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Proposals abound

Native communities tap into NEDP funds

By Albert Crier

Alberta's Native community is showing an impressive success rate in tapping into the federal Native Economic Development Program (NEDP) to establish financial institutions, community ventures and individual businesses.

The Alberta Native community has shown leadership in entrepreneurialism and in making Native businesses successful, said Frank Syms, Coordinator of Information at the Department of Industrial and Economic Expansion (DRIE) regional office in Winnipeg, Manitoba.

Alberta Native business proposals have received 15 per cent or about \$26 million of the \$345 million federal dollars, allotted to the NEDP, which is part of DRIE, reported Syms.

The NEDP was established in 1984 to assist in the economic development of the Canadian Native community. It was originally a four year program, but was extended to 1989, according to Syms.

"We have received an impressive number of business proposals from Alberta Natives," said Syms. "Alberta Natives show an impressive amount of business leadership."

The Calgary-based Alberta Indian Agricultural Development Corporation, the Apeetogosan (Metis) Development Incorporated and Settlement Sooniyaw Corporation, both at Edmonton, are three examples of Native financial lending institutions that have received NEDP funds to assist their respective clientele.

Element one of the NEDP program is set up to encourage Native self-reliance by assisting in the establishment and capitalization of economic and financial institutions, explained Syms.

There is no set amount of dollars set aside for any region or Aboriginal group, each business proposal is judged on its own merits, said Syms.

The NEDP program provides start up funds to economic proposals that have shown they can

become successful, that create more jobs and also to programs that allow for realistic involvement by Native women, said Syms.

The Indian Agricultural Development Corp. received approval, in late March, for a three year, \$7 million dollar financial aid package, that will be used to help Indian farmers in the form of agricultural related loans, said spokesperson Simon Gladue.

One million dollars is already earmarked to guarantee farm loans, said Gladue.

"At the present time we are negotiating with conventional lending institutions to get the best interest for our dollars," added Gladue.

The Settlement Investment Corp. opened its doors for business last fall. Owned by parent company, Settlement Sooniyaw Corporation, this Metis investment company assists in the development and financing of Metis businesses on the eight Metis settlements in Alberta.

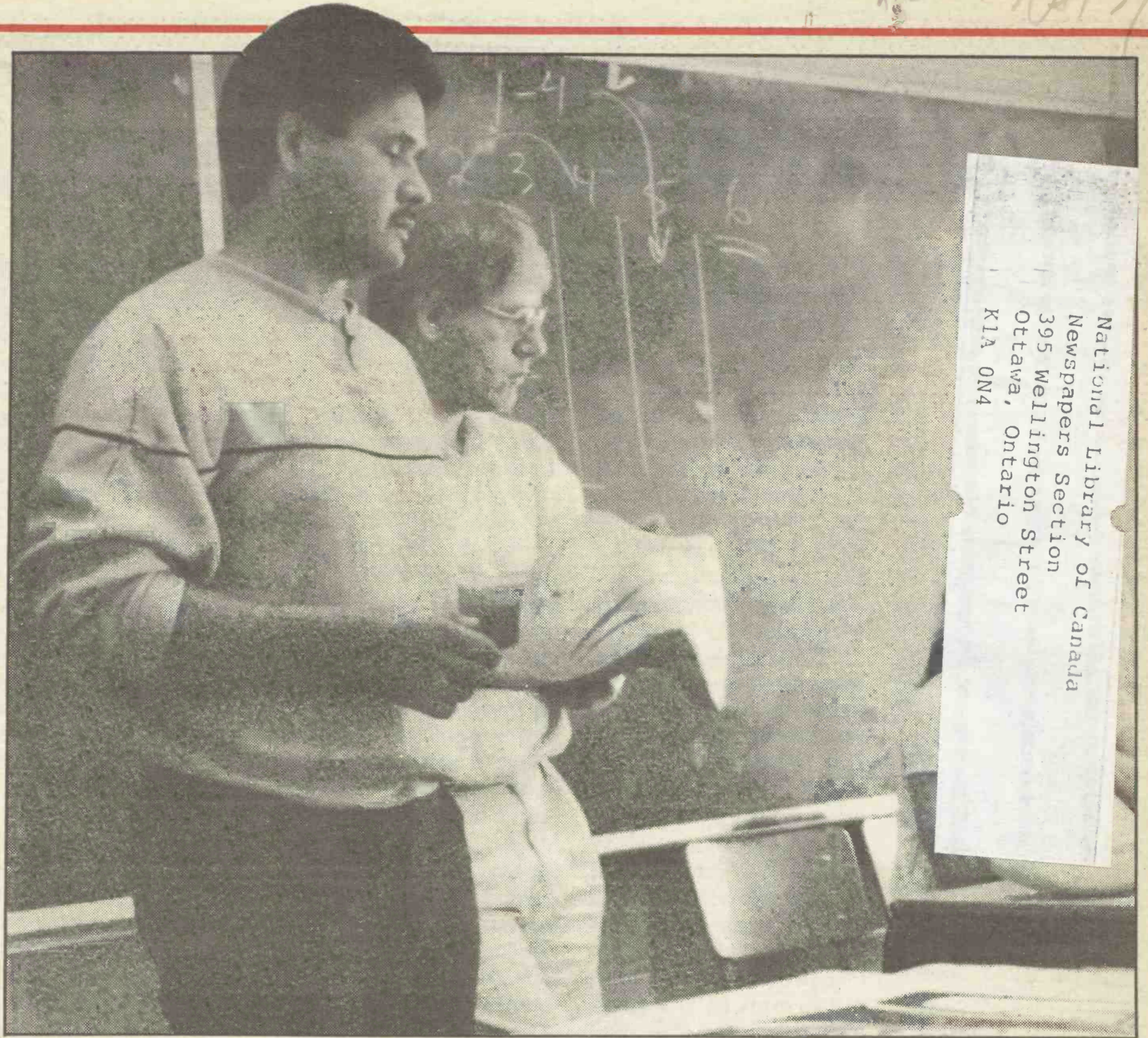
Element two of the NEDP, continued Syms, is aimed at assisting Native community economic development. Community pilot projects that reveal a plan towards success, are financed by the NEDP, to benefit the receiving community and surrounding area.

