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**Wind
speaker**

January 16, 1987 Volume 4 No. 45

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Cuts threaten alcohol program

By Rocky Woodward

Today, January 14, the funeral of a young man was held at Assumption. His death was due to alcohol.

On this same day, the band manager for the Dena Tha Administration, Fred Didzena, along with his coordinator, Bill Pelech, met with the National Native Alcohol and Abuse Program (NNADAP) representative to inquire why approximately \$122,000 funded annually through this organization to the band since 1981, is now being held back.

"Since we have been operating the alcohol program there has been a lack of flexibility on the part of NNADAP. We reached a

crisis situation in November of 1986, and now they no longer issue us our monthly cash flow to operate the program," commented Didzena.

Didzena believes the stoppage of funding started when NNADAP began to identify areas of weaknesses their alcohol program had. One of the areas was the lack of reporting back to the NNADAP on how the money was being used and what sort of programs they operated.

"It seems that NNADAP is working to cut off funding because we are not providing them with little reports. People are dying from alcohol abuse and they want a report? Do they see people as statistics

or as human beings?" questioned Didzena.

Didzena says that it is difficult for him to accept people living in their rented towers that dictate to him what he should do to better his people's lives because "they hold the purse strings."

At the January meeting, Didzena requested \$12,000 "at least" to work with. NNADAP promised them \$25,000 by January 19, pending a financial report.

"They advance us the money and requesting our cooperation, but nothing has changed. They are

totally avoiding the issue --which is flexibility."

"Maybe a neutral group could be looked at. This way we could do away with the fantasy of policy. The system just don't work," added Pelech.

The funding was cut off on January 6, at this

particular meeting held at Assumption. It hurt Didzena to hear those words that in actuality were deciding the fate of people who needed help and support delivered by the alcohol program. .his people.

Continued Page 3

Only the beginning

Fort McKay Band gets \$4 million for services

By Rocky Woodward

For a few years now, the community of Fort McKay has sought to obtain modern water and sewer facilities for its residents. Now because of people like former Chief Dorothy McDonald, this quest will become a reality.

On December 16 at Fort McMurray the present chief of the Fort McKay Band, Jim Boucher, signed an agreement with the federal and provincial governments for the installation of a \$4 million water, sewer and utilities project.

Chief Boucher sees this as the band taking on and accepting responsibility.

ility. He says it is only the beginning of projects that will occur on the reserve.

"We will be making a presentation to the Native Economic Development Program (NEDP) and are looking at a multiplex facility to be established in McKay. Still, I must say a lot of work for this recent agreement must go to Dorothy McDonald and Clara Shott," said Boucher.

Boucher says that the engineering for the water and sewer project should be accomplished by April or March, and that construction will begin in early spring and finish mid-1988. This of course means employment opportunities for the people of McKay.

"We have a stipulation in the federal and provincial contract that we will employ residents of Fort McKay, which we will be doing," commented Boucher, while mentioning that feasibility studies to improve the economic conditions are on going in the community.

The agreement was signed by Boucher as president of Fort McKay's Infrastructure Development Corporation.

In attendance for the significant signing of the agreement were Alberta Minister of Recreation and Parks Norm Weiss and Jim Fleury of Indian Affairs.

Fort McKay is located approximately 100 km north of Fort McMurray.

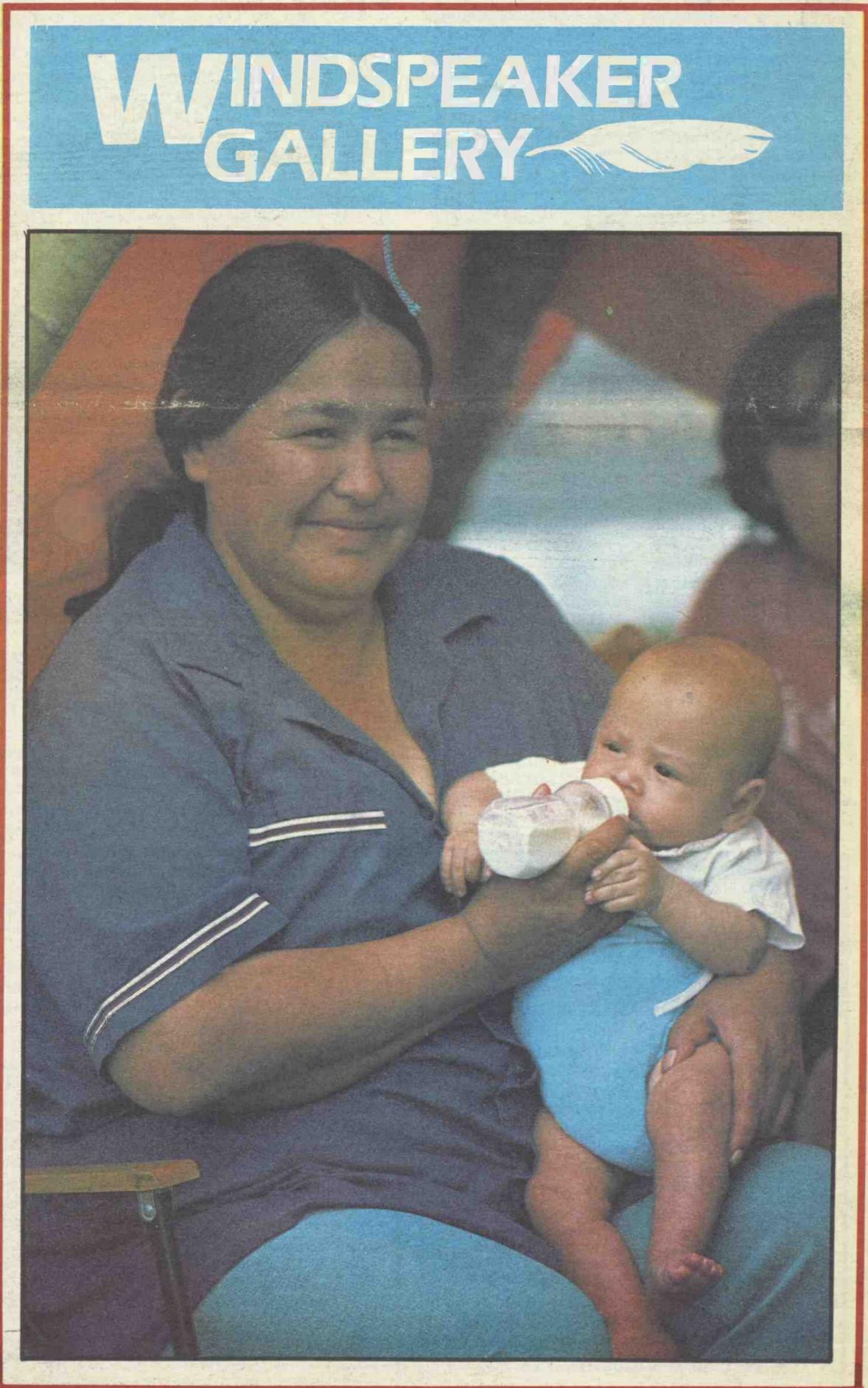


Photo by Bert Crowfoot

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National

AFN knocks land claims policy

OTTAWA — The federal government's modifications to the existing comprehensive land claims policy are a grave disappointment and an insult to the first nations, says the national chief of the Assembly of First Nations (AFN).

Georges Erasmus reacted angrily to the recent announcement of a long awaited policy change which he expected would bring up-to-date an archaic approach to federal relations with Indian nations. "The protection of our cultures and the economic wellbeing of our peoples depend on our ability to benefit from our lands, resources and our political control over them. As a minimum we expected the government, after admitting its policies have not kept up with events, would have upgraded the policy so that we would be able to enter into truly comprehensive relations with Canada.

"Instead, it now offers a process in which our benefit from the devel-

opment of our land and resources is deliberately limited although we are the original and rightful owners.

"That is like telling a landlord that he is allowed to rent his house for a few years but once he's made a certain amount of money, he can't make any more. No Canadian would stand for that and we can't stand for it either," said Erasmus.

"Taxpayers and the government are as tired as we are of our endless cycle of dependency on the federal government for our existence, and the capping of resource revenue sharing will not help us to end the welfare syndrome."

"The economic benefits to Canadians, of a broad policy which recognizes our exclusive ownership of our lands and resources, are indisputable. This announcement, however, would stifle incentive for Aboriginal people to develop their resources when they have a cap or limit staring them in the face.

"Rather than show the leadership we expected, the federal government has retreated by making the constitutional protection of self-government dependent on the whims of recalcitrant provincial governments at

the next First Ministers Conference (FMC) on

Aboriginal rights. The federal government ob-

viously cares a lot more for what some of the provincial governments think than for

the legitimate political rights of our nations.

"The Aboriginal people have consistently said in the constitutional process that the basic elements of land, resources and jurisdiction be properly

recognized, protected and enforced. The federal

government had better come up with a much stronger indication that it finally supports our minimum requirements leading up to the FMC."

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The Canada World Youth program gives you a unique opportunity to peer into your own culture and the culture of another country. During the program, you live with members of a local community. Your days are spent working in the community, and building relationships with your billeting family, your exchange-country counterpart and the rest of the members of

your group. In the time that you spend in the community, you will find yourself and your group becoming a vital part of the community. You will offer your resources to people and in return they will give you an insight into their lives.

All living expenses are covered by Canada World Youth. And you even get some pocket money! More importantly, however, you receive new insight into the world today.

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Native women get \$387,000 grants

OTTAWA — The Native Women's Association of Canada (NWAC) will receive \$387,000 in support of programs to make Canadians more aware of the problems facing Aboriginal women.

"The Native Women's Association of Canada have been very instrumental in addressing many of the issues of importance to Aboriginal women and in helping to make Canadians more aware of their uniquely disadvantaged position in this country," said Secretary

of State David Crombie in announcing the grant.

The association is focusing its public awareness program on the chronic unemployment level among Aboriginal women and the particular problems they face in seeking work.

The association is the representative national organization for Status, Non-Status and Metis women. In existence for 12 years, it has promoted the interests of Aboriginal women throughout Canada and internationally.



OTTAWA REPORT

By Owenadeka

Canada has a new land claims policy -- finally -- but Native people don't have much to celebrate.

Thirteen years ago, the Government of Canada decided to negotiate with Native groups to settle major land claims. Only two have been settled since then -- one in James Bay and one in the western Arctic. The problem was obvious. So in July, 1985, David Crombie appointed a task force to review the federal land claims policy. Murray Coolican, a Halifax consultant, was named to head the task force.

After listening to dozens of Native groups for the better part of a year, the task force said the policy should be overhauled from top to bottom. For the past nine months the government has been reviewing the recommendations in the Coolican report. Now, a year and one-half after the process began, Ottawa has finally changed the rules -- and anyone who liked the Coolican report is in for a big disappointment.

Bill McKnight has greatly improved on the old policy by adopting some of the Coolican recommendations. But he didn't accept all of them and he is obviously gambling that he has picked just enough of them to lure the Native groups back to the bargaining table.

The big problem with the old policy was the requirement that Native people extinguish all their Aboriginal rights in return for a settlement. The Coolican task force said, however, that Native people should be allowed to negotiate a land claims agreement without having to give up their Aboriginal rights. Since Aboriginal rights were recognized in the Constitution of Canada in 1982, the task force said Native people should not be required to extinguish them just to get a land claims settlement.

