

Wind speaker

September 5, 1986 Volume 4 No. 26

INSIDE THIS WEEK

ROCKY WOODWARD found that being a reporter could also be a life-enriching experience when he had a first-hand chance to share in some of the rich traditions of the Dene Tha at Habay Days in Assumption. **See Pages 10 and 11.**

NATIVE STUDIES are a new addition at the University of Alberta as the School of Native Studies begins offering courses. **See Page 4.**

MAA Housing changes recommended

By Clint Buehler

The disbanding and total reorganization of the Metis Association of Alberta (MAA) Housing Division is recommended by Canada Mortgage and Housing Corporation (CMHC).

The recommendation is included in a report on the CMHC's investigation of the MAA Housing Division resulting from the departments overspending of approximately \$80,000 in MAA core funding.

The report also says the department was overstaffed, staff was mismanaged, and there was mismanagement of funds. "While maintaining an average staff of 18, there were 27 people on the payroll from January 1986 to July 1986. With such minimal activity levels, vacant positions should not have been filled," the report says. It also noted that "several direct family members of MAA directors and Housing Division staff work for the Housing Division."

The report says that several Housing Division employees live in urban Native units managed by Metis Urban Housing (MUH), which is owned by the MAA, with the Housing Division paying rent directly to MUH on behalf of their employees, and "some of the rents appeared inordinately low in relation to gross salaries. This should be investigated."

A review of travel expenditures indicated mismanagement of funds, the report says. In a review of 142 travel claims, 20% were not approved, 32% were not recommended for approval and 48% were process properly.

"On several travel claims, we found employees approving their own travel request. Obviously, this produces a lack of internal financial control of funds."

The report also observed that there were travel claims that had not been settled after the trip was completed. "Repayment of overdrawn funds to the Association are either remaining unpaid for length periods of time or are currently still outstanding (and) outstanding funds were being carried forward for several claims."

"Cross-checking travel claims against the disbursement journal we found several disbursements of funds without back-up documentation," the report says.

Citing two examples, the report noted that one employee had an outstanding balance of \$1,078.70 with 11 claims submitted and 14 reported in the disbursement journal, while another employee had an outstanding balance of \$2,478.84 with seven claims submitted and 22 reported in the disbursement journal.

"We noted that balance due funds owing to the employee were being applied to any long-standing arrears acquired by the employee through previous accountable travel advances."

The investigation found that financial records are incomplete, and "the association has no idea of where and how financial records are kept, and that "Housing continued issuing outgoing cheques without making any reference to the bank balance or budget,"

Continued Page 5



MORLEY POWWOW

The grand entry to the Labour Day Classic 4th Annual Nakoda Powwow provided a spectacular display of color and action as dancers from across western Canada and the Northwestern

United States gathered at the Chief Goodstone Rodeo Centre for one of the last powwows of the 1986 circuit.

—Photo by Jane Ash Poitras

Cardinal heads national group

By Jamie McDonell

OTTAWA — A young Edmonton man was elected first head of the new Youth Secretariat of the Native Council of Canada at a meeting here during the

Labor Day weekend.

Lewis Cardinal, a recent graduate of Grant MacEwan Community College's Native Communications Program, was elected president of the secretariat at a conference that drew

young Native leaders from all 10 provinces and the territories.

Cardinal said, during four days of meetings at the Ottawa YM-YWCA, that the top priority of Native youth had to be their

education.

"We have to instill our (Native) values and customs into our education," he said. "Our education is our future."

Continued Page 3

NCC(A) board split, frustrated

By Clint

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unable to obtain financial information.

The five say their major concern is the involvement of Richard Long, Ronnenberg's common law husband, in the organization.

They have tried repeatedly to have Long removed as research director of the association, but meetings at which resolutions have been passed calling for Long's dismissal have been rejected as illegal.

The five also want to know how Long, who is not

Native, was able to become a voting member of the organization when the bylaws specify members must be an Aboriginal person or the spouse of an Aboriginal person.

They also want to know how Long became a signing authority for NCC(A).

The organization was created on August 19, 1984 at Kinuso with Doris Ronnenberg as president. The other founding members were Richard Long, Lawrence Willier, Christine

Joseph, Madge McRee, Gordon Belcourt, Lola Belcourt and Freddie Campiou.

According to NCC(A) bylaws, the organization was created "to represent all non-status Indians in Alberta" and "to assist in finding legal assistance to all those non-status Indians who wish to regain their Indian status and rights for themselves and/or children..."

Membership was not expanded until the annual

meeting of the organization held at the Canadian Native Friendship Centre in Edmonton on September 14, 1985. Eighteen people attended that assembly and elected the current board of directors. It is estimated there are now more than 600 members.

The five board members elected then who are now seeking answers are Central Vice-President Russell White, Northern Vice-President Phillip Campiou, Treasurer Madge McRee,

Treaty 8 board member Leo Tanghe and Treaty 6 board member Don Cardinal. Also elected at that time were Ronnenberg as president, Secretary Haddie Jahner, Treaty 7 Vice-President Christine Joseph and Treaty 7 board member Lena Gallup.

The five emphasize that their battle is with Ronnenberg and Long, and not with Jahner, Joseph or Gallup.

Continued Page 3

Anti-racists rally

By Terry Lusty

Approximately 100 people turned up at the Chinese Multicultural Centre in Edmonton on August 29 for an anti-racism, anti-Aryan rally. The rally attracted 10 speakers, two of whom are provincial MLAs.

The rally was spurred by recent controversy over the proposed establishment of an Aryan Nations Church at Caroline, about 80 miles northwest of Calgary. Six days earlier, the Alberta legislature had unanimously condemned the group for its white supremacist views and attitudes.

The Aryan Nations is a neo-Nazi organization which is attempting to spread its wings from the United States into Canada. They cling to a philosophy based on the belief that Adolph Hitler was a prophet charged with ridding the world of certain races.

Gordon Hum, representing the Chinese community and serving as chairperson for the rally, told those assembled that the meeting was organized by community members but especially the Edmonton Cultural Club of Visible Minorities and the Alberta Consolidated Council of Multiculturalism and Human Rights.

Hum referred to the objectives of the Aryan Nations as the "dark side" of multiculturalism. "They are coming here from the U.S. to set up a racist camp in Alberta," he said. "They, themselves, have identified certain groups that they detest, dislike and will use arms to get rid of us," he added.

Sheldon Maerov, vice-president of the Jewish Federation of Edmonton, was the first speaker for the evening. He said that the agenda of the Aryans is "not only destruction of the Jews...annihilation of Blacks and other visible minorities...destruction of

the Catholic Church..."but "the complete destruction of democracy and the principles our country is based upon."

They are bent on destroying "each and every ethnic and religious minority group in our community that is not committed to their agenda, to their values." The Aryan Nations "will use fear, terror, violence and ignorance" to serve their own purposes, said Maerov, who likened their movement to cancer.

"A cancer in our body must not be permitted to grow, the cancer in our society must not be fed but, rather, be starved until it shrivels up and dies a gentle death," Maerov reasoned.

While claiming that all Albertans are victims, Maerov advocates non-violent opposition including dialogue, legal sources, churches, teachers, institutions of democracy, and elected officials who are responsible for the making and enforcement of laws.

The president for the national Black Coalition of Canada, Alwyn Brightly, also denounced the Aryans and issued a warning that the people will hold the federal and provincial governments responsible "if they do not address this issue now." He made an open plea for all people to "unite" in common cause.

Representing the Indian Association of Alberta (IAA) was Lawrence Courtreille, Treaty 8 vice president. He stated that, "the IAA is also against any type of racism in this country," then took a little dig at the ethnic groups as "tenants" in this country whose "landlords" happen to be Indian people.

Most immigrants to this country, said Courtreille, came here to escape war and persecution in their own homelands but they now feel the threat of this "dangerous movement." He empathized with them,

saying "we, too, are concerned about the type of racism that is being talked about."

His message seemed to strike a harsher note when he informed the audience that Indian people are also fighting a war to get their own land and rights, rights which are fundamentally theirs. He made specific mention of the Lubicon Land Case before going on to explain that parallels exist whereby persecution against Indians flourishes in Canada in a subtle manner. Our language, land, and lifestyles are being "taken away today," he added.

Speaking on behalf of the Metis Association was Ben Courtreille, who said "we cannot put up with racism, not here in Alberta or any place else in Canada because we are proud people." He pointed out that his (MAA) president was in attendance and, "I know he feels very strong about it (racism)." At one point, he received a warm round of applause when he charged that history books which have been written about Natives "are garbage." He also went into some explanation about the Metis resistance of 1885.

A United Church rep-

(left) Lawrence Courtreille (right) Ben Courtreille



"We cannot put up with racism, not here in Alberta or any other place in Canada because we are a proud people."

representative in the person of Reverend Bruce Miller told the crowd that "we need to encourage our media to give publicity to all of our efforts to struggle against racism and we need to encourage the investigation and exposure of racial exploitation and racism in our media." Even his own church wasn't spared as he censured it by saying, "before we talk about institutional racism in the rest of society, we need to deal with institutional racism in our own churches."

Another speaker, Liberal MLA Sheldon Chumir from Calgary created a bit of a furor with his notion

regarding what he termed the ills of private schools which he says promotes and fosters segregation. Chumir argues that such situations cause stereotyping and lends itself to a general lack of understanding between peoples.

"We don't need a country in which we are all separated from each other," he said. He further suggested that we need "effective leadership" and that a standing committee on tolerance and understanding as recommended by the Ghitter Committee should be set up. However, his most important message regarded the structure of our public school system which he

theorizes all children should attend as opposed to private schools which "segregate children from each other" and do not give them a chance "to get to know each other."

Nancy Betkowski, the Alberta minister responsible for education, voiced her concern, saying "I hope that by our presence here, that we won't further advertise or give prominence to this type of a "cheap and insidious" movement. She concluded with the comment that "I believe that people in leadership positions in the community and in the government should, at all times, speak out against hatred and discrimination."

OTTAWA REPORT

By Owenadeka

It goes without saying that Indian and Metis people face tough economic times. But let's take this chance to consider instead the economic problems of some other Native people -- specifically, the Inuit. When you make the comparison, I think that most Indian or Metis people would not want to trade places or problems.

To begin with, consider the cost of living for people like Levi Evik. He lives in the village of Pangnirtung on the east coast of Baffin Island.

He pays \$3.41 in the local store for one litre of milk. Pork chops cost \$5.10 a pound and a 10-pound bag of potatoes sells for \$14.91.

The big problem is that there is little employment to help people like Levi Evik pay for the high cost of store-bought food. He can't really afford to go out seal hunting anymore because of the low price for fur and the high cost of gasoline.

If that's not bad enough, the prospects for improving the economic situation in places like Pangnirtung are not very promising, at least not yet. Some people are trying to make things better but right now they're up against a banking roadblock that is preventing any financial progress.

The Tungavik Federation of Nunavut, for example, has been trying to negotiate a land claims settlement for the past 10 years. In fact, the land claims settlement is seen by almost everyone as the key to economic development for the Inuit. Some progress has been made but the major issues are a long way from being settled.

Another Inuit group with a major stake in economic development is the Nunasi Corporation. It was formed ten years ago to make money and promote business development in the Arctic. More importantly, though, Nunasi was formed to help the Inuit learn about the modern world of business and finance.

Nunasi needed money to get into big business so it went to the Tungavik Federation of Nunavut, the TFN, for help. It was a natural thing to do since some members of Nunasi's board of directors were also directors of the TFN. Nunasi convinced TFN to give it a

loan guarantee of \$25 million. If Nunasi is unable to repay the loan, the bank can collect the money from a future land claims settlement. It was a controversial decision and three TFN staff members resigned in protest.

That was three years ago and some of the predictions that Nunasi was getting in over its head seem to be coming true. Nunasi now owns, among other things, a hotel, an airline and a transport company. But the company, which holds \$22 million in assets, is \$10 million in debt. It's not making enough to pay its expenses and it's expected to lose \$2 million this year.

A consulting firm says most of the assets should be sold to pay off the debts and allow Nunasi to start over. Nunasi says that would result in the loss of as many as 30 Inuit jobs.

Nunasi president John Hickey admits, without going into detail, that the company is having trouble getting the bank to lend it more money. The bank is the Canadian Imperial Bank of Commerce. Despite its advertising jingle, Nunasi can no longer "count on the Commerce" to accept the TFN loan guarantee. The bank wants more security before it lends Nunasi any more money.

As things stand now, TFN, Nunasi, the government and the bank are locked in a seemingly endless series of meetings to break the banking logjam.

During the past two weeks, TFN and Nunasi have hurled charges and counter-charges at each other because of the banking problems. TFN complains that Nunasi is jeopardizing the land claims settlement so it wants the company to cut its losses and get out of debt. Nunasi, in turn, complains that TFN has wasted \$15 million on land claims negotiations with little to show for ten years of talks.

Neither TFN nor Nunasi is willing to answer questions or talk publicly about their problems -- problems they both say they want to solve to build a strong economic future for people like Levi Evik.

The casual observer may be excused for thinking that the dispute between Nunasi and TFN is just another political argument. But it's more than that. And it's more than just the profitability of a major Inuit business.

Without being overly dramatic, what is at stake here is the financial integrity of an entire race of people. Some people might now be asking themselves on basic question in the wake of Nunasi's financial problems -- namely, can Native people in general, or the Inuit in particular, really be trusted to manage their own affairs?

Wind speaker

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Board members want answers

NCC(A) operations questioned



DORIS RONNENBERG
...NCC(A) president

From Page 1

"We inherited a big mess," says White. "If we can't clean it up, the non-status people of Alberta will not have a voice."

"We will take legal action if we have to."

To date, other efforts by the five have been unsuccessful.

The five estimate the organization has received more than \$300,000 in government funding since it began but don't know how it has been spent.

McRee says that even though she is treasurer, she has been unable to obtain financial information. She says there has been no financial committee meeting since December 23, 1985, and no financial or activity reports to the board since then.

White says the organization's auditors, Price Waterhouse, have advised that there is just enough money to cover bills, but not enough to operate for the balance of the fiscal

year.

The five have made several efforts to call meetings to deal with their concerns.

At a meeting they called for August 22 at Slave Lake, Ronnenberg and the three other board members were absent.

Long attended the meeting and a resolution was passed terminating his position as research director. Twelve reasons were given for his termination.

Ronnenberg rejected the resolution on the grounds that the meeting was illegal.

The five then consulted the organization's lawyer, Richard G. Ferguson, on how to call a legal director's meeting. He provided a "written notice format" and advised that it be "served upon each of the directors by an independent party who can attest to the service as having been made."

The same day (August 26, 1986) Long requested a leave of absence as research director of the society

"We inherited a big mess. If we can't clean it up, the non-status people of Alberta will not have a voice... We will take legal action if we have to."

without pay from that date to October 15, 1986 when "I will sit down with the new board/executive and discuss further options."

In a letter dated September 2, 1986 to White, Ferguson advised that "the President of the society derives authority from the members and not from the Board of Directors, accordingly the President's authority may not be reviewable except by the members at a general meeting."

"As the Society's Counsel, we would further wish to inform and instruct you that we do not represent particular Directors, members or employees of the Society, but rather act for the Society generally and accordingly would resist any attempt to restrict our authority to act on behalf of the society..."

"At the time of our meeting on August 26, 1986, I was not aware that Doris, as President, had agreed to call a Board Meeting when the Price Waterhouse audits were completed. Her having done this does have an effect upon the calling of a Board Meeting, particularly since the Richard Long

'emergency' would appear to be resolved by his having taken a leave of absence until October 15th. Given these events, it is arguable that there is no cause for calling an emergency meeting and, as such, the meeting may be considered to be invalid."

The five are continuing with their plans for a special membership meeting to be held at the Slave Lake Friendship Centre on September 27.

They say an audited financial statement will be available at that time and they will be seeking support from members for termination of Long as research director.

Meanwhile, Ronnenberg has issued notice of the 3rd Annual General Meeting of NCC(A) to be held in southern Alberta after the Rafter Six Guest Ranch at Seebe (near Morley).

The agenda announced for that meeting includes review of:

1. The work of the society over the last two years;
2. The 1985/86 audit of the society;
3. Activity reports from the board/executive;
4. Election of officers/directors.

Provincial

Youth camp summer solution

By Bert Crowfoot

"School's out for the summer and what do you do with the kids besides yell at them?" I'm sure this question is asked by many parents in Indian country at the end of June.

The solution to that question is to send them to the Youth Summer Day Camp Program sponsored by the Canadian Native Friendship Centre.

The Centre hired Karen Lepine and Roxanne Kootenay as youth co-ordinators under the Summer Temporary Employment Program (STEP) to work at the day camp.

The Day Camp started off with as many as 44 kids but dwindled down to 25 by the end of the summer. The day camp ran Monday to Friday during the day and the co-ordinators kept the kids busy with swimming, videos, arts and crafts, walks, field trips, sports and some free time.