"I'm exceedingly pleased that the NEDP has provided financial help to the Native community in Alberta, especially with the downturn in the economy," said Muriel Stanley Venne, a Metis from Alberta, who is one of the 16 Native people who sit on the 20 member NEDP board of directors.

Mark Gordon, president of the Inuit owned Makivik Corporation of northern Quebec serves as Chairman of the NEDP board.

Peemee Oil Well Servicing is one of the assisted projects in Alberta that is funded under the NEDP's element three, or business element, said Syms.

There are many other businesses throughout Alberta and Canada that have received NEDP assistance, said Syms.



WHO WAS THAT MASKED MAN, AND STUDENT?

B.C. Indian artist, Floyd Joseph (left), gave a talk on Salish tribal legends at Edmonton's Ben Calf Robe School when one of the students decided to try on a new face on May 25.

Joseph uses his own paintings and carving to help explain his Salish culture. He was assisted by Denis Haughey (centre), a professor at the University of Alberta.

— Photo by Jerome Bear

Loyalties wins in Europe

By Mark McCallum

Loyalties, a dramatic movie which stars Alberta-born Tantoo Cardinal, has crossed the ocean to win the prestigious Creteil Women's Film Festival in France last month.

The film, which was shot in Lac La Biche, has been critically acclaimed in Canada, this year winning five major awards at the 13th Annual Alberta Motion Picture Industries Association (AMPPIA) Film and Television presentation.

Cardinal, who won the Best Actress award at the AMPPIA presentations is "delighted" that the film won the Creteil Festival, the largest women's film festival in the world.

"Women really love this film," said Cardinal, who was contacted in Edmonton.

"It's a story that deeply involved two women's lives and which hits home, emotionally."



TANTOO CARDINAL
... 'extremely pleased'

When asked about future acting plans Cardinal said she will begin shooting a CBS remake of "Gunsmoke" with actor James Arness on May 30.

The film's producer and director Anne Wheeler,

who was awarded 5,000 french francs (almost \$1,000 Canadian) by the Creteil Festival, says she is "extremely pleased" about the win. She adds that "the film is getting a good response in Europe."

Loyalties also won the Critics Choice Award at the Quebec Film Festival and the Best Festival film award at the North American Film Festival in San Francisco. In addition, the film was selected to be screened at the New York Metropolitan Museum of Modern Art as part of a program which showcases the best ten new directors' films selected from around the world.

Written by Sharon Riis, Loyalties' plot centers around Cardinal's character and a friendship she develops with a lonely housewife (Susan Woolridge) who is uncomfortable and unhappy with her marriage. The film realistically portrays the harsh realities as well as the joys of living in Lac La Biche, a remote community.

Loyalties, now available in video across Canada, is entered in the Munich Film Festival in Germany.

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National

Chiefs, profs comment on accord

By Albert Crier

The recent Meech Lake accord reached by Canadian governments on April 30, has angered Aboriginal leaders and raised the suspicions of university professors who spoke on the government relationship with Aboriginal people.

The Canadian prime minister and ten provincial premiers agreed to new a constitutional arrangement that recognizes the "distinct society" of Quebec, which did not sign the 1981 accord that allowed for the patriation of the Canadian constitution in 1982. It also proposes to increase the individual powers of provincial governments.

Aboriginal leaders are angry over the swiftness of the agreement, in principle, and the fact that it recognizes an undefined "distinct society" for Quebec. They find it ironic that the same government leaders balked at recognizing an undefined right to Aboriginal self-government at the First

Minister's Conference on constitutional matters affecting Aboriginal peoples, held last March.

Narcisse Blood, Vice President (Treaty 7) of the Indian Association of Alberta (IAA) charged that the first ministers of Canada were not serious at the March talks.

"They are basically racist and not interested in entrenching Aboriginal rights to self-government in the constitution," said Blood. The Meech Lake accord reduces the chances of having the Aboriginal right to self-government recognized and entrenched in the Canadian constitution, he added.

Zeebedee Nungak, Chairman of the Inuit Committee on National Issues said the Canadian governments are closing the circle amongst themselves by not allowing Aboriginal participation at Meech Lake.

