy Gladue Jr., Slave Lake, \$50

#### Senior Female Vocals

1st, Brenda Gladue, Slave Lake, \$100  
2nd, Chrissy Long, Lloydminster, \$60  
3rd, Jackie Ladouceur, Kikino, \$40

#### Junior Female Red River Jig

1st, Tracy Wells, Elizabeth Settlement, \$50  
2nd, Jeane Marie Lepine, Elizabeth Settlement, \$30  
3rd, Racheal Desjarlais, Elizabeth Settlement, \$20

#### Senior Male Red River Jig

1st, Allan Boucher, Lac La Biche, \$100  
2nd, Travis Youngchief, Kehewin, \$60

#### Junior Male Red River Jig

1st, Chris Desjarlais, Elizabeth Settlement, \$50

#### Senior Female Red River Jig

1st, Diane Desjarlais, Elizabeth Settlement, \$100  
2nd, Carol Gadwa, Kehewin, \$60  
3rd, Tina Cardinal, Elizabeth Settlement, \$40

#### Old Time Fiddling

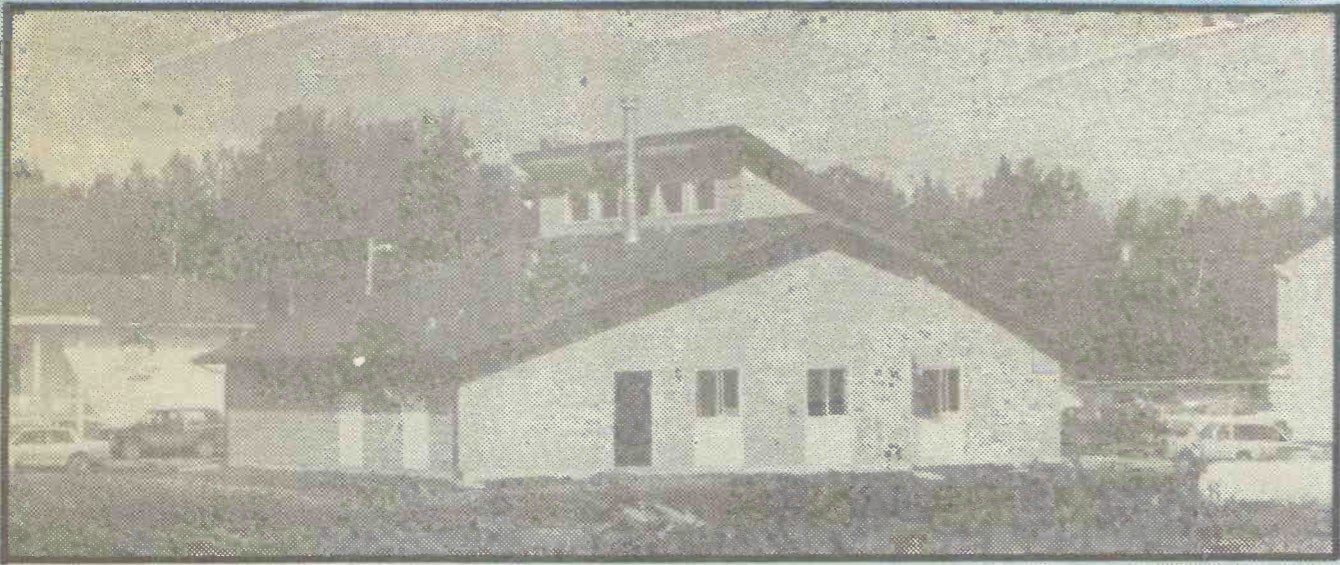
1st, Walter Anderson, Fishing Lake, \$125  
2nd, Gus Dion, Kehewin, \$75  
3rd, George Berland, Lac La Biche, \$50

#### Group Dancing

1st, Kehewin Juniors, \$300

#### Junior Group Dancing

1st, Elizabeth Juniors, \$250  
2nd, Petite Dancers, \$150



## Sucker Creek opens reserve health centre

By Albert Burger

Sucker Creek Band Chief Jim Badger stood in front of a newly opened reserve health centre with a smile on his face.

"This," he said, "falls in place with what the Band Council has in mind: Accessing programs through the band level, rather than at a regional or provincial level."

Retired health nurse Mary Huculak also smiled as she said: "It's a dream of mine come true—a long way from when I did immunization from house to house. I even did one on the back of a car."

Health and Welfare

Canada's regional property manager, Albert Nieberding, said the 2,700 square foot, \$250,000 facility provides space for local community health worker Sally Badger, as well as a dental therapist who comes to the reserve on a regular basis.

The new health centre also has examining rooms for use by visiting specialist, while public health nurse Peggy Trowsse will also work out of it one day each week.

Trowsse previously worked out of a trailer. She said she also expects the building to accommodate a pediatrician on visits from Edmonton. Well baby clinics and public health

preventive programs will operate out of the health complex.

Chief Badger noted that the new building has been designed to accommodate workers in reserve programs for alcohol and drug abuse, child welfare, and social services.

Health and Welfare Canada's regional director of medical services, Jim Moore, congratulated the leadership of the Sucker Creek reserve. He noted that the building is probably only phase one, "a first step. I expect to be requested to discuss the level of services being provided in this building."



MARY HUCULAK, CHIEF JIM BADGER  
...cut ribbon at opening

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- Dr. Al MacKay, University of Alberta

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*For registration program package contact:*

Patsy Price, ATESL '86 Registrar

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# Drumheller powwow had much to offer

By Terry Lusty

"... and we pray for our children, so that they may never experience the futile seclusion of a place called Prison."

The above words are the concluding comments of a welcoming address from the Native Brotherhood Society at Drumheller.

As it turned out, the event proved to be one of the better celebrations with active outside participation. Approximately 60 outside people took in the activities and were treated to a fine reception and program. There was no absence of hospitality or companionship as most people mingled with one another and, for the few who did not, they

were the losers in the day's proceedings.

The event commenced with an Elder's invocation by 92 year-old Mary Blackwater from Standoff. The invocation was followed by a sweetgrass smudge by Bobby Woods from Saskatchewan, introductions, and words of welcome from the powwow coordinators, Gabe Manitopyes and Daniel Beatty.

Guest speakers included Bobby Woods (Tatanka Husti) and Harley Crowchild who also served as emcee for the powwow portion of the program and for the princess pageant.

Variety was the order of the day with not a dull moment that would possibly lead to boredom.

While the drummers and singers took a break, Brotherhood president Daniel Beatty made special presentations of Brotherhood T-shirts designed by artist Elvis Antoine as well as certificates of appreciation and coppercraft pictures.

One of the pictures was presented to Crowchild who "brought the pipe to us," said Beatty. Another was given to Elder Mary Blackwater.

Other awards were made to powwow participants Lloyd Ewenin and young Bobby Lee Hunter, yours truly, the food services division of the penitentiary, and the Ben Calf Robe Dance Group for their participation and show of support.

Sam Roasting, Clark Manybears, Gerald Rain, and Joe Holland were some of the inmates recognized for their efforts as they, also, received presentations from the president.

From a prepared text of the Brotherhood came the message that "we honor these individuals... and supporters of our struggle to free ourselves of the chains and personal problems... and the lack of

direction that results in our confinement in Institutions."

A display of Native art caught the attention of many visitors, in particular the works of Ken Knife and Elvis Antoine, both of whom are now on the outside.

The princess pageant attracted eight entrants who were judged on the basis of speech, dance and costume. Judges Liz Scout, Lloyd Ewenin, and Harley Crowchild selected Tanya Cappel of Edmonton and presented her with a crested, hooded sweater which Crowchild jokingly referred to as a "snagging" garment.

Bad Axxe, a Native inmate band, provided some variation in entertainment and one of their members played backup for a special dedication song, "Feathers on the Wind," written and sung by Beatty. The song was dedicated to the White Braid Society Dancers.

There was a good layout of food for the visitors and inmates who are now beginning to look to two years down the road when the Brotherhood will be hosting its 20th anniversary.

## Culture

### Art contest announced

By Clint Buehler

A contest to encourage young Native artists has been announced by the Alberta Indian Arts and Crafts Society (AIACS).

The contest is opening to elementary (Grades 1 to 6) Native children attending schools in Alberta.

Prizes of art supplies will be awarded to one winner in each grade, and selected entries will be displayed at the AIACS Native Crafts Sale at the Edmonton Convention Centre November 7, 8 and 9. Artists who have their work displayed there will receive ribbons which will be forwarded to the appropriate school for presentation by their teachers.

Entries must be in a standard size (either 9"x12",

12"x18", or 18"x24") and mounted on colored construction paper leaving a one inch border on all sides, ready to be displayed.