Towards the end of the summer, three of the kids were selected to attend the six-day Mannawanis camp hosted by the St. Paul Friendship Centre. The kids were selected by their attendance, behavior and the final decision was made by essays written by the kids on what the Friendship Centre means to them.



KAREN LEPINE
...youth coordinator

The three kids selected were Tammy Gordon, Celica Conroy and B.J. Crowfoot, and they were accompanied by Karen Lepine. Some of the highlights of the six-day camp were the chance to get back to nature and to

learn more about their Native culture. Elders performed sweetgrass ceremonies and answered any questions the kids may have had.

The very next week the entire day camp went on a week-long camp at Calling

Lake provincial park.

The 20 kids were accompanied by Karen and Roxanne and five other supervisors. These supervisors were Leo Kootenay, Beatrice Kootenay, Jeanne Halfe, Renita Gordon, and Rocky McKay.

The first night of the camp it rained and the Calling Lake Ranger, Bill Stevenson, was on hand to help them set up camp. When things got too wet, Bill took some of the kids and a supervisor to his cabin for the night.

The rangers came by every day to check up on the kids to see how they were doing. When the kids got out of hand, they were handcuffed to trees. One day Karen sent the boys for firewood and when they returned they had conned the ranger into hauling it in the back of the truck. The rest of the camp involved swimming, hikes, soccer, singing and the gong show.

The rangers also spoke to the kids about the outdoors, camping etc. The kids enjoyed themselves and when they came home at the week's end, they were tired but happy.

So next summer, give yourselves a break and let Karen and Roxanne yell at your kids for you. There isn't a better way to spend the summer.

Edmonton youth elected president for youth council

From Page 1

Cardinal, as president of the youth secretariat, will sit on the board of the NCC.

Kateri Damm, a fourth year student at York University in Toronto, was elected the secretariat's vice-president.

Denise Archie of Vancouver was elected the organization's secretary-treasurer.

The conference was the culmination of almost two years of work, pushing former youth minister Andree Champagne throughout that period in an effort to get money for the assembly — getting final government funding only on the day the conference started.



LEWIS CARDINAL
...a new leader

The youth secretariat will be meeting again in the near future to work on resolutions setting youth policy for the NCC.

New School of Native Studies staff introduced

By Everett Lambert

The fall of 1986 will mark the beginning of the first year of operations for the new University of Alberta's (U of A) School of Native Studies.

The school's staff will consist of Director Richard Price, Administrative

Assistant Jane Martin and Instructor Emily Hunter.

Price is a well known name in the Canadian Native community. In June of 1985, after leaking a confidential federal government document — known as "The Buffalo Jump of the 80's" — Price was given extensive coverage, espe-

cially in the print media, Native and non-Native alike. The document contained recommendations from the Neilsen Task Force, established to consider ways in which government spending could be reduced. The document suggested that Indian programs be transferred to the provinces and that funding for Native programs be reduced drastically. After leaking it, the then minister of Indian Affairs, David Crombie, terminated Price for breaking an oath of confidentiality required of federal civil servants. He was further charged with breach of trust. The charges were later dropped in the face of widespread support for Price.

Having proven his commitment to the Native community, it will be interesting to watch the School of Native Studies develop under the directorship of Mr. Price.

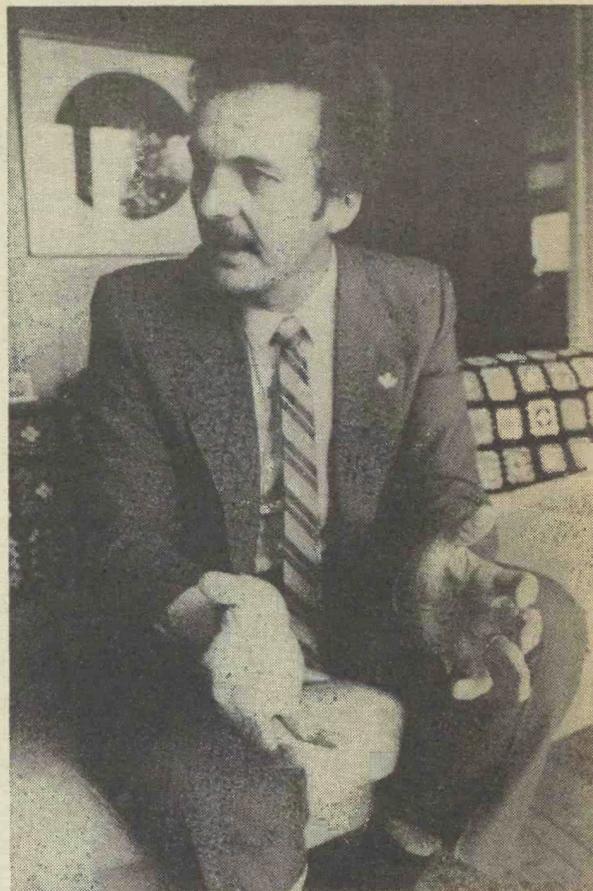
With four years of experience in Native organizations — two of them at the U of A's Native Student Services — Jane Martin

brings solid experience to her new position. She was born on the Cape Croker Reserve in Ontario, and raised in Toronto, she has lived in Edmonton for seven years.

Emily Hunter is from the Goodfish Reserve in Alberta and will assume the position of Cree Instructor. Emily also brings with her a proven record in Cree instruction. In an off-campus course with the U of A, she has taught Cree syllabics at the Muskawachees College at Hobbema. She has also taught at the Blue Quills School at St. Paul and demonstrates great proficiency with Cree syllabics.

The courses Hunter will teach at the School will be Native Studies 101 and 201. Native studies 101, an introduction to Plains Cree, will run from Monday to Friday, from 12 noon to 1 p.m.

Native Studies 201 will offer a more intermediate level of Cree. This course will run each Tuesday and Thursday from 2 p.m. to 3:30 p.m. (Classes at the U of A start on Thursday September 4th. Incidentally,



RICHARD PRICE
...director of Native Studies

anyone interested in an orientation on September 2nd should contact Marilyn Dumont at Native Student Services, phone 432-5677).

Native Studies 300 will be taught by Richard Price. This course will scan the history and current issues and aspirations of Canadian Natives. It will explore self-hunting, education, and other important facets of Native life.

These courses are also open to non-university

students. For more information contact the School of Native Studies at 432-2991. The School is located at 11036-89 Ave.

Potential Native students, or anyone interested in Native studies, should be aware that these are not the only courses of Native content offered at the U of A. The departments of anthropology, history, political science, educational foundations, and English also offer courses.

Metis Local 1885 postpones meeting

By Terry Lusty

EDMONTON — The board of directors of Metis Local 1885 has deferred the local's annual general membership meeting due to scheduling of other regional, provincial and national Metis conferences.

The board had scheduled its annual general membership meeting for September 16 at Edmonton's Canadian Native Friendship Centre (CNFC). However, due to meetings of the Zone 4 Metis Regional Council and Metis National Council scheduled around those dates, the meeting has now been postponed to October 18 and 19 at the CNFC.

The directors analyzed the current activities plus other contributing factors and voted to postpone the general membership meeting.

In conjunction with its annual meeting, the Metis Local 1885 board passed a motion to develop a family affair package that will cater to the parents and children during the second day of the annual meeting.

Laurent C. Roy, acting vice-president and chairman of the annual meeting, will be developing ideas to facilitate the cultural and recreational activities of the proposed family package.

Stan Plante, president of the Local, discussed the possibility of conducting elections for the Local by ballot-box system. This issue is currently being discussed at the Local

Provincial

board level and if it appears to be feasible, Metis Local 1885 will stage the elections according to the Metis Association of Alberta's Electoral Act.

"Anything is possible once proposals are ratified by motions during an annual general membership meeting," said Plante.

Any Metis member of Metis Local 1885 seeking additional information can contact Stan Plante at 421-1885 or Laurent C. Roy at 428-9350.



THE CITY OF CALGARY

PUBLIC NOTICE

INVITATION FOR APPLICATIONS FOR NATIVE URBAN AFFAIRS COMMITTEE

Each year at its Organizational Meeting in October, City Council appoints citizens to its various boards, commissions and committees.

Applications from persons who would be willing to sit on the City of Calgary Native Urban Affairs Committee for the year 1986 are requested.

In some instances City Council may re-appoint members who wish to continue to serve, therefore the number of appointments shown does not necessarily reflect the number of new appointees.

Applicants may be requested to submit to a brief interview by City Council.

Particulars on the Native Urban Affairs Committee are as follows:

Citizens to be Appointed	Term of Appointment	Total Number of Members	Meetings Held	Approximate Length of Meetings	Regular Time of Meetings
11	1 year	13	Monthly (1st Wednesday)	2 hours	4:30 p.m.

Your application should state your reason for applying and service expectations. A resume of no more than two 8-1/2" x 11" pages should be attached stating background and experience. Please mark envelope "Committees".

DEADLINE FOR APPLICATIONS IS 4:30 P.M., 1986 SEPTEMBER 19.

Should you require any further information, please do not hesitate to telephone 268-5861.

Applications should be forwarded to:

City Clerk
City of Calgary
P.O. Box 2100
Calgary, Alberta
T2P 2M5

Joyce E. Woodward, City Clerk

6CC00052



BUTCH PLANTE
...Local 1885 president

MAA Housing solutions offered

From Page 1

thus creating and accumulating a huge deficit.

The report concludes that the major financial problems of the association are related to management, control and planning. "In order to rectify this detrimental situation and to operate effectively and efficiently in the future," the report says, "the MAA must strengthen its financial control, financial policies and procedures.

It recommends a number of specific steps to ensure proper financial controls.

The report concludes that "the problems we have found in our review of the MAA Housing Division's administration are the result of long term mismanagement of administrative practices, delivery systems and financial controls. It is apparent that the Housing Division of the MAA needs to be thoroughly reorganized and retrained."

The report suggest three options:

1. CMHC Direct Delivery

Under this option, CMHC and the Province would assume delivery of programs now delivered by the MAA Housing Division "until alternate Native delivery agents can be activated. On the positive side this would eliminate the need to reorganize and train the MAA Housing Division, but on the negative side, CMHC does not now have the delivery and inspection staff in place, and "there are few other organizations

capable of assuming delivery, especially in southern Alberta.

2. Secondment Approach

The following steps are recommended for this option:

- Reduction of Housing Division staff to a level that can be supported by expected activity and performance standards.

- CMHC inspection and delivery staff be seconded to the division for the remainder of 1986 to assist in implementing new administrative and delivery systems.

- The province be asked to consider secondment of provincial staff for the Rural and Native Housing Program.

- Consultants be hired to develop financial control systems and assist in other areas as required.

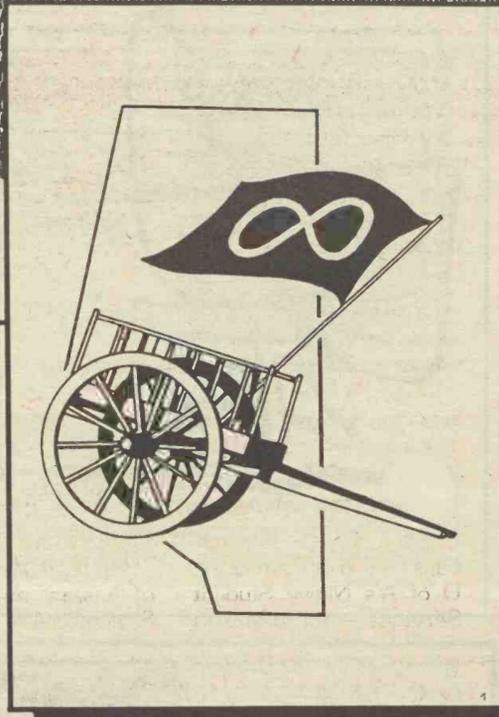
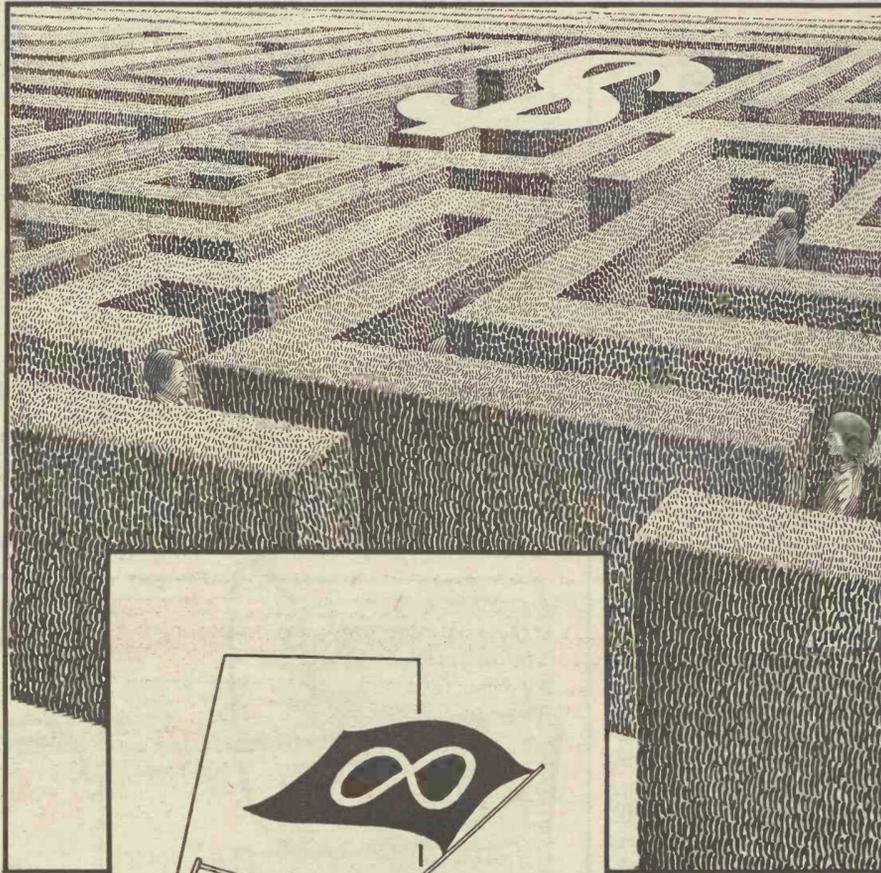
On the positive side, the report says, with this option responsibility for delivery remains with the MAA and Native agent involvement in delivery is retained. On the negative side, CMHC does not have delivery and inspection staff available for secondment.

3. Cadre Approach

Under this option, the following steps are recommended in the report:

- CMHC recommend to the MAA that the Housing Division be temporarily disbanded, all Housing Division staff be laid off, and their offices closed.

- A new organizational structure for the Housing Division be developed for implementation in 1987.



"In order to rectify this detrimental situation and to operate effectively in the future, the MAA must strengthen its financial control, financial policies and procedures."

- CMHC and the province assume direct delivery of programs previously delivered by the MAA Housing Division.

- CMHC would have to provide the Housing Division with some working capital through advances on fee-for-service early in 1987 for

initial operating costs.

The positive side of this option, the report says, is that the new Housing Division staff will have direct exposure to CMHC practices and systems. On the negative side, CMHC may have to temporarily add delivery and inspection

staff in the Edmonton, Calgary and Lethbridge branches for direct delivery in 1986 and for cadre training.

The third option, the cadre approach, is recommended "to ensure 1986 delivery."

CMHC direct delivery is

effective and comprehensive training take place. It is also the best option to maximize not recommended because it is considered essential that Native agents be involved... to ensure that Native targets be achieved. Secondment is not a viable option, the report says, "as the degree of mismanagement is such that the extensive reorganization and training will be labour intensive and we do not have the available staff."

The report also expresses concern over the MAA Housing Division's ability to deliver effectively in southern Alberta. "Although there is presently no Native organization in the south capable of delivering (the program), we may wish to limit the Housing Division's delivery territory to northern Alberta and have Calgary and Lethbridge assume direct delivery in their territories until the local Native delivery agent can be found."

Noting that the Housing Division reports directly to the MAA's board of directors, the report says investigations have made it apparent that the MAA's board "has not effectively monitored the Housing Division's activities. On the other hand, there have been numerous suggestions that the MAA board has too frequently disrupted the operations of the Housing Division with various demands for service.

"We might consider recommending to the MAA that a separate board be established to monitor Housing Division operations. This could be a sub-committee of the Tripartite Committee, rather than a separate board."

Provincial

Dwayne Calliou elected for Paddle Prairie Council

By Everett Lambert

Recently the Paddle Prairie Metis Settlement Association elected Dwayne Calliou as councillor.

At the age of 24, Calliou is the youngest member of the Settlement Council, and he was also the youngest member of the five candidate's running in the June election.

Randy Hardy, president of the Federation of Metis Settlement Association, and also relatively young for his position commented that, "Young blood and the natural change it brings about is healthy to political system."

Approximately 98 eligible voters casted their ballots, a sign of the healthy political climate on this Metis Settlement.

With 42 votes Calliou doubled his closest competitor, Richard Poitras, who collected 20 votes. The state also consisted of three other candidates.

