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INSIDE THIS WEEK

The 295 houses provided by Metis Urban Housing have made a big difference in the lives of the people who live in them. See Page 4.

Kim McLain explores the growing popularity of round dances as a means of reviving traditions. See Page 21.

A display of Canadian contemporary Native art is receiving a warm reception in Los Angeles. See Page 19.

Metis constitutional concerns outlined

By Albert Crier

EDMONTON — Metis people must realize that the two most important things in their lives, "to have the right to land and to govern ourselves," are at stake in the constitutional negotiation process, says Sam Sinclair, president of the Metis Association of Alberta.

Jobs, services and opportunities would be more open to the Metis upon the recognition of

those two basic rights, says Sinclair.

"The Alberta government could be a real detriment to Aboriginal rights in Canada, by denying us our rights."

Metis leaders hope to convince Canada to recognize and protect Metis rights to self-government and land, at the upcoming first ministers talks on Aboriginal constitutional matters.

The First Minister's Conference (FMC), will

FIRST MINISTERS CONFERENCE



B·A·C·K·G·R·O·U·N·D·E·R

bring together the prime minister, 10 premiers, 2 territorial leaders and national Native leaders to discuss Aboriginal rights,

on March 26 and 27 in Ottawa.

Metis people have taken the position that the explicit right to self-government

must be entrenched in the Canadian Constitution, says Sinclair.

"We're going for the right to self-government and a land base, plus resources to run our own affairs," says Sinclair, who is also a co-spokesman for the Metis National Council (MNC), which represents Metis national interests.

Native leaders recently joined forces, at an Aboriginal summit, to pursue the recognition of

the "inherent right" to self-government, reports Sinclair.

The four national Aboriginal organizations will push for inherent rights, rather than accept federal offers for "contingent" rights, because "contingent rights can be changed."

The four national bodies representing Native interests at the FMC, include the Native Council of Canada

Continued Page 3

Boycott defended

By Albert Crier

The refusal to participate in first ministers talks on Aboriginal self-government, by a number of Indian First Nations, is an indication that Canada is failing its Treaty obligations that were inherited from British Treaty commitments made in 1876, said Chief Eugene Houle of the Saddle Lake First Nation.

The united stand on several First Nations within the Treaty Six area is based on the principles of Treaty rights and Treaty responsibilities. It is a return to tribal customs and a revival of a participatory democracy within First Nations, said Houle.

Houle was talking about the action by a number of tribal councils who refused to take part in the First Ministers Conference (FMC) on Constitutional matters, scheduled to be held March 26 and 27 in Ottawa.

Many of the First Nations (Indian bands) within the

Treaty Six area have refused all along to be involved in the whole FMC process that is dominated by provincial governments, said Houle.

"We have never agreed that it (Treaty issues) was a domestic problem," said Houle.

He related the history of treaty relations between

Continued Page 2

Guider says millions at stake

By John Copley

"Millions of dollars are at stake here," claims Norman Steinwand, president of the Alberta Alliance of Independent Guides and Outfitters (AAIGO).

"These guys who want the new proposals passed are serious. So serious in fact, that they threatened

my life. I was compelled to file a complaint with the RCMP because I knew they meant it."

Steinwand was referring to an incident which occurred in May of 1985. He said he had spoken of making 'waves' and 'raising unwanted issues' shortly before the threat occurred.

"We are opposed to

three main things in the new guide/outfitting policy proposals," said Steinwand.

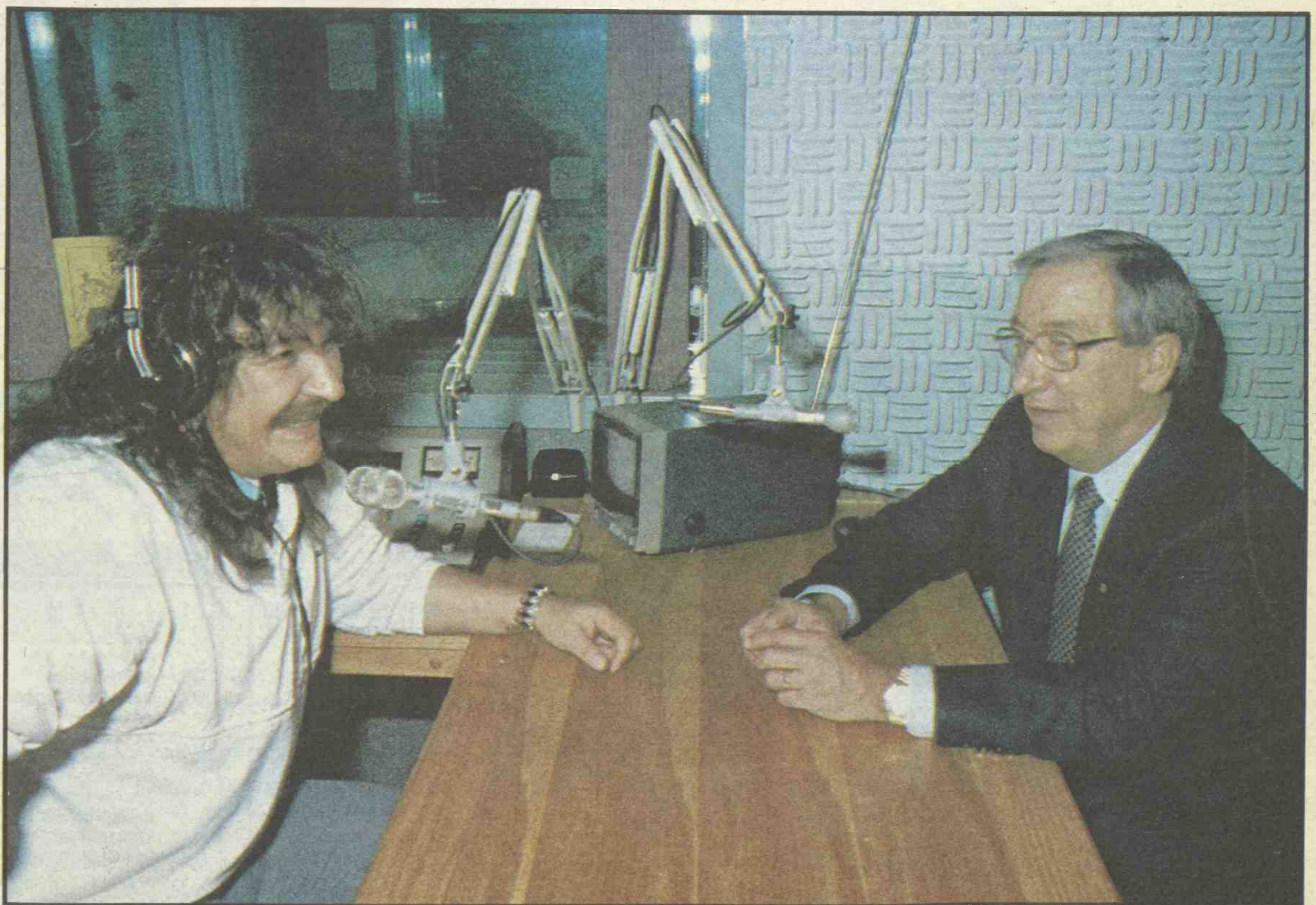
"These areas are the allotments, the transferability or saleability clause and a change in the allocation structure.

"If you eliminate the allotments, like they have in the sheep industry, they have nothing to sell. If you

remove the transferability clause, they can't sell it for personal gain. The final step would be the revision of the allocations.

"If these three things were removed from the proposal, all of us, Native and non-Native Albertan's alike, would have no

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ARTS OPENING/BIRTHDAY

The Aboriginal Radio and Television Society (ARTS) combined the celebration of the first year of its Native Perspective program with the official opening of its Lac La Biche studios. Among the special guests was Athabasca MP Jack Shields (right), shown here being interviewed by ARTS Director Ray Fox. (See special section, Pages 11 to 18)

— Photo by T.J. Woodward

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National

Houle defends FMC boycott

From Page 1

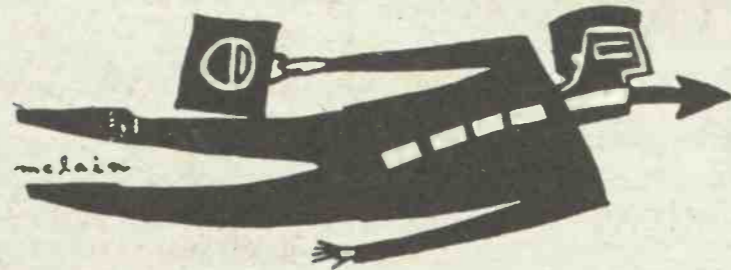
Indian people and government in Canada. Great Britain did recognize the sovereign nation status of Indian tribes by making treaties with them, said Houle.

Later, when Canada wanted control over its constitution, Britain directed Canada to live up to the government's Treaty responsibilities, as a condition to bringing the Canadian constitution back to Canada, in 1980, explained Houle.

"It's all tied to the treaty process, it is not an administration problem per se. What we still retain is our right to govern ourselves," said Houle.

Houle maintains that the failure of successive Canadian governments to recognize and respect the sovereign nation status, and authority of the

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governments of Indian First Nations is the problem facing Indian people.

"We have been telling the governments of Canada, but they are not agreeing. They say no, to nation status, only what we will give to you," said Houle.

"We can not have our treaty put in that position," added Houle.

The interpretation of treaty provisions has all too often favored the non-Native, said Houle.

"The treaty rights of the white man have never been questioned, such as interrupted use of shared land," said Houle.

Treaty provisions toward Indians are payments for the sharing of land. "We gave up certain things in return for other things," said Houle.

An example he gave, is in the area of treaty health provisions, that address the responsibilities of the government to assist Indians who are affected by diseases brought from Europe, by the whiteman.

Organizations like the Indian Association of Alberta, the Federation of Saskatchewan Indians and the Assembly of First Nations, are not fully representative of Indian

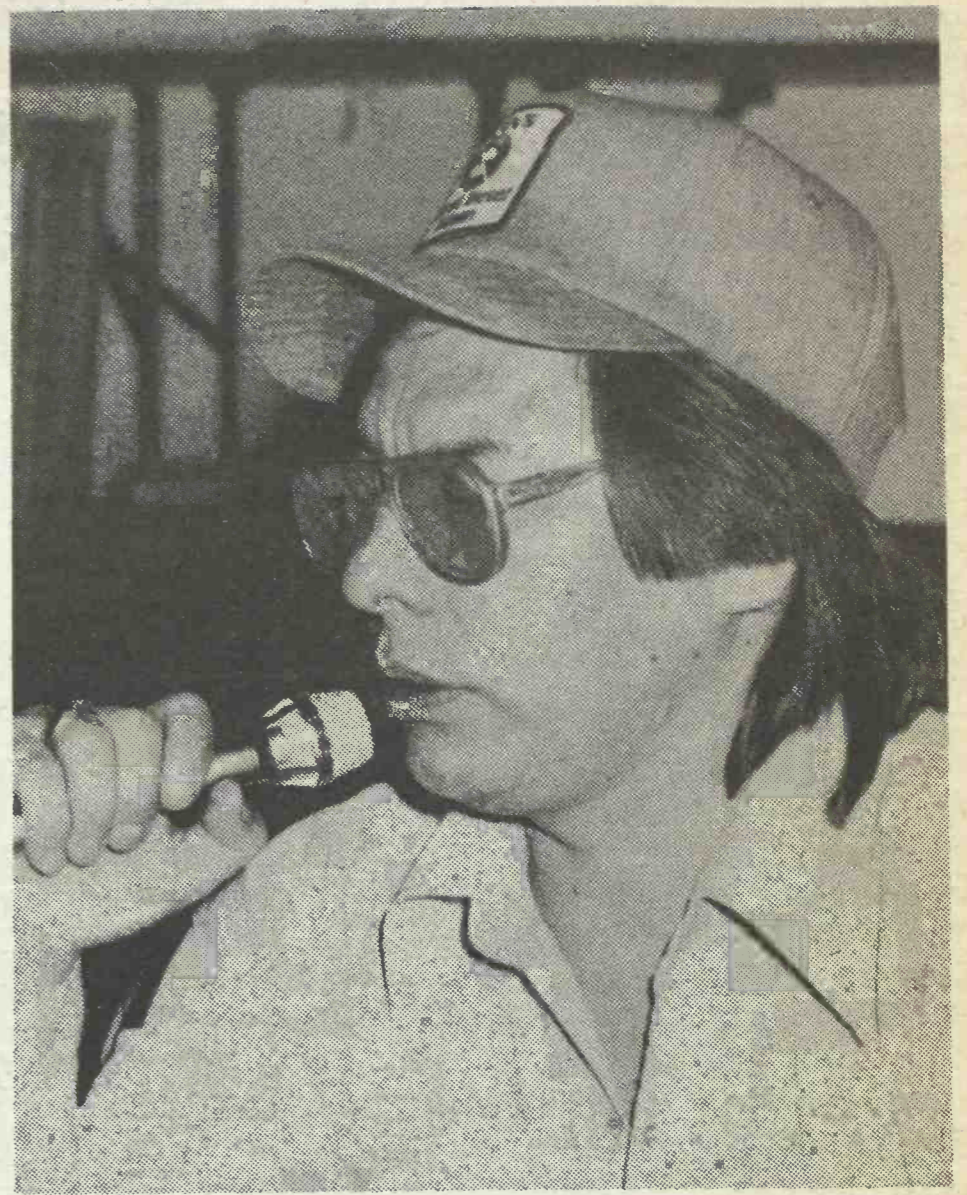
people, because they were created under the Societies Act, said Houle.

"The governments of Indian nations get their authority from their people," said Houle, adding that Treaty Six First Nations will not allow other organizations to represent their interests at FMC talks.

Treaty Six forums have included the participation of most of the 33 Alberta bands and 17 Saskatchewan bands in the Treaty Six area, reported Houle.

Most of the reserve communities in the Meadow Lake, North Battleford and Shellbrook districts of Saskatchewan and the Tribal Chiefs Association in northeastern Alberta are involved, added Houle.

Treaty Six forums are a meeting of Nations to discuss the differences between the Indian Act legislation, the Society Act and Indian treaties, among



CHIEF EUGENE HOULE

...wants return to tribal custom

other mutual interests, explained Houle.

A Treaty Six delegation is going to Geneva, Switzerland soon, "to remind other world nations that we want to be dealt with as nations," said Houle.

The British House of Lords will also be lobbied by representatives of Treaty Six to remind Britain that "to dissolve a treaty, requires the consent of both parties of the Treaty," said Houle.

"Britain can not wash its hands of treaty responsibilities," said Houle. He pointed to the post-treaty negotiations presently underway between Britain and China on the future of Hong Kong after 1997, as an example of British treaty responsibility.

International support and awareness will be sought by Treaty Six First Nations, said Houle. "We will tell the world of our nation's stand, and if so, we are prepared to go it alone."



OTTAWA REPORT

By Owenadeka

The First Minister's Conference on Aboriginal rights is just a few weeks away and things don't look good. The Native groups and the governments are locked in a stalemate. If no one breaks the logjam, there's a good chance the conference will end in failure.

The stalemate became official this week when the four national Native groups agreed to take a joint position to the conference. Indian, Inuit and Metis leaders say they want the first ministers to amend Canada's constitution to recognize the basic Native right to self-government. They also want adequate lands and resources. And they want the first ministers to negotiate self-government agreements with Native people on a local basis.

The federal government is preparing the conference agenda and it says there is not enough provincial support for the Native position. The government offer, therefore, is quite a bit less. Ottawa is offering the Native groups a constitutional amendment that would lead to self-government -- maybe. The Native groups would become self-governing but only after they negotiate a self-government agreement with Ottawa and their respective provincial government.

It's clear the first minister's conference is headed for a showdown because the Native groups want the right to self-government while Ottawa is only willing to give them the right to negotiate self-government.

It wasn't easy for the Native groups to arrive at a common position. The four groups split over basically the same proposal at the last constitutional conference in 1985. The Metis and non-status Indians were willing to accept the government offer then but the deal collapsed when the Indians and Inuit refused to go along.

This week's get-together was the first full-scale meeting of the national Native leaders in a year-and-a-half. They hammered out a common position behind closed doors this week, but only after a lot of tense and angry argument.

The common front is a victory for the Assembly of First Nations. The Indians convinced the Inuit and the Metis and non-status Indians to adopt its hard-line approach. The Metis National Council and the Native Council of Canada agreed to the joint position only

when their major demand -- the need for lands and resources -- was included. The Inuit joined the common front but only after they were forced to back away from a position they had taken just a week earlier. The Inuit had written the premiers to tell them they were willing, essentially, to accept the government proposal.

When this week's meeting ended, there were expressions of Native unity all around. The Native leaders have since told the premiers that they will settle for nothing less than the right to self-government -- with no string attached.

Since they have failed to budge the government side in almost two years of talks, it's unlikely the Native leaders will be able to convince Ottawa or the provinces to change their stand before the conference begins.

The Native groups have been unable to break the deadlock by themselves and their last-minute hope is that their friends can help turn the tide. They recently staged an impressive demonstration of high-profile support in Toronto when a parade of big-names showed up to reinforce the call for the basic Native right to self-government. The list included New Democratic Party leader Ed Broadbent; Canadian Autoworkers Union president Bob White; a Liberal party spokesman and the leaders of the eight major Canadian churches. The Native leaders also pointed to a recent public opinion poll that showed that Canadians want Native self-government more than they want a free trade deal with the United States.

The Native groups staged the event in Canada's media capital to demonstrate popular support and increase the pressure on Ottawa and the provinces. Two major Toronto newspapers paid little attention to the story and the national television networks ignored it entirely.

Native leaders were disappointed, angry and confused -- and rightly so. It was a good story especially since it was a slow news day. Native leaders now have one more reason to complain that the media concentrated on negative Native news stories and ignores the positive ones. Because of a lack of media coverage, the Native groups have been left to battle the governments with little visible support -- even though the labour movement, the churches, the Opposition parties and the public back their call for self-government.

There's no sign the governments or the Native groups are ready to back down. But there is every sign there will be a dramatic showdown at the first minister's conference. The stakes are high because this could be the last chance Native leaders have to get full recognition of Aboriginal rights. The pressure is increasing day-by-day on all the parties involved. The two sides are now eyeball to eyeball -- and each side is waiting for the other to blink.

OUR APOLOGIES

To Jim Boucher and the people of the Fort McKay Band, WINDSPEAKER extends its apologies for the error made in our February 13 edition.

The story "Dangers of pesticide spraying revealed" read that Jim Brisebois, a consultant at the Fort McKay Indian Band, said they never received any type of written communique before toxic pesticides were applied on the Athabasca River a few months ago.

Jim Brisebois is not a consultant with the Fort McKay Band, although he at one time did act in this capacity on behalf of the band.

Wind speaker

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Saddle Lake wants child care without losing relationship

By Albert Crier

SADDLE LAKE — Saddle Lake chose to access provincial resources, without jeopardizing their bi-lateral relationship with the federal government, after holding three days of discussion and brainstorming on establishing their own child care service February 18, 19 and 20.

The child care workshop heard from Elders, parents, former foster children and foster parents from the community and government officials with the provincial social services department.

The workshop was divided into large group and small group sessions to explore the possibilities of establishing a child care system that would be controlled and administered by Saddle Lake.

Participants at the meeting agreed that the tribal justice system must maintain its jurisdiction and responsibility over all band matters.

Consensus was also reached on maintaining the trust responsibility of the federal government over treaty Indians, and that the provincial government release funds received from the federal government on child welfare, to the Saddle Lake Tribal Council.

In his opening address, Chief Eugene Houle stated that Saddle Lake will hold the federal obligation and responsibilities arising from Treaty 6, which includes

Saddle Lake. However, since the provincial government receives jurisdiction over social services under the Canada Assistance Plan, the band has to negotiate for a portion of federal equalization payments made to Alberta for social services.