Art work may be pencil, paints, pastels, collage, pen and ink, coloured pencils or crayons, but must be two dimensional (flat).

Categories for entries are:

1. Crafts My Mother/Father Taught Me.
2. Stories My Grandfather/Grandmother Told Me.
3. Dancers.
4. Games & Sports.
5. My Favourite Days.
6. Where I Live.
7. My Friends.
8. My Favourite Animals.

Entries are to be submitted by mail with labels attached. Entry forms and labels, and more information can be obtained from:

Alberta Indian Arts & Crafts Society,  
501, 10105 - 109 St.,  
Edmonton, AB  
T5J 1M8

Phone 426-2048

The deadline for entries is October 24, 1986.

All entries will remain the property of AIACS and will not be returned.

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*Take a look at this.*

# Native artists aid Africa

By Clint Buehler

Native artists across Canada are being challenged to use their artistic talent to assist African communities suffering from drought and the food shortage that results from it.

Artists are being asked to research village life in 50 African countries and come up with an interpretive image that will symbolically link traditional North American themes with African cultures.

The donated images will be formally presented to African ambassadors to Canada to the United Nations and then auctioned to raise funds as part of the overall Canadian commitment to the African cause.

In addition, posters of the images will be published, and the works will be featured on the cover of Villagers Magazine.

"The project combines education, consciousness-raising and a bit of fund-raising all at once," says its co-ordinator Bill Bastien, a senior administrator with the Toronto-based federal office for Native employment. For years, Bastien, a sociologist, has master-minded the much-acclaimed calendar-poster for the Ontario office.

To date more than 200 Native artists have been personally informed about the project. Artists already assigned to specific countries include: Zoey Wood-Soloman, Algeria; Norman Knott, Angola; Laurie Cadder, Botswana; Shirley Cheechoo, Cameroon; Rick Beaver, Gode, Ethiopia; Leonard Paul, Dega Harbour, Ethiopia; Conrad Bobbi-

wash, Kenya; Cecil Youngfox, Lesotho; Roy Thomas, Mali; Maxine Noel, Niger; Brad Bonaparte, Somalia; James Gray, Sudan, and Blake Debassige, Uganda.

The Native art auction project began 18 months ago with the efforts of Alderville, Ontario reserve artist Rick Beaver to provide the fledgling organization, then called Adopt-A-Village Toronto-Gode, and now simply called Villagers Toronto-Gode, with a poster image to celebrate the "twinning" between Toronto and a small village, Gode, in the Oganden desert region of Ethiopia.

The Toronto-Gode organization was among the first in the current network of a dozen Canadian communities which have tied themselves to one other community in drought-afflicted Africa for the duration of the longterm recovery period.

The purpose of these twinings is two-fold: To provide the recipient community with goods, services and moral support in their efforts to regain self-sufficiency, and to perpetuate the newly-awakened awareness of Canadians through the communication of specific developments in their "twinning" villages.

Rick Beaver's poster, "Early Gathering," produced by the City of Toronto with the support of area businessmen such as the printer M and M Graphics, was officially presented to United Nations Ambassador Stephen Lewis on April 4, 1985.

Since then, the poster, in a first 10,000-issue printing, has been presented to

officials in the U.N. and in Ethiopia, to the Mayor of Gode, its hospital, school children and relief workers. As well, approximately 7,000 school children who have actively taken the lead in raising \$75,000 for Gode so far, have received the poster as a momento of their commitment.

In October, 1985, Village AID was incorporated as a charitable and educational foundation with three purposes:

1. To administer the Gode fund and present the Toronto-Gode Villagers as a teaching model for all other communities wishing to begin twinning activities of their own.
2. To produce Villagers magazine for the Village AID membership.
3. To assist village-based voluntary organizations with public education and fundraising.

In March, 1986, Maxine Noel, another leading Native artist, presented her outstanding poster, "Seeds for the Future," to Nigerian Ambassador to Canada His Excellency Lambert Messan. The occasion was the official inauguration of twinning activities between Scarborough and the villages of the Filingue region in Niger. The Scarborough twinning was led by University of Toronto students of the Scarborough campus. Their organization is incorporated as Partners in Village Development, and has a permanent office on the Scarborough campus. At that time, Rick Beaver and Maxine Noel decided to form a committee to provide more poster images in celebration of the

## Culture

village twinning movement.

Now in the works are two more posters, one by Micmac artist Leonard Paul for the Maritimes Adopt-A-Village organization twinned to the village of Dega Harbour in Ethiopia. The other -- for Perth twinned with a village in Lesotho -- has been assigned to Cecil Youngfox. As in the case of the Toronto poster, all goods and services in the poster production have been donated, most notably Theo Dimson who has provided the official "Villagers" poster format for the series, and Batten Graphics.

The Beaver-Noel team then sought a national vehicle to maximize the public education and enthusiasm generated out of the posters and came up with the idea of the art auction committee chaired by Mr. Bastien.

The committee's goal is to produce 50 poster images by Native artists, each one in celebration of village life in a particular African country, each one involving outstanding Native artists who will take the trouble to examine



"SEEDS FOR THE FUTURE"

VILLAGE AID POSTER  
...by Maxine Noel

data, both written and visual, on a particular country's village life. A research team is working to provide each artist with backup material. Rick Beaver has written the African ambassadors requesting information and advice.

It is the intention of the committee to put the 50 images, once they have

passed through an adjudication board, on exhibition at the United Nations. Next on the agenda is to put the images on sale during a televised art auction. The proceeds will go to further the village-based aid programs in Africa as they are being developed through Village AID.

For more details contact (416) 863-9734.

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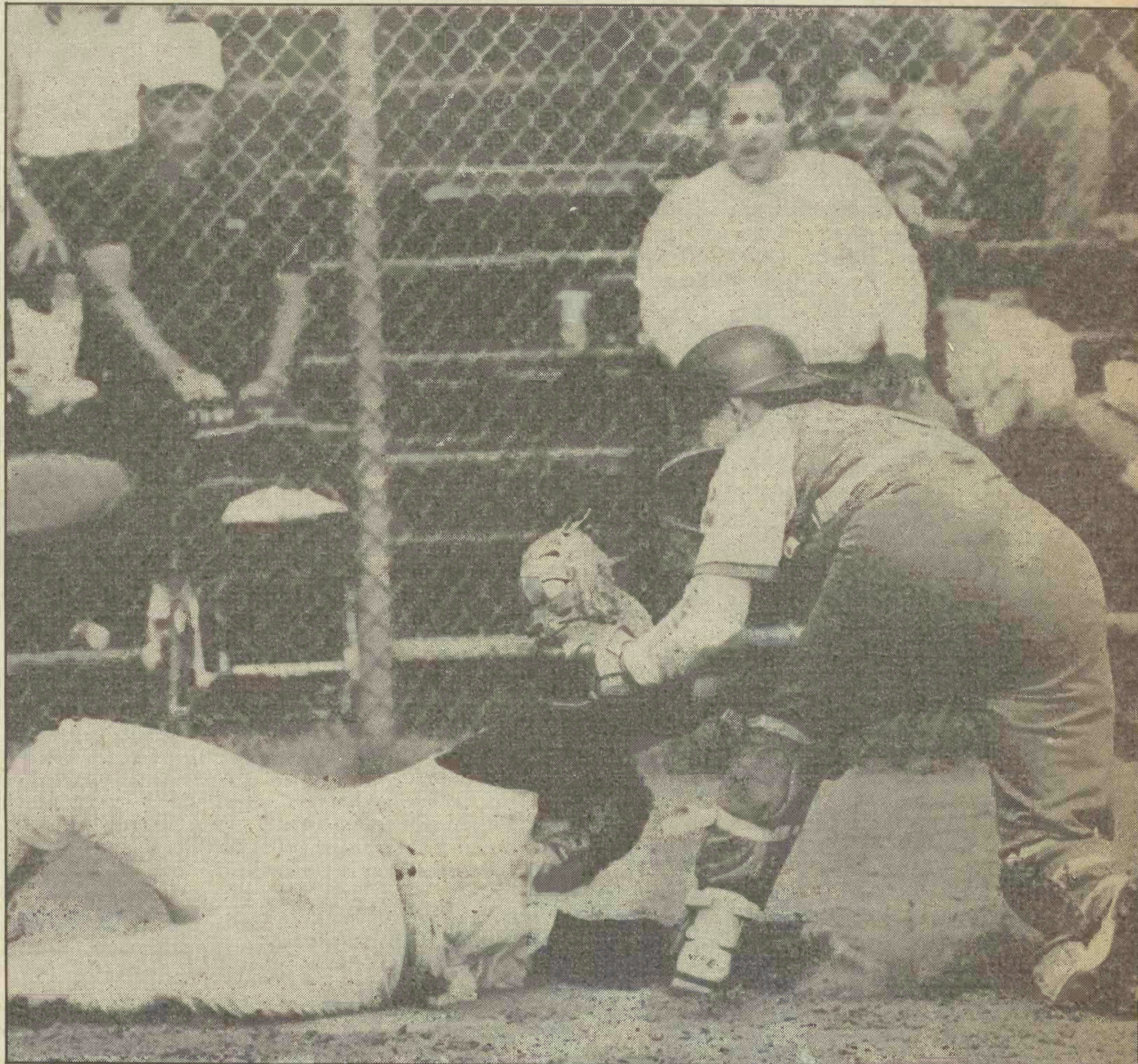
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## CNFC women take second

# Arrows win again at fast



**CINDY LADOUCEUR (left) MISSES TAG ...CNFC catcher lets in run**

By Bert Crowfoot

OKLAHOMA CITY — It was labelled as one of the worst ever North American Fast Pitch Softball Championships as far as weather is concerned.