Chief Houle of the Saddle Lake Cree Nation, in northeastern Alberta, was not worried by the accord,

explaining that it does not affect treaty and Aboriginal rights. "We should not be concerned — our matters are not for provincial vetos." Five University of Alberta professors contacted by Windspeaker agree that it will now be much harder and tougher to amend the constitution, should the agreement in principle become reality.

The purpose of the agreement was to allow Quebec to sign the document (Canada Act, 1982) and it recognizes a greater capacity for provincial government involvement in federal spending and in future constitutional amendments, said Professor Allan Tupper, Chairman of the Political Science Department at the U of A. "The prime minister gave the provincial premiers a proposal they couldn't refuse. We'll have to wait for the precise terms (of the agreement), but I don't think anyone will back out," said Tupper.

The professors agree that the proposed constitution amending formula reflected in the Meech Lake accord could give veto powers to all the provinces. However the professors were not in total agreement on the effect this could have on Aboriginal efforts towards constitutional recognition of Aboriginal self-government. "It opens up the door to new possibilities for negotiations on self-government," said Professor Richard Price, Director of the School of Native Studies. The recognition of Quebec's "distinct society" may open doors in the future when people finally open their minds to the distinct society of Aboriginal peoples, Price added.

"I don't see anything positive for Aboriginal people in the accord," said Michael Asch, Professor of Anthropology. It will be harder than before — when the amending formula had to have the consent of seven provinces and whose com-

bined population would make up 50 per cent of Canada's population, according to Asch, who has worked for several years with the Dene people in the N.W.T. "It's tougher and that may have been in the minds of some of the premiers who oppose the entrenchment of Aboriginal self-government," said Asch.

"The first thing that occurred to me is how swiftly and how so few FMC's (First Ministers Conferences) were required to amend the constitution to satisfy Quebec," said Gurston Dacks, Professor of political science. If the agreement establishes another series of FMC's, Aboriginal rights is not even included in the issues listed for future discussion, Dacks explained. He also stressed that items for discussion at annual FMC's proposed in the accord, include: functions and role of the Senate, powers of the Senate, method and selection of Senators, regulation

of fisheries and other matters agreed upon in the future.

Metis people could be badly affected, if the accord goes through, said Tom Pocklington, Professor of Political Science. "Alberta brags that it is doing so much for the Metis, but they neglect to add that it is addressing the needs of a small portion of the provincial population of Metis (on Metis settlements)," said Pocklington. "The question of self-government for the Metis of Alberta would involve both the federal and provincial governments and the financing of Metis government. Alberta could opt out (under the terms of the accord)," he explained.

The final text is scheduled to be unveiled on June 2. U of A professors who are knowledgeable regarding these matters agree that the final text will be passed by provincial leaders and this could change things for Aboriginal people.

Membership codes submitted

By Albert Crier

More Indian bands are voting on Band membership codes and the number of people regaining Indian status is increasing, as June 28, the government deadline for the submission of band membership codes, rapidly approaches.

This action is a direct result of changes made to the Indian Act by Bill C-31, on June 12, 1985, which opens the door for people to apply to regain their Indian status that they had lost under the rules of the old Act.

The Indian Act was amended to bring it in line with Section 15, the equality section, of the Charter of Freedoms and Rights of the Canadian constitution, which came into force on April 17, 1985. Before the Indian Act changes, many Indian women lost their status and band membership when they married a non-status Indian or non-Indian. Children also lost their status along with their mothers and no longer had the right to receive services and benefits that federal government recognizes for status Indians. However, a non-status Indian women or a non-Indian women, who married a status Indian man, gained Indian status. The children and descendants from these marriages also received Indian status and rights.

The changes to the Indian Act removed these

and other other discriminatory provisions which took away Indian status or prevented certain people from gaining status.

Seven Alberta bands, out of a total of 12 Canadian bands, have already had their membership codes approved by Indian affairs.

As of May 22, reinstated Indians totalled 27,848 out of the 45,439 applications representing about 90,000 people who have applied for Indian status, according to Debbie Jette, Director of the Membership and Entitlement Directorate of Indian Affairs. "Of all applications, 15 per cent do not result in reinstatement, because they either do not qualify for status, duplicate applications were made, or for other reasons," said Jette.

Alberta bands who have had their codes approved include the Ermineskin, Horse Lake, Driftpile, Sawridge, Swan River, Lubicon Lake and Fort McMurray bands, said Jette. She added that, to date, there were 13 codes submitted from Alberta, two from the Atlantic region, one from Quebec, nine from Ontario, three from Manitoba, one from Saskatchewan, three from Yukon and five from British Columbia.

Before the federal government will recognize an Indian band's membership rules, a majority of band electors must have voted in favor of Band control over membership and

approve of the membership rules.

The timeliness of such referendums is important because, after June 28, Indian bands who have control over membership codes can validly refuse band membership to people who do not qualify under band rules. Those who had status and band membership can regain both and anyone who is eligible for first time registration of status can be recognized. However it is left up to individuals to apply to gain or regain status.

The three principles the government wanted to meet, when Indian Act changes were made are: the elimination of sexual, and other types of discrimination, reinstatement of individuals who once had status and band control of membership. The government also chose to separate the concepts of status and membership. The government will continue to confer status, while bands who wish can exercise control over their membership rules.