Prior discussions between the tribal council and provincial social services led to the research and development activity on child care services requirements of the band, explained Houle.

"Our own system, based on tribal customs, is being hampered by outside institutions of a foreign system," declared Houle.

Houle reminded the community to uphold the treaty. "Treaties were made on a nation-to-nation basis, our responsibility as a nation, do not end at the signing of the treaty. We have to exercise our responsibilities to our community and our children."

The workshop shows community involvement and is an indication of how other band programs are developing, said Houle.

Provincial policy is being changed to more effectively look at the Native status of the child, reported Baldwin Reichwein, special advisor on Native issues to Alberta Social Services.

In the past, social workers were not permitted to indicate the Native status of the child. However, "we found that too many Indian

and Native children were coming to the attention of Child Welfare Services and are often placed with non-Native foster homes," said Reichwein.

There are 211 children from Saddle Lake who are at present in care of provincial child welfare, said Marianne Hunter, director of Saddle Lake Social Services.

Of all the children in provincial care, 20 to 40 per cent are Natives, according to Reichwein.

Reichwein emphasized provincial willingness to accommodate Native community control.

"There is an urgency within the department to work with Indian and Metis communities. We need to look at changing systems and different models of delivery, to move to a community-based control over services," said Reichwein.

He was supported by statements made by Don Flemming, regional director of social services, who said "you can't deal with social problems in isolation from economic problems. We'll work with you to move the service area to community-based operations."

"In claiming jurisdiction over child care, Saddle Lake people are saying that problems and answers to these problems are in the community. We have the answers to resolving our problems, the question of obtaining resources in order to deliver community-

based programs remains," said Robert Bretton, reporting for the Saddle Lake Tribal Justice system.

"The authority and control rests with the Indian people under tribal law and custom. The child care program must include child and family services, including the extended family and community roles in child care," said Bretton.

"There is no reason in this world why our children should be raised by other people. It is our responsibility. We should not let the government agencies do our job for us," said Marianne Hunter in a closing address to the workshop.

A temporary committee made up of community volunteers was formed to look at ways and means to establish and implement a child welfare policy that reflects tribal customs and an administration system controlled by the community.

Houle, in an interview after the meeting, repeated that Saddle Lake is talking with provincial social services to work the practical aspects of community control of child care services, but that in the long run the band council will deal directly with the federal government on delivery of community services.

For Related
Story
See Page 4

PROVINCIAL NEW BRIEFS

Blackfoot Sacred Ground Threatened

Threatened by oil and gas development to a sacred area, the Blackfoot Indians of northwestern Montana are trying to stop the United States Forest Service from permitting this to happen.

According to Wobdraw Kipp, a member of the Blackfoot, the area known as the Badger Two Medicine region, is a place they use for religious purposes and to fast and seek visions. Kipp stressed that a large part of the Blackfoot's younger generation are going back and finding positive things in their religion.

The controversy was sparked when a document called the "Forest Plan" proposed how areas under the Forest Service's jurisdiction should be managed.

Kipp believes that the plan ignores a revitalization of traditional Indian spirituality.

Forestry administrator of the region, James Overbay, says the area can be developed if the necessary precautions are made to insure that religious sites are not infringed upon. However, the Blackfoot are arguing to preserve more than just a few small parcels of land.

A decision is still pending after an appeal was made by the Blackfoot to the chief of Forest Service, Max Peterson.

Remaining Silent Or Speaking Up?

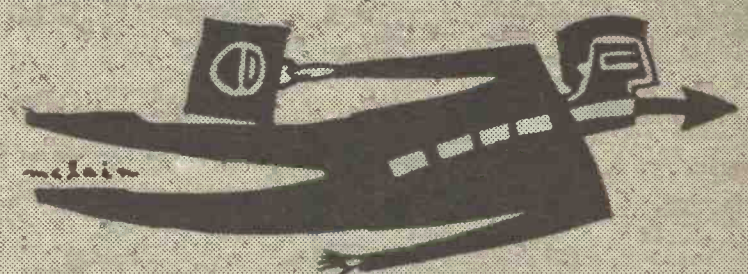
Below is a piece written by the Reverend Martin Niemoeller, a German Lutheran pastor who was arrested by the Gestapo in 1938 and sent to Dachau concentration camp until he was freed by the Allied forces in 1945:

"In Germany, the Nazis first came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Jews and I didn't speak up because I wasn't a Jew. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak for me."



SAM AND JIM SINCLAIR
...key figures at FMC

FIRST MINISTERS CONFERENCE



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Metis concerns outlined

From Page 1

(NCC), representing non-status Indians; the Assembly of First Nations, representing Indians; the Inuit Committee on National Issues, speaking for the Inuit, and the MNC, talking for Metis people.

Since November, 1986,

the MAA report that they have tried to no avail to work out a mutually accepted definition of Metis self-government with the federal government.

"Alberta does not believe in the Metis terms to self-government. Their ideas and ours are quite a bit different," says Sinclair.

"The Alberta government

believes in delegating responsibilities of self-government. Horsman (Alberta minister for Native legal matters) never gave us an opportunity to discuss Metis self-government. But we are willing to sit with the province to discuss this matter," says Sinclair.

The MAA released their position paper on Metis

self-government in November. It outlined the principles and parameters for guiding the process of negotiating and giving legal protection to Metis self-governing bodies. A provincial body, called the Alberta Metis Authority and 7 Metis regional councils which would represent and be account-

able to Metis people and communities is envisioned in the position paper.

Legal recognition should include the power of Metis political institutions to change their own internal constitution, states the position paper.

The document also calls for the adequate fiscal resourcing of Metis self-

government so the Metis will have enough money to run their own affairs.

The Metis document also wants Alberta to guarantee at least three seats in the provincial legislature for Metis representatives. These Metis "MLAs" would be independent of Metis self-government institutions.



LARRY DESMEULES
...housing group's guiding force

By John Copley

"We are not a non-profit organization," says Larry Desmeules, director of Metis Urban Housing Corporation (MUHC) in Edmonton.

"We are a limited company and our shares are held in trust by the Metis Association of Alberta (MAA). Eventually, the mortgages on these properties will be paid and the units will be owned. The long term benefit for our future generations are enormous. They will be able to utilize this economic base and take these properties to build an even stronger foundation.

"The future will see a much more educated and knowledgeable society and our hard work will provide the security necessary for them to achieve their goals."

The organization, established in 1984, provides homes for Alberta's Native people. While the corporation is controlled by the MAA, any Native person

residing in the province can qualify for MUHC's subsidized family units. Southern, central and northeastern areas of Alberta are covered in the urban housing program.

GROWTH PROVIDES CHALLENGE

Beginning with only 10 properties, the organization's growth rate has reached a phenomenal 295 units — and all in only three years.

The 1986 available acquisition monies exceeded \$6 million, while the annual budget grew to over \$3 million.

"We are proud of our growth," beams Desmeules.

"Property management is a new challenge for us and we are learning as we go. We've had to take our previous management skills and learn to adjust. Property management is a totally different area, but our board is fairly experienced and have shown that they are able to adjust.

"With the tight controls imposed by the CMHC and

others, we are actually in a position where this forced-to-learn situation is proving extremely valuable in our own education."

The MAA provides direction and guidance to Metis Urban Housing, and is responsible for appointing the well-rounded, all-Native board of directors that governs the company's affairs.

The president of MUHC's board of directors is Jeff Chalifoux, of Grouard, Alberta.

Chalifoux also serves as the Corporate Board Chairman of the Northland School Division.

His leadership qualities and management skills are an important asset to his role at MUHC.

A former field worker for the MAA, Chalifoux also brings his experience as an educator into the program. His previous teaching experiences with CVC and the Bigston Cree Band mix well with his position as a special advisor to the housing committee at Grouard.

Metis Urban Housing

Good housing provides better life, future

"The guidance we get from the MAA combined with the exceptional abilities of our director, Larry, are really seeing positive action in the field of growth," said Jeff Chalifoux.

MODERN TECHNOLOGY

With the growth comes modern technology.

The organization's new computer system has provided a modern sophistication to MUHC.

"Every facet of the organization is tied into the system," says director Desmeules.

"It provides a high grade program that will enable us to operate and monitor our units in a more viable fashion.

"We are at a point now, for example, where we can hold a board meeting, plug into the applicable program, and provide our governors and members with up-to-date information on virtually every unit we own."

Does computerization provide "language difficulties?"

"Computer experience," mused Chalifoux, "is not a major concern for us. We have special training sessions that are providing our staff (of 8) with a proper familiarization of our system's abilities and functions.

"And the thing is, as with any endeavour, the most important approach is one that dictates common sense. The 'subject-to's' and the 'here-to-fore's' are hard to accept in those

terms, but if you use this common sense it is quite understandable after all.

"The short end of it is that Larry understands the business terminology and is able to relate it back in an understandable way."

ACQUISITIONS

Most houses are bought through realtors. A package deal of units can run into the millions of dollars and individual purchases are seldom seen.

"Realtors are actually the easiest to deal with," says Larry Desmeules.

"The reason for this, of course, is that most homeowners are not really aware of the value of their property. They don't know the market value. The private owner will often have an inflated price in his head and it may be months before he realizes he's over-valued his property. We seldom have the time to wait three or four months for a decision.

"We are at full capacity right now and the waiting list grows constantly. If we are in the market to buy we can't stall around too long."

DIFFERENT REWARDS

The most rewarding experience found by Larry Desmeules is the positive change he sees in the family unit.

"We offer an environment that helps to give our renters a positive identity. They are now in affordable, decent homes and this provides our clients with a

good atmosphere and a positive base from which they can work and grow," says Desmeules.

The positive types of changes are not seen by people not directly involved in the day-to-day working relationship with each individual.

Desmeules said that he noticed a reverse in the welfare system. He said that last year, nine families residing in MUHC units came off the welfare list and found good employment.

"They can afford to work now," says Desmeules.

"The daily pressures of survival and financial problems are eliminated due to affordable housing. These decreased worries have provided a good incentive and a more positive attitude."

In another case, a family with three children in wheelchairs was aided.

They had previously lived in a small, 800 square foot space with no wheelchair conveniences. They are now in a MUHC unit with added features that include ramps and rounded door corners.

"We look forward to more growth in the future," says Desmeules.

"This growth will hopefully help more Native people to create a positive for a new start. Providing these services and facilities is rewarding when it helps another person to cope better with today's economic uncertainty."

Sad tale of foster care shared

By Albert Crier

This story should not have to mention the name of the source, who spoke at the recent child care workshop held in Saddle Lake, February 18, 1987. The story is told by Dean Steinhauer, a former foster child, now 23 years old. Steinhauer is from the Saddle Lake reserve. His story is one I can relate to, being a former foster child myself.

"It seemed like a white family put me in a 10 foot deep hole and left me there. And how were we supposed to get out of a 10 foot deep hole," said a former foster child, in an emotion-packed

story to a recent child care workshop.

The speaker was relating his experience of eight years in foster care, including placement with two non-Native families.

"I have been a foster child since I was nine years old. I remember the day the RCMP came to our house. We were having fun. My father thought the RCMP wanted to break our family up and separate us.

"When we asked the RCMP when they would bring us back to our family, they said they didn't know and that we were just going for a ride.

And we kept riding and riding and riding. And crying, crying and crying all the way.

"We stopped to let out some of my brothers and sisters, at different places. At these times, we would speak Cree to each other saying that we would run away, the first chance we got."

The speaker was visibly uncomfortable as he tried to reassure himself and his audience by saying "this is not a heart warming story. I didn't understand their (white people) way of thinking, then. But I had to do with what I had, since I could not have what I wanted.

I remember the first day of school," the speaker continued. "A teacher brought me over to my younger brother, who kept crying. I felt like crying, too.

Then I looked at him and said you have nothing to cry about. I told him we'll go back home and after that everything will be okay.

"Since then," said the story teller, "I felt responsible for him (younger brother). I felt like someone he could look up to. We stayed with that family for two years, but we didn't see eye to eye with her (foster mother) and we kept getting lickings (beatings).

"So we ran away. It felt good to run away through the fields. The first time we ran away, we went to a nearby farm, where we told a friend about what we done. He told his dad, who took us back to our foster home. And we got another licking when we returned

there.

"We couldn't speak Cree. One time my foster mother tried to make me sing Indian songs. Well I couldn't sing any Indian songs and they laughed at me.

"At another foster home, they weren't so bad, but they had their own way of being cruel. My brother had always pissed his bed. They attached a blanket with a wire, so when the blanket got wet, the wire would give a shock, which would also ring a bell connected to it. I would have to get up and bring my brother to the washroom. Sometimes my foster mom would make him wash the sheets after he wet them."

"My younger brother

finally made it home. It was him who got home before me. One day they asked him, how come he was always getting into trouble. He told them it was because he wanted to go back home.

"They (foster parents) didn't understand love or show love and concern. They also didn't prepare me for reserve life. I had believed that alcohol and the reserve didn't mix. I found out I was wrong later," said the speaker quietly, as he finished his story.

This former foster child left the foster home and foster life when he was 18 years old. He has been back in his home community for the past six years.

Millions at stake in guiders and outfitters battle

From Page 1

problem as we'd go back to day one. Back to a free country — where one little minority group with self interests cannot operate to secure a rich bank account for themselves while they show no consideration for the rest of the people, or for the future that we and our ancestor's have fought and died for in order to preserve."

"Our main purpose right now is to stop the new proposals from passing in the legislature.

"The AAIGO was formed to stand up for the rights of Alberta's people, Native and non-Native alike. We are all concerned about our environment and our wildlife.

"My rights were violated — and that's why the organization was founded.

"The government, that is Fish and Wildlife under Don Sparrow, is planning on changing the guide and outfitters regulations. In fact it goes to the legislature next month (mid March).

"More than guides and outfitters will be affected by these changes in the system. Every single Albertan will be affected.

"The same thing is happening here as it did when the trophy sheep policies changed. That's why I and others formed a separate organization, an organization that must help prevent a monopoly by a few people who wish to take over full control of our wild lands."

Steinwand said that when the original white paper policy on trophy sheep was introduced and "rubber-stamped" by the minister at that time, it had a major loophole.

"The policy had the words 'non-resident alien' on it," he said.

"That phrase, meaning someone from outside of Canada, meant that people like myself could still guide Canadian residents.

"The loophole was soon discovered, and boom, this policy I show you now took over and became the new rule of the day.

"The words on the policy were changed from 'non-resident alien' to 'non-resident.' This put everything into the hands of the chosen few 23 people, and that eliminated everyone else's rights as guides.

"In Section 8 of this paper it states that only a 'few' Class A guides would be affected by this change.

"I, in fact, checked that day at the Fish and Wildlife office. There were 1,557 people who directly or indirectly could be affected by the policy. It took away their rights as guides and outfitters. They (Alberta government) are planning the same tactics with the big game issue. They plan on continuing to eliminate our rights."

Frank Raymond, a Class A guide from central Alberta, predicts that within 15 years, special areas will be set aside from non-resident hunting only.

"The writing is on the wall," states Raymond.

"If these proposed changes are passed in legislature next month, believe me, the "new" controllers of the wildlife will want to be rid of resident hunters entirely. It only makes sense. Too many resident hunters equals not enough money for foreign investment."

Frank Raymond is a licensed Class A guide who would qualify for and does meet the requirements and qualifications necessary to get allocations of hunting permits.

"My intent and interest is not one of a disgruntled guide who is about to be passed over. I will get my tags. But that's not the issue. I am an Albertan and a Canadian, and am very concerned about these new policy proposals.

"I believe that the public must be totally aware of the repercussions to society as a whole should these new changes take place."

Instead of going through the Fish and Wildlife with their concerns the AAIGO is now corresponding directly with the premier.

"Unfortunately," says Steinwand, "there is a terrible communication barrier between the Fish and Wildlife Division and Mr. Getty's office.

"In a recent tour around Alberta with public meetings, the Director of Wildlife, Bob Andrews, was tongue-lashed, harassed and told where he could put his proposals. I would say that 90% of the people who turned out were opposed to the new policy proposals yet the documented evidence that I have here is proof that the facts were totally turned around when the paper on the tour was

given to Minister Sparrow.

"In other words, all those people who turned out to those meetings wasted their time. Mr. Andrews simply did not tell it the way it really was."

Is there a positive movement by the Getty government?

"We believe the premier has to listen and take action," said Norman Steinwand.

This is totally against what he swore to do when he was entrusted with the position of premier of Alberta.

"He clearly stated that he would completely ensure that there would be free enterprise in this country, that this is a democratic system and that he would not regulate, but deregulate things in this province. I think he will have to make a positive move soon."

In a joint meeting with Frank Raymond and Norm Steinwand, it was evident they feel that mass communication is necessary if the word is to reach out to the communities.

"All the people who have concerns about their forests, their lands, their wildlife and their future have a voice in this," says Steinwand.

"The people must unite as one and let the government know how they feel about this new monopoly-creating policy. A few people are going to get very, very rich here while the native Alberta hunter faces complete loss of hunting rights in years to come."

Right now the province is the sole distributor of big-game tags. Under the new guidelines, if passed, all non-resident hunters would apply for and receive their licenses from the guide/outfitter of his choice.

Raymond says that on opening day the forests are crowded with resident hunters. Hunters, he believes, who have the right to their own habitat.

"A rich foreigner," says Raymond, "will not come back too many times if he has to compete with thousands of resident

hunters. You must sell all the tags you are allotted for non-residents each year and failure to comply can result in the loss of your permits. Tags can be in excess of 30 or so for each guide. That's a lot to sell on a continuing yearly basis. The new plan is not workable unless they get rid of the Natives and other resident hunters in Alberta."

"It is important to understand," reiterates Raymond, "that your son or daughter or their son and daughter can never ever become a guide in this province.

"If these changes are made the only thing that can revert the control back to the government is a 'catastrophe.' And the only persons who can interfere is the wildlife minister.

"Native people are having their rights stepped on all the time. There is so much confusion among the Native people because of constant government interference with their culture, their way-of-life, that it is important to get

together and end the confusion with confrontation at the polls."

"We might lose this fight," says Steinwand, "and this fight is really what our freedom is all about. They are going to take away our heritage and our God-given rights and in a few years we can drive down our highways and watch rich Americans and Europeans shoot our wildlife. Those animals are ours. I have yet to see a brand on a deer, an elk or a moose. These animals belong to us, the people."

Solutions?
"They are trying to jam that policy down the throats of Albertans but I firmly believe that if we keep the pressure on via public meetings, demonstrations, letters to Mr. Getty etcetera, we can keep the new changes from passing through the legislature," said Steinwand. **(Look for more next issue, with results of the Friday, February 27, demonstration at Kinsmen Fieldhouse.)**



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Invited by chief

South African 'gall' criticized

From the Edmonton Journal

The South African Embassy displays incredible gall and naivete in trying to coerce the *Winnipeg Free Press* into silence with the offer of an exclusive story on Ambassador Glenn Babb's planned meeting with Peguis Indian Chief Louis Stevenson.

In an attempt to get publicity for his band, Stevenson has likened Ottawa's treatment of the Peguis Indians to the vile apartheid policies of the South African government. He has invited Babb to tour the reserve in a reprehensible bid to ally himself with the only officially racist government on earth.

Doesn't Stevenson realize that if he lived in South Africa he would enjoy none of the freedoms he has here — and all because of the color of his skin?

In order to divert media attention from the controversial visit, embassy spokesman Dermot Bennett phoned the newspaper to say the meeting might be rescheduled. He said that in exchange for keeping the date secret, the newspaper would get exclusive Canadian coverage.

The newspaper, rightly, told him to get lost.

Bennett is naive to believe that the press in Canada can be brought to heel the way it has been beaten down in South Africa. In Canada, freedom of the press and the public's right to know are too important to be surrendered for the sake of an "exclusive" interview.