Calliou who has lived on the Settlement all of his life will join his older brother Greg who also sits on the 5 member Council.

In a telephone conversation with the FMS, Windspeaker was informed that Poitras will retain his position as Secretary of the FMS Board.

As a new member of the Council Calliou stated that "securing land will be one of his priorities. He added that he also "wants to educate the young (settlement members) so they will be able to look after themselves."

Calliou's portfolio will be utilities.

New homes for Metis settlement

By Everett Lambert

It's good to see all the new structures on the Paddle Prairie Metis Settlement: the administration building, the shop, the school, and especially all the new houses. In the early 1970s, our family left the settlement to turn to an urban life. In those days the housing would definitely take a back seat to the status-quo.

Today, on this community of approximately 475 residents, visitors can see some 22 new homes sprinkled on the settlement, most of these situated on the village site. None of them are any older than three years. One would have to have a lot of gas to tour all the housing. Paddle Prairie — consisting of 403,027 acres of land — is the largest Aboriginal land

Community

mass in Canada. As its widest point it is some 43 miles.

In building the new houses the apprentice carpenters have gradually approached their journeyman status. By the spring of 1987 they should all have journeyman tickets. These include Carl, Greg, and Dwayne Calliou, Aldon Armstrong, and Kenny Laboucane.

Most recently, "Windspeaker" toured the housing on this settlement, only one of the eight Alberta Metis Settlements which are undergoing definite housing improvements. The wage

component of the program is administered by Settlement Sooniyaw, the Alberta Federation of Metis Settlement Association's (FMS) economic development arm. The monies come from Alberta Manpower. The material monies are funneled through each settlement's housing corporation. When "Windspeaker" approached the carpenters, they were busy at work on Norma Chalifoux's future home. Within its policy, Norma, being a single parent of three is eligible for the program. Norma's new home will be added to the rest on the village site,

where the program is most prominent.

This year the carpenters will build anywhere from nine to 11 houses. The total thus far is 22. "Skipper" Villeneuve, councillor responsible for housing, says the program will end on December 31 of this year.

As the carpenters have worked on as many as five units at once, Instructor Terry Chalifoux has also been kept busy in coordinating their activity.

All in all, the housing on these settlements is a concrete example of how life for these settlers has taken a definite upswing. And this indeed is an accomplishment, since, the Metis Betterment Act, which created these settlements, was aimed at "bettering" the Alberta Metis' lot in life.

Protest results in progress at AVC Grouard

By Clint Buehler

Progress is being made on solving the problems that led to the protest at the Alberta Vocational Centre at Grouard earlier this year.

The protest led to a meeting with three Alberta Cabinet ministers and the creation of a Joint Working Group (JWG) of regional, local and government representatives to review the whole AVC Grouard situation.

Meanwhile, the AVC is "open and fully operational," according to JWG spokesmen.

The protest had focussed on a decision to build 50 housing units in High Prairie, rather than in Grouard, as originally announced.

As the protest developed, other issues emerged such as lack of local consultation and inadequate Native participation.

At the meeting with the three Cabinet ministers (Advanced Education Minister Dave Russell, Municipal Affairs Minister Neil Crawford and Economic Development and Trade Minister Larry Shaben, who is the MLA for the area), a number of commitments were made:

1. That the government would participate in a joint committee to look at the programs, staffing and capital requirements for AVC Grouard and other locations presently serviced by Grouard to ensure that they are adequate to meet the future educational needs of the area.
2. That in the review process particular attention would be given to the educational needs of Native people, and to the involvement of staff and students in the operation of the centre.
3. That, pending receipt of the report of the Joint Working Group, the decision to construct housing units in High Prairie would be deferred, and the education program at AVC Grouard would not be downgraded.
4. That staff and students involved in the protest would not be disciplined.

The Joint Working Group has 10 members. The

regional representatives are Frank Halcrow, Lesser Slave Lake Indian Regional Council; Victor Prinz, western Metis settlements, and Jeff Chalifoux, Metis Association of Alberta. The local Native members are Pauline Prahm and Glenna Auger for the Grouard Community Council and Henry Goulet for the Grouard Metis Local. The government representatives are Andy Hendry, Brent Pickard and Fred Dumont (President of AVC Grouard) for Advanced Education and Robin Ford of Municipal Affairs. Ford and Chalifoux are the co-chairmen of the JWG.

Joint Working Group has held three meetings and reports "considerable progress" in deciding on terms of reference, membership and a work plan for the JWG.

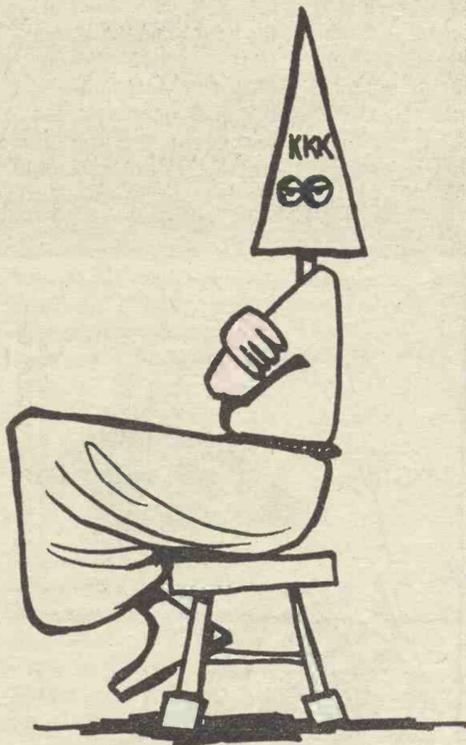
The terms of reference adopted by the group are:

1. Review the original mandate of AVC Grouard.
2. of AVC Grouard to ensure that they meet the educational needs of Native people of the region.
3. Review staffing requirements related to programs.
4. Review the capital requirements, and in particular the decision on the location of housing.
5. Examine ways in which Native people (students, staff, communities) can be involved in the operation of AVC Grouard.
6. Prepare recommendations on the above for consideration by and agreement with the three ministers.

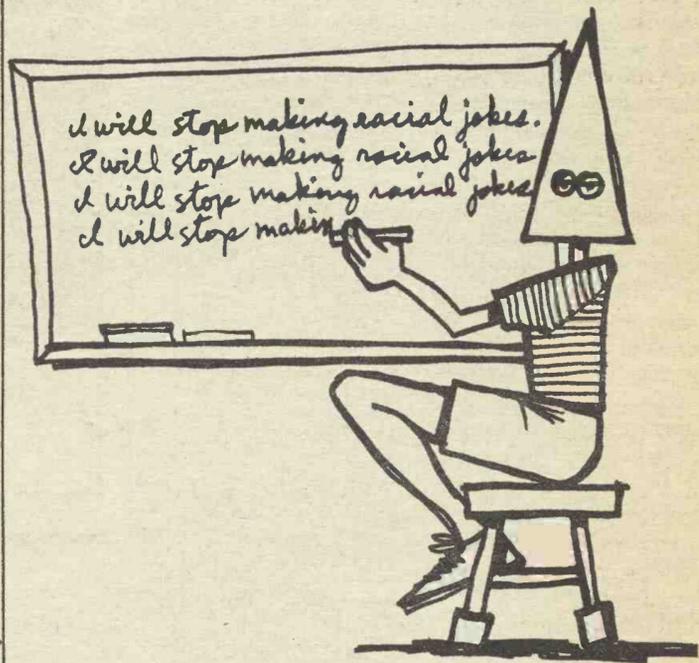
The working group has spent some time collecting documents and reviewing the original mandate for AVC Grouard. It reports that "it is clear that AVC Grouard serves a region with a largely Native clientele. We are now beginning the task of reviewing existing programs and programs that are required to meet the needs of the Native people in the region."

The working group has also agreed to hire a consultant to assist with its work, "but we will also make sure that the people of the region are involved in this review."

THE KLU
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TODAY...



...AND
YESTERDAY



Editor's Notebook

By Clint Buehler



A recent visit to Morley brought back a flood of memories of my first visit there nearly 30 years ago.

I was one of several students of the United Church's Christian Leadership Training School at Naramata, B.C. on a tour of various communities in B.C. and Alberta to talk about the school.

Morley was a scheduled stop on the tour that was of particular interest because a young man from the community had gone to the school the year before.

That was John Snow, who was later to become a United Church minister, then Chief of the Wesley Band at Morley.

That long-ago visit was a shocking experience that probably has influenced me considerably over the years, and has done much to motivate my ongoing involvement in efforts to solve Native problems and help Native people to advance.

First, we were shown through the residential school operated by the United Church on the reserve.

The thing that struck me back then was that the children in the school seemed lost and out of place with a certain resignation in their eyes as if they had already accepted that there were severe limits on what they could hope to achieve, what they could hope from from their lives.

Even in the late 1950s, they were a defeated people, with no sign of hope, nothing to indicate they would be able to transform their lives as dramatically as they have in three short decades.

If the visit to the school was disturbing, the visit to a "typical" home on the reserve was downright shocking.

At the end of a barely passable trail stood a one room shack so fragile looking it was hard to imagine how it could withstand the cold winter winds that swept out of the Rocky Mountains.

Inside, crowded into that one tiny room were 14

people from four generations ranging from an elderly grandma to her newborn great grandchild. There was almost no furniture and their bedding was raggedy blankets over straw strewn on the dirt floor.

A wood stove, stoked to a red glow in a futile effort to combat the chilling wind that seeped in through gaps and chinks in the walls produced a stifling circle of heat that barely reached the frosted walls.

Dismayed by the scene, we wondered how people in those conditions could ever overcome them, and what we could do to help. What value was our Christian faith if it could allow such human suffering to exist? What role could the Christian service play in transforming those conditions?

There have been many changes in the past 30 years — both in the conditions of Native people's lives and in the lives of each of us as individuals. We have taken many different paths — some that we could not have imagined we would take back then. Sometimes we have made mistakes — as individuals and as a society. Overall, though, there has been progress.

The greatest encouragement comes from the fact that there has been progress.

The Indians at Morley have not been without their problems as they have strived to take control of their own affairs, their own lives.

But whatever their failures, there is abundant evidence of successes, too.

A visit to Morley last weekend was an encouraging experience in the light of those 30-year-old memories.

There's a modern new school now that's a far cry from the residential school of old.

Comfortable new homes are scattered throughout the reserve, affording spectacular views of the mountains and foothills.

There are a variety of facilities to serve the community's social, recreational and educational needs.

The crowning achievement is the splendid Nakoda Lodge, with its exceptional collection of Native art and an ambitious plan for development of a campus to house cultural and other educational programs.

There are still problems, conflicts still exist, solutions still must be found, but the Morley of today is an encouraging example of how far downtrodden people can emerge from their suppression in a short period of time.

Racism intolerable

Opinion

Dear Editor:

The recent coverage of the Aryan Nations movement in Alberta raises basic questions about our community's strategy in dealing with those who preach racial and religious intolerance.

On an immediate level the community should not tolerate such a group arming itself and engaging in paramilitary activities. Law enforcement authorities should and will clearly be monitoring the situation for breaches of the criminal law.

There are, however, serious limitations on what can be done in a democratic society when hatemongers gather together and preach hatred without overt violence.

If they are prosecuted, as were James Keegstra and Ernst Zundel, they receive free publicity enabling them to get their message across to that warped portion of the community which will be influenced by it.

Publicity provides the basis for a larger following and possibly a political movement, which is their obvious goal.

For this reason I believe

that some of the coverage given to the Aryan Nations by the media helps them to spread their message.

The media are, of course, free to decide what is newsworthy. But I personally would not choose to give Terry Long any kind of platform or extensive personalized treatment.

His group may not wither away by more restrained coverage, but its growth will be less likely. Our modern world is such that his main avenue for growth is publicity.

The ultimate degree of success of the Aryan Nations will be determined by the overall level of tolerance and understanding in our community.

The key to tolerance and understanding is education. All humans are capable of discriminatory attitudes, but we can all be educated to understand and be tolerant to other races and religions.

Our schools have a key role to play in producing tolerant people. A program to enhance tolerance and understanding should be a compulsory part of the curriculum in our schools.

No single factor is as important as the structure of our school system. With an increasingly multiracial

and multireligious community, it should be public policy to encourage children to go to school together and get to know each other.

We should not be using public funds, as we do now, to support private schools which segregate children on the basis of race and religion (or wealth).

If we divide our children, we will enhance the potential for future social divisions. If parents wish such private schooling, they should pay for it themselves.

I am not suggesting that these schools teach intol-

erance. It is simply that segregating children inherently limits understanding, as the U.S. learned through the segregation of black and white children.

Each Albertan must fight, on a daily basis, intolerance and discrimination wherever they are found. If we speak out on the spot against discrimination, we help create a climate in which intolerance becomes unacceptable. If we accept discriminatory treatment of any minority, we tacitly approve such discrimination and send out the wrong message to our

young people and to those who are ignorant.

At this time we must struggle against the discriminatory treatment of visible minorities such as East Indians and Sikhs, each of whom has the right to be treated as an individual and a human being on his or her own personal merits.

Many groups and individuals are concerned about the Aryan Nations phenomenon. I hope we will have the wisdom and foresight to see that our efforts should be focused on our education system and on individual attitudes so as to establish a

climate in which hatred cannot flourish in the future.

It is inevitable that some clever, charismatic and subtle hatemonger will one day come along. It will likely be very difficult to control the exposure such a person gets in the media. Under such circumstances we better hope that we have a well-educated and tolerant populace which is resistant to distortion and propaganda.

Sheldon M. Chumir
MLA Calgary Buffalo
Alberta Liberal Party

From One
 Raven's Eye
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Ahneen, tansi and hello there. Have to say oops and sorry to all of you for messing up a couple of weeks ago. Gave my column to a courier service to deliver and it arrived at the office too late to make the paper that week. Maybe you got to thinking that my seasonal Indian nature had finally caught up to me. Well, maybe I should write these things a week or two in advance to make sure stuff like this never happens. In that sense my moment to moment tendencies kind of do me in once in awhile. You know the worst part of being in the wrong, though? That's when you have nobody else to blame.

Anyway, where were we? Ah, yes. We left Jack the trapper tracking down his little lost cousin Hector somewhere down Main Street in Winnipeg, 20th Street in Saskatoon and the drag or strip as they call it here in Edmonton. He is headed into the Weluvyato Hotel to meet this woman. A woman who is very friendly, who kind of glows in the dark and who apparently has no love to spare for cops.

As he swung through the doors, like one of those things that hangs from clocks, Jack spotted that woman right away. She was sitting with Dale. Dale nodded his shades at Jack. Jack nodded twice back then he turned his crutches in the direction of a snack bar sign. He bought a steamy fat sausage that poked out from both ends of a stiff bun. He was chewing on that thoughtfully when that woman eased down in the chair next to him.

"So what's with your foot," she asked, lighting up a long, brown saymass as she did so.

Jack smiled like Beaver probably would when admitting a mistake. "I cut a few toes off with a chainsaw, heh, heh..."

"So they brought you all the way down south just for that? The hospitals up there run out of needles and thread or what?"

"No, it was my mother's doing. She saw those cut off toes lyin' in the snow so she threw them in a plastic bag. I had them with me at the doctors office so they just put me back on the helicopter and flew me down here. The doctors here sewed them back on. They say the feeling will come back but I figure they didn't survive the trip myself."

The woman laughed then leaned close so her hair and perfume tickled Jack's nose. "If you've got any trapping money left, I'm working tonight you know?"

"Oh you are?" Jack replied, shoving a brown hand into his blue jeans pocket. "Well I'll have two draughts then, this meat gets salty after a bite or two."

The woman shook her head then called him closer with a slinky hooking finger. She put an arm around his shoulder and whispered in his ear.

Jack jumped back, knocking what was left of his sausage to the floor as he did so. "For how much. For what? For money? You do that, you do IT for money?" He said this loud enough for heads to swing in their direction.

The woman's eyes went small, black and hard. "If you aren't interested, just say so. I haven't got all night just for you, you know?"

As she started to get up, Jack muttered. "I got no money but if I did I'd give it all to you. So you wouldn't have to do that."

The woman leaned over the table on one arm and spat these words at Jack. "You know what I'm talking about so don't try to pretend you don't. I been with lots of men just like you. Things aren't the same down here as they are in the bush, you know. Down here even talk costs. So what's it going to be? Nobody runs up any kind of tab on me."

All Jack could think to say was "what's your name, anyway? It's hard to talk to anybody not even knowing their name at least."

"Azure," the woman answered, "why?"

"Azure? Well sit down. Maybe I know you. Are you one of the Azures from Pine Point? What's your parents names?"

The woman shook her head again, laughed again and sat down again. She also lit a cigarette again. In the flare of light you could see her face go like it would in an evening lakeshore fire. You know, all faraway and peaceful like. "My real name is Betty. I'll bet I grew up not far from where you live. In fact you remind me a lot of my uncle Moses." She smiled to herself over that thought. "Anyway, Dale tells me you're looking for a cousin. Hector his name is, eh?"

