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NEWSPAPER DIVISION

THE I.A.A. DECLARES WAR ON DRUGS & ALCOHOL

The Indian Association of Alberta (IAA) will urge all 44 bands in the province to join an all-out war against alcohol and drug abuse.

Gregg Smith, president of the IAA, said the group's board of directors decided this week to join forces with existing agencies controlled and run by Indians to "wage war on a problem that can no longer be ignored."

Smith said the IAA has no plans to get into alcohol and drug abuse programming, but wants to participate in helping to educate its 45,000 members about alcohol and drug abuse. He said this organization also wants to make the general public understand the root causes of the problem.



"We want existing agencies to know that we fully support them in their efforts and that we are going to be doing all we can to assist them in obtaining adequate funding for their counselling and education programs," said Gregg.

Smith said the IAA is particularly concerned with mental health aspects of alcohol and drug abuse, pointing out the high suicide rate among young Indian people and family violence.

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Windspeaker

September 26, 1986 Volume 4 No. 29

INSIDE THIS WEEK

- MEMBERS of the Blood Band present a petition to the DIA to protest election changes. **See Page 3.**
- FRANK SYMS examines the changes in the business world in Indian country. **See Page 9.**
- BRIAN FAYANT'S interview which started last week, will conclude in this issue. **See Page 16.**

Trappers may get bigger share of \$

By Terry Lusty

A major breakthrough for Alberta trappers may be the upshot of meetings and negotiations between the Aboriginal Trappers Federation of Alberta (ATFA) and the Ontario Trappers Association (OTA) September 22-23.

Although nothing is definite as yet, the pending

possibilities, once implemented would give the ATFA and trappers very good cause for rejoicing.

Talks with the OTA involve a multi-million dollar concept that could, should it receive approval, culminate in a major coup for the ATFA.

When interviewed by Windspeaker, ATFA's Russell White stressed

- that:
- (1) OTA has purchased a new facility in Alberta to serve as a fur auction house;
 - (2) It would be the only auction house west of Ontario;
 - (3) Aboriginal trappers would become major shareholders in the firm;
 - (4) Aboriginal trappers would become equal partners in the management and operation of the firm;
 - (5) Trappers would receive returns of half of one percent (tentative) on the furs marketed; and
 - (6) the pursuit of self-sufficiency, economic development and independence will move one step closer for the trapper.

While the possibilities are exciting, one must bear in mind that all of the above is contingent upon acceptance by the ATFA. An enthusiastic White says the discussions look very promising.

Last year, Alberta trappers sold \$6.5 million in furs. If the half-a-percent return were in effect right now, it would mean a return of \$32,500 profit to the ATFA plus, 50% of the profits from the furs auctioned would go to the trappers. In fact, "there's a verbal agreement that, as

Laurent Roy named Native Outreach CEO

By Clint Buehler

Laurent Roy is the new chief executive officer for Native Outreach. He takes over the position October 1.

Roy succeeds Allen Willier, who resigned after completing his two-year commitment to the job. Willier has no definite plans, but "a number of opportunities."

"I am extremely pleased that a decision has been made on a new CEO, and that a person of Laurent's calibre, who has displayed through his various affiliations the qualifications, has been chosen — someone

who will carry on the directions already established in the progressive development of Native Outreach," Willier says of Roy's appointment.

He said the selection "has been a process unto itself "as it appears the calibre of Native administrators is improving, as evidenced by the applicants for this position.

Roy, 42, has had a varied career — most of it in the Native media.

He was public relations officer of Native Outreach at the time of his selection as CEO. Immediately prior to that he was an information

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Willie joins Wall of Fame

Willie Littlechild (right) is presented with the plaque which will hang on the University of Alberta's 'Sports Wall of Fame.' Littlechild joins the likes of former Eskimo Brian Fryer and Oiler Randy Gregg. For a report on the ceremony, **See page 14.**

National

Indians give Sauve historic document

OTTAWA — The United Indian Council of the Mississauga and Chippewa Nations met September 10 with governor-general Sauve to reaffirm the historic relationship between the Crown and Indian first nations that began 250 years ago.

The United Indian Councils were represented by Chiefs Aubrey Coppaway from Curve Lake; Ed Williams, Rama; Bernard McCue, Christian Island;

Fred King, New Credit; Frank Cowie, Hiawatha; John Crowe, Alderville; Yvonne Edgar, Scugog; Angus Scelbe, Georgina Island, and Ian Johnson, chairman of the United Indian Councils. The chiefs represent 5,000 status Indians in southern and general Ontario.

Mississauga Grand Chief Aubrey Coppaway presented the governor-general with a hand written reproduction of a letter

written by Lord Egremont, secretary of state, to Lord Shelburne, president of Lords of Trade, London, May 1763, which articulated the special relationship between his office and the Mississauga and Chippewa first nations. The document was mounted with an eagle feather and framed for hanging.

Chippewa Chief Ed Williams discussed the relationship between the Mississauga and Chippewa nations and the Crown based on some 20 treaties signed between the Indian first nations and the Crown covering all aspects of their political relationship to Canada as well as approximately 20,000 square miles of their Aboriginal territories in Ontario.

Ian Johnson, chairman of the United Indian Councils, suggested that the historic relationship between the Mississauga

and Chippewa nations and the Crown has tremendous significance to the Indian first nations because it is the original relationship between Indians and Canada from which all other and subsequent relationships evolved. This is something that must be preserved and can be instructional during this time of changing and defining the contemporary relationship of Indian first nations to the government of Canada under the Constitution.

Sauve, was interested to learn more about this historic relationship between her office and Indian first nations in Ontario. She was reminded by the chiefs of the antiquity and deep historical roots of the relationships between first nations and the Crown. In modern times of rapid change, it is important to remember the basis of contemporary institutions

**TEXT OF GIFT
PRESENTED TO HER EXCELLENCY
THE GOVERNOR-GENERAL OF CANADA
SEPTEMBER 10, 1986**

**LORD SHELBOURNE, PRESIDENT OF THE
LORDS OF TRADE, LONDON, MAY, 1793**

... HIS MAJESTY'S JUSTICE AND MODERATION INCLINES HIM TO ADOPT THE MORE ELIGIBLE METHOD OF CONCILIATING THE MINDS OF THE INDIANS BY THE MILDNESS OF HIS GOVERNMENT, BY PROTECTING THEIR PERSONS AND PROPERTY AND SECURING TO THEM ALL THE POSSESSIONS, RIGHTS AND PRIVILEGES THEY HAVE HITHERTO ENJOYED, AND ARE ENTITLED TO, MOST CAUTIOUSLY GUARDING AGAINST ANY INVASION OR OCCUPATION OF THEIR HUNTING LANDS, THE POSSESSION OF WHICH IS TO BE ACQUIRED BY FAIR PURCHASE ONLY . . .

LORDEGERMONT, SECRETARY OF STATE

**PRESENTED ON THIS DATE
SEPTEMBER 10, 1986**

and relationships and to teach us for the future, the heed the lessons they can chiefs stressed.

NATIONAL NEWS BRIEFS

Maritime treatment centre opened

ESKASONI — The first Native alcohol and drug treatment centre east of Ontario was officially opened here recently.

The opening of the Mi'kmaq Lodge, a 15-bed rehabilitation centre serving Nova Scotia Micmacs, was hailed as a new beginning for Native people in the Atlantic provinces.

The \$796,000 centre, in operation since February, is committed to providing a program through which the dependent person can begin to experience an orderly goal-directed pattern of living.

Direction for Dene Cultural Institute

SNOWDRIFT, NWT — Delegates to a recent cultural conference here unanimously gave two specific directions to the new Dene Cultural Institute.

The first direction is that Elders and young people be included on its board of directors. The second is that the institute is to preserve and enhance Dene languages, traditional spirituality, bush skills, legends and crafts, drum dances, hand and other games, traditional medicine, ceremonies, artifacts, place names, relationships and responsibilities, food, laws about animals, music and songs, oral history and land use.

At present, however, the institute has no funds available.

OTTAWA REPORT

By Owenadeka

**William Vander Zalm
Premier of British Columbia
Parliament Buildings
Victoria, B.C.**

Dear Bill:

I'm writing about that comment you made a few weeks ago -- the one where you said you wanted to live on a reserve and visit with Indian people for a few days.

Right off the bat, I have to give you credit for good intentions. After all, you're a millionaire and you've never been known as being too concerned about the downtrodden or the underdogs of society. But now that you're the premier, I guess you recognize the need for a better public image, at least when it comes to Indians.

Now, just where should you go? You can pick just about any reserve in the province and you'll see what Indian life is like. You'll often see 10 and 12 people jammed into a two-room shack that should be condemned. If you stay for any length of time you'll see that many adults have never had a permanent job and have almost no hope of ever getting one. And you may see the wild drinking binges, the kids left alone to sniff gasoline and break windows, maybe even the fights, killings, battered wives and suicides.

I called your office the other day and learned that you've got 45 invitations to choose from. So while you're deciding when and where to go, I'll give you my suggestion.

Look at your map of British Columbia. In the middle of the province, 200 miles northwest of Prince George, you'll find Ingenika. That would be a good place for you to talk to some Indians and see some of the problems your government has created and the little it's doing to solve them.

A hundred Sekani Indians live at Ingenika. They didn't always live there though. They used to live at a place called Fort Graham. But they were flooded out 23 years ago by B.C. Hydro, your government's power company. B.C. Hydro built a dam and named it after the premier of the day -- W.A.C. Bennett. The Indians got next to nothing in compensation and were moved to a piece of provincial Crown land at Ingenika.

As you very well know, Bill, the matter of their Aboriginal title to their tribal territory, like other land claims in the province, is still a long, long way from being settled.

One special problem at Ingenika today is that the

new location is not a reserve, so Ottawa won't give the band money for housing, sewers, roads or other improvements. Your government has always said that Indians are a federal responsibility so it's done absolutely nothing for the people there.

If you do decide to visit Ingenika, Bill, I should warn you right off that because of the lack of government aid, the living conditions there are a far cry from the Victorian elegance of the Empress Hotel. For starters, all the houses are small log cabins with just two multipurpose rooms. There's no running water, so there's no sink, bathtub or toilet -- just an outhouse out back. There's no electricity -- that means kerosene lamps, no television, no refrigerator, no electric or gas stove, no kitchen or household appliances. There's no central heating -- just a wood-burning stove that's used for heating and cooking.

The chief at Ingenika is Gordon Pierre. He says he'd be delighted to have you and your wife visit his village. If you decide to stay at his house, and not at the nursing station, he says you can sleep on his couch. Who knows, you may want to help out around the house by cutting wood and going down to the lake to get water.

Of course, it would be a lot easier to haul water now than in January. That reminds me of your wish to make your visit before the weather gets bad.

Just what do you mean by that Bill? Are you saying that you just want to be a fair-weather friend?

If so, I've got news for you. Except for maybe the Seminoles in Florida, being an Indian means having some sharp memories of life in the cold. In places like Ingenika it means waking up with snow on your blanket and ice in the washbasin. It means chopping wood for warmth and chopping ice for water. And it means you don't take your time on a mid-winter trip to the outhouse.

If you visit Ingenika, Bill, look around and see if the people there are getting a fair shake from your government. Ask yourself if you would want your wife and children to live in such conditions. While you're at it, ask yourself if the proposals of Indian leaders aren't the answer to the problems at Ingenika and elsewhere. Ask yourself if you can justify your government's continuing refusal to make a just land claims settlement for the Indians at Ingenika and the rest of the province. Lastly, ask yourself if you can go to the First Ministers Conference next year and vote against Native self-government.

Ask yourself those questions, Bill, no matter where you go. The answers, if you're sincere, may change your government's stand at the next constitutional conference. And if living with Indians, even for just a few days, does change your government's attitude, maybe you should persuade the other premiers and the prime minister to do the same thing.

**Yours truly,
Owenadeka**

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Provincial

Bloods petition DIA on election changes

By Lesley Crossingham

CALGARY — A petition with more than 300 signatures from angry Blood band members was presented to officials from the Calgary Department of Indian Affairs Tuesday.

The petition was circulated to protest a Blood chief and council decision earlier this month to change their terms of office from two to four years.

Band members Duncan Bottle and John Chief Moon presented the petition to Bill Grant and Walter Hyshka, who represented department manager Bob Dixon who was unavailable.

Chief Moon and Bottle, who say they represent the concerned people of the reserve, told the officials that the Blood chief and council had made the bylaw amending the election without consulting band members.

"There wasn't even a general band meeting or any discussions with us," said Chief Moon.

The petition, addressed to Minister Bill McKnight, asks the minister to reinstate the Indian Act and the two year electoral system. The band pulled away from the Indian Act in 1982 and has been under custom.

A copy of the petition has been sent to the department in Edmonton and a delegation of Blood band members will be travelling to Ottawa soon to present the petition to Minister McKnight.

"We are collecting our money together," said Blood Elder Duncan Bottle. "We are all pulling in what we can so we can make the trip to see the minister."

Bottle added that band members on welfare and pensions are scraping together all their spare cash and some have even sold furniture and personal effects to put money toward the cause.

"We've already got \$950 from these people, and they are all very poor," said Chief Moon.

Chief Moon added that if the department refuses to step in and the chief and council refuse to reverse the bylaw, there will be a massive boycott of the polls during the upcoming election scheduled for the end of November.

"We're not going to take this lying down," he said. There are a lot of people unhappy with what the chief and council are



ELDER DUNCAN BOTTLE (far left) GIVES PETITION ...to Bill Grant as John Chief Moon looks on

doing."

However, a spokesman for the chief and council says it is unlikely that the bylaw will be repealed as chief and council "did not act illegally."

Band coordinator Kerby Manyfingers said the chief and council will not give a statement until after they have received the petition but they had acted in the best interests of the band.

"The chief and council's job is to act in the best interests of the people and very often they have to make unpopular decisions," said Manyfingers. "With regard to the election bylaw the chief and council never overstepped their authority, although ideally there could have been a referendum," he added.

Manyfingers pointed out that the two-year system was just not working efficiently and that it had been one of the major problems of the band.

"The two-year system was plainly inadequate for policy and administrative needs. There is no continuity between elected officials and each new council has to learn new duties and responsibility," said Manyfingers.

However, Chief Moon says he is not satisfied with this answer and added that he felt the chief and council were trying to act like "kings."

"Our petition is growing every day and I think we'll have at least 500 signatures by the time we go to Ottawa. These people in the council are trying to act like kings, they want to stay in power forever while we stay their serfs," said Chief Moon.

"We're taking a suitcase

of complaints" to Ottawa, said Chief Moon, including documented evidence of poor housing, malnutrition, discrimination and many cases of blatant nepotism and family favoritism.

Elder Duncan Bottle appealed to the officials saying that he and other Blood band members are afraid of self-government and most people want to remain Canadian citizens rather than be "under the control of people like the chief and council."

"There are a lot of people with nothing to eat. They don't have good homes and the chief and council do nothing," he said.

The controversy started just over two weeks ago

when a news release from chief and council announcing the new bylaw was published in the Kainai News, a bi-monthly publication produced on the Blood reserve.

Several band members complained they had only found out about the new bylaw through the government-funded newspaper.

A meeting was held in Fort McLeod where concerned Blood band members expressed concern over the new bylaw and a resolution to circulate a petition was passed unanimously.

At the time of going to press Blood Chief Roy Fox was unavailable for comment.

Blair says Natives above average workers

By Lesley Crossingham

CALGARY — Native people are above average workers and should be actively encouraged to enter the workforce as well as start their own businesses, says a Calgary oil company president.

Bob Blair, president of Nova, an Alberta Corporation, was the guest speaker during the opening day of the Calgary Chamber of Commerce annual Native Awareness Week held September 22 to 26.

Speaking to about 100 guests at the Palliser Hotel Monday, Blair said he wanted to encourage other company presidents in Alberta to employ Native workers.

"Those old myths about Native people have high instances about absenteeism should be blasted out of the water," said Blair. "The Native people employed at Nova have shown they have a better than average job performance."

Nova has enjoyed a high profile in the business world by actively encouraging and employing Native people in a wide cross-section of jobs within the corporation. However, Blair pointed out that this wasn't always the case and Nova's policy only evolved 15 years ago, thanks to several Native leaders.

"I particularly want to mention Harold Cardinal, Jim Sinclair, Saul Sanders and George Manual," said Blair. "They and others pointed out that the total absence of Native people

from the business world was not only detrimental to business but just not right."

Nova gradually began to employ Native people and provide on-the-job training. Blair's philosophy is that the only way to the top is through education and on-the-job experience.

Blair pointed out that this year's Native Awareness Week motto is "share everything, waste nothing." "That's not a bad motto" he said. "But we white folks didn't think that one up. We have you Native people to thank for that," he laughed.

Despite the current downturn in the oil industry, Blair added that Nova will continue to hire Native people.

"Nova has invested \$6 million in Alberta in both Calgary and Edmonton and in terms of employment, Nova has gone from 700 employees in 1971 to 7,000 in 1985."

Blair added that apart from the fact that Native people are good employees, there are other benefits attached when employing someone from the Native community.

"The Native population is an important part of our society," he smiled. "And they are the only people who don't ask for hardship pay to work in the Arctic."

The Calgary Chamber of Commerce Native Awareness Week ran from September 22 to 26 and many events highlighting the entrepreneur skills of Native people were highlighted at several locations in the city.