The task force also said the extinguishment issue could be avoided entirely. The Coolican report used the recent agreement between the governments of Canada and Nova Scotia as an example. Both governments say they own the offshore oil deposits. But they agreed to develop the resource and share the revenues and settle the question of ownership later.

The task force said the same approach could be used with major Native land claims. Bill McKnight didn't buy that argument, however.

Instead, he's offered a compromise. Under the new policy, Native people will be able to keep some of their Aboriginal rights to some of their territory. But that means they will probably have to extinguish most of their rights to most of their territory. They will have to give up their rights over hunting, fishing, trapping and ownership to most of their land. (They may get a limited form of hunting, fishing and trapping rights in return, though.) But they don't have to surrender their rights to language, culture or self-government.

The compromise on extinguishment no doubt appeals to the Native groups stuck in the land claims logjam. Some of the other aspects of the new policy are probably just as appealing. For instance, Native groups get a better deal on self-government, off-shore rights and land management rights.

But there are some aspects of the new policy that are clearly meant to shut other Native groups out of the process entirely. Indians in southern British Columbia and eastern Canada and Metis and non-status Indians everywhere get nothing from the new policy, even though the Coolican report recommended that they be included.

A crucial feature in the new policy involves money. In the past, the government refused to let Native groups share the income from oil or hydro-electric developments on their lands. Now that it's broke, the government doesn't plan to spend a lot of cash to settle land claims. So it's saying, for the first time, that Native people can get a share of resource royalties.

Native groups say it is a half-step forward because the government clearly intends to limit the amount of money that Native people will get as part of a settlement. The Assembly of First Nations calls the new policy an insult. The Assembly says the limit on resource sharing "is like telling a landlord that he is allowed to rent his house for a few years but once he's made a certain amount of money, he can't make any more."

The old policy was rightly criticized for treating land claims as little more than real estate deals. But it's hard to see the new policy as anything more than a shinier version of the old since the new policy limits the amount of money and still required Native people to extinguish some of their Aboriginal rights.

Which brings us to the ultimate question: Should Native groups negotiate land claims based on the new policy? It's hard for me to escape the conclusion that the new land claims policy forces Native people to give up too much for too little.

Wind speaker

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Windspeaker is a weekly publication of the Aboriginal Multi-Media Society of Alberta. Windspeaker is published every Thursday at 15001 - 112 Avenue, Edmonton, Alberta, T5M 2V6, Phone: (403) 455-2700. Advertisements designed, set and produced by Windspeaker as well as pictures, news, cartoons, editorial content and other printing material are properties of Windspeaker and may not be used by anyone without the expressed written permission of Windspeaker (Aboriginal Multi-Media Society of Alberta).

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Provincial

Want end to welfare

Dene Tha fight to create jobs

By Rocky Woodward

In the fall of 1983, I did an article regarding the band manager for the Dene Tha of northern Alberta, Fred Didzena. At the time he had emphasized to me that it was his dream to fight for and get people off welfare.

Fund cut threatens alcohol program

From Page 1

"I almost told them to stick it. But then I thought of the person they were looking for, who died.

"If I had other resources to go to I could have turned to, I would be out of NNADAP yesterday, but because of a lack of organizations I can turn to...is the reason why I will kneel to these people and say... give me back my program.

"It hurts very much to do this but it hurts more to see our people die."

Richard Didzena was buried at Assumption on January 14, 1986. Fred Didzena is his cousin.

Today Didzena's dream remains the same and it is now starting to materialize... starting to, but it seems without the full support of Indian Affairs.

In early September, 1985, a social development program was established under the banner "Dene Tha Ehts Ande," meaning "People helping People."

It was recognized almost one month later, on October 1, by Indian Affairs and Bill Pelech, the coordinator for the program hired by Dene, believes because it was handed over so quickly, it was designed to fail.

"In October, we began to administer the first welfare cheques under the bands administration. They only gave us 30 days, so I believe it was set up to fail, but we managed," commented Pelech.

Indian Affairs, through its welfare program, administers approximately \$689,000 strictly for welfare cheques. Another \$148,000 in the welfare budget is used for the delivery of the program for the Dene Tha.

The band numbers approximately 1,500 people at Assumption, Meander River and at Bushe River.

What the bands leaders, its council and administration did with the welfare

money is almost unbelievable, a dream that should not fail.

When Pelech arrived at Assumption in 1983, he says there was little if anything being done in regards to social services in the community except "vouchers and the apprehension of kids.

"It had been that way for years nothing happening constructive for people and very little support. There were just social workers to maintain the bare necessities."

Trailers and teachers' quarters were being broken into and, as both Fred and Bill agreed, for the sole purpose of stealing food.

"They would raid the fridge and leave expensive equipment that they could of taken," commented Didzena, who's house was also broken into and all that was taken was food and some cassettes.

"Kids were hungry and breaking into the store for money and food. It was a dismal situation," Didzena added.

When they were handed the reigns to handle the welfare program, it happened so fast that the cheques they had printed arrived only one week prior to their new found duties. It

didn't give them much time to act.

In 1984-85, the DIAND went from the voucher system to the issue of welfare cheques, and again Pelech says the switch to a cheque format took place very quickly.

"Some people managed, but there was no support for clients to help that change."

The abuse of alcohol and other social problems continued. To people like Fred and Bill, it was the same pattern formerly administered through the welfare program by Indian Affairs, although now it could be classed as a different source cheque issue instead of vouchers.

Two months later, in December of 1985, a Band Council Resolution was passed to change back to voucher and assess each case individually, where residents after a time would be gradually but back on a cheque system.

Didzena saw even further than the assessment of individuals. They went ahead and combined welfare cheques with PEP funding received from Alberta Manpower and turned the social assistance transfer into five working projects.

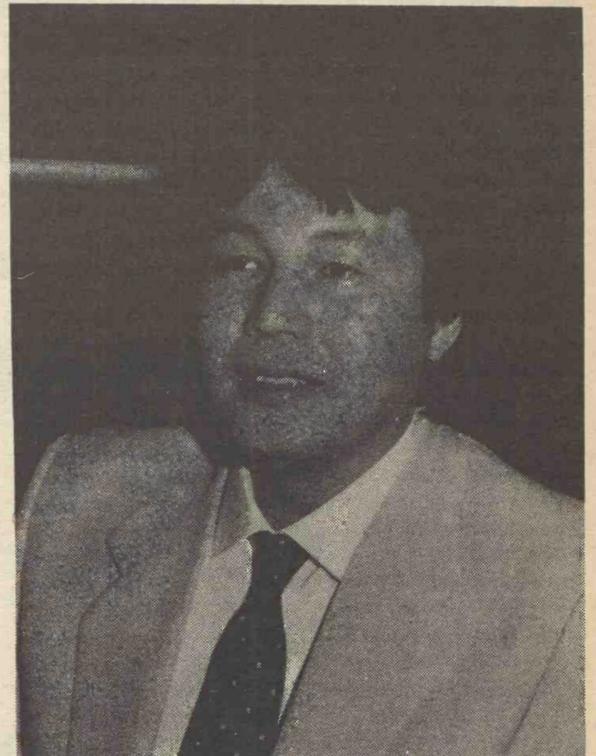
Through this unique plan, people on welfare—except for the crippled and elderly—gradually began to work for their money, which amounted to more take home pay than welfare offered.

The social development program was working.

It involved wood cutting, a hot lunch program along with staff for the school children, janitorial and clerical support staff, the building of corrals for the wood Bison near Assumption and to develop the herd, and welfare recipients were now receiving more money.

"Technically, we put one third of our clients on work projects with no help except from Alberta Manpower. We have a forestry training program funded to \$111,000 by Canada Manpower that employs 11 Dene, for 19 weeks of work and training. Again, all of these projects involve the transfer of welfare dollars which has created opportunities for people who would otherwise be on social assistance," said Didzena.

"The plan is to develop a system to get people off welfare, to look at individuals to train, job skills and community volunteer services.



FRED DIDZENA
...seeking solution

We are turning the money into something constructive for the communities," says Pelech.

As of this month (January) they have created 60 jobs in the community which in turn took 60 people off welfare and put them on projects to benefit the community.

By getting people involved, Dene Tha Ehts-Ande, saved \$110,000 in welfare money.

This was actually done in the span of six months when it was decided to turn the welfare money around into welfare projects.

And now the band is asking for extra money to continue these positive projects but, according to Didzena, the Indian Affairs Department does not see it as their mandate, but only to supply welfare money to be supplied by Dene Administration.

"We asked for approximately \$175,000 '86/'87 dollars. We received \$150,000 instead, from \$148,000 that we have been receiving, so it was about a one percent increase. We wanted to add more responsibility," said Didzena.

"To continue what we are doing it involves a lot of work, but the end result is that, because we reduced the number of people on welfare, we can let some of the staff go. We say we want to keep building and provide these opportunities for these people," added Pelech.

Pelech says it would take more work such as administration and book keeping and that it is not

just to "administer cheques."

This year the band was able to get Training On Job (TOG) funding from Economic Development Program of Indian Affairs for two more trainees, which slightly helps them because it freed up two of their more experienced workers, but they feel it just isn't enough.

With the wood cutting proceeds, the band is using the generated funds to provide and create student allowances for upgrading their education.

"Today there are 22 students in upgrading who would otherwise be sitting at home and on welfare," said Pelech.

According to Didzena, the end result is to take over the welfare program completely and phase it out altogether as a welfare program. "We eventually want to turn it into an employment and opportunity and training program."

Didzena believes they have already accomplished that to some extent.

Still, Didzena would like to see the Social Development Program given a certain degree of flexibility to achieve the goal of less welfare.

"Indian Affairs should consider the needs and demands that the north needs to change these things.

"Good social work means the issue of cheques to clients and a good audit, but it is not the case with us," commented a concerned Pelech.

Government choose 10 children's guardians

By Mark McCallum

The newly formed Children's Guardianship program recently appointed 10 individuals from 200 applicants to "better ensure sensitivity" to children in care of Alberta Social Services.

Those selected for the positions first had to undergo six months of orientation, which included two general types of training—classroom and "hands on" experience. They either went to classes already offered in universities or government formulated classes, specially designed for the program.

The "hands on" experience included training with a social worker or a regional guardianship worker already working in the field. "The orientation is flexible...workers become more and more progressively involved," said Dr. Herb Sohn, who oversees the rest of the guardians.

Native Children's Guardians Anne Manyfingers and Randy McHugh will assume the responsibility for the Native children in care in two regions of Alberta and will assist the regional children's guardians in their area of the province.

"It is extremely important to have guardians from the Native communities working in these communities," said Sohn. Randy McHugh, who is from the Geichen reserve, is one such individual.

The Blackfoot Band Council in Geichen is the first Native community to sign an agreement with the province, allowing McHugh to act as an advisor to the council.

"The Blackfoot Band is heard with a sensitive and patient understanding," said McHugh, 34, who received both his Bachelor and Master of Social Work degrees from the University of Calgary. He also majored in psychology and obtained his undergraduate degree

at Wilfred Laurier University.

The former juvenile probation officer said that a fair view of individual families and cultural differences will be taken into consideration at all times when dealing with wards of the government. Native families will not have to conform white ideas of child care, which is becoming a widely accepted concept of child care, and will be more involved with decisions directly affecting them.

"While being an advocate of the child and the department," said McHugh, "I will provide suggestions for changes to the department (Alberta Social Services)... the program is still in the process of being developed."

Two more Native Children's Guardians "are being recruited to fulfill a commitment made to the Native bands and council in negotiations with the departments..."