Jack nodded. Then he made a look of fighting off hurt when he raised his bad leg off the chair.

"How come they didn't give you anything for that pain," Betty asked.

Jack reached into his pocket and pulled out a vial of pills, big blue ones. He ran a finger along the words glued to the bottle. "If I took these three times a day like they said, there would be no day. They just put me to sleep. The only thing that stays awake are these sewed on toes."

As he went to put those pills away, Betty grabbed his wrist. "If you don't use them how much do you want for them?" She drew her hand back, spotting the puzzled look on Jack's face. "If I tell you where you might find your cousin will you sell them to me then?"

"If you tell me that, I'll give these to you," Jack replied.

Betty snuck a quick glance over her shoulder at Dale's chair which sat empty. She leaned in on Jack and talked fast. "At the next hotel. Look for a long haired 'skin named Pat. He's some kind of worker down at the Centre. He knows where everybody is."

Jack stood up on his one good foot and settled the crutches in under his arms. "You aren't coming," he asked.

"No," she replied, "Dale will be right back. He needs me here."

Jack spotted Dale heading towards them. He shoved the pills to the woman under the table. "Everybody at home figures my cousin Sheila is a bad person. Me, I figure it's just the liquor. I tried to tell her that one time. She just got mad and told me it was her own business, not mine. Ever since then we been good friends."

Those two smiled straight into each others eyes, a smile that also meant goodbye, for now at least.

But you figured old Hector would turn up for sure this week, didn't you? So did I. Come back next week and for sure we'll find out how all this gets settled. However, for now apologies once again, and thanks for forgiving me enough to read this far.

Reader lists ingredients of a friendship centre

By Vern Lamouche

What makes a friendship centre?

This is a question I asked myself at the beginning of my short term at the High Prairie Native Friendship Centre. I am doing my work experience at the centre for a recreational program I am currently enrolled in. I have not yet fully understood what a Friendship Center is, but I feel it will only get better. The centre provides a wide variety of activities to people in the community which seems to be what we need in communities that are not "hussling and bussling" like the major centres.

Then, the question of what makes a friendship centre, is answered by the people who use the centre. When we think of government agencies we think that, "when the money runs out," so will the centre, but to me that will be hard to believe. The resource that really makes the friendship centre is the people. This does not only refer to the staff of the centre, but also the people who utilize it.

The centre needs the people in the community to get involved in the programs that are set up. The centre is more than willing to listen

to people who have ideas on which activities that they would like to see happen. The centre wants to provide the people with what they want.

The major ingredient in the making of a friendship centre is the staff of the centre. I have travelled to many friendship centres in Alberta and what I feel the most as I walk through the centres is a feeling of "belonging." In the centre in High Prairie I have witnessed people come in the centre not having any idea of what to expect and leaving saying that they will be back tomorrow.

There is no age limit in the centre. There are staff here that can deal with both younger and older people with an equal amount of efficiency. I see young children walk into the centre with smiles on their faces knowing that they can have fun here. I have seen the elderly come in with years of pain etched on their faces and a staff member would treat the Elder as if they were their grandparents.

There are many instances I can describe that will portray, "the staff being the centre," but let us just say to all centre staff members. Thanks for all the love, caring, and just being there.

Chief comments on 'sports boycotting'

**The Editor
Calgary Herald**

Dear Sir:

On July 31, 1986, you printed a commentary by Catherine Ford entitled "Boycott the Result of Skewed Ideals." While the commentary is basically about the Lubicon Lake boycott of the Calgary Winter Olympics, Ms. Ford also offers her views on a variety of other subjects, including the value of the Commonwealth, the quality of Canadian athletes, the behavior of American and Saudi Arabians, the supposed interference of British politicians and Europeans in Canadian Affairs, the effect of boycotts and sanctions, the hypocrisy of Canada's concern over the abuse of human rights in South Africa, the proper way to conduct foreign policy and the nature of what she calls "our" native people.

Most of what Ms. Ford says can easily be dismissed as unworthy of notice or comment. However some of the things which she says about our boycott and Native people do require comment, if only to set the record straight.

Ms. Ford refers to "rumors" and "local rumblings" to the effect that "our native people...are planning a boycott of the Calgary Olympics...over the issue of land claims." The Lubicon Lake boycott of the Calgary Winter Olympics is not "rumor" but well publicized fact, and the issue involved is not as clean and simple as "land claims," but is rather genocide.

All of this Ms. Ford would know if she only read the newspaper in which her column appears. We publicly announced our intention to organize an international boycott of the Calgary Winter Olympics on April 4, 1986, over the deliberate and systematic destruction of our traditional lands and way of life -- destruction which seriously jeopardizes our very survival as a people. This public announcement was widely reported by newspapers across the country, including the Calgary Herald.

Ms. Ford says that "the prospect of such an Olympic boycott...(takes)...the old expression about 'biting the hand that feeds you' to a ridiculous extreme," but, she says, "I guess that people treated as imbecilic children, regarded as incapable of following any of the rules society sets up for the rest of us, kept as Ottawa's orphans, shouldn't be expected to show gratitude for a hundred years of being fed from the public purse." What incredible drivel.

Without attempting to

defend the indefensible way that the federal government has treated Aboriginal people in Canada, the fact is that Native people in Canada are expected to follow rules established by the rest of society, rules which we typically have no part in making, and rules which typically ignore our basic interests, our rights as Aboriginal people, our needs, our culture and our way of life. As for our so-called lack of "gratitude for a hundred years of being fed from the public purse," somebody should point out to Ms. Ford that there'd be no public purse in Canada at all without our land and resources, made available for the benefit of all Canadians, at our very considerable expense.

Specifically regarding the particular circumstances of the Lubicon Lake people, about whom Ms. Ford is clearly talking without mentioning us by name, we should like to point out that our recent dependence upon the so-called "public purse" -- which we resent far more than Ms. Ford ever could -- was engineered by the Alberta provincial government, as part of a deliberate effort to subvert our Aboriginal land rights, in order to steal our traditional lands and the valuable resources which our traditional lands contain. Additionally we should like to point out that the value of the resources which are being taken from our traditional lands, without our consent and without any compensation whatsoever, far exceeds the amount of the welfare which we are now forced to accept, merely to survive.

The provincial government's legal strategy for stealing our Aboriginal lands and resources is based on court decisions to the effect that people who would assert unextinguished Aboriginal land rights must be able to show that they continue to live a traditional way of life. Provincial officials have deliberately destroyed our traditional hunting and trapping economy, and forced us onto welfare, so that their lawyers can go to court and argue that we no longer retain Aboriginal rights to our traditional lands, because we are no longer able to support ourselves by traditional means, but are rather dependent upon welfare.

Seven years ago we were a proud, independent, self-reliant and self-sufficient people living a traditional way of life in an area which we've occupied since long before the arrival of the white man -- an area which we have never sold, traded, lost in war nor in any legally or historically recognized way ceded to anybody. Today the animals upon

Writer questions boycotting

By Catherine Ford

Canada did not boycott the Commonwealth Games, despite pressure from a horde of smaller but more vocal members of this largely useless, anachronistic coalition of nations.

How useless? A Canadian passport and membership in the Commonwealth will get you in the same lineup at Heathrow as the Saudi Arabian heading for Harrod's and the American tourists bound for Soho, that being the block-long line designated for "others," not members of the EEC.

The Commonwealth Games remains extant for one reason: it's about the only international sporting congregation where athletes from lesser nations have a hope of going for gold, thanks to the exclusion of the U.S.A. and the U.S.S.R.

Despite the fact that here is a competition where Canadians can return home with more than the Miss Congeniality award, there are many of us with our mouths and nether regions puckered tightly in righteous indignation.

The consensus seems to be that the athletes should have boycotted on principle.

Two years from now, Calgarians will be keeping their fingers crossed that we are not subjected to the same tactics. That seems to escape the boycott-promoters.

So, too, does the sheer idiocy of such actions. While on one hand we scream for better-trained athletes, more expensive facilities and unlimited tax dollars to raise the country's status from an also-ran in the field of international sports, on the other we are just as vocally willing to sacrifice a few jocks for some skewed ideals.

Keep one fact uppermost: if the 1988 Olympics are a financial disaster, it ain't gonna be Zambia or Zimbabwe paying the shortfall. Nor will it be Bangladesh or Bahamas, Malaysia or Mauritius, or any of the other boycotting nations.

Local rumblings have it that our native peoples, whom we used to call Indians before we started adjusting the language so no word could ever possibly offend -- even if it doesn't offend the people being thus adjusted -- are planning a boycott of the Calgary's Olympics because of over the issue of land claims.

Wonderful, just bloody wonderful. International disapprobation killed (you should pardon the expression) the seal industry in this country. This left us having to fork over millions to the Inuit and the seal hunters with nothing to hunt because nobody wants the pelts.

The death of an industry was accomplished by maudlin and mawkish emotionalism, featuring the likes of Brigit Bardot cuddling a baby seal. (Nobody branded her a murderer, although once a whitecoat has been contaminated by human touch, the mother seal abandons it.)

Later, after another gazillion dollars had been

expended to investigate the hunt, it turns out that it isn't as cruel as the slaughterhouses, but nobody's peddling this fact around Europe.

Given that Europeans are ga-ga over the rough and rustic, including Mounties in their red coats and Indians in their feathered head-dresses, a native boycott could easily be peddled to Europe, where there isn't any land left to argue about.

The prospect of such an Olympics boycott leads me to suggest that this would be taking the old expression about "biting the hand that feeds you" to a ridiculous extreme. I guess people treated as imbecilic children, regarded as incapable of following any of the rules society sets up for the rest of us, kept as Ottawa's orphans, shouldn't be expected to show gratitude for a hundred years of being fed from the public purse.

Even the rumor that such is in the works is an indication of just how asinine the entire subject has become.

The ideologically superior believe that politics is endemic to all that we do. They believe that it's too bad, but young athletes can sweat their guts out for years for the chance at international competition, then have their government smash their hopes because "we" are opposed to some action by another country.

Canada, at least, for whatever reasons move our federal politicians, shut up and put up at the Commonwealth Games.

To have boycotted Edinburgh would have been more than even the most gullible could have borne.

That would have been the easy way out. It wouldn't have offended any business lobby, nor impinged on "real" business.

Even more ludicrous is that the boycott wasn't about South Africa, it was about England, which has the effrontery to disagree with economic sanctions and to set its own foreign policy.

Apparently, a country can no longer decide on its foreign policy. (Whether Prime Minister Margaret Thatcher is wrong is incidental to the discussion.) That her government is doing what it believes to be right is its own problem.

Canadians may follow a different path, so be it. The last time we had to follow along where England led was the Second World War, although the last time we had to endure the insult of British politicians sticking their noses into our business -- the Constitution -- is too close for comfort.

As a democratic nation we can consult, advise, suggest, set an example, stop trading with an offending nation, and close our borders to its residents.

We can do much to let our opinions about repression be known internationally.

What we have no right to do is moralize while snug at home, eating South Africa's Granny Smith apples and flashing our diamonds.

(Reprinted from the Calgary Herald)

Opinion

which we depended to support ourselves have all but disappeared from our area, 95% of our people have been forced onto welfare, alcohol has become a serious problem, eight of our people have died alcohol related violent deaths since last fall, our families are under great pressure and in danger of breaking-up, and a frightening number of our babies are being born dead or premature. Imagine what Calgary would be like if 95% of your people have been forced onto welfare three

years ago, and were still on welfare today no matter how hard they tried to be self-supporting, and you will have some idea of the problems which we are facing.

There is absolutely no doubt that the provincial government and oil company interests which have deliberately done this to us are also behind the Calgary Winter Olympics. They are using the Calgary Winter Olympics to seek enhanced international respectability and credibility at public expense, while at the same

time transferring vast sums of public money into the private hands of their friends and associates. To the extent that they are successful in this enterprise, they will become even less inclined to respect our rights, and our position will become even tougher.

This is the real reason for our international boycott of the Calgary Winter Games, not what Ms. Ford calls "skewed ideals," and not the inability of people with principles to understand the consequences of what they do, and not the

gullibility of people concerned with the abuse of human rights in South Africa or Northern Alberta, and not even our lack of "gratitude" for welfare from the people who've forced us onto welfare. It is also the reason why our boycott will continue until our rights are recognized and respected, whether or not Ms. Ford approves of us or our actions.

**Bernard Ominayak,
Chief
Lubicon Lake Band**



Dropping In

Rocky Woodward

Hi! Duck hunting time is fast approaching, but after my visit to Assumption and all the ducks over there making a fool of me, I think I've had it for this season. I wish every one else lots of luck and watch those ducks, they kick pellets away with their little feet, I'm told.

ASSUMPTION: First of all, I would like to thank all the people who made me feel like a part of one big family at Assumption. I truly enjoyed myself.

Secondly, Fred Didzena, how are you? I tried to contact you all week but you are a very busy person. The receptionist told me you usually stay at the Westwood Village Inn in Edmonton, when in the city on business, but according to them you were not registered there so I had no way of tracking you down. Until now.

Thanks for the reassurance.

Fred mentioned that he was in the city in regards to a NEW nursing station that the Dene Tha will soon have.

"I have the design in front of me right now and it looks good. It will even have a whirlpool built in it,"

commented Fred.

"We are making it look more like a drop-in place so people will never think that they have to go there. We are trying to stay away from the rehabilitation centre look. It will have phases for preventive and rehabilitation programs," he added.

Another plus for Assumption. Congratulations. **EDSON:** Metis Local 44, after working for some time towards a women's job re-entry program have received funding and the go ahead to start it on October 6.

According to the president of the local, Dan Martel, a letter of approval was delivered to them from Joe Clark's office.

"That's not all. We also received approval in regards to what we call Section 38. That means we will be hiring seven people to work on the project to revitalize our centre. So we are very proud of our accomplishment," said Martel.

Section 38 will allow people on unemployment insurance to work on the project while still receiving the benefit. Section 38 will boost their UIC up for money taken in, for individuals working on the project.

The Job Re-Entry Program received \$143,000 and Section 38 received \$31,259.

"We have been working on this for a long time and now we finally got it approved. It really makes us feel good. I'm almost jumping out of my chair," Dan laughed.

And you should. That's what happens when positive people go after positive things.

Dan also mentioned that the local's annual assembly will be held on September 20.

VALLEYVIEW: Lead singer of the band "Indian River," George Chalifoux, would like every one to

know that his country rock band is now available for gigs, anywhere. You can book Indian River "Now" for your Christmas parties.

Phone Lloyd Chalifoux at 473-4724 (Ponoka), Ray Mason 849-2757 (Rocky Mountain House) or Trevor Cave at 746-3221 (Benelto) for bookings.

Or, as George says, you can write him at Box 35, Valleyview, Alberta, T0H 3N0.

EDMONTON: Thanks Jim White for asking me if I would like to ride with the city's finest, in a patrol car, possibly in October. I hope I am cleared because I would very much appreciate it.

Anyone wishing to attend the tapings of the Native Nashville North Shows, remember that there is only a seating arrangement for 60 people at one time. However, we will be taping 10 shows from September 15 to 19 and 22 to 26. These shows will be taped on weeknights only so if you are in town, have nothing to do, why not drop on down to the Citadel in Edmonton at 8 P.M. each weekday evening and watch some of our Native people perform just for you.

We have guests like Christine Daniels and the White Braid Society, Don Bouvette, Chuckie Beaver, Teri House, Gary Neault, Kathy Shirt and her models with Native designs, Chico Desjarlais and her models with "Punk" designs, Winston Wuttunee, Caroline Von 'Gard, Terry Daniels and, of course, the rest of the Whispering Band on various shows.

Many more people will be featured such as the Elizabeth Junior Travellers Dance group.

So come on down and enjoy a great time with us.

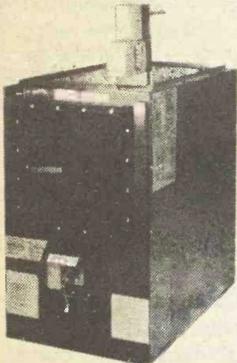
Dropping In is short, but so is summer. Talk with you later. Have a nice weekend everyone.