From Page 1

Smith, the former chairman of the Alberta Indian Health Care Commission, said the despair and sense of helplessness brought on by alcohol and addictive drugs is most often part of a horror cycle for Indian families. He said the cycle for Indian people usually also consists of substandard housing, lack of education, and a general lack of pride.

"We will be asking all Chiefs and their Councils to make alcohol and drug abuse the number one social problem, and to help combat it by every means at their disposal. Traditional and contemporary education, especially for our young people, is a must and bands will be urged to take other measures as they see fit."

Smith lauded the efforts of institutions such as the Poundmaker/Nechi Centre of Edmonton and smaller, more localized centres where detoxification and counselling services are available. He said these centres are doing a tremendous job and need the support of all Indian people, as well as more financial assistance from both levels of government.

He cited statistics from a recent survey which indicates that in some instances over 80% of all deaths occurring on reserves are alcohol-related.

"It's appalling. There's no other word for it," Smith said, "Something has to be done and that is why we decided to get involved."

The IAA Board of Directors has appointed Percy Potts, vice-president of the association for Treaty Six to liaise with existing agencies and funding sources as a first step in the organizations involvement.

THE I.A.A. DECLARES WAR ON DRUGS & ALCOHOL

Trappers may get bigger share of \$

From Page 1

of September 23, we'll start receiving 50% of profits from fur sales from Indians immediately," exclaimed White.

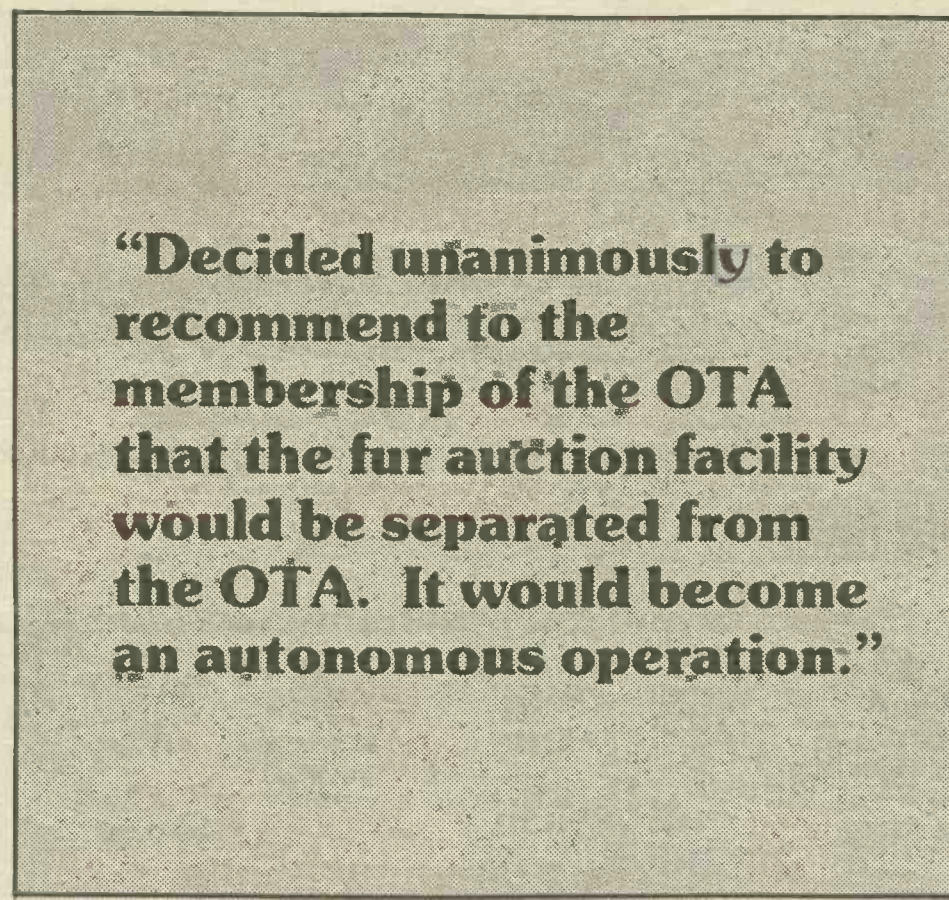
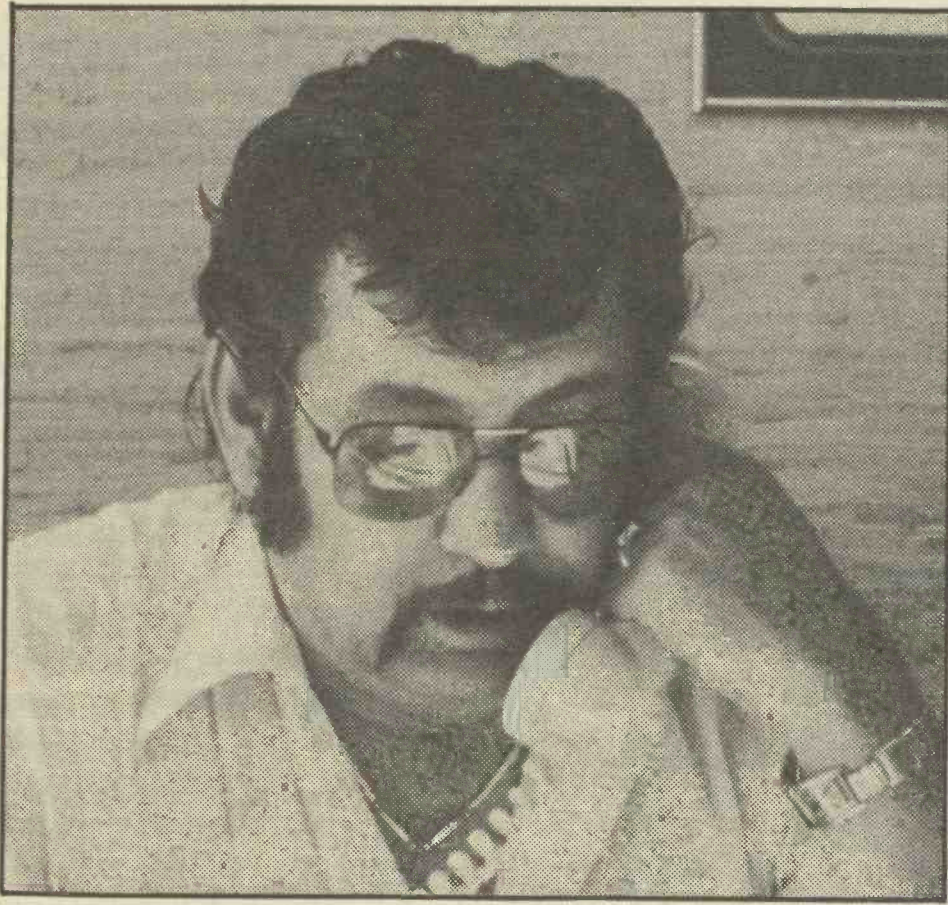
Also, because the middle-man (the HBC or an independent fur buyer) will be eliminated, trappers will likely receive higher prices for their products.

IT TAKES TIME

So, what happens now? White says the OTA representative, Fred Stoerig, will submit ATFA additions or changes to OTA's proposal for approval. He points out that the OTA board has already "decided unanimously to recommend to the membership of the OTA that the fur auction facility would be separated from the OTA. It would become an autonomous operation."

If OTA's proposal is accepted, the ATFA promises it will lobby with Indian bands and trappers of Alberta for their acceptance of the terms to be agreed upon. In addition, "I'm going to ask Mr. Stoerig to accompany me into those trapper communities . . . and get the mandate" from the trappers themselves, said White.

A follow-up conference to be held in late November, will be convened for the purpose of formally accepting and signing an agreement. White says the ATFA will go through the terms of the agreement using legal staff and then ask the trappers, "what do you think?"



"Decided unanimously to recommend to the membership of the OTA that the fur auction facility would be separated from the OTA. It would become an autonomous operation."



(top left) RUSSELL WHITE, ATFA DIRECTOR
(bottom left) Harold Cook, NWT; (right) Del Haylock, FCC Director

People should be aware that the auction house would not be an instant, or overnight, reality. As Stoerig explained it, "what we offer is that we will share this auction facility and the transition would be gradual but, eventually, there

would be an independent board of directors."

Stoerig likened the concept to a co-op whereby "profits that are realized from this venture would go back to the areas where the furs came from, you will be a partner . . ."

The process would be "a blueprint based on the decision of the trapper," added White. Once the design is in place, the ATFA would need to pursue working capital.

White assured "Windspeaker" that the necessary

dollars are out there but, to get at the "pot" requires a well-planned and developed proposal. He feels very optimistic about the possibilities and will keep the trappers informed of major new developments.

In other proceedings of

the day, Ralph Bouvette of Edmonton and Louis Halfe of Ottawa (both work for DIAND) made a joint presentation on training programs and dollars for trapper education.

Bouvette alluded to how difficult it is to get new or increased program dollars but is "prepared to put \$5,000 into the (trappers) federation so they can put together a course for this fiscal year that fits the needs of the trappers."

The courses, he said, can be off or on reserves and he invited suggestions from the trappers as to where they would like the courses.

When Peter Ladouceur of Fort McKay suggested addressing the state of the habitat, Bouvette just beamed, remarking that he could see groups like the ATFA meeting with the province on such needs as reforestation. This, he said, is an area of endeavor which is often neglected.

Bouvette recommended that the ATFA not overlook the NEDP because they recognize the fur industry. "Keep pressuring them --- that's where the economic development money is," he informed the meeting.

Louis Halfe explained what the trappers education courses consist of, and that ranges right from the most basic rudiments of skinning to map reading, survival skills, trapline management, fur grading, and so forth.

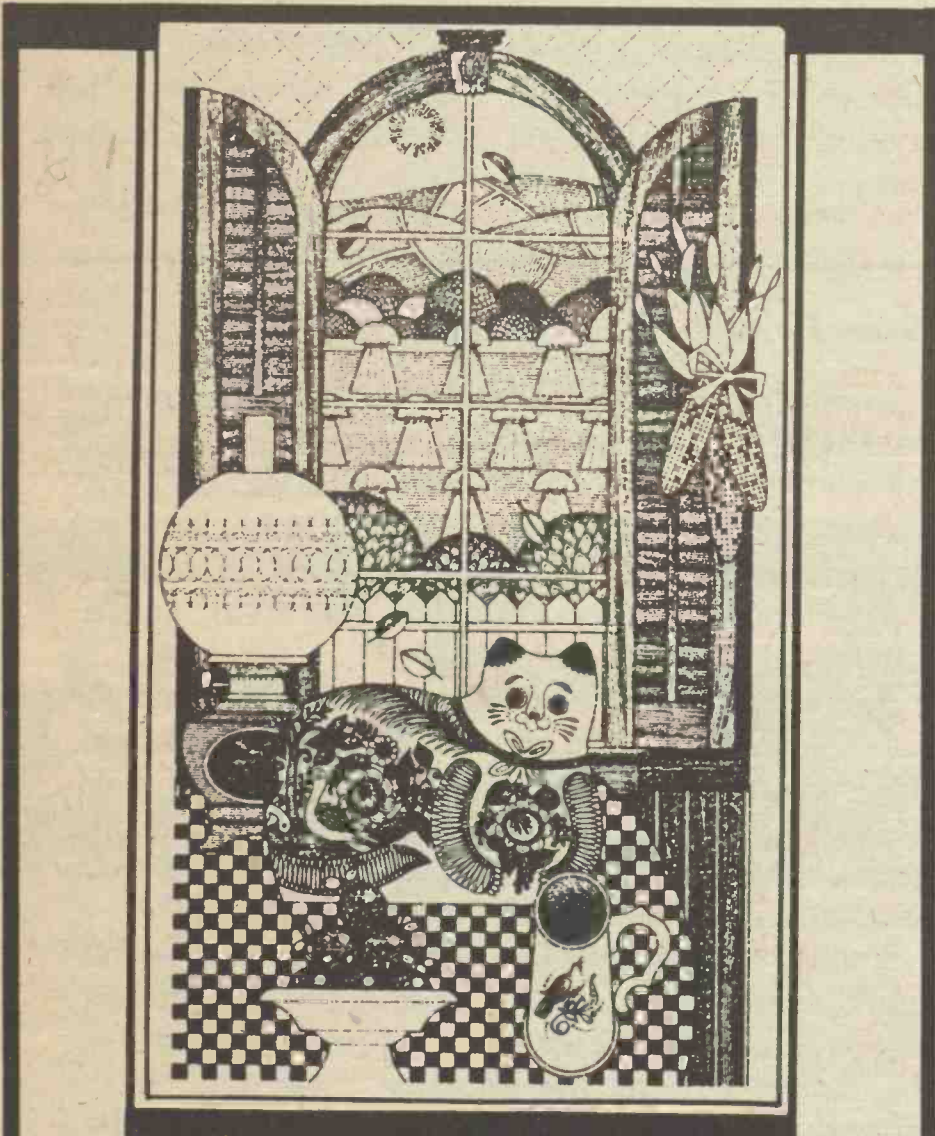
Halfe works on behalf of all trappers to professionalize the fur industry as much as possible. There are three others besides himself in Ottawa who work for DIAND solely on trapping. His role is to deliver trapper education courses.

There are two courses one can choose from, said Halfe. One is quite short while another lasts for a few weeks. They are available to not only Indians and Inuit but to Metis and northerners as well.

Bouvette added that there is an internship program (one to two years) available through the Canadian Council of Businessmen whereby managers can be trained in the industry of their, or their organization's, choice.

Throughout the deliberations of the conference, the support of Bob Stevenson and Sterling Brass (executive director and chairman of the ATFC) was ever-present. They see the efforts of the Alberta federation as a positive step in the right direction and have made it abundantly clear that they will do whatever they can to assist the ATFA in achieving its mandate.

Brass praised their efforts, saying "it is encouraging to know you people are working so hard."



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Native trappers seek more control

By Terry Lusty

Control over one's resources and one's destiny has and continues to be an evolving situation in Native circles. That condition has not been an easy one to resolve, but one organization is initiating action to further the interests of Native trappers in Alberta.

On September 22 and 23, interested trappers, delegates and resource people from the prairie provinces, Ontario and the NWT gathered at the Continental Inn in Edmonton to discuss problems and concerns of mutual interest to them.

Sponsored by the Aboriginal Trappers Federation of Alberta (ATFA) and funded through a grant from NEDP, a major focus of the conference was that of marketing furs and issues regarding wildlife regulations.

GAMING LAWS

The executive director of the Aboriginal Trappers Federation of Canada (ATFC), Bob Stevenson, provided a history of their organization and the role they play in representing the interests of trappers. He expressed enthusiasm and delight with the efforts

of the ATFA conducting their conference, which he said is "a good start."

On hand to clarify gaming laws and regulations was Ron Hanson from Alberta Fish and Wildlife who offered comments that it is their responsibility "to maintain a huntable supply of big game animals" including those required by Native people for subsistence reasons.

Certain issues such as the sale of wild game products, he said, is subject to interpretation by the law. As an example, he cited last year's case in which an Indian on the west side of the province sold a bear hide, was charged, but was not convicted.

Hanson claims that his department is trying to turn things around to the Native person's advantage such as the application they submitted to have angling licences given out free of charge. At the same time, he recognizes that Fish and Wildlife have got "a long way to go."

An interesting proposition came from Peter Ladouceur of Fort McKay who suggested an all-purpose licence instead of the people always having to acquire and have in their possession a number of different licences.

Hanson promised to forward the idea to his superior.

MARKETING FURS

Del Haylock, the executive director of the Fur Council of Canada (FCC), described the marketing business on a national and international scale. It's a vast market, he said.

In just four days at a fur fair last May, said Haylock, they booked \$137,000,000 in orders. Another fair, in Hong Kong, garnered seven million in orders from Japan and the FCC is looking to potential markets in South America.

As a word of caution, Haylock stated that "fur marketing is an art" which takes practice and skill. For this reason, he said, it is important to have good consultants.

He also pointed to some ready-made advantages of Indian involvement. No taxes and a ready labor supply were the chief reasons.

To investigate marketing possibilities, dollars might be available through federal grants under DREE and PEMD (Program for Export, Management, and Development).

Although the FCC acts as an umbrella organization for everything from trapping

to retailing, their real interest is in marketing finished products, especially fur coats. That, says Haylock, is where the real money is to be made. He went on to explain that, "there are about 4,000 workers in 450 manufacturing establishments in Canada."

Some of these, he explained, are as small as a one-person operation. He said 80 to 85% are in Montreal, about 15% are in Toronto and a couple in Winnipeg. The actual processing of furs into coats is an expensive proposition but can be quite lucrative, he stated.

One conference delegate who will be getting a firsthand look at the potential for European markets is Harold Cook from Fort Franklin, NWT.

Cook is an Inuit who intends to take crafts and fur samples to Europe where he will conduct an exploratory, fact-finding mission. Some of the resulting information, he feels, could be of value to the ATFA.

CAUTIONARY WORDS

Roger Blowes of OTA (Ontario Trappers Association) told the ATFA to tread carefully in their plans

to possibly set up a western auction house. Unless you attract a good many buyers, the prices will be low, he claimed. Why? Because the buyers can co-operate with one another in keeping the prices down.

Blowes also cautioned the trappers not to be fooled by three companies which are owned by the Hudson's Bay (HBC). They are Edmonton Fur Auction Sales, Dominion Soudack of Winnipeg, and TIMS (Trappers International Marketing Services), he said. To deal with any of the three is to deal with the HBC.