On June 28, the minister of the Department of Indian Affairs and Northern Development, DIAND, will present a report to the Parliament of Canada, detailing the impact of Bill C-31. Also on June 28, reinstated Indians who are eligible for band membership under federal rules, will be added onto the band lists of those bands that do not have

their membership codes in place.

So far, 37 Indian bands, across Canada have submitted their membership codes and more are holding referendum voting on the band control over band membership.

The Saddle Lake Cree Nation held a referendum on band control over band membership and on the proposed Saddle Lake membership codes on May 16. Results of the referendum could not be made public yet, according to the Saddle Lake administration office. An unofficial source, who wished not to be identified, claimed that a majority of electors voted in favor of band control and the proposed codes.

A list of the major effects of Bill C-31, as provided by the Guide to Bill C-31 published by the Native Women's Association of Canada in 1986, includes the following:

- no one gains or loses status through marriage
- persons who previously lost status through sexual discrimination and enfranchisement are entitled to regain status
- first time registration of children whose parents lost status is now possible
- no one will have status unless at least one parent has, or would have had, status and the concept of enfranchisement is now entirely abolished
- no one can renounce (give up) or lose status.

NATIONAL NEWS BRIEFS

Compiled by Jerome Bear

Indian Queen settles million dollar lawsuit

BISMARCK, S.D. — A former Indian Queen has settled a lawsuit for one million dollars against 16 former and present pageant directors.

Anne Louise Willie, who had won the 1984 Miss Indian America, was stripped of her title the following April after she was crowned Miss Indian America. She was accused of not following her appearance schedule.

Willie settled the matter out of court and now wishes to "get on with her life." She is a student at Berkley University in California where she is studying for a masters in public health programs.

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Provincial

Cold Lake Rec area planned

By Donna Rea Murphy

COLD LAKE — The Cold Lake Native Economic Development Society is forging ahead with its plans to develop a recreation area on Cold Lake's

south shore, known locally as Sandy Beach.

The society proposes to build a main lodge, self-contained cabins, a convenience store and boat launch area. In the future, they'll build a handicraft outlet,

rent boats, sell fishing equipment and operate as a base camp for guided hunting and fishing parties. The development would be open year-round for both angling and ice fishing with rooms in the lodge for meetings and conventions. In its initial phases, the development will employ 15 people on a full-time basis. Others will be hired as the project expands in scope.

The society was formed in 1986 for the primary purpose of assisting local Native people to establish businesses and create work for them. Recently, an interim board of directors was formed, comprised of president Ray Desjardin, vice-president George Blondeau, Irene Bruneau, representing Native women, and Marcel and Raymond Bruneau as board members.

Vice-president Blondeau says "when the Lakeland

Tourist Association released a study on recreation facilities in the lakeland, one statistic stood out -- that 35% of all fishing done in Alberta is done in this region. It became obvious there were no facilities of the type we were planning anywhere in this area. The potential for a successful venture of this type was encouraging and we began talking with our local MLA Ernie Isley. He agreed the idea was a good one and we went ahead with more in-depth planning."

The society secured the services of Canadian Executive Services Overseas (CESO) volunteer Art Yates who had assisted Peerless Lake residents with a similar proposal. They then submitted an application to the Department of Public Lands for 28 acres -- 13 acres at the beach site and 15 acres south. The land is at pres-

ent zoned for agricultural use and a re-zoning process will take approximately three months.

The society has applied for two leases -- a recreational lease which will include cleaning up the beach, setting up picnic tables and toilets and construction of a pier and boat launch. The second will include construction of cabins, a lodge and store.

The area needs cleaning -- it has long been used a local party spot. The white sand and shallow water is littered with broken glass and rusted cans. A lot of garbage has accumulated after years of weekend parties.

Public Lands representative George Dube told the society members at a recent meeting there should be no problem securing title to the land, providing certain conditions

are met. Soil and water standards must meet Alberta Environment requirements. After tests are concluded, a letter of intent will be given to the society, stating the land will be granted for providing funding is secured. Funding departments will release money once a land base is secured.

After getting land approval, the society will apply to the Northern Alberta Development Program (NADP) for major funding. Other possible sources are the Alberta Environment Employment Program, Tourism & Development, Alberta Community Business Development Training Program, Native Economic Development Program and the Alberta Opportunity Company.

Blondeau says there are also prospective investors looking at their proposal.

PROVINCIAL NEW BRIEFS

Fort Chip gets \$165,000 for tourist lodge

The Fort Chipewyan Tourism Corporation will receive \$165,000 from the Native Economic Development Program (NEDP) to furnish and equip a modern tourist lodge on Lake Athabasca. Six jobs will be created by the project which has a total completion cost estimated at \$936,000.

Quinney goes into water delivery business

Charles Quinney, of Frog Lake Indian Reserve, will use government assistance of \$13,816 to purchase a new water truck to deliver water to the Frog Lake Indian Reserve. The truck will cost \$47,700 and is equipped with a 2,000 gallon tank.

Omeasoo re-elected as Samson Band chief

HOBBEEMA — Chief Jim Omeasoo of the Samson Band was re-elected chief after several hundred band members voted at the poll held recently at the Howard Buffalo Memorial Centre. Chief Omeasoo won with a total of 235 votes.