The weather had been pretty dismal a few days before and when opening day arrived, the fields were a sea of mud. The tournament was postponed for four hours as organizers hoped the sun would come out and dry out the diamonds.

When one o'clock arrived, the fields were still in no condition to play so the tournament was delayed until the next day. During the afternoon, crews arrived with trucks of sand and began spreading the sand around the six diamonds.

When Saturday morning arrived, the diamonds were still in terrible shape but the organizers decided to go ahead and start.

Teams were reluctant to start playing but slowly, one by one, the diamonds began to get underway. The first few games were hilarious to watch as everyone had a hard time finding firm ground to run on.

Players who attempted

to slide came up looking like the creatures from the Black Lagoon. In one game between Joes All Stars and the Lawton Indians, a Joe's All Star batter slammed a drive out to the Lawton shortstop and on his way to first base fell flat on his face in the mud.

When he got up and walked to his bench his hat,

teams were the Goodfish Bravettes, the Sturgeon Lake Bluebirds, the Canadian Native Friendship Centre Native Daughters, the North Shore Skyliners and the Prince Albert Royals.

The defending champion Native Daughters had a relatively easy opening three rounds as they rolled

Norma Gray who came charging in. She misplayed the ball and came in too far. The ball went over her head and out to deep right field. The A's scored a home run on that play and got the lead 1-0.

It wasn't until the fourth inning that the Native Daughters got that run back to tie the game at 1-1. Both pitchers were hot and the game went into extra innings. It wasn't until the top of the eighth inning that the A's scored the go ahead run, unfortunately on a fielder's error by the Daughters right fielder.

This dropped the Daughters to the B side where they faced the tired North Shore Skyliners. The Skyliners jumped into a quick 4-0 lead in the first inning and things looked dismal for the defending champions.

Coach Gordon Russell quickly changed pitchers and ace Jackie Parenteau quickly shut down the Skyliners. The Daughters miraculously started a comeback and won the game 6-4 in the seventh inning.

This put the Daughters back in the championship game against the tough A's. The A's jumped into a quick lead and led 6-2 after

## Sports

ironically, said "Hell yes I'm drunk, I don't normally walk this way."

As the day wore on the diamonds slowly got into better shape and as evening rolled around games began to play in the normal fashion.

Because the games had been set back the one day, tournament organizers decided to schedule the games throughout the night and well into the morning.

The North Shore Skyliners played one game at 4:30 a.m. and because they were fortunate enough to win, they got 2 hours sleep and were back on the diamonds at 9:00 a.m.

In the ladies' draw there were 16 teams, five from Canada, competing for the championship title. These

over the Southern California Renegades 8-0, the Oklahoma Goodtimers 6-0, and the Oklahoma City Rebels 8-1.

In the A final, the Native Daughters squared off against the Oklahoma City A's who were the state champions of Oklahoma.

Native Daughter coach Gordon Russell was a little worried about his team before the tournament started. He had lost eight of his players from his teams that won the national championships in 1981, 1982, 1983, and 1985.

This year's version had a weakness and it was in the field. In the first inning of the A side game, a line drive went out to the Native Daughter right fielder.

# ball championship

four innings. The Daughters scored three runs in the bottom of the fifth inning to close the gap to 6-5, but the A's exploded for five runs in the top of the seventh inning to win the game and the championship title 11-5.

On the men's side of the draw, tournament organizers had to use six diamonds to run off the 50 mens teams competing in the tournament. Of these 50 teams, 11 were from Canada and seven were from Alberta. The seven teams representing Alberta were the Hobbema Indians, the Heart Lake Trappers, the Hobbema Cowboys, the Lasso Golden Eagles from Beaver Lake, the Sturgeon Lake Blues, the N & G Enterprises from Brocket and the Alexander T.P Crawlers.

Three-time defending champions, the B.C. Arrows from Invermere, British Columbia were once again the pre-tournament favourites. The Arrows had come loaded from bear as they had Terry Bone (T-Bone) and Lyle Norman, probably two of the best left handed Native pitchers in Canada.

The Arrows alternated pitchers throughout the tournament and then relied on their powerful hitting and awesome fielding to do the rest. Things didn't get too tough until the Arrows met up with the Ochapowace Power Chiefs from Saskatchewan. With T-Bone on the mound for the Arrows and Charlie Cyr for

the Power Chiefs, the game went scoreless from 11 innings. It wasn't until the 12th inning that Arrow's Pumpy Jack doubled and T-Bone singled to score Pumpy to win the game 1-0.

It was a grand day for Canadian teams as there were three out of four in the A semi-finals. There was the Arrows - Ochapowace game and also the Sioux Valley team from Manitoba playing against the Cherokee Hose and Supply team from Oklahoma. The Cherokee team beat Sioux Valley 3-1 to meet the Arrows in the A final.

The A final was won easily by the Arrows 4-1 and the Arrows waited for the B side winner to come around.

Meanwhile the McKay United team from Manitoba had been knocked to the B side in the quarter finals by the Sioux Valley team 1-0.

They proceeded to knock off teams that were dropping from the A side of the tournament. It seemed that as they continued to play back-to-back games they proceeded to get stronger.

One of the best gestures of sportsmanship was displayed by the Ochapowace Power Chiefs in their game against McKay United. The McKay team was up 5-0 after five innings and the Power Chiefs conceded the game to McKay. They could have continued to play the final two innings but the Power Chiefs told McKay to take the game and rest up for

the rest of their games.

After the Ochapowace game, the McKay team defeated the Oklahoma Native Americans 4-1 and the Cherokee Hose and Supply team 2-0 to put them in the championship game against the B.C. Arrows.

The championship game was the McKay's seventh game in a row and because of the rain delays at the beginning of the tournament, this game did not start until 1:00 on Monday morning.

This game featured the Arrow's Terry Bone and McKay's Penny Norton on the mound. The two pitchers were untouchable as neither team could gain an advantage. The game lasted 12 innings before the McKay team began to show signs of weakening. In the top of the 12th inning, Arrow's Tiger Martin successfully bunted on. When Pumpy Jack came up to bat, McKay decided to try play Tiger at second but failed and Pumpy made it to first base.