Other than Ted Pappas in Vancouver, the OTA is the only other existing alternative to dealing with the HBC said Blowes.

NO NATIVES

When it came to questions, he had to admit that

OTA has no board members or auction house staff who are Native. This line of discussion was picked up on as delegates including Bob Stevenson voiced their disapproval of any system in which Native people are "left behind." Past experiences with the monopoly of the HBC were raised as delegates expressed reluctance to be party to such a sad state of affairs. A counter-suggestion of equal participation was then hinted at but was not to be pursued further until day two.

As day one drew to a close, one thing was certain; delegates had a lot of food for thought and that would definitely impact the direction that the conference would take on day two.

One thing was very obvious, nobody wanted to jump into the fire without first testing the heat.

CANCELLED

Due to the death of Mrs. Queenie Fox - Husband of Mr. Steven Fox, Blood Tribe Councillor -

THE BLOOD TRIBE PROTECTION SERVICES

have postponed the grand opening of their new Fire Hall scheduled for September 26, 1986 to October 17, 1986.

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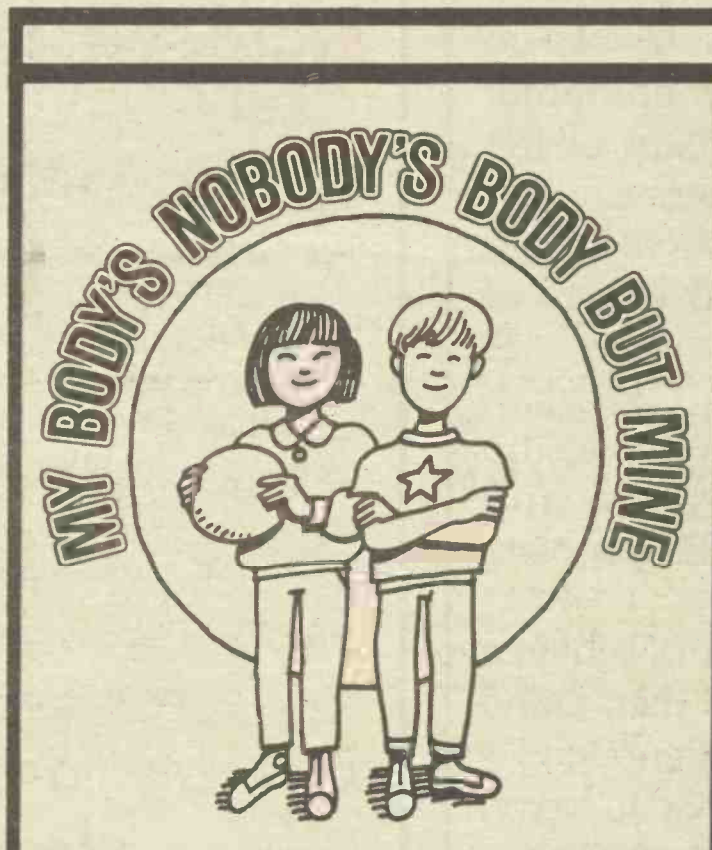
Enough to realize that alcohol/drug abuse is everybody's problem. Our community means people. People we count on and people who count on us. Caring begins with us.

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Wed. - Film and group discussions (Public Day)
Thurs. - Elders are here from 10 a.m. to 3 p.m.
- Lunch for Elders
- Light refreshments for group and Public day
Fri. - 8:00 a.m. to 5:00 p.m. General drop-in.
We will remain open by appointment after hours including weekends.

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JAMES R. CANNIFF
CHILD PSYCHOLOGIST

THE NATIONAL FILM BOARD OF CANADA and NECHI INSTITUTE

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designed to enhance the skills of educators, health professionals and community leaders who may have occasion to use this child safety program in the classroom or community.

Lodging for out of town participants and meals will be provided at Nechi Institute. Enrollment will be limited to 25 persons. To register contact Brenda Daily or Wendy Fagin at Nechi - 458-1884.

Produced by the National Film Board of Canada



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Reader considers own Indian identity

Dear Editor:

Who am I?

In these new days of age when there is new technology, new changes, I tend to dwell in thinking of how I fit in the changes.

One thing comes to mind as I noticed in the mirror while I shave. My skin is white but I am an Indian deep down. Through some personal experiences I found that one thing sticks out in my mind in relation to my appearance.

For example, when I was 20 years old I was to meet with a certain individual who worked with Department of Indian Affairs in the education department. She mentioned to me that I looked white. That didn't bother me, but she mentioned "Oh well, you looked like a whiteman, but you might as well take all the Indian rights to your advantage." Now the interpretation I understood was "you're a whiteman, but go ahead and soak your hands in the Indians' wealth. That bothered me.

Another is while working at the rec centre on the reserve in helping with the wedding in setting up tables for the buffet. One table had an unlevel leg. I overheard one farmer (non-Indian) mentioned to me: "I bet you one of those damn Indians probably sat on it." I retorted to him "I am one of those damn Indians." And for some reason this guy

seemed to evade me by steering clear. I don't get militant about Indian power but I will not sit back for Indian abuse.

My understanding and the ability to work with people has been self-taught through my years of working for and with the people of any color, race or creed. Worked with six years invested with the youth in group homes, on the streets. Five years of community services in recreation and volunteer services. Twenty four years of my life invested in learning to live with people due to the fact of my absence of my family life being disrupted when at the age of five I had to learn to meet people, live with the people and accept that there are all sorts of people out there. I've been through the pain of my life's survival. Through foster homes, Blue Quills School, group homes, I learned how I must accept situations and experiences that I've been through.

I can express and share the tragedy. I can share the positive as well in my life's span, but it would sound too theatrical. But it's been my truth.

As I wonder now I look at some of the youth who will perhaps go through a hurtful, perhaps damaging experience for themselves.

How will they feel that why are they calling me whiteman when I'm Indian?

Why are the whitemen calling down Indians? Where do I turn to when I am on both sides of the mirror looking for a direction? How do I handle my loneliness.

In response to whoever feels any part of my personal acknowledgement in the paper that this must be considered.

1. Accept this child or person for his status and his/her own person.
2. Talk and give understanding of how they feel.
3. Encourage them to learn to forgive and accept the criticism given by both sides.
4. You are Indian. Be proud for who you are.

I have always wondered if anyone in my status position has ever made any voice/concern of how one would feel. To just mention that "hey! I am Indian, I may look white, but this blood runs red."

I somehow would dream that after a movie was made, "A man Called Horse," that I too would be in his position. He was accepted by the people of the Indian nation and here I am an Indian working to be recognized as an Indian.

I will write for myself and for others who have felt the

struggle and pain.

I remember one time at the Bonnyville Rehab and an Elder was sharing his love to a group gathering. Mr. Poitras mentioned, "My children we are here for some purpose of yourself or others. Kenny, my son, you look like a whiteman, but accept your Native heritage because in the future your color and your status will help your people."

I always thought about his words and encouragement to me. Somehow deep down I feel this light. This has prompted me to perhaps believe this is time for me to carry out his words over my concern in an article in the Sun tabloid. Regarding: Saddle Lake versus the town - August 1, 1986. Somehow as I looked at the article I felt compelled to write this article and perhaps submit my name to go out and work there.

Could this be the goal I'm looking for? I can't answer this until I do the job first.

I thank you for allowing me to voice my feelings, my concerns in your paper if you wish to publicize my article.

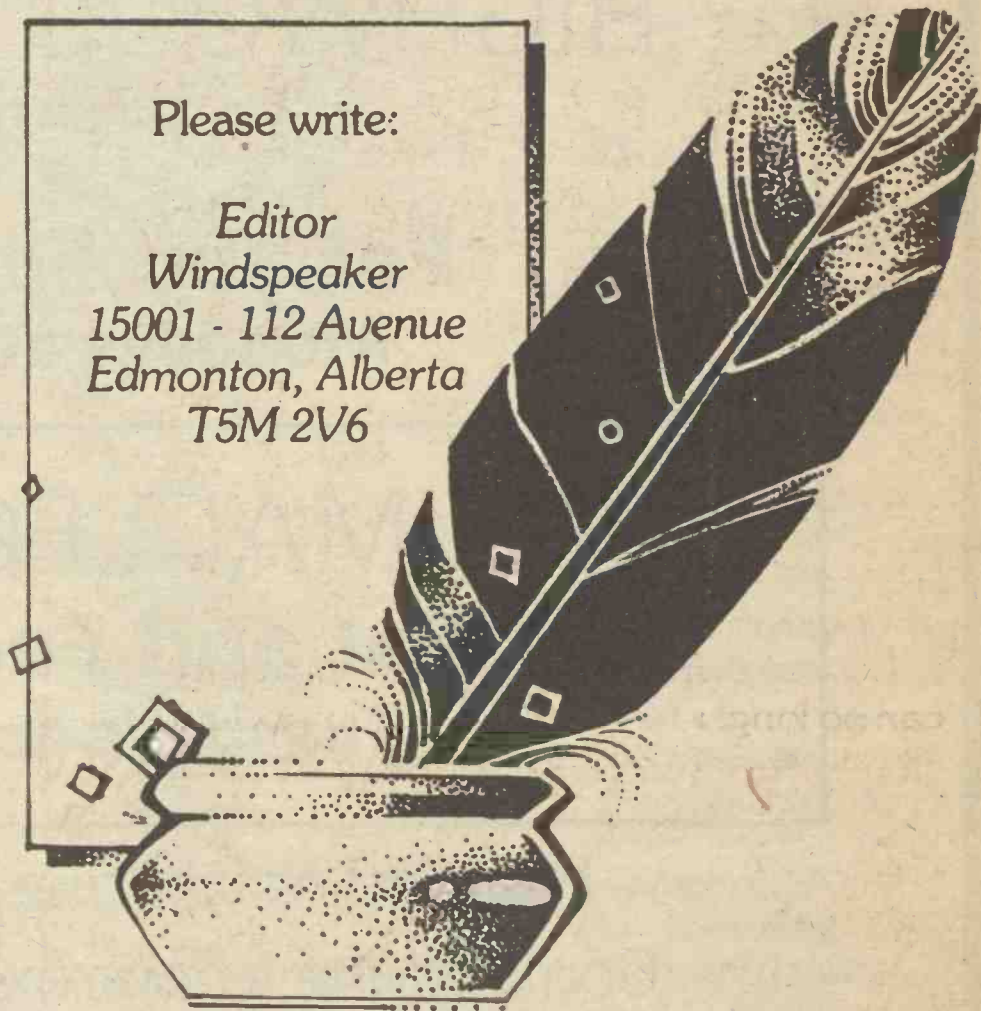
May our ancestors watch and guide us for whom we are.

**Kenneth Ward
Enoch Band**

"One thing comes to mind as I noticed in the mirror while I shave. My skin is white but I am an Indian deep down. Through some personal experiences I found that one thing sticks out in my mind in relation to my appearance... you're a whiteman, but go ahead and soak your hands in the Indians' wealth. That bothered me."

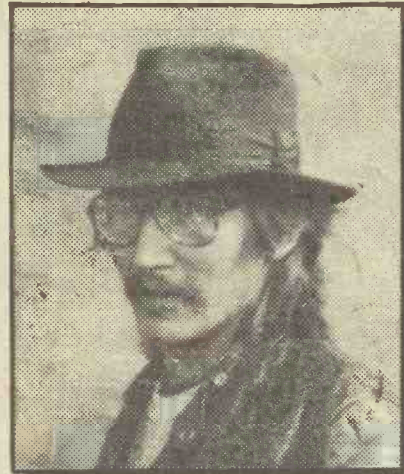
Please write:

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



Opinion

From One Raven's Eye wagamese....



Yo, hello and tansi. Well last week we set out talking money. How shooniah it snuck up on us. This week how we sneak back, around, under and hopefully over it.

Now this glittery stuff symbolized by a snake crawling under two sticks has some day-to-day behaviour problems attached to it.

Say, for example, you are forced to borrow money from a friend. As you are asking isn't it weird how you can suddenly hear your own voice in your head. Borrowing other things doesn't cause you to be at all self conscious. Let's try it. Say this. "Excuse me Jo Anne but can we borrow a cup of lard?" Now this. "Uh, Harry could I, uh, like to talk to you for a second. I really hate to ask you this but . . . could you lend me three thousand dollars 'til Tuesday?" Notice the difference.

An unpaid debt can come between friends. You have waited and waited for Simon to pay you back. Now you need the cash but don't really want to ask him for it. Maybe he'll think you don't trust him. You ask him anyway. Now either he simply forgot, says oops or he hasn't got it. You might end up walking away, working on your patience and understanding some more. Most friendships can handle that but we all have seen some that can't.

Now imagine we are at a place where they are going around taking a cash donation. How much is right to give? Or all you have is a twenty that's got to last you til payday. The guy comes around with the pot. When your handful of change clatters in, heads turn in your direction.

Picture these two reserve houses side by side in your mind. One's got a half ton, a fancy car, two skidoos and a satellite dish in the yard. The other, a woodpile, a canoe and one scrawny old yellow eyed dog. What goes through your not really judgemental but just curious, you know, head as you pass by?

Suppose over coffee at the band office those two homeowners are pointed out to you. Turns out the one with the dime a dozen dog is the chief and makes as much money as the one in the suit driving the Thunderbird. Money and possessions can easily mess up your thinking on who you figure is doing better for themselves in life.

When this paper moved its office over here I had to take cabs to get back and forth. On the very first trip the taxidriver talked to me all the way across town. While he did that he took me the long way around. I didn't figure this out 'til the following week. That driver who didn't say a thing got me over here for three dollars less.

That memory still gets me mad. Why? Because I trusted that first guy. He betrayed a trust for a couple of bucks. Sure you have to look out for yourself, but what kind of society operates like that?

In order to get ahead, consideration and a fair shake, nice little human values like that have to be put second. A definite second along with the poor, the old, women, the handicapped — anyone less able to compete, in other words.

Still, sigh and however, this is the way of things for the moment.

Some simply refuse to participate in the dealings and so choose to be poor. It's pretty rough on those ideals when you open the fridge to feed the kids and find it empty. How they do it is beyond me.

Then there is my friend Eric who is a lot like George who I introduced you to last week. Eric runs a consulting service from his house on a reserve in Saskatchewan. He designs social service skill development programs based on traditional values. He sings powwow, speaks his language, has a nice place and a string of horses. So it sure looks like there is more than one answer.

There are others who say a person has to get as

aggressive, as competitive, as low down and dirty as it takes to get ahead. Maybe that's true, but who wants someone low down and dirty for a friend?

Now me, I do this column and stuff for the radio to make a living. It's third on the list, to a life no longer possible doing trapping and commercial fishing and second to writing stories for children. It's often a tough compromise. Someone who'd refuse the compromise would accuse me of doing this then just for the money. I'd have no choice but to shrug and admit what they say is partly true. Shucks.

Cash, capital, money, shooniah, how it is, what it does to your thinking, how to best deal with it, is a mystery to me.

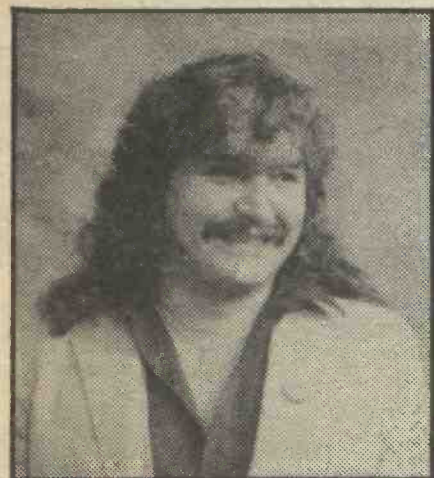
You could always have a pocketful and be poor as a person. You could have none and really be counted on as someone. Also the rich don't have to be poor like that and the less well off aren't necessarily further ahead in that respect either.

Tricky, tricky stuff to mess around with. Sometimes you've got it and sometimes it's got you and it's often pretty tough to tell the difference between the two.

Let me leave you with this one last story concerning this that might make sense, but then again might not.

Do you know about the Battle of the Little Big Horn, when the U.S. Cavalry led by General George Custer got rubbed out by Crazy Horse? Custer had refused to pay his men in the last town they were in. A day or two before this last confrontation, he did that. These soldiers had all this money but no place to spend it. On the day of the fight, in the dust and swirl of fierce combat, there was all this money just blowing around. No Indians were bothering to pick it up. They could have used it to buy guns from the Mexicans. Or paid for the Black Hills at the nearest real estate office. Maybe they never bothered collecting that stuff because it had no value compared to what they were fighting for that day.

Anyway, gotta go. You too? Well, okay. Let's get together like this next week. Oh yes. If you've got something on your mind and want me to take a turn at reading your thoughts for a change, go ahead, make my day. If not, adios until October.



The ARTS Column

By Ray Fox

Well, hello everybody! I'm becoming an old hand at this. I must say it's fun, I just hope I'm not confusing too many people . . . I read my last article, and I must confess, I had a bit of a problem keeping on track. But then again, I'm not sure what TRACK is.

This week is a particularly interesting week for me, in that Bruce Makokis, the regular producer/host of the Native Perspective, has taken the week off, so I've been a bit busy, and I'm losing our Cree translator, so I'm also conducting interviews. Fun, fun, fun 'til Daddy took the T-Bird away.

Anyway, last week, I promised I'd tell you a bit about NACS or the National Aboriginal Communications

Society, so here goes. NACS originally started out a NNAT:COMM and a funding conference was held in Vancouver in April of this year.