Family Services lends a hand



DOROTHY DELORME (left) -- a Homemaker Program worker at the home of Catherine Jim. Cathrine is holding her one year old daughter Jackie, standing to her left is her seven year old, Vera.

By Mark McCallum

When Cathrine Jim went to the Edmonton General Hospital to have a crucial appendix operation, the single mother was in no condition to care for her five children. Jim explains, "My doctor said my appendix was at the point of bursting."

She worried that her children would be unable to care for themselves, or worse, be apprehended by welfare. Fortunately, how-

ever, Jim was informed by Alberta Social Services that a Homemaker's program could help her overcome her problem and put these worries to rest.

Two days later Dorothy Delorme, a Homemaker program worker for over six years, came to Jim's aid after she returned from her three-day stay in the hospital. Delorme, who took a course called "The Effective Way of Living" at the Alberta Vocational Centre for the program, does

household chores and babysits for Jim.

"I wish I never got sick and could do things for myself," admitted Jim, who was apprehensive of the Homemaker's program at first because she takes great pride in her motherly duties and didn't want to ask for help. "But, I guess I'm only human."

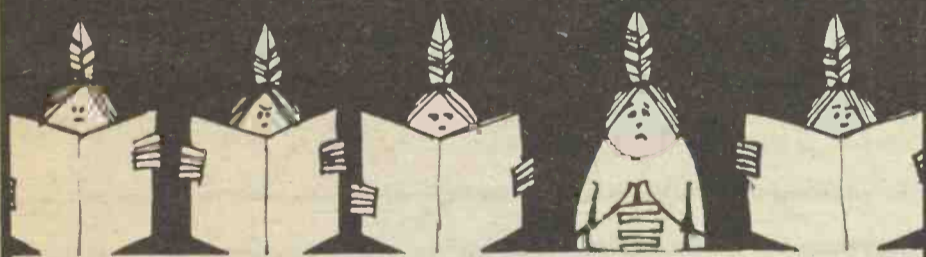
Delorme, of Duncan, B.C. says, "I enjoy being a homemaker and being around children." She will be with the Jim family indef-

initely, she explains "until they get back on their feet again."

In 1942 the Family Services Association of Edmonton, funded by the Edmonton Family and Community Support Services, started the Homemaker's program, offering both short and long term assistance to families and senior citizens.

The Family Services Association employs 21 Homemakers and can be contacted at 423-2821.

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Additional Information

- The two successful nominations from each of the treaty areas will receive an all-expense paid trip to the Indian Association's General Assembly at the Eden Valley Reserve on June 16, 17 & 18, 1987.
- The two successful nominations from each treaty area will be notified in advance of the Assembly, the winners will be announced at the Assembly on June 17, 1987.
- Deadline for submissions of candidate nominations is June 5, 1987.

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New editor seeks balance and accuracy

By Albert Crier

Dianne Meili, an accomplished journalist who believes communication is a powerful tool that unifies people and interests, joins AMMSA as the new editor of Windspeaker.

Meili, a Metis from Calgary, brings to Windspeaker three years of experience as former Associate Editor of the High River Times weekly, of High River, Alberta.

Meili, 29, graduated from Calgary's Southern Alberta Institute of Technology (SAIT) in 1979, with a two year diploma, in journalism.

"My role as editor, is to ensure that the paper is balanced, objective and accurate in presenting the facts. I want to foster a paper that people will look at as a reliable source of information," said Meili. Windspeaker's reporters will be encouraged to get the facts, digest them and distill them into easy-to-read and informative stories.

After leaving the High River Times in 1981, Meili worked in the public relations field for several years. She was a public relations

officer for an oil company for two years and later became the public relations co-ordinator for Kananaskis Country, a year round recreation area, west of Calgary.

In 1985, Meili decided to see what the other half of the world was like and so travelled through Asia and Europe. She moved to Edmonton in November of last year and has worked on a few short term public relations contracts for the government.

She first saw Windspeaker last year and was impressed with the "imaginative color photo and layout of the front page," thereupon deciding to learn more of the paper.

Of Windspeaker's role amongst Alberta's Native people, she says, "I see Windspeaker as a vehicle to bring clarity to Native issues and as something that binds the Native community together. There is a good balance of hard news, feature articles, Elder interviews and an emphasis on youth as well." She adds that upcoming in-depth research of Windspeaker's readers will help her to present news and feature articles that will be of more interest and relevancy to its readers.

Since reuniting with her "Native roots" five years ago, Meili has sought ways to become involved in Native causes. Her inspiration to reach out to her cultural roots came from listening to stories of her great grandmother, Victoria Calihoo, who lived to be



DIANNE MEILI
...with new ideas

104 years old and was known as a traditional healer and wise old woman in the Gunn and Alberta Beach areas, west of Edmonton. In Calgary, Meili also took an active interest in Native cultural practices by volunteering as a co-ordinator of a children's cultural group.