In defending his attempt to bribe the newspaper, Bennett said the "last thing we wanted is a media scrum and all sorts of demonstrations."

Editorial

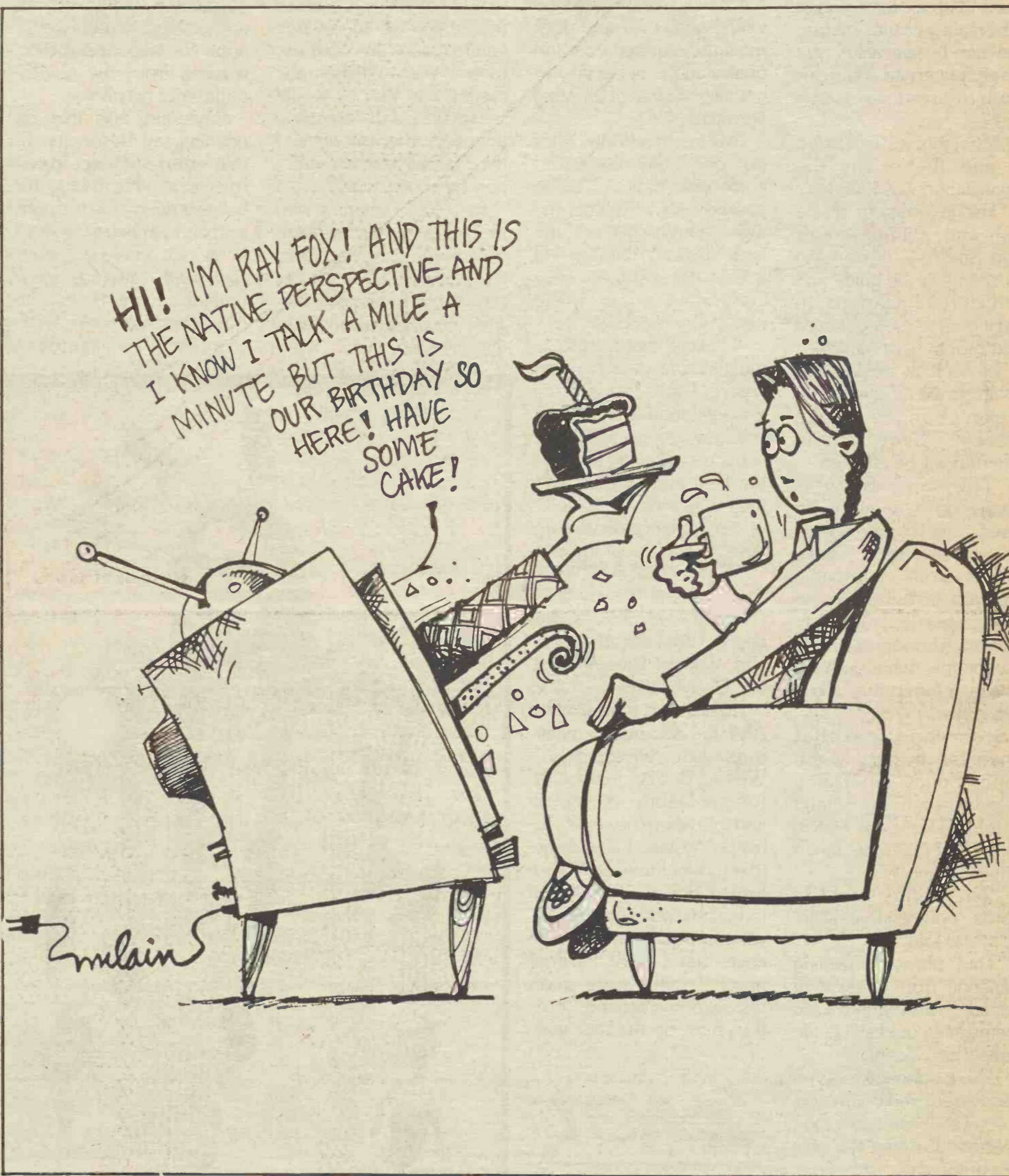
He need not worry. His ham-handed diplomacy has sparked only one demonstration: the South African embassy has demonstrated beyond doubt that, like the racist regime it represents, it has no understanding of the importance of fundamental freedoms to an

enlightened and democratic society.

To the Botha government and its representatives abroad, political expedience takes precedence over the public interest. Information is something to be manipulated in an attempt to hide its atrocities and brutality from the rest of the world.

The veil is transparent. Other civilized nations have recognized that and have denounced South Africa. It's time the Botha regime acknowledged it.

It's time that Stevenson came to his senses and acknowledged it, too.



inclaim

Please write:

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

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Opinion

Poem honors memory of father-in-law

Dear Editor:

I would like to ask you if you could print this poem for me. It is in memory of my father-in-law and I wrote the poem myself.

His name was Robert Testawich and he was one of the councillors of Duncan Indian Band. It is located in Brownvale, Alberta. He passed away January 30, 1987 and I would like to express my deepest sympathy by issuing this poem. I miss him very much.

I would like to do this on behalf of his family also. I have put "Love, Your Family" at the end of my poem.

I would be very thankful if you will accept my request.

I enjoy reading your paper and I receive it in the mail also.

**Yours Sincerely,
Julie Hamelin**

In Memory of Robert Testawich

*As each day went by we often thought of you
Now we have lost you, but will never stop loving you
Your smile swept us through and through
We find it very hard to let you go
You will always be with us and hope you are
watching over us.
You were a very special dad, friend and man
We thank the Lord to have accepted you.*

Love, Your Family

Smoker sees greater concerns

Dear Editor:

I was watching CFRN's Eyewitness News on Wednesday, January 7, and on one of their stories they had on, was a debate on banning smoking in schools.

They've been trying to ban smoking in the schools for quite awhile and have been discussing it for about

the same amount of time.

Now I guess I should let you know I am a smoker, but I am a non-drinker and have been for the past 11 years.

Each time I hear a group of non-smokers complaining about second-hand smoke affecting them, I feel a little funny.

I think that people in the government should be

looking into the banning of dope — selling to our young people and the misuse of liquor. I'm sure that more people get killed from an overdose of dope or being hit by a drunk at the wheel of a car or truck.

I feel that there should be stiffer penalties handed out to those convicted of selling or possessing drugs, any drug no matter what, and

those who are charged with impaired, regardless if they injured or killed anyone.

I don't know if you agree at all with me or not. It's just my thought, something I could share. Thank you for reading this.

**A faithful reader
of Windspeaker,
Brenda Desjarlais
Elinor Lake**

Reader has praise for Terry, Rocky

Dear Editor:

Re: Trappers Livelihood Defended, By Terry Lusty

Well put Terry, that's telling them.

Re: Native Nashville North

Congratulations Rocky, it's a marvelous, marvelous program, gives me a great deal of pride to see our talented Natives and Metis on TV.

A giant step up the ladder of entertainment well done.

On a scale of 1 to 20, I'd say 9.9, too bad it's only a half hour. One hour would be better.

Margaret Guss

South African situation compared to that of Canada's Indians

Dear Editor:

The only logical reason "Phoney Baloney" Mulroney so passionately appeases the political left with his mock-heroic stand against the wickedness of apartheid is because his wife and master, Mila, tells him to.

(Now we know who wears the pants in Canada's "first family.")

With trendy dunderheads, it is currently all the rage to criticize the oppression of blacks in South Africa while completely ignoring the oppression of Indians in Canada. But I ask you,

what is the difference between a black "homeland" and an Indian "reservation?" At least the white South Africans didn't murder millions of blacks by giving them "free" blankets infected with "free" smallpox and other fatal diseases.

What with all the attention

and support garnered by blacks in South Africa since they decided to use violence to fight their oppression, maybe Canada's Indians and Metis should consider this option as well.

**G. Robert Dumont
Prince Alberta, Sask.**

THE EAGLE

*Another bright, cold winter day,
Chilly breezes passing through my protective coat
of feathers,
gliding freely in the deep blue sky,
Admiring the white beauty once again.*

*My eyes wide open to see this special day,
thanking the Great Spirit, for he made it this way,
Animals, humans and things of such,
Makes us wonder of why we have so much.*

*I am an old Eagle, experience life,
I'll learn every bit of it, until the day I die,
You are just a baby, beginning to learn,
respect your Elders, from there you'll earn.*

PARADISE

*As I walked the grasslands of paradise,
I remembered being there once or twice,
reminded me of the dreams of the past,
Oh, how I wished it would last.*

*As I walked the grasslands of paradise,
I worshipped the beauty in varied shades of green,
Watched the little white flowers bloom,
Then moved on to the next step of learning.*

*One day at a time, as I grow older,
My wings unfurled, my thoughts grew bolder,
Now I know that life's not to rush,
I got to be wise, and know when to hush.*

**Marla Jébeaux
13 years old
Kehewin Reserve**

Olympic Indian policies questioned

**Mr. Frank King
Olympic Organizing Committee
Calgary, Alberta**

Dear Mr. King:

I am a Cree Indian, a member of the Red Pheasant Band in Saskatchewan, but resident here in Calgary.

I really want to get involved in the 1988 Olympics and have had several conversations with Helen Jackson-Dover and Sykes Powderface. However, despite repeated efforts, and several proposals, I have come across a brick wall of meaningless talk. It appears that only Treaty Indians from the Treaty 7 area in southern Alberta are eligible, according to your rules, to be involved in the Olympics.

This is distressing me as a Native person coming from a Cree background, realizing that none of my history will be presented to the rest of the world, along with all the other Indian nations here in Canada.

Overseas visitors will only be allowed to see and experience Blackfoot culture.

I've always been proud to be Indian and it is an insult to my dignity and my ancestors that they will not be included. I have tried in the past to be generous in my thinking and have made excuses for the treatment I have received. But I have come to the decision that it is not only myself that has been put on hold but the whole Indian nation. To be able to present the Native world to the whole world, Treaty 7 can never hope to combine all of that history from their small area.

I should also add that Sykes Powderface was hired to defuse the Lubicon Lake issue, however, with this kind of treatment, things can only get worse.

I have on numerous occasions spoken with OCO personnel but to no avail therefore I have approached you in the hope you can do something before it is too late.

I must be loyal to my tribe and so should other Indian people, but we should not exclude other Indian nations

and traditions. I am a strong believer in the Indian tradition and cannot see it harmed in any way, and I've been watching OCO heartlessly dissecting my people.

I also understand that the final contracts for Indian involvement in the Olympics takes place on Friday. Yet I have been excluded. Therefore I have been given no choice but to make this public and to inform the Indian community of the way OCO has treated them and their culture.

I regret this action. However, my discussion with Ms. Jackson-Dover and Sykes Powderface gives me no choice.

I hope this whole situation can be straightened out by you in conjunction with our Indian leaders here in Canada before it is too late.

I wish to add that the "one year and counting" festival which took place last week had no Indian participation. I hope this will be rectified before the Olympics next year.

**Yvonne Wuttunee
Calgary**

WHAT'S HAPPENING

Dene Tha put welfare funds to work

By Rocky Woodward

ASSUMPTION — During a recent visit to Assumption, and because of a recent article I did on how the band has taken steps towards the betterment of their communities by using welfare dollars and turning it into community-orientated work projects that are working, I had the opportunity to witness the progress that the band has accomplished, first hand.

After talking with Band Manager Fred Didzena, I was fortunate enough to

get his support by him lending me the time of Bill Pelech, a coordinator for the Band, who then became my guide at Assumption.

We met early enough in the morning, and after breakfast in High Level, Bill suggested we visit the office of the "Dene Tha Ehta Ande" (People helping People). In early September of last year, a social development program was established under this banner.

Under this unique administration, the Dene Tha Band began to

administer the welfare dollars back to a voucher format where residents of the three Dene Tha occupied reserves were assessed individually — which would in turn have individuals put back on a cheque system — the band went even further. They went ahead and combined welfare cheques with PEP funding received from Alberta Manpower and turned the social assistance transfer into working projects.

"I think we will be moving our office to Bushie River

because of the cost for rent of this space, possibly in March," said Bill as we walked into the front office where Ronda Lizotte was busy at work as secretary/receptionist.

Bill introduced me to another worker, Maggie Martel, who was kind enough to fill me in on some of the things she does as a social development social worker and a little about herself.

Maggie has been a social worker for six years. Three of those years were spent with Indian Affairs and

three with the Dene Band administration.

Maggie works with two other social workers and two trainees. Their work under the social development program is basically in income security, family counselling, referral and individual counselling.

"We have now started to meet with people from the band to see what is needed. Our first meeting was in January. One of my goals is to give back the responsibility to the people and also give them back their pride — like it was before they were on welfare. This is my goal although it is a hard one."

"It is working. Slowly but surely. You can't expect to have things work properly for you overnight. It was different before. Basically I just did paper work. Now with the trainees it is much easier and better to reach out to people needing jobs or help. We definitely have better results with more workers as opposed to working alone, like I used to under the old band administration."

Maggie stresses that with the new social development office, it is not like before where many Dene were looking for work and there was nothing. "So this is a positive program.

"One quarter of our clients are working through work opportunity programs."

The Social Development program is working and it is showing its true worth through the work incentive programs it has to offer. Men from the communities have been put to work on buffalo pen building. This year the Dene Band has decided to let loose many of its buffalo to be monitored as they survive alone in a picked area — one reason why holding pens had to be built.

I had the opportunity to visit these men while they were working on the pens through Harvey Denochan, who offered me a tour of the area. Unfortunately, my film was never set right in my camera and so pictures are unavailable other than on a return trip where I shot frames of the buffalo. I must admit, as I watched these men work, that the social development program is working.

Band members have also been put to work as wood cutting crews where delivery of pick-up loads of wood are made to the Elders at \$15 and for others the price is set at \$50. The niceness of this program is that the money is being used towards incentives for the students for attending upgrading classes.

"Indian Affairs said there is no money available and Canada Manpower refused so we said that we will use the money gained from delivery and the cutting of wood towards schooling, and guess what? We have a 95 per cent attendance. It's just incredible," commented Bill Pelech.

While driving through the main area of Assumption, we happened on one of the trucks delivering wood. The foreman, Harry Danais, and driver David Dahdona were busy at work but took time to talk with Bill and pose for pictures.

The wood cutting program has six individuals working at Assumption and four at Meander River. There are also five labourers working on various community projects such as ice rinks and skate shacks. Three are in Bushie River and two are at Meander River.

Among all these incentive programs, the Dene Band has found work for youth workers at Meander and Assumption. They have begun a homemakers project where mothers go into the homes of the Elders and do small tasks for them such as hauling water, cooking and cleaning. All of this under the social development People helping People program.

Bill believes that the average caseload of clients who are able to work and who have come to the social development program wanting to work was near 120 band members, and "we have reduced that to about 50 per cent now," he smiles.

"It is hard for me to remember what the community was like in 1983 to where it is today. There has been so many changes. Fred has done a lot along with Band Council," added Bill.

Hot lunch programs have been set up in the schools also that assist in establishing meals for the younger students attending their classes.

Much has been improved since the arrival of the Social Development program for the Dene Band members, and Fred Didzena along with Harvey Denochan and Bill Pelech and the councillors feel the same.

With more and more ideas coming out on how to strengthen the band's economic concerns, they believe they are on the right road to the betterment of the Dene Nation as a people moving ahead to a brighter and better future.

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- housekeeping and maintenance
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- interest in the hospitality industry
- good physical and mental health
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PUBLIC NOTICE

PROPOSED LAND USE ORDER AMENDMENT IMPROVEMENT DISTRICT NO. 18(N)

L.S.D. 16 OF SECTION 35, L.S.D. 13 OF SECTION 36, TOWNSHIP 79 RANGE 6 WEST 4TH MERIDIAN

The Fort McMurray Advisory Council will be holding a PUBLIC HEARING to consider a proposal by the Janvier Development Corporation to amend the I.D. No. 18 Land Use Order from "R-2" (Rural District) to "H" (Highway Commercial District).

The PUBLIC HEARING will be held at 1:15 p.m. on the ELEVENTH day of MARCH 1987 at the NORTHLANDS SCHOOL, JANVIER, ALBERTA. At that time, the Advisory Council will hear any persons who wish to make representation on the proposed amendment. Copies of the proposed amendment can be seen at the Improvement District Office, Room 513, in the Provincial Building in Fort McMurray.

W.D. (DES) BROADHURST
I.D. 18(N) MANAGER
ALBERTA MUNICIPAL AFFAIRS
IMPROVEMENT DISTRICT NO. 18(N)

Alberta
MUNICIPAL AFFAIRS
Improvement District Administration

513, West Tower Provincial Building, 9915 Franklin Avenue, Fort McMurray, Alberta, Canada T9H 2K4 403/743-7162

IN YOUR COMMUNITY

Bicentennial Committee meets

Fort Vermilion plans birthday

By Cathy Bunton

On Monday, February 2, 1987, the newly incorporated Fort Vermilion and District Bicentennial Association held its first general annual meeting. A committee was elected to do the ground-work and preparation for Fort Vermilion's 200th year in 1988.

Up to this point, the Bicentennial Committee had been actively function-

ing under the Fort Vermilion and District Recreation Board. During this meeting over thirty enthusiastic members participated in the discussion and passing of bylaws and in the election of its officers.

The following people were elected: Al Toews as chairman, Jack Newman as vice-chairman, Diane Pawlik as secretary, John Graham as Treasurer, and the directors elected are

Mike Mihaly, Roy Meneen, Marilee Toews, Lorna Bell, Noreen McAteer, Gordon Foster and Nick Pawlik. The I.D. #23 Advisory Council is being represented by the Board by Stan Smith, Chuck Morris and Jake B. Wiebe.

An open invitation is extended to all to feel free to contact any of the above board members to obtain information or to offer your various needed talents in

making the 200th year birthday a fun time for everyone.

A bicentennial office has been established in the Fort Vermilion Community and Cultural Complex. The coordinator is Lindsay Kulak. Office hours are Mondays through Fridays 9:00 a.m. to 12:00 p.m. and 1:00 p.m. to 5:00 p.m. Write or drop by and join the excitement or phone 927-4603.



DROPPIN IN

By Rocky Woodward

In honor of the ABORIGINAL RADIO AND TELEVISION SOCIETY and their "Native Perspective" celebrating their first year of great broadcasting...Dropping In is donating its space to them. Congratulations all you artsy people at the downtown Lac La Biche radio studios. And to all you voices I have come to know over the last year, I have but one question. "Who are those guys?"

DENE THA BAND CO-ORDINATOR (Counselling Services)

The Co-ordinator will be responsible for:

- Planning and administration of community based preventive health and addictions programs;
- Supervision and support for approximately seven staff including addictions counsellor, youth prevention workers, community health representatives and clerical staff;
- Assisting in the development and implementation of a long-range community development process;
- Coordination of awareness programs and youth development activities;
- Coordination of case management, group therapy and client referral services.

Qualifications:

- The applicants should have:
- Extensive related experience as a supervisor or senior counsellor in the addictions field;
- Ability to develop and coordinate youth development and prevention programs;
- Appreciation and ability to integrate traditional, cultural and spiritual values in community programs;
- Ability to engage staff and residents in community development activities;
- Extensive related experience in working in Native communities;
- A graduate with a related post secondary degree or have equivalence in related training and workshops.

Salary:

- Starts at \$30,000 per year and is negotiable based upon previous experience and training;
- Attractive housing and travel benefits also provided.

Closing Date: March 13, 1987

Send your resume to:

Bill Peleck
Coordinator of Social Development
Dene Tha at EHTS-ANDE
Social Development Program
Box 958
High Level, AB T0H 1Z0
Ph: 926-2422

EXECUTIVE DIRECTOR RESPONSIBLE TO BOARD OF DIRECTORS

SUMMARY:

Reporting to the Board of Directors of the Rocky Native Friendship Centre Society, supervises all staff employed by the Centre; prepares and implements the annual financial operating plan; acts as senior advisor to the Board; supervises fund raising activities; plans and organizes public relations and publicity projects; recruits, trains, encourages and supervises volunteers and performs other duties.