We have established that there are 21 Native communications organizations in Canada, from Nova Scotia to Vancouver, and up to Inuvik. All these societies are in various stages of production, that is, they are producing Native-oriented material for distribution to Native peoples, in other words, for and about Native people. Some of these societies have been in production for longer than others, for example, Kainai News, or Indian News Media operating out of Standoff, in Southern Alberta, has been around for some 14 YEARS. And ARTS which has been in operation since October of last year, and in between these two extremes are all different stages of production, some in TV, some in radio, and some newspapers and any combination thereof.

I guess the need for some kind of communication between the 21 different groups has been warranted since the inception of the societies begun to deal with communicating with each other, in other words, practicing what they're preaching. But at least we have made a couple of moves to try to alleviate the situation. NACS came into being last May, when all 21 societies

agreed to form a national organization, and as of a few months ago we are an incorporated society. We have a constitution, a set of bylaws and now we even have an office, and a chief executive officer (CEO).

Our office is located in Ottawa at 430 - 47 Clarence Street, and Jeff Bear has been named CEO, and he's hired a couple of people to help him establish us in Ottawa. Shelene Paull is our new executive assistant, and Jeff also has a new secretary/receptionist. She is so new, in fact, I don't remember her name, it's something like Michelle Turcott. All I know for sure, is that she and her husband live on a farm about 30 miles outside Ottawa, and that Michelle has to leave for work at 5:20 a.m. to be at work by 8:30. Things are rough all over. Anyway, there you have it, the condensed Reader's Digest version of the NACS update.

Now then, meanwhile, back at the ranch, I had a rather interesting time on Wednesday the 24th. I devoted almost the whole 2 hours of the program to Natives and the Media. I had Wendy Smith of the Calgary Herald co-anchor the program and listeners were invited to call in with questions. I had other guests as well. I had Karen Booth from the Edmonton Journal, Clint Buehler from Windspeaker, Brian Maracle, Jeff Bear, Bernadette Hardaker from CBC, and Bert Crowfoot, our general manager, and I just about forgot Lou Demarais from the Indian Association of Alberta. All in all, I thought it was an interesting program.

I would like to see us do a lot more phone-in type of programs. I like to provide resource people as guests and have listeners phone in with questions. If I could even find a lawyer, doctor, Elder, etc. that would be free to come and do our program, I'm sure people would have a lot of questions. I think I'm going to invite Ann Landers or Dear Abby to come on the show and see what happens. Actually, I like reading advice columns, it's enlightening to know that with Star Wars, PGRT, and massive unemployment, there are still people around whose biggest problem is how to acknowledge a wedding present. Anyway, until next time, remember, the world likes you better when you're smilin'.

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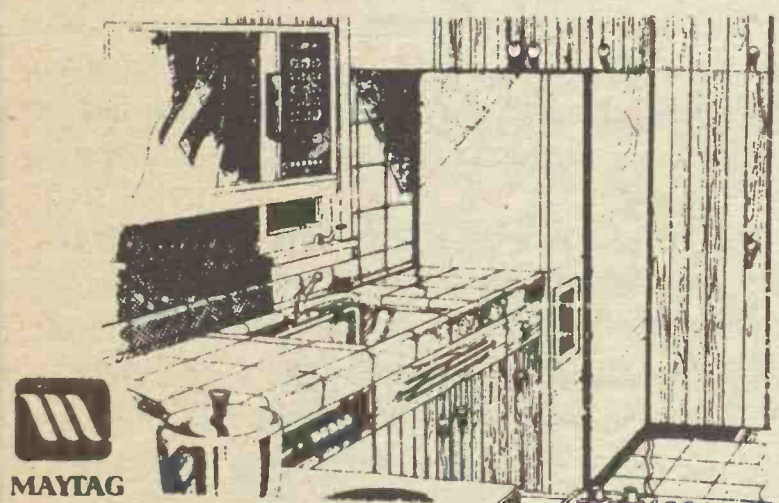
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ROYAL HOME SERVICES



Ojibway heads DIA in Calgary

By Lesley Crossingham

Provincial

CALGARY — After more than four months with no one to steer the ship, the Calgary branch of the Department of Indian Affairs has at last announced a successor to Gordon Williams.

He is Ojibway Indian Bill Dixon who took up his new post as Calgary district manager September 2.

Dixon, from Ontario, has been with the department for four years and has worked with Alberta Regional Director General Dennis Wallace back east.

Before he headed for the Rocky Mountains, Dixon had been district manager for Peterborough and also headed the department's economic development agreement section for the northern affairs department.

Dixon has also worked for the Ontario government in several departments including mental health and child welfare.

Although he says it is still too early to announce any major decisions on policy for the southern region, Dixon says he will be meeting with the chiefs to get feedback on directions they want to take.

"I am going to set up a forum of consultation with the chiefs on a quarterly basis," says Dixon.

Dixon added that Indian

self-government will continue to be a priority in the southern region, but that the planning needs a lot more thought.

"What we'll see is a lot more planning in this exercise, but self-government is definitely not on the backburner."

Dixon also plans to put a lot of time and energy into economic development in the southern region both to create jobs and to create genuine economic development.

"It's still early, but I plan to check logistics and see what assistance we can give to the bands to help them develop sound economic formulas for successful businesses," he said.

Dixon is replacing former district manager Gordon Williams, who is also an Ojibway. Williams left the department in April and is now working with the Stoney band west of Calgary.

The Calgary district branch has been under a lot of strain since the closing of the branch in Lethbridge which dealt with the Blood and Peigan bands. No extra staff have been hired in Calgary to help process the Blood and Peigan paperwork due to the downsizing of the Department of Indian Affairs.

Business ventures attracting new Native entrepreneurs

BUSINESS & COMMERCE

By Frank Syms

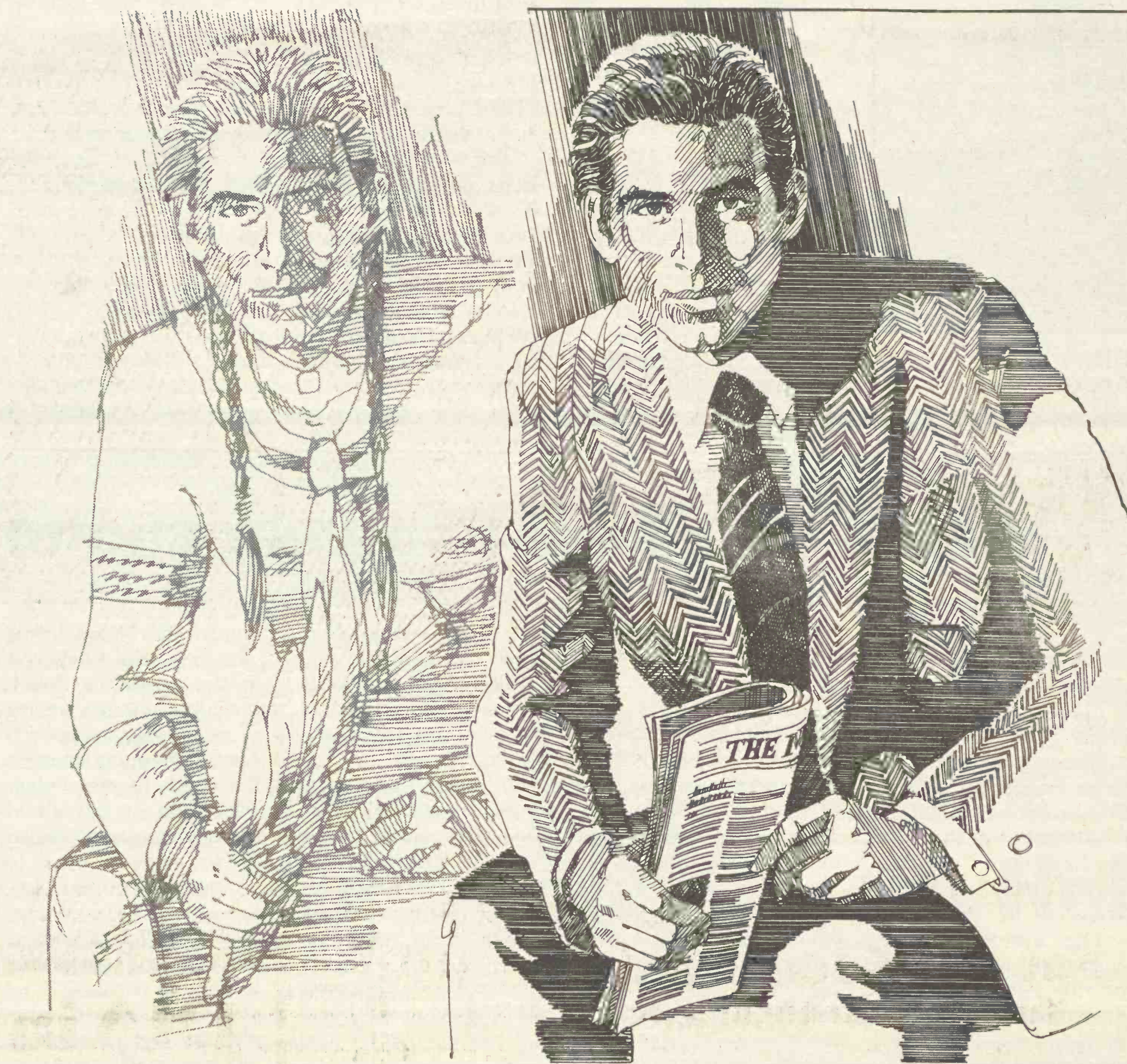
Historically famous as trappers, buffalo hunters, guides and woodsmen, the Canadian Native is beginning to gain deserved notoriety in endeavors with a philosophy and modus operandi entirely opposite — indeed antagonistic — to the traditional Native philosophy of sharing and a culture based on communal survival through cooperation.

The new venture is, of course, entrepreneurialism.

All across Canada, Native entrepreneurialism is breaking into the mainstream of Canadian business life.

And, like modern business generally, the Native entrepreneur is tapping into government departments and programs such as the Native Economic Development Program (NEDP), the vehicle especially designed to assist the development of Native economic self reliance via the entrepreneurial route.

However, also like the general business field, Native entrepreneurialism has do-it-yourself boot-trap achievers who start with little less than an idea and unlimited determination and thirst for success.



subdivision development contracts including road construction.

As a youngster, Leonard Paul sold the Catholic weekly, the Sunday Visitor, and soon became known as a youngster who would sell anything that was saleable, effectively translating into action the advice and example handed to him by his parents, John and Margaret.

They taught him to be an independent person and raised him not to depend on the welfare system, says Leonard gratefully.

With money saved during eight years in the pulp business and 15 years in the bus contracting business, Paul bought a "beat-up old oil truck" to take advantage of a fuel oil delivery opportunity on the Eskasoni reserve.

Paul later added a Sears depot business, a pay centre for electrical and phone bills, and, more recently, is into apartment and office ownership-rentals.

Leonard recently received \$75,000 from NEDP to assist in the cost of

construction of a two-storey office apartment complex on the reserve at Whycomagh. No doubt, Leonard's solid reputation as a thorough business person was a fact in NEDP approval only four months after he applied for assistance. The \$75,000 is repayable.

Between them, Leonard Paul and Paul K. Francis provide up to 50 full and part-time jobs to fellow Micmacs, confirming the important role of small business as a job creator.

Both entrepreneurs laud the NEDP as a Godsend to native entrepreneurs. NEDP is a \$345 million federal initiative.

"Native business people have a difficult time accessing capital," says Francis in quiet understatement.

Paul also heaps praise on CASE, the small enterprise counselling service of the Federal Business Development Bank.

"Case helped me a lot," says Paul. "They're wonderful people."

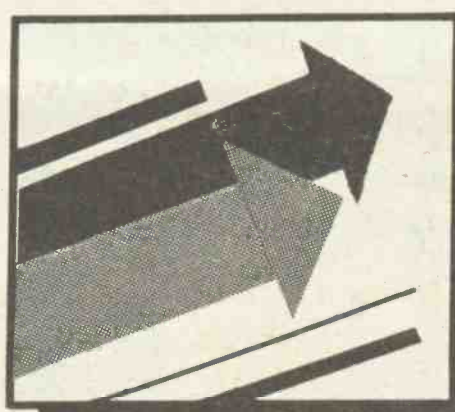
But the businessman's best friend of all, he says, is his pencil. "About 75 per cent of your business is doing your homework." Upwards of 100 Native-owned businesses have been helped to establish, expand and/or modernize by the NEDP, which is scheduled to terminate operations in late 1988.

In New Brunswick, for example, William J.

Galloway is expanding his offset preparation print shop and in Prince Edward Island the Minnegoo Arts and Crafts production centre was established with NEDP assistance.

The Labrador Inuit Development Corporation has opened a resort sports operation, an experienced mechanic has established a mobile garage service in Quebec, a Native sheet metal worker, in the Toronto area has purchased his employer's business, while in southwestern Ontario a financial institution owned by 10 Indian bands has expanded its loan services.

NEDP financial assistance in northwestern Ontario includes helping the Sandy Lake Indian band purchase an existing airline charter service and making it possible for the Rat Portage Band near Kenora to carry out a study to identify economic development opportunities associated with tourism.



VARIED PROJECTS

In Manitoba, NEDP assisted projects run the gamut from the establish-

ment of a sole proprietorship beauty salon in Winnipeg, a band-owned retail lumber business in The Pas to a band-owned car wash-laundromat-dry cleaning enterprise near Manitoba Hydro's mammoth generating station project at Limestone.

The expansion of a sand and gravel operation is one of more than 19 projects assisted in Saskatchewan while the purchase of a general store-service garage operation and the establishment of an oil well servicing business are among more than 16 assisted projects in Alberta.

One woman who assisted in the purchase of a planer sawmill operation, another in the purchase of a taxi business, while a tribal council was assisted in establishing a trust company in British Columbia, where NEDP has assisted more than 29 projects.

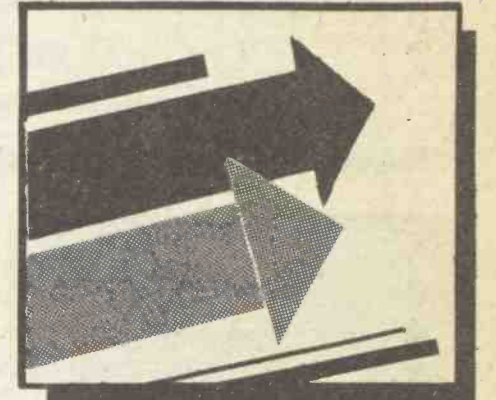
A family in the Yukon is being assisted in the establishment of a stone crushing business while an Indian band gets a hand into the home construction business.

Thirty-two Inuit-owned co-op businesses in the Northwest Territories is being assisted toward viability by NEDP.

Lest the emphasis seem to be on government input, it should be noted that the NEDP is overseen by a Native-controlled 20-person board on which 17 members

are Native, including the chairman and vice-chairman. The board meets monthly.

Most pertinent is the fact that a government program especially designed to assist Native entrepreneurialism cannot go anywhere without Native entrepreneurs, their ingenuity and commitment.



900 PROPOSALS

The receipt of more than 900 proposals (applications) by the NEDP over the past two years confirms the burgeoning of the entrepreneurial spirit in Native communities and among Native people across the country.

And the uniquely significant impact of the Native-controlled Board in its policy making and operational guidance adds to the excitement of this special federal initiative.

For instance, the Board recognizes that given the low position on the totem pole of Native entrepreneurs and Native people generally when it comes to accessing capital, lower still in access difficulty are Native women.

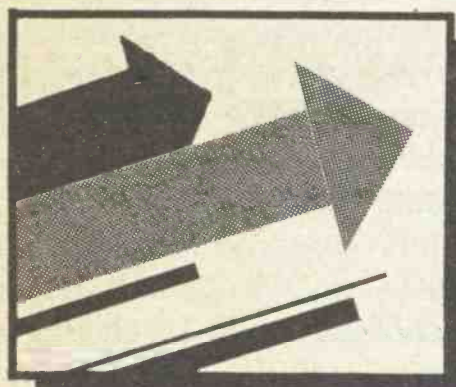
The board therefore initiated and prioritizes the policy that wherever feasible and appropriate, an approved project must include plans for employment of Native women, a training program, and involvement of Native women in decision making roles on boards, governing committees and in management.

This policy is incorporated into the legal agreement signed between the NEDP and the approved recipient and without which agreement no assistance is forthcoming.

NEDP board chairman is Ken C. Thomas, a status Indian business leader from Regina. Vice-chairman is Mark Gordon, president of the multi-million dollar Inuit-owned Makivik Corporation of northern Quebec.

NEDP is administered by John McClure, assistant deputy minister in charge of Native economic development in Ottawa. Bernard Valcourt, minister of state (Small Businesses and Tourism) is responsible for the program.

Regional offices are in Montreal, Winnipeg and Vancouver. (Frank Syms is an information officer for the NEDP.)