NATIVE NASHVILLE NORTH

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10:30 pm Saturday

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and Brock Ashby.

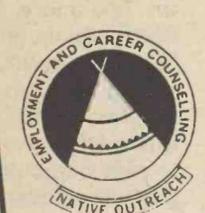
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Pauline Dempsey first Crowchild Award winner

By Lesley Crossingham

CALGARY — The first recipient of the annual Chief David Crowchild Memorial Award is Pauline Dempsey.

The award was announced by president of Calgary's Native Urban Affairs Committee (NUAC) last week.

Dempsey, a Blood band member who has been active in the Calgary community for many years, is the daughter of the first Indian senator, James Gladstone. She is also the wife of well-known local historian Hugh Dempsey. The memorial award is given to the Calgarian who has done the most to bridge the gap of understanding between Native and non-Native people in the city.

The award, named after the famous Sarcee chief, will be a stone-cut engraving on one of the main pillars within Calgary's new City Hall, explained Blackwater in an interview after the regularly scheduled NUAC meeting Wednesday January 7.

"The design is based on the Chief's own teepee and beadwork," explained Blackwater. "It will be cut out of the concrete pillar and the name of each recipient will be engraved on it each year."

The design will also encompass many Native traditions including the symbol of the four directions, explained NUAC

committee member George Calliou.

The names will be placed on the monument in a circular fashion, explained Calliou, who added that the Crowchild family had worked with the committee on the final design of the monument.

The City of Calgary has donated \$26,600 toward the monument, which will be unveiled January 21.

"We will be having a full day of celebration," explained Blackwater. "There will be a teepee erected in front of City Hall and there will be traditional dancing. The actual award ceremony will take place at

4:30 with the mayor and aldermen in attendance as well as some Treaty 7 chiefs and Metis representatives.

The Native Urban Affairs Committee is a city-funded committee which was formed in 1972 as a liaison between Native people and the city mayor and council.

Although the committee has steadfastly refused to become politically involved, chairman Andy Blackwater concedes that with the expected cutbacks in both provincial and federal funding the committee may be forced to become a lobbying agency for Native people within the Treaty 7 area.

Art to Norway

By Clint Buehler

Art by young Alberta Native artists is to be exhibited in Norway.

The International Museum of Children's Art in Oslo plans a special exhibition of the work where it will be viewed by visitors from all over Europe. (Edmonton's White Braid Society dancers visited the museum during a visit to Norway last year.)

The works to be featured are those submitted for the Children's Art Contest sponsored by the Alberta Indian Arts and Crafts Society (AIACS).

More than 500 entries to the contest were received.

They were judged by Native artists Jane Ash Poitras and Roy Jack Salopree, and selected entries were exhibited at the AIACS Native Arts and Crafts Show at the Edmonton Convention Centre in November.

The contest winners, who received prizes of art supplies, were: Kindergarten - Cathie Anderson, Atikameg; Grade 1 - Pernel Wesley and Vernon Labelle, Morley; Grade 2 - Dale Janvier, Janvier; Grade 3 - Richie Giroux, Kinuso; Grade 4 - Trudy Olds, Gleichen; Grade 5 - Sarah Sloan, Kinuso; Grade 6 - Peter Meneen, Fort Vermillion.

Community Economic Development Leadership

Registration Date: February 2, 1987

Entrance Requirements: Grade 11 Mathematics and English (or equivalent)

The Alberta Vocational Centre - Grouard is offering a 40-week certificate program introducing students to the community economic development process and enabling them to work directly on an economic development project which is beneficial to their community.

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Student financial assistance is available through Alberta Vocational Training (AVT) programs.

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For additional information regarding course content, please contact:

Gilles Turcotte
Community Economic Development Program
Alberta Vocational Centre - Grouard

Phone: 751-3915

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Calgary Pastoral Centre popular

By Lesley Crossingham

CALGARY — Calgary's new Native Pastoral Centre, which opened its doors for business just a few weeks before Christmas, has proved a resounding success in bringing both Native and non-Native people together, says the centre's director.

Sister Denises Pacquette, who runs the centre, says that even she is surprised at how popular the centre has become in such a short time.

"And we haven't really officially opened yet," she smiles. "I suppose there is a lot to be said about the 'moccasin telegraph.'"

The centre is due to be officially opened in May and among the dignitaries will be Calgary Bishop Paul O'Byrne, Mayor Ralph Klein and a number of Treaty 7 chiefs.

Pacquette explains that the Centre was opened after a number of Native

people approached Bishop O'Byrne early last year to request a special centre that would serve the needs of Native people be opened. The Bishop donated his own residence, a two-storey house located opposite St. Mary's Cathedral and named it the Father Latour Pastoral Centre.

The centre is named after the well-known Catholic priest, Georges-Marie Latour, who served in the Hobbema, Blackfoot and Sarcee reserves until the 1970s. He died in May last year.

"Our mission in this centre is to provide catechetical services, bible study, prayer groups, pastoral care and ministry formation," says Pacquette. "And so far, we have a loyal group of people who turn up each Tuesday evening for our prayer group and many who just come round for coffee and a chat."

There is also an emphasis on Native traditions and culture, says Pacquette, who points out that a pictorial catechism, painted by well known Blackfoot artist Henry Standing Alone, was commissioned and more than 10,000 have been printed.

"I am currently working on a guidebook that will explain the various stages and symbols used in the painting so that parents can put the picture up on the wall and explain it to their children."

Pacquette explains that the prayer groups also maintain the Indian tradition, as the sweetgrass ceremony is always conducted first and all prayers are performed in a circle with the participants holding hands.

"I also try to give Native people spiritual role models and often tell the story of the blessed Kateri Tekakwitha, an Indian girl who was forced out of her community because she wanted to become a nun.

"We say a prayer asking that God will grant another miracle so Kateri will become a saint," says Pacquette.

Many people all across

Canada and America are urging the Roman Catholic church to recognize Kateri as the first Indian saint. She has already been beautified, a form of official recognition, and many Indian communities hold special Tekakwitha conferences such as the ones held in Great Falls, Montana and Spokane, Washington each summer.

"We also talk about Donald Pelotte, who was recently named the first catholic Native American Bishop in February last year," adds Pacquette.

Pelotte, 40, who lives in Maine, is also one of the youngest bishops and is descended from the Algonquin nation in eastern Canada.

Pacquette herself is French-Canadian and has spent more than 30 years as a missionary in Malaysia and India. She recently returned to Canada, but stayed over in the Vatican City.

"It was so strange," she explains. "But when I was in the Vatican City I was present during the Beautification of Kateri Tekakwitha and met many Indian people and I was introduced to former prime minister Pierre Trudeau and his three children. Then I returned to Canada and was given this mission. I think God was pointing the way and telling me this would be my next mission," she smiles.

When she arrived in Calgary, the new Centre was empty except for a stove and fridge. So Pacquette began to get in touch with local people in the hope of one or two small donations.

"But again, I was so surprised," she laughs. "Many, many people donated chairs, furniture, carpets. Others donated time and came to make small renovations. Now we are fully furnished and our small chapel is almost complete."

The small centre boasts a sitting room where visitors can drop in for coffee and informal discussions, a dining room where small meals, usually soup, are prepared and served and a small kitchen. The second floor consists of office and storage space and in the basement a small chapel has been made.

"We hold our prayer meetings here in the chapel," explains Pacquette. "But we are always adding. We recently had a donation of sweetgrass from Ontario, and a charcoal burner."

Pacquette feels the fact that because the centre was once just a home, Native visitors feel more at home and comfortable in the informal surroundings.

"We are just a little home away from home. And everyone is more than welcome," she smiles.

The Calgary Native Pastoral Centre is located at 216-18th Avenue S.W. and is open each day at 8:30 a.m.

Stanley Joseph Daniels

October 11, 1924 - January 27, 1983

**PRESIDENT,
Metis Association
of Alberta
1967-1971, 1972-1975,
1977-1979**

**He lived for
a just society**

**With Wisdom and
Compassion He Led
With an unending
Dedication and
Toughness He inspired**



We Love You Father and Miss You

Christine, Dorothy, Terry
Lenore and Jo-Ann

GRANDCHILDREN: Anoch, Sokaymoh, Carmen,
and Stanley

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Editorial

Constitutional conference low profile 'seems strange'

It is little more than two months until the First Ministers' Conference on Aboriginal Rights in Ottawa—the last guaranteed opportunity for Native leaders to present their case for self government, land settlement and other rights settlements for entrenchment in the Canadian Constitution.

Considering the critical importance of that conference, it seems strange that there is so little news available about the preparations for the conference being made by Native leaders and organizations.

On the other hand, maybe that's a good sign. In the past, there was so much publicity about Native positions and strategies, and government reactions were so predictable, that the actual First Ministers' Conference were almost an anti-climax.

In the past, too, a great deal of the attention was devoted to the differences between the various categories of Native people and the organizations that represented them, and the conflicts resulting from those differences. Unfortunately, some of those conflicts undermined the negotiating power of the Aboriginal representatives.

There is good reason to believe that Native leaders and their organizations are much better prepared for this conference, that they will be in less conflict with each other and that they will be able to more effectively represent their people this time around.