DUTIES:

- a) Supervises all staff employed by the Centre in close consultation with the Personnel Committee.
- b) Prepares and implements the annual financial operating plan of the Centre in close consultation with the Finance Committee.
- c) Acts as senior advisor to the Board on all matters concerning the operation of the Centre.
- d) Supervises the Centres fund raising activities.
- e) Recruits, trains, encourages and supervises volunteers.
- f) Performs other duties as required.

REQUIREMENTS:

- Post Secondary School (desirable)
- Knowledge and understanding of Native Culture an asset
- Valid Driver's Licence
- Good Communication Skills (written/spoken)
- Management and Administrative Certificate (desirable)
- Native Language an asset
- Ability to work with other groups and organizations.

SALARY: Negotiable

DEADLINE: April 1, 1987

START DATE: April 15, 1987

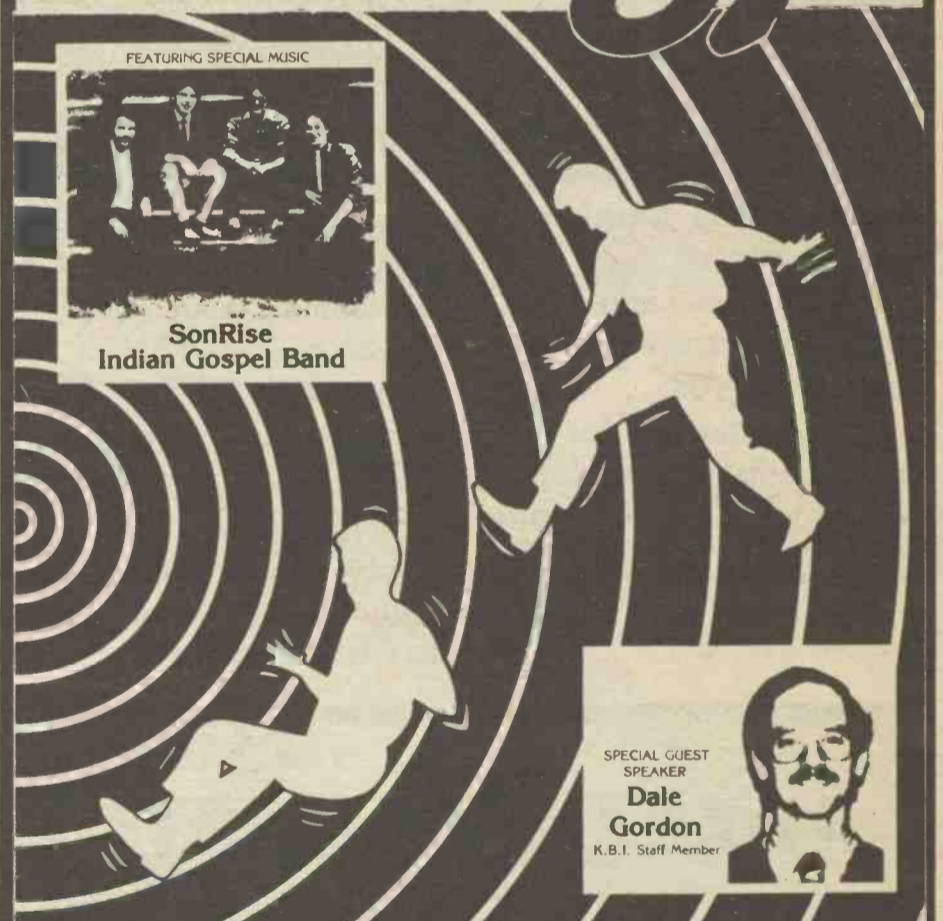
Send resumes to:
Rocky Native Friendship Centre
4917-52 Street
P.O. Box 1927
Rocky Mountain House, AB
T0M 1T0
Telephone: 845-2788

March
6-8

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Education

Native students eligible for Pope's scholarship

By Everett Lambert

Albertans now studying in the field of Native Studies are eligible for the "Pope John Paul II Commemorative Scholarships." The scholarship is also available to those in "(i)nternational studies with respect to third world countries" as well as those in "ecumenical studies."

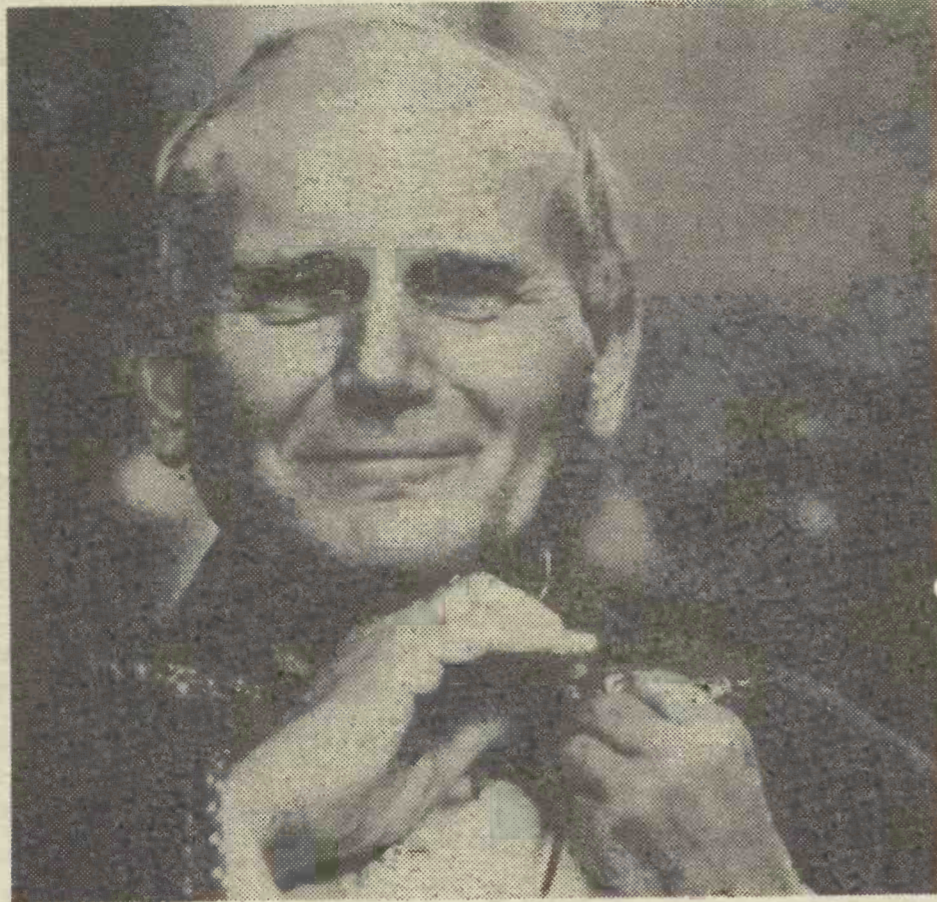
The scholarships were established "to commemorate the visit of His Holiness, Pope John Paul II, to Alberta in the fall of 1984..." The scholarships are approved by the Alberta Cabinet and are administered by the Alberta Student Finance Board.

The intent of scholarships is "to facilitate and promote studies for the well-being of mankind through the advancement of knowledge and its effective application to contemporary problems."

To be eligible, applicants must be Alberta residents in full-time enrolment of the undergraduate or graduate, i.e. master's level. Both the contents of the courses and the performance will be gauged in the selection of recipients.

The awards will be effective in September of 1987. In other words, the monies will be allotted in disbursements throughout the course of the year. Those selected cannot hold other concurrent Student Finance awards.

Those eligible for the undergraduate component can receive \$5,000 while those eligible for the graduate component can receive \$10,000.



CP/AP Photo

Although the deadline for Master's awards has already passed, (February 1), undergraduates have until July 1 to submit their applications.

For further inquiries, students should contact Scholarship Programs, at the Student Finance Board, 10th Floor, Baker Centre, 10025-106 St. Edmonton, Alberta. The phone number is 427-8640, or dial "0" and ask for Zenith 22043.

Incidentally, although Pope John Paul has yet to confirm, there are strong rumors that he will visit Canadian Native people in Ft. Simpson, N.W.T. on September 9, 1987. Thus, one can expect a confirmation soon if indeed the Pope decides to visit.

On his 1984 visit to Canada he was scheduled to visit Native people at Ft.

Simpson but failed to do so.

I remember going to see him twice when he was in Edmonton that year. It truly is a very moving memory.

It was the first time I had seen so much commotion take place all because of one man. When I was waiting on Jasper Avenue for him to pass in the motorcade, you could tell when he was coming near. First of all, in the skies above, helicopters hovered. One was for security and the other was airborne media. Soon after lines upon lines of policemen on motorcycles came scooting by. Then came the great white motorcade. And there he was in the middle of it, standing inside the bulletproof podium of the Popemobile. Imagine, all that, for one man.

Native language discussed

SLAVE LAKE — The Community Vocational Centre in Slave Lake hosted the Native Language Instructor's Inservice on January 28, 29 and 30, 1987, sponsored by the Northland School Board. Sixteen Native language instructors from the Northland, Lac La Biche and Lakelands Catholic Divisions met in Slave Lake as part of an ongoing inservice training program.

The three day inservice session was a multi-agency cooperation effort with the High Prairie School Division providing demonstration classrooms and master teachers, the Community Vocational Centre Slave Lake providing the conference facility and the Northland School Division providing the workshop instructors.

"This is the best workshop I have been to since I started teaching Cree," said Mary Wells, Native language teacher from Elizabeth Settlement, "Northland and the Community Vocational Centre should be complimented for their efforts."

Barb Laderoute and Kathleen Laboucan of the Northland School Division

coordinated and delivered the inservice session. Inservice participants included: Virginia Martin, Louise Fiddler, Hazel Vicklund, Matilda Logan, Violet Lockett, Irene Calliou, Beverly Anderson, Dolly Letendre, Sophie Gladue, Joan Nanimahoo, Mary Wells, Delores Barrie, Jim Leary, Barb Laderoute, Kathleen Laboucan, Nora Yellowknee, and Pauline Ominiyak.

The inservice focused upon the development of practical classroom skills that facilitate effective instruction. The participants engaged in micro teaching exercises which provided an opportunity for the instructors to analyze their own teaching.

In addition, as part of the Inservice Program, the Native Language Instructors were given the opportunity to acquire University credits toward a Bachelor of Education degree. This "on-the-job" approach to acquiring credits toward a professional certificate in education seems to be very highly valued by the instructors. In order to take these courses, the Native language instructors attended additional classes

on Friday and Saturday.

"I want to become a teacher," said Bev Anderson of Gift Lake. She added that the inservice training program "is helping me get ahead with my goals."

Barb Laderoute, supervisor of Native programs for the Northland School Division explained, "we organize these inservice programs to meet the great demand for professional training for para-professional language instructors." She went on to explain that "if Native language and Native education in general is to grow, more emphasis must be placed upon the pre-service and inservice training of Native teachers."

Barb Laderoute, Kathleen Laboucan, and Jim Leary, assistant superintendent of curriculum with the Northland School Division, expressed their appreciation to the Community Vocational Centre Slave Lake and the High Prairie School Division for their cooperation in the effort. Nora Yellowknee and Pauline Ominiyak both Native language teachers in Slave Lake were singled out for special thanks for their efforts.

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ARTS FIRST ANNIVERSARY SPECIAL

By Rocky Woodward

LAC LA BICHE — How time flies. Especially when time is spent travelling the airwaves of northern Alberta for three hours each morning, Monday to Friday. This is what the Aboriginal Radio and Television Society (ARTS), a sister organization of the Windspeaker Newspaper, has been doing since October 18, 1985.

At this particular time radio was then called "AMMSA News Magazine" and operated out of CKUA Radio in Edmonton. The name was later changed to "Windspeaker" and it continued this way for several months until, on February 3, 1986, the "Native Perspective" was born and ARTS offered listeners one hour of radio programming through the CBC Television, from 8 a.m. to 9 a.m. each weekday.

CKUA listeners can still pick up the "Windspeaker" broadcast every Friday from 8:30 p.m. to 9 p.m.

On that special day, exactly one year ago, February 3, a team of qualified radio announcers, technicians and writers, under the direction of Radio Director, Ray Fox, hit the airwaves of northern Alberta, bringing news, music and sports broadcasts that dealt strictly with Native people for the first time in Alberta.

Broadcasted out of a small radio studio from the Windspeaker building in Edmonton, the show gradually began to add to its air time from one hour to where it is today — three hours of broadcast time.

The Native Perspective eventually moved to its present location in the town of Lac La Biche and on

February 20, Windspeaker board members, management and staff got together with the radio personnel and their board members to celebrate with ARTS, on their one year anniversary of broadcasting to the Native public in Alberta.

The Native Perspective begins its broadcast at 8 a.m. every morning and guests who happened to arrive very early, were invited to sit and talk with the radio announcer that morning, Ray Fox, on the live show.

One of the guests Fox talked with was the Member of Parliament for Athabasca, Jack Shields who ventured to say a radio such as this that dealt with Native people was a long time coming and something that was needed.

Shields went on to say that ARTS does indeed have a bright future and commended Fox and the ARTS staff for their performance.

ARTS President, Roy Randolph, flew to Edmonton from Fort Vermilion and drove the rest of the way by car to Lac La Biche, in support and appreciation of his ARTS team's one year anniversary.

Jack Shields presented Randolph with a picture of Queen Elizabeth and Prince Philip in recognition of their anniversary.

President of AMMSA, Fred Didzena, also made the trip from his home to Assumption to attend the special occasion, along with Windspeaker General Manager, Bert Crowfoot.

Nine year veteran of CFCW airwaves, Broadcaster Bruce Makokis, who came on board with ARTS over a year ago, was also on hand to make guests feel comfortable and to answer

Native Perspective

ARTS celebrates 1st birthday



RAY FOX
...with first year cake

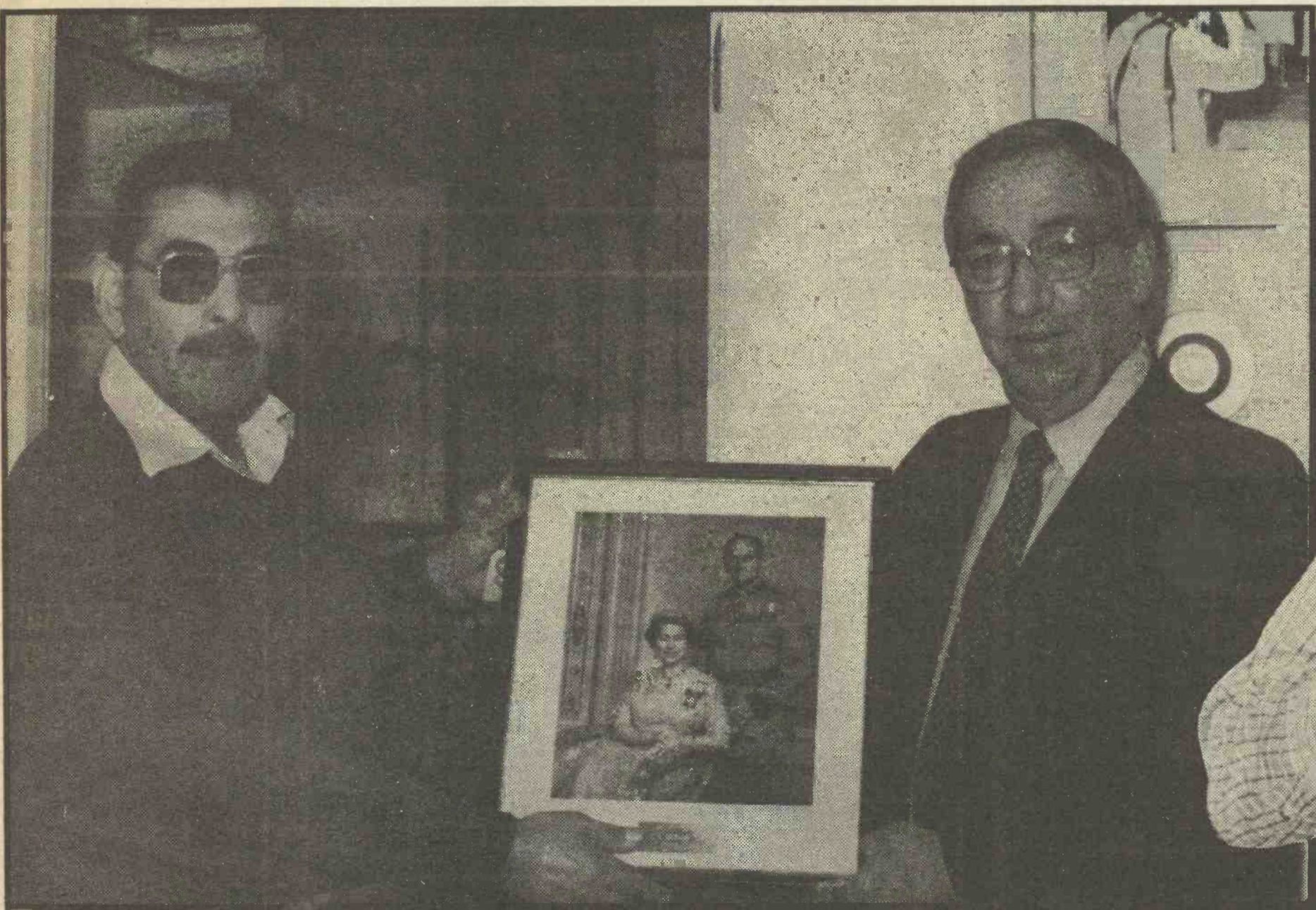
any questions regarding radio.

A buffet was set up for guests and later in the

afternoon people were invited to attend a dinner which closed the days celebration.