TWO EXAMPLES

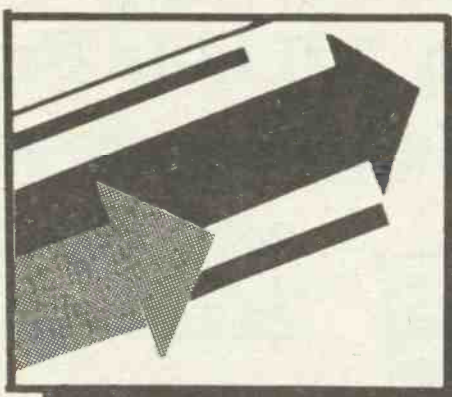
Take 33-year-old Paul K. Francis, a registered Micmac from the Eskasoni reservation on Cape Breton Island in Nova Scotia, or fellow Cape Breton Micmac Leonard Paul of Whycomagh.

Francis is working toward his first million while Paul, 49, developed a million dollar empire by filling service needs he identified over the years.

Both Paul and Leonard are employing the same formula for growth: reinvestment.

Francis was a full-time special RCMP constable on his Eskasoni reserve when, in 1981, he bought a used bulldozer and started a landscaping business in his spare time. He invested his earnings in additional equipment until, in 1985, with capital assets of \$200,000, he left the police force and went into construction full time.

He recently received a grant of \$100,000 from NEDP to assist an expansion of his business which will allow him to take on



SAVED MONEY

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Leonard recently received \$75,000 from NEDP to assist in the cost of

Laurent Roy new Native Outreach CEO



LAURENT ROY
...looking forward to challenge

From Page 1

officer for the Native People's Program of Census Canada.

Roy was the first director of print media for the Aboriginal Multi-Media Society of Alberta and served in that capacity for nearly three years.

He also worked as a reporter, managing editor and editor of the Native People newspaper published by the Alberta Native Communications Society, and as an economic development officer for the

Metis Association of Alberta.

"I anticipate continued attempts by Laurent in the resolution of present concerns toward Native employment," Willier says.

He had words of appreciation for those who had helped him during his tenure as CEO.

"I just want to say thank you to all the agencies and individuals who with whom I came in contact during my tenure. I know beyond any doubt that the progress made to date would not have been possible without their support and enlightenment.

"I also want to thank the board of directors of Native Outreach for allowing me this opportunity.

"We know we have a long way to go and it is only with feedback from the Native people that we can develop a viable organization that serves their needs."

As for Roy, he says "it's going to be a challenging period of my life to develop viable plans that will alleviate some of the employment barriers facing our Native people.

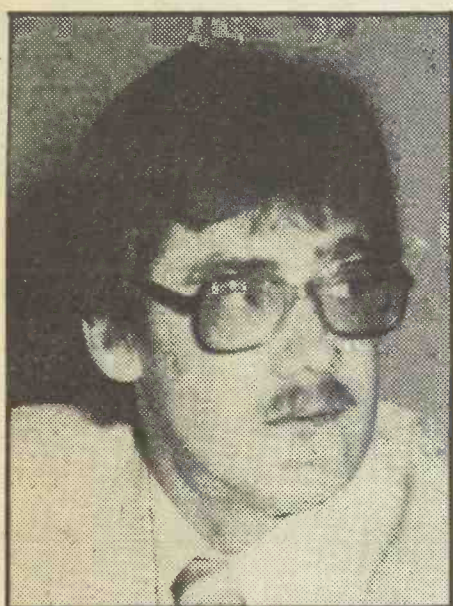
"In order to properly address the employment barrier, part of the solution

must come from the community level.

"The bottom-up approach is a must if Native Outreach is to meet its mandate of pre-employment training, placement and job counselling. These three components constituting Native Outreach must be streamlined to formulate operational plans to meet its objective," Roy says.

"In order for me as CEO to accurately reflect the employment needs of the Native people, our association needs their assistance in identifying and addressing those needs."

Allen Willier ends two-year commitment



ALLEN WILLIER
... 'was rewarding'

Allen Willier, chief executive officer (CEO) of Native Outreach has completed his two-year commitment and has immediate plans to take life easy.

Willier's employment as CEO began on September 27, 1984 and, he says, "... has been challenging, frustrating and at times, rewarding."

In his two-year service with Native Outreach, Willier has recognized two key elements — social views and attitudes — which contribute to a "lay back" and "wait and see" trend towards Native Outreach's philosophies and aspirations.

"To initiate new ideas by

which Native people could benefit is quite easy but to develop long-term planning is most difficult," said Willier.

The most disturbing factor besides the public's attitude toward Native employment is the "lip-service" and "rubber-stamp" apathy, explained Willier.

The atmosphere of ambivalence towards Native people's push for self-determination is evident; prejudiced attitudes and stereotyping exists on both sides; versus those who actively support through action, says Willier.

Native Outreach's objective of: involvement of Native citizens in opportunities offered through the industrial and commercial enterprise developments has experienced drawbacks and positive support, simultaneously. The employers' perspectives and non-commitments towards Native Outreach

"adds frustrations and further anxiety," stated Willier.

The advancement of Native Outreach towards its primary goal -- Native participation by employment -- is at a snail's pace because of the public attitudes and also due to the fact "... Native people, the majority, do lack standard education.

"In 1984/85, out of 7,852 Native clients of the association, we made 3,432 placements, the rest towards job educational programs to develop and up-grade skills," said Willier.

Besides determining social views and attitudes towards Native employment and career development, the association's "greatest task ahead is in the area of education and upgrading in order to develop a Native employment bank of marketable skills, especially as this applies to Native youth," reported Willier.

The push of Native youth

toward career counselling, career development and into advanced education is a paramount initiative of Native Outreach during the downturn period.

To compliment the initiative towards educational dimensions, Native Outreach should facilitate the identified need for human resource development; "these must be coordinated in concert between Alberta Manpower and Native Outreach board and management," said Willier.

He foresees Native Outreach as a competitive and aggressive agency with its power base stemming from the community level.

"Without the power base from the grassroots level, Native Outreach will not be successful for it needs the shrewd use of manipulation, and this has to come from the communities," warns Willier.

"The future trend of Native Outreach is in the

hands of the Native people who must take an interest in the economic developments, take the time to propose ideas and provide encouragement towards the youth to retain their education or pursuit of training programs," added Willier.

The "bottom-up" approach induced by management to include grassroots individuals and communities leaders to develop, "... structure inclusive towards identified regional needs, to incorporate office management styles, new directives to provide stability, responsibility and accountability," says Willier.

The chief executive officer emphasized the need of reorganization, a revamp or reassessing of the association's purpose and goal, and to formulate lines of management and authority, to develop an agency that would encompass the intricacy of providing solutions to the

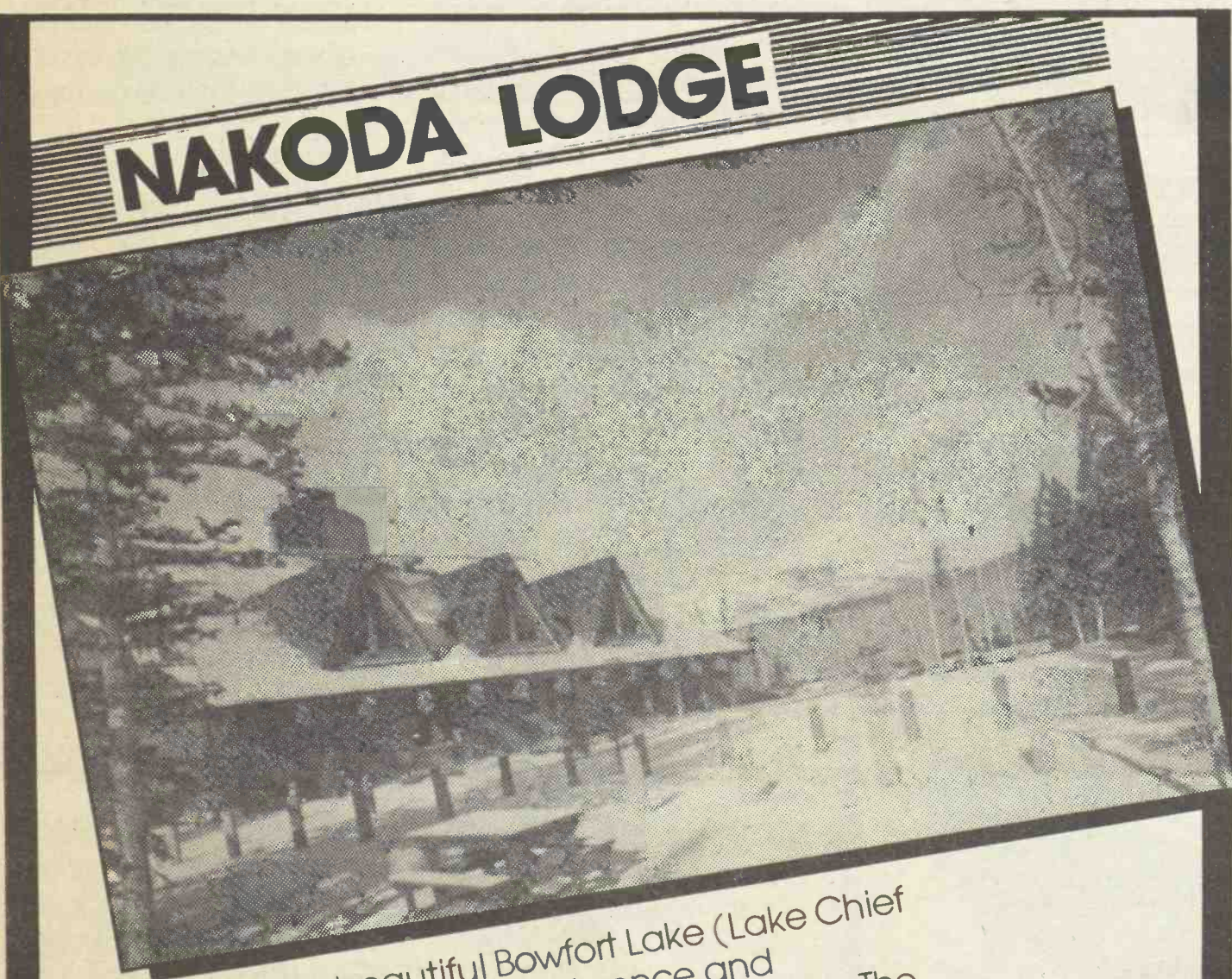
question of career development and Native employment.

Of course, the two main ingredients necessary to induce efficiency and productivity are committed financial resources and long-term plans, stressed Willier.

In his last official status as chief executive officer at Native Outreach, Willier is tying up the loose ends before he concludes his two-year chapter with Native Outreach of Alberta.

His philosophy is straightforward, "I thrive on challenges. Undertake any task perceived as a challenge in any given environment. I also believe that life's prerequisite is the constant state of expansion. One must expand attitudes, skills, knowledge and their wholistic being to encompass what's before us. Preparation for social changes are usually aligned with challenges," said Willier.

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Native Outreach exploring new job strategies

In late April of 1985, the Indian Management Systems (IMS) Corporation carried out a study, "A Survey of Native Outreach Association of Alberta — Activities and Impact." In this study were recommendations targetted towards the association's productivity, efficiency and impact.

Some of the targetted recommendations for actions included:

(A) Re-examination of the goals and purpose of Native Outreach; and subsequently, as a result, would formulate redefined services to meet the employment and career needs of the Native clients; (B) Develop a two-level marketing strategy to facilitate the immediate needs of the clients and employers; and (C) Develop mechanisms to guarantee establishment of support services to bolster the clients' aspirations.

To verify this trend, Don Logan, in his presidential annual report, 1985-86, says, "it is evident that Native Outreach, in order to be an effective agency for employment, must target on the educational dimensions of prospective clients, the upgrading of marketable skills, and career planning for long-term goals."

The new proposed initiatives by Native Outreach received positive response from Alberta Manpower. However, further dialogue is required before any new development is initiated by Native Outreach. The anticipated initiatives are based on IMS findings and on realistic terms. Realism dictates new concepts and goals and it is no exception within the rank and file of Native Outreach.

One realistic fact contributing towards the Native client's compounded problem is the lack of an education, education in a sense of:

(A) Inadequate academic standard of education; (B) Lack of vocational training; (C) Lack of a work experience; (D) No marketable skills; and (E) Lack of work ethics and self-worth.

In acknowledgement of these short-comings faced

by many of the Native clientele, Native Outreach has proposed alternative measures to curb or alleviate some of the educational issues prescribed, of course pending on the response by Alberta Manpower to the new proposed goals and objectives.

One immediate objective of Native Outreach is to develop long-term plans designed to meet the educational qualifiers of its respective client. This is important because existing pre-employment programs developed and implemented by Alberta Manpower do not adequately offer long-term solutions, but rather, short-term quick benefits.

To qualify the statement above, based on research and documentation on past experiences of Native Outreach, pre-employment and job readiness programs based on short-term formulas bolstered by governmental support services do not provide lifetime solutions towards employability of the Native people.

The present pre-employment, job readiness, and career development programs offered to targetted Native groups do not instill, enhance or hone marketable skills. Rather, they further contribute towards the feelings of alienation, hopelessness, anxiety and fear of failure. These programs provide essential building basics and principles towards anyone wishing to be employable. However, provisions allocated into these programs do not adequately furnish opportunities for advancement or stability.

In the past years, Native Outreach has utilized any possible avenues, including the present pre-employment, job readiness and career development programs to place Native prospects into industry-related opportunities. Prior to and during the oil and gas boom years, Native Outreach mainstreamed many clients into employment.

This utilization of these programs referred by Native Outreach to non-qualified Native clientele enabled them to take job opportunities extended by the oil industry during the boom times. These basic pre-employment and job readiness programs proved to be effective, but with the economic down-turns,

including the oil industry, it forced many employers to down-size operations. This trend of down-sizing and streamlining operations in all sectors of the industry created an over-flow of employables with qualifiers far surpassing the Native employables.

Because of this present situation, many Native clients who are not certified tradesmen, para-professionals or professionals, registered in universities or colleges or enrolled in an apprenticeship program, have become casualties of the economic circumstances, not of choice, as in the past.

Recognizing this dramatic reversal instigated by the down-turn economy, prodded Native Outreach to reassess its services and operations. It has become apparent that long-term planning is a necessity to meet some of the employability needs of its Native clientele.

Proposed long-term plan includes:

(A) Research and re-assessment of present governmental programs and services designed towards development of careers and employable skills; (B) Realignment between Alberta Manpower and Native Outreach to promote and provide new trends and subsequently, by agreement, initiate new policies/agreements; (C) Development of communications and public relations to provide network systems between Native Outreach offices and governments, industry, municipalities, church groups, Native groups and communities; (D) Develop consultative systems based on a "bottom-up" approach, rather than a "top-down" style; and (E) Development of initiatives formulated on realistic objectives and goals.

These proposed plans are based on the fundamental principle of Native Outreach -- involvement of Native people in the labour force and subsequently, as a result of this principle, leads to social, cultural and economic self-sufficiency, thus making contributions to the well-being of society.

(Laurent Roy will become Chief Executive Officer of Native Outreach on October 1.)