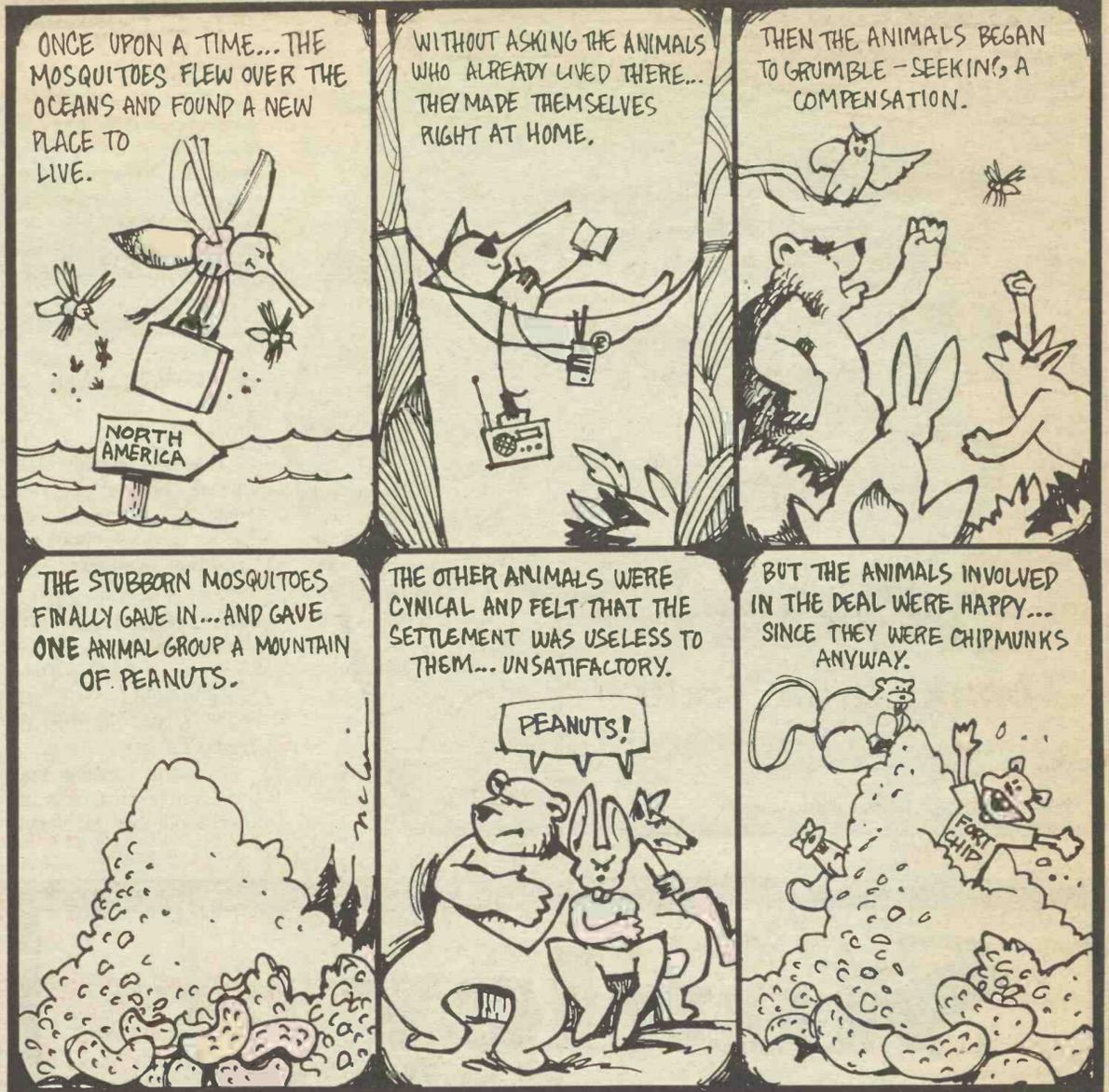
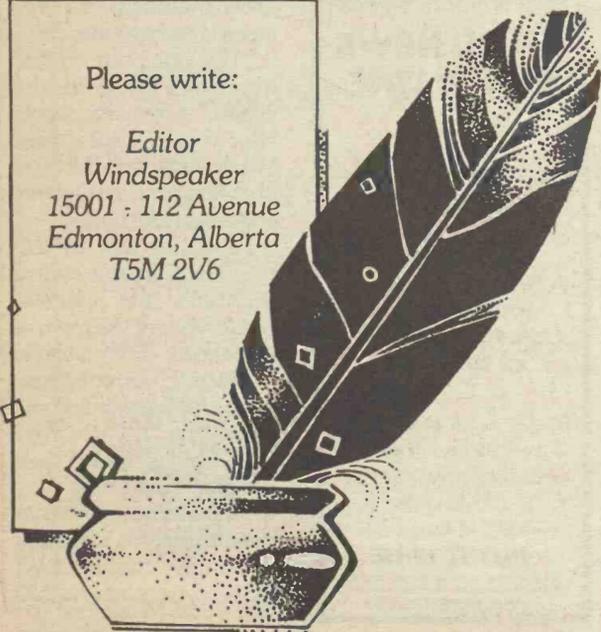
But while that is a step in the right direction, the power still lies with the federal and provincial governments, for they make the final decision on constitutional matters. While there is some indication of government support for Native initiatives, there are certainly no guarantees.

At this late date there is little more that can be done. If it hasn't been done already, it's probably too late for that important March conference. But whatever the outcome, that conference will not settle every issue affecting Native people once and for all.

Whatever happens, lawyers can look forward to a healthy future ahead as these issues are interpreted and tested before the courts.

Please write:

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



Handwritten text in Cree syllabics.

Handwritten text in Cree syllabics, continuing the article's content.

Handwritten text in Cree syllabics, continuing the article's content.

Opinion

Sunday's Child

Foster kids may hide feelings

Remember back to your childhood, to the first time you stayed away from home. You were feeling a little scared and a little excited. There were a thousand questions and thoughts racing through your head. Will the other kids play with me? Will I like the food? Maybe I

shouldn't mention that I'm afraid of the dark.

These are many of the feelings a foster child experiences going into a foster home. As well, the child may not know whether he will be returning home or even why it is not possible to live at home.

To help a child through

this difficult time it is vitally important to place the child with foster parents who are sensitive and understanding, and who are similar to the child's natural parents with respect to their cultural, religious, social and familial heritage.

At present, there is a greater number of Native children in need of foster homes than there are Native foster parents to care for them.

Being a foster parent is a special challenge. What is that special challenge? "KAKENKINOWEWIN," which in Cree means "bringing up the children, teaching them by talking to them," says Emily Hunter, from the School of Native Studies.

But foster parents are not alone with this challenge. Support is available through Alberta Social Services, and agencies within the Native community.

Foster parents determine the child they wish to care for and this support helps the foster parents and child adjust to their situation.

We are encouraging those whose heritage is Status Indian, Non-Status Indian, Metis, or Inuit to open their hearts and home to a child in need.

If you would like more information about the Foster Care Program, please call Marilyn McGale (Alberta Social Services) at 427-KIDS or Brian Fayant (Metis Children's Services) at 427-4957.

Thanks from Nechi

Dear Editor:

Re: National Addictions Week

The Windspeaker editor and staff responded to National Addictions Week far beyond my wildest imagination. The ads you attracted is a reflection of how important the issue of addictions prevention is in our community. Thank you for publishing our articles on National Addictions Week, it was through your cooperation that made this week such a great success.

I used to work in the Justice system, so when I saw law firms' ads, I thought, thank God there is corporate responsible law firms out there who do more than just make money from people who are before the courts due to drinking related offenses. Also restaurants who see National Addictions Week being important enough to work via their ads. I see it as a challenge to the other law firms, hotels, breweries to put their support behind this week, next year.

You and your staff were so enthusiastic and supportive of National Addictions Week that it truly made us feel supported and believing. "Next year, National Addictions Week will be bigger and better!"

Maggie Hodgson
Executive Director
Nechi Institute on Alcohol
and Drug Education

Story helps campers

Dear Editor:

Thank you for sharing our story (Solving the alcohol problem is shared) in the November 14, 1986 issue of Windspeaker.

The Oskatisewan Youth Society has a new hope and have began preparing for a summer camp trip for the youth for '87. The new hope came from private donations from people who had read the article. Sharing a problem really does help. The society is still growing and our youth are still crying for help.

We would like to share with you this beautiful poem which inspired us to continue our journey with our future leaders:

Sobriety is a celebration of life

A journey

that I have begun

where

I will venture

is not for me to determine alone

I am guided by forces outside myself

as well as those from within.

by: Sharon Day-Garcia

Thank you again, and thank you to those who have already sent donations and hope.

Anyone wishing to help us in any way with ideas, suggestions or donations can contact Ann Thompson at 849-4089 or Carol Dillman at 849-2757, or please write to us at:

Oskatisewan Youth Society
Box 1339
Slave Lake, Alberta
T0G 2A0

May you always walk closely with your guardian spirit.

Ann & Carol

Reader praises McLain collection

Dear Kim McLain:

Thank you very much for sending **The Best of McLain** to us. To say that we enjoyed it would be understatement.

Your collection evoked all the thoughts and emotions I'm sure you wished to inspire. In many instances the cartoons brought our views on native issues back down to very simple reality from lofty ideals that really help no one.

The book has become a treasured part of my library and the pages are sure to become tattered because of constant reference. I eagerly await Volume Two a few years from now.

Thank you again.

Sincerely,

Brian Mazza
The Mountaineer
Publishing Co. Ltd.
Rocky Mountain House



FROM ONE RAVEN'S EYE

By wagamese....

Ahneen, tansi and yo. Say do you happen to know what tribe of Indians the Shoshoni called the "hair in backwards motion" people? Give up? Well it was the Bannock Indians that's who.

You never heard of them either eh? Where do they live? What do they eat? Are they typically sort of round? One thing we probably know is what colour they are, anyway.

How about this one. The Cheyenne used the "Omaha dance" to do what between husband and wife? That little number was used to finalized d-i-v-o-r-c-e proceedings. How would that dance go anyway? Would the couple start off waltzing then drift into some passer-by's arms or what? There is a tribe of Indians called Omahas. Were they kind of known for their shaky marriage statistics or what?

So did you know the answer to any of those questions? Nah, me neither. Those are taken from the North American Indian trivia game called Shaman. This game sort of goes like the Non-North American Trivia game called Trivial Pursuit.

Anyway, we finally got a chance to play the game over the Christmas holidays. You can play as individuals or as teams. We, of course, took the tribal route.

Seated across that kitchen table sat one team that consisted of Herb, who has a M.S.W., and is a social worker and a non-Native. On the other me, George, who is working on his masters' degree, and another non-Indian. Later on, each side was reluctantly joined by two skins with a national average education. For them, school had been a trivia game they got sick of playing by Grade 8.

Now the game itself comes in a square blue box. Next to the word Shaman, a feathered up cousin dances. He's drawn in white speckles. Next to his moccasin is printed the words: "Every journey begins with a single step," which sounds more Chinese in origin than it does Ojibway.

Inside the box is a folded up game board. On that is a map of North America in green. The starting point is at Alaska? Why? Do the game makers believe in the migration versus created here theory or what? While we argue that, someone reads the rules out loud. We all agree the rules are too complicated. We Indianize the process by doing it our own way. So there. Who says self-government is complicated?

How the game goes is you follow these blue, white, red and yellow footy prints all around North America. This coloured trail ends somewhere around Pierre, South Dakota. This is called the centre of the earth by the game makers. Whoever arrives there first becomes the Shaman, the Learned Person and the winner, all at the same time.

Someone tears open the plastic bag that holds the markers and the di. I wonder why there aren't any brown playing pieces. "Roll the darn di, Charles," is the only reply I get to my question.

Okay, okay. You move your marker ahead by whatever number shows on the dice. In this case we land on blue.

There are two rectangular boxes that contain blue, white, yellow and red question cards. As long as you keep answering right, you keep going unless of course you follow the rules, which can slow you down somewhat.

On each card are four questions. You get to choose a number between one and four and that's the question you answer.

The questions on that blue card we landed on went like this. What season does the red star represent according to the Pawnee? Who said, "I prepared for death. I painted as usual like the eclipse of the sun, half black and half red?" A) Sitting Bull? B) Rain In The Face? or C) Crazy Horse? What month is "Moon When Cherries Blacken," according to the Lakota? And what tribe lives on the Fort Apache Reservation?

The answers are summer, Rain In The Face, August and White Mountain Apache. If you guessed plain old Apache, then you were wrong, just like our entire team was. Apaches come in at least three brands which include Mescalero, Jicarillo and White Mountain ones.

On the season question, you have a one in four chance of guessing right, on the month one, one in twelve. In the multiple choice, one chance in three and on the Apache one, well, that kind you pretty much have to know for sure.

What that means is that in lots of cases even the non-Native players and those who haven't read lots about Indians generally had as much fun and got as many correct answers as the degreed ones.

There is a questionnaire included with the game. It asks whether you learned anything. Well, yeah. There was once a detective series set in New York city with an Indian as the star called "Hawk." And Charles Curtis, another skin, was once vice-president of the United States. Now information like that won't put macaroni in the cupboard or gas in the tank, but if you have a head for trivia, or "insignificant and unimportant matters," as the dictionary defines it, then you do learn some things.

Everybody around that table ended up having fun. We'll probably drag the game out every once in awhile. We found it in a major department store. So if you get a chance and are at all interested, give it a try.

Well that's it for this week. See you all the next time. Adios.