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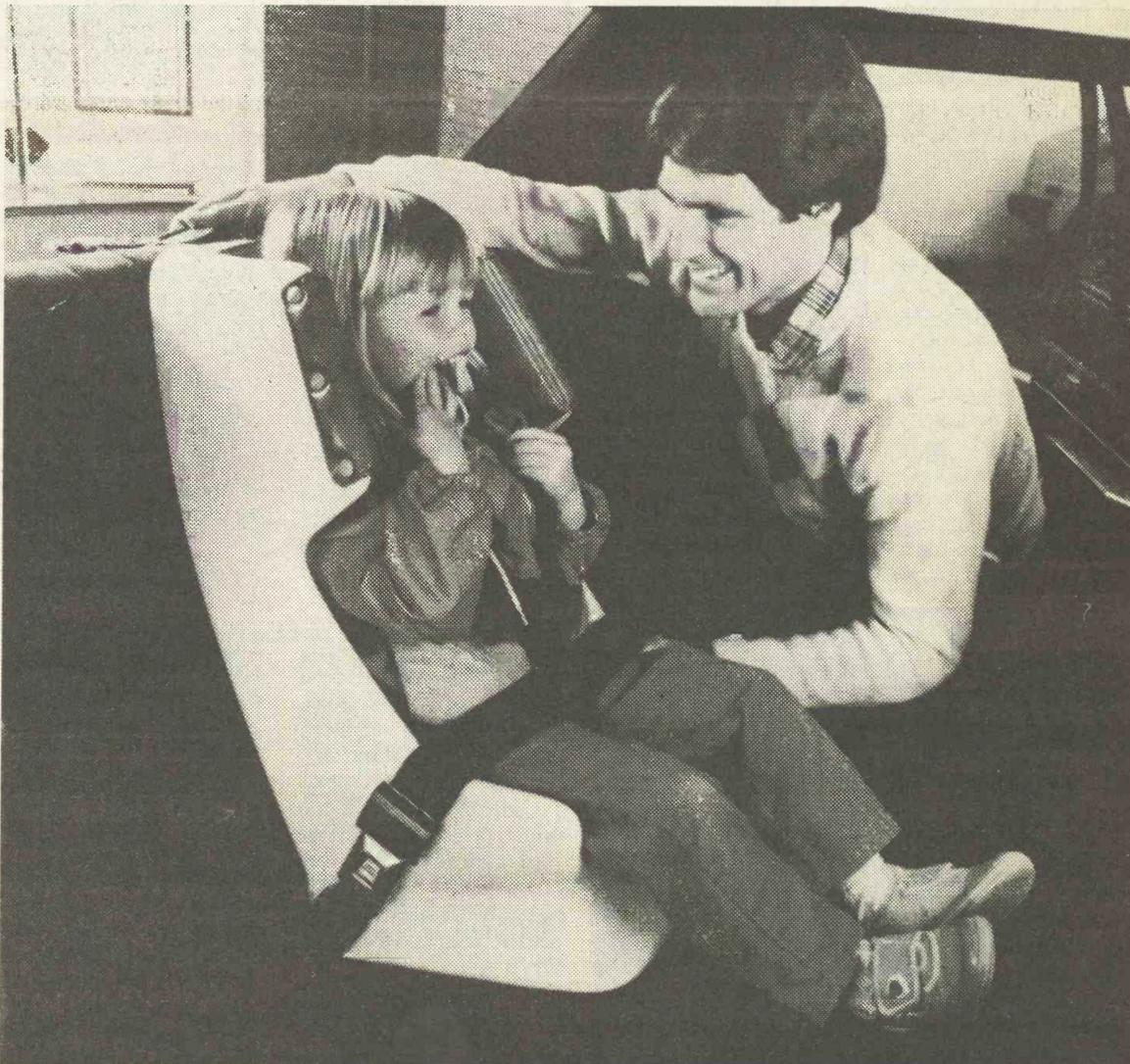
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Rocky Woodward visits Assumption for their Habay Days

Entire community joins in celebration

By Rocky Woodward

ASSUMPTION — My day started early on Sunday morning after sleeping the night at a campground one kilometer from the town of High Level, 800 km north of Edmonton. After a quick breakfast I climbed back into my truck for the 100 km drive to Assumption. I had promised Lorny Metchooyeah, who is the recreation director for the Dene Tha Band, that I would be there bright and early for their Habay Day Celebration.

When I arrived, Lorny and his brother Joe were just getting up.

"I hope you don't mind us using your truck to haul the pop and other boxes of refreshments to the Habay campsite," questioned Lorny.

I didn't mind at all. By this time Joe had asked if I had done any duck hunting before, because this morning we were to go duck hunting and bring back as many as we could for the Elders' feast.

We were joined by three other members of the band and after loading up the truck, we left for Habay, 10 km from the main reserve.

Before we reached the campsite that lies near the Hay River in grassy plains, we noticed two ducks in a pond near the road.

"Ok. Show us what you can do, Rocky," said Joe.

Joe and I climbed out of the truck, loaded our 16 gauge shotguns and, with myself in the lead, back bent low, legs lifting high like a German storm trooper and holding my breath so the ducks wouldn't see steam, I looked back

and Joe and everyone on the truck was laughing!

Ok. So I got carried away. I thought Joe would be doing the same behind me but he was walking upright, so I thought real quick.

"The grass is wet," I said standing up straight.

Then, there was the duck only 20 feet away.

"Shoot it," whispered Joe.

"No. You shoot it," I snapped back.

For some reason I knew if I took aim and shot, I was going to miss and those guys in the truck, along with Joe, were just waiting for me to do that. Oh Lord, I didn't want to shoot but I was in front of Joe.

"Shoot before it takes off!" Joe said, this time a little louder.

"Don't let me screw up,"

I whispered to myself and then I took very careful aim. I'm sure I took aim but when that shotgun filled the air with its noise and the pellets hit the water, five feet in front of the duck, 20 feet from me, and when its little wings took to the air, just like I predicted, laughter broke out everywhere.

One of the guys on the truck — I believe it was Ed — said, "I think that duck kicked all your shotgun pellets away with its little feet," and then everybody broke out laughing again.

That was okay. I knew I would get a second chance later in the day.

When we arrived at Habay, a tent was already set up to store the refreshments in. Some of the people were already down by the river fishing. It look like it was going to turn out



OLD FRIENDS TOGETHER AGAIN

Elders at Habay, near Assumption, enjoy the nice weather, while chatting about the past during Habay Days celebrations. Later on the Elders along with everyone else enjoyed a feast, games

for children, played cards and told stories making the celebration a huge success.

—Photo by Rocky Woodward

to be a great day indeed, with more and more people arriving every now and then.

Since they were talking in their Native tongue (Slavey) I was fortunate enough to meet Alex Mercredi who became my interpreter. So when a joke was being told, Alex would tell me all about it.

Elders had arrived and all of them were sitting on the steps of an old church building constructed in the early fifties, and telling stories. Alex had already gone out hunting and some of the women were plucking, singing and cleaning ducks he had shot out of the sky.

"I used to do that, Alex," I said, lying through my gritted teeth. After all, Alex had already gone out hunting so if I was to go again, he at least wouldn't see me miss. So I thought it was a pretty good lie.

You can't lie to a Dene. They see clean through you. I don't know, maybe its because they live away from the city, maybe they don't pretend and know when you are. Maybe Lorny had told him already how I missed duck number one. Whatever it was, I found myself in a truck again heading off to some far away place in this huge grassy and marshy valley, in search of the elusive duck!

Dene Band members have problems like everyone else. With employment at a

cornered low, alcoholism on the uprise, food hard to come by, these people still find time to joke, laugh and tell you stories. When I looked at Ed, who was telling me about his grandfather who found gold somewhere in this valley and saying he never worked since last year, there was a quiet about him, yet he would laugh after everything he said, ending with, "Yup, that's something."

And Alex, who has moved to Gleichen, Alberta, where his wife is attending school at Old Sun College, telling me how he remembers when people at Assumption used to get together.

"Sure, some of us used to drink, but we would all come together. Sort of like a beer fest on the weekend, with lots of moose, fish and ducks to eat. Then when Sunday arrived, we would finish and all go back to work on Monday. It's not like that anymore. I don't know what's happened."

That was Alex. Quiet and concerned and then happy. Teasing everyone around the fire. Everyone I met was like that. Troubled yet happy. It told me one thing, like Lorny had said earlier, "our spirits are not dead."

No they aren't. They knew how to stay full of life. To coin a phrase, "you had to be there."

We stopped several times along the road and

every time the shotgun was handed to me and every time I missed, the laughter from the back of the truck was tremendous!

I thought to myself, that's why Joe keeps handing me the gun. They're so used to hitting everything they shoot at that they like to see someone miss once in a while. Too bad it was me.

Then this guy named Kenny Metchooyeah — I think he is a cousin to Lorny and Joe — gets out of the truck, stands on the road, and when two low flying ducks zoom by along the river, he points his rifle and brings down the lead duck. No one laughed. I did.

"Ha! You missed the other one!" I hollered.

They looked at me kind of weird, so I said in my most pleasant voice. "I have never in my life seen someone shoot so straight!"

It was fun. When we got back to camp, after I followed Alex by truck over 10 miles of field so he could show me all the fishing spots, people were frying ducks on sticks, gunny sack races, co-ordinated by Lorny, for the children, were being run, and Elders were playing cards for high stakes.

Alex passed me some of his duck and then we sat around the fire trading stories and enjoying the warm breeze and great scenery.

If I could have stayed, I

would have. But Lorny was heading for St. Paul where he attends Blue Quills School and Alex was leaving for Gleichen, so it was time to move on.

I won't easily forget the people I met at Assumption. I was there before, but this time I was given the opportunity to just be me with community members and enjoy myself.

They even showed me a way to make a shotgun into a high powered rifle. Joe borrowed my knife I bought at the Assumption store. I was going to use it for gutting all the ducks I shot. (Go ahead, laugh.) He cut one of his shotgun shells almost through and when he fired the round, it could have blown a hole as wide as a door through a bear.

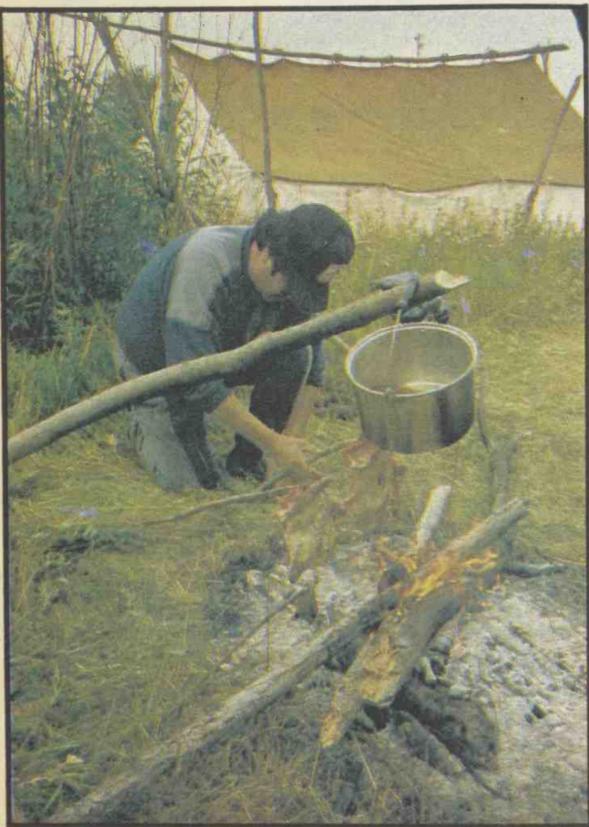
"You only do that if it becomes necessary. Let's say if you come up on a bear that attacks you. Then you're sure to bring it down," said Joe.

"Only for emergency because it can damage your barrel," added Ed.

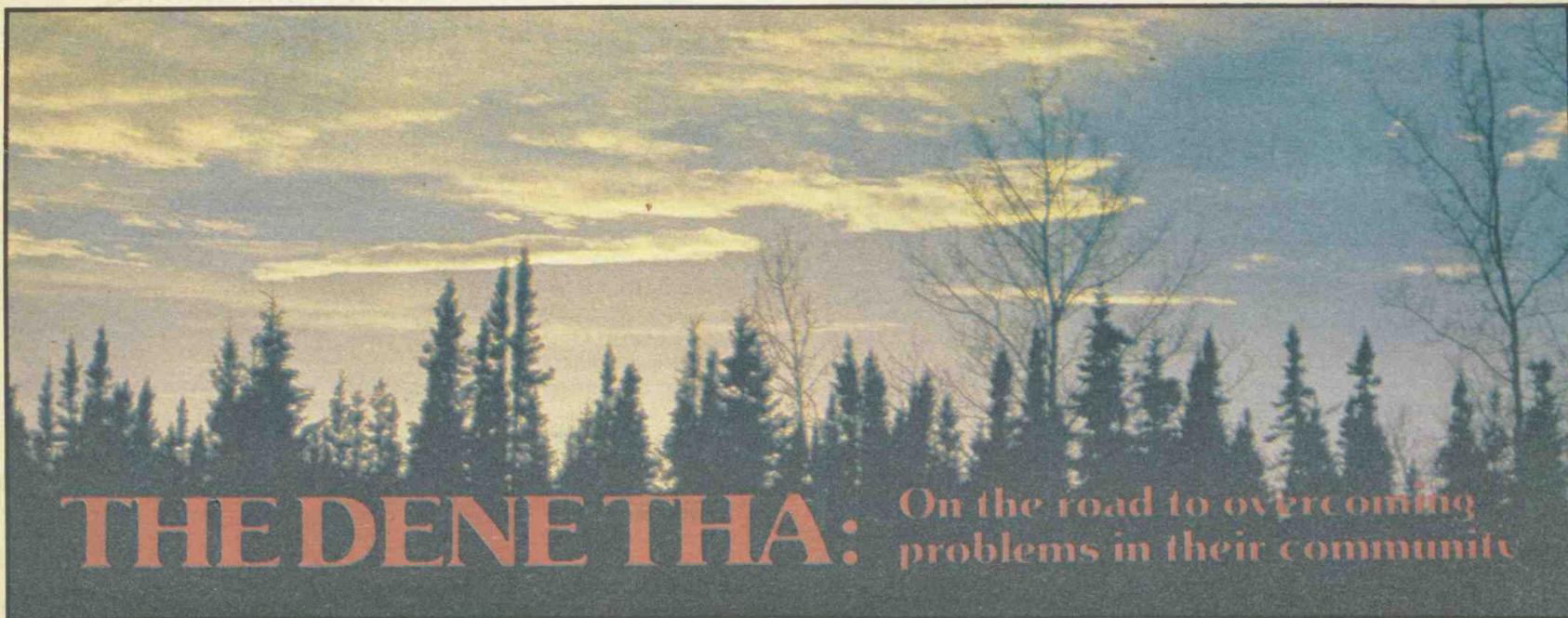
One of the other guys ended it all by saying, "and Rocky. You don't have to sneak up on a duck like you're in a movies. Ducks laugh, too, you know."

One more remark I shouldn't have made was when I saw two girls walking across a field towards the river and said, "Dene people sure are good looking."

Lorny smiled and said, "I know."



ALEX MERCREDI
...prepares for feast



THE DENE THA: On the road to overcoming problems in their community

By Rocky Woodward

ASSUMPTION — The Dene Tha people have a game they play. Sometimes to pass away the hours they will come together in a group and play a very unique game.

Everyone involved will join in a circle and when they are ready, they begin to speak in their native language. The purpose of the game is to try and get each other to say something in English, which knocks you out of the race but not as a participant.

As various individuals who have said something in English are knocked out, they still remain in the circle and try to manipulate others to say something in English until only one person remains.

Then, according to Lorny Metchooyeah, who was the director of recreation up until he went back to school at Blue Quills College near St. Paul, this last person is then the "One true Dene."

It is a game of pride of one's Indian ancestry, something that glows inside Metchooyeah.

On this day we sat in the sunlight overlooking the Hay River in what was once the home for most of the Dene Tha, before their move 10 kilometers north to the present location of Assumption. Beyond the river, rolling waves of high grass stretch for miles in this huge valley that the Dene Tha call home.

Lorny has done a lot of research into the Dene Tha past, has listened to the Elders when they talked and through his own experience as a band member began to tell me a bit of the history of his people.

"The interesting thing, Rocky, is there used to be two churches here. One was on the other side of the river but it burned down a long time ago," Lorny pointed to a spot on the opposite side of the river where the church once stood.

The majority on one side were Metis, Cree and Chipewyans while the Dene Tha occupied the other bank of the river.

After some time, the Dene moved to this side of the river and only a few Metis remained like the Mercredi and Beaulieu families, says Lorny, while mentioning most of the Metis moved to Fort Vermilion, Paddle Prairie and Keg River.

My mom said we lived here, but I only remember living in a big field in Assumption. We had a big flood here and it killed most of our cattle. That's when we moved to higher ground in Assumption," commented Lorny.

Another reason for the move was that the residential school was built in Assumption and what Lorny calls other "conveniences" also were built there.

"This was in the '40s. Our people were nomads, but they settled down because of the conveniences of the Hudson's Bay store and access to medicine."

Lorny has done a lot of research and he remembers one of the last wars the Dene Tha had with the Crees.

"The war was fought over a special kind of spruce tree used to make bows and arrows. Both sides wanted access to this tree because of its quality. It had a prolonged life, was very flexible and the arrows stayed straight for a long duration. That was what they fought over," Lorny said.

Most of the Dene Tha people at one time lived at Zama Lake, mainly for the hunting of ducks and fish in the summer and moose and rabbits in the winter. Lorny mentions lakes like Duck House (named because of the many duck eggs found there), Duck Water and Rock Blind, which received its name for the gravel that hides a hunter after ducks. None of the lakes are on the map.