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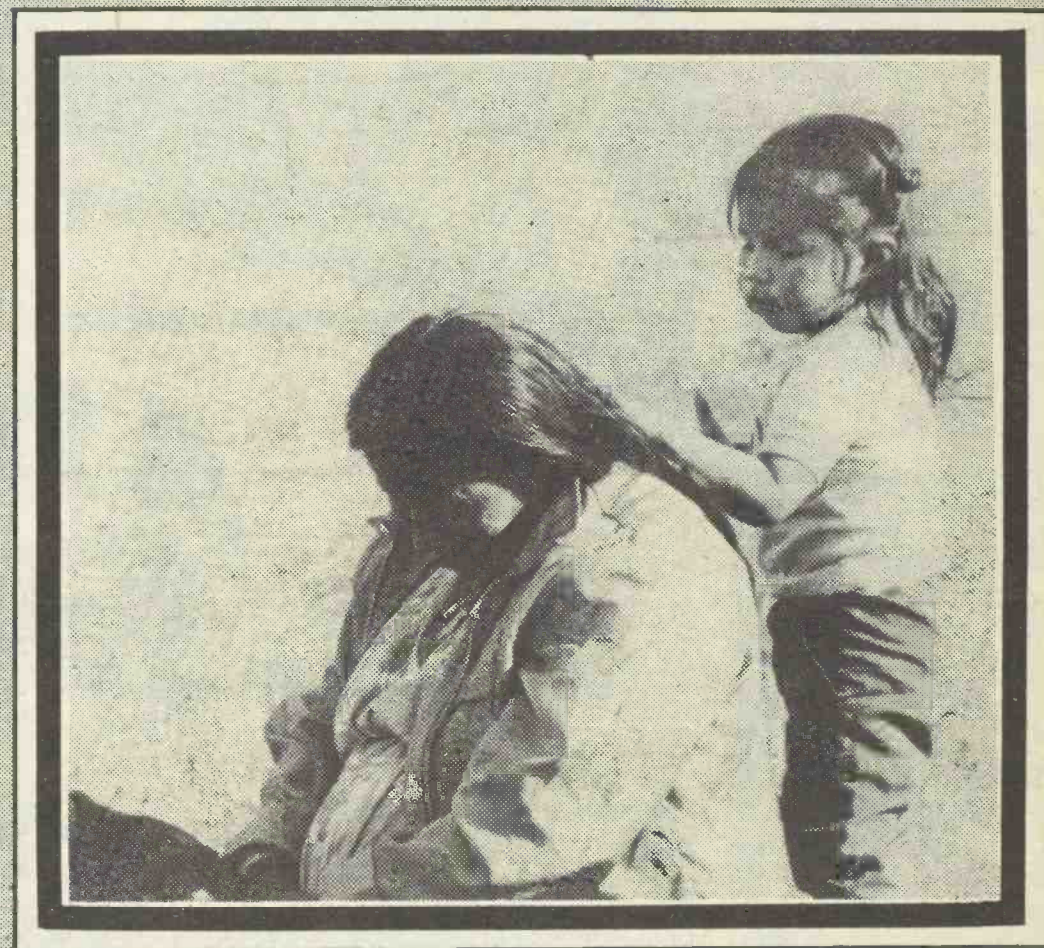
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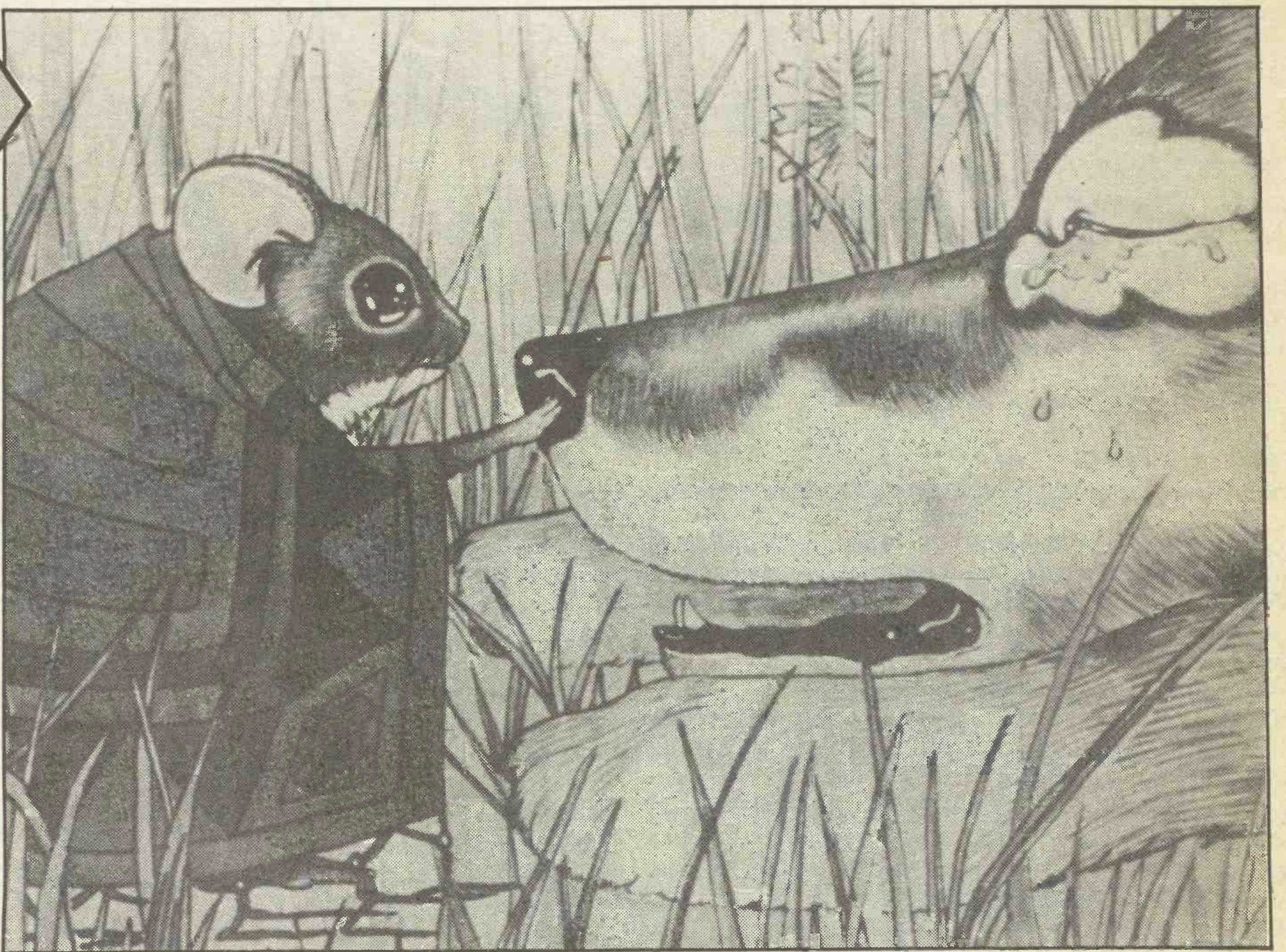


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**"WALKING WITH GRANDFATHER"
...a still from the animated video series**

The Faculty of Education's Four Worlds Development Project has brought home yet another major award for its work in curriculum development.

In 1984, an animated video series, "Walking With Grandfather," developed for use in schools by the project won top honours in its category at the ninth annual International American Indian Film Festival in San Francisco.

Based on the success of the series, a proposal was submitted to the Corporation for Public Broadcasting in the U.S. for the development of a national television series. Selections were made at the Annual International First View Conference in Orlando, Florida where curriculum distributors of educational media and

representatives of Public Television stations and networks from Canada, the United States, Europe and Africa gather.

"Walking with Grandfather" was again singled out as one of 35 educational media projects to be previewed to Public television stations and networks across North America by the West Star Satellite network.

The series will be aired by satellite at the end of September.

In series "Walking with Grandfather" is part of the drive of the project to renew excellence in teaching and to help children develop fundamental values that will enable them to live in ways that preserve and enhance human potential.



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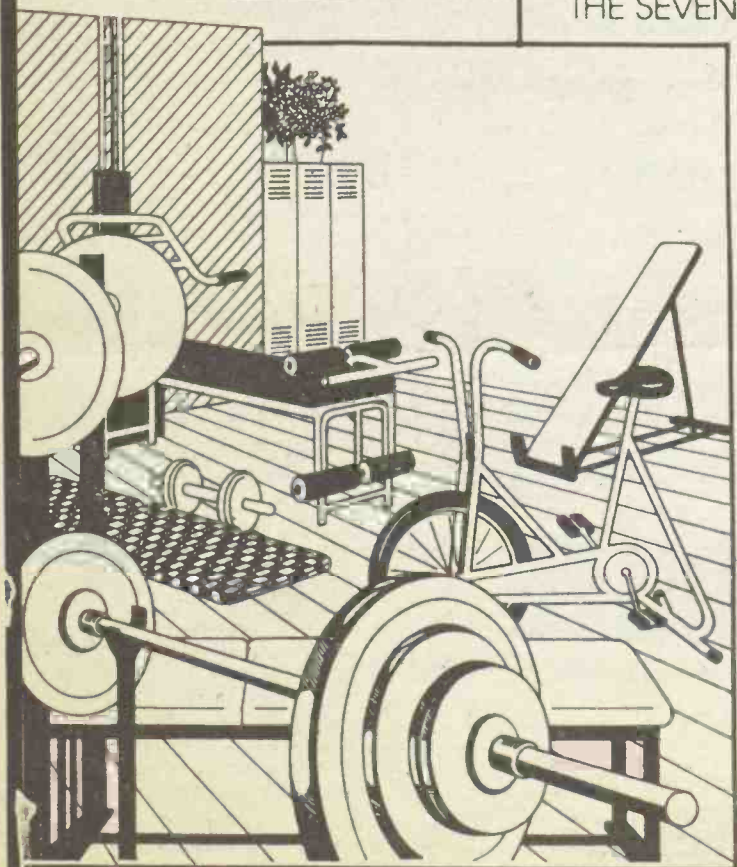


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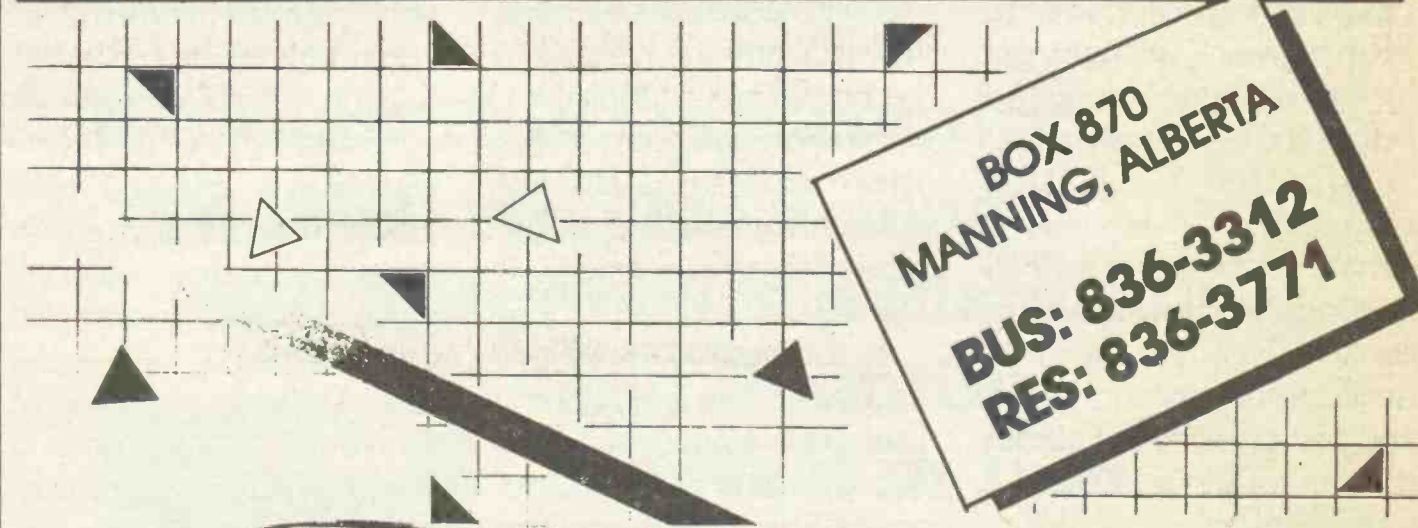
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Variety of competitors

Poker rally successful

By Diane Parenteau

FISHING LAKE — The second Horseback Poker Rally in Fishing Lake this year was held September 13. It attracted a varied lot of riders, including some who were well trained in the sport of horseback riding as well as those who had never ridden before.

Anyone — almost anyone — can play along, or rather ride along with this game.

To participate in a horseback poker rally, a person must have three things.

The first and most obvious is a horse or reasonable facsimile. This will not include a colt or mustang of the four wheel variety regardless of how much "horsepower" it has under the hood.

Second is the ability to ride such an animal — not necessarily to complete the ride in one continuous motion, but able to pull oneself up off the ground or out of that patch of thistles, remount and continue the ride.

Third is the will to go on, to endure the pounding ride of a runaway horse in full

gallop, persuade a stubborn mare to get going out of the slough where she decided to have a rest and manage to get the sting out of your leg where a branch swung and hit you — all this while wearing a smile and having fun.

One must also remember to ride with fingers crossed, a rabbit foot in one pocket and (aside from the horse having four) a horseshoe in the other.

Regardless of the bloodlines and physique of the horse or the experience and know how of the rider, with complete disregard for how fast a person completes the course or how often one has taken part in such an event in the past, ignoring the fact that a person is a professional card player or a regular at the Las Vegas casinos, everyone starts and finishes with the same chance of winning. Who will win or lose depends solely and without exception on one thing. The luck of the draw!

With all the above in mind, 17 riders and horses prepared for the 2:00 p.m. start. Weather was a bit of a disappointment. The

temperature hovered just above the 0° C mark. Hot coffee and winter gear helped ward off the chilling wind, as did thoughts of going away with a portion of the \$600 in prize money offered by the Sputnikow Recreation committee.

Within two hours, riders were arriving back at the rodeo grounds where they picked up card number five to complete their hand.

The youngest rider to "almost" make the ride was two-year-old Michelle Gladue. The excitement proved too much for her, however, and she fell fast asleep just minutes after starting point.

With the arrival of the last riders some three hours after starting, Gabe Dumont, with a pair of jacks and a pair of queens, won highest hand. He was awarded \$200 cash and a large trophy. Edgar Duroucher won \$100 for second highest hand.

Lorna Gladue with the lowest poker hand and Charlotte Gladue, with the second lowest hand won \$200 and \$100 respectively.

All riders, upon completing the ride, were treated to a steak supper.



MICHELLE GLADUE
...youngest rider

At CNFC October 18

Annual Native Festival set

By George Poitras

The 24th Annual All Native Festival will be held Saturday, October 18 at the Canadian Native Friendship Centre (CNFC) in Edmonton.

Sponsored by the Canadian Native Society, Edmonton Chapter, the show is expected to bring in many entertainers and participants. As in previous years, the crowd is expected to be large in number as the centre has had many calls for information and registration in the various categories.

With the usual large crowd, the show has often been held in a rented hall which provided more room for the audience. But, due to the high costs for rent, the show will again be held at the CNFC. This will also enable the Festival Planning Committee to plan a bigger celebration with more money on hand.

The talent show will begin at 1:00 p.m. with the following class competitions: Vocals - Male Junior Vocals (14 and under); Senior Male Vocals; Female Junior Vocals (14 and under); Senior Female Vocals; Instrumental - Old Time Fiddling; Dance Competitions - In the senior and junior groups the following dances: Duck Dance; Reel of Eight; Red River jig; Reel of Four; Drops of Brandy; Square Dance. The Old

Time Waltz category is included in the Senior dance competitions but not in the junior competitions.

Trophies will be awarded to the first and second place winners in each category.

A good show and good times are expected as many fine talents will join in the afternoon's activities. "Dances such as the Metis National Anthem and the Red River jig are something worth watching," says Delia Gray of the CNFC, "and this festival is something that I look forward to attending each year." The music is great, the entertainers and the dancers are

great to watch, she says.

Your host for the afternoon will be the all-time favorite Clarence Phillips, no stranger to those who have attended the festival in previous years. "He does a swell job and the people are always kept entertained," says Georgina Donald of the CNFC.

Admission for the talent show will be \$3 and for the evening's dance, \$5.

For more information, call Georgina Donald at 482-7632. Entry forms are also available at the Canadian Native Friendship Centre. The CNFC is located at 10176-117 Street in Edmonton.

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SUPER PRIZES

Willie Littlechild joins U of A Wall of Fame

By Ivan Morin

One of Alberta's leading Native lawyers, athletes, and advocates for his own people has been inducted into the University of Alberta Wall of Fame. J. Wilton Littlechild (Willie to all his friends), was honored with five other inductees at a lavish ceremony at Edmonton's Westin Hotel on Thursday September 18.

The Sports Wall of Fame is a 75th anniversary project of the University of Alberta and was initiated to recognize and preserve the contributions of outstanding athletes and builders of university sports.

Littlechild was born on the Hobbema Ermineskin reserve and attended the Ermineskin Indian School until he completed his Grade 11. Littlechild then moved to Edmonton to attend St. Anthony's College to complete his Grade 12.

In 1964, Littlechild entered the Faculty of Physical Education at the University of Alberta, where he earned

a bachelor's degree. In later years, Littlechild returned to the U of A to earn his masters in physical fitness and his law degree.

While earning his bachelor's degree, Littlechild was a member of the University of Alberta Golden Bears hockey and diving teams. In the 1965-66 season Littlechild was a forward with the Golden Bears when the Bears won the Western Canadian Intercollegiate Hockey Championship. Claire Drake, world renowned university hockey coach, said that Littlechild was an inspiration to his teammates when he played hockey, and was a real leader on the team.

While attending university, Littlechild was the recipient of the Tom Longboat Award as the Outstanding Indian Athlete of the year in Canada on four occasions, 1965, '67, '74, and '75. To win this award the candidates are nominated for regional competitions, and then the ten regional winners go into a national pool where an

“If nothing else, those incredible odds gave you inspiration; they made you realize that you weren't only trying to succeed for yourself, but you were also doing it for your people.”



WILLIE LITTLECHILD
...wants to share feeling

overall winner is chosen.

Sports was not Littlechild's only interest on campus. He was also involved as the vice-president of the Men's Athletic Association, as well as being the vice-president of the Indian Law Student Association.

Littlechild says "being recognized for your accomplishments by your own people is always a

great honor, but to be recognized by the non-Native society is just incredible." He adds: "It's so important to be recognized by society as a whole, like being recognized as just being an individual.

Things have not always been easy for Littlechild. When he attended the University of Alberta there were more than 10,000 students on campus and only five of those students were of Native descent. Littlechild says it seemed you always had to work harder to get to where you wanted to go when the odds were so much against you. "If nothing else, those incredible odds gave you inspiration; they made you realize that you weren't only trying to succeed for yourself, but you were also doing it for your people."

While growing up Littlechild had a lot of positive influences in his life such as Rufus Goodstriker, Fred Gladstone and Jim Gladstone — all professional rodeo riders who inspired their people. Although these three had an enormous impact on his life, Littlechild says his older brother, David Littlechild, has always been the greatest influence in his life. David was a great athlete, and was a top defenseman with the St. Anthony's College hockey team.

In the community, Willie Littlechild is highly regarded by his own people for promoting Native athletes in every category.

In 1973, Littlechild was instrumental in establishing the Indian Hockey Council to promote hockey for Native people across Canada. Through this council, tournaments for Natives are organized across the country several times a year in a number of divisions. Also through

Littlechild's leadership, the National Indian Activities Association was formed to organize and develop national championships across Canada and the United States.

Littlechild is also active in the organization of a Canadian Oldtimers Hockey Federation. He not only helps in organizing tournaments and benefits for tournaments, but he is also involved as a player. Last year Littlechild and the Hobbema Oldtimers travelled to Paris, France and came home with the championship.