WHAT'S HAPPENING

Louise Gladue, 86:

When times were hard and days were tough

By Diane Parenteau

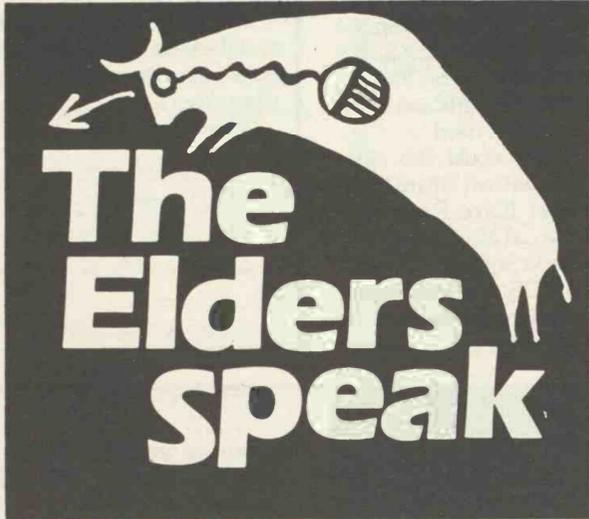
FISHING LAKE — How many people can remember back to the days when a pound of baking powder cost 10 cents and the same amount of tea could be bought for a nickle, when cars were virtually unheard of and roads were only a wagon trail through a grassy field.

The soon to be 86-year-old Louise Gladue remembers them, and others, when days were hard and times were tough.

Born in Edmonton February 11, 1901, Mrs. Gladue now makes her home near the townsite of Sputinow on the Fishing Lake Settlement.

She shares a house trailer with her son Philip, but is alone most of the day while he attends AVC upgrading.

Across from the kitchen table in the home of Mrs. Gladue, a curio cabinet, filled with teacup sets and glassware, holds some family pictures. Old pictures of a couple of her many grandchildren and a more recent picture of herself and three remaining sons, taken last year on her 85th birthday. A vase of assorted silk flowers serves as a backdrop for the frames. One of the Virgin Marys in the trailer, a white ceramic statue, shares the table space.



Mrs. Gladue, a small woman wearing a floral blouse and a blue skirt sits at the table fighting off the small white kitten that insists on biting at her well-worn pink slippers.

In the past, Mrs. Gladue lived in St. Paul for some time before moving out to Fishing Lake in the "early twenties" to raise her family. She "used to go out working with her old man to make a living."

In those days, work meant brushing by axe and saw and clearing roots for local farmers' fields. The ladies used to help by burning the brush the men had piled. Payment for work was sometimes chickens or pigs. Even cows were sometimes traded for work.

Everyone had a large

garden and the men would shoot deer or moose for fresh meat.

After the passing of her husband in 1947, Louise Gladue moved a couple of times within the Settlement from the house on the hill, to a home she bought closer to where the town is now located.

The closest store in those days was hours away. Mrs. Gladue had a team and wagon she used to drive the 10 or 12 miles to the Frog Lake store. She would leave in the morning, have lunch in Frog Lake and get back home in time for supper.

It was a team and wagon that also took Mrs. Gladue and others to the annual pilgrimage that used to be held at St. Joseph's hill in Kehewin. Years ago people



ELDER LOUISE GLADUE
...went out working with her old man

came from miles around to camp and pray.

Still a woman of strong faith, Mrs. Gladue proudly displays a couple of calendars with large pictures of Jesus. She likes the church being within walking distance and the size of it.

"It's a nice big church," she says. For many years Fishing Lake had no church at all. The faithful would travel to Frog Lake to attend Mass.

About 22 years ago, Mrs. Gladue moved back to Edmonton where she

remained until the fall of 1980 when she returned to the Settlement, to the trailer she calls home today.

She liked both places equally well, but as for Fishing Lake, "things are a lot better now. Today everybody works, boys and girls. It's good."

Her sight has never been very good. As a small girl in grade school, she was taken out after only a couple of days when the teacher told her mother about the problem.

"My mother told me I couldn't go to school no more," remember Mrs. Gladue, "because my eyes were no good."

Painful corns on one foot, a recurring asthma condition and slippery road conditions prevent Mrs. Gladue from venturing too far outside. She hopes when the seasons change she can again walk the quarter mile to the general store. She likes to go Fridays, combining a bit of shopping with mail day visiting.

Yellow Horn elected Peigan chief for third time

By Jackie Red Crow

PEIGAN RESERVE — Peter Yellow Horn won a convincing third two-year term as chief of the Peigan Nation in Peigan elections here January 5.

Yellow Horn received 179 votes, while his closest competitor, Glen North Peigan, got 119 votes. Other candidates running for chief were Percy Smith, 104 votes; Wilfred Yellow Wings Sr., 83; Celeste Strikes With A Gun, 58, and Dila Provost, 43.

Of the 1,044 eligible voters, 596 cast votes.

Five Peigan incumbent councillors were re-elected to two-year terms. They were Leander Strikes With A Gun, 252 votes; Nelbert Little Moustache, 240; Lionel Crow Shoe, 232; Floyd Smith, 204; and Julianna North Peigan, 172.

And six new councillors were elected to serve on the Peigan Nation council. They are George Little Moustache, 229; Albert Yellow Horn Sr., 218; Louise English, 214; Stanley Knowlton, 209; Roderick North Peigan, 199; Jerry Potts Sr., 187; and Bruce Potts, 180.

Four incumbent councillors who were not re-elected were Patsy English, 146; Norman Grier, 159; Fabian North Peigan, 141; and Jessie Scott, 164. Faron Strikes With A Gun and Charles (Bunny) Grier decided not to seek re-election to pursue other challenges. Glen North Peigan, incumbent councillor, who was defeated in his bid to become chief, did not seek re-election as a councillor.

There were 27 candidates running for the 12 council posts and six for the chief's position.

In a telephone interview with Chief Yellow Horn, he said there are many issues that are a priority with the newly-elected council. "I don't know where to begin. Everything is a priority — from our water rights issue to ensuring that the Peigans continue to receive the best benefits from the federal and provincial governments," he said.

He said the Peigans "made good choices" in the election of the new councillors. "But then again, we lost some hard-working councillors."

Yellow Horn said the

Peigan Nation abandoned the portfolio system two years ago. They have used the committee system where councillors represent council on such committees such as economic development, education, etc.

"The councillors suggest recommendations to chief and council and we make the final decisions at general council meetings.

In this way, councillors are more aware of all the issues facing council instead of being knowledgeable in only one or two areas," he said.

Chief Yellow Horn is the son of the late John Yellow Horn, who was a hereditary Peigan Chief for many years. He is one of the first college-educated Peigans and worked as a business executive for a Calgary oil company for many years. He returned to the Peigan Reserve in the late '70s and was first elected chief in 1980, defeating former Chief Nelson Small Legs Sr.

The newly-elected Peigan Nations chief and council were to be sworn in on January 8 in Brocket.

IN YOUR COMMUNITY

J.F. Dion school board discusses variety of issues

By Diane Parenteau

FISHING LAKE — The J.F. Dion local school board met for its monthly meeting January 7. Four of the five board members were in attendance as well as school staff and some parents.

Following up on an item from last month's principal's report, school board chairperson Joan Daniels approached Northland School Division with a request for the present school secretary to possibly receive upgrading on clerical skills. It was suggested by Northland that the secretary spend some time at Paddle Prairie school where the office is run efficiently.

School Principal Ken Klein preferred to see the secretary receive on-site training. Training could be implemented into the existing system, with the secretary remaining on the job. The local board carried a motion to ask the person involved what manner of training she would prefer.

A proposed \$1,927,000 program to be sponsored through Northland would offer teacher aides the "regular elementary teach training route." The three-year university training program is proposed to run from April 1, 1987 to August 31, 1989 with the centre located in Wabasca. The fourth year would have

to be taken in either Edmonton or Calgary. Northland would like to see at least some of the aides become certified teachers.

A draft of the school parent handbook submitted to the local school board committee was adopted in principle. The booklet will contain, among other things, school policies, procedures, board meetings and teacher break times.

Handed out to all parents at the end of the school term, it will clarify things right from the first day of each school year. A title page contest is in the planning.

At the December 16 special meeting, Northland School Division ECS supervisor Keith Spencer suggested approaching council to request operating funds for a possible playschool program.

Fears of below required ECS enrollment prompted the local board to look into the possible implementation of a combined playschool and ECS class.

Since Northland does not fund playschool, outside funding would be required.

It was felt by the board that if the proposal was directed to both Fishing Lake Council and Family and Community Support Services (FCSS), "it might be worth a shot."

A letter from the school board will be sent to the

council in time for the February council meeting, with a proposal for funding should it be needed.

The local board made a motion approving the ECS and Grade 1 and 2 classes field trip. The \$368.00 remaining from the initial \$1,868.00 will go to pay for the planned day excursion to Lloydminster.

Rocks used in the recent landscaping of the school playground will be removed. Costs of removing the hazardous boulders will be covered by the contingency fund with the contractor. The 400 stones will be relocated to the west side of the new road at the lake. They will serve as a retainer wall, keeping cars off the

beach.

Completion date of construction on J. F. Dion School has again been moved back by two weeks. Workers hope to be finished by January 30. With this in mind, the board felt safe to choose Friday, April 10 as a tentative grand opening date. A grand opening committee to consist of

localschool board members, staff (J.F. Dion), local parents, and a settlement council member will be selected by the school board.

The next regular school board meeting will be Wednesday February 11, in the board room of the administration office, beginning at 7:00 p.m.



DROPPIN IN

By Rocky Woodward

Hi! I didn't know that Maggie Kewatin was Scott Stonechild's mother?

For all you out there, Maggie and husband Ron work over at the Drop-In Centre on 98th Street.

Maggie was telling me the other day about her grandfather, Noel Crow from Saskatchewan. "He came to Edmonton awhile back to visit us and one of my kids took him for a ride on the LRT."

Noel is 80 years old and his comment on the ride, after entering a tunnel, was "all our lives we have been getting rid of moles and now you people live like them. You'll cave in someday."

Maggie also mentioned that her grandmother never used to speak English, only Cree, and if one of the kids talked to her in English, she would pretend she was deaf.

"The boarding schools took away our Cree, but I hung onto my Native Cree because of my grandmother. I could only talk to her if it was in Cree," Maggie smiles.

"Now take Ron," she adds. "Boy that guy! He gets me so mad. I had to whisper to him at the Max, what the Elders were saying. At least Ron tries and he listens," says Maggie of her husband and working companion at the centre.

Maggie continued that the Elders, like her grandfather, understand that the boarding schools took away our Cree and traditions, and now Noel says after his visit to the city, it is the concrete jungle that is doing it. Wise words.

According to Maggie, her grandfather believes the world is moving too fast for the children of today.

Crow was in the Second World War and has a bad leg from a wound he received fighting overseas.

"When he was here we went to see a doctor because it was bothering him. The doctor wanted to give him some medicine and he refused, saying "that's what is killing our people in the first place!"

Again smarts word from a man who drinks muskeg tea back home in Saskatchewan.

Maggie's words are, if the old days could come back they would be good for the kids.

"Do you know that I never spoke back to my mother once until I was 30? My father was a very strict man, but he was a loving father. That was the way we were brought up...to care for people, traditions and nature."

Someday soon I would love to meet this man, sit down and listen to him talk. Ron, could you interpret the conversation for me? Just kidding. Want to know what Mr. Crow calls a television set? A box that makes too much noise.

EDMONTON: Peter Letendre just called to let me know that he is now working with a paraplegic.

He began his job on Sunday, January 18, and will be working with John, a Slavey Indian who is originally from the Yukon.

"The work is not that hard to find. In fact I had three phone calls before your article on me came out."

I wish you luck, Peter, in your new job.