"As Windspeaker's editor I will encourage the insightful reporting of events which means digging deep and trying to find out what is going on — amongst the newsmakers," said Meili. "This paper must be a clear reflection of the whole Aboriginal community, not just of the vocal few," said Meili. Windspeaker readers can expect to see that equal space is allowed to all Aboriginal community perspectives with a good balance between Metis and Indian news coverage.

Meili says Windspeaker will continue to cover stories and issues that are of direct interest to Aboriginal people, whether the source of the news is the community or of regional, national or international scope. "I want to keep a finger on the pulse of Native occurrences on the North American continent, especially as they relate to the Native community in Alberta," said Meili.

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People

Seniors warm the heart

By Rocky Woodward

Rose Jacob is an elderly lady who invited me to entertain at the Montgomery Legion, now turned into an apartment building for the senior citizens of Edmonton.

It is located in the southeastern section of the city near Bonnie Doon.

When I arrive there on April 29, it pleased me and somewhat scared me to see so many people gathered inside their recreation area, sitting around tables... waiting to be entertained.

I started off with a number I felt comfortable with entitled "Catfish John" and continued through with songs that I had composed. A half hour into my set, someone from the crowd hollered, "Can you sing 'When Irish Eyes are Smiling?'"

I said, "No." Whoever hollered must have started a trend because now, everyone was making requests.

"Do you know the Tennessee Waltz?"

"Can you sing Danny Boy?" and some tunes that I never heard of.

So, like a good entertainer I did the next best thing. I invited anyone to come on up and sing. They did. To my surprise and I wish I could remember their last names but first a lady named Edith came up and belted out a tune... knocking me down an inch and they gained another inch when a fellow (Irish) came up and strongly sang "When Irish Eyes are Smiling."

Later, a gentleman, who I only know as Lawrence said, a long time ago he used to play in a band back in Saskatchewan.

I said to him that he stayed on key better than me. With a smile that could be seen for miles he said, "You're okay. Just keep practicing."

I thought to myself, maybe I shouldn't have let them up here after all, showoffs! Not really. Out of maybe 20 songs that I did, I forgot lines on at least three of them. So Lawrence was probably right.

But what a great night it was.

Some of the senior citizens were having birthdays and I must remind you, when those individuals got up to sing, they were backed up by everyone in the large room and after they were done, they didn't know that my machine that acts as an amplifier, can also tape. I taped them all! And then I played it back to them. Surprise!

One of the ladies came up and started singing Happy Birthday so we all joined in. Taking a break, we relaxed by enjoying good company and cake.

Then Rose says to me, "What we did was put a can at the entrance and asked people to donate anything for your entertaining here."

I said, "Rose, I don't accept money. I do it because I want to."

She said, "you take it. We are not trying to buy you and it's just that we are trying to show our appreciation."

I said, "Rose my Irish pride won't let me take it," and then a lady sitting across from us spoke up. "You're Irish? Then you must know the William's?"

I laughed. Boy did I laugh.

Finally, Rose and I came to an agreement that if I handed what money was given to me and split it up between my two boys for their savings, then I would agree.

Back on stage, Rose honored everyone, while going through the motions, with the French song, Allouette. I taped her also.

I sang songs like, Race against the Wind, He keeps the Radio On and Still I Go Home Again in my Heart, to end out the night.

Then this other lady walked up to me and said, "are you from the south?" This was because I had sung the Battle of New Orleans and one of my own called, The Hills of Missouri.

"No," I said. I never was good at conversation.

The reason she had asked was because she was from the south and was always studying the civil war between the states.

When we were leaving, Rose was kind enough to show us around the eight-

story building and while we were being toured around, Rose said, "I am glad you came."

She said, "You know, this one lady came up to me after and said, 'thanks for bringing your nephew here to sing. I was so down but when he started to sing I feel so much better now.'"

It, of course, made everything worthwhile to me. Many of them thanked me and they even asked me to come back.

You know, maybe I'm not as bad a singer as I make myself out to be. In any case, I would give almost anything to entertain people like the ones I did

that night.

Caring people who we sometimes forget about.

After Rose finished showing us around to the various recreation things they have at their disposal such as; a weight lifting room, dart boards, pool tables and many other things, she took us up to her apartment overlooking the city.

"Here, I want you to have these steaks. And Gail I want you to have this sweater I knitted," she said while adding that when she first arrived here, everyone knew how to knit and she didn't.

"You don't know how

many evenings I spend here learning to knit and playing catch up," Rose laughed.

"So you see Gail and Rocky, we are not as old as we are made out to be," Rose finished as we waved goodbye.

No, they are not. While I entertained, they listened, they danced and they participated. You great people. I was glad to sing for you because in turn, you gave me something back that night...you gave me that sharing feeling, you brought me back up and showed me that life is not so bad after all.

We had a good time, didn't we?

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A new beginning.
Life's contentment.
Spring!