In 1975, Littlechild was awarded the Alberta Achievement Award of Excellence in Sports.

In 1976, Littlechild was honored by the Four Bands in Hobbema by being named the Honorary Chief of the Cree Tribe. No such honor had been bestowed on an Indian in nearly one hundred years.

Apart from his sports organizational contributions, Littlechild is also recognized in the business community. Littlechild is the owner and manager of a number of businesses. In 1983, Littlechild was selected the Indian Businessman of the Year in Canada.

The Indian Association of Alberta has established an annual award in the name of Willie Littlechild. The Willie Littlechild Achievement Award is awarded to six Native students for outstanding contribution to their community as well as athletic and academic excellence.

Littlechild also sits on the selection committee for the Rita Houle Memorial Award, an award which is given to the outstanding Native male and female young athletes of the year at an awards dinner.

Other inductees into the University of Alberta Wall of fame were: Gladys (Fry) Douglas, a former basketball and track star for the university, as well as a member of the famed Edmonton Grads basketball team.

Dr. Helen Eckert, a member of the University basketball, volleyball, swimming, and fencing teams, was also awarded the Bakewell Trophy as the outstanding female athlete of Alberta.

Dr. Donald Macintosh was a member of the Golden Bears basketball team. Dr. Macintosh returned to the University of Alberta to coach the University of Alberta Pandas, and coached them to consecutive Western Intercollegiate University Championships in 1954-55. He was also the co-captain of the Canadian National basketball team which went to the Olympics in Melbourne, Australia.

A.P. (Pal) Power played rugby football and hockey for the University of Alberta in 1926-27. Power's claim to fame came when he caught the first forward pass for the then-amateur Edmonton Eskimos to result in a touchdown.

Past inductees onto the Wall of Fame include Dr. Randy Gregg, recently retired Edmonton Oiler; Brian Fryer, formerly of the Eskimos; Susan Natrass, world champion shooter, and other great athletes and builders of the University of Alberta's past.

Littlechild says "being in the company of so many great people of the Wall of Fame is truly an honor. And it gives me encouragement to continue into the future. I want to share this great feeling with all Native people."

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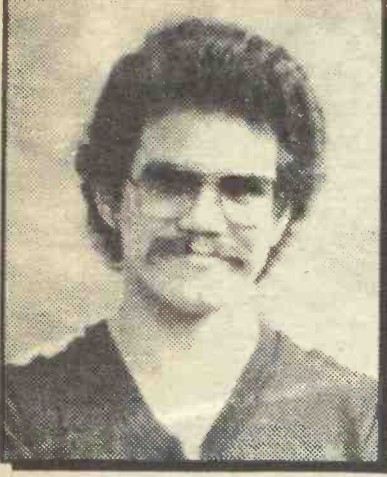
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Sports Roundup

By Ivan Morin

What a great week I've had as far as watching Natives being recognized for their contributions and accomplishments in the mainstream society.

First, I had the opportunity to watch Willie Littlechild inducted onto the University of Alberta Sports Wall of Fame.

Then, on the following day, I had the pleasure of attending a function honoring the Alberta Junior Citizens of the Year Awards which our very own (and my friend) George Poitras had the honor of winning in 1981.

O.k., enough on my free meals. What about the community sports news?

BONNYVILLE — The Bonnyville Canadian Native Friendship Centre is just getting prepared for their winter program after having a successful summer schedule of ball.

The team sponsored by the friendship centre took the Bonnyville league championship.

Ray Dumais and the centre are preparing to get the boxing season underway. They had hoped to start things in early October, but one thing has led to another and they look forward to getting the boxing program off the ground in early November.

In case some of the readers haven't heard yet, Hervina Angus has changed positions at the friendship centre. She is now the program co-ordinator, and has the responsibility of setting up the sporting activities as well as social activities.

WESTERN INDIAN AND NATIVE GOLFERS ASSOCIATION — Leona Lafond called to fill me in on the goings-on of WINGA. First on the agenda is that they had a golf tournament this past weekend and it was held at not one but two golf courses. On Saturday they played in Wetaskiwin and on Sunday the players teed off at the Wolf Creek golf course.

The first day of the tournament was dedicated to the

youth. Each of the top golfers in the association were asked to take three youngsters with them on their rounds. This was done to encourage the youth and to teach them about golf etiquette.

The aggregate winners on the weekend were: Seniors — Wilf McDougal; Men — Duane Mistakenchief; Ladies — Leona Lafond.

A special award was given to 17-year-old Andy Fox. He was given a lifetime membership into WINGA, a golf bag, and a travelling bag with a WINGA insignia on it. Andy has been a three-time member of the Alberta Junior golf team which has travelled all over North America, but he recently travelled to Mexico with his team.

Another new development with WINGA was the selection of their 1987 executive. Those on the executive for the coming year are: President - Dave McDonald, Acting Secretary - Leona Lafond, Zone Representatives - Northern, Clara Loyer; Yellowhead, Ernie Cardinal; Central, Louis Raine, and Southern Duane Mistakenchief.

Leona reports that WINGA had a really good

inaugural year and that things are expected to go much better next. They are happy with the involvement of the peewee girls and boys, and some of the teenaged kids coming along, and the development of players like Lloyd Gauthier, who is not a member of WINGA but is one of the best Native golfers to ever step on a green. Lloyd is set to enter a North American Championship in Washington in the next few weeks. He promised to give me a good story when he gets back, so I'm sure you will all look forward to it.

Leona has done a great deal of work to make sure all the tournaments for WINGA were in order this week.

Well, that about does it for this week's Sports Roundup. Remember, if you have an event you want to promote a little ahead of time, or have the results printed in my column, by all means call me collect at 455-2700.

And don't forget, KEEP SMILING. It'll make you look good, even if you're not being good.

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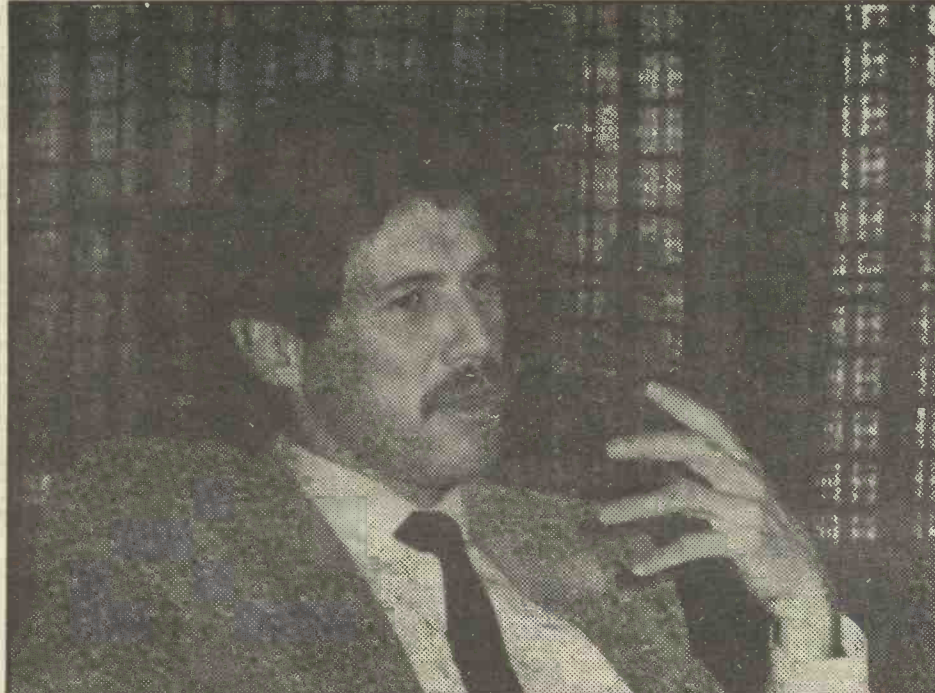
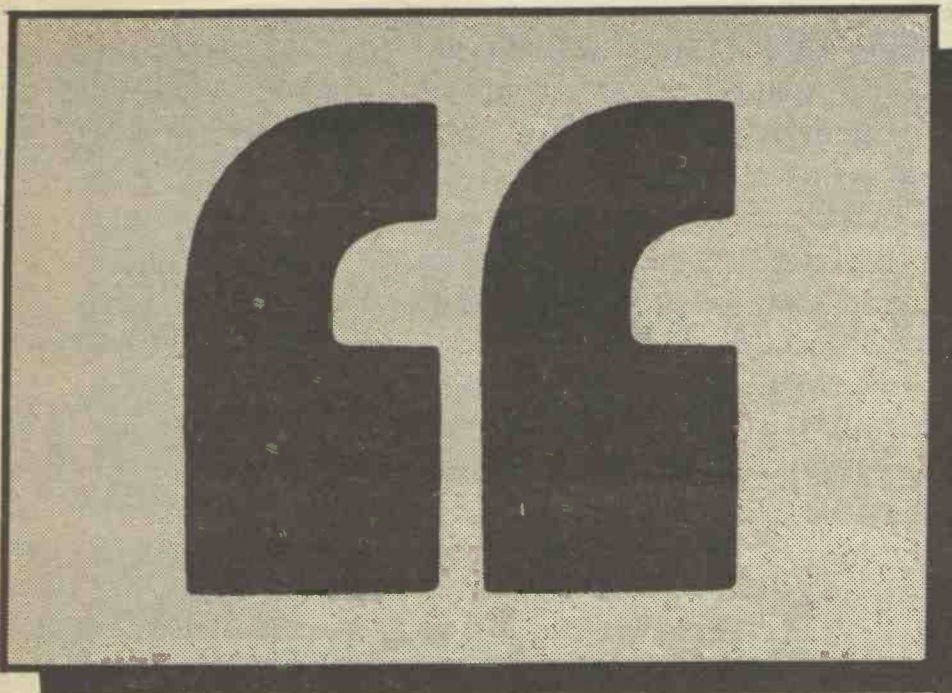
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INTERVIEW: Brian Fayant

Brian Fayant agreed to be interviewed by Windspeaker 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. **THIS IS A CONTINUATION FROM LAST WEEK.**

WINDSPEAKER: How do you suggest that should happen?

FAYANT: Through the Federation...and I'm hoping that the (Metis Association of Alberta) zones will pull together their locals, will set up child welfare committees, and also set up a provincial body, a provincial child welfare services, if you will. This way the child welfare workers, the department's district offices will have someone to contact when it comes to Metis children. We have to have contact. That's where they're lacking.

When the social workers get Metis children they don't know who to contact. They're afraid to contact the Metis Association because it's a political body, and of course the first thing they'll do — they think — is make a big political stink about each child. And that's not what they want. They want a working body, they want a service that will work with that child. They don't need any more political embarrassment.

WINDSPEAKER: There's also a need to work with families of apprehended children to cut down the number of apprehensions.

FAYANT: Well, yes. If each of the zones can set up their own child welfare services and within their Local and their communities they have liaison workers — in the future it would be nice to have all Native social workers looking after their own children — if that would happen they would automatically get involved in prevention rather than apprehension. You start working within the family units.

Hopefully, that would happen, kind of like Metis Children's Services is doing now. They're planning to do a lot of prevention, working with families, rather than seeing a lot of apprehensions.

WINDSPEAKER: So the problem is finding Metis foster homes. Are they intimidated by the department, the people who might provide such homes?

FAYANT: I'm not really sure. I don't know that a lot has been done around that. I don't know that the province has ever really gone out of its way to say that they want Metis foster homes. For one thing, I don't think there's been a whole lot of emphasis except by Metis Children's Services, which has done some work on that in the last year.

So what does that mean? It means we have to start doing it ourselves.

What we did with the reserves, when an Indian child was apprehended we went to the family members. We went to the committee and asked who the family members of that particular child were, and if there were stable members in that family.

And of course, there are always stable members. They may not always be living within five miles. Sometimes they may be living in another town. But there are a lot of stable members within every family unit.

What happened in that one year I worked at Sturgeon Lake, was there was one apprehension where there had been 10 or 20 a year. My case load was 104 and it was brought down by 20 or 30 before I left.

WINDSPEAKER: So what you did was find homes in the community for them.

FAYANT: And a larger portion of those cases are now only prevention, whereas before they used to be high in terms of their status with the province. So it's better to have a high case load where you're doing a lot of prevention, rather than a high case load where the province is involved with apprehension, temporary guardianship, permanent guardianship, and then on to adoption.

WINDSPEAKER: Does the government give prevention a high enough priority?

FAYANT: No. That's the one area that the committee is trying to emphasize or stress — that a lot more work be done around prevention, family support services, therapy, mental health services. We're trying to influence them in terms of getting people help.

People think that getting therapy means that you have to be nuts or crazy, but not a chance. Sometimes people go through crisis situations — man and wife have a fight, they have a difficult time with raising a child. There's nothing wrong with calling in a counsellor or a psychologist and saying "we're having a difficult time working out some issues right now, some of these conflicts, some of these difficulties."

It doesn't mean you're nuts. It just means maybe you haven't been taught some things about rearing a child, or how to work with a man-woman relationship.

Let's face it, just because you're married doesn't make you an automatic father or an automatic husband. That's a learning process. And if some of our background, some of our training from our mothers and fathers hasn't been all that great, why should we feel so bad about not having that knowledge. We have to give access to that kind of stuff.

There has to be a lot more work in terms of prevention, more development, family development.

WINDSPEAKER: The consequences of the current situation are ongoing poverty, poor education, criminal activity — and you can trace them all back to what's not being done with the kids.

FAYANT: Yes. That makes sense. In many cases where the parents are not involved with their children's daily lives, the children start going their own way and doing their own thing, and find themselves in trouble quite often.

In some of the places where I worked, the boys get in trouble in terms of stealing and drinking. There were some really extreme cases where a couple of boys were into murder. That's really extreme, but that happens, where there are extreme cases of neglect where a father and step-fathers are negligent of their children — physical abuse, sexual abuse, mental abuse, emotional abuse. These are the kinds of concerns I'm very worried about right now that are not being addressed. Again, the white social worker automatically thinks the way to deal with it is to place the child in a white foster home.

I believe these kids can be placed with extended family members. When I say extended family members, that could mean an uncle or an aunt or grandpa or grandmother. That's the old traditional way, and all we're doing is encouraging that, reinforcing that.

We've asked the social workers to look at that, and they haven't really believed that that's true. But the act is designed that way — to encourage that, to enforce that.

As a matter of fact, what we did is we designed a thing called Native Practice Guidelines. But they're only guidelines right now, and we've found that the social workers are not really accepting them as a feasible way of dealing with their case plans.

So what we're saying as a committee is that that has to be law now, that can no longer be just a guideline, it has to go into policy, they have to adhere to them.

WINDSPEAKER: What kind of guidelines?

FAYANT: The guidelines always take into account a person's culture, ethnicity, their social values, their religion — the whole business — so when a social worker is confronted with a child they have to look at all these things.

WINDSPEAKER: And act accordingly.

FAYANT: Yes, and act accordingly, and it applies to all sections of the act, when it comes to apprehension or the various stages of temporary wardship, private guardianship, adoption — all of these have to be considered, at every stage they have to reflect them.

WINDSPEAKER: So the child ends up in a place that's familiar, with less alienation.

FAYANT: Yes. With the Lesser Slave Lake Regional Council, one of the things they did was to say the first thing you have to do is look in the community, at the family unit. If that family unit is broken down — and there are some situations where the whole family is pretty well broken down. I'm thinking of one case where the problem was sexual abuse and we didn't want to bring the child back into that family unit because we didn't think they were healthy enough or capable enough to work with those children. Our next choice was whether there were family members or community members who would like those children.

We looked around and we felt that for the children's sake and for the family's sake we wouldn't want to keep those children there, in this particular situation. Every situation is handled differently. So what we ended up doing was going to other reserves asking if there was anybody in those communities who would like to take these children, and we had some people come in who were interested.

It goes on and on like that.

If that doesn't work on the reserves, we go to the Native community in the towns and the countryside. Only when we run out of Native contacts do we look at the white foster homes.

WINDSPEAKER: If that was properly developed,

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there wouldn't be any need to look beyond.

FAYANT: That's right. If there was some emphasis or work done in terms of getting those kinds of homes set up, then there would be no problem. And so we need to place more emphasis on that.

Where my own personal emphasis comes is not even taking children, unless it's a sexual abuse issue. Even physical abuse, I'm not prepared to take children out of the home because I believe those families can be worked with. Even in sexual abuse situations, they can be worked with providing the mother and father are prepared to do something about it. . . admit they blew it, what they did wasn't right, they're prepared to change, they're willing to get help.

If those kinds of support are provided, then let's go for it. Taking children out of homes is not the answer. I don't believe in that. But at the same time, that's the last alternative.

WINDSPEAKER: Is the high apprehension rate also because parents don't understand what their rights are, and what alternatives they have.

FAYANT: That's happened a lot of times. You see, if white folk have their kids taken they'll come and argue with you. They'll say "you can't come and take my kids," and of course the social worker will provide reasons why the kids can be taken, but the parents will continue to fight throughout the process. They'll phone the social worker and say "why do you have my kids? How can I get the kid back? What can I do? They'll access lawyers. They'll go to other social workers. They'll go to their friends and neighbours and they'll continue to holler and scream until somehow they get their kid back. They just won't buy the reason that their kids should be in care.

What happens with Metis people is that they're kind of laid back and they figure if the social worker took their kid, they wonder what they should do, if they should do anything.