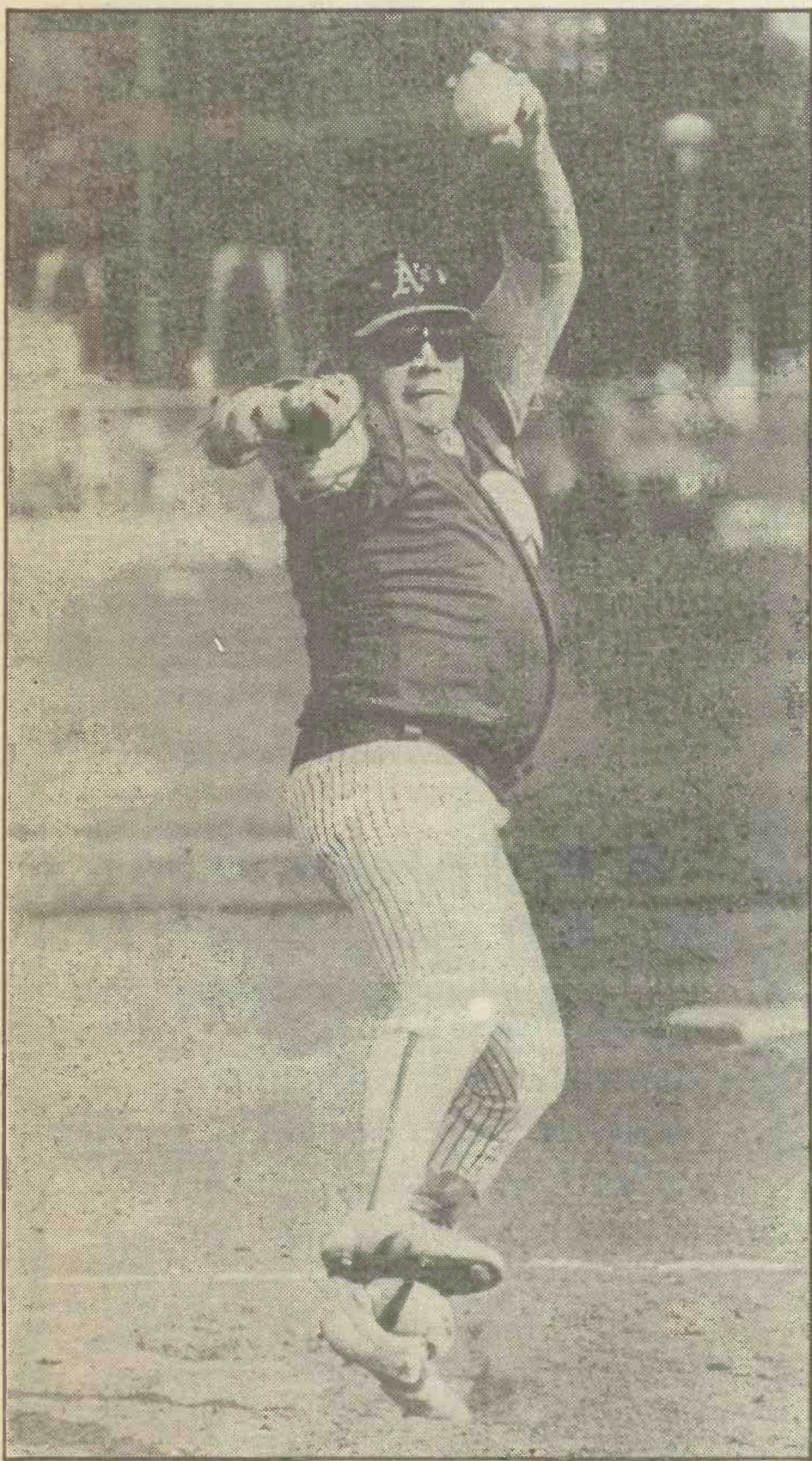
Sean Sam then went out when he attempted to bunt on the third strike. This brought up Terry Bone who promptly hit into a fielder's choice and Pumpy was put out at two. This meant there was two away with runners at first and third base with hard hitting Oggie Jack coming up to the plate.

McKay decided to intentionally walk Oggie and load the bases, thus facing Lloyd Eli who was not as dangerous as Oggie. Now all the McKay team needed was one out, but then the unexpected happened. Penny Norton, who had been pitching almost flawlessly, lost control of the pitch and hit Lloyd Eli to walk home Tiger Mortem who was the winning run.

The next batter, Dean Martin, lined one out to the short stop who attempted to play Lloyd Eli at second. Lloyd was too fast and Terry Bone scored to make it 2-0 for the Arrows.

Penny Norton lost his composure and went after the umpire who ejected him from the game. Replacement pitcher Greg Bouchard then struck out Rick Nickolas to end the inning.

The McKay team rallied to put two runners on base but T-Bone killed the drive to end the game and to give the Arrows their fourth title in a row. The tournament featured excellent fast ball and the only drawback was the weather. The final game ended at 4:00 in the morning where two tired but proud teams walked out on the field and shook hands, promising to meet next year under the sunny Alberta skies in Calgary.



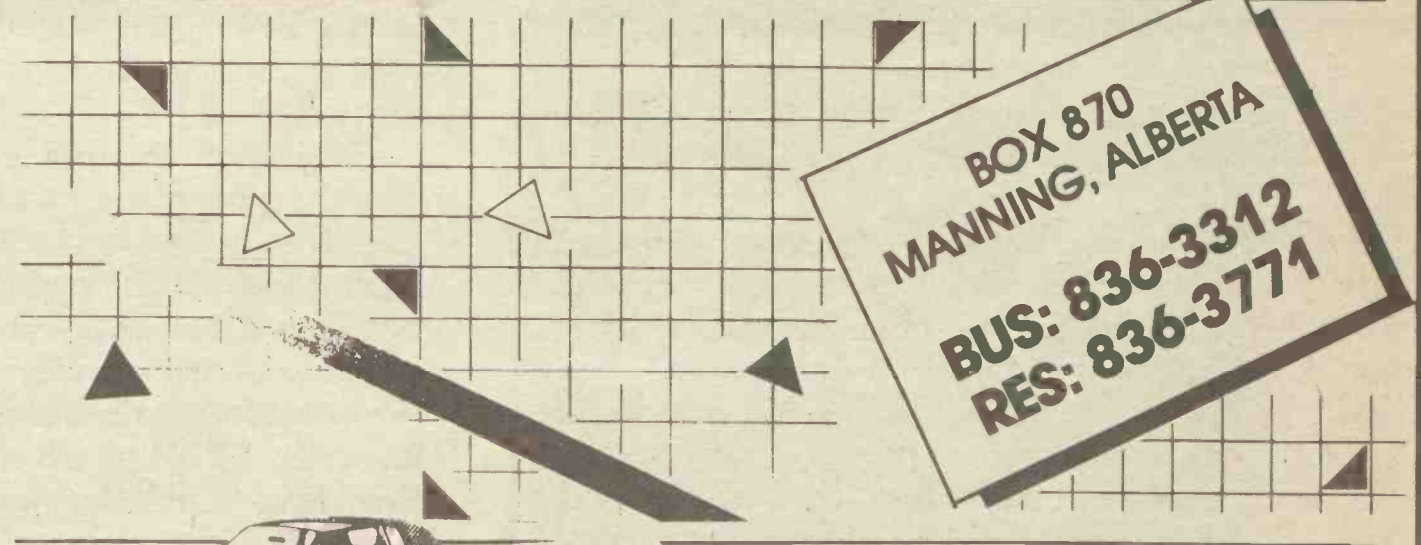
**WINNING PITCHER TERRY BONE**  
...in back-to-back final games



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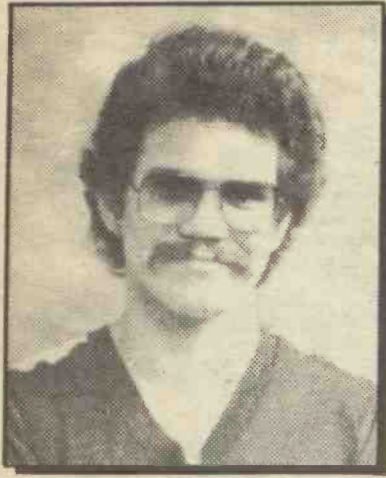
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Sports Roundup

By Ivan Morin

We didn't get a whole lot of information to you last week, so I'm getting an early start on things. Actually a couple of people I tried to contact last week called back to fill me in on their sports news from the summer. So here's what happened over the summer in your area and what is going to happen in the next couple of months or so.

**BEAVER LAKE** — Eric Lameman called and he says that the Lasso Golden Eagles, the fastball team from your neck of the woods, has just returned from Oklahoma where they played in the National Native Fastball Championships. Although they didn't win, Eric says it sure was a different experience playing against such a high calibre of competition. The Championships are a double knockout event and the Golden Eagles started in a bad way as they lost their first game and consequently had their backs to the wall throughout the rest of the tournament. If the readers recall, the Golden Eagles did much better in the Canadian Championships, coming in fourth.

On another front, the Beaver Lake Recreation Society will be holding a meeting September 25, to discuss recreation programs in the area. All recreation departments in the Lac La Biche area have been invited. The meeting is to find out what kind of activities the various areas would like to implement in their recreation program, such as incorporating a hockey schedule, last year the Beaver Lake area did not have hockey. The meeting should be an informative one, and hopefully a full winter program will come out of it.

Volleyball will begin next week. The Beaver Lake volleyball team plays in a league in Lac La Biche for the

first part of the winter and then when they have completed their league schedule, they return to Beaver Lake and play in the home league there. And finally from Beaver Lake, the Lasso Golden Eagles ball team will hold their awards night on October 17.

**ALEXANDER** — The Alexander Band will be hosting the inaugural hockey tournament for the year when they host the Alexander Oldtimers Earlybird Hockey Tournament on October 29 and 30. All games will be played in Alexander. For more information on teams, you may call Tony Arcand or Norm Kootenay at the Band office, 939-5887.

**HIGH PRAIRIE** — I called Ellis O'Brien, Executive Director of the High Prairie Friendship Centre, and he told me that he brought his ball team to the Friends of Sports Games in Lethbridge in July and they came away with the gold medal. He said they put together the team especially for the games, so I guess all the work was worth it.

