

Wind speaker

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INSIDE THIS WEEK

STEPHEN WUTTUNEE'S second part in a series about predator calling on Page 12.
BEING IN PRISON, a candid account from inmate, Dino Agecoutey is on Page 7.
VALLEYVIEW/STURGEON LAKE communities are profiled on Pages 1, 8 and 9.

New proposed policy could jeopardize Native big game hunters

By Terry Lusty

A proposed policy affecting big game hunting in Alberta is scheduled to go before the legislature in mid-March of this year. Quite recently, however, there have been expressions of concern from the Native and non-Native community that the policy may have serious implications regarding Aboriginal hunting rights.

According to Russell Plante, a Native hunter from Edson and Norman Stienwand of Castor who happens to be the president of the Independent Alberta Guides and Outfitters of

Alberta (AIGO), there is, indeed, cause for concern.

The chief danger says Stienwand, respects the salability, transferability of permits for hunting. Also at stake are the allotments of big game which would mean less for Native people he said.

The real shocker, according to Stienwand comes in the form of what areas would then be accessible for hunting and who would control licencing. The new policy, if accepted, would remove the government controls and put it in the hands of private business.

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Calgary Friendship Centre will hold re-elections

By Anne Georg

The Calgary Native Friendship Society has decided against launching an appeal contesting a judge's ruling that the Board of Directors May 24 elections are invalid. Instead they will hold a re-election at an unspecified time in the near future. The date of the special meeting and the re-elections will be decided after board members meet with the plaintiff

in the case, George Chatsis.

The court case resulted from the dispute about the validity of proxy votes cast in the Calgary Native Friendship Society's Board of Directors elections of nine of its 12 members. The society's constitution is vague on how proxy votes are to be used. But according to the judge's ruling on January 20 the use of the proxy in the May election was unconstitutional.

Chatsis claims that some of his supporters phoned the Calgary Indian Friendship Centre to find out if they could use proxy votes. They were told they had to be present at the elections to cast a vote. "It was done intentionally," he says.

The board's decision to hold a re-election rather than to appeal the case does not surprise him at all. "They have no choice. They can't appeal. It's a black and white case. Voting by proxy was dead wrong," Chatsis says.

Calgary Native Friendship Society president Aurele Dumont doesn't feel there was any wrongdoing in the May 24 election. Nonetheless he agrees with

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KEEPING BUSY

Sturgeon Lake Band members, Brent Cooper and Lawrence Goodswimmer work on a new house project, while Joe Moses operates the tractor, keeping it steady.

— Photo by Rocky Woodward

Sturgeon Lake has much activity

By Rocky Woodward

STURGEON LAKE RESERVE — I woke up with the sun shining through my motel window in Valleyview. It was later than I thought and I had promised myself, over supper the night before, that I would be at the Sturgeon Lake Band office by nine o'clock.

The day before, I had travelled from Peace River, where I had spent the day picking up stories and visiting.

Not knowing just where the Sturgeon Lake Band Office was, I drove in the general direction of the reserve which was on the highway, somewhere, leading to Grande Prairie.

Luck was with me. I spotted two men surveying along the highway and a sign on the truck they were driving read Lesser Slave Lake Regional Council, or something to that effect.

Both Dave Willier and Charlie Chalifoux were kind enough to point me in the right direction, but not until we finished some good conversation.

Dave and Charlie are musicians, aside from their work with the Lesser Slave Lake Regional District Office out of High Prairie. They were in fact surveying for the Sturgeon Lake Band.

Right now their country band is called "Redstone" and operates out of Sucker Creek, but they say the name may change. Of course we talked about "Native Nashville North" and after they promised to stay in touch, I was on my way.

The ride into Sturgeon Lake is nothing but beautiful. Even in winter, this area, full of trees and the sight of the lake, is tremendous.

Sturgeon Lake Reserve

154 is located just west of Valleyview along Highway 34. There are two smaller reserve areas, 154A and 154B, which are located on the east shore of Sturgeon Lake and on the west shore of Goose Lake. All three reserves encompass a total area of 22,380 acres.

In June 1899, a small group of Cree Indian people met in Slave Lake to sign Treaty 8 on behalf of the people of Sturgeon Lake. In August 1908, the Department of Indian Affairs surveyed the three reserves. The choice of where to live on the reserve areas was decided by a band membership vote, and the Goose Lake portion was then set aside for haylands.

When I entered the band office a band council meeting was taking place and after the lady receptionist told them of my arrival, I was invited to sit with them

since much of their business was finished.

The Sturgeon Lake Band Council consists of nine councillors and one chief. Not all of them were present when I arrived, but I was fortunate enough, for my interview, to meet with Chief Francis Goodswimmer, Councillors, Dwayne Plante, Ed Goodswimmer, Keith Goodswimmer and Adolphus Kappo.

Chief Goodswimmer has been chief for only five months, but prior to his appointment as chief, Goodswimmer sat on council for eight years.

Some of the council members present have been community leaders for quite some time, such as Ed Goodswimmer (20 years) and Adolphus Kappo (20 years).

The membership of the Sturgeon Lake Band is

Continued Page 8

National

International Native conference held in response to solvent abuse

A major international conference will be held to address the increasing educational and health care problems of solvent abuse within Indian communities across the U.S. nation and Canada.

In response to this growing drug abuse phenomenon, the first International Native American Abuse Conference will be held at the Doubletree Hotel in Tulsa, Oklahoma March 2-4.

The Native American Research and Technical Assistance Centre, with participating sponsorships from the National Indian

Health Board, United Indian Recovery Association, the Four Worlds Development Project from the University of Lethbridge, Alberta, Canada and the Division of Alcohol and Drug Abuse Studies, University of South Dakota, have brought together some of the outstanding authorities in the field of drug abuse to share the most up-to-date information on the identification, treatment and prevention of solvent abuse (inhalants). It is a conference designed to facilitate sharing of information, to generate national and international

networks and to stimulate the development of treatment and prevention strategies. Sharing sessions will address a variety of interest areas for health care providers, educators, child welfare workers, community health representatives, law enforcement officers and concerned community members.

The Doubletree Hotel will provide special rates for conference participants. A group rate of \$59.00 per night (single/double) will be available upon request, please refer to the conference or to 'NARTAC.' The telephone number for

hotel reservations is 1-800-528-0444 or (918) 495-1000. Hotel registration deadline to insure hotel accommodations and special rate is February 15, 1987.

Registration for the International Native American Solvent Abuse Conference is \$165.00 per person. Early pre-conference registration is \$120.00 per person if payment is received prior to February 1, 1987. For additional information, contact, Bunny Jackson, Conference Register at (405) 382-5693 or write to NARTAC, 411 "E" Street, Seminole, OK 74868.

Four Worlds make presentation to UN

LETHBRIDGE — Phil Lane, coordinator of the University of Lethbridge's Four Worlds Development Project, recently made a presentation to the United Nations Annual Conference for Non-Governmental Organizations.

The conference was held in New York City January 22 and 23 at UN Headquarters and attracted more than 800 delegates.

The conference highlighted the 'Betterment of the Human Condition.' Issues of concern were those with international implications, including

hunger, famine, food security, disaster relief, human rights, and narcotics and substance abuse control.

Lane's presentation focused on the work that the Four Worlds Development Project has undertaken in research and education for Native groups. The project works towards re-establishing channels for human and community development, the end result being the elimination of alcohol and drug abuse. The major resource used in achieving this goal is the wisdom of Native Elders.

Survey reveals what Canadians think about us

OTTAWA — In a study conducted by the University of Calgary's Research Unit for Public Policy, Canadians were found to be more concerned about "improving the social and economic situation of Canada's Native people," than about a free-trade agreement with the United States.

"The message to the governments of Canada and the provinces from this study should be very clear," says Georges Erasmus, national chief of the Assembly of First Nations.

"It is important to most Canadians that the First Nations and other Native peoples of Canada be treated justly and equitably."

Forty five per cent of the 1,834 people polled thought that governments should put more effort into protecting the rights of Native people. Similarly, 44% thought that what Native people need the most are more Constitutional rights, and 41%

agreed that the Constitution should specifically protect Aboriginal rights. Over a third of respondents, selected from the 10 provinces, believed that provincial premiers who oppose Constitutional protection of Aboriginal rights are harming Native people.

Erasmus went on to say that "it is obvious that the lack of political will on the part of some provincial governments, to agree to constitutional protection of self-government and other Aboriginal rights, shows them to be out of touch with the opinions and wishes of a majority of their constituents. The data from this study give the Assembly of First Nations (AFN) some timely educational material to use in the days and weeks before the First Ministers Conference this spring. Be assured we will make good use of this information."



OTTAWA REPORT

By Owenadeka

The Ontario Human Rights Commission has decided that the price of racial discrimination, in one recent case, is \$2,600. That's how much it'll cost a motel owner in Sault Ste. Marie to settle a complaint. It seems he made racist remarks to a group of Native people staying at his motel and one of them complained.

That person was Gene Rheume. He's a Metis and he just happens to be a member of the Human Rights Commission. He's also a former Member of Parliament and he's no slouch when it comes to speaking his mind and sticking up for his rights.

When I read about it, I couldn't help thinking about some other discrimination cases — cases I know something about.

Ten years ago, a Vancouver landlord refused to rent an apartment to my wife. He admitted to the Human Rights Commission it was because she was an Indian. That cost him \$300.

Three years ago, a friend of mine was refused service in an Ottawa lounge. She was told it was a company policy not to serve Indians. When she complained to the Human Rights Commission, the company offered to settle the matter by giving her a free lunch. Not surprisingly, she refused. The lounge went out of business after that so her complaint was never settled.

I also want to tell you about one of my own incidents. Even though I'll never be confused with Sitting Bull, I have been close enough to the beast of racism to smell the stench. One particular incident happened about 15 years ago in Burns Lake, a small logging town in central British Columbia.

It was my first trip there. I drove into town and headed straight for the Rainbow Motel. A man came to the office door, took one look at me and said, "Sorry, no vacancy." He didn't look sorry.

I told him I had reserved a room. He told me, "Sorry, there must be some mistake." He still didn't seem very sorry and he moved to close the door.

I told him the "Vacancy" sign was still on. He looked at it, switched on the "No Vacancy" sign and closed the door without saying a word.

I ended up sleeping on the couch at the local Native drop-in centre. The people there told me later that the

Rainbow Motel was known for its hostile attitude to Indians.

For some reason I can't explain, I don't remember being very surprised or being very angry about the incident. I didn't do anything about it then because I felt there was little I could do. After all, in those days the Human Rights Commission didn't exist.

Since then, I've probably stayed in a hundred hotels and motels but I've never forgotten The Night At The Rainbow Motel. The funny thing is that it didn't hurt that much then to be the target of discrimination. What really hurts is the thought that I didn't put up a fight — even though there probably wasn't much I could do. Over the past 15 years my memories of that night have bothered me more and more so that I'm now more angry with myself than I am at the motel owner.

But something happened recently to change my feelings completely. I was reading some old newspaper clippings when I came across a headline which said: "Indian band now owns local motel." The article described how the Burns Lake Indian Band was now the proud owner of — you guessed it — the Rainbow Motel.

I wanted to know more so I called the band chief, John Charlie. He told me that motel was located on the Burns Lake Indian Reserve. He said the motel had changed owners several times since I was there. The latest one, he said, was three years behind in his rent so the band forced him out and took over.

The motel is small — employs just four people. That may not sound like much, but it's made quite a difference when you consider that there are only 34 people in the band. John Charlie says the motel is getting lot of Indian business these days and he says it's making a lot of money for the band.

The news about the change of owners at the Rainbow Motel erased my anger. In fact, I smile now when I think about the place. Even though there's no connection between the band's takeover and what happened to me, I like to think that the complaint I should have made 15 years ago has finally been settled.

Considering what happened to my friend, to my wife and even Gene Rheume, I also like to think that the Human Rights Commission could not have done a better job. After all, the human rights people can only do so much. Apologies don't cost anything at all and they are not always sincere. Financial penalties don't erase pain, anger or humiliation and they don't change racist attitudes.

In any event, I liked what eventually happened to the Rainbow Motel because a race of people who weren't welcome at one time now own the place. I've never been back to Burns Lake but it's good to know that if I ever do return, the town won't hold the same painful memories. And you can bet that the first place I'll go will be the Rainbow Motel.

Windspeaker

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Edmonton courtroom allows pipe swearing in ceremony

By Ivan Morin

History was made in an Edmonton Courtroom when two Native witnesses were allowed to take the oath traditionally using the Sacred Pipe.

James Dean Agecutay and Wayne Bruce received their swearing in from an Elder prior to giving testimony at a preliminary hearing into murder charges against Phillip Bearshirt and Robert Pelltier. Pelltier and Bearshirt are charged with the August 25, 1986 murder of Richard Roche.

Lawyers for both accused have strongly advocated swearing in ceremonies in the courts. Karen Gainer of Calgary, lawyer for Bearshirt, says at an initial application made in Calgary on December 16, 1986, she received some opposition from the crown prosecutor, but that Queen's Bench Court Justice Sulatycky ruled in favor of Bearshirt having his bundles in the courtroom and testifying under his own religious beliefs oath. But because of complications in getting Bearshirt's spiritual advisor to the hearing, the swearing in never took place.

Gainer says that the use of traditional courts initial ignorance of the significance of the

bundle may come from the fact that they have never encountered a Native who practiced his Native spiritual ways.

Peter Hanington, who represents Pelltier, said that he was singularly impressed with the swearing in of the two witnesses. He says that for so long the courts have relied on Christian oath, or an affirmation, and to finally recognize the need for Native people to be able to speak their truth in their own way is encouraging.

"Taking the oath through the Sacred Pipe is a much more serious matter than taking an oath on the bible and saying I do. I will from now on ask all my Native clients if they would like to take the oath in this way. This is definitely a resurrection of the Native culture."

The Elder who performed the swearing in says that these sort of happenings are not ceremonies or a religion, they are a way of life. The Elder adds that it's taken Native prisoners to show the good and honesty in the Native way of life. They've shown that there is good in them. In prison, our people only have the Creator and the Pipe, and to take that away from them is to take away their life.

Provincial

'King of the Woods' dies at 85

Funeral services held for Dan Willier

By Jean Lacey

DRIFTPILE — Most of the population of Driftpile gathered at the Roman Catholic Church on this frosty winter morning to say farewell to one of the patriarchs of the community.

Daniel Willier died in High Prairie hospital on Sunday, January 25, 1987.

Mourners travelled from British Columbia and Edmonton to pay respects to the Native naturalist known as "King of the Woods"...Big Dan Willier.

Close to 200 people packed the tiny church. Many more remained outside in their vehicles. The congregation remained stoic throughout the moving service conducted in both English and Cree by the Reverend E. Fillion, but tears ran freely as those inside the church filed past the open casket for one last good-bye.

Interment followed at the Driftpile Cemetery. A lonesome chant accompanied by a single drum echoed in the winter frostiness as the casket was lowered into the ground.

Pallbearers were Eugene Laboucan, Roger Collins, Daniel Collins, Denis Andrews, Elmer Belcourt, and Ned Willier. Honorary Pallbearers were Scott Willier, George Okimaw, Louis Willier, Joe Willier, Harvey Giroux, and Marcel Giroux.

Following the graveside service, friends and family gathered at the Community Centre for refreshments and shared fond memories of a man who will be sadly missed.

Big Dan Willier was born August 12, 1901 on the Sucker Creek Reserve. He

spent his lifetime with the forest. As his health failed over the past year, he said, "when I can no longer be in the woods, I won't stay around long."

Al Oeming, renowned naturalist and owner of Polar Park, talked with reverence of Willier's accomplishments through their 40-year friendship. "I remember when Big Dan, Emil and Victor Willier packed those bear cubs for 50 miles out of the hills (Swan Hills). It was 23 years ago. Big Dan (the male grizzly named after Dan Willier) is still going strong, as is one of his sisters; the other bear died a couple of years ago," said Oeming. He went on to say, "They don't make men like Big Dan any more. He had a wonderful philosophy of life. This is the end of a legend."

In the setting sun of the late afternoon, only the mound of earth covered with floral wreaths marked the last resting place of Big Dan Willier, but the drum still echoed on the wind. His story will live on in the hearts and minds of all who had the honor of knowing "the King of the Woods."

Calgary Friendship Centre decides to hold re-elections

From Page 1

the board's decision to hold re-elections rather than to fight the case. "It would have been a long, expensive legal procedure. And we don't have the money. We're talking about program money for the centre and we don't feel we should play with that," Dumont commented.

For his part, Chatsis said that he is not planning to run in the new elections. He has not renewed his membership for the society and that makes him ineligible to

run for board membership. Chatsis does not plan to renew it until he sees more accountability from the board. His concern in bringing the case to court was simply to see "some fairness done."

A press statement released by the Board of Directors February 2 says that the Calgary Native Friendship Society does not hold any animosity towards Chatsis and his supporters and that in the name of Native brotherhood and unity new elections will be held.

Proposed policy could hurt Native hunters

From Page 1

This means that Natives would have to deal with that new system when reapplying for their licence. "When they go in after March 31 to renew their licences, they're going to be advised, 'sorry fella, you are history' and they don't even know it's coming down," explained Stienwand. He says that the proposed policy is a travesty.

Money-oriented and monopolistic are key terms here. For example, there is only one Native in the province in the sheep guiding industry because the rest have been eliminated through competition. That is what will happen in this situation says Stienwand because, "it's going to be under contract of some big multi-million dollar corporation. And, it will take a lot of money to benefit from the corporation or whatever system is put in place," he added. This is a very real fear. Anyone with a lot of money "can virtually monopolize the industry

and completely take over our forest grazing leases, alpine grazing leases, deeded lands and community pastures all because they have the money."

Stienwand charges that the government is being insensitive, blind and stone-hearted. "It's total inconsideration of our heritage...of the people that put them into power," he stated. The industry he says will be dominated by outsiders. "A lot will be Americans...and Europeans because this is the most lucrative deal in the world because we in Alberta are so unique." We have been the envy of the rest of the world because we have what they do not Stienwand said in relation to the areas and rights of Albertans to hunt throughout such a vast range of the province.

Russell Plante agrees. "Once this is passed, how long is it before I cannot go in those areas? When all the moose, elk, whitetail and other big game is allotted to the different outfitters, where am I going to go

hunting?"

Where will he hunt indeed! With grazing and pasturing leases tied up as well as Crown lands, where will the Indian hunter go if he cannot go anywhere outside of his own reserve?

"The problem right now," says Plante, "is our Native people don't know what is happening. A lot are saying the government can't do this because they're protected by Ottawa. There's no such thing as can't," exclaimed Plante, "I've seen this before — I've seen it in the logging industry and it looks like this is heading in the same direction." He sees the future as one that will attract the speculators and monopolizers.

It could well become a situation for those out to make big money adds Stienwand. It would be the large corporations and oil firms that could use their investments as tax write-offs and the little guy will not be able to benefit at all; he'll be squeezed out of the market. He provides an

example where, on the east side of the province he knows of several operators. "These people are asking in the neighborhood of \$4,200 (American) a week for whitetail hunting" which is \$6,000 Canadian. If there's 100 permits or licences sold in there right now, that's over half a million dollars and how can the resident hunter or Native hunter compete against that kind of money?" he questions.

These permit holders would be able to raise their fees and effectively remove the Native hunter from the picture says a perturbed Stienwand. "First off, the game belongs to the Native people, then it belongs to the Albertan...when they are allotting up to 20% of the big game harvest for non-resident use, that's taking away from the rights of the Native people," he added. He calls it a "mockery" against Treaty and constitutional rights.

Plante also questions the supposed wisdom of this injustice. "What good is entrenchment of Treaty

rights if they give you rights on one hand but are taking away with the other hand? While everybody is saying they can't do that, they're already doing it."

Although Fish and Wildlife officers and the Fish and Game Association support our cause," claims Stienwand, they are powerless because the decisions are being made at the political level. Those politicians and the advisory committee to the minister in charge of Forestry, Don Sparrow, are "people unfamiliar and totally unaware of the ramifications of this policy," says Stienwand. He adds that, "Mr. Sparrow simply turns a deaf ear because his advisory people say, in fact, that this is good for the industry." Stienwand also decries the fact that the advisory committee consists of some individuals who appear to have vested interests because they are in the guiding-outfitting business themselves and see this as nothing short of their golden opportunity to capitalize of the proposed

policy.

When asked by Windspeaker what the people can do about it, both Stienwand and Plante urged the public to lobby the politicians. They suggest that the public send letters to their MLAs and the premier or at least phone them and voice their objection to the "Non-resident Big Game Outfitting and Guiding Proposal."

If the government should push the policy through says Stienwand, he challenges the public to vote differently the next time they go to the polls. "I don't care if they have to vote for a pig in a barrel," he suggests, "but make sure it ain't for the Conservative party because they have completely turned a deaf ear to the need and wants of the people."

In concluding, the public is being requested to get to their political leaders and provincial MLAs quickly as time is most important and the policy is going before the house in just a matter of weeks.

NVCC invests in Native business ventures

By John Copley

"Current economic conditions probably affect us more than other companies," states Milt Pahl, president of Edmonton-based Native Venture Capital Co. Ltd.

Pahl is a former MLA and Alberta minister responsible for Native Affairs.

"Our management team is still in the learning stage in what is a unique Canadian venture, and we could be affected more because we haven't yet had the benefit of years of experience from which to learn."

Native Venture Capital (NVCC) is a company that provides a source of financing for potentially viable Alberta Native business prospects. The term 'Native' refers to any Alberta resident who is of Native descent and includes all status and non-status Indians and Metis.

The NVCC is controlled by the 13 shareholders who joined together as partners to create the company.

A total of 29 voting shares are distributed among the 13 partners.

The largest shareholder is the Alberta Government with 10 voting shares. Esso Canada and Gulf Oil have 3 shares each while Shell Canada, The Royal Bank, and Transalta Utilities have 2 a piece. Partners with single shares are Alberta

Power, Bow Valley Industries, Interprovincial Pipeline, Nova, Pan Canadian Petroleum, R. Angus, and Hobbema's Samson Band.

NVCC joins sound business ideas from Alberta Native entrepreneurs with the financing needed to turn those ideas into reality.

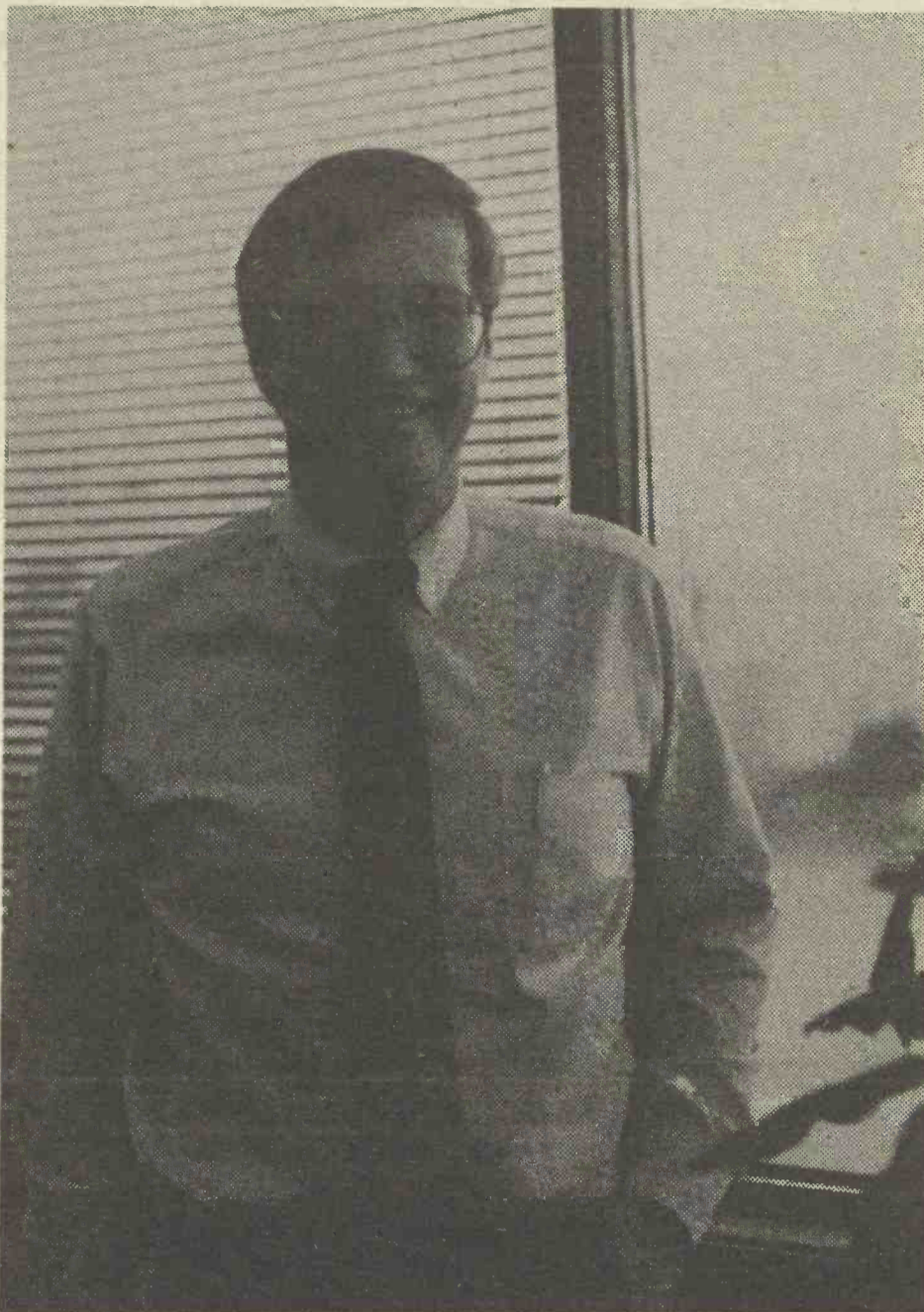
In most of its investments NVCC takes the policy of seeking a minority interest (10% to 50%) in the portfolio company.

This means that the business or individual seeking partnership with NVCC must be willing and able to provide the major portion of funds required. Other forms of debt or equity participation, however, will also be considered. Co-investors are also encouraged to participate.

Since its conception in September of 1983, NVCC has invested about \$2.1 million in 17 Alberta Native business ventures.

NVCC investments are spread across Alberta. Resource development includes a moccasin factory on the Peigan Reserve and a tourist lodge in Fort Chipewyan. The company has also invested in such things as hotels, motels, dry cleaners, trucking and construction companies.

Enterprises most sought after by Milt Pahl and his assistant and office manager, Jo-Anne House, are those ventures operating in remote areas where strong



MILT PAHL
...has experienced support

resource activity can help in the development of good spin-off business opportunities. Especially important is the ability of a company to create employment for Native people and to hasten the goal of economic self-sufficiency for Alberta's Native community as a whole.

"We are set up to help existing Alberta Native companies and those inter-

ested in new business ventures," says Pahl.

"We help them to capitalize on sound business opportunities; we expect to earn a reasonable risk-adjusted rate of return and we hope that eventually the successful entrepreneur will own 100% of his business. We invest by purchasing shares in the company, then we sell them back after the economic goals have

been met.

"We are not in business to own other businesses. Our aim is to support solid prospects and help them to grow and succeed.

"We rely on our close working relationship with bankers, accountants, administrators etcetera, as they play an important role in the formula needed to make a business venture succeed."

NVCC's board of directors plays a major role in the development of success.

"I'm really impressed by the board," said Pahl.

"They're business-oriented people who come from a wide variety of professional backgrounds.

"They provide invaluable expertise and experience which is extremely helpful in planning a successful future for our clients."

The 13-member board includes a broad range of senior industry executives as well as government, Indian and Metis representatives.

The chairman of the NVCC Board of Directors is Nova Corporation Senior Vice President Bob Snyder.

Snyder brings a lot of talent into the NVCC. His employment background includes a position with the Northern and Central Gas Corporation (1958-1976) where he was the senior vice president in charge of everything from construction to over-all operations.

He joined Nova in 1976 where his skills have been utilized in areas including Alberta Gas Trunk Line, the Alaska Project Division, and Foothills Pipe Lines (Yukon) Ltd. He has held his present position since 1982.

"With input from senior management people like Bob Snyder we have the excellent built-in source of talents required to make things work," says Pahl.

Deputy Chairman of NVCC is Ken Littlewood, currently vice president of the Royal Bank. Other board members include Roy Louis, chairman of Peace Hills Trust; Lorna Jardine, a well-known Calgary horticulturist, and Jerome Morin, former chief of the Enoch Band.

"We welcome all Alberta Native entrepreneurs who are either interested in expanding their current operation, or have a viable plan for a new venture," says Pahl.

Current potential investment areas include pipeline activity, transportation, personal services and manufacturing.

In order to qualify for business assistance, clients are required to submit a proposal to the NVCC with an outline which must include evidence of viability.

If your company is one of those that qualify (1 in 100 make it) you will have the chance to turn your dreams into reality.

In most instances, the anticipated time of NVCC investment is under 10 years. To date only two companies have failed and another, Roy and Ray's Auto Body of Calgary, has not only succeeded but has bought its shares back from NVCC as well.

For further information on NVCC services call (403) 453-3911, or write 11738 Kingsway Avenue, Edmonton, T5G 0X5.

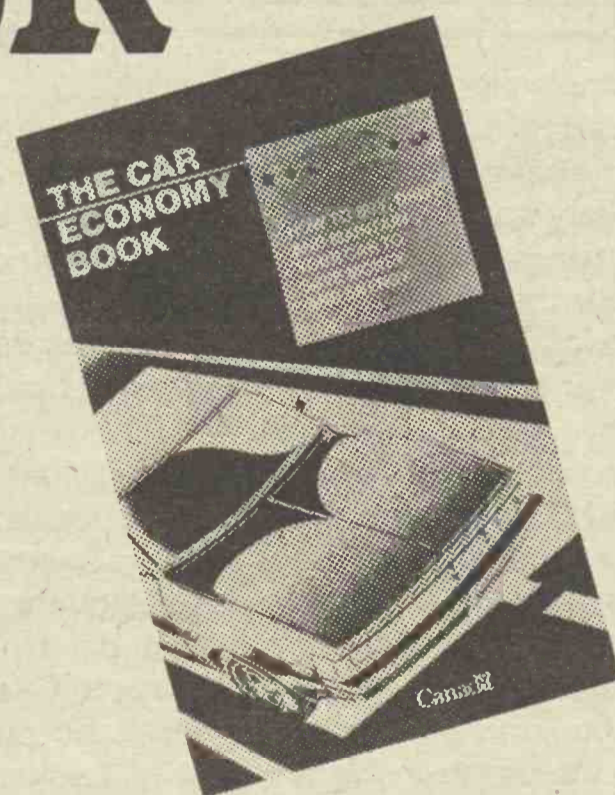
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Good News Party Line

NATIONAL EDUCATION WEEK

Featuring Native Talent
Grande Prairie
Holy Cross School,

March 23 to 27

PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT.

The Windspeaker Calendar of Events

Check it out!

- Metis Children's Services Valentines Dance**, February 13 at 8:00 p.m., CNFC - 10176-117 Street. Call 424-4960.
- Kehewin 12 Team No-Hit Hockey Tournament**, February 13, 14 & 15, 1987 at Saddle Lake Arena. Call Norman Amahoose or Roy John at 826-3333.
- Calgary Friendship Centre Powwow**, February 14 and 15, 1 p.m. to 1 a.m. at Roundup Centre. Phone 734-3848.
- Cold Lake 1st Annual Winter Carnival**, February 14 and 15. Contact Cold Lake First Nation's recreation department at 594-7183.
- 1st Annual Enoch Valentine's Day Boy's & Girl's Volleyball Tournament**, Call 487-4103.
- 5th Annual Talent Show**, February 20 at 7 p.m., Peace River. Contact Kay Setz at 624-2443.
- Deerfoot Sport-Plex Competition Powwow**, February 21 & 22, sponsored by Blackfoot Band. Call 734-3848.
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Opinion

By Dino Agecoutay

Over the past five years of my recent imprisonment, I've been in a number of Canadian federal penitentiaries right across the country, everywhere from the Millhaven Special Handling Unit in Ontario, to the Prince Albert Special Handling Unit in Saskatchewan, and now, the Edmonton Institution.

Prison can be a very difficult environment to live in even at the so-called, "best of times," but when things are going wrong and you find yourself being transferred all over the country, from one prison stronghold to another, miles away from your friends and family, that which was once "difficult" soon becomes unbearable.

That's what I found from my own personal experiences, anyway. Perhaps this may not be the case with other prisoners who have had the same misfortune to share my experiences, but I don't think so because we are not so different from one-another in this regard.

I am originally from Regina, Saskatchewan. Born, bred, and raised. So it is easily understandable that I was left feeling very much alone when I was shipped to the Millhaven Special Handling Unit located in the Kingston, Ontario region. What hit me the hardest was not so much the fact that I was being sent to one of Canada's two super maximum security facilities, which meant that I would be forced to live under some very extreme and harsh living conditions, but that I was so far away from both friends and family.

When you are in prison, general contact and support from one's friends and family can be very conducive to one's morale and general state of mind. After all, even people who are not incarcerated have the same basic need and desire to know that they are loved and that someone cares about what happens to them. You do not suddenly surrender this basic human need when you enter a prison. If anything, this need is magnified and intensified when one is suddenly and forcibly removed from his home and family, only to be locked up in a totally alien and hostile environment.

The 21 months that I spent locked up in that Ontario prison were perhaps the most difficult time that I have been forced to deal with during the past five years that I've been in prison. It wasn't so much the prison and the harsh living conditions that I had to contend with that led me to say this, for as a

prisoner, one soon learns how to adapt to the environment, regardless how harsh or extreme, because if you don't it will soon overwhelm and devour you totally. This is one of the basic realities of prison that you would do best to learn as soon as possible for your benefit and overall wellbeing.

Prison is not a new experience to me and I found it relatively simple to adapt to the harsh and inhuman living conditions that prisoners are forced to contend with while incarcerated in a super maximum security prison. What I did find difficult to adapt to was being so far away from my home and family in Saskatchewan. That was one of the few things that I never ever did learn how to adapt to while I was in the Millhaven Special Handling Unit. Instead, I merely "endured" it.

When I was in that Ontario prison it was virtually impossible for my family to come and visit me because they, being an average poor Saskatchewan Indian family, could not afford to cover the expenses that such a trip would incur. They were having a difficult time just making ends meet and I knew that they couldn't really afford to come and visit with me regardless of how much they may have wanted to. So I wrote my family and told them that I didn't want them to come out to Ontario because I would have felt bad knowing that they would have had to really overextend the family budget in order to cover the cost of such a long journey.

It hurt me greatly to have to tell my family this, and I know that it hurt them as well, but everyone understood that we had to be realistic about the entire situation. When I wrote that letter to my family, explaining the visiting situation, I remember feeling like I was on another planet, a planet so far away from my home that my family couldn't even come and visit me.

Not only was I isolated from my friends and family while imprisoned in Ontario, I was also isolated from social interaction with other Indian people. At the time that I was in the Millhaven Special Handling Unit there were only five other Indian prisoners in the entire prison. And although we were in the same prison, our interaction was greatly limited by the way that the Special Handling Unit program was designed and operated. Believe me when I tell you that we all really came to appreciate the company of one another, something that over the years we have all taken for granted. It was

really great to be able to sit down in the tiny exercise compound and share some time with another Indian, a brother. Most of us were from western Canada and they, too, much like myself, were forced to go without seeing their families as well. We were all virtual strangers in a strange land and an even stranger environment.

Over the months that were to follow, we developed a very strong bond between the five of us. We became a family, a family of brothers, and we looked to one another for the support and encouragement that one would normally look to his immediate family and loved ones for, but these were not "normal" times, nor were

to receive regular visits from an Elder from southern Ontario who would bring me and the other Indian prisoners braids of sweetgrass which the prison administrators reluctantly permitted us to have. If it were not for the caring and concern of that one Old Man who took the time and went out of his way to come to the prison every week, to see how I was doing and to talk to me, my isolation would have been complete. I owe a lot to that man for doing what he did for me, and I will always remember him and his kindness for as long as I live.

Finally, after 21 months of being imprisoned in the Millhaven Special Handling

Unit, it was closed down and all the prisoners were transferred to a brand new special handling unit that was opened to Prince Albert, Saskatchewan. Needless to say, I was ecstatic over the sudden transfer. At last I was back in the land of my people, and my family. It wasn't long before I began to once again receive regular visits from my friends, family, and relations. Although the visits in a special handling unit are all restricted glass visits, I was more than satisfied to just be allowed to see my family and be able to talk to them once again.

Four months after my transfer to the Prince Albert Special Handling Unit, I went before the National Segregation Review Board and was granted a transfer to a lesser security institution, the Edmonton Max. January '85 I was flown to the Edmonton Max, and I have been here ever since.

When I first came to the Edmonton Institution it was almost like being released from prison altogether. After serving two years in the Special Handling Unit, where you spend most of your time locked up in a solid steel cell, where you are strip searched and handcuffed every time you leave your cell, where you are given an hour each day to exercise in a small and heavily guarded concrete compound the size of a tennis court. Yes, after going through these indignities and many, many more, I thought that I had died and gone to heaven when I first walked through the gates of the Edmonton Institution. Now don't get me wrong, the Edmonton Max is certainly no paradise but, in comparison to the Special Handling Units, it does have its benefits.

So then, what is the purpose of all this you ask. Well, to begin with let me say that I didn't write this whole article to tell you my life story, for that is not its purpose. I have simply decided to share with you a bit of myself and my experiences to create a scenario that I hope will only help you to grasp the full meaning of what it is that I am about to make an attempt at articulating. For you see, it took me this experience to understand what it is that I am about to say. And since most of you will never ever go through the prison system, I feel it necessary to then bring the prison system to you to ensure that my message is not only recorded in your minds, but felt in your hearts as well. For you see, I have long since reached the conclusion that it is not always enough to just make people aware of a problem that will inspire them to take some form of positive action to correct and alleviate the said problem but that one must also touch their very hearts to ensure their support. With all that said and done, let me now begin to address the problem which has inspired me to go to such great lengths to bring to your, the Indian community's, attention...

Since my return from the eastern regions of the country I will find myself occasionally experiencing those same feelings of isolation and aloneness that caused my such internal turmoil when I was being imprisoned some 25 hundred miles away from friends and family. Only now it's not quiet, the same type of isolation that I find myself trying to deal with, yet in many ways it is, and it hurts me even more. It's very hard for me to explain, much less try to understand and deal with.

In many ways I have returned to my home, to my people, and all this is good, but there are times when I still find myself feeling that I'm no closer to my people, the Indian people, than I was when I was being imprisoned on the other end of the country. Here I am, literally surrounded by thousands of Indian people, and still I find myself feeling isolated and alone. And from speaking with other Indian

prisoners who share the same basic challenges and problems that Indian people are forced to contend with when they are in prison, I know that I am not alone with these feelings that I now speak of.

I needed the contact and support of my people, the Indian people, when I was being imprisoned 2500 miles away from my home, but being so far away from them I could understand and accept the fact that there was very little that they could do for me. Now that I am back home and in the midsts of my people, the Indian people, there is no real reason why my calls should still go unanswered. Just because I am no longer being imprisoned on the other end of the country, this does not mean that I no longer need or look to my people, the Indian people, for their support. I am still in prison and I still need the support of the Indian people.

Now, I do not mean to imply that the Indian community should just drop everything that they are doing and come running to my aid simply because I am a prisoner and I need help. No, this is not what I am saying at all. Nor do I mean to imply that the Indian community should cater to all those in prison because it just does not work that way. I am simply trying to say that there should and could be more community support for the Indian prisoner than what there is today. The calls for assistance and support that come from within confines of these prisons should be reaching a lot more people than they do.

Outside support from the Indian community means a lot to Indian people on the outside who are going through times of darkness. It's very encouraging to have your people come to your aid in your time of need. It shows you that you are not alone and that you have not been forgotten. But most important of all, it shows you that someone actually cares about you enough to stop and help you get back on your feet again. Sometimes that's all it takes to make a person really want to stand up and try again. So it's easy to understand the importance and impact that support from the Indian community means to Indian people who are being imprisoned.

In closing, I would just like to say to you, the Indian community, the next time that you find yourself in a position to be of some help to someone in prison, be it a stranger or someone you may know, always remember this; he is your brother and he needs your support and prayers...

Inmate tells it like it is

BEING IN PRISON

our immediate families and loved ones available to us in our time of need. We only had one another to look to for support while we were in this prison so far away from our original homes and families in western Canada. To say that these were very difficult times for us as Indian prisoners does not even begin to explain how it felt to be so totally isolated and alone.

The isolation did not end there, either. There were more. Being super maximum prisoners we were not allowed to participate in any type of Native Brotherhood programs such as the ones that can be found in other lesser security prisons. This was so because programs of this type were not permitted in a super maximum security prison. Not only were we not allowed to participate in any type of Native Brotherhood group activities while we were incarcerated in the Special Handling Unit, but we were also isolated from participating in any traditional ceremonies such as a sweatlodge or pipe ceremony. This was one of the hardest things for me to deal with, much less accept. Not only had the prison system succeeded in isolating me from my friends and family but now they were refusing me a very big and important part of my life.

I was fortunate enough



(Left to right) Dwayne Plante, Ed Goodswimmer, Adolphus Kappo, Chief Francis Goodswimmer and Keith Goodswimmer.

Sturgeon Lake has much activity

From Page 1

estimated to be at 1,014, and Chief Goodswimmer says that council is still working on the Bill C-31 membership code, and, according to Keith Goodswimmer, a survey of where and how many people could be reinstated as band members took place three years ago.

"We looked all over Alberta and British Columbia and found 160 people. We estimated 75 per cent of the people who filled out forms for reinstatement we found," commented Keith.

Goodswimmer added some history as to why these people lost status and it dated back to the time of the treaty signing of 1899, moreso in the 1940s.

"In the 40s many of the people in the Sturgeon Lake area were kicked off the land, told to get off the reserve. These people, they were saying, did not belong to the treaty. Then they were given a choice to take scrip and they were not Metis, these were Indian people they were dealing with.

"Many of them took scrip and then sold it to non-Indian people. We have fought and got some of the land back, but these are the people we are talking about," said Keith.

As chief and council are still working on the Bill C-31 code, no further comments could be made as to how much has been accomplished.

Sturgeon Lake is a busy place. Before driving to the band office, I took a tour of the reserve and saw construction of homes being built throughout the reserve. The main administration area overlooks Sturgeon Lake itself and, as I said earlier, is a picturesque site, even in winter.

SCHOOL NEEDED

There is no school at Sturgeon Lake, so all students from Grade 1 to high school are bused to Valleyview for their education.

"We had a Mission School here for many years and it was a central point for northern Alberta at one time, but it quit operating around 1963. That's when

we started busing students to the Catholic School in Valleyview.

"We are locked into the Catholic School Board agreement, but plans are still going ahead to build our own school from Kindergarten to Grade 9 on the reserve — that's if negotiations don't fall apart with Indian Affairs," says Keith.

According to Chief Goodswimmer, they have a Kindergarten school operating on the reserve but are most definitely looking into a school for the reserve...something Goodswimmer believes is needed.

EMPLOYMENT

There is some employment on the reserve, and as chief and council stressed, they are always looking into future prospects that the band can get into.

Adolphus Kappo commented that they have an environmental program where some of the band members are hired to keep Goose Creek clean of drift-pile so the fish can have easy access between Goose Lake and Sturgeon Lake.

Goose Creek is the link between the two lakes.

The Band Administration employs 16 people for paper work and other duties and the housing crew, which is very busy, consists of 16 people.

The band also has on hand two Caterpillars, three gravel trucks, a front-end loader and backhoe. These machines are kept busy clearing land, digging basements and other jobs for the community.

Ed Goodswimmer takes a bit of pride in owning his own bus business. He has four women band members who are driving the buses that deliver students to school in Valleyview.

"They are very good drivers and reliable. They have to be because they drive about 140 students to school in town and another 18 to Kindergarten here on the reserve," said Goodswimmer.

Four miles west of Valleyview a new townsite for the band is in the making, and Chief Goodswimmer says they have just recently finished phase one.

A water plant has already been established and a sewer system is in place where members living at the townsite can enjoy these modern necessities. Basically, all the homes on the reserve have running water and sewer lines in place and most of the people use a combination of fuel oil and wood for their heating and cooking purposes.

As we sat there, Keith mentioned that they were open minded to the media present, saying they still like to keep a low profile and I could only think that it was quite thoughtful of chief and council to share some of the experiences that their band is going through with "Windspeaker" and its readers.

CAMPGROUND

Because of the lake and

the surrounding scenery of the Sturgeon Lake area, it is small wonder the band decided to embark on the creation of their own campgrounds, fully modernized.

"It is a band-owned campground and we have 101 stalls, 33 of them with power for trailer hook-ups," said Francis.

"It creates employment for 10 people and we try to run it through a student program," added Adolphus Kappo.

Keith Goodswimmer sees it as a good venture but is concerned over an agreement he says they had with the provincial government.

"They opened up Williamson Provincial Park and we had an agreement that when our park was opened they would shut their's down, but they didn't. We were developing our beach front when they decided to start work on the provincial park."

However, after looking at the Sturgeon Lake Campground area, I see it as an ideal place for a vacation.

Sturgeon Lake is moving ahead. The community boasts a fire hall, along with its own fire truck, a huge arena where dances, bingo and family get-togethers take place and a rink for hockey games and general skating.

There are three major band-owned businesses in the community which are Sturgeon Lake Development, Lakeside Indian Ventures and Cree Valley Industries.

Sturgeon Lake Development was basically set up for off-land development and Lakeside Indian Ventures undertakes construction work on and off the reserve.

Cree Valley Industries is unique in that it was just recently set up to explore the possibilities of supplying chopsticks to business in Japan.

The band plans to open a factory to make these chopsticks from the finest timber when the project, still in its planning stages, materializes.

CULTURE INTACT

"We still have our culture as Indian people here, but there is a decline in how many people still speak our Native language.

"People still hunt, fish and trap, but not as much anymore. They do not depend on it solely as a means of livelihood," commented Keith.

At one time, Sturgeon Lake held many traditional powwows and, according to Ed Goodswimmer, this was basically the doings of the Elders. "We don't do it anymore. Powwows today are just for money — people dress up nice and win."

Adolphus believes that powwows are not really culturally inclined anymore, and "it's just for competition."

There are not many Elders left at Sturgeon Lake and Keith Goodswimmer sees this as why a lot of their culture is gone.

"The Elders are almost all gone and I even remember an Elder at Hobbema once who said we are all losing our culture, just like our dancing."

Sturgeon Lake has a home for the elderly which is a six-unit housing building and it was built so that the Elders could stay on the reserve and be cared for by their own people.

The visit to Sturgeon Lake was tremendous, and I have to commend Chief Francis Goodswimmer and his Council for offering so much history and present day knowledge of what is taking place on the Sturgeon Lake Reserve and its future.

Keith Goodswimmer and the rest of Council, we thank you for sharing your thoughts and expertise with "Windspeaker."

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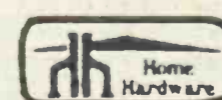
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VALLEYVIEW, ALBERTA

Town of Valleyview has colorful history

By Rocky Woodward

VALLEYVIEW - Since time immemorial, the Native people of the north have lived and hunted in the Valleyview region. By the mid 1700s, their furs were being traded through the Cree Indians to the Hudson's Bay Company for items manufactured in Europe.

In the early 19th century, white traders were drawn to the area because of the news of the rich resources of beaver and other pelts. In 1802, the first "fur fort" was established near the present day settlement of Grouard. Then, and at the close of the 1800s, "Peace River Jim" Cornwall and a partner built the Bredin and Cornwall Trading Post near the present day Sturgeon Lake Reserve, only a short distance from the present day Valleyview. At this time the Hudson's Bay Company had already established a post there and, along with Jim Cornwall and his partner, they were the first non-Native people to settle the Valleyview area.

As the fertile Peace country began to open up, a number of pioneer farm families settled in about 1916 in the vicinity of the area that the Cree people referred to as Mighkopower Seepesis or Red Willow Creek. The name was shortened to Red Willow because of the news that another hamlet had adopted the same name.

The name was changed in 1929 to Valleyview, in recognition of the view the settlement enjoys over the valley cut by Sturgeon Creek.

Growth remained slow until after the Second World War when oil was discovered. The resulting boom caused Valleyview to be incorporated as a village in 1954, and three years later as a town.

Friendliness is a tradition in which local residents take a considerable pride.

With a population drawn from the four corners of the earth, the people of the Valleyview region are unusually tolerant of each other and welcome newcomers with the same enthusiasm that greeted their pioneer ancestors when they first arrived to homestead. While virtually everyone speaks English, visitors shouldn't be surprised to hear a smattering of Ukrainian, Cree, Chinese or French, not to mention the rich accents of the British Isles.

Valleyview has a population of over 2,200. Its strategic location at the junction of the main highways to the Yukon and the Northwest Territories have made it a major stopping place for travellers bound for Alaska and the Dempster Highway to the Arctic.

In addition, it has become increasingly important as a regional trade and agricultural centre, as well as becoming the base of operations in northwestern Alberta for a number of petroleum companies.

The town offers a full range of services to the motorist, including repairs and most major brands of gasoline, a variety of lodging (including the Century Motor Inn where this weary traveller stayed) and restaurant facilities.

Surprisingly, a booklet produced as a guide to the Valleyview area lists agriculture, and now the petroleum industry as the basic economic mainstays of the region. While I was visiting the nearby Sturgeon Lake Indian Band, I asked them what they thought was the economic foundation of the area and they basically came up with the same answer, except that they say there are three main economic bases—agriculture, oil and gas and Indian industries.

As the history of Valleyview proclaims, they all go hand in hand together.



DROPPIN IN

By Rocky Woodward

Hi! This morning I woke up late for work and it reminded me of some of the poor excuses I have used over the past few years, when confronted by my boss or just by calling in. How about this one:

"Hey boss! Is that you on the phone? (Who else would it be if that is who you asked for?) "Ya, look, my truck has all kinds of frost on its windows so I'm waiting for the sun to melt it."

Then there's the guy who always blames others: "Hello boss? You wouldn't believe it but my wife went and let me sleep in."

"Boss you won't believe this but we had friends over and they kept me up all night. I fell asleep and darned if I didn't wake up two weeks later...it won't happen again boss."

"Hi Boss! What time is it? Noon! Now how did that happen?"

Here is the real storyteller:

"Boss you won't believe this. I ran over a little old lady, swerved my car into a telephone pole, got electrocuted from the telephone wires and then when they were carrying me into the emergency room at the hospital, they dropped me and I received a concussion, so I'll be a few minutes late."

The desperate last minute in the morning is handled like this:

"Boss, is that you boss? Look, I'll be in when I find my damn shoes!"

Here is the guy who thinks bosses do everything: "Hi Boss. Look, sorry I'm late but my car won't start. Can you pick me up?"

Here's the guy who doesn't think much of himself: "Boss? I'm late so I quit."

Here's the guy who doesn't need a job: "Boss I made an important decision this morning. My work or sleep and...well, bye."

Then there's the wife: "Hello? Is this Mort's boss? Well I just wanted to tell you that Mort won't be late anymore. In fact Mort won't be late for anything anymore...bye..."

And this is how I handle being late: "Bert! You got five bucks for gas? Can you make it twenty and send it to the Cromdale?"

HOBBEA: I just had a visit from Percy Johnson and it seems a lot of things are happening out in the Hobbema area as far as television is concerned. Percy informs me they have almost completed a new television studio in there community. Congrats Hobbema!

If none of you remember, Percy was one of my first guests on Native Nashville North back in the QCTV days.

Percy still recalls those days when we all volunteered to help out on each production that we did. Sometimes I would have a guest for a half hour, then when he finished his songs, the guest would go on camera for the next guest who was on camera for him.

Remember those days Percy?
NORWAY HOUSE: Is in Manitoba and we just received a call from a WAGAMESE fan who says she

and many others in her area are going to miss his article.

"I just wanted to let the editorial staff know how disappointed we are to hear he will not be at Windspeaker anymore," said Heather York who also mentions that his writing ability is very astute and that Wagamese has a very good perspective. "He is great."

Heather also says that although the Windspeaker paper is most of the time late getting to her, she is still pleased with its content and "it is the best Native paper that we receive."

"I am pleased to see articles by Jim Thunder in Windspeaker," she finished.

Thanks a load Heather and our feelings are mutual in regards to both Wagamese and Thunder.

It was a shock to many of us here when he took a leave, but we hope to have him back, hopefully, in the not too distant future.

LEDUC: Nice talking with you Cher and Tom Daniels. Cher and Tom finally found time to chat with me and the first thing they mentioned was a proposed fund raising benefit jamboree at the Legion Hall right on main street Leduc for the Danny Charles Memorial Trust Fund.

So if I can get the guys and Terry Daniels to offer their music as the band for the jamboree — it may take place.

The jamboree will be held on Friday, February 20, if Cher and Dan see fit, regarding time and involvement from other people willing to attend, something that Danny wanted to see continue.

Since the trust fund has been put in place way back in October by Cher and Tom it has worked — through all the benefits started by the fund idea, which at that time was to raise money for Danny's treatment and expenses to Toronto and back by plane, and lodging.

"Danny told me once that if he did get better then he was going to donate very much of his time playing benefits and helping others who needed help. He said if he didn't get better then he would like to see the fund continue to help others," said Tom.

Cher and Tom say they are going to work out something and since October they have gone to the extent of forming a legal corporation in the name of the Danny Charles Trust Fund, full with board and executive.

"The trust fund has already helped a little girl. Although not with money, when we were contacted by the girls mother — because of the organizations and people we have met through organizing the Danny Charles Trust Fund, we were able to help them with information and put them through the proper channels.

"Alberta Health Care has now picked up the whole bill for the little girls treatment, so there is one person that the trust fund has already helped," commented both Cher and Tom.

I know that Cher and Tom done a lot of leg work in regards to all the benefits that have occurred in and around Edmonton, and I wish you all the best in seeing that this important fund raising idea does not end.

EDMONTON: Remember every first Monday of each month the Native Pastoral Centre has a music and song night at their building on 109 Street and 105 Avenue.

FORT VERMILION: Congratulations to Louis and Christine Lizotte of Fort Vermilion who celebrated their 50th wedding anniversary on January 28. The Lizottes' have 16 children, 59 grandchildren and 20 great grandchildren and with those numbers they could retake Prince Alberta. Just kidding and many more annual kisses as each year goes by.

How come I didn't know this and had to be told about it through my boss, Bert? Two other great people from the Buttertown end of Fort Vermilion are celebrating their 40th wedding anniversary, Helen and Roy Randolf, congratulations! They celebrated on February 1, I am told, and I'm just wondering how they celebrated — you sly old fox...Roy.

WINDSPEAKER: Have a nice week from all of us here, including Whiskey, Cat Stretcher, Jack and Donnelly Corner. That one particular ugly dog is now named after the hockey game between the Red Earth Diggers and the Donnelly Rams. It was a very exciting but not called for hockey game played at 3 a.m. in the morning.

We just call him Donald for short.

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VALLEYVIEW, ALBERTA

Sagitawa Friendship Centre has had strong growth in short time

By Rocky Woodward

PEACE RIVER — It has been quite some time since I paid a visit to the Sagitawa Friendship Centre at Peace River, so when I was sent by Windspeaker to make a trip up north to other areas, I made it a point to spend sometime in Peace River also, and am I glad that I did.

I didn't reach Peace River until 11 p.m. in the evening, having left a group of life skills students at Twinn Lakes earlier, who I had the opportunity to meet and talk with.

When morning arrived the following day, I didn't stop for breakfast but made my way to the centre

instead.

The Executive Director of the Sagitawa Centre is Judy Norstrom. Judy was out of town on business so Programs Coordinator, Kay Setz gave me a tour of the building.

Since my last visit, the centre has gone through many changes for the better and Kay told me it had a lot to do with the arrival of Judy as director.

"A lot has changed since Judy arrived," commented Kay.

Of course as in all centres there is usually an arts and crafts display and many of the artifacts are usually for sale — such is the case at the Peace River Centre.

Most of the crafts are made by Native people and are hand-sewn beaded works of art. Kay informed me that things like moccasins, necklaces, wristbands, Native pictures, and much more, are for sale and at a very reasonable price.

Native people from the Wabasca, East Prairie and High Prairie areas sell their handicrafts here at the centre as do local and nearby rural area people. I don't usually buy things because of high prices, but the prices were right at this centre so I bought three items.

There are many activities that the centre surrounds its' work involvement with, such as a recent activity that saw Cadotte Lake Junior High School students meet at the centre in a gesture of friendship with students from the Glen Mary School in Peace River.

In October of last year the Glen Mary students had a Tipi waiting for the Cadotte Lake students and held a Friendship Dance with them.

"The kids from the Peace River befriended them and it was also to help Cadotte students who would be enrolling at Glen Mary get used to the school, students and the new atmosphere that they would be entering," said Kay.

The centre's staff consists of four core staff and two projects people and are active in many things. One

of the activities is the outreach work that they do within a 60 mile radius. Places such as Cadotte Lake, Duncan Reserve and sometimes the Assumption area are visited to see if social services are being understood — properly filling forms, hospital visits and visiting the elderly of the communities are working.

At the centre, bingo games are held regularly. Basic sewing with a great instructor, Helen Gust, began on February 14 and hot noon lunches are always available for travellers or people who simply need a good meal of bannock and stew.

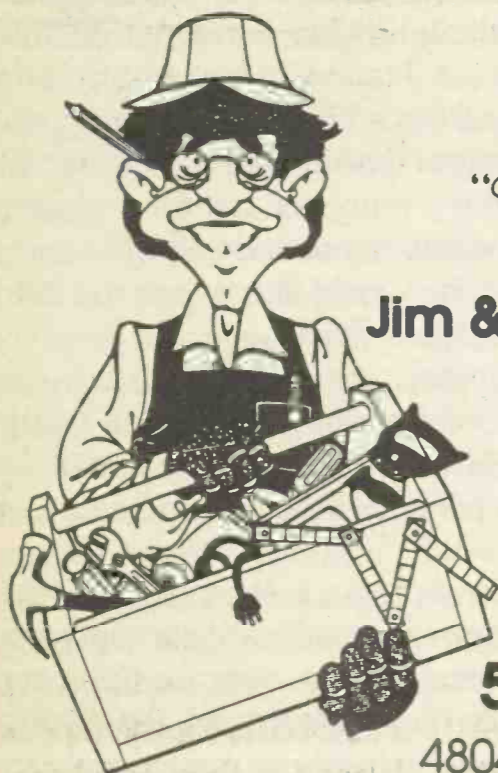
A talent show will be held February 20. This will be the sixth year for the annual affair that has many entertainers from in and around Peace River and I understand some of the talent from the Correctional Institute at Peace River will also be in attendance.

A list hangs on a wall at the centre that shows off approximately 50 volunteers who have and still do offer their services to the centre's programs. In the basement on one particular wall, lined up nearly, were over 130 feathers with the centre members names written on them.

I remember a day when the Sagitawa Friendship Centre was still struggling to get off the ground and believe me it certainly has changed over those very few short years.

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NCSA media department reviews past years

By Mark McCallum

The main office of Native Counselling Services of Alberta (NCSA) in Edmonton has moved two blocks from its old location at 10009-108 Street to 800 Highfield Place, 10010-106 Street (phone 423-2141).

Program director of administration Don Wenham said "the old building was purchased by a new owner recently. But, the person we were leasing the office space from offered to pay for the move and designed the new offices just the way we wanted them. The move was very beneficial for us."

The Legal Education Media Department, one of 15 different programs NCSA offers, has also moved from the old facility to 14805-119 Avenue (phone 453-3253 for "convenience

reasons."

"The media department moved out here because it was set up before as a production space for us and other non-profit organizations to use," said Media Coordinator Bob Allman. "Downstairs we have a sound stage which can be used to shoot video productions in, and a sound production area. Upstairs we have two darkrooms, a photo-work area and video editing space. So the building is ideal for our department."

Privately funded by the Alberta Law Foundation since 1979, the media department was established in 1976 "to educate Native people on legal matters with respect to their rights, obligations and responsibilities on to the law, through audio visual means."

"We try to explain the cultural differences of

Natives to the legal system," said Allman, explaining the department's responsibilities.

"A lot of situations arise where a person is just not aware of the law. So by educating them through workshops and media productions we can help them with legal education, our primary objective."

"The media department uses the court workers and the research people at the (NCSA) main office as well as throughout the organization for legal advice when doing research (for audio visual productions) because we're mainly production people."

Allman, 35, estimates that they have made about 50 video shows, with 23 of those being made in 1986.

"We do productions in the direction of crime prevention, which covers a variety of areas beyond just the legal education."

The department has a number of shows on alcohol abuse, battered women, and two recent productions on glue sniffing called "Up Your Nose" and "79¢ High."

"All the shows that we're working on are designed for Native communities. But it can be a little tricky in that the communities in rural



JIM HERMAN

...helped make about 23 videos in 1986

and urban areas of the province sometimes face different problems," he reasoned. "We have certain resources in the city that are not always available in remote communities."

"Our function in doing these shows is that we get them out and get them used. NNADAP (National Native Alcohol and Drug

Abuse Program) has just accepted another one of our shows on drinking and driving called "The Bad Dream," and two more on glue sniffing...they will distribute them free to educational and Native groups across the country, so this certainly helps us get the message across," said Allman, who has worked

for affiliates of CTV and CBC before coming to the media department over a year ago.

"Productions are also available at any one of Native Counselling's eight regional offices. If people want copies, we just ask for basic costs for the tape and labor (or they can borrow them at no charge)."

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NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, February 20, commencing at 7:00 p.m., and continuing on Saturday, February 21, 1987 at the Northland School Division Board Room in Peace River, Alberta.

All interested members of the public are invited to observe, and to gain an understanding of their Board operations.

A question and answer period will be provided for the public as an agenda item.

G. De Kleine
Secretary-Treasurer
Northland School Division No. 61



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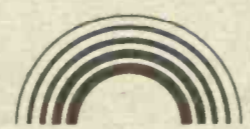
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PREDATOR CALLING: Part 2

Choice of location of hunting area top priority

By Stephen G. Wuttunee

Should you wish to try your hand at predator calling, keep in mind that certain guidelines must be observed in order to succeed.

Start off by buying a good quality mouth blown call (most imitate a wounded rabbit) and also an instructional tape or cassette. You can't go wrong with a call made by a reputable manufacturer.

Practicing the right sounds early will pay off later during the actual hunting. Then, once the calling technique is mastered proficiently, the next important step is to find a good place to call.

By the way, speaking from experience, I'd say that 75% of successful calling is in the choice of the hunting area. If enough emphasis could be placed on this factor, I would definitely write it in terms that would make any novice caller put it in top priority.

Most good callers seek the areas where predators bed down. This could be a narrow strip of willows in a meadow for foxes or coyotes. Foxes, especially, like to rest on the slight rise so they can keep an eye out for danger. Bobcats are mainly woodland creatures; their bedding areas could be situated in a particularly nasty cluster of half grown poplars, or where many deadfalls litter the forest floor. Fresh tracks, recently used trails, droppings and bits of hair snagged on barb wire fences in brushy regions are all clues that will help define the predators' territory.

Needless to say, if you're to achieve any success at all while varmint calling, your approach to the calling site must be very discreet, so as to not alert any wildlife in the area. Walk quietly, without stepping on any loose stones or twigs that could snap underfoot. Any unexpected noise (coughing, clanging metal, etc.) will surely send nearby predators fleeing into the next county.

Walk or at least quarter into the wind while heading towards your stand. This will eliminate any suspicious man scent from being swept across the animal territory. Also, once on stand make sure the sun is behind you, as any animal coming in to the calls will be partially blinded.

Wherever you make your stand, always take advantage of natural cover to conceal yourself in. A good caller should remain in the shadows as much as possible since strong sunlight amplifies any movements. Some swear by camouflage clothing, but on many occasions I've worn blue jeans, an ordinary plaid shirt, rings and all. Varmints don't seem to mind, they've come right up to close range as readily as if I were wearing camouflage from head to toe. In any case, I don't wear any brightly colored clothing while calling. During the seasons of spring through fall, I stick to the grays, browns and greens, slipping into my white camo suit when snow covers the ground.

You can make yourself an economical winter camo outfit simply by taking a large white bed sheet and cutting a slot through the middle large enough to slip your head through. Slip it on while hunting and "voila"! Instant camouflage.

And, you know, if there is one single thing that scares off more animals than anything else, it has got to be movement. It is critically important to stay motionless while on stand for at least 15 minutes, so make sure you're comfortable before you begin to call.

For predators, call upwind, hard and fast right from the start. Some believe that the correct way is to blow a few series of calls, then to wait a couple of minutes and resume afterwards. I've found that action comes much faster if one calls continuously, without any pauses or breaks. If there is no noticeable wind, stay low and turn your head as you blow, thus carrying sounds in all directions. I've had a coyote respond in less than a minute, but the action usually comes within 15 minutes. A good tip from veteran callers is to be ready for anything at all times (remember the owl incident mentioned earlier?).

Coyotes and foxes will sometimes attempt to circle downwind to check the scent. If you hunt with a partner, place him about 80 yards downwind from your position to intercept circling predators. Stop calling once something shows up (unless the animal stops out of range and seems to be looking for the source of the cries, then continue calling softly to coax him on in) and get into position to shoot in one swift motion as soon as the animal has momentarily gone out of sight or is looking in another direction.

Varmints wise up quickly to overcalling. No area for any reason should ever be called in more than once a week.



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Objectives

Old Sun College and The University of Calgary are jointly developing a Health Careers Program. Its objectives are:

1. To increase the number of Native people in health care professions.
2. To foster increased awareness of health career opportunities.
3. To provide a positive successful educational experience.

Program

1. Life and Study Skills

April, 1987

The first six weeks of the program are devoted to developing a strong support system for the students. This orientation period would introduce students to health concepts and skills required for various health services careers. It includes a life and study skills program which would enhance skills needed for science courses and prepare students to cope with personal crises.

2. Bridging Program

May, 1987

This program will provide students with a bridge between high school and university. The major emphasis will be on the biological sciences, so that students will be sufficiently prepared for first year university science courses. The curriculum is being developed in consultation with Native Elders in order to design a program that will qualify students

both to enter health career programs giving consideration to their traditional Indian culture.

3. University Program

September, 1987

This includes first year science courses acceptable for a wide range of professions.

Concurrently throughout program

4. Optional Studies

In the social sciences or humanities.

5. Enhancement of bi-culturalism including:

- a. a program of interaction with Elders
- b. acquisition of, or improvement in, a Native language.
- c. program of Native speakers focusing on issues of bi-cultural identity and the practice of the health professions in Native Communities.
- d. a program of urban orientation experiences.

Location

Old Sun College is located at Gleichen, Alberta on the Blackfoot Indian Reserve. It is approximately 100 kilometres east of Calgary on the Trans-Canada Highway.

Accommodation

Both family and single unit residences will be available at the College site.

Day Care

Day Care facilities are available at the College for infants to five years old.

Counselling

Education, personal and career counselling are available to students prior to enrollment and throughout the program.

Health Services

Dental, medical, and community health services are available at Siksika Medicine Lodge.

Financial Assistance

Financial assistance may be available. Further information will be provided upon assessment of your application form.

Admission Requirements

1. a strong interest in a health care profession
2. maturity and motivation
3. recommended minimum of Grade 10

Note: Other programs offered at Old Sun may be of interest to family members.



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SPORTS ROUNDUP

By Mark
McCallum

The phone rings and National Hockey League president John Ziegler puts down his putter, unaware of the impending trouble that would follow, and says, "Hi, you're talkin' to the pres..."

"Hello," says a mysterious, low voice on the other end, "my name is not important, but you can call me 'Short Throat'."

The president whispers harshly into the phone, "look, I told you never to call me here."

"No, no...you've got it all wrong. I'm phoning from Vancouver, and I've got some dirt on some of your NHL affiliates," says the voice.

"Oh...sorry, I thought you were my...bookie. Yah! That's it. I thought you were my bookie. You can call me 'Zig'."

"I've got some tapes, uhm, ah...Zig. On them are conversations taped in secret meetings between Pat Quinn, Canuck and L.A. King representatives."

"Say, this isn't Eddy Shack is it."

"No! I told you..."

"Eddy, I'm not falling for it. Why don't you call 'Punch' in Toronto?"

The line goes dead and Ziegler is handed a full report of the secret negotiations between the three parties concerned.

He mumbles to himself, "geez, I wonder who that guy was."

No, it didn't happen like that. But, the NHL president is almost treating Los Angeles coach Pat Quinn's signing with the Vancouver Canucks like a double-oh-seven flick.

I could see where there might be a problem if Quinn and the Canucks were signing contracts without okay from the L.A. Kings. But, it didn't happen like that.

Doesn't matter though. Quinn was suspended from coaching until the 1990-91 season and Vancouver was fined \$310,000, the maximum Ziegler is allowed to fine anyone in the NHL.

The Kings publically admitted that they were aware of dealings. So, what did 'Zig' do after he found this out? The president fined L.A., too. But, the NHL team probably figured it was a small price to pay to get rid of the moonlighting coach. After all, who in their right mind would want to work for the Canuck franchise? And, they sure don't want a guy like that working for them.

EDMONTON: On February 24, the Valdy Pacific Western Tour will be performing at the Citadel Rice Theatre at 8 p.m.. Money raised from the performance will go to the Canadian Native Arts Foundation. Tickets are available at Bass ticket outlets for \$12.50 or at the Citadel box office for \$25 tax deductible to patrons of the CNAF.

A Valentines Day dance, sponsored by Metis Local 1885 and the Metis Youth Council of Edmonton, will be held at the Kingsway banquet room from 9 p.m. to 1:30 a.m.. Entertainment will be provided by the Fourth Generation Band and a midnight buffet will be served. Tickets for the February 14 dance cost \$8 per person or \$15 per couple with proceeds going to the council, who plan to take in the First Ministers Conference in Ottawa. Call 421-1885 for more information.

COLD LAKE: The Dave Kutt Senior Hockey Memorial Tournament will see eight teams, guaranteed three games each, play for cash prizes, on February 20, 21 and 22. Cold Lake First Nation's recreation department can be contacted for more details at 594-7183.

SLAVE LAKE: The Friendship Centre will be hosting a mixed bonspiel, which will accept 32 or 48 rinks, on February 20, 21 and 22. Call Executive Director Alex Courtoreille at 849-3049 and tell him you'll have your \$100 entry fee in before the deadline, on February 17.

GRANDE PRAIRIE: Youth worker Danny Bellerose says, "we're currently working with surrounding community organizations such as Cool-Aid Drop-In Centre and the Southside Recreation Centre, to establish programs for youth." He says starting on February 21 until late June, they'll run a gym night every Saturday from 2-4 p.m. for youths 10-16 years, at the Holy Cross School.

Every Thursday from 7-9 p.m., another gym night will be held at the Southside Recreation Centre for ages 12-16.

And, an eight week home skills workshop will be held for children 7-12, from February 2 until March 23. Call Danny today at 539-7514, if any of these programs interest you.

Until next week, that's all.

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NADC Public Forum

Fort Assinboine
7:30 p.m., Tuesday, February 17, 1987
Legion Hall

The Northern Alberta Development Council holds regular public meetings throughout Northern Alberta, giving everyone the opportunity to present briefs on matters of concern and general information.

The Council consists of ten members and is chaired by Bob Elliott, MLA for Grande Prairie.

Groups or individuals interested in making submissions at the Fort Assinboine meeting should contact Council member Vince Rice in Kinuso at 775-3790 or the Northern Development Branch in Peace River at 624-6274.



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Native Education in Alberta

March 5, 1 p.m. - 4 p.m.
Kiva Room, Education Centre

- Alexander Band School (TBA)
- Phyllis Cardinal,
Ben Calf Robe School
- Dr. Ralph Sabey,
Native Education Project
- Eva Cardinal,
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Preview: First Ministers Conference '87

March 6, 9 a.m. - 3 p.m.
Students Union Building
SUB Theatre

- Harry Allen,
Assembly of First Nations
- John Amagoalik,
ICNS
- The Metis National
Council (TBA)
- Louis 'Smokey' Bruyere,
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IN TOUCH

By Dorothy Schreiber

As spring approaches, the Summer Temporary Employment Program is gearing up for its 15th year of operation. Alberta Career Development and Employment anticipates the creation of 9,700 jobs this year through STEP.

To be eligible for employment through STEP candidates must be:

- unemployed
- 15 years of age and older
- legally entitled to work in Canada

There is also residency requirement which is currently under review. In the past candidates were required to have lived in Alberta for a minimum of three years, but according to a spokesperson with Alberta Career Development, the residency requirement may be lowered.

There are four program elements under STEP:

Community Element Program

Eligible employers under this program are: non-profit organizations; school boards; municipalities, and agricultural societies. The Alberta government will reimburse employers up to \$3.80 an hour, plus an additional 10 per cent for employment benefits for each employee hired. Last year, jobs created under this element included tour guides, playground leaders, marketing assistants and nurses aides.

Summer Farm Element

Under this program full time Alberta farmers will be reimbursed up to a maximum of \$300.00 per month for employee's wages. This year the program is expected to create more than 800 jobs for high school students.

Career Opportunity Element

The Career Opportunity element is designed to give post-secondary students career-related experience as well as work skills. Students will receive career-related experience in fields such as veterinary work, law enforcement, recreation work and resource management. Other work opportunities will be made available in public administration, social work and post-secondary educational institutes.

Under this element, wages may vary depending on the type of work, the level of expertise required or the education level of the applicant.

Provincial Government Element

It is anticipated that approximately 2,000 jobs will be created in 28 provincial departments under this program. Employee's hired under this program will receive \$5.50 per hour.

The application deadline for employers applying for the STEP program is March 31, 1987.

The onus is on the employer to advertise STEP positions. For people interested in finding employment through STEP, Alberta Career Development and employment suggests keeping an eye on positions posted in Hire A Student Offices, or calling organizations and government departments to find out if they are hiring through the program.

For further information call Alberta Career Development and Employment at 427-4740 in Edmonton. For outside Edmonton dial "0" and ask the operator for Zenith 22078 (toll free).

* * *

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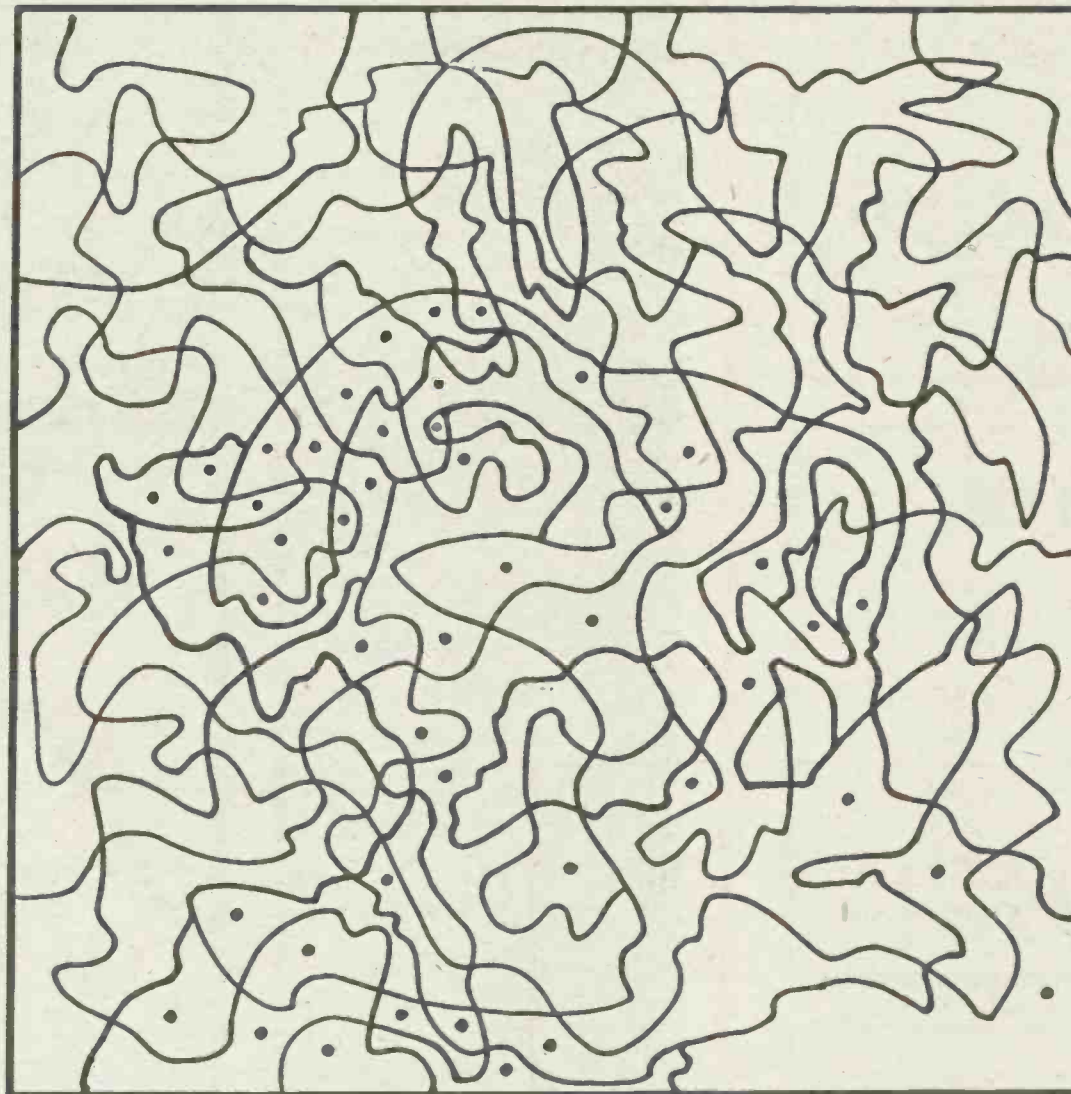
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Activity Corner

WINDSPEAKER PICTOGRAM

By Kim McLain



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



WORDSEARCH

By John Copley

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

THEME: National Hockey League Players

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

WORDLIST

3 - letter
Fox

4 - letter
Burr
Cote
Fuhr
Gare
Howe
Kerr
Levo
Lowe
Moog

Smyl
Wood

5 - letter
Adams
Brown
Bruce
Clark
Evans
Gould
Hamel
Keans
Kurri
Lewis
Maley

Penny
Quinn
Sauve
Smith
Suter

6 - letter
Brotten
Gainey
Jarvis
Secord

7 - letter
Fogolin
Gartner

Gretzky
Hextall
Higgins
Lemieux
Messier
Semenko

8 - letter
Anderson
Larouche
Peterson
Tikkanen

9 - letter
Beukeboom

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Johnny Windy Boy, already displays his fine form as a fancy dancer, despite his young years. The future looks bright for him as a dancer and it's not surprising with his father being the well-known men's fancy dancer, Alvin Windy Boy, from Rocky Boy, Montana.

— Photo by Bert Crowfoot

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