Lorny went on to say that Hay River is not what the Dene call it.

"In Dene we call it S'age Woti, meaning Great River. The Habay area was named after a priest who drowned here, Father Habay."

Many of the Dene Tha lived along the Hay River or "Great River," but with the encroachment of the white

people, eventually the Native people began to rely on child bonuses and welfare.

"They became dependant on them and soon disease struck. Most of them died. If you clipped a duck's wings, let's pretend, and then put the duck in a duck hospital and then gave it something to make it better that it's not used to, it will contact a disease which will spread like wildfire. The ones that are spoiled the

reason why I want to get people today motivated. We have an alcohol problem here so we must do something."

Because of the alcohol problem, many of the people, especially the young, do not want to get involved. This is not to say that there are no concerned people at Assumption. Many feel the same way Lorny does.

This year, in hopes of getting people to participate

abuse and chronic sniffers. Our children, a lot of them, are disillusioned. They live in this type of world. Some of them have to be with somebody. They are scared to go in the bush. It's hard to live here and develop unless you have a lot of guts to do it."

Words painted on a bridge that crosses the Hay River read "Welcome to Viet Nam."

It was most likely scribbled there in jest by someone with a sense of humor or concern. Assumption does have alcohol problems that sometimes erupts into violence. It is a growing concern for people like Lorny Metchooyeah.

"We introduce activities that are without booze. They are so used to activities with booze that maybe they are afraid to be real because they are afraid to lose when they are real. We need to reassess things. It is hard to tell someone who is intelligent that they have a problem. It's sad with alcohol because the children develop it, then comes delinquency and then jail," said Lorny.

On this very same night after I had left for High Level, to return the next day, a person under the influence of alcohol shot up the community dance hall with a rifle and shotgun.

Instances such as this occur not only in places like Assumption but in towns and cities across the country, most of them due to alcohol. Two councillors that I did talk with the next day, after they showed me the bullet holes in the building, believe that something must be done. Lorny believes alcohol abuse is due partially to a chain reaction.

"I see the main problem as dependency on family members. Parents leave their kids at Kookum's place or a friend's who don't drink, but then they begin. It's a chain reaction. Many people have problems but they don't see that because of the state they are in.

"We sometimes blame the whiteman for the problems because we're Indian, but when you drink you are not even that. You

have to be your own boss. It is important to have control."

Lorny had postponed the Habay Days on two occasions but knows the importance of getting people involved.

"Even now the Habay games are not working, but we must push on and try. It is no use to cry about it. I just look to the next day and hope it works then.

"The Dene tradition and motto is to expect the unexpected all the time. It applies to both sides. It means to be alert and when encountering something, whatever it may be, to deal with it.

"We must reshape Assumption and we have the advantage. We know our people, we live here and we are proud to be Dene. But without the cooperation of our people, we will have nothing until they realize they have problems here," stressed Lorny.

On Sunday, the Habay Days did work for Lorny, his volunteers and other families involved. Many people turned out just for the fun of it. Children played games in the fields with mothers and fathers, aunts and uncles and Elders enjoying the activities on the sidelines.

Wild meat was cooked over open flames and people shared with each other.

Alcohol is a major problem in all society. It does not run rampant at Assumption, but it is there. Sunday was proof that Lorny was not fibbing when he stated that the Dene are proud of themselves as a people. His words, "we must keep on trying" were also in the words of others I spoke to like Pious Didzena, Alex Mercredi, and two councillors, Archie Seniantha and James Metchooyeah whom I met.

They all feel that Assumption will overcome their alcohol problems and after I experienced two days with community people, listening to their laughter and concerns, I believe it, too.

"Welcome to Viet Nam" is going to be replaced with "Welcome to Assumption, Home of the Dene."

"The Dene tradition and motto is to expect the unexpected all the time. It applies to both sides. It means to be alert and when encountering something, whatever it may be, to deal with it. We must reshape Assumption and we have the advantage. We know our people, we live here and we are proud to be Dene. But without cooperation of our people, we will have nothing until they realize they have problems here."

most will be the only one's to survive. I guess that's what happened to the Dene. Some of us were spoiled enough with the white ways to survive," said Lorny.

I asked Lorny from where did the Habay Days celebrations arrive and his reason was that at one time this is the way the Dene lived.

"I have studied legends of our people and found that most of the Dene always kept fit and active until the introduction of the white people. When government assistance came along it stopped.

"The Dene used to hold competitions with bow and arrows, hatchet throwing and tests of Indian medicine strength. The reason people met here was to exchange ideas, find out where to hunt and learn from the Elders. This is the

in the Habay Days, Lorny and his volunteer group approached businesses in High Level for sponsorship towards trophies. The response was great.

The response at home was reassuring also with many families like the Dahdona, Chisaakay, Galent, Didzena and Denechoan families lending their support to raft races and organizing games for the children.

"Many ideas came from the people I worked with. We have to introduce some sort of pride in the people, so it is a beginning."

Lorny has lived in Assumption most of his life and he has experienced what he calls the evolution of what families have gone through. "There are a lot of delinquents here right now.

"I am doing research for the Four Worlds Nations Assembly that will be held here next year on solvent

The Windspeaker Calendar of Events

Check it out!

North American Championship Men & Women Fastball Tournament, September 5, 6 & 7, 1986, Oklahoma City, Oklahoma.

Talent Show & Dance, September 12 & 13, 1986. For entries call 594-5026 or 594-5028, Elizabeth Settlement.

Ball Tournament, September 12 & 13, 1986, Kinuso. For more information call John Giroux at 849-4745 or Raymond Auger at 849-4769.

Metis Local 1885 Annual Assembly, September 13 & 14, 1986, CNFC Edmonton. For more information call 421-1885.

LRA Rodeo, September 13 & 14, 1986, Bonnyville.

Lakeland Rodeo Finals "Showdown '86", October 17, 18 & 19, 1986, Camrose.

CCA Rodeo Finals, October 31, November 1 & 2, Lloydminster.

Memorial Hockey Tournament, December 26, 27 & 28, 1986, Saddle Lake.

Hockey Tournament, December 27 & 28, 1986, Kehewin.



Drumheller inmates schedule their 18th annual powwow

By George Poitras

"To Honour Our Ancestors, And Our Spiritual Leaders," will be the theme of the 18th Annual Traditional Powwow of the Drumheller Native Brotherhood Society, September 13.

The Brotherhood extends a welcome to Native communities, organizations and all traditional people to join them in their annual event.

Presentations of awards, giveaways and introduction of the Brotherhood's new traditional drum will be part of the scheduled activities. Although they are not capable to offer money for the dancers and the drummers, travel honorariums for some of the participants will be negotiated. The Drumheller Native Brotherhood Society is a non-profit organization, and funds for such activities are recognized by the Societies Act of Alberta. The large portion of the budget goes towards providing food and beverages for guests. A healthy stock of giveaway items is always provided



TRADITIONAL DANCER
...welcomed to Drumheller

from their Arts and Crafts Program.

The tentative schedule for the 18th annual event is as follows:

- 10:00 a.m. Pipe Ceremony
- 11:00 a.m. Grand Entry
- Traditional Powwow Dancing
- All Native Fashion Show
- Musical Talent Show
- Princess Pageant
- Special Awards Presentation

The Drumheller Institution is a medium security penitentiary, therefore anyone wishing to attend the events must gain clearance to enter the grounds for this day. For more information, contact by phone the Native Liaison Office at (403) 823-2333. Past celebrations have proven to be very interesting for those who have never been inside a federal institution before. Participation is most welcomed.

The Drumheller Native Brotherhood Society would like to recognize the following people(s) for the continued support they received in the past: Cold Lake First Nations; Sawridge Indian Band; AMMSA/Windspeaker; University of Alberta Native Students; University of Calgary Native Students; Ben Calf Robe School; Plains Indian Cultural Survival School; Shell Canada; White Braid Society; Sarcee Cultural Program; Native Counseling Services of Alberta; Native Alcoholism Services, Calgary; Sunrise Residence, Calgary; Poundmaker/Nechi; Four Skies Development & Training; Native Secretariat; Alberta Culture and others.

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FREE ENTERTAINMENT

Take a look at this.

Prisoners host 'Max Mini Social'

By Dino Agecoutay

The Native Brotherhood People's Society hosted an "Edmonton Max Mini Social" in the prison's recreation area July 28.

The evening's events included a variety of music ranging from Hank Williams Jr. to Judas Priest. The entertainment was supplied by both inside prison bands and local outside female entertainers.

This social event was open to the general prison population, friends, family and the various outside prisoner support groups. Not only were the prisoners and their guests treated to a very entertaining musical display, but they were also served a meal of fresh whitefish, corn on the cob, and to top the meal off, fresh fruit and ice cream was served to the prisoners and their guests. The cost of the meal was covered by personal donations made by the prisoners towards this event.

The evening's entertainment began with one of the outside female entertainers, Laura Langstaff, who sang a number of love songs and ballads. The music was easy to listen to and set the pace for the rest of the performing entertainers. Langstaff is a semi-professional entertainer who resides in the city of Edmonton and plays for weddings and other such social events. On behalf of the Native Brotherhood People's Society, I would like to take this time and opportunity to extend our appreciation and gratitude to her for coming out to the prison and sharing with us your talents. So, thank you, Laura, we look forward to having you back again in the near future.

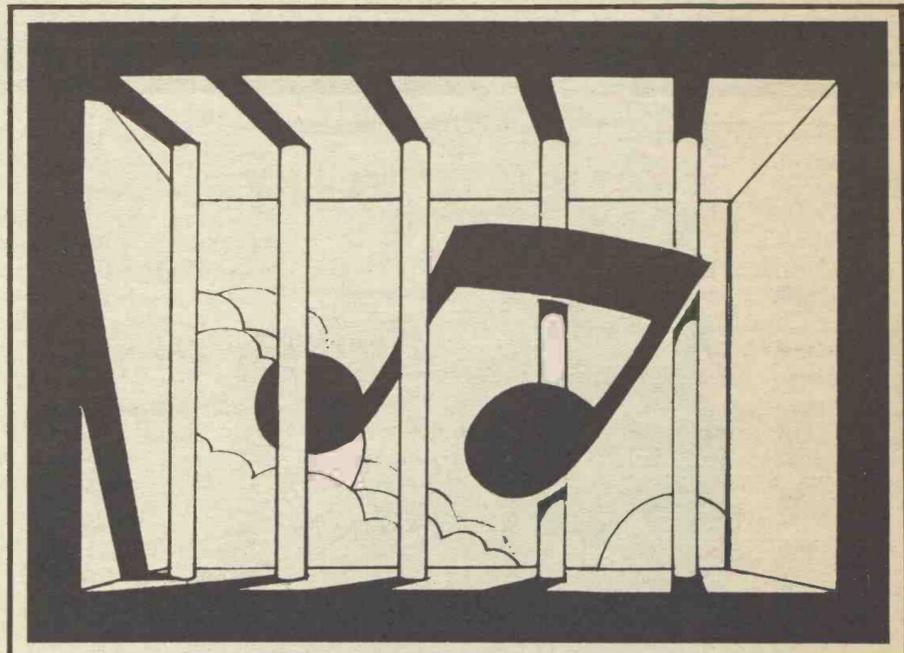
After Langstaff had relaxed the audience of approximately 200, Black Arrow, an inside heavy metal Native group, took to the stage. Black Arrow entertained the crowd with a number of top 40 songs such as ZZ Top's "Stages" and "Sharp Dressed Man," and Judas Priest's hard

driving hit "You've Got Another Thing Comin'." Black Arrow ended their 35-minute set with a couple of their own heavy metal arrangements entitled "Summer Woman" and "War Cries." Black Arrow consists of the following prisoners: Stuart Stonechild on first lead guitar, James-Dean Agecoutay on vocals, Carl Provost on second lead guitar, John Short on bass guitar and drums, and Larry Matheson on bass guitar and drums. Black Arrow plays mostly all top 40 songs from the pop charts but has just begun to write their own music which they one day hope to market.

Following Black Arrow, the prisoners and their guests were treated to a fine display of country music by yet another inside Native band called The Midnight Warriors. The Midnight Warriors packed the dance floor with songs such as Merle Haggard's "Branded Man," Hank William Jr.'s "Whiskey Bent and Hell Bound," and the Rolling Stones' "Dead Flowers." The Midnight Warriors put on an excellent show for the prisoners and their guests. The Midnight Warriors is another inside Native band consisting of the following prisoners: David Lightning on vocals and guitar, Brian Breland on vocals and guitar, Tom Poitras on guitar, Wayne Bruce on bass guitar, and John Short on drums. The Midnight Warriors perform current and classic country rock songs, and write their own material also.

The evening's entertainment was wrapped up by local outside female entertainer Carmen Lindsay, of Carmen and The Crusade. Carmen performed solo and put on one fine performance for the boys and their guests. Carmen Lindsay is no stranger to the stage, so it's not surprising that she put on a great show. She has toured the Middle East entertaining the U.N. troops stationed overseas.

She has also been the opening act for bands such as Doug and The Slugs and Poco. Carmen has just recently released a couple of singles entitled, "Crazy 'Bout The Boy" and "Angels." She will be releasing her debut album in September and we'll all be looking forward to hearing this album as Carmen is one fine singer/songwriter. Once again, on behalf of the Native Brotherhood People's Society, I would like to say a special thank you to Carmen for taking the time to come out to the prison and spend a bit of time with the boys. So, thank you, Carmen, we hope to have you back soon.



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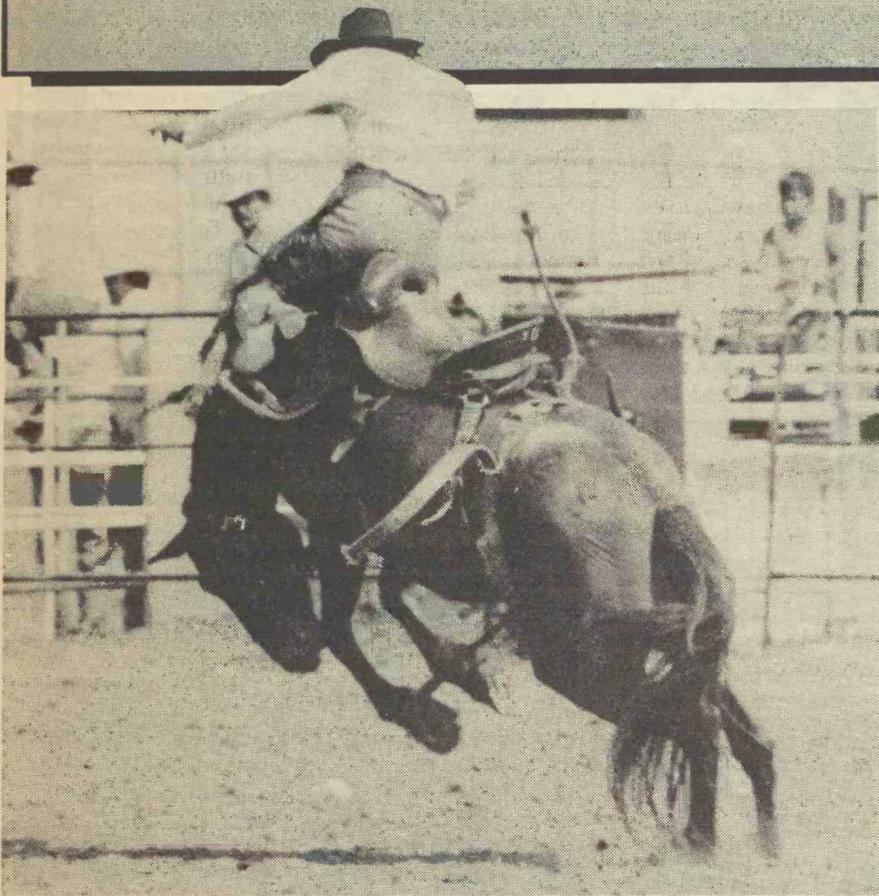
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Rodeo a success



RODEO ACTION
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By George Poitras

ST. PAUL — The St. Paul Agricultural Society's 14th Annual Indoor Rodeo held August 29 to 31 got under way with a free pancake supper for the whole family

to enjoy on Friday evening. A western social took place at the curling rink which began at 9 p.m. and lasted until 1 a.m. with a large crowd on hand to begin the weekends festivities. A casino also

opened things up as people filled a full house at the Recreation Centre. The casino was sponsored by the St. Paul Lions.

Rodeo events got things rolling also at the Polaris Arena Friday evening. As

usual this year's rodeo included all the more popular events such as steer and bull riding, barrel racing and calf roping. This year's events also included truck and tractor pulls, mutton bustin' and a businessmen's bloomer race.

This rodeo being the second last in the circuit no doubt had the cowboys striving for the most points possible. After the Bonnyville rodeo, Camrose will host the final rodeo for the season.

Saturday morning began with a parade at 11 a.m. (winners of each category in the parade listed below). For such a small town, the parade saw many floats and entries. Up to 60 entries were counted. Judging for the parade took place at the Regional School.