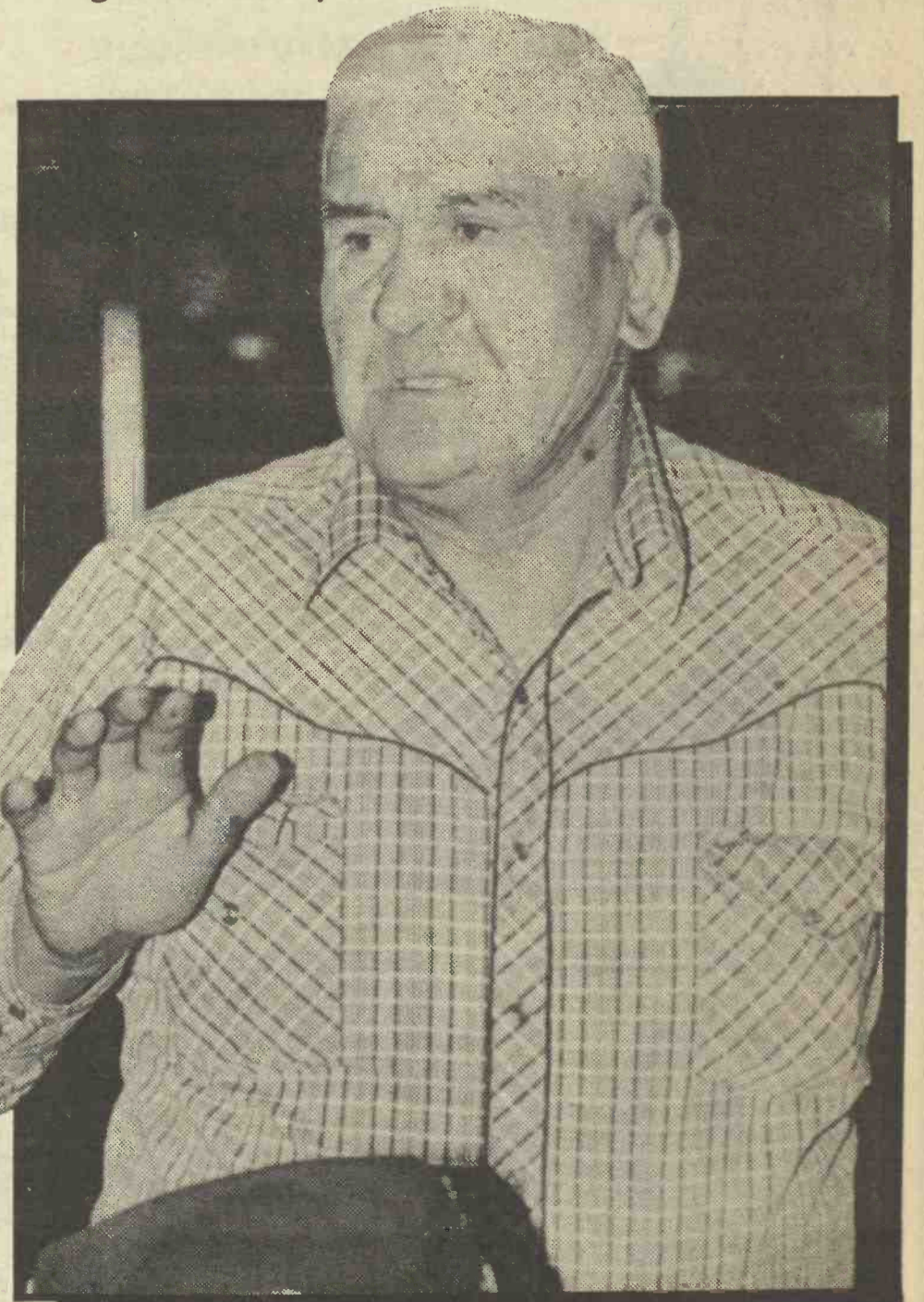
Windspeaker would like to congratulate ARTS on their one year of broadcasting to the Native public and

wish them many more years of fine tuning and "guess what happened?" on the Native Perspective.



ARTS PRESIDENT ROY RANDOLPH (LEFT)
...with Athabasca MP Jack Shields

—Photo by T.J. Woodward



ELDER LOUIS MCGILVERY
...quest at celebration

ARTS FIRST ANNIVERSARY SPECIAL

Ray Fox reports

Year's events reviewed



ARTS CREWS — The first ARTS radio crews were Don Gillis, Norm Quinney and Jerome Yellowdirt (above) and Ray Fox, Tracy Ladouceur, Gabe Deschamps, Doris bill, Jan Markley and Bruce Makokis (left).



How are we doing? Boy, it seems like just the other day I walked into the AMMSA office at 10123 -107 Avenue. I can still remember saying hello to everyone, Bert, Clint, Carol, Rocky, Terry, and introducing myself as Ray Fox. Then Bert took me to the back of the building and said, "here's your office."

I want to say right off the bat, that there are a lot of people to thank for our success. If your name doesn't appear here, please don't think that we forgot or that we are ungrateful. I know before I came along, there were people working towards a goal — people like Dr. Joe Couture, Jeff Bear, April Boyd, and of course our current management team, Bert Crowfoot, Clint Buehler, Carol Russ and Colleen Agecutay. This group then began working with people such as Neil Evans, PC Engineering; Deborah Coulter, Communications Coordinator, Metis Settlements; Dianna Letendre, Project Manager for ARTS survey and a whole lot of other people. Most of them did the groundwork for what was to become "The Native Perspective."

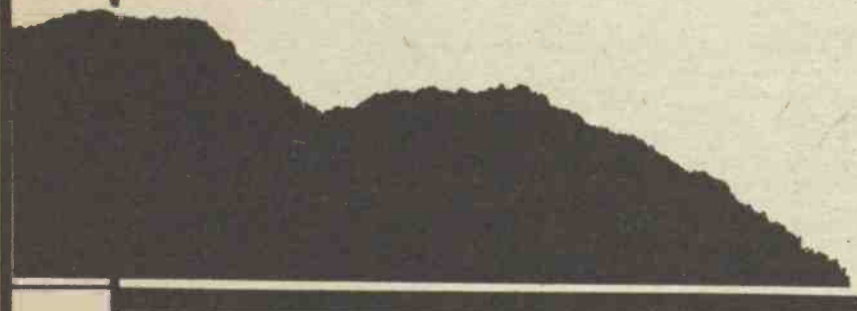
The first priority was to begin production of a half-hour radio program for CKUA. The deadline for this was the 8th of October, 1985. The production crew for this program included Jerome Yellowdirt as the host, Norman Quinney and Annie Charles, Cree announcers, and the technician Don Gilles and some input from Rocky Woodward (Dropping In). The half-hour radio program was produced in the studios of Grant MacEwan College's Native Communications Program who shared building space with AMMSA back then. I should mention Barb Beeson, Paul Saterly and Bob Lysay, the instructors of the NCP, who were helpful in the beginning stages of the ARTS programming.

I was hired by Bert and the AMMSA board in August of 1985. I started work for ARTS on October 26, 1985. I began producing the CKUA half-hour program and held interviews for the different positions that were needed to produce a daily program, slated to air on CBC in January. When the dust had settled I had assembled a crew of people consisting of Bruce Makokis, Jan Markley, Doris

Congratulations & Best Wishes



To AMMSA/ARTS on their 1st Anniversary of The Native Perspective Radio Show



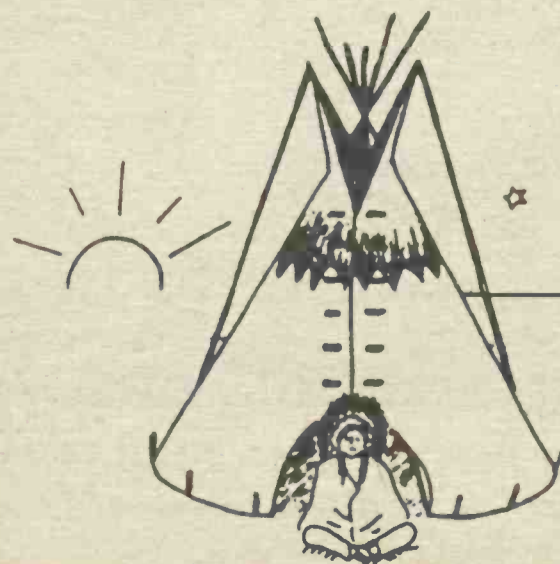
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ARTS FIRST ANNIVERSARY SPECIAL

Bill, Norman Quinney and Tracy Ladouceur.

We then focused on choosing a format — what we anticipated the people of northern Alberta wanted to hear; how much music should we play; what kind of music should we play; what kind of news; what is Native communications; what languages should we use; who was our audience; where was our audience; what did they want to know; is there anything they didn't want to know?

There was literally hundreds of soul-searching questions that not only had to be asked, but had to be answered. I must confess I spent more than one sleepless night thinking of ideas for the show. Just to give you an example, the title of our program, The Native Perspective took us two weeks to decide on its name.

Another major discussion was the theme, or rather major decision, was the theme of music or music that we use to identify our program. We needed something traditional, yet modern and most definitely Indian. It was Bert Crowfoot that finally introduced us to Stan Snake and The Native Perspective theme. And of course, on top of all this, we still had to maintain our professional journalistic ethics. That is, to tell the truth as best as we can, be fair and most important of all, never forget why we are here — to enhance and preserve the Native Aboriginal languages and culture. We are here to protect a whole way of life.

ARTS has moved a couple of times since its beginning in Edmonton, and we are now in beautiful downtown Lac La Biche. We do three hours of broadcasting every day, Monday to Friday, from 7 to 10 a.m. and we still do a half-hour a week on CKUA radio. It's heard every Friday at 8:30 p.m.

We are now in the process of setting up a full-time radio station here in Lac La Biche and are hoping to broadcast 18 hours a day, seven days a week, locally, while still doing our three hours daily on CBC.

CBC time is very important to us in that we reach 63 communities in northern Alberta. We have an audience potential of a million and a half.

Some of the faces have come and gone, most of them on to bigger and better things. My only hope is

"If you start to tell people only what they want to hear, you a 'yes man.' That is you tell everyone you're right and soon lose your credibility."

that people took with them some of the things that we stand for and hopefully passed them on to their neighbours and their friends. I guess that is in keeping with our belief that communication has to be two-way. It has to be coming and going. It has to be fair and it has to be balanced. If you start to tell people only what they want to hear, you become a "yes man." That is you tell everyone they're right and soon you lose credibility. Not only that, but if you have two people who always agree on what to say, what to do, one of them is unnecessary.

So, wherever they are, to all the folks who have helped ARTS in any way, shape or form, and to all the people who have passed through our doors, and especially to all the folks who have taken the time to listen to our programming and drop us a line once in a while, it is you who we want to say thanks to.

Our program is that much better because of your input and I hope we never disappoint you.

Bye for now, and remember, the world likes you better when you're smiling.



NEIL EVANS
...technician installed studio

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To AMMSA/ARTS on their 1st Anniversary of The Native Perspective

Town of High Prairie

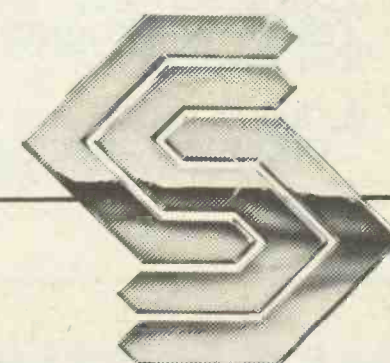
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ARTS FIRST ANNIVERSARY SPECIAL

Meet the Native Perspective Team

ROBIN KUHLE

Robin Kuhle is news director for The Native Perspective. She came to the Aboriginal Radio and Television Society seven months ago from the Columbia Academy of Radio, Television and Recording Arts.

Robin says she has always been interested in news — especially politics and current affairs. She feels it's important that people be kept informed about what is happening in the world and how it affects our everyday life.

Robin has appreciated the opportunities afforded her at The Native Perspective — the opportunity to grow and develop her skills in the news area.

Robin says she most appreciates the opportunity to work with Native people — as Robin says her upbringing didn't put her in contact with Native people very often. If nothing else, Robin says she is gaining a bit of understanding about Native issues and concerns. She adds that she still has a long way to go.

Robin says the past seven months have been challenging and interesting. She's looking forward to the challenges and opportunities that will present themselves in the next year.



ROGER FOX

Hello, I am Roger Fox. I come from the Sweetgrass Reserve in Saskatchewan. I attended the Onion Lake residential school in 1965 called St. Anthony's, where I, too, spent a lot of time kneeling, facing corners for "speaking Cree." They gave up on me after I wouldn't learn Latin or French. I detested the school so much. I chose to run away and that was that!

Like every youngster I've had my ups and downs. Later in life I got interested in my own culture and sought out to find who I really was. Luckily, an old man took a liking to me and taught me just about all I know.

For awhile I played the stubborn trip. I've had my share of head lumps and bruises.

Eventually in 1978 I ended up in Muskawchees country. This was the turning point of my life. It was then I started to really look at myself and decided to change myself around. In doing so, I started to really listen to Elders and attended spiritual ceremonies and chose to admit there was a path for me that said, "I have to help and get involved."

In the meantime, I worked for Louis Bull Farm and Ranch Division as supervisor; Montana Band Administration as Truant Officer; and for Four Band

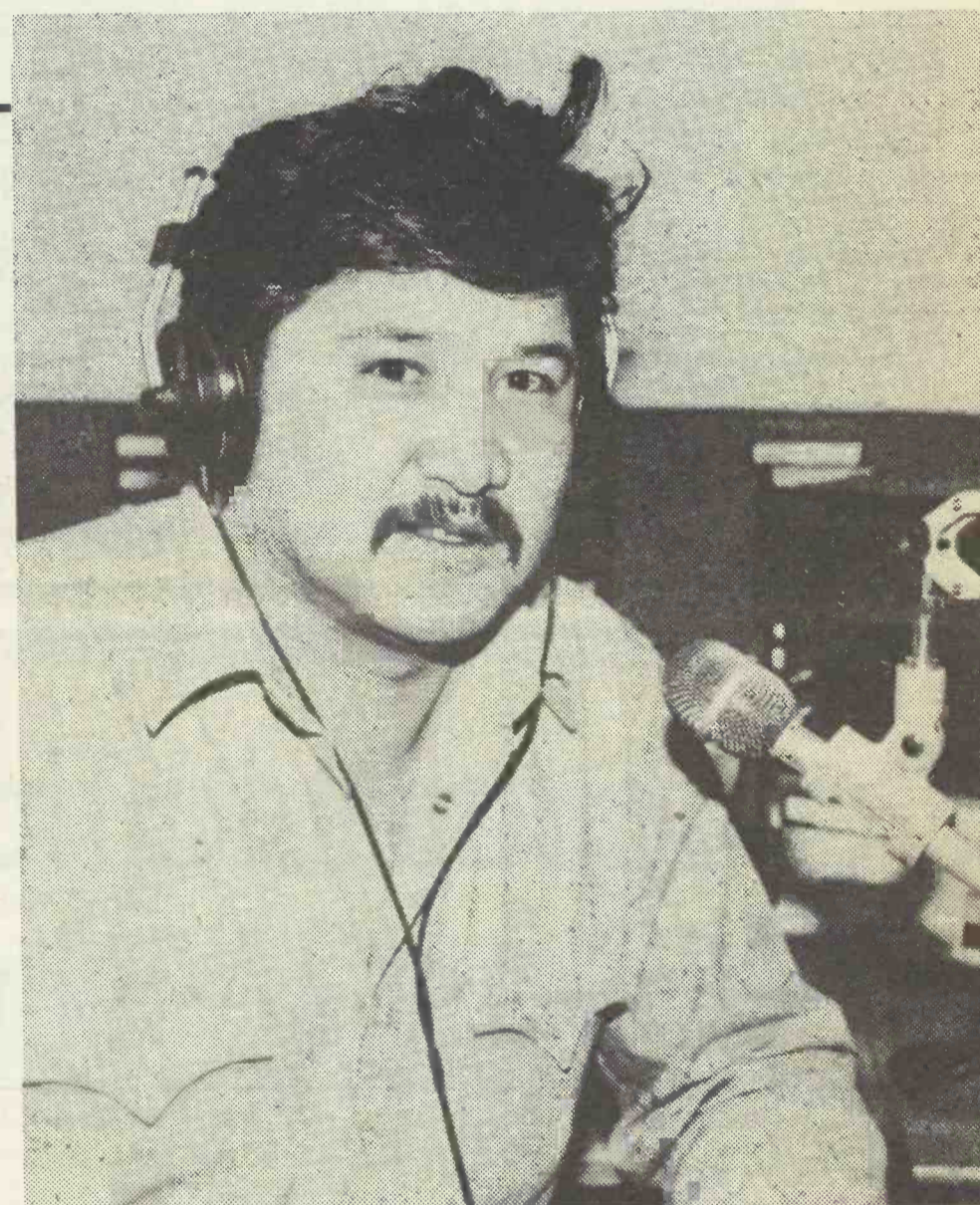
Enterprises in the Education Department as Truant Officer again. I was responsible for 12 schools covering all Four Bands plus Mameo Beach.

It was then I saw just how badly we needed cultural oriented programs within the school system — some children couldn't speak their own Native language.

To me it was shocking. They actually didn't have a clue about their own identity. This prompted me to start explaining their tribe and culture to them — expanding to schools "class per class" with the co-operation of the school of course.

I then heard of this present position and applied for Cree translator. This broadened my own perspective.

My belief is that I should never be ashamed to pick my drum and sing my own song. The society that I am living in has been busy teaching how to live. Now we should make our move. Although I've been in this position a few short months I guess I can safely say I've been an Indian all my life and I believe in my heart that we as Indian people can only benefit from a program such as the Native Perspective. Although the news we bring you everyday is not always good it's the truth and of course it is real.



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DORIS BILL

I'll have to say right off the top, that it's tough writing about myself. Because I've never had to do this before. But I'll give it a good shot. Here goes...

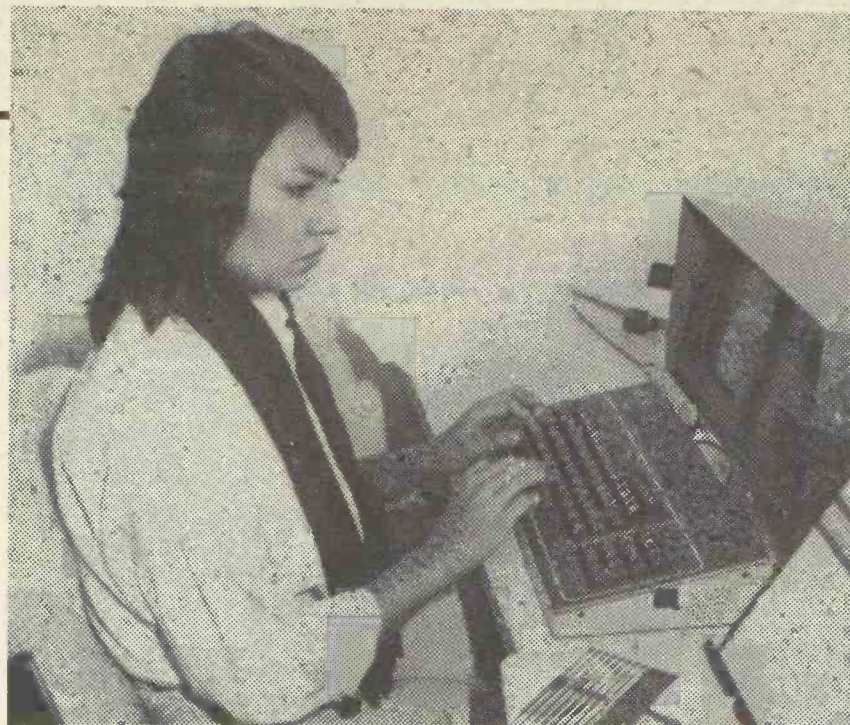
My Name is Doris Bill. I was born in Whitehorse, Yukon. I am of Tlinkit and Loucheux decent. Although born in the Yukon, I was raised in Inuvik, NWT since a baby. I've spent a majority of my growing up years in foster homes, group homes and hostels.

At 14 I moved to Whitehorse where I met my family for the first time. Following this I travelled across Canada doing odd jobs ranging from a waitress, bartender, gas jockey to a childcare worker.

Like many, there came a point when I wanted to do more with my life than slinging beer and hash. So, at 19 I moved to Vancouver and went back to school.

Since I had quit in Grade 8, it was quite a struggle to get back into the swing of things. But I was bound and determined to make it. While in the big city I graduated from Grade 12 and applied to the Native Communications Program at Grant MacEwan College in Edmonton. I was accepted and enrolled in the summer of '84. This was a turning point for me because I started doing all the things I love the most; photography, television, etc. ... which leads me to ARTS.

After graduating from NCP, I was hired on with ARTS as announcer/operator. I shouldn't forget to mention while working at ARTS, I also attended the Columbia Academy of Television and Recording



Arts. Something that has always been of interest to me.

It's been a full year now and although my position with ARTS hasn't changed, I have, despite the growing pains (and I think every company has them) it's been a rewarding experience watching ARTS grow, and growing with it.

At present, the ARTS team produces a 3 hour program called "The Native Perspective." It's my job to do the news on air every morning. I am also responsible for my own history corner "Looking Back For The Future." As well I report on current affairs issues.

And I guess that about wraps it up for the life and times of Ms. Bill. But, before I sign off I just want to say thanks to our audience for the wonderful support they've shown us over the past year.



ELAINE BOUCHER

Hi! My Name is Elaine Boucher. I am 22-years-old and have always lived in Lac La Biche.