POUNDMAKER/NECHI: Will be holding a

country sober dance on January 31.

Music will be supplied by "First Nations" and admission is set at \$5 per person. The dance will start at 10 and end at 2 a.m.

Everyone is welcome to share with Poundmakers and Nechi staff and clients in a lot of toe stomping, country, old time and spot dancing.

PEACE RIVER: This is for George Chalifoux. I am still tracking down the information required for PRO and applications to join the Alberta Recording Association. Should have them soon. Stop. Watch for mail...addressed to you...Stop. I always wanted to send a telegram.

CORNWALL, ONTARIO: Dropping In talks to anybody, anywhere.

Bob Stevenson just called to say hi to everyone in Alberta, especially the trappers. Bob works as the executive director of the Native Trade Association for the Aboriginal Trappers Federation of Canada.

"I really called to say hi and see if we could get the tape, Music of the Metis?"

Thanks for calling, Bob, and the television, tape, I believe, can be picked up at CRFN Television station, here in Edmonton. Phone Fred Vos at CFRN (403) 483-3311. It is a collectors' item!

GIFT LAKE: Actually, Leonard Flett, the traveller, is now in Cadotte Lake. Last December he was in Loon Lake and the week before that he was at Red Earth. Then he came to Edmonton and disappeared, and next week, "I hope to make it home, Rocky."

So now I am confused, Leonard. Tell me, what's happening at Cadotte Lake?

"There are good people here, Rocky. Everywhere I go I'm eating. Moosemeat all over the place."

I love this reporter. I called for news and he tells me he's getting fat!

Finally. News!

Leonard reports that the Gift Lake Islanders are tied for first place with two other hockey teams, from Eaglesham and Peace River. Hopefully they can rise to the top of the league, and I wish them a better year than the 1985/86 season.

"By the way, Rocky. A lot of people here saw Native Nashville North and it is a very good show."

Thanks, Leonard. I talked with the chief of the Fort McKay Band, Jim Boucher, and he said the same.

Please...if you really do like the show, let us know here at "Windspeaker" through a letter.

Support them and future participants by sending a letter to "Windspeaker." Native Nashville North. Thank you.

CNFC, EDMONTON: Did you know that there is now a Native arts and crafts office at the Native Friendship Centre here in the city? If you are ever in town, why not drop in on their office and take a look at the many handicrafts for sale to the public.

Thelma Chalifoux, along with other ladies of the community, just recently opened it up and one of the uniquenesses of the centre is that crafts from our incarcerated brothers are on display.

Thelma, great work and a great idea. I would ask you to hold onto one of those splendid wagons for me...but I still owe money I don't have to Dr. Anne Anderson, for her book.

DROPPIN IN: That's all the room Kim and Clint will allow me, but one more thing before Dropping In drops out.

I never took the opportunity to wish any of our fellow workers over at ARTS in Lac La Biche a Happy New Year, so I will say it now.

Happy New Year, ARTS, and love your program. No...I wasn't told to say that.

Have a safe weekend everyone.

Grits back game ranching

By Mark McCallum

A recent provincial government discussion paper on game ranching issues has prompted the Alberta Liberal party to request further examination into the issue as an economic resource for Native communities.

According to Liberal leader Nick Taylor, "Native land basis rights make them the perfect choice (for game ranching)."

He added that secondary industries such as processing, storing and shipping of the meat could be created. Taylor emphasized that he envisions Natives fronting research and development in areas of breeding game and environment development.

"If they could inexpensively and efficiently find a way to breed moose, deer, bison or elk, then certainly other peoples could use these scientific develop-

ments to their advantage," he said.

"Indeed, using land that is not viable for anything else and yielding the best resolute from it would have significant scientific benefits for everyone."

The Liberal leader also feels Native people could eventually expand the industry from the reserves and settlements to crown land, if the need is there.

Taylor went on to say that he would not support game ranching operations involving Native communities, unless the communities could not keep up with the demand for meat and hunting game brought up in captivity on the ranches.

The commercial farming of wild game in Alberta would not endanger the hunting or trapping rights of Natives, said Taylor "It would be an alternative to traditional methods of obtaining meat..."

Culture

Art show sponsor seeks early entries

By Clint Buehler

Alberta Native artists are already being invited to submit their work for the fourth annual Asum Mena competition and exhibition sponsored by the Alberta Indian Arts and Crafts Society (AIACS).

And this year there is an added bonus for those artists who enter early. Artists who have entered their work will be eligible to win a \$200 art supplies gift certificate in draws to be made at 4:01 p.m. February 2, March 2, April 1, May 1 and June 1. The final date for entries is June 1.

Once again, the first prize in the competition will be \$5,000. It is open to emergin Native artists who have resided in Alberta since February 1984, or who claim Alberta as their principal residence in the case of Alberta students studying out of province. All artists submitting work for scholarship consideration must submit a minimum of three entries. The scholarship is to be used for tuition and expenses at a recognized art institute, and a letter of acceptance from such an institute must be provided before the award can be made.

Second and third place

awards will receive gift certificates for the purchase of art supplies—\$1,000 for second and \$500 for third.

Artists must enter a minimum of three pieces to be eligible for the awards, and must be "emerging artists"—artists whose work "is not often seen by the public, who have not had several one-man shows, and who may be presently completing (their) art education or may not have had any formal training whatsoever.

Last year's winner was Faye HeavyShield, formerly of the Blood Reserve. Kim McLain of Edmonton was the second prize winner and Sam Warrior and George Littlechild shared third prize.

Professional artists, and those who have previously won first place in the competition, are not eligible for first, second or third place awards, but they are invited to sell their work at the show.

In addition, a \$500 art supplies gift certificate will be awarded to the artist submitting the best three dimensional piece, and all artist will be eligible for this award.

Last year's show attracted 313 entries by 54 artists. Of these, 140 pieces by 37

artists were exhibited, and 62 pieces worth more than \$26,000 were sold. The previous year, 70 works were exhibited and sales were just over \$11,000.

Winning entries and other selected work will be exhibited at the Front Gallery in Edmonton, the site of last year's exhibition, from July 31 to August 29, 1987.

Entry forms and more information can be obtained from AIACS at 501, 10105 109 Street, Edmonton, T5J 1M8 or by phoning (403) 426-2048.



WINNING PIECE
...Faye Heavyshield's 'Window's Peak'

ADVERTISING FEATURE

WORKING AS A CONSULTANT FOR INDIAN COMMUNITIES

Michael Goldstein

President of RPM Planning Associates Limited

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

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

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

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

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

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

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

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

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Long Lance wove tangled persona

By Guiou Taylor

Indians — real or imagined — are sentimental favorites for many non-Native North Americans. So it was not surprising that two packed houses showed up for the world premiere of the National Film Board production on Long Lance — famous Blood Chief, international playboy, stunt flier, accomplished journalist and movie star.

But the longer title — Long Lance, The True Story of an Imposter — based on the book of the same name written by Dr. Donald B. Smith of the University of Calgary, raised more questions than it provided answers.

Long Lance was born in 1890 in the American South. Apparently he was an American Metis of Cherokee/Croatians and white parents.

Two hundred fifty years of contact with European expansion in the New World had cost the lives of millions of Indians. Whole tribes and nations disappeared from history through genocidal war, disease, and neglect.

In a nation having recently come through a civil war, Custer's last stand and a massive depression, Native Americans stood lower than freed Black slaves on the American totem pole.

Then, as now, confusion reigned concerning "the real Indians." The armies of the west were still trying to herd the remaining Indians onto reservations.

In the cities, Indian heritage was fast disappearing through assimilation and intermarriage. Natives often shared the bottom of the barrel with blacks, Mexicans and recent immigrants in the cities.

Born as Sylvester Long,

as a boy Long Lance was out of place in the colored section of Winston-Salem, North Carolina. Segregated schools, churches and second class jobs held no vision for brilliant Sylvester.

At age 13, he joined a travelling Wild West Show, and met some "real Indians." From there, his future was set. He would reclaim his Indianness, wherever it was found, and become a "real Indian" himself.

From the ghetto in Carolina, he entered the famous Carlisle Indian School in Pennsylvania, using questionable letters which documented his Indian blood. Carlisle, like many Indian schools, was run on a tight religious/military model. A good student, Sylvester Long student, Sylvester Long added a touch of Indianness by become Sylvester Long Lance, Eastern Cherokee.

From school to the real world was simply another step as Long Lance applied to President Woodrow Wilson for a special appointment to West Point — the military college which had graduated General Custer.

Unfortunately, a background check on his Indian credentials put Long Lance in a risky situation of being uncovered. He purposely flunked the entrance exams, and quickly disappeared from the illustrious academy.

To Long Lance, now 25 years old, being Indian had something to do with being a warrior. World War I was raging in Europe, and although America was officially neutral, Canada, as part of the British Empire, was already deeply involved.

Long Lance now crossed the border, signed up, and in a few weeks, was off to battle the Axis in France. Wounded twice, he saw

action at Vimy Ridge and reached the exalted rank of acting staff sergeant.

Such an illustrious career — especially for an Indian — had not gone unnoticed, however, in the news hungry American press.

Outstanding Indian athletes at Carlisle made good copy; and a precedential appointment to West Point made headlines. Long Lance, wounded war hero, made the international media.

How could Long Lance, Eastern Cherokee war chief, return to the segregated humiliation and second class future in the post-war south. He chose not to.

Striking out now in 1919 from Halifax, Nova Scotia, Chief — a nickname often given to all Indians by whites — headed west to the promised land of Alberta, the home of the wide open plains, where he would be unknown as just plain Sylvester Long.

For 13 years, until his death in 1932, Sylvester Long Lance added to the image.

His war record — which he expanded by raising his rank just to Lieutenant, then Captain, and by decorating himself with the highest medals of France and Italy — gave him access to become an instant Indian expert for the Calgary Herald.

As he covered the bands of southern Alberta as a writer, he had a strong human interest style. He added to his own "resume."

Sylvester Long Lance became a Western Cherokee, born he thought in Montana. Adopted by Blackfoot Elder Mountain Horse, he became to the public Chief Buffalo Child Long Lance. Soon he became hereditary chief.

Alberta was not big

enough for the new hereditary chief of the Blackfoot.

As he travelled to British Columbia he became also hereditary chief of the Bloods, eventually leading the Indian nations at the Calgary stampede.

To an ignorant and unsuspecting world of city dwellers, Chief Buffalo Child Long Lance was a star.

What he wrote about was the wild, primitive and untouched west, before it was spoiled by settlers and progress. As he learned smatterings of Native lore from the Indians he interviewed and wrote about, he added to his own biography.

Handsome and a good writer and story teller, his own talents and audacious nerve enabled him to travel throughout Canada and the United States.

Long Lance was, it appeared, what the public wanted. A real Indian Chief, born in the frontier and its true son. But who had also learned the best lessons of white civilization.

He wrote and published for every major newspaper and magazine. He was entertained in the best homes and clubs. When he was not promoting his own unique kind of Indianness, he was the 1920s equivalent

to the TV talk show's favorite guest star. Chief Buffalo Child Long Lance, Blood Chief, was every where.

Finally, he published his own autobiography. All the bits and pieces he had picked up in 30 years of following, or leading the Indian trail he included in his own story.

Unfortunately, the pieces did not match. While urban tourists could not see the mismatched pieces from widely separated tribes in his chiefs regalia, to an increasing number his dances and stories seemed unrealistic. There was too much stereotype in his language — one born in Alberta in 1890 would not have seen open field buffalo hunts for instance.