The tractor pull was won by John Deere in both the 2 and 4-wheel-drive competitions. In the heavy horse pull, Ken Brettton of Saddle Lake took first.

The rodeo resumed Saturday with more action-packed entertainment for the whole family. An event worth watching was the new event for this rodeo, the mutton bustin', which

Sports

saw some cute kids aged anywhere from two to six years of age compete. Clinging dearly to the sheep, the kids were a spectacular sight. Another first time event was the local businessmen's bloomer races which saw some rather humorous activity in the arena. The businessmen teams of three had to catch calves and put bloomers on their back end which often proved too difficult as the animals were not willing to cooperate. The usual events for the second day had the cowboys trying very hard for points and as usual put on a very good show for the crowd.

The 4th Annual Lakeland Armabenders Championships got a fair amount of entrants as the event got under way at the Curling Rink at 1:30 p.m. In the 165 lb. class, Brian Vissche of Edmonton was the champ, and Tony Senger of Sherwood Park took the 165 plus lb. class. In the pro class (180 lb.) Bill Machura of St. Paul outlasted the others. Larry Brown of Vilna took the novice class and Doreen Starosielsk of Ashmont took the women's class. A lot of strenuous work for these athletes, but nonetheless they were energetic and willing to compete for top prizes.

A pancake supper on this evening saw a large crowd again. The casino went on from 2 p.m. to 12 midnight and was, as the first night, a full house. The western social opened its doors for the second night at 9 p.m. and lasted until 1 a.m. with a good crowd to enjoy the days end.

For the third and final day of the events in the arena, the rodeo was now at the peak of its competitions with great action taking place. Each day it seemed the action got better and it was no different on this day as cowboys got set for the final events.

The Fun Run on Sunday morning drew many runners young and old to register at the recreation centre for the runs that began at noon sharp. The Fun Run included a 2 and 10 km run, Vicki Grey outran her competitors as she took first place in the ladies' first finish, and Steve Yettaw came first in the men's. The 10 km run, a rather long distance for us not too healthy people, saw Marcus Phillips come in first in the men's category. Marcus, I hear, is the all time winner of this annual 10 km Fun Run. In the ladies category, Vivian Rasmussen took first in her class.

The truck pull scheduled to occur at the recreation grounds at 10:30 a.m. with three different classes of pulling was cancelled.

One of the most exciting events of the day was the crowning of the rodeo

queen. After all the work the contestants put into selling tickets, meeting the public and so on, it was now time to see who would wear the rodeo crown for the coming year. The three contestants for this year's event were Katrina Davidson, Melanie Miller and Joanne Muchka.

Davidson, a 17-year-old and in Grade 12, plans to go into a nursing degree program in the near future. A member of the 4-H club for five years, she is also the president of the Lakeland Riders 4-H Light Horse Club.

Miller graduated from the Regional High School in June at the age of 18. She works at the local 7-11 store in St. Paul but eventually would like to pursue a career in forestry.

Muchka, a 15-year-old, will be back in school this year in Grade 11. She is a member of the St. Paul 4-H Light Horse Club and the St. Paul 4-H Musical Ride. She would like to pursue a career in biochemistry.

As the moment drew near to the final decision, the tension also grew and the excitement became strong within the arena. The second runner-up for the 1986 rodeo queen contestant was Melanie Miller, and the first runner-up Katrina Davidson. A very excited and happy Joanne Muchka would be the one to wear the crown as 1986 rodeo queen.

St. Paul has one of the biggest rodeos on the circuit and we sure saw it as contestants and audience both had a great time at this action filled weekend.

Below is listed the rodeo results and also the winners of the parade of the St. Paul Agricultural Society's 14th Annual Rodeo:

PARADE
Commercial - Zarowny Motors Clubs - Lac Bellevue Ag. Society
Western - Stoney Lake Stampede Assn.
Comedy - Kentucky Fried Chicken Individual - Leo Demoisic & Family
Antique Cars - Chris Kitt
Bicycles - Kyle Reszel

All Around Cowboy
Derek Hehr, Vermilion

Saddle Bronc
Rod Warren, Valleyview

Bareback
Ted Hehr, St. Paul

Calf Roping
Daryn Knapp, Mayerthorpe

Jr. Steer Riding
Monte Heldt, Leduc

Steer Wrestling
Lee Roworth, Czar

Local Businessmen's Bloomer Race
Newdale Farms, St. Paul

Mutton Bustin'
Jolene Jubinville, St. Paul

Jr. Girls Barrel Racing
Trudy Fletcher, Wainwright

Ladies Barrel Racing
Anne Lawes, Provost

Bull Riding
Don Cathcart, St. Albert

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Many activities at Saddle Lake

Sports

By George Poitras

"Hope to have it back next year," was one of the common answers from people on the Saddle Lake reserve when asked their feelings of the weekend's Sports Days. The Back to School Sports Days held in conjunction with the Pony and Chuckwagon Club's races on August 29 to 31 on the Saddle Lake reserve proved a success as there was fun and enjoyment for the whole family.

The Sports Days, organized by volunteer help from reserve members and much help also coming from the staff of the Saddle Lake Counselling Services, members of the Saddle Lake Warriors baseball team and the members of the Horsemanship Committee who sponsored the horse races, demonstrated the ability of cooperation to create a successful weekend.

At the start of the weekend's events, the race meet at the tracks saw some good action from the chuckwagon and chariot races. Competitors as usual came from all walks of life and all ages to compete in this fun, but at times a dangerous, sport.

The Saddle Lake Drifting Cowboys entertained the

crowd of enthusiastic sports people on Friday evening at the Saddle Lake Community Hall and "all went well and a good time was had by all," says Lillian Kakeesim of the Saddle Lake Counselling Services. Kakeesim was the announcer for upcoming events and did a swell job of keeping the people updated on current happenings on the grounds.

The track and field events got going early Saturday morning as competitors young and old came around for events such as the foot races, sack races, relays, tug of war, garlic eating, log sawing and the slowpitch tournament, to mention a few.

Foot races were an open event for anyone from 5 to the golden ages. This event began at approximately 10 a.m. and no registration was necessary. Girls and boys categories were separate and winners were awarded money for first, second and third places in each age category.

The sack races followed shortly after the foot races ended. In this category children from 5 to 15 years of age competed for first, second and third places. The sack races were exciting and the children seemed to have themselves

a wonderful time. As one kid said, "Geez, it ended too soon. I wonder if we could do this in school once we start?" Some of the children seem to be natural bunnies in those sacks, while others struggled very hard to keep on their two feet.

First, second and third prizes were also awarded to the children aged 5 to 15 in the long jump event. Once again registration was not necessary.

Other events included in the first Saddle Lake Sports Days were the log sawing, garlic eating contest, relay races for senior men and ladies and also mixed teams, a horseshoe tournament for men only from 18 years old and up, a tug of war for both children and adults.

These events took place on both Saturday and Sunday with a hearty crowd on hand for both days.

In the final day of the horseshoe tournament, Robbie Cardinal and Mike Moosewah and Wilfred Cardinal and Morris Whiskeyjack battled it out for first place finish. Entry fee for this category was \$10 per team (a team consisting of two players). First prize finishers were awarded \$75, while second

finishers received \$50 and third, a \$40 prize. Playoffs were held Sunday evening with the two above teams playing a good round of horseshoe throwing. The eventual winners as the evening was drawing to an end and the winds chilling were Robbie Cardinal and Mike Moosewah, with the Wilfred Cardinal team taking second. Third prize winners were Alphonse Delver and David McGilvery.

The relay races for the junior level consisted of three per team including one girl and two boys, aged 12-16. This event saw some good competitors on both days. First place overall went to the team of Victor Omeasoo, Trina Makokis and Michael Cardinal, who took first place prize money of \$50. The Roland Hunter, Darren Hunter and Shawna McGilvery team took second place prize money of \$25.

The senior level of the relay races had teams consisting of four members with two men and two ladies each, from 17 years old and up. At the junior level, this sport proved athletic ability in all competitors. First place went to the team of Ira McGilvery, Leanne Halfe and Jason Jackson, who took first prize of \$75. Second prize of \$50 went to Ricky Delver, Mona Cardinal, Joanne Delver and Donald Delver.

The log sawing event saw only men compete. The ages ranged from 17 to 50 years old. This was a team sport of two each to one log which was eight inches in diameter. Winners were the team taking the least time to cut through the log. Winners of this hard laboring event was the Delver brothers, Ricky and Edwin, who took home \$50 in hard earned first prize money. Second prize winners were Francis Quinney and Leslie Steinhauer, who got a \$30 prize for their share of hard work. A \$20 third prize was awarded to Ray Cardinal and Louis Moosewah.

The track and field portion of the Back to School Sports Days in Saddle Lake was sponsored by the Saddle Lake Counselling Services.

Also beginning Saturday morning and continuing until Sunday evening was the Slowpitch Tournament which had ten teams such as Bannock Masters, Cement Heads, Big Bear Chiefs and 18 Wheelers competing.

A team of 10 players each with a minimum of 4 women in the offensive and defensive line-ups made up a team. Pitchers could be male or female. Teams in this tournament would be battling each other for a top

prize money of \$500 plus T-Shirts, with a second prize of \$300 plus caps, and a third prize of \$200. The team travelling the furthest to the competitions was the Loon Lake team from Loon Lake, Saskatchewan.

In the final game, the Bannock Masters of Saddle Lake and the Chippies Ramblers of Beaver Lake contested for first place in a game featuring hot action. At times there seemed to be no go for either team as the game was very close throughout. In the end, the Bannock Masters took home the \$500 first prize with a 6-5 win. Third prize money of \$200 went to the Cement Heads also of Saddle Lake.

The modified double knock-out tournament was organized by the Saddle Lake Warriors baseball team on a volunteer basis. Victor Houle, one of the organizers for the tournament says, "we had a bunch of help which is great to see, for all went well and it was a success." As for most events, the weather cooperated and "you couldn't ask for better," says Houle.

The chuckwagon and chariot races kept an always large and enthusiastic crowd entertained as the action on the track was well run by the horsemanship committee of the reserve. Says Allan Smith of Elk Point, "I've travelled a lot of rodeos including the Calgary Stampede, but this one was well organized and the prizes are well worth mentioning," in expressing his gratitude to the rodeo organizers.

According to Lillian Kakeesim of the Saddle Lake Counselling Services, "the Warriors baseball team deserve our sincere gratitude and appreciation for their help." The Warriors do indeed deserve a big thank you for their involvement in making this first Sports Day a great success, not to mention the Saddle Lake Counselling Services who made possible the track and field events for the whole family to enjoy. And, of course, the organizers of the track races, the Horsemanship Committee, no doubt deserve a round of applause also, so let's hear it for them!



SADDLE LAKE BANNOCK MASTERS
...slow pitch champs

RESULTS

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Jim Carter, Ardrossan, AB

Best Dressed Wagon
Red Renauld, St. Paul, AB

Oldest Driver on Wagon
Leo Carter, Vegreville, AB

Oldest Driver on Cart
George Morin, Redwater, AB

Best Dressed Cart
Ricky Whiskeyjack, Saddle Lake

Hard Luck Trophy
Glen E. Moosewah, Saddle Lake

Saddle Relay
1st - Gabriel Whiskeyjack, Saddle Lake

50" Cart
1st - Rick McKay, Prince Albert, Sask.
2nd - Henry Desjarlais, Elizabeth Settlement
3rd - John Carter, Onion Lake, Sask.

54" Cart
1st - Eddie Sanderson, Fort Lacombe, Sask.
2nd - Richard Arcand, Alexander
3rd - George Morin, Redwater, AB

50" Wagon
1st - Glen W. Moosewah, Saddle Lake
2nd - Francis Bull, Goodfish Lake
3rd - Leo Carter, Vegreville, AB

54" Wagon
1st - Keith Wood, Saddle Lake
2nd - Leon Jamieson, Athabasca, AB
3rd - Joe Wildcat, Hobbema

Big Carts
1st - Bruce Craig, Dewberry, AB
2nd - Richard Jackson, Goodfish Lake
3rd - Allan Smith, Elk Point, AB



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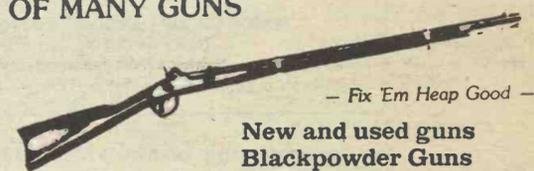
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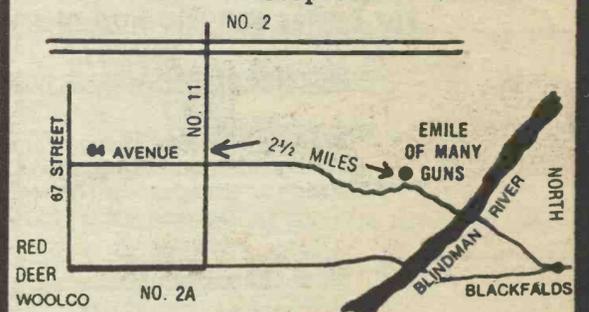
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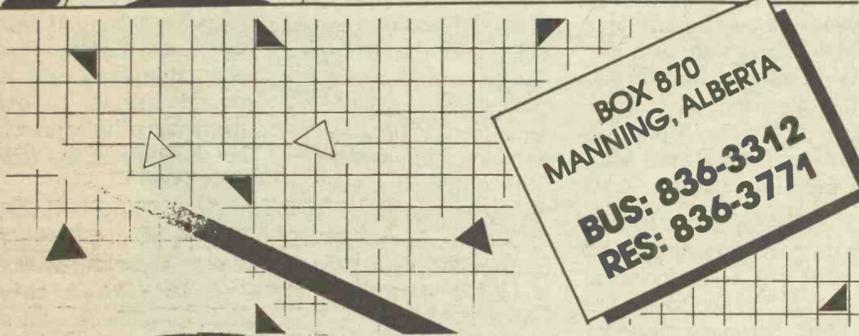
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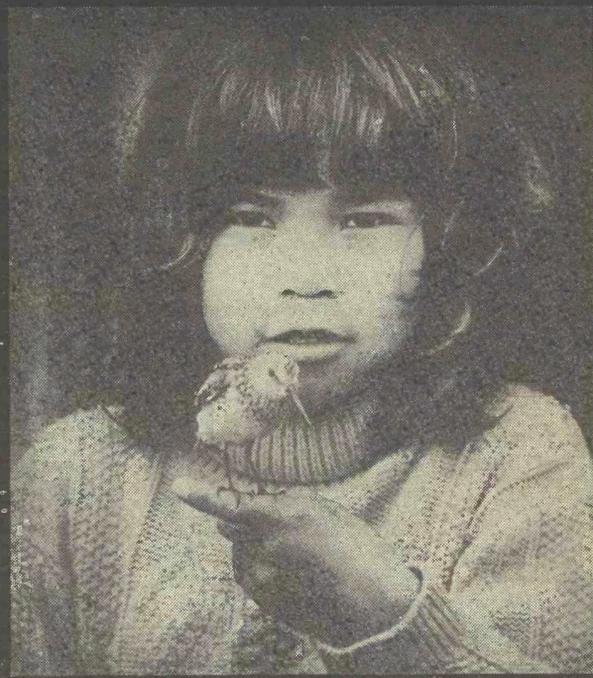
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WINDSPEAKER GALLERY



NATIVE
PEOPLE

By Clint Buehler

According to the "footlights" column in the *Edmonton Journal* filming of *W.P. Kinsella's* novel about life on a *Hobbema* Indian reserve won't be filmed there because "residents there, it seems, are less than enchanted with the book." Canadian-born director *Norman Jewison* would like to shoot the film in Alberta, and is waiting for *Columbia Pictures* to approve the screenplay.

There was a joyous celebration at the *Edmonton International Airport* last week

as *Hazel Wapass* returned from the hospital in *Minnesota* where she received a liver transplant.

The 18-month-old received the transplant two months ago after a widely publicized campaign to raise money for the life-saving operation.

Among the relatives from the *Poundmaker* and *Thunderchild* Indian Reserves to welcome Hazel home were her parents, *Janice* and *Billy Jr.* and grandmother *Margaret Tootoosis*.

A Jewish Indian from South Dakota, in Israel for his bar mitzvah (the Jewish rite of manhood), caused

quite a stir last week when he claimed to be a descendant of the legendary Sioux warrior, *Chief Crazy Horse*.

But tribal historians say *Little Sun Bordeaux* cannot be a descendant of the warrior chief, whose only child died while still a youngster, but may be a descendant of the Indian who used *Crazy Horse's* ration card and took his name after the legendary chief died.

The boy's mother, the former *Armalona Greenfield*, says *Little Sun* belongs to the *Oglala Sioux* tribe, all of whom consider *Crazy Horse* an ancestor.