I graduated from J.A. Williams Senior High in 1982. Following that, I received my certificate as a Clerk Typist/Stenographer from the Alberta Vocational Centre in 1983. I then went to work as the typesetter for the newspaper, the Lac La Biche Post. I was employed at the Post for approximately a year and one-half. I then went on to work for Social Services as a Clerk-Typist for eight months.

Still interested in a career in journalism, I returned to the Lac La Biche Post as a typesetter for another year and one-half. But what I wanted most was to work as a reporter.

I had planned to take a course in Native communications to start a career in journalism. But when the Aboriginal Radio and Television Society came to Lac La Biche, the perfect opportunity came for me to become a reporter.

I have been with ARTS since October, my position is reporter/announcer. I have learned a lot since I've been with ARTS and I know there is still a lot to learn. I enjoy my position very much and I know I will continue to do so, because something new and exciting is happening every day.

RAYMOND LEE LEIBEL

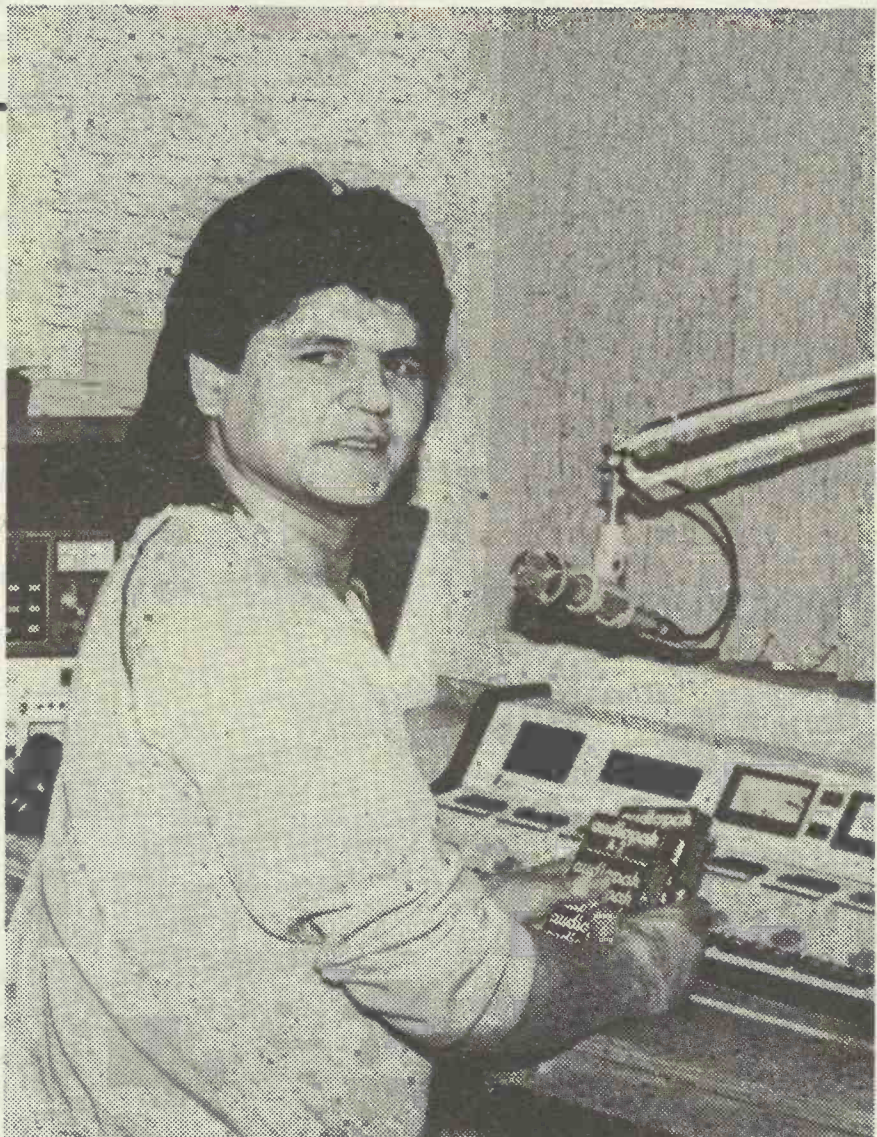
Born Raymond Wayne Belanger in Broadview, Saskatchewan in 1954, I became a ward of the government, and then travelled from foster home to foster home. Looking back, I can now see myself slowly getting into electronics, and eventually radio and TV.

I spent six years in Edmonton and another six in Burlington, Ontario, before I got my first real break in radio and TV. The people at Saskatchewan Native Communications Corporation knew something about me that I didn't, and they gave me a job.

All these years I have never worked with or for a Native organization before. For I had just discovered that I, too, was Native.

The two years I spent at SNCC will always be with me. They are the people who not only gave me a chance, but also taught me a lot about my culture and a lot about myself as an Indian.

As the year 1987 started I was offered a job at ARTS as their community animator and accepted. So far, working with Ray Fox and his crew, well let's say there's never a dull moment, never!



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To AMMSA/ARTS on their 1st Anniversary of The Native Perspective and we'd like to thank all our Hobbema friends for their patronage.

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INTERVIEW:

Ray Fox of ARTS



ARTS DIRECTOR RAY FOX
...job keeps him hopping

By Rocky Woodward

On February 20, the Aboriginal Radio and Television Society (ARTS) celebrated one year of its existence, broadcasting a variety of news and music to its predominantly Native listeners through CBC airwaves, under the organization's program name, "The Native Perspective."

It was on February 3, 1986, that the Native Perspective was first heard over the airwaves in northern Alberta, and aired at 8 a.m. on CBC-TV's audio channel, Monday to Friday.

Windspeaker interviewed the director of ARTS, a Native of Saskatchewan, Ray Fox, who became involved with the Native Perspective, now located at Lac La Biche.

WINDSPEAKER: When did you first become involved with ARTS?

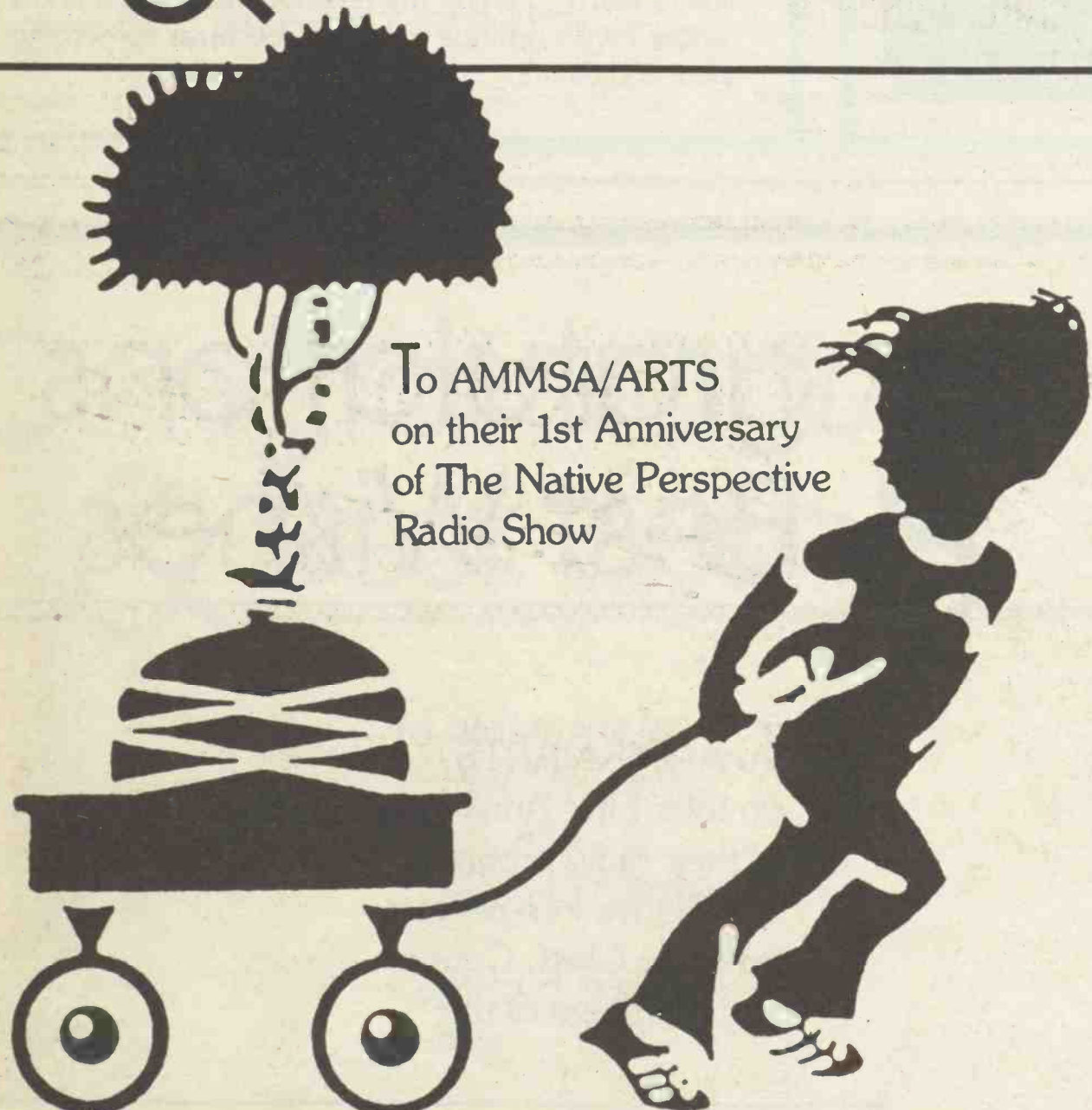
FOX: I actually learned about the radio communications end of it through April Boyd who was with ARTS in Alberta at the time. April filled me in on what was taking place regarding ARTS and then she introduced me to people here in Edmonton. So I had the chance to see what was happening here in Alberta.

After that I put my name in and sent a record I produced and copies of television shows that I had also produced. They were for April's eyes only (Ray laughs) but when she left the organization I talked with Bert Crowfoot and others — so they had my resume already, and asked me if I wanted the job.

I still maintain that it was the best decision that I have ever did, as far as for my career. It was hard to move from the mother corporation I was working for because of the security it offered but if one wants to grow and be innovative, then I thought I was making the right move. That's exactly what we are doing here now.

WINDSPEAKER: You started on October 26, 1985, and just recently ARTS has celebrated their one year of

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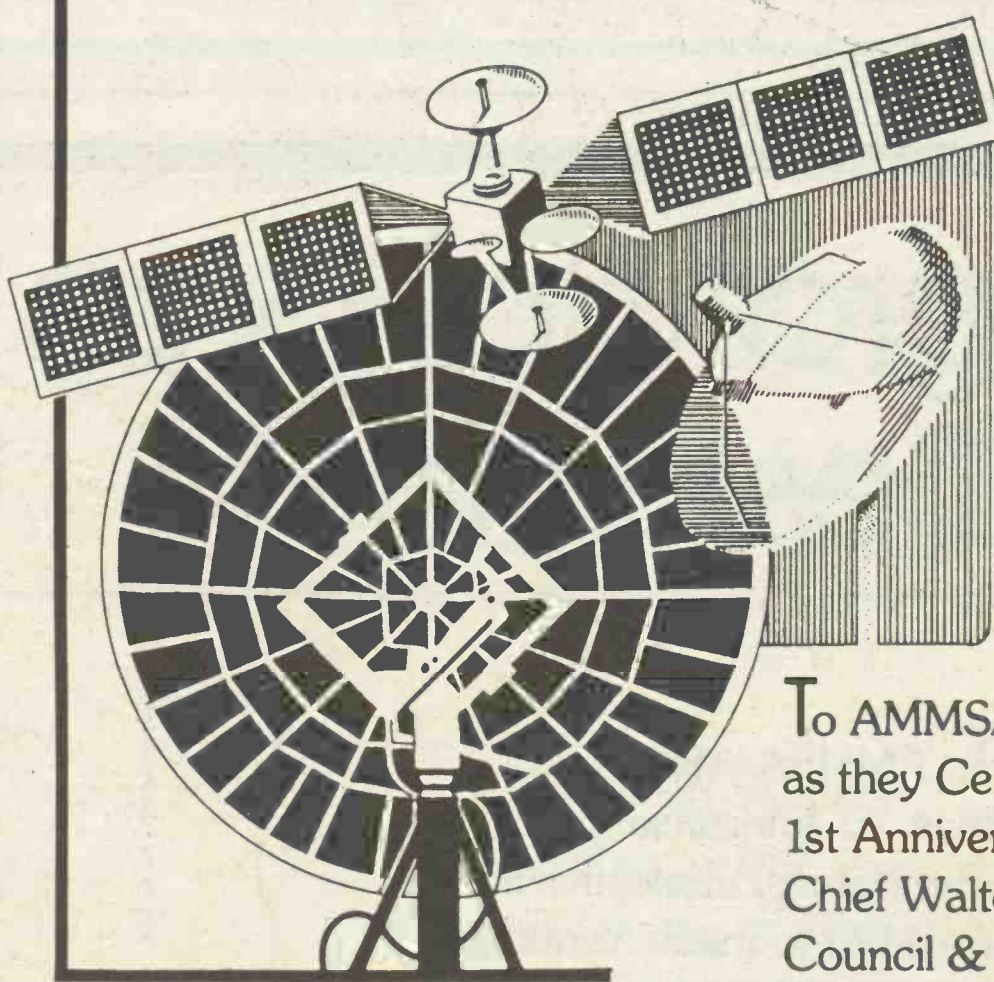
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To AMMSA/ARTS
as they Celebrate their
1st Anniversary from
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Council & Band Members



Janvier Tribal Administration

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broadcasting. Do you feel the celebration was worth it?
FOX: I feel good about it and it keeps you hopping here. I'm sort of like you if I have nothing to do then I become bored easily. You know after the grand opening I had time to think and it was tremendous that in one year we have come from one half-hour of broadcasting to three hours a day — in the space of one year. It is a real accomplishment.
WINDSPEAKER: Now I understand that ARTS will be branching out in radio?

ARTS: Yes. Our very next step is to start a community radio service right here in Lac La Biche, because we are already here so it benefits us to begin one here.

We hope to have a community radio by May and our broadcast time would be 18 hours a day, seven days a week.

We are also looking at places who have shown an interest such as Wabasca, Assumption and Slave Lake. Even Hobbema showed an interest. They receive our program there although it is not in our jurisdiction. We are suppose to concentrate north of the Hamlin line, but still, they have shown an interest.

WINDSPEAKER: I understand you have training capital available? Are you training people in radio?

FOX: To me the training part is a real accomplishment. One of my biggest headaches is finding people who are trained in radio broadcasting. When we talk Native communications we must think Native people and I cannot find trained Native people to work here, so what I have to do is work with non-Native people to strengthen the people we have here.

I find when we use producing dollars and spend it on training people then our program is not at the level that it should be at.

So what I did was introduced a proposal to Canada Employment and said we need Native people for the Native Perspective. They offered us, now, about \$135,000 for training and we just recently hired a project manager (Bill Samoil) who will train people in radio.

The training will take place here at Lac La Biche and it is a 51 week course. Trainees will basically concentrate on radio and journalism.

I tried to develop a course like this for five years and basically it is a job strategy course. Of course I was rejected many times until now, they finally bought it. It's actually little things like that that make it work.

WINDSPEAKER: What is ARTS or the Native Perspective's ultimate goal?

FOX: I think it would be perfect if sometime in the future we were something like the CKUA system — full-time and full distribution. That's the pie in the sky and it is a goal.

I believe in reality that CKUA which is funded by government is just like a Native communications program, except they are funded provincially and we are funded federally. It is an argument, but in order to accomplish something like full-time broadcasting from our own Native station, it would require a heavy duty concentration of Native people and organizations behind such a proposal. We would need Native people saying they would support something like that. Otherwise, I am not sure if we could do it ourselves.

WINDSPEAKER: What have you personally been involved with in communications before your arrival here?

FOX: My fondest memories about the communication business is when I spent five years in Medicine Hat — three years was doing radio and two were spent in the television field.

In 1981, I received the best series of the year award in southern Alberta. I had a show we called "For The Good Times" and we did things like going to a house party one time with cameras. We followed people who were a little tipsy and followed them as the drunker they got.

We'd do crazy things. We even went into bars and set up the cameras to video tape the bands playing.

Basically I worked for CBC in Regina and at La Ronge, Saskatchewan, before coming here.

WINDSPEAKER: You are the president of NATCOM. What is NATCOM and what does it do?

FOX: NATCOM stands for the National Aboriginal Communication society. There are 21 Native communication groups in Canada, but at one time, government did not have any one group to deal with on a national level. Basically, each group dealt with government individually. So NATCOM was formed and now we have one office in Ottawa who deals for us which I might add, is an advantage. Now we have a national organization which is one voice in Ottawa working for many.

WINDSPEAKER: Things seem to be working out for ARTS. How do your listeners regard the Native Perspective?

FOX: Fantastic! It is just great. We have a couple of people who may be negative to some of the things that happen on the program but I would say that 99.9% of the people have been very receptive — they say nice things. We are doing our job and informing people of what is happening in their world. And they in turn are learning. This is not to say we are above them, but moreso we have a great understanding.

WINDSPEAKER: Ray you really seem up on what you are doing and accomplishing?

FOX: It's great! I'm ready for another 10 years and after that I might slow down.

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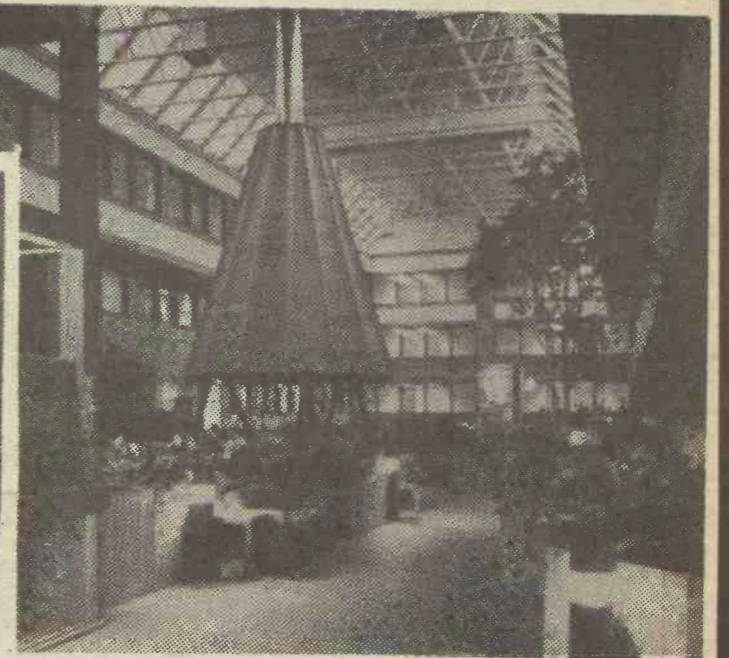


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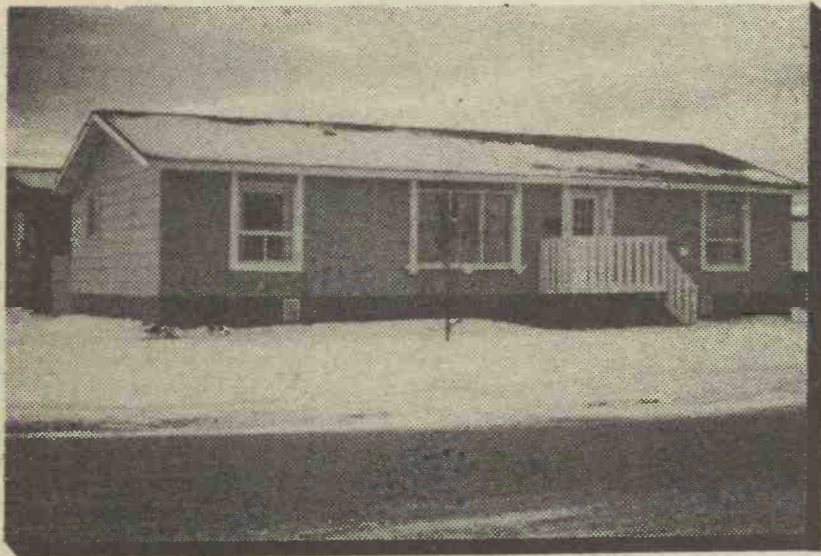
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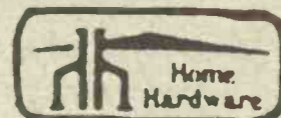


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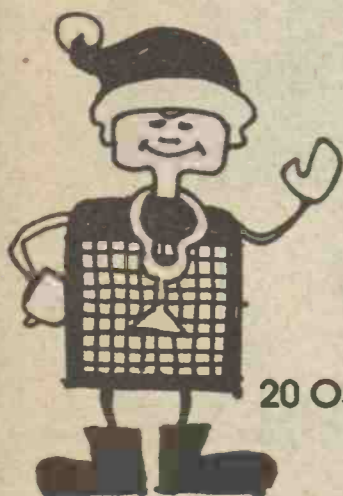
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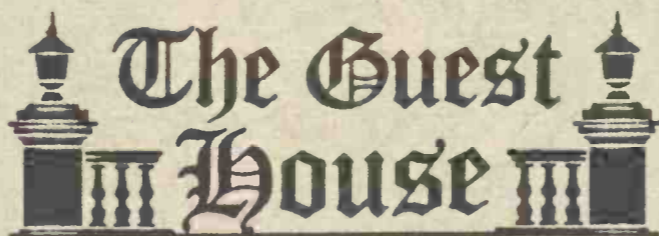


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Culture

Top artists featured

Los Angeles welcomes Native art show

By Clint Buehler

LOS ANGELES — Results are already evident from the exhibition of the work of Canadian Native artists which opened earlier this month at the Southwest Museum here.