His need for the publicity spotlight had led him to believe his own myth and in the late 1920s, the "true Indian" was to be shown in a feature movie — "Silent Evening," by Paramount.

As the movie was being produced, the burden of 30 years self-creation began to crumble around Long Lance's head.

Other writers began to look into the hidden background, and suspicion became his worst enemy.

There was no way out. The trail of lies and deceptions had led from

obscurity in the colored section of North Carolina to the silver screen of Hollywood.

The string of jewelled balls and swank clubs had ended with an unemployed Sylvester Long in California, in debt and disgrace.

Under unclear circumstances, in the home of one of his late female patrons, Chief Sylvester Buffalo Child Long Lance, met death through a single bullet in the head.

The question of murder or suicide has never been answered.

Thus ended in 1932 the making of a modern Indian chief.

The film was produced by writer/director Bernard Dichek of the NFB staff. After apparent co-writing, and some last minute patching by filmmaker Donald Britain, the movie is available from the NFB.

Throughout the book and the film it is clear that Sylvester Long was in himself a talented and brilliant man.

One will, unfortunately, have to search deeper into history and the psychology of Chief Long Lance, to understand him as a victim of a time and an expectation that could not accept his reality, but preferred a make believe Indian.

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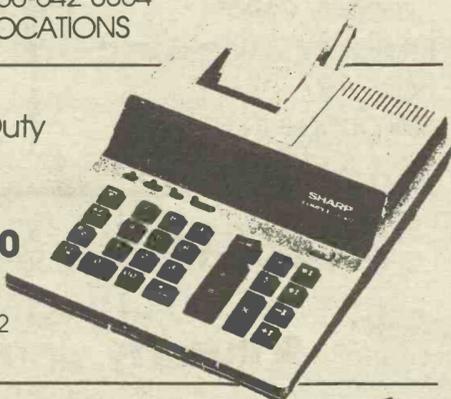
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Sports

Fastball championship

NIAA chooses Invermere

By John Fletcher

The NIAA North American Indian Fastball Championships will be held at Invermere, B.C. August 13-15, 1987. The NIAA headquarters will be at the beautiful Panorama Ski Resort just outside of Invermere.

The decisions to go Invermere came after a meeting in Calgary December 16 with representatives of the industrial league and the head umpire. A bid by Calgary for over a year had to be decided by the B.C. Arrows.

The tournament director will be Dean Martin of the host team, the B.C. Arrows. If you require further information concerning the tournament, you can contact Martin at his residence: (604) 347-6401, or his work: (604) 342-6361.

The original bid was given to the B.C. Arrows (the winners of four straight

NIAA championships) at Oklahoma City, Oklahoma, in September 1986. The question of financial support, and the city's involvement in Invermere, is that they did not want this tournament to go to Calgary.

The support wasn't there last year but, after the Canadian National Championship which was held in Invermere last year, the towns people rallied in support.

The bid from Calgary was fair but Home is Home and the B.C. Arrows' entire team voted to host the 1987 NIAA Championships in Invermere.

Chief Paul Sam, manager of the B.C. Arrows was very vocal at the last two NIAA championships in his bid to host the championships in Canada. The NIAA championships were held in Calgary about eight years ago and few United States teams participated. This factor was taken into

consideration but a bid by the B.C. Arrows over a year ago also had to be considered.

Satch Miller, president of NIAA and I had many telephone conversations and he said, "if they want it (championships) in Invermere B.C. give it to them but keep me informed." The catch 22 is that the Arrows will only host the men's section of the fastball championships other bids for the ladies' section will have to be considered.

At this time there is only one bid for this year's Ladies NIAA championships. They would have gone to Intermeere automatically, but they could not host two national championships at once. This is due to the lack of ball fields in the Intermeere area.

The only bid for the ladies came from Gordon Russell, manager of the Native Daughters of Edmonton. This bid was a

written one and a copy was sent to Miller early in 1986. This bid was made because of the Canadian Native Friendship Centre's 25th anniversary celebration in 1987.

The decision will be made in a few weeks on the bid from Russell.

The NIAA National Indian Basketball Championship will be held at Oklahoma City, Oklahoma, April 14-18, 1987. The tournament director is Vernon Buck of Oklahoma and he will be assisted by Dole Edge. The Alberta Provincial Basketball (Native) Tournament will be sanctioned by NIAA along with WIN Sports as the provincial sports body. As of this writing no date has been confirmed, but a meeting in Sarcee in a few weeks will determine the site and location of these events.

Any teams wishing to enter this tournament should contact Leona Lafond at WIN Sports 585-3038 in Hobbema or 428-6778 in Edmonton.

Blues win tourney

By Mark McCallum

After the Saddle Lake J.D. Blues took a three-goal lead in the first period against the Morley Winterhawks, the Blues never looked back, using their speed and passing ability to win the 'A' side of an Enoch hockey tournament, on Sunday, January 11.

While Morley had a two-man advantage in the second period, burly defencemen Chester Lavelle finally put the Winterhawks on the score board with a shot from the high shot. Saddle Lake president and coach Vince Steinhauer admitted Lavelle, who had a two-goal outing, was a "big player who's hard to stop." But the Morley bright spot couldn't get any help from his teammates as the Blues went on to score four unanswered goals, including the game winning goal by first-line centre Robby Cardinal. Cardinal also figured in on the prettiest goal of the evening, a three-way passing play between his wingers Blair Halfe and Anthony Houle, who scored the goal to end the game 8-3 in favor of Saddle Lake.

"We slowly started building up since coming here on Friday," said Steinhauer, who added that their win on Saturday against the Senior Enoch Tomahawks was "a bigger thrill... (because) it's always good to beat the host team." The Blues coach says he was happy with his team's effort at the tournament, mainly because they're a young team that can still mature into a finer group of players. Steinhauer noted that Saddle Lake's average age was below most of the other teams at Enoch, including the Morley outfit.

At the eight-team tournament, the blues took home \$1,500 for first place and the Winterhawks received a \$1,000 runner-up prize. On the 'b' side of action, the senior Enoch Tomahawks won \$600 for their 6-3 first place victory over the Sarcee Sevenchiefs, who earned \$400. FOOTNOTE: Saddle Lake's #17, Darrel Buck, was taken to the Misericordia Hospital after a crushing bodycheck in the final game against Morley. He suffered a charlie horse and will be out of the game lineup for about two weeks.

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SPORTS ROUNDUP

By Mark
McCallum

It covers about 70 per cent of our wonderful planet in some way, shape or form and has no odor or taste.

What am I running on about now? An evil spirit? Nope. Just plain, old water. And where would we be without H₂O? Dead, of course. But the activities we Canucks create to ensure warm hearts on frozen days would be gone, too, along with watermelon, water buffalo, Watergate, water pollution, water polo...and, just think of it, hockey!

I'd bet my mukluks the Edmonton Oilers are glad they still had ice to prove critics wrong about the Battle-Of-Alberta on Sunday January 11. The Oilers made believers of their hometown fans at Northlands Coliseum and removed the curse that has been hovering over the team ever since Steve Smith put the puck in his own net in the seventh game of the Stanley Cup playoffs last year. The former Stanley Cup champs were 0-4 vs the Calgary Flames going into the game and desperately needed a game like this — a confidence builder, if not for them, at least then for their fans.

Lots of hard work in the corners made the difference in this one, and the Oilers finally skated like they're capable of doing to a 5-3 victory over Cowtown's best. Edmonton also came back from a devastation of a 2-0 deficit like they did against Philadelphia, after being down 3-0, on December 28. These come-from-behind wins over two credible teams are clear indications that Edmonton is heading in a healthy direction. But this mid-season test, which arrives on their 42nd game, is only the beginning. The road to the coveted Stanley Cup doesn't end 'til May and passing marks aren't available 'til the Edmonton Oilers make the victory

skate around the rink with the cup lifted high in the air, at the end of the semester.

COLD LAKE — The 1st annual Winter Carnival, sponsored by the Cold Lake First Nation's recreation department, will be held on February 14 and 15. Recreation coordinator Ernie Houle listed off an impressive number of events that sound like it's going to be a great time in their community. Daily events will include talent shows at 2 p.m., kids' foot races at 12 noon, tea making contests at 1 p.m., moose calling contests at 5:30 p.m., men's and ladies' broomball at 9 a.m., crib tournaments at 4 p.m., story telling contests at 5 p.m., and laughing contests at 6 p.m. Prize money ranges from \$90 to \$1,200, and trophies will be awarded.

In addition, special events will be held at the carnival. Events such as a LeGoff Community Hall dance on Saturday from 9 p.m. to 2 a.m., with music by Moses Cardinal; a fancy harness parade on Sunday at 11 a.m. and stampede wrestling later at 1 p.m. If you think that was a mouthful, Ernie says there's more happening in his neck of the woods. On February 20, 21 and 22, the Dave Kutt Senior Hockey Memorial Tournament will feature eight teams, which are all guaranteed at least three games at \$200 a win. Contact Cold Lake First Nation's recreation department at 594-7183 for more information.

BLACKFOOT TRIBE — Indian Awareness Week will be held at the Deerfoot Sport-plex, from February 9 to 13. Recreation director Rick Running Rabbit said, "all the different departments from the band will have displays there." A talent show, banquet and Miss Blackfoot Indian Princess contest will be some of the activities happening in the week-long gala event. On the last day, a princess will be picked and a powwow will be held.

The Blackfoot Miners will be hosting a hockey tournament, starting January 30 'til February 1. You can talk to Norman Running Rabbit about the tournament, by phoning 734-3848.

February 21 and 22, a Deerfoot Sport-plex competition powwow will kick-off, with \$10,000 in prize money up for grabs. Then, on the last weekend in February, the 8th annual Siksika Cup Hockey Tournament will be held for a total prize money of \$5,000, sponsored by the Blackfoot Band. Rick says, "it's usually a good tournament. We get teams from Saskatchewan, Manitoba and B.C. here." A

registration fee of \$300 must be in by February 16, so call Rick at 734-3070 and get in on the action.

SLAVE LAKE — January 24 and 25, the Alberta Junior Golden Gloves Championship will be held in the banquet room at the Sawridge Hotel. Weigh-ins will begin at 9 a.m. on Saturday and the first of three cards will begin at 1:30 p.m., says Executive Director Alex Courtoreille, "if we have enough registrations." But, he said, they'll go with two cards if necessary. Boxing action will resume at 7:30 p.m. that day, with the finals going at 1:30 p.m. on Sunday. Six boxing clubs have already entered the championships, but Alex is still looking for more clubs, so why not call him at 849-3039 and enter your club.

HIGH PRAIRIE — Executive Director Ellis O'Brien says the Friendship Centre will be sending some of its young boxers to the Alberta Junior Golden Gloves at Slave Lake. He added that their Eagles men's hockey team will be participating in the Firemen's Hockey Tournament, at Valleyview where you can contact Henry Chalifoux at 523-4939 for more on the tournament.

Ellis said the Eagles Fitness Centre, which is located at the centre, is open to the community on week days (9-5 p.m.), Saturdays (10-4 p.m.), and every Sunday, Tuesday and Thursday evening (7-10 p.m.). The fitness resource testing centre from the Grande Prairie Regional College will have certified instructors at the centre to test people in categories such as muscular strength and endurance. "A program is laid out for you to improve your fitness level," he said, at a cost of \$15 per person. If you like staying in shape, maybe you should call Ellis at 523-4511 for that extra edge.