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Assessing abuse problems

By George Claxton

How can people working in the helping professions assess whether or not their clients have an alcohol or drug problem? Some professionals receive little training about addictions so they may not always be aware that the symptoms presented by a client may be connected to alcohol or other intoxicant use. To compound the problem, the symptoms of addiction are not always obvious at first glance.

For instance, a person may ask his doctor for help with a poor sleeping pattern or ulcers. Or, a student having trouble with classes may be referred to the school counsellor for help. A client may go to a psychologist for assistance with depression.

These problems could be connected to intoxicant use. But, if dependency on a drug is part of the problem, the professional may continue to be baffled

by the lack of progress with the client until the drug problem is dealt with. So, routine questions asked by the physician, school counsellor or psychologist about intoxicant use can be helpful in completing the picture.

What are possible indicators of a drug problem? Increasing problems in one or more major life areas -- emotional health, relationship, job, finances, legal, leisure activities or physical health are something to look for.

In general, as a person becomes dependent on a drug, his or her emotions become increasingly unpredictable. Relationships with family, friends and people at work start to deteriorate. Communications break down and tensions increase. Work patterns become erratic -- the quality of work decreases and absenteeism increases. Bills tend to be neglected and perhaps there are impaired driving

or other legal charges. Increasingly the person becomes preoccupied with the drug use and social activities involving the drug become very important. Physically the person can have a range of symptoms from disturbed sleep patterns to major organ damage. Routine questions in an assessment determine whether or not the problems are related to intoxicant use and then determine the extent of the problems.

In addition to examining how major life areas are affected by drug use, the pattern and extent of use are assessed. Looking at the types of drugs used, the amount used, where and with whom they are used, the activities that are involved and the perceived benefits of using, helps to formulate a pattern. Examining changes in patterns of use, and looking at the emotions and situations that lead to excessive use of a drug help determine if there is a problem. Two

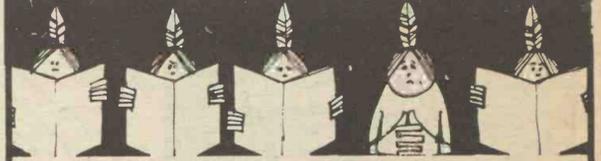
indicators of problem use are relying on a drug to cope with difficult situations and not being able to use the drug as originally planned.

A person who develops a dependency on a drug gradually feels a loss of control over emotions and situations in life. The drug is used to provide some relief. Gradually a loss of control over the use of the drug occurs.

Assessing major life areas and patterns of use in isolation does not determine a drug problem. However, examining these areas together can help to match an appropriate treatment plan to the client's needs.

(George Claxton is the director of AADAC's Provincial Programs Division in Edmonton. If you or someone you know has a problem with alcohol or drugs, contact the nearest AADAC office for help or advice.)

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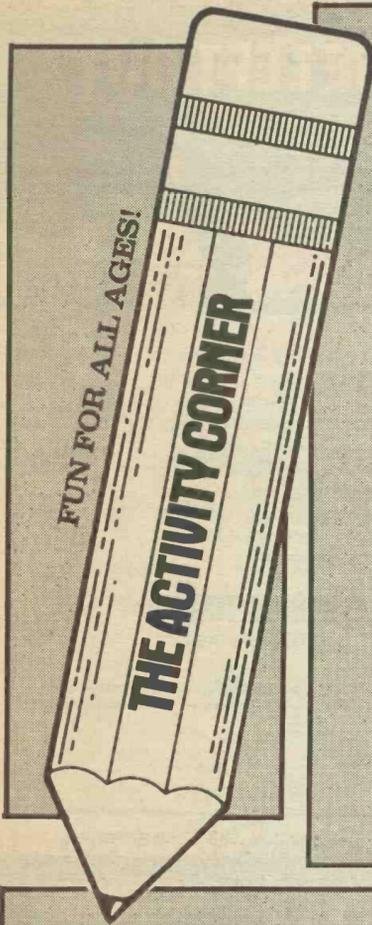
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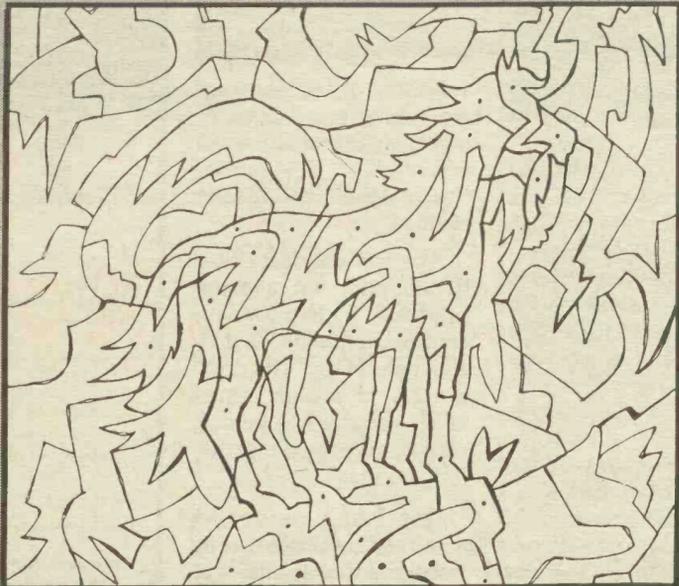
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Handwritten text in a Native language, likely Cree or Ojibwa, arranged in columns. The text appears to be a letter or a formal communication, discussing various topics related to community and business. The handwriting is clear and legible.



WINDSPEAKER PICTOGRAM

By Kim McLain



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

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WINDSPEAKER WORDSEARCH

By John Copley

Find the hidden words, circle them, and the remaining letters spell out the solution in the form of a phrase. Words can be hidden forward, backward, diagonally. Letters may be used more than once.

THEME: The Native Scene

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

WORDLIST

3 - letter

Axe
Ode
Ute

4 - letter

Band
Cree
Crow
Hide
Pony
Rain
Sign
Tipi
Trap
Wind
Wise

5 - letter

Arrow
Blood
Chaps
Chief
Huron
Inuit
Paint
Sioux
Tribe

6 - letter

Dakota
Desoto
Eagles
Leanto
Micmac
Puegot
Saddle
Treaty

7 - letter

Cheyenne
Council
Ojibway
Shawnee

8 - letter

Comanche
Feathers
Headdress
Medicine

9 - letter

Blackfeet
Warbonnet

10 - letter

Assinboia
Sweatlodge

Look for the answer in next week's paper.



St. Paul Treatment & Training Centre
 For Alcohol and Drug Abuse
 Box 179
 Cardston, Alberta T0K 0K0
 Ph: 737-3747 or 737-3756



Treatment Program

The treatment method used is PERSONAL DEVELOPMENT dealing with the personal conflicts that cause the individual to abuse alcohol and drugs.



- Week I - General Awareness
- Week II - Self-awareness
- Week III - Personal Growth
- Week IV - Communication



CALGARY YMCA

We Have A Program For You!

Programs for Men, Women, Children,
 Members and Non Members

FITNESS
LEARN TO SWIM

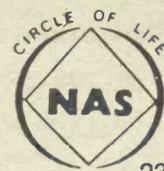
Register Now For All Programs.
Programs Start September 8

PRESCHOOL
AQUAFITNESS

NORTH YMCA
 635 Northmount Dr. N.W.
289-0221

SOUTH YMCA
 11 Haddon Rd. S.W.
255-8131

CENTRAL YMCA
 332 6th Ave. S.W.
269-6701



NATIVE ALCOHOLISM SERVICES
 "OUT PATIENT CENTRE"

237 - 12 AVENUE S.E.
 CALGARY, ALBERTA T2G 1A2

TELEPHONE
 261-7921

EDITH THOMPSON
 Executive Director

"BE YOUR OWN BOSS"

Find out how to own your own business.
 Little or no cash required for Native people.

Training provided call Mel

Alberta Realty
477-6569 (24 hr.)
Edmonton, Alberta

EXECUTIVE DIRECTOR

SUMMARY:

Under the direction of the Board of Directors of the Friendship Centre Society, the Executive Director administers the business of the Native Friendship Centre services; reviews and evaluates the management policies and practices of the Centre to ensure their adequacy and to recommend improvements; co-ordinates the work of other employees of the Centre, and the work of various voluntary committees who work in support of the Centre; replies to correspondence requesting information or services; personally supervises the staff members of the Centre.

DUTIES:

Administers the day to day operations of the Centre in such activities as program supervision, record keeping, building maintenance and matters that pertain to the welfare of native clients.

Reviews and evaluates the on-going goals and objectives of the programs to ensure that the migrating native people are being extended to all of the services included in the criteria for core funding of native Friendship Centres, as well as other such services considered necessary by the Board of Directors.

Holds formal and informal meetings with concerned citizen groups and organizations for information sharing, on the social welfare of all disadvantaged people.

Briefs the Board of Directors on the activities of the Centre and on the progress of Program implementation at each Board Meeting by written report.

Responds to all letters concerning the business of the Centre, but ensures that all matters concerning policy and decisions that affect the general public are referred to the Board.

KNOWLEDGE, EDUCATION AND EXPERIENCE:

The work requires a thorough knowledge of native culture, lifestyle of native people on and off the reservation, an understanding of the functions and the programs of Native Associations, Band Councils and other government human resource programs.

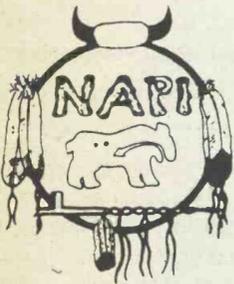
The work requires some experience in directing staff, compiling reports, working under a controlled budget and maintaining good relations with a wide variety of people and organizations.

The work requires the ability to communicate well, some knowledge of community development concepts and a working knowledge of the role played by a catalyst agent within a small community.

CONTACTS:

The work requires the Executive Director to develop and maintain a good relationship with Managers and staff of other agencies, government officials, heads of various organizations, Chiefs and Councillors of local Indian Bands, and other individuals or groups who require the services of the Centre.

Your reply via phone or resume would be appreciated as soon as possible.



NAPI FRIENDSHIP ASSOCIATION

BOX 657, PINCHER CREEK, ALBERTA T0K 1W0 PHONE: (403) 627-4224

Director for the Hobbema Nayo-skan Human Resources Program

The Nayo-skan Human Resources program, formerly the Hobbema Addictions Services, requires a highly motivated responsible individual to administer policies, rules and regulations related to personnel activities. The successful applicant will be responsible for full administration, including planning and further development of the Nayo-skan Human Resources Program, the co-ordination of service delivery, financial and building maintenance.

The Nayo-skan Human Resources program is a well established community based N.N.A.D.A.P. funded program, which has the potential for further expansion, including a new facility. This requires the services of experienced qualified staff of professional reference.

Candidates should possess a University degree related to the Social Sciences or a two year social services diploma from a recognized Community College, and some related work experience in the alcohol/drug and substance abuse field. The candidate should also have knowledge and appreciation of Native culture. Knowledge of the Cree language would be a definite asset.
Salary negotiable.

Please submit resumes in confidence, including the names and point of contact of 2 or 3 professional references and quote salary expectations, before SEPTEMBER 30, 1986 to:

Mrs. Nancy Louis
Executive Director
Hobbema Indian Health Services
P.O. Box 100
HOBBEMA, Alberta
T0C 1N0

Job Opportunity

BAND MANAGER Janvier Band

- 6 month employment offer in isolated community
- To be responsible for all duties of band manager
- Salary negotiable
- Understanding of Native people, language, customs and isolated communities an asset.

Application deadline September 30, 1986.

Contact:
Chief Walter Janvier
Janvier Band Office
559-2374

Employment Opportunities

SECRETARY

Provides office management and secretarial services to the Native Home School Liaison staff and the Sacred Circle parent centre. Grade 12, secretarial training and experience; experience working with native people preferred; understanding of native culture and knowledge of native language an asset.

Salary: \$645.93 - 827.00 bi-weekly

Location: Oliver School

Please send applications quoting competition #2-025 S by September 12, 1986 to:

Personnel Services
Edmonton Public Schools
Centre for Education
One Kingsway
Edmonton, Alberta
T5H 4G9



EDMONTON PUBLIC SCHOOLS

MARKETING DIRECTOR for INDIAN NEWS MEDIA

The Board of Directors requires a Marketing Director who will organize, and develop and establish the Marketing department of Indian News Media.

DUTIES/JOB DESCRIPTIONS

The director has the duty to report to a Management team, Co-ordinator and Board of Directors on all matters concerning the department.

The director has to establish a proper reporting system, daily, weekly, monthly, on income (sales), potential sales and expenditures. There has to be established a strict control system for travel, work appearance/performance and reporting.

To ensure that sales goals are set according to the Indian News Media budget, this will include goals for each area (geographical/product) and for each sales person, based on total sales needed per week and month within the fiscal year.

QUALIFICATIONS

1. Must be graduate from marketing school or have experience equivalent to this.
2. Must have education/training in management and proven skills as a manager.
3. Must have good command of the English language, both verbal and written.
4. Must have knowledge in the newspaper profession and some knowledge in radio/video production.
5. Must have the ability to establish team work and good communication with other INM Departments and be able to establish a good human relationship within the department.
6. Must have good understanding of Native people and communities.
7. Must have leadership ability.
8. Knowledge in bookkeeping, reading of financial statements and statistics, will be an asset.
9. Knowledge in a Native language will be an asset.

WAGE

Basic salary and commission of all sales! Bonus by year end if goals met. Special wage contract to be signed for the period of establishing the marketing department.

Please send resumes to:

INDIAN NEWS MEDIA
Box 120
STANDOFF, ALBERTA
T0L 1Y0

For further information please phone 737-3784 and ask for Clayton Blood - Indian News Media Co-ordinator.



MISS INDIAN RODEO NORTH AMERICAN PAGEANT AT THE INDIAN NATIONAL FINALS RODEO

This is an open invitation for Indian women between the ages of 18 - 24 to run for the title of Miss Indian Rodeo North America as long as she meets the eligibility criteria as set forth by the Indian National Finals Rodeo, Inc. The INFR sponsors Miss Indian Rodeo and oversees the pageant as well as all the activities and personal appearances of Miss Indian Rodeo.

An Indian woman does not have to be a previous rodeo queen or even represent one of the nine regions under the INFR. However it is of utmost importance that she be a horsewoman and have a good understanding of the world of Indian rodeo. She may be sponsored by a store, a community, school, club, one of the INFR regions, etc. But we do require that she have an approved sponsor. Family or close relatives are not considered an appropriate sponsorship.

To run for Miss Indian Rodeo North America an Indian woman must know about horses and their care as well as have horsemanship skills. Miss Indian Rodeo is selected on those areas first, and then personality, speaking ability, poise, knowledge of Indian culture and over-all beauty. The idea here is to select an Indian woman who would best represent the Indian National Finals Rodeo, Inc. and 5,000 Indian cowboys and cowgirls who compete year-round to come to the Finals. We would also want her to be an outstanding example of Indian womanhood, refinement, beauty and graciousness.

We want to make it clear that a Miss Indian Rodeo contestant does not have to be a barrel racer or competitor although we certainly welcome such contestants. But we do request that any and all contestants come fully prepared in areas of horsemanship skills, poise and personality, speaking ability, knowledge of Indian culture and western lifestyles.

WHY RUN FOR MISS INDIAN RODEO NORTH AMERICAN?

- There is a \$1,000 scholarship to help defray expenses for education
- She receives a handmade saddle with many other gifts
- Provides an Indian woman the opportunity to be an ambassador for Indian woman and the Indian National Finals Rodeo, which covers nine regions throughout the United States and Canada. You would represent those cowboys and cowgirls who excel in the sport of rodeo and competition.
- As a Miss Indian Rodeo you are afforded the opportunity for personal improvement of oneself and provided obvious growth
- As Miss Indian Rodeo you are exposed to various lifestyles and peoples and travel which provides educational opportunities that affect ones life from then on
- One learns to meet and mingle with various public and civic officials and tribal leaders as well as stars in the entertainment industry and other well known figure heads
- She is provided the opportunity for developing refining qualities in the areas of dress, grooming, conversation and stage presence
- Miss Indian Rodeo North America represents Indian Rodeo at its finest!

WRITE FOR MORE INFORMATION AND APPLICATIONS TO:

Ruth Ann McCombs
Pageant Coordinator
Miss Indian Rodeo North
America Pageant and Indian
Rodeo National Finals, Inc.
P.O. Box 224
Tsaile, Arizona, 86556
Phone: (602) 724-3215

WHO IS ELIGIBLE?

- must be 18 - 24 years old by January 1 of year running
- provide a birth certificate
- never been married or had children
- provide a liability wavier
- must be a legal resident of state or province representing
- Shall have an approved sponsor (sponsors however, may sponsor more than one contestant in the Miss Indian Rodeo North America Pageant - but must meet all sponsorship)
- shall be a member of a federally recognized Indian Tribe and/or band and provide documented proof of at least one-quarter Indian blood
- an Indian woman may run more than once for Miss Indian Rodeo North America provided she has never been Miss Indian Rodeo North American. She may run up to three times for the title.