The High Prairie Friendship Centre was also busy over the summer carting kids to a day camp which they ran. They would pick up the kids every morning at the Centre and take them out to a camp where they would play games and enjoy a few sporting activities such as softball, slow pitch, and other summer sports. Ellis says the kids were wee little kids to 16 years old and it was a lot of fun. Now that the summer is over, Ellis and the Friendship Centre Boxing Club are getting their season in order. The club will start working out at the friendship centre three days a week, on Tuesday, Wednesday, and Thursday.

The friendship centre will also be putting to use the weight and athletic training equipment they purchased last year. A structured weightlifting program will start soon at the centre. Plans include hiring an expert in weightlifting and physical fitness.

And finally, Ellis says that many more winter programs will be established as the winter progresses.

**EDMONTON** — Gordon Russell at the Canadian Native Friendship Centre and I just had a little talk on all the programs he has going for the winter and things sound pretty good for Edmonton Native residents.

First on the agenda is the Rita Houle Memorial Dinner and Award Night. The banquet is held in honor of Rita Houle, a young Native athlete who died of cancer in 1980. All the head table guests have yet to be

named, but Gordon says that Jim Nielson, a former player with the New York Rangers, has been confirmed as guest speaker. And if the dinner is anything like last year's, it should be a real winner with a lot of good people involved. Gordon and I plan on getting together sometimes in the near future and I'll have a feature story on the Rita Houle Memorial Banquet, when we get together with all the information.

Boxing will be starting at the centre next Wednesday, so parents and children interested in the program can be at the friendship centre.

Another program held over from last year's program at the friendship centre are the karate classes, which are conducted every Tuesday and Thursday night beginning at 6:00 p.m. This year Gordon and his crew at the friendship centre have expanded the karate classes to include adults. The kids will keep their Tuesday and Thursday dates, while those over 17 years of age will have classes on Monday and Wednesday night beginning at 8:00 p.m.

Volleyball will be another big item at the centre this year. If any of our readers can recall, the friendship centre girls took first place in last year's Canada West Volleyball Tournament in Hobbema, and they're hoping to repeat that feat this year with a lot of practice. The girls will take to the courts every Tuesday and Thursday at 8:00 p.m.

And finally, coming from the Friendship Centre, a recreation volleyball night for when you just haven't got anything else to do. Recreation volleyball will go every Monday and Wednesday night at 8:00 p.m.

If you need more information on any of the programs at the Canadian Native Friendship Centre, feel free to call Gordon at the friendship centre at 482-6051.

For you hockey fans, the Edmonton Oilers started serious workouts this week and I'll be going down to the Coliseum to take in a workout or two and if anything interesting pops up we'll be sure to let you in on it here at WINDSPEAKER.

Well, that about does it for another Sports Roundup, and remember if you have anything to contribute to my column feel free to call me collect at 455-2700.

And remember to KEEP SMILING, things could be worse. Sometimes you don't know how, but believe me they could be worse.

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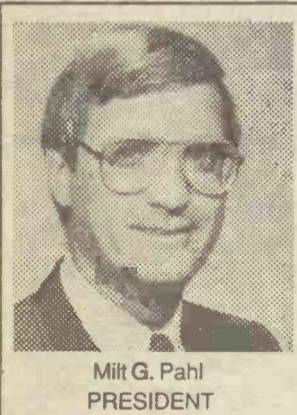
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As the Minister Responsible for Native Affairs for the Government of Alberta for four years, Mr. Pahl was involved in a broad range of economic and other matters relating to the native peoples of Alberta. Prior to being appointed a Minister, he served as a board member of the Alberta Oil Sands Technology and Research Authority (AOSTRA); director of the Canadian Energy Research Institute; Chairman of the Standing Committee on Economic Affairs and Energy; member of the Caucus Committee on Tax Policy and Corporate Incentives; and the Alberta Heritage Savings Trust Fund Standing Committee of the Legislature.

Previously, Mr. Pahl owned a management consulting company. Consulting work involved the planning, design and management of large-scale resource development projects and business/market feasibility studies.

Mr. Pahl is an MBA graduate of the University of Alberta.

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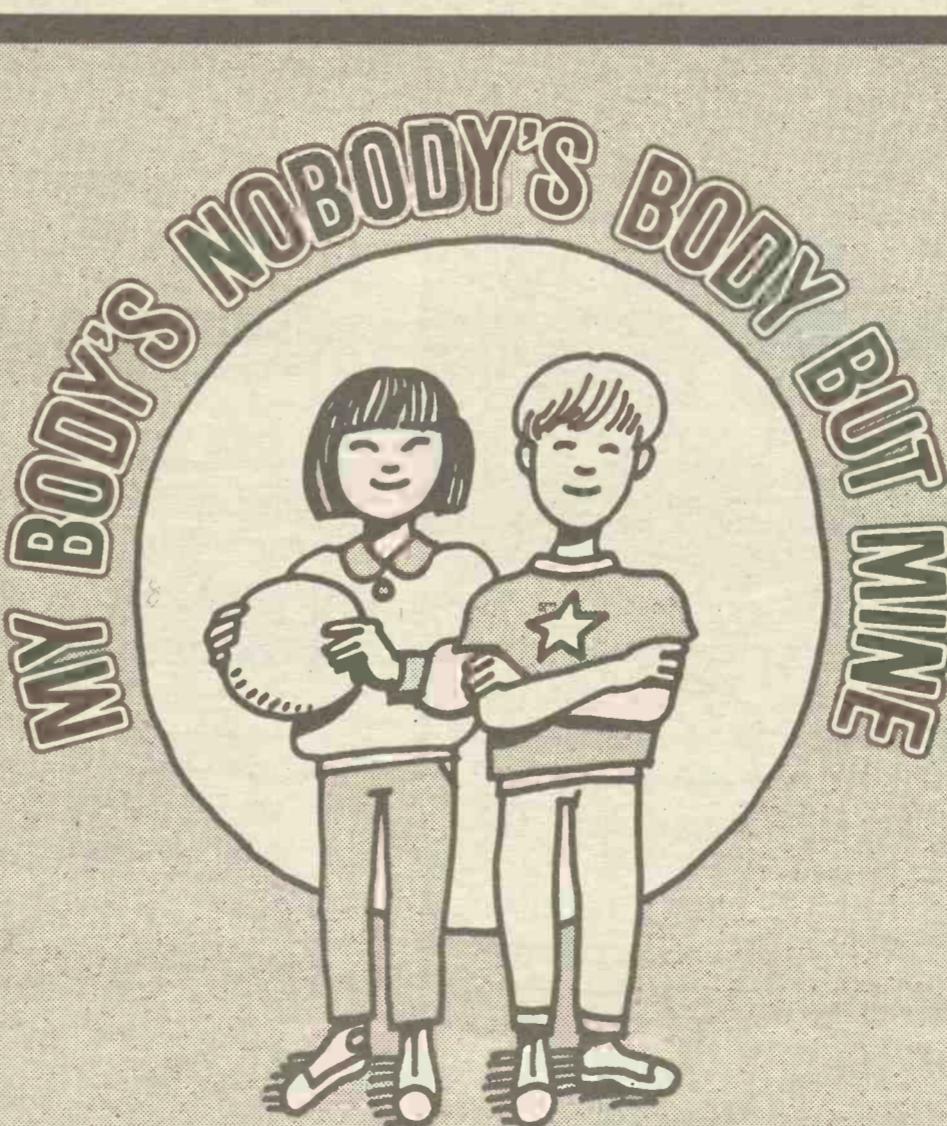
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# INTERVIEW: Brian Fayant

**WINDSPEAKER:** What are your primary concerns about Native children and the way they are handled when they are in government care?

**FAYANT:** I know that right now there are a lot of Metis children coming into care. My concern is that they are represented by white, or non-Native or non-Metis social workers. My concern is that they go in with their own attitudes, their own values, their own ideas about what is good for these children. What happens, of course, is that when they take these kids, they look down at these families they've just taken the children away from — they say these families aren't good enough.

We designed this act (the Child Welfare Act) and it's a new act and as far as I'm concerned it's designed to help the family and to help the community so they can get involved. It says in there (the act) that they (social workers) should contact Bands (regarding Indian children), but for the Metis it's a little more difficult because social services workers don't relate to Metis Locals or even the Federation (of Metis Settlements). At this point in time.

They have a sense of what the settlements are, but no ones kicked them in the butt enough and said "you have to contact Metis settlements or the Federation or the Metis Association when it comes to Metis children."

As a matter of fact, they go so far as to say if the kid doesn't have a Treaty number — even if he's dark and obviously Native — they'll say the kid could be French or German, "what about that heritage?" We're having some frustrations around that.