KEHEWIN — The Kehewin Red Wings will be hosting a 12-team "no-hit" men's hockey tournament February 13, 14 and 15 at the Saddle Lake Arena. Teams will be playing for \$900 and \$600 in prize money on the 'A' side, and \$500 and \$400 on the 'B' end of action. Call tournament organizers Norman Amahoose or Roy John at 826-3333. But don't wait too long. You only have 'til February 9 to register and pay the \$250 entry fee.

POUNDMAKER LODGE — A 24-team co-ed volleyball tournament, on February 7 and 8, will be accepting entry fees of \$25 'til January 30. Tournament organizer Robert George can be reached at 428-9350 for more information.

SPORTS NOTES — The NIAA North American Indian Fastball Championship is being moved from Calgary to Invermere, B.C., where it was last held. You can phone "Big John" Fletcher at the Edmonton Canadian Native Friendship Centre at 482-6051 or Dean Martin at (604) 342-6361 for details.

And in Milan, Italy Edmonton-born boxer Ken Lakusta will fight ex-European heavyweight champion Anders Eklund, who is ranked #25 in the world by the World Boxing Council, on January 31.

Until next week, that's all.

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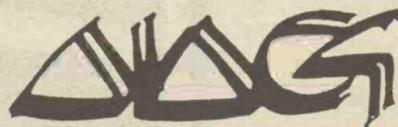
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IN TOUCH

By Dorothy Schreiber

Jobs! Jobs! Jobs! It is the cry of students as they flood into the employment market every spring and summer.

If you are a student and have already begun shopping for summer employment, then maybe Challenge '87 should be a priority on your list.

Challenge '87 is an Employment and Immigration Canada program aimed at helping students to gain valuable work experience and may be the first step in developing a future career.

There are three programs under Challenge '87.

SEED (Summer Employment/Experience Development)

The SEED program is open to all full time students (secondary, post-secondary, and vocational students) who are returning to school in the fall.

The program provides wage subsidies to non-profit groups, municipalities and the private sector who are willing to offer students work experience.

However, students are encouraged to use the program to market themselves to potential employers. For example, you might want to take a SEED application to a potential employer and see if you can arrange a summer job through the SEED program. For post-secondary students, it is necessary that the work experience be related to your field of study.

In the case of non-profit groups and the private sector, SEED will provide a wage subsidy of \$3.85 an hour. The program provides 50% of wages up to \$3.00 for municipalities.

But the SEED program provides more than a

summer wage. For post-secondary students it offers jobs that are career related and may result in giving the edge you need when applying for permanent employment once your education is completed.

For secondary students it provides the benefit of gaining work experience and who knows, it may help you focus on a future career.

The deadline for SEED applications is mid-March.

Student Business Loans

Student Business Loans is another component of Challenge '87. The program is run in conjunction with the Federal Business Development Bank and the Royal Bank. The program gives entrepreneurial-minded students an interest free loan of up to \$3,000 to start up their own business. In the past, student businesses have ranged from landscaping to operating a computer business. This program provides a perfect alternative to students who want to work for themselves as opposed to working for some one else.

WOW (Work Oriented Workshops)

The WOW program offers potential early school leavers with guidance and job experience to assist them in developing education and employment plans.

Students who are offered the program are identified by their teachers and guidance counsellors. WOW runs for six weeks. The workshops offer information on employment and education. The activities of the program will vary. For example, three weeks of the program may include guidance and support while the remaining three weeks is spent gaining actual job experience. The focus of the program is to help students realize that there is value in attaining an education. But if a student chooses not to go the educational route, then the program will provide counselling and support.

The program has achieved overwhelming success. Dave Hallman, chief of Challenge '87 programs, says 85 to 90 per cent of students who have decided to remain in school and complete their education.

The program will be offered in 20 communities this year.

For further information on the Challenge '87 programs, you can contact:

Employment and Immigration Canada
Field Office
420-4030
OR
Canada Employment Centres in your community or on campus.

* * *

Native Internship Program

NIP (Native Internship Program) is also a federal program offered by Employment and Immigration Canada. It is designed to provide employment opportunities within C.E.I.C. for Native students.

To be eligible, students must be returning to school in the next academic year and must be of Native ancestry (Metis, Status, Non-Status, Inuit).

As well as creating summer employment opportunities, NIP also offers on-the-job training and work experience. It also helps participants determine whether or not they have an interest in pursuing a career with the federal government.

Some of the positions offered by NIP are; receptionist, student placement officer, assistant immigration officer, assistant employment counsellor, administrative support clerk, and assistant employment referral officer.

The length of a position and responsibilities will vary with each individual.

Wage will also vary depending on the students academic level. Wages range from \$5.60 to \$11.30 an hour. Students who are placed in the Northwest Territories will receive an additional living allowance. For further information contact your nearest Canada Employment Centre or a Hire A Student Office.

* * *

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**THE NATIVE
PERSPECTIVE**



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

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



A NEW DAWN IN ABORIGINAL COMMUNICATIONS

COMMUNITY ANIMATOR

Qualifications:

- Some technical knowledge in Radio & Television
- Some knowledge in Native communities
- Some journalistic experience desirable
- Understanding and communicative in an Aboriginal language would be an asset.
- Good report writing skills a must.
- Must be free to travel

Please send your resume to:

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

For further information call 623-3333.

The Aboriginal Radio and Television Society

**A NEW DAWN
IN ABORIGINAL
COMMUNICATIONS**

Rocky centre gets money for jobs

ROCKY MOUNTAIN HOUSE — Funding of \$73,096 has been approved for Rocky Native Friendship Centre Society under the Canadian Jobs Strategy.

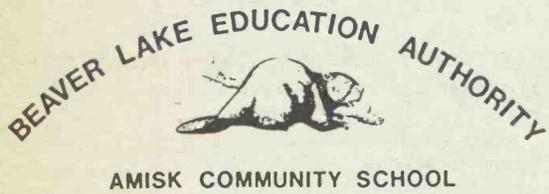
The non-profit agency will hire one project manager and three long-term unemployed individuals to research and coordinate an audio-visual production of the socio-cultural development of the Cree and Saulteaux people in the Rocky Mountain House area. The video will be used primarily by teachers and other educational and cultural groups.

Throughout the year-long project, trainees will acquire skills in interviewing techniques, research and video production through a combination of classroom

instruction and on-the-job work experience.

"This project will equip three unemployed individuals with the marketable skills needed in today's job market as well as provide the community with a resource to promote understanding of the Native culture," said Gordon Towers, MP for the area.

The Job Development program is designed to assist the long-term unemployed, specifically those who have been out of work for 24 of the last 30 weeks, to acquire marketable skills. Employers willing to create jobs can receive financial assistance to help offset wages and training costs of new employees.



Requires an individual to assist in a Cultural/Language Curriculum Development Project.

Applicants should be fluent in Cree, have knowledge of Cree culture and training or experience in Curriculum Development.

Please send resumes by January 23, 1987 to:

**Beaver Lake Education Authority
Box 960
Lac La Biche, AB T0A 2C0
ATTN: Mr. D. Kirby**

NOTE: This is a term position and may be renewed if the project is extended to the 1987/88 school year.

NOTICE OF DECISION OF THE DEVELOPMENT OFFICER IMPROVEMENT DISTRICT NO. 18(N)

This is to notify you with respect to a decision of the Development Officer whereby a development permit has been issued authorizing the following development.

TEMPORARY SALES OUTLET IN EXISTING RESIDENCE, SIX (6) MONTHS ONLY. Address of Property: CONKLIN, ALBERTA, Lot: 92 - Registered Plan: 832-1550.

The Land Use Order provides that any person claiming to be affected by a decision of the Development Officer may appeal to the Development Appeal Board by serving written notice of appeal to the Secretary of the Development Appeal Board within fourteen (14) days after notice of the decision is given.

Date of Decision: January 8, 1987 - Date of Notice of Decision: January 16, 1987.

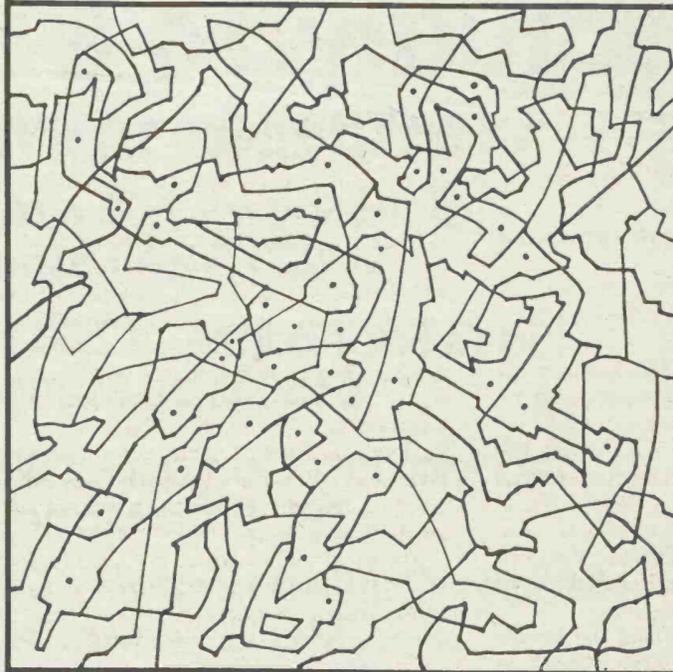
W.D. Broadhurst
Development Officer
MUNICIPAL AFFAIRS



Activity Corner

WINDSPEAKER PICTOGRAM

By Kim McLain



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

WORDSEARCH

By John Copley

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

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M W X G D U M O N T T E R O A
A W O R C E T T E L F P L L R
H A F E O R E S U O H A E E L
G U S B R T E A A D F T I A U
N G A N A M E E R F F L D G A
I E R E W N S U U E L D E K P
N R T N U T B B I I S T A C Y
N W I N T B S H W E T L A A L
U H O O T I C T Y Y E R R B B
C I P R U G H L E H D R O E W
R T E F N P E O N I A Y A L O
A N X U E L L G N C E V A D L
L E O O E U D A I R E C O D Y
K Y A K C M L N U R A W D A G
E T I H W E C T Q T R I H S S
    
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- | | | | | | | | |
|-------------------|-------------------|------|-------------------|-------|-------------------|---------|--------------------|
| WORDLIST | 4 - letter | Klar | Flett | Shirt | Neault | Quinney | Wuttunee |
| | | Alet | Ladd | Gadwa | Stacy | Scheld | Whitney |
| 3 - letter | | Burd | Paul | Getty | White | Willier | 10 - letter |
| Cox | | Carr | | House | | | Cunningham |
| Fox | | Cody | 5 - letter | Logan | 6 - letter | Buffalo | 8 - letter |
| Low | | Cree | Auger | McKay | Beaver | Freeman | Big Plume |
| Ree | | Crow | Boyer | Potts | Dumont | Postras | Cardinal |
| | | | | | | | Saddleback |
| | | | | | | | Youngchief |

LAST WEEK'S SOLUTION:

(1) One - aboriginal; Two - origin, baal; Three - bin, goal, air; (2) One - editorial; Two - file, radio; Three - rat, oil, die; and, (3) One - hamburger; Two - burg, harem; Three - hem, bar, rug.

Cold Lake First Nations

FIRST ANNUAL WINTER CARNIVAL

February 14 & 15, 1987

FEATURING 10 EVENTS

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

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

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

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

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

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

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

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

SPECIAL EVENTS

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

Stampede Wrestling - 1:00 p.m. - Sunday February 15, 1987

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

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

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

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