Canadian-born actor John Vernon, the prime mover in making the exhibition, a reality, dubbed the Los Angeles Celebration of Contemporary Canadian Native Art, says the initial good response to the show continues to expand as word of the work and the acclaim it is receiving spreads.

The four Alberta artists represented are doing particularly well. In addition to individual sales:

— Norval Morrisseau has already had an exhibition in Santa Barbara and has an additional solo exhibition scheduled to open in Los Angeles in March.

— Alex Janvier is reported to be negotiating for commissions to do two major murals.

— Joane Cardinal-Shubert has had discussions with several Los Angeles area galleries interested in representing her.

— Shearson Lehman/American Express has shown particular interest in the work of Jane Ash Poitras for its corporate office, and Vernon has asked for additional work from her to satisfy the demand.

Similar interest is being shown in the work of other artists from across Canada.

A series of four exclusive openings at the Southwest Museum introduced the work of some of Canada's most prominent Native artists to this important art market.

A festive touch was added to the invitation-only events with the perform-

ances of traditional singers and dancers from the Samson Indian Band and hoop-dancer Jerry Saddleback of Hobbema.

Vernon expressed special gratitude to the Samson Band, Peace Hills Trust and Peace Hills Chairman Roy Louis for their support of the exhibition.

The champagne flowed freely as dignitaries, people from the entertainment world, art collectors and expatriate Canadians jammed the hill-top Spanish-style museum for the openings.

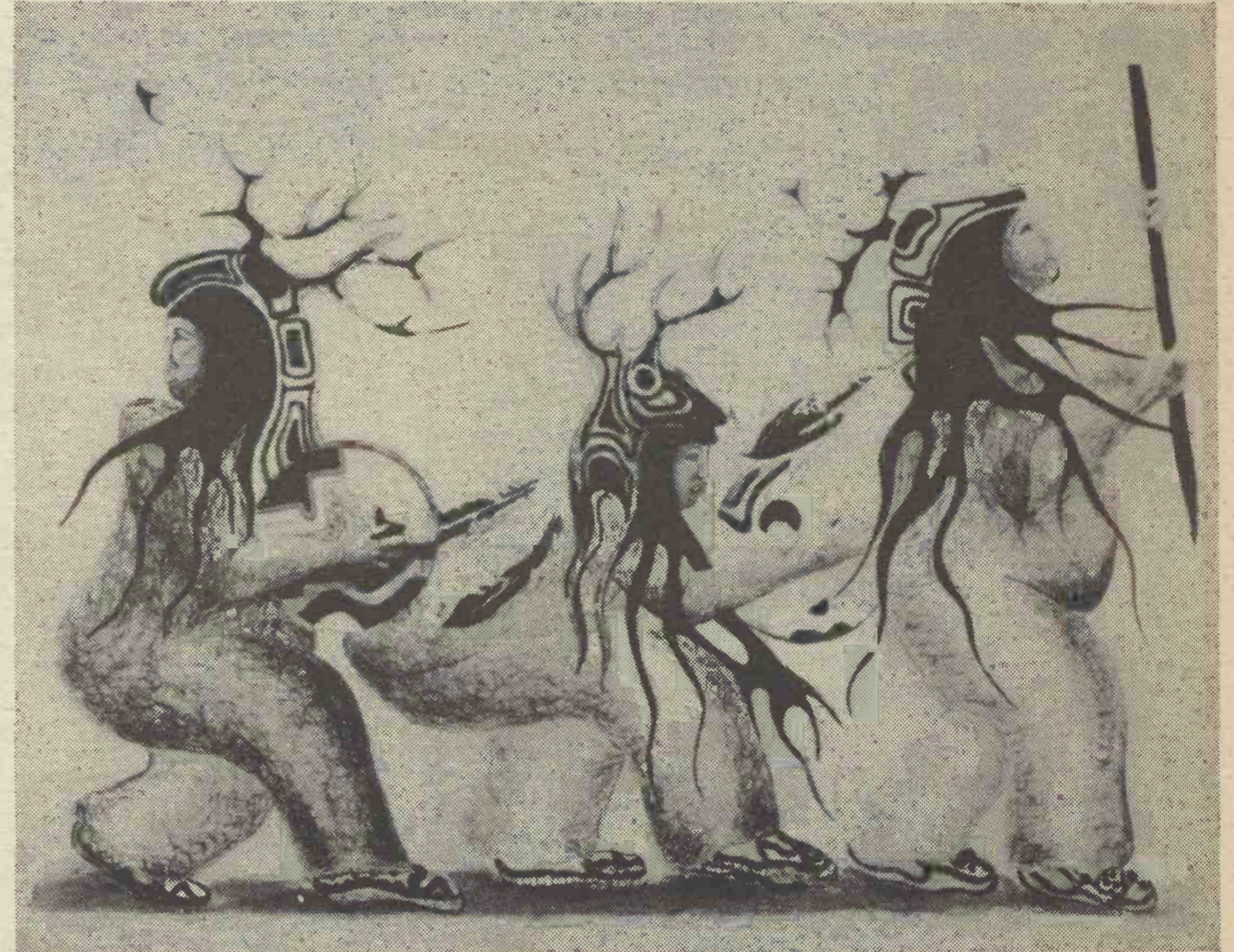
One of the dignitaries who is an enthusiastic supporter of the exhibition was Joan Winsor, Canadian consul-general in Los Angeles. Winsor hosted a preview of this exhibition with a glamorous reception at her Beverly Hills residence in November.

Some of those works are now on display at the Museum of Man in San Diego.

Among the gala guests was Al Waxman, Canadian star in television's Cagney and Lacey, who found the exhibition "magnificent."

Admitting that he had not really been aware of Canadian Native art before, he said he could now see himself becoming a collector.

The exhibition is really two shows in one, featuring an impressive selection of Northwest Coast Indian art from the Legacy Collection of the British Columbia



"DEAR DANCERS" BY CECIL YOUNGFOX
...Metis artist died last week at 44

Provincial Museum in Victoria, and the collection of contemporary work, dubbed the Los Angeles Celebration of Canadian Contemporary Native Art.

The contemporary show is the realization of the determined efforts of Vernon. Curated by Tom Hill, director of the Woodland Indian Cultural Educational Centre in Brantford, Ont., the show features the works of prominent Alberta artists Joan Cardinal-Shubert, Alex Janvier, Norval Morrisseau and Jane Ash Poitras, as well as Carl

Beam, Rick Beaver, Vince Bomberry, Bob Boyer, Eddie Cobiness, Blake Debassige, David General, Joe Jacobs, Clifford Maracle, R.G. Miller, Maxine Noel, Daphne Odjig, Allen Sapp, Benjamin Thomas and Cecil Youngfox.

Tragically, Youngfox died last week after a long illness. He was 44.

The artist's work will be on display until April 26 and will be available for sale. Artists are encouraged to have other works available to replace those which are sold.

Vernon was reluctant to comment too soon on the success of the show because he expects interest to snowball as word spreads.

"Indian art is not a big thing here," Vernon says.

"We're trying to do something about that."

He plans extensive promotion of the exhibition throughout its duration.

Major sponsors of the event are Peace Hills Trust, which is owned by the Samson Indian Band; Winsor; Air Canada; CN Hotels; CP Hotels and Chief Walter Twinn of the Sawridge Indian Band.

Native art symposium to be held at U of L

LETHBRIDGE — The Native American Studies Department and the Division of Continuing Education are organizing an international symposium on contemporary Native art in Canada and the United States.

Throughout July, the Southern Alberta Art Gallery, Bowman Arts Centre, the Galt Museum and the University of Lethbridge Art Gallery will simultaneously exhibit art

works of Native artists from throughout Canada and the Northwest Territories. This will be the first time Lethbridge's four major art centres have contemporaneously exhibited Native art.

Organizer Professor Alfred Young Man and Co-ordinator Louis M. Soop are asking that abstracts on the subject of Native art be sent to the Native American Studies Department, University of Lethbridge, 4401 University Drive, Lethbridge, Alberta T1K 3M4.

A juried exhibit of Native art works from throughout Canada is also planned by the Galt Museum in Lethbridge. All interested Native artists are asked to send works after May 31, 1987. The works may possibly be purchased by the Department of Indian and Northern Affairs for their Art Centre Collection.

Field trips to the Head-Smashed-In Buffalo Jump in Fort MacLeod and to the community of Standoff for their annual powwow are also scheduled.

For further information about the event, contact Professor Alfred Young Man or Co-ordinator Louis M. Soop at the Native American Studies Department, University of Lethbridge, Lethbridge, Alberta T1K 3M4. Telephone (403) 329-2532 or (403) 329-2635.

Local artists featured

By Terry Lusty

Artists Morris Cardinal, Roy Thomas and Brian Clarke are scheduled to be on hand for an exhibition and sale of their work on March 13 from 7-10 p.m. at Edmonton's Bearclaw Gallery.

Cardinal, noted for his pointilism, is this year's winner of the Peace Hills Trust art competition. Thomas is an Ojibway artist originally from Ontario but now living in Edmonton. Clarke is noted for his mastery at sculpting.

The Bearclaw is located at 9724 111 Avenue in Edmonton.

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People

Big Bear's Bundle

New answers raise additional questions

By Terry Lusty

(In the January 9, 1987 issue of *Windspeaker*, we ran a front page story entitled, "New York Museum has major Cree medicine bundle." The story left a few questions suspended in mid-air (on purpose) as a prelude to this subsequent article. An attempt to answer those questions is the main thrust of this article. The story in question centred around a bearclaw medicine bundle that had belonged to Cree Chief Big Bear, a major personality during the 1885 Northwest Resistance in Saskatchewan.)



WHO WAS JOE PIMI?

Big Bear's bundle had dropped out of sight in 1934 when an American anthropologist by the name of David Mandlebaum acquired it on behalf of the American Museum of Natural History in New York. The bundle was obtained from a "Joe Pimi," who was a resident of Poundmaker's Reserve just east of North Battleford.

One of the questions raised in the previous article in this paper was the question of who was Joe Pimi. Pimi was none other than Horse Child, the youngest son of Big Bear. At age eight, he had accompanied Big Bear when he went to surrender himself to the authorities after eluding capture by the military during the 1885

struggles in Saskatchewan.

After his surrender, Big Bear was sent to Regina where he was tried for treason-felony, convicted and imprisoned at Stony Mountain Penitentiary in Manitoba. Despite the protestations of Horse Child to remain at the prison with his father, he was returned to Saskatchewan where he lived with a Metis family (Joe Sayers) at Bresaylor, which was then a prominent Metis community. A few years later, about 1890 or 91, he moved to Poundmaker's, where he remained until his death on May 20, 1952.

Albert Chatsis, who now lives in Saskatoon, is an adopted son of Horse Child and was born in 1934, the same year that Horse Child (under the name of Joe

Pimi) transferred Big Bear's medicine bundle to the American museum. He was adopted, he says, by Pimi when one month old and just after his own mother's death. Chatsis says the reason for his adoption was to replace an only son of Pimi who died as a result of a sleigh ride accident when he was but nine or 10 years of age.

Chatsis went on to explain that the clergy had a fair impact on the religion of Pimi, who became a devout Roman Catholic and gave up most of his traditional Indian beliefs and customs. That is also why he gave away many items that had belonged to his father, Big Bear, Chatsis added.

Chatsis further asserted that the (RC) clergymen

were responsible for Horse Child's change of name. He provides the following account:

"When he was a child, his hair was always greasy and he was nicknamed 'Pimee,' the Cree word for 'fat' or 'grease.' When the RCs came, he was baptized and the priests wanted to have his Indian name changed so they used his nickname. (For his first name) he was named after Jesus' father, Joseph. It was Father Lacombe who gave him the name Joseph."

So it was that Horse Child, the youngest son of Big Bear, came to be called Joe Pimi.

WHERE IS BIG BEAR'S PIPE?

Certain material possessions of Big Bear's eventually found their way into the hands of his son, Horse Child, or Joe Pimi. Some of those objects had been passed on to Big Bear by his grandfather, Little Black Bear, says Albert Chatsis.

"He (Pimi) sold most of his (Big Bear's) things — like any other Indian at that time," Chatsis claims. "He had several things for protection pieces."

One item Chatsis mentions is "a big blue bead," apparently a Hudson's Bay trade bead. "He wore that as a protection piece around his neck," he explains.

Chatsis talks about a black soapstone pipe he received around 1950. It had been handed down the family line from Big Bear to Horse Child, then himself, he claims. He alleges to still have the pipe and that it was used for many different reasons, the main one being for healing purposes.

He also purports to possess Big Bear's chaps and leggings.

When questioned further about whether the pipe may have been part of Big Bear's bearclaw bundle, Chatsis disclaimed any such knowledge. He does not think that the black pipe he received was part of Big Bear's bundle. So what happened to it if, in fact, there had been any pipe associated with the bundle?

In September of 1975, *Maclean's* magazine published, "All That's Left of Big Bear," by Edmonton author-historian Rudy Wiebe. He wrote of a time when Big Bear was fasting and received a vision at the junction of the Saskatchewan and Red Deer rivers. It was there, he said, that Big Bear received the power of "the overlord of all bear spirits...the Great Parent of Bear."

At that particular time, said Wiebe, "his father offered up a pipe, and left him." Wiebe does not mention whether Big Bear

kept the pipe after that. Perhaps he did, perhaps not. If he did, that would explain how he first came to possess the pipe and how it could have become a part of his bearclaw bundle.

There have been three different versions of what became of the pipe (if there was one) that have been brought to the attention of this writer:

- (1) it was buried somewhere in Saskatchewan and certain person(s) may know of its whereabouts;
 - (2) it was sold to a museum or individual in New York who may be willing to part company with it for the right price; and
 - (3) it is in the care and custody of a "traditional" Indian who lives in the Dakotas.
- The latter of the three possibilities is the one which has been elaborated upon most. According to my informant, Gary Neault, Big Bear's pipe is one of four major ones that are in

the United States, and are to eventually come together at one place. When that happens, says Neault, they are to be returned to their original communities whereupon they will herald the dawn of a new day and life for the North American Indian. That time, it is said, will be for the better.

Neault further states that all four pipes are very powerful. One of them is supposedly responsible for putting a stop to the war in Viet Nam.

In terms of Big Bear's pipe, Neault claims that a designated person has already been chosen to be the keeper of it once it is returned to Canada. The individual in question is said to be a young Cree man originally from Saskatchewan but who now lives in Alberta.

Whatever the disposition of Big Bear's pipe, a general theme seems to be that it is destined to return to its people. When? Your guess is as good as anyone's.

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Round dance popularity on increase

By Kim McLain

It has been noticed by many that the sizes and frequency of round dancing is on the rise.

This past weekend round dances were held at Edmonton's CNFC, Hobbema on Friday night and Louis Bull hosted another the following night. Earlier this month, Poundmaker's Lodge and

the Paul Band hosted round dances.

Martha Campiou-Zarutsky, president of the White Braid Society, who hosted the round dance on February 20 at the CNFC had something to say about the new fervor for round dances.

One of the biggest attractions of round dancing is its "non-threatening, non-intimidating" nature of the

Answers need to revive traditions

dance. Costume and competition isn't part of this "friendship dance."

Another reason for the increase in round dance activity is a need to bring back Indian traditions.

"People my age are growing up," said Campiou-Zarutsky, adding that "the middle-age people want to hang on to the Elders and show the young people their culture."

Tabatha Fisher, a 17-year-old Cree Indian originally from Manitoba, who has been living in Edmonton for the past 10 years, agrees with Campiou-Zarutsky.

"It's a great chance to meet new people, learn about the culture and come together," says Fisher.

Most of Fisher's growing up years were spent living in non-Native circles until her friend, Karen Lepine, introduced her to Edmonton's friendship centre and the White Braid Society. Ever since that first introduction, Fisher has wanted to dance powwow. Fisher now has plans to join the White Braid Society dance group.

"The dances never used to be here ... it was the Saskatchewan Indians who brought it here," says 83-year-old Abby Burnstick. The Duffield Elder said the Cree of this region only had



CROWD AT CNFC
...enjoys "friendship dance"

the "Tea Dance" before. The tea dances were held once a year when the first lightning came and were sacred dances.

After the Riel Resistance of 1885, the Cree fled to the United States and after some years of exile, returned to Canada to the Hobbema

area. With their arrival they brought the round dance. "Today the dances are not used the same way," said Burnstick, adding that "the people really don't care to have it." At one time, the dances were for worship of the Great Spirit. She said she had the

honor of opening the recent round dance at the Canadian Native Friendship Centre. Burnstick said we depend on the Great Spirit for health and good weather and hoped that the round dance "turns out to be a good will and a blessing from the Great Spirit."

1,500 at CNFC

By Kim McLain

EDMONTON — A crowd of about 1,500 made their way through the doors of the Canadian Native Friendship Centre (CNFC) to take in a round dance hosted by the White Braid Society and co-hosted by the CNFC on Friday, February 20.

The festivities were opened by Duffield Elder, Abby Burnstick.

A card raffle game called "26 split" was played throughout the night to raise money for the drum groups. Six groups shared the center-stage, two local drums, two from Hobbema and two more all the way from Saskatchewan.

A free meal of bannock, beef stew and tea was served during the later part of the evening.

After the late supper break, blankets and money were given out by the hosts to some of the visitors in attendance. All was done in the traditional "give-away" manner.

Marina Campiou-Zarutsky, president of the White Braid Society, said she was pleased with the turnout, however, she observed that a larger facility would have accommodated the dance much better. The centre's gymnasium kept a full house throughout the entire evening.

The White Braid Society holds a round dance during the winter months annually.

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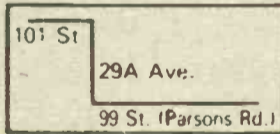
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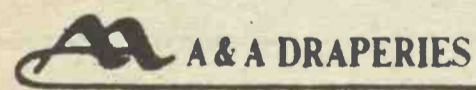
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Entertainment

Native movie actors nominated for Genies

By Terry Lusty

Two Canadian Native people who are former residents of Edmonton have been nominated for Canada's most prestigious film awards, the Genies. Tantoo (Martin) Cardinal and Tom Jackson's names have been submitted for their roles in the widely acclaimed film production, "Loyalties."

Altogether, Loyalties has been nominated for eight Genies at the 8th annual Academy of Canadian Cinema and Television Genie Awards. This year they are to be presented on March 18 in Toronto.

Released last fall, Loyalties ran for four months in Edmonton which is very good by normal standards for a Canadian production. In most cases Canadian films are only on the market through any given theatre for two, three or four weeks, then gone. But not Loyalties.

Written by Sharon Riis of Lac La Biche, where the film was shot, and produced-directed by Ann Wheeler of Edmonton, Loyalties has the third highest number of nominations and is only one away from tying for second place said Wheeler, in a recent interview with Windspeaker. A French film, The Decline of the American Empire, has received 12 nominations.

Both Wheeler and Riis are of a mind that Loyalties, unfortunately, is up against very strong competition. "I don't think I'm going to win," says Riis. "I think Denys Arcand (who wrote the screenplay for The Decline of the American Empire) is going to win everything," she conceded. Nonetheless, she is quite happy with the product and is very happy that Cardinal has been nominated as best actress. "There's times Tantoo does parts better than I had ever imagined," she says.

What is notable about Loyalties nominations are the categories — best picture, screenplay, direction, actress (Cardinal), actor, supporting actor (Jackson), costumes and sound.

"I'm not sure that a Native actor has been up for this award before," says producer Wheeler. "It may be a first. Certainly, it must be setting some precedent." Response to the film demonstrates that "Tantoo's performance has really gotten a lot of peoples' attention as being one of the most powerful performances in Canadian film to date," she adds. Wheeler also credits it's success to a "well-written role" by Riis.

Jackson's role was one that could have gone unnoticed but fortunately did not, says Wheeler. It was not a big role, "but I think he just sparkled," she said. "At the end of the film, he was an actor people wanted to see more of.



TANTOO CARDINAL AND TOM JACKSON
...portray Metis couple in conflict

Certainly, if either of them get this award, it makes them more sought after," she concludes.

When questioned about the film's success since its release, Wheeler termed it,

"a critical success," but not one in which the acting, directing or casting could be held at fault. Rather, she explains, it may not have been given enough push by its distributor, Northstar Releasing of Toronto. "I don't think the distributorship showed a confidence in it and it was often shown in theatres that weren't the best for it," she remarks.

An example she gave was Winnipeg where, according to information passed on from Rose Martin to Wheeler, the film was shown "a way out of the city centre and in a theatre where B grade violent movies run." Riis shares Wheeler's sentiments regarding Northstar. "They were very nonchalant about its potential," she says.

Wheeler, however, derives a certain satisfaction from the good reviews that Loyalties has received. Of over 60 review, "all of them

were quite positive," beams Wheeler. She further points out that Loyalties won top honors for best film, direction and performance at the North American Indian Film Festival in San Francisco and in Quebec city. "And there are still a number of festivals to go," she adds. The film has been sold in Australia, Britain, France, Denmark and Argentina. Additional foreign sales are pending. "Overall, it is a success in Canadian terms," boasts Wheeler.

Since Loyalties opened, Cardinal and Jackson have moved to Toronto in hopes of getting more film work, says Wheeler, who thinks the film "is opening up new opportunities for them both."

Loyalties was recently televised on CBC-TV and Wheeler thinks it may have attracted over two million viewers. As for its future, she projects that, "it'll have a long life."



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SPORTS ROUNDUP

By Mark McCallum

The word dynasty, by most definitions, means a group of powerful, successive rulers that maintain a position for a considerable amount of time.

To sports fans, not to be confused with night time soap-opera watchers whose only definition of the word is Joan Collins and Linda Evans brawling and scratching to get at the Carrington fortune, the word means the Montreal Canadiens, Pittsburgh Steelers and the unforgettable five-in-a-row Grey Cup champion Edmonton Eskimos.

Edmonton Oiler fans know the word but would prefer not to say it for fear of jinx...maybe even forget the adjective: d-y-n-a-s-t-y, after the team's fall from grace last year to the Calgary Flames. Any hope of consecutive Stanley Cups passing number two in favor

of three died in the middle frame of the deciding game between the Alberta teams.

There is a dynasty in British Columbia that outnumbers any of the great teams mentioned so far. It's not the Canadian Football League's B.C. Lions, and it sure isn't those guys who wear skates and dress like they play: the Vancouver 'Clownucks.'

The team I'm talking about is on its way to its eighth championship attempt, in as many tries, after winning the deciding game of the Canada West University Athletic Association basketball semifinals, on Sunday, February 22.

The University of Victoria Vikings beat their counterparts, the Golden Bears, 81 to 79 in overtime to qualify for a berth at the Canadian Interuniversity Athletic Union championships. On the U of A campus, a packed pro-Bears Varsity Gym watched the Vikings go 10 for 11 from the free throw line in overtime -- eight of those being deposited by Victoria's Wade Loukes. Spencer McKay led the Vikings with 19 points, while the Bear's Mike Suderman hooped 21.

ENOCH — On March 7 and 8, the Enoch recreation complex will be the site of a 10-team co-ed volleyball tournament being organized by Ken Ward. Entry fees of \$200 will be accepted 'til March 2. For more tournament information, call Ken at 470-5647.

HIGH PRAIRIE — An Open Recreation Hockey Tournament, sponsored by Metis Local #159, will be held at the Sports Palace on April 3, 4 and 5. A \$300 entry fee will be needed by March 27 for the 16-team tournament, which will award \$4,000 in total prize money. If you're interested in this event, phone Harry (523-3608) or Gerald (523-3179) for more information.

KEHEWIN — On April 17, 18 and 19, a year-end Easter special volleyball tournament will take place at the Kehewin School. April 15 is the deadline for entry, so don't delay. Call recreation director Herman John at 826-3333 and tell him you have your \$200 entry fee.

HOBBEWA — The Louis Bull First Annual Youth Volleyball Tournament will be held at the recreation centre, on March 14 and 15. The tournament will be accepting eight junior boy and eight junior girl teams 'til March 10, when your team can pay the \$90 entry fee they're asking for. Prizes will include a trophy and team jackets for first place, T-shirts for second, and the third place team will receive medals. Teams, which can consist of no more than 10 players, will play at least three games. Contact Doug Bull or Valerie Giant at 585-4075.

Until next week, that's all.

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- For further info call Dennis Okeymow at 585-2220 (home) or 585-3793 ext. 194 (office) or phone George Nepoose at 585-2221**

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- ENTRY FEE is \$250.00
- Entry deadline is February 19, 1987
- Expense money
- Jackets for 1st and 2nd MVPs and all-star awards
- Double elimination draw
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Youth

Metis Children's Services

Mark survives survival camp

By Mark McCallum

Do you know what a cubbie is? Can you build a "lean to" with only your bare hands? Did you know that every good trapper boils his traps before using them to remove human scent?

Well, I didn't. But, the basic bush survival techniques I gained on my trip with nine young people and four volunteer instructors at a Sucker Creek survival camp will always remain in my memories.

A youth camp, sponsored by Metis Children's Services (MCS), packed sleeping

bags and lots of warm clothes into a van, which then carried them safely to the Sucker Creek Reserve (40 km east of High Prairie) where much-appreciated lodging in a gymnasium was provided by the reserve, on February 20, 21 and 22.

After I unpacked my gear and bedding with the rest of the group, I was promptly informed by survival camp leader Stan Laurent that we all had to be out of bed by 6:00 a.m. I told myself he wasn't serious and became comfortable with the thought of rising no earlier than noon. Stan, or "Slush" as the gang like to

call him, wasn't kidding, although he did let me "sleep in" 'til 8 a.m.

We ate breakfast and then headed to a more remote spot on the reserve where Slush and Charlie Cardinal, both MCS youth workers, showed us how to build a "lean to." When building this type of shelter, Slush says, the most important things to note are the placement and direction of the "lean to." "The ideal spot to build it is in the thick of the bush where the trees can filter out the elements," explained Slush, "and always make sure the open side of the shelter is facing away from the direction the wind is blowing." In sub-zero winter temperatures, he suggested willows (used in the making of the "lean to") be rubbed gently with the palms of your hands for warmth to prevent breakage.

As defined by Slush, a cubbie is a structure used by trappers to catch rodents such as foxes, coyotes and minks with a baited trap. The teepee-shaped cubbie he built stood about three feet high but can range in different sizes. Slush says that it's important to remember to wear gloves and brush the structure with spruce bough so an unsuspecting

animal will not detect human scent in the area.

The girls in the group, headed by youth program volunteers Lorna Kreiser and Cheryl Kaboni, challenged Charlie and the rest of the guys to a campfire-making contest, which was followed by a weiner roast. The contest was decided by a panel of 14 weiner roasting sticks, which chose Lorna and the rest of the girls as the undisputed campfire makers of Sucker Creek — 11 sticks to three. Needless to say, Charlie, Slush and myself were not happy with the decision because we think Cheryl bribed the judges with extra hot dogs.

On the way back to the gym we caught a glimpse of a small herd of grazing buffalo kept on the reserve. Cameron and Marilyn Willier, who operate recreational activities on the reserve, greeted us when we returned from the wilderness. They invited us to attend a banquet and dance, which included a presentation by MCS employees Brian Fayant and Charlie Cardinal on the negative effects of alcohol and drugs to over 100 young people from six other youth organizations, including the survival camp group. The young people watched a privately made



SHOW AND TELL

Camp leader Stan "Slush" Laurent shows Shawn Gladue, who celebrated his 11th birthday on the survival trip, how to build a cubbie.

— Photo by Mark McCallum

Evaluation pleases school principal at Elizabeth

By Donna Rae Murphy

ELIZABETH — Elizabeth Settlement School Principal, Gerry Letal, says he is very pleased at the evaluation his school received from a committee set up to evaluate all aspects of the school, located on the Metis settlement south of Grand Centre.

The report states the school is "open and friendly" and that student growth is encouraged both academically and socially. However, there was one snag in the glowing report. It was pointed out that once students graduate from grade eight, the highest grade offered in Elizabeth, and enter Assumption School in Grand Centre, the only Catholic high school in the area, there follows a very high drop out rate for the same students that may very well have excelled on the settlement.

The report stated "settlement students have difficulty coping at the high school, feeling they must prove themselves before they are accepted. A large proportion of students do not complete high school."

The committee, with members of trustees and superintendents of other school districts, plus Native education specialists, suggested a study be completed to determine the cause for the high drop out rate and provide solutions.

The report made many recommendations and Letal says if the school had

the money they would implement all the recommendations, including the addition of a science lab. "Right now, we do what a high percentage of elementary schools do, conduct our experiments in the classroom." If they had the money, there would be additional programs and everything done on a large scale, "but with all the cutbacks in funding this is highly unlikely."

The school, instead, will focus on things that don't cost in dollars and cents. Their Cree program, successful and popular with both students and parents is being promoted further. The Cree language instructor, Mary Wells, recently attended an in-service training session for such programs and is enthusiastic about implementing the ideas gained.

They also hope to extend and build up their library. "We started one but right now it's very small. We'd like to get more books and promote reading among the students and we'll be working on that area of school improvement."

The committee previously had distributed questionnaires to students and parents of the settlement and most responses supported the school and teachers.

The report was presented to Lakeland Catholic School trustees at their regular bi-monthly board meeting held last week.

THE CANADIAN NORTHERN STUDIES TRUST SPRING COMPETITION FOR SCHOLARSHIPS IN ECONOMIC DEVELOPMENT FOR NATIVE STUDENTS

The Canadian Northern Studies Trust will award scholarships — valued at \$10,000 each — to support native students enrolled in post-baccalaureate degree or diploma programs at a Canadian university and who will be commencing graduate studies on or after September 1, 1987.

The educational program of the successful candidates will have special relevance to economic development for native peoples in Canada. Preference will be given on the basis of academic excellence, but work-related experience with potential for initiative and leadership qualities will be taken into account. The subject areas that have direct bearing on economic development will be considered, and the applicability of the course of study to native economic development must be demonstrated.

The awards are open to native students who are Canadian citizens or permanent residents of Canada. These awards are made possible by a contribution from the Native Economic Development Program, Government of Canada.

For information and application material, write to:

Association of Canadian Universities for Northern Studies
130 Albert Street, Suite 1915
Ottawa, Ontario K1P 5G4
Tel. 613-238-3525

Applications are to be received by April 1, 1987



IN TOUCH

By Dorothy Schreiber

This week In Touch outlines some provincial programs available to Alberta senior citizens.

The **Senior Citizen Renter Assistance Grant** provides financial assistance to seniors 65 years old and over who are either living in rented accommodations or who own and occupy a mobile home situated on rented land.

The grant is available to:

- senior citizens 65 years of age and older
- widowers (60-65) whose deceased spouse was 65 years of age or older and eligible for a benefit
- widowers (55-64) who are receiving a widows pension or additional benefits by qualifying under the Widows Pension Act

Financial assistance is provided in the form of an annual grant. For eligible seniors renting non-subsidized housing, the yearly grant is \$1,200 and \$600 for seniors renting subsidized accommodations. For mobile home owners who rent land or space for their home the annual grant is \$1,000.

Application forms for Senior Citizen Renter Assistance can be picked up at municipal offices, Alberta Treasury Branches, Senior Citizen Drop In Centres and Alberta Municipal Affairs offices.

Applications may be submitted any time between May 1 of the current year and March 31 of the following year.

If you need further information you can contact:

Grants and Subsidies Branch
 Alberta Municipal Affairs
 100 Jarvis Building
 9925-107 Street
 Edmonton, Alberta
 427-4877

The **Senior Citizens Facility Grant Program** is designed to help senior citizens organizations to develop centres.

The program is available to incorporate non-profit senior citizen organizations. In addition it is also available to organizations acting on behalf of a senior citizen group and have services to seniors as a part of its objective. Examples of organizations may be, community service organizations, municipal authorities, recreation boards, auxilliary hospitals, nursing homes and lodges.

Grants can be used to establish a senior citizens centre, renovate or upgrade an existing centre, or purchase equipment for a centre.

Under this program a basic grant of up to \$1,000 is available for approved project costs. There is also additional \$3,000 (maximum), grant available on a matching basis.

For further information you may contact:

Donna Sears
 Administrative Officer
 12th Floor, CN Tower
 10004-104 Ave.
 Edmonton, Alberta
 427-2568

Family and Community Support Services is another program which offers an opportunity for developing programs for seniors. The program is designed to create conditions and services within communities that prevent family and social breakdown. F.C.S.S. is open to all Albertans including Treaty Indians, where a local government has entered into an agreement with the province to provide the service.

One of the eligible program elements is the creation of social/recreational drop-in centres and outreach programs for senior citizens.

This program is cost-shared by the province and municipality. The province provides 80% advance per capita funding to municipalities in two components; administration and planning.

For further information contact:

Gordon Thomas, Director
 Family and Community Support Services
 Alberta Community and Occupational Health
 7th Floor, Seventh Street Plaza
 10030-107 Street
 Edmonton, Alberta
 427-2804

Activity Corner

ONE, TWO, THREE

By John Copley

To play One, Two, Three, unscramble each set of letters to make the number of words indicated. You must use all of the letters provided. Do not add any letters of your own. Use all letters to solve each line. As it is possible to make various combinations of words using these letters, our answer in next week's issue will represent just one possible solution.

RWRPENPSAE

ONE: _____

TWO: _____

THREE: _____

TRIEPRGAD

ONE: _____

TWO: _____

THREE: _____

TSIGATPEH

ONE: _____

TWO: _____

THREE: _____

WINDSPEAKER PICTOGRAM

By Kim McLain



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





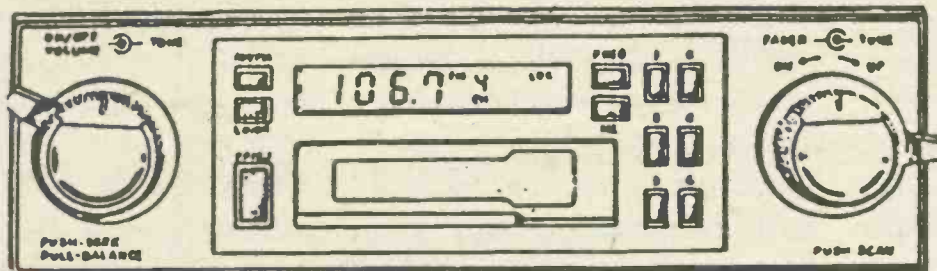
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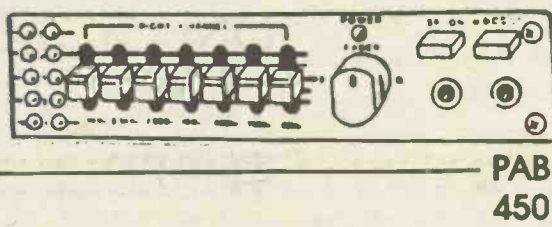


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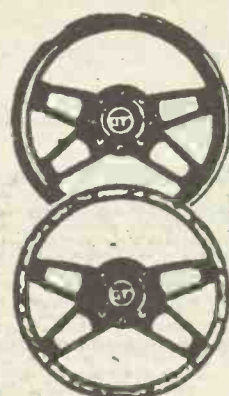


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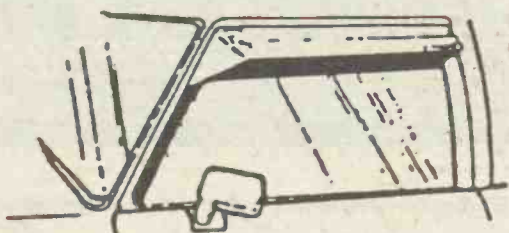
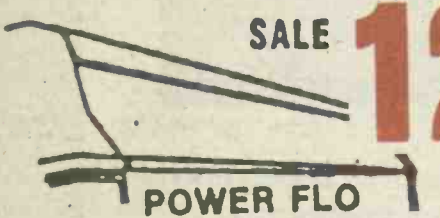
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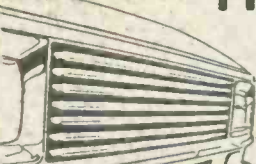
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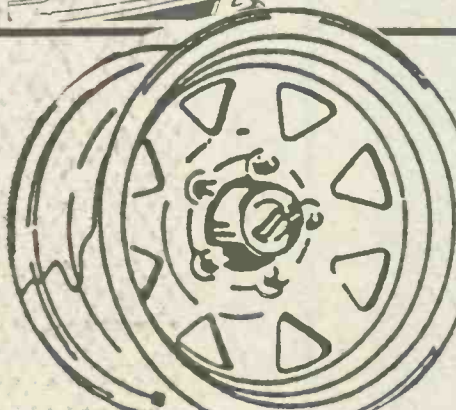
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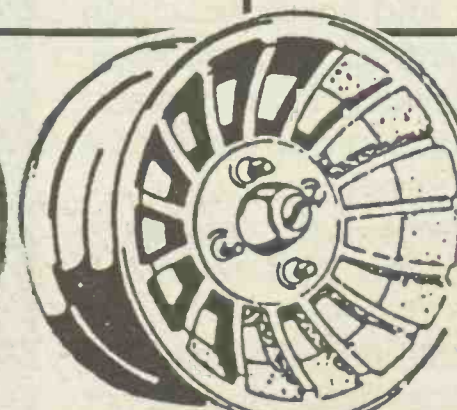
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