With the act, I keep thinking about how it was designed to make sure that families have support — you can get legal services, representation from other members of your community, from family members who are interested. So the social worker no longer has that authority — or should no longer have it, anyway. They assume that because nobody says anything — and many Indian and Metis people are people who are passive when it comes to social workers, white authority figures, they back off. If that's what social workers say, they think that's the way it must be.

My problem right now — and that's what I want to talk to you about — is to say to the Metis people particularly, because I know they are the ones whose children are coming into care (it's happening to Indian people, too, but Indian people have assumed responsibility for their own now. The Lesser Slave Lake Regional Council, Yellowhead Tribal Council, Gleichen down south...all across Canada Indian people are now assuming responsibility for their children and I really respect that and I admire that about them), but here we are, Metis people, sitting back doing nothing about our kids and they're going into care.

I'm really worried about it. Who will speak for those kids if we don't?

**WINDSPEAKER:** What about Metis Children's Services?

**FAYANT:** Metis Children's Services is a new organization, it's beginning, to my understanding it doesn't have the authority social workers have. Metis Children's Services is really a support service. It's preventative, but I don't think it can get involved in each case, deciding what kind of a case plan will be developed for each kid. When apprehension is made, I don't know that they have the power to go right in there and intervene and say, "look, we want to assist"...I'm not sure it's designed that way.

**WINDSPEAKER:** Do you feel from your experience that apprehensions are made because the social worker is imposing her standards rather than Native standards in judging whether or not it's a good home? That there's a racial bias or a cultural bias?

**FAYANT:** I guess I think of it more as an economic bias. Because they're middle class people they think that when they take a kid out of a home they think that kid should be placed in a kind of home they were raised in. Let's face it, a lot of people are not rich people. They're not poor, they're not starving, but they have a certain way of life that does not jibe with the rest of society, with middle class society, and most of these social workers are middle class people.

**WINDSPEAKER:** And the kids are pulled out of the home even though they may have a good home by Metis standards, by community standards...

**FAYANT:** By community standards, they may have a very good home...lots of love and care. Maybe the family went on a party for the weekend — let's face it, that happens out there quite often — but the way the act is designed, families can use extended family members to get involved...

For example, if my kids were apprehended, the act is designed so that the social worker can go to my family members and say, "is there anyone within your family who can take these children." But they still are not following that, and it is up to the community to get a handle on that

and "look, social worker, we, the family members, want those children."

**WINDSPEAKER:** The new Child Welfare Act read clearly that the family should be responsible for the children.

**FAYANT:** That's what it says there, but it's still not happening. That's where my concern is. Here it is a year after the act's been set up and I'm getting complaints and calls from people saying, "Hey, Brian, these people are coming into care and they are not being represented, family members are not being contacted, the community is not being contacted" — that's part of the act.

**WINDSPEAKER:** That's a frequent thing?

**FAYANT:** Oh, yes. It's happening quite often, especially with Metis children. Why I say Metis is not just because I'm Metis, but I know there are not Metis organizations out there, other than Metis Children's Services. Metis Children's Services is a good example at this time, but I think we need more, we need more Metis groups getting active.

I can write a letter to the Federation of Metis Settlements and they'll respond. I've talked to them before, and to my own council back home; I've talked to the previous president and encouraged him to get involved and he said "Yah, yah, but we've got other issues."

Well, right now I'm getting kind of frustrated because I think the kids are our future and fine, economics is great, but what about our kids? Do we just continue to let them be dragged into the system and passed off all over Alberta, out of the province, a lot of them into the Northwest Territories.

What about our kids? When are we going to start assuming responsibility? I think it's up to us to start doing that. I'm tired of being brushed aside. I think it is time for the Metis to assume responsibility.

**WINDSPEAKER:** How do you do that?

**FAYANT:** I think we do that by, within the communities, forming committees, forming child welfare committees, if you will, and informing the (social services) directors that we want to assume responsibility for our children. We don't even know — a lot of us don't even know — if there are children in care.

People from the communities will say "well I don't know if there are children in care."

Well if you don't get involved, and don't ask the director, you'll never know. I've been talking to these directors already as a member of the Native working committee. The directors tell me they've been to the Metis community and they're not really interested. They say they're not ready.

What that indicates to me, and what that indicates to the director, is that the Metis people don't want to take care of their own children. They don't want to take responsibility at this time, they're not much interested, because they're not ready, and I can't buy that.

My sense is that these are our children.

What else can you do? There's all kinds of different kinds of groups through which communities can start to get involved. (For example) there are placement committees where social services decides where to place children. They have these meetings once a week. Every week they're deciding the future of some Metis kid.

Consider that five per cent of the population of Alberta is Native. Yet 43 per cent of the children in care are Native. The proportion to me is just not realistic — to have such a small population of Native children and such a large proportion in care. Every day the social workers are deciding for our children. That's why I have a grave concern. It should be changing and it isn't.

**WINDSPEAKER:** And the act says it should change...

**FAYANT:** Yes.

**WINDSPEAKER:** That Native children should go to Native families...

**FAYANT:** I was so excited when I was asked to sit on the (Native working) committee because it would give us a chance to get our shots at the government and say things we've been wanting to say... And I'll be damned if they haven't been responding.

But what's happening is now it's our turn, the ball is in our court. It's now up to us to get in there. We can no longer say it's the government's fault.

We can bitch about social workers because they have rotten attitudes. We can do that, because they do have their own attitudes, their own values. But that doesn't mean we can't get out there and do something about it. The law is designed so we can get involved.

**WINDSPEAKER:** But you have to be able to handle the responsibility.

**FAYANT:** Well yah. For sure. But isn't it time to get responsible? That's what I'm saying.

**WINDSPEAKER:** Are the top level bureaucracy and the minister going along with what you're saying?

**FAYANT:** Well, the old minister, Mr. (Dr. Neil) Webber,



**Brian Fayant is concerned about children. And although that concern has determined his choice of career and led to his involvement in a number of committees and organizations involved with Native children, that concern is still also very personal.**

**He agreed to be interviewed by Windspeaker Editor Clint Buehler on the condition that it be emphasized that his comments were his own, that they did not necessarily reflect the views of the committees and groups with which he is involved, and that they were being made as an individual and not as a spokesman for them.**

**Born on the Fishing Lake Metis Settlement, Brian Fayant is a former board member of the Metis Association of Alberta (MAA) who dropped out of politics for a career in social work.**

**Three courses short of completing his bachelor of social work degree at the University of Alberta, Fayant became a social worker for the Lesser Slave Lake Regional Council.**

**While in that position, he was appointed a member of the Alberta governments Working Committee on Child Welfare, involved in developing and implementing the new Child Welfare Act.**

**He recently returned to Edmonton to become a foster care worker for Metis Children's Services, and to complete his university degree.**

**He agreed to be interviewed by Windspeaker because he "feels the need to make the public aware of (the rights and services) available to them. Metis people are not using the Child Welfare Act to their advantage.**

**"Metis children are coming into care and no one is speaking on their behalf. There are too many without proper representation."**

did but we haven't had a chance to meet with the new minister yet.

We had a retreat last summer and we came up with a bunch of recommendations as a result of compiling a lot of information that has been put forward by various Native groups as well as ourselves, and sort of summed that all up.