WINDSPEAKER: That sort of feeling that they have no defense, because the dominant society is acting against them?

FAYANT: Yes. That's for sure. But I guess we shouldn't say that about all Metis people because a lot of families are doing well and would get mad at me and say "nobody's going to take my kid." And that's true. Social Workers will not come out and take their kid, my kid.

But let's face it. There are families out there who are losing their children every day. And every one of us knows of family members who have lost their kids or have children in care. Those are the ones we're concerned about. We have to bring about change, we have to stop that, and how do we stop it?

By making these people aware they have rights. Are they aware of their rights? Well, my guess is that not only are they not aware, but they're also intimidated and shy and not sure.

I remember talking to one lady who said "I'm not a bad mother, that's why I don't have my kids.

I looked at her and said "you're not a bad mother. You might have gone through a hard time, you might have done some dumb things . . ."

She said "well, yes . . ."

I said, "that doesn't make you a bad person. It means some of your behavior may not have been acceptable, some of the things you did were not right."

She's willing to pull it together. But now she's been labelled and judged and "goodbye."

This is where a lot of people figure they're at — helpless and hopeless and there's nothing left.

WINDSPEAKER: So where do we start?

FAYANT: I'm saying to the Metis people, if your children are going into care, the mother has a right to stand up — I don't give a damn if she's a drunk and a prostitute. (That's the extreme case) — she still can stand before the judge and say "Judge, I want my kid back. I'm

willing to sober up. I'm willing to get off the street." That's the extreme case, and usually not the situation.

What happens quite often is that a brother or sister will get fed up with how their own brother or sister is treating their children. Did you know that more than half of the cases are reported by their own family members? They report them and the children are picked up. Of course they don't want to say anything or they'll be pointed out as the bad person of that family.

I think that's okay, I think it's alright that family members report each other, because somebody has to protect those kids from being mentally abused, sexually abused, physically abused, starved, left alone, left with strangers. Let's face it, those are the kinds of situations that happen.

But a mother can still say "I want my kids back. I'm a good mother. A father can say "I'm a good father." They can go to the social worker and ask "what can I do to get my kids back?" If the social worker isn't co-operative, they can contact the district office, the manager, the supervisor, the other social workers; they can get a legal aid lawyer, or Native Counselling Services for that matter; they can get anybody to represent them, even politicians if they have to, to represent them, to ask questions and find out what's happening.

But don't just sit there. That's no longer acceptable. Get involved. Find out when the court dates are. Be there on that court date. Don't back off because someone says you don't have to be there. Be there. If your child is in care, go after that kid and make sure you do everything possible to be there, and don't let anybody tell you different.

Too many times I've heard parents being told by social workers, by family members, "you don't have to be there at court today." That's when you blow it.

If the judge doesn't see you, as far as he's concerned, you're no longer interested. If he sees you and you make a stand, the judge will help you.

I've seen many cases where social workers go there with a case plan, they're sure they have the kids in care, and the mother stands up and says "I want my kids back; I love my children; I'm prepared to do something about it; and the judge gives her children back. But you have to be there.

The other situation is where the mother may not be involved, but family members can get involved — uncles and aunts, etc.

In Sturgeon Lake where I worked, we ourselves got involved, where the committee got involved, and the community took responsibility.

That's what I want to emphasize. Communities can get involved and be responsible for the children of their community. We the Metis, we the Indian can say we are interested in our own children. Whether or not it is a relative doesn't mean we, the community, are not responsible. We are responsible. That's been tradition. Why are we letting it go now?

WINDSPEAKER: But ultimately, then, there's a need for some kind of structure through which education and support services, legal aid, all those things can be provided in an organized fashion.

FAYANT: One of the things we're encouraging this year with the committee (the Working Committee on Child Welfare) is for the province to put money aside for the communities so that if they want to set up support services of any kind, the money will be there for them to get a worker in their community to do this kind of work.

And the province says yes, but it's up to the community to make that request.

So I'm putting a challenge to the communities, saying "come on, get out there and tell your district office manager that you want to set up support services, you want to develop your family unit, if there are any children in care you want to find out how many there are and how you can get them back to the families."

WINDSPEAKER: Are you available to anybody who

wants to talk about this, to organize in their communities?

FAYANT: Yes, but there's not only myself. There's the Children's Guardian — a whole new system has some Native people. The district offices also have what they call Native liaison people who are prepared to go out to the communities to talk to them and help them set up any kind of support service they want.

Quite often that Native liaison person is a white person. If the community is not satisfied with that person, they can request that a Native person be there.

If I was a Metis person I'd insist on a Native person. I don't want that white district office manager coming out there. They intimidate me. I know they do.

District office managers tell me there's nothing happening out there, that people aren't interested. That's not true, it's because they can't relate to them.

WINDSPEAKER: But they read it that people don't care.

FAYANT: That's right. When these white folk used to come in when I lived on the settlement, they used to intimidate us. When they'd ask us questions, we'd be scared, we'd be frightened, we wouldn't be sure what we should ask for, that if we said something it might come out stupid.

So the white folk would walk away saying "everything's cool" when it wasn't, it isn't.

WINDSPEAKER: It's just that no one would speak up.

FAYANT: That's right. Now I'm saying it's time to speak up, it's time to get things rolling, and the longer we wait, every day more of our children will go into care.

I find it sad that so many of our children are in care, placed throughout the province and all over the world in different homes and they don't know who their mothers and fathers are, their uncles and aunts, what their community is about.

I've had to deal with some of them, and they're bitter.

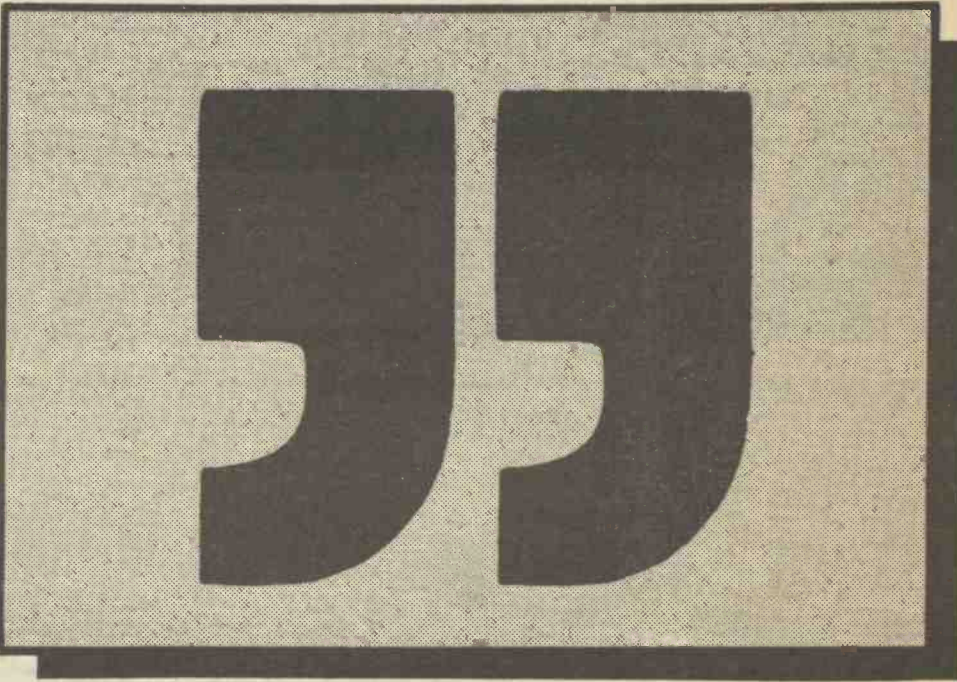
I just talked with one family member who was saying that this one kid, after many years of coming home, went after his mother and tried to choke her on sight. That's an extreme case, but he was going to kill her because he thought she didn't care. Well, now it's different. They talked it out now he knows that isn't so.

It's often a case where the social workers take over and just push the parents around, and the parents just sort of sit back and don't know what to do, don't get up and don't holler and scream.

I have a lot of frustrations, but they're on both sides. I'm frustrated with social workers, but I'm also frustrated with my own folk because they're the way they are, too — they just sort of lay back and let it happen.

Every once in a while a Metis will come up and raise hell with social services, and social services will say: "See, your Metis people can speak for themselves." But there are very few people like that. There's the odd one who will just terrorize everybody, but they're not all like that.


So these are some of the things I wanted to address, and I was hoping that somehow we could get that information out.



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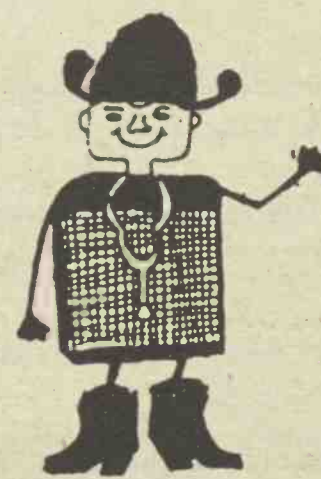


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The CRTP will provide eligible farm families with financial assistance, job counselling and training. Being self-employed, farmers have generally not been

eligible for this type of federal assistance in the past.

In announcing the details of this assistance program, Agriculture Minister John Wise and Employment and Immigration Minister Benoit Bouchard said that they wanted to take concrete action by helping all those who have to leave the farm and take up another way of life.

Noting that farming is a way of life as well as a business, the two Ministers pointed out that the CRTP has been designed to smooth the way for necessary change.

"Many Canadian farmers face serious financial problems. The federal government will continue to support them through various programs. However, some farmers won't

be able to continue farming even with that help. Some have already had to give up farming; others will be forced to do so," Mr. Wise said.

Mr. Bouchard indicated that the new measures "will

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make this transition less difficult for farm families who must leave the farm,

by improving their chances of finding other employment or starting a new business."

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- Alexander Oldtimers Earlybird Hockey Tournament**, October 29 & 30, 1986. For information call Tony Arcand or Norm Kootenay at the Band office, 939-5887.
- 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., Sagitawa Friendship Centre, Peace River. Everyone invited to attend.
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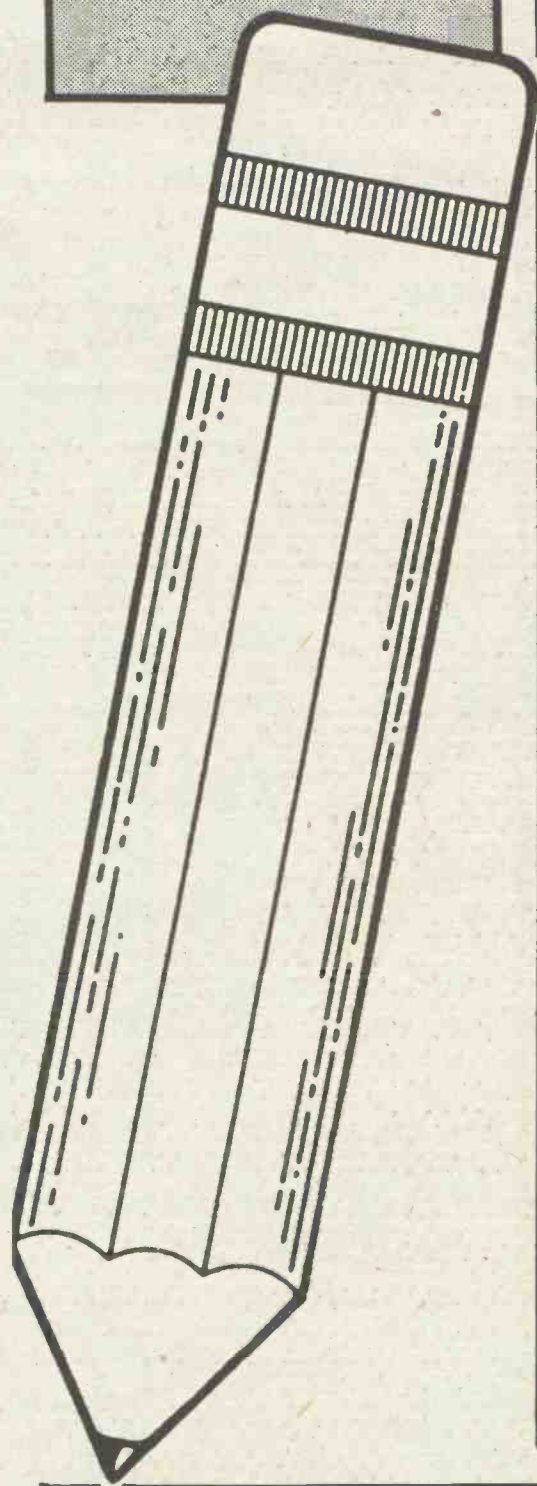
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By Kim McLain



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LAST WEEK'S SOLUTION:

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.

WORDLIST

3 - letter

- Hoh
- Kaw
- Oto
- Pit
- sac
- Ute

4 - letter

- Cree
- Crow
- Hopi
- Iowa
- Mayo
- Mono
- Pima
- Pomo
- Sauk
- Tule
- Zuni

5 - letter

- Blood
- Caddo
- Huron
- Makah
- Miami
- Sioux
- Slave
- Stony
- Tache

6 - letter

- Apache
- Dogrib
- Mohave
- Oneida
- Ottawa
- Pawnee
- Papago
- Pueblo
- Siletz
- Tolowa

7 - letter

- Bannock
- Choctaw

8 - letter

- Arapahoe
- Comanche
- Iroquois
- Delaware
- Seminole

9 - letter

- Algonquin
- Coushatta

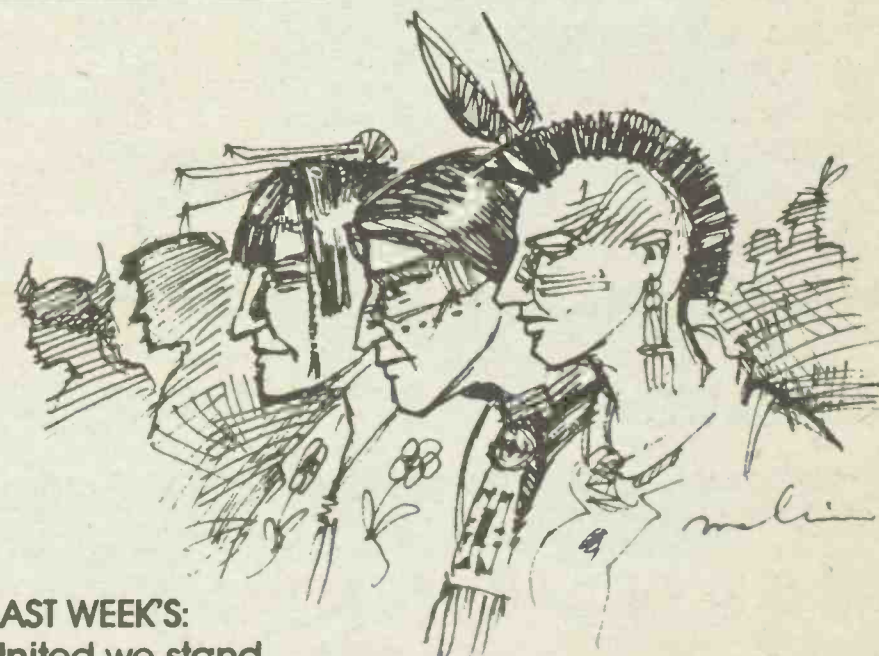
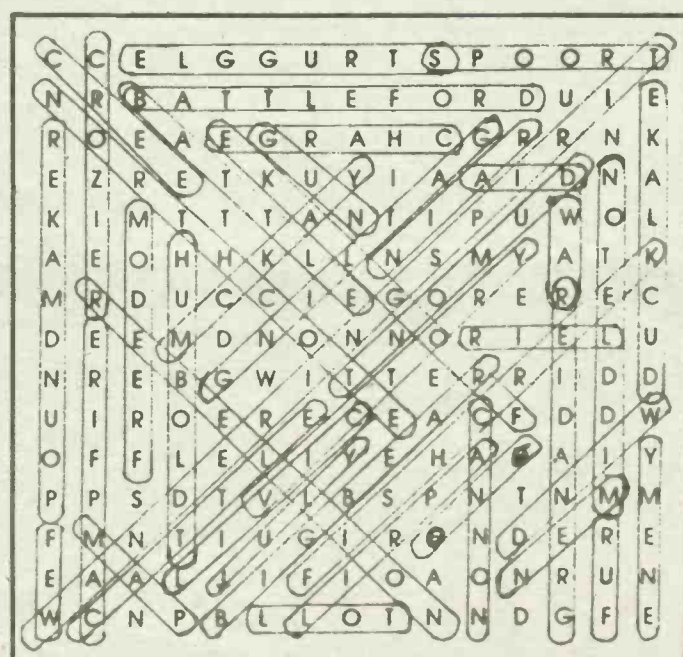
10 - letter

- Chiricahua
- Potawatomi
- Shoalwater

NAMES OF TRIBES

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



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LT235/75R15 6 ply	116 ⁰⁰	—	See below
LT255/75R15 6 ply	—	120 ⁰⁰	See below
750R16 8 ply	—	125 ⁰⁰	135 ⁰⁰
875R16.5 8 ply	143 ⁰⁰	135 ⁰⁰	146 ⁰⁰
950R16.5 8 ply	169 ⁰⁰	163 ⁰⁰	175 ⁰⁰
LT235/85R16 8 ply	147 ⁰⁰	139 ⁰⁰	150 ⁰⁰

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