By Loretta Miskenack

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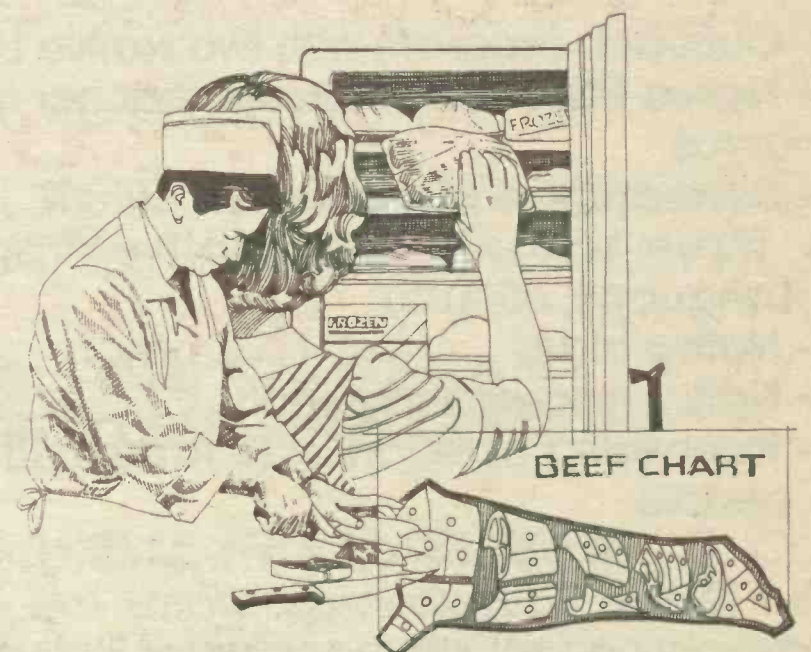
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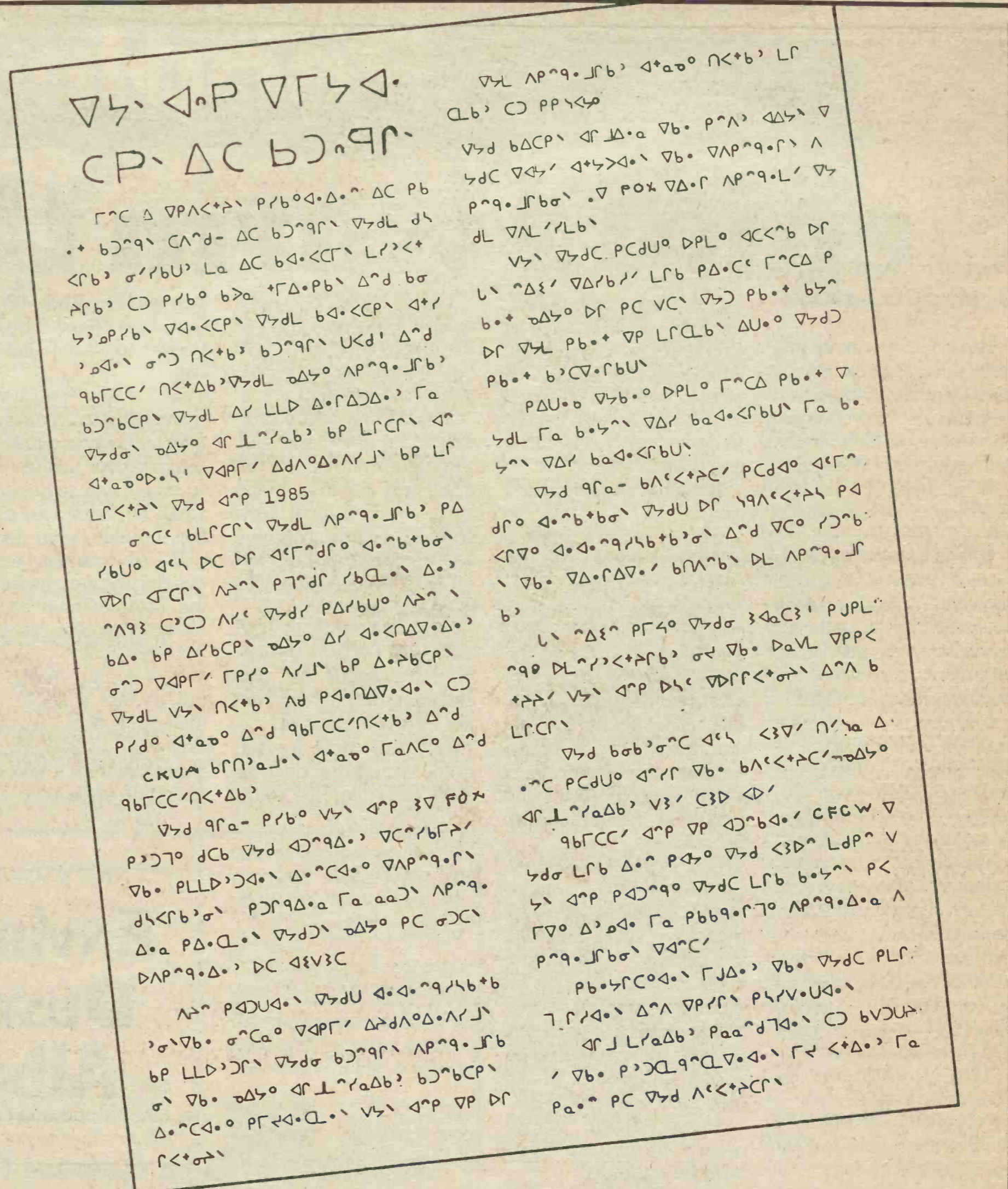
Editorial

The facts being unearthed at the Head-Smashed-In Buffalo Jump, near Fort Macleod in southern Alberta, are fascinating. Designated as a World Heritage site by UNESCO in 1981, the historical site is scheduled to be open to the public in July.

There's no doubt that Head-Smashed-In is one of the largest sites of its kind in North America and the quantities of bone from slaughtered buffalo that were killed over the centuries has accumulated to a depth of more than nine meters. The earliest levels so far excavated have been dated to 3600 B.C. That's more than five centuries before the building of Stonehenge in England or the pyramids in Egypt. We can only marvel at the advanced level of political and organizational skill it must have taken to assemble several bands to participate in these massive buffalo kills. Besides an intimate knowledge of buffalo behaviour, it required the assembly of a large number of people for designing, building and manning the drive lane system.

The work that must have been involved in preparing the meat for consumption and pemican making is also hard to imagine. After a major buffalo kill, the dried meat that resulted could supply food for a band for close to five years.

The above facts give only an inkling of the vast amount of information that's been unearthed at the Head-Smashed-In Buffalo Jump. Suffice it to say the site is a development to be proud of. It promotes awareness, understanding and respect for ancient Native Heritage and a way of life we can scarcely imagine in this age of convenience.



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Opinion

Stanley Venne says article was 'negative, misleading'

Dear Editor:

I would like to refer to the article written by Albert Crier in February 1987, in regard to the presentation I made to the Native Studies class at the University of Alberta. This article was written in a very negative manner, one which I do not

believe was intended. The point I was making was that Aboriginal peoples must be in control of their economic development. That the Aboriginal people must design these programs which will be helpful and suited to their own communities. If they just accept the "economic develop-

ment" without taking into considerations the needs of the communities, then it will simply mean that the "rich get richer and the poor get poorer." Businesses must be developed with the basic concept of good business ethics. People should benefit from these businesses and busi-

ness ethics should become a major subject within the Faculty of Business Administration & Commerce. The practice of good business recognizes that "good will" is tangible. The reputation for good services and a good product, whatever that may be, is worth a great deal of money and

usually means the difference between the success or failure of a business. It also brings benefit to the community by employing people, which in turn puts money in the hands of the people who can then buy their goods and services.

The article's heading was entirely misleading in that it was striking out at the government rather than stressing the undertaking of good business practices and the involvement of Aboriginal people in their individual communities and a role for the University of

Alberta in changing their emphasis in the Faculty of Business Administration and Commerce.

I wish these points to be made very clear. It would also be only fair and courteous to have reporters indicate their intention to cover these kinds of presentations to student classes.

Sincerely,
Muriel Stanley-Venne
 Board Member
 Native Economic
 Development Advisory
 Board

Windspeaker accused of being on 'Indian Time'

Dear Editor:

I had written a letter to you in the past regarding advertisements for employment. I sincerely hope that potential employers who are using your newspaper are aware that out here in Whitecourt, these advertisements are reaching us long after the deadline for applications. Example: Executive Secretary for the Yellowhead Tribal Council - Closing Date: May 4, 1987 - Starting Date: May 12, 1987. This edition was received in Whitecourt on May 13, 1987. I sincerely hope there is no charge for advertising if this is an example of your service.

I can certainly understand why the employment rate is so high when even the Native newspaper gives us no chance to compete. I don't believe employers will be understanding about "running on Indian time" because if we can't even apply for employment on time, how can they expect us to be on time for work?

Whitecourt is two hours drive from Edmonton. Why the delay in getting the paper in the mail? Is it the fault of the postal system or Windspeaker's.

I feel very sorry for the people who are seeking employment if they are depending on Windspeaker and suggest they explore

other alternatives.

"Indian Time" indeed!

Yours truly,
Rose Pelkey

EDITOR'S NOTE: We strive to deliver news and advertisements that are timely and relevant to our readers. However, we cannot control all of the elements that are involved with getting the news out on time. Two of these elements are the printers and the postal system. Track records show that Windspeaker is given to the printer on time, but often there are hold ups on the press line. This results in the paper's delivery being set back. The newspaper is to

be at the post office on Friday afternoon and sent out later that same day. Unfortunately, it sometimes gets caught up at this point, too. Also, I must point out that we have ads that are placed well past the deadline by advertisers who know it must not reach readers but tell us to run it anyway. On our end though, your point is well taken and we will do what we can to correct this problem. I'm not blaming the advertisers, postal system or the printers for our production and delivery problems, but I do want to make it clear that there are factors in our operation over which we have no control.

CORRECTIONS

Windspeaker published that the AVC Lac La Biche Awards Night was to be held June 20, 1987 in our "Calendar of Events" -- this date is wrong, the correct date is June 6, 1987 at Blue Quills School.

In the May 22, 1987 issue, Windspeaker published an advertisement on page 4 stating the Enoch Powwow was to be held on July 3, 4, and 5. This advertisement should not have run -- the information is incorrect.

Enoch is not having a powwow this year, instead, they are joining forces with Alexander, Alexis, Sunchild and O'Chiese. The advertisement that should have run is for the Yellowhead Tribal Council "Strength Thru Unity" Powwow on July 10, 11 and 12 on the Alexis cultural grounds.

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