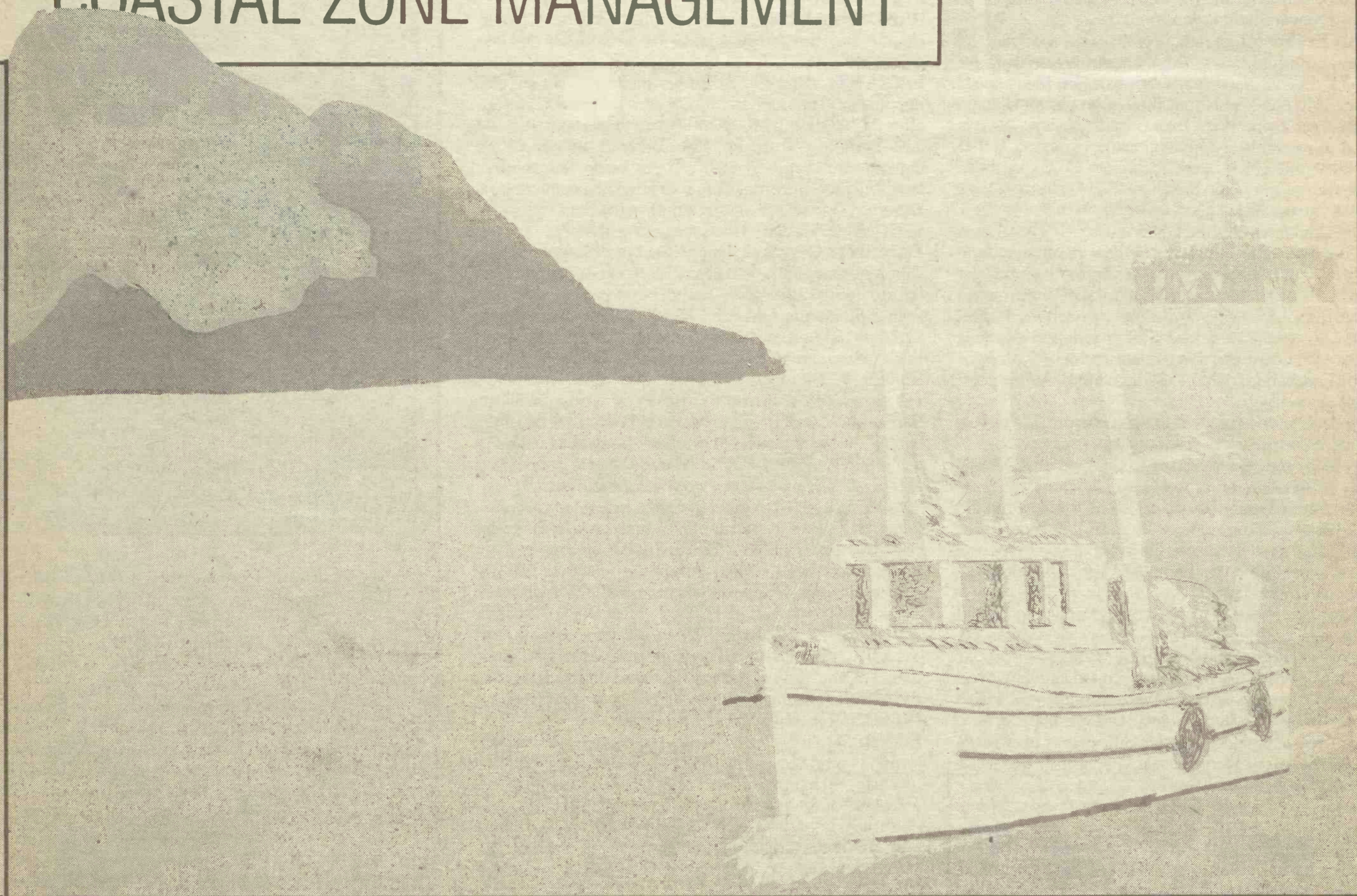
We're now submitting our recommendations to the new minister so we're going to get a chance to meet with her. But apparently she is very sensitive to the Native plight right now, along with the deputy minister, Michael Zurkovitch. He's pretty special in that he's kept that intense, and he's still there.

The new minister, it is my guess, will merely respond to what is put forward.

There are a lot of good ideas coming out, and there have been a lot of good ideas in the past, and the community has responded quite well. But now we have to start doing something. We have to start acting.

*Continued Next Week*

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# Self-government

From Page 9

## SPIRITUALITY

The present day system that is used by the white race is called religion. We, the Indian, know our spiritual beliefs and express it by way of our spiritual Elders, cultural beliefs and traditional practices. A system must be set up by the Indian nation to encompass our spiritual and cultural beliefs and can be done in the modern day criteria that is called religion by the white society. A national Council of Elders can be set into place to allow the freedom of movement and practice of our cultural beliefs with a representative to sit on the Grand Council.

## EDUCATION

There are at present many ideas and programs dealing with the education of Indian people with an emphasis put on introducing our culture to the system. A National Council should be established with a representation of all provinces, and, again, a representative to sit on the Grand Council of Chiefs to deal with an education system viable and understood by all Indian peoples. I realize we must have the white man's educational criteria to be able to function in these modern times and it must be designed and implemented by the Indian peoples themselves. Our treaties guarantee the right to education.

## SOCIAL SERVICES

This falls into many categories such as child welfare, senior citizens, the sick and handicapped, etc. There can be provincial service organizations set up with representation on a national council and a further representation on the grand council of chiefs to address and implement the services to look after our people, again done by the Indian people.

## HEALTH

We are on the verge of breaking into the world of modern medicine and our people, by working with our spiritual medicine man, can introduce our old medicinal cures along with the new technologies of science and implemented in possibly our own hospitals. A governing council again with representation all the way up the scale would ensure that our traditional cures would not have to be revealed without the Indian people's consent.

## ECONOMIC DEVELOPMENT

I believe that there is an economic development process in the people themselves in providing the much needed services and care of our people as previously mentioned. There are many means of establishing an economic source of monies for the people, some that are hard

to understand. One such way in keeping with old traditions is hunting, trapping and fishing. When the white man first came to this country we, the Indian, taught him to survive by using a natural resource which was the fur gearing animal. He then turned it into an economic base to make huge amounts of monies. This caused the animals to be overkilled such as the buffalo which we used for our needs. As there is not enough buffalo left to meet our needs, we must recognize that there is an industry in place that we understand and that is the fur industry. Money must take the place of the buffalo in order to provide a lifestyle for the Indian people that is comfortable and still done in our old traditional ways.

There is presently an Aboriginal Trappers Federation in place along with provincial and territorial councils to set up an economic base and can be controlled and implemented by Indian peoples using the present day criteria. This again would have representation on the grand council.

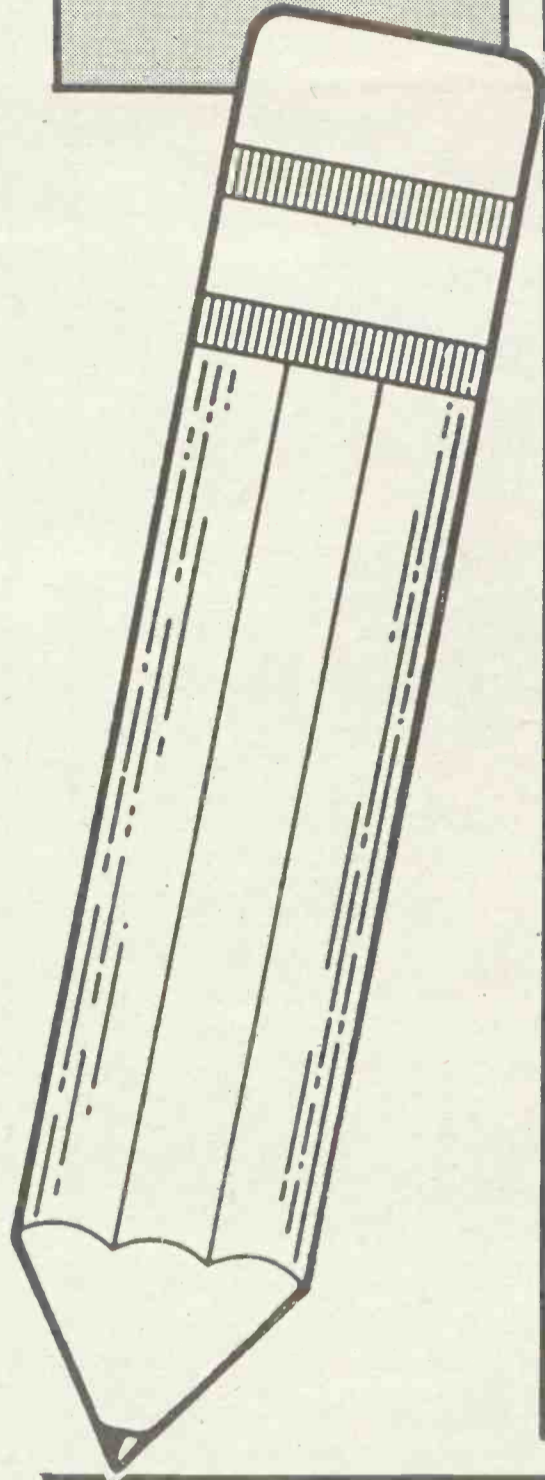
## POLITICAL

A political system can be set up to encompass all Aboriginal peoples by using our old traditional ways along with the present governmental system. The Indian government must be comprised of a unity of all Aboriginal peoples under the one governmental criteria. The need for different Native political organizations must slowly come to an end and one governing body established which would be known as a Grand Council of Chiefs which would be a counterpart of the federal government system. Provincial council and community or tribal councils be established in the service areas as aforementioned with their political voice to address the community needs and all policies be national policies and implemented in the Indian community as needed. We would not be a third level of government as some people would like to believe but a government to implement the services to our people that were agreed to by treaties. Our people can slowly become the Department of Indian Affairs which is really the governing body.

The concepts that I have put forward are my own beliefs as an Indian that sees that we must start to move in this direction in order for the Indian nation to survive using the tools of the white man and implemented in a way that we understand our people. Then and only then, will the sacred circle be meaningful to the Indian nation and we will take our rightful place in this country, responsible to and for ourselves.

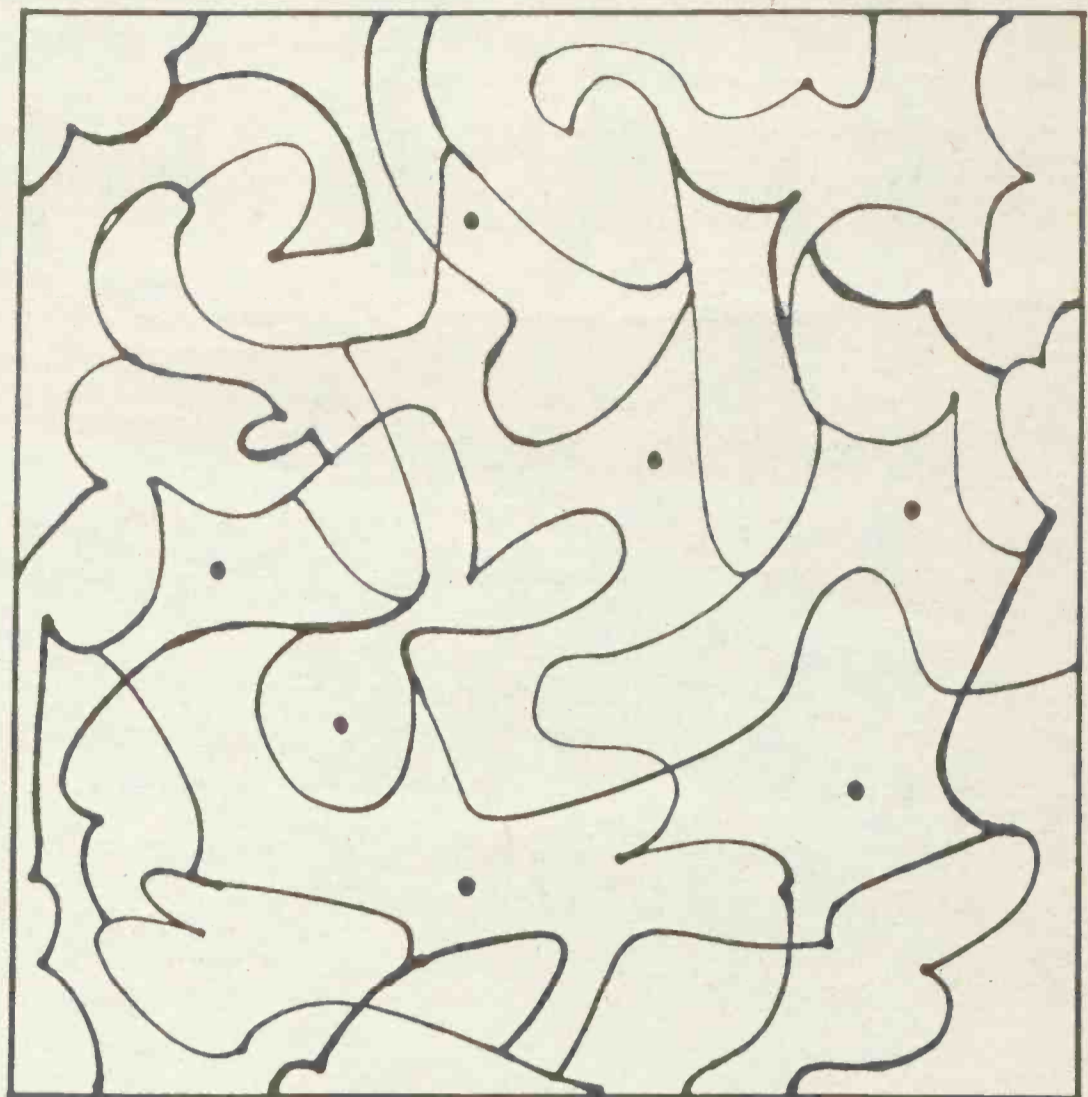
## THE ACTIVITY CORNER

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## WINDSPEAKER PICTOGRAM

By Kim McLain



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



LAST WEEK'S: "The Storyteller"

## WINDSPEAKER WORDSEARCH

By John Copley

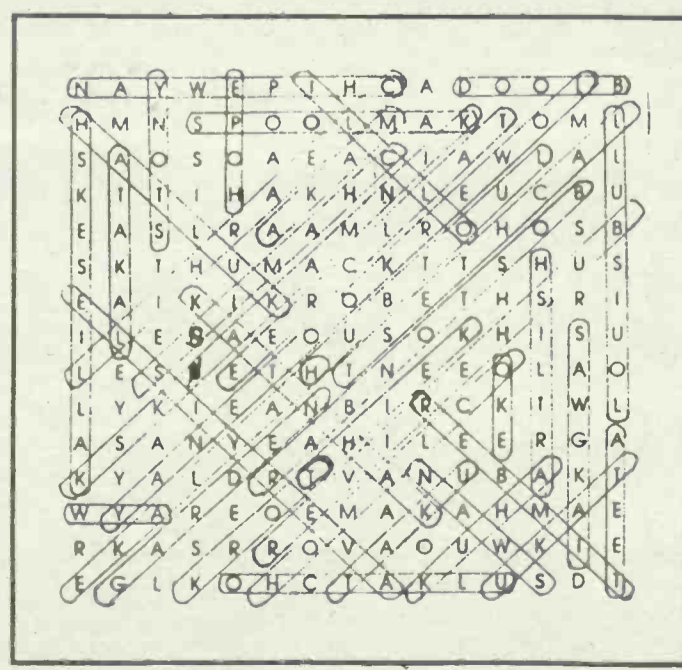
Circle the words from the following list and the remaining letters starting from left to right (working across) will give you a phrase or sentence. Letters may be used more than once in order to achieve another word. Words may run vertically, horizontally, backwards and diagonally.

THEME: NORTHWEST RESISTANCE



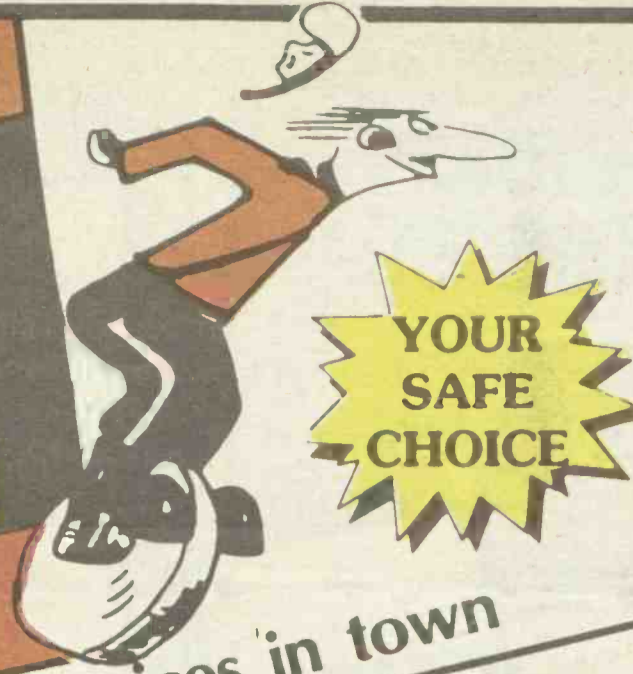
### WORDLIST

- |                   |                    |
|-------------------|--------------------|
| <b>3 - letter</b> | Troops             |
| Few               |                    |
| Fur               | <b>7 - letter</b>  |
| Gun               | Big Bear           |
| Map               | Crozier            |
| Men               | Freedom            |
| Try               | Gatling            |
| War               | Victory            |
| One               |                    |
| <b>4 - letter</b> | <b>8 - letter</b>  |
| Cree              | Campfire           |
| July              | Duck Lake          |
| Rain              | Frog Lake          |
| Riel              | Humboldt           |
| Toll              | Struggle           |
| Wind              |                    |
| <b>5 - letter</b> | <b>9 - letter</b>  |
| April             | Fish Creek         |
| Civil             | Grenadier          |
| Enemy             | Middleton          |
| McKay             | North Cote         |
|                   | Rebellion          |
| <b>6 - letter</b> | <b>10 - letter</b> |
| Battle            | Battleford         |
| Cannon            | Poundmaker         |
| Cattle            |                    |
| Charge            | <b>15 - letter</b> |
| Dumont            | Wandering Spirit   |



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750R16 8 ply	—	125 <sup>00</sup>	135 <sup>00</sup>
875R16.5 8 ply	143 <sup>00</sup>	135 <sup>00</sup>	146 <sup>00</sup>
950R16.5 8 ply	169 <sup>00</sup>	163 <sup>00</sup>	175 <sup>00</sup>
LT235/85R16 8 ply	147 <sup>00</sup>	139 <sup>00</sup>	150 <sup>00</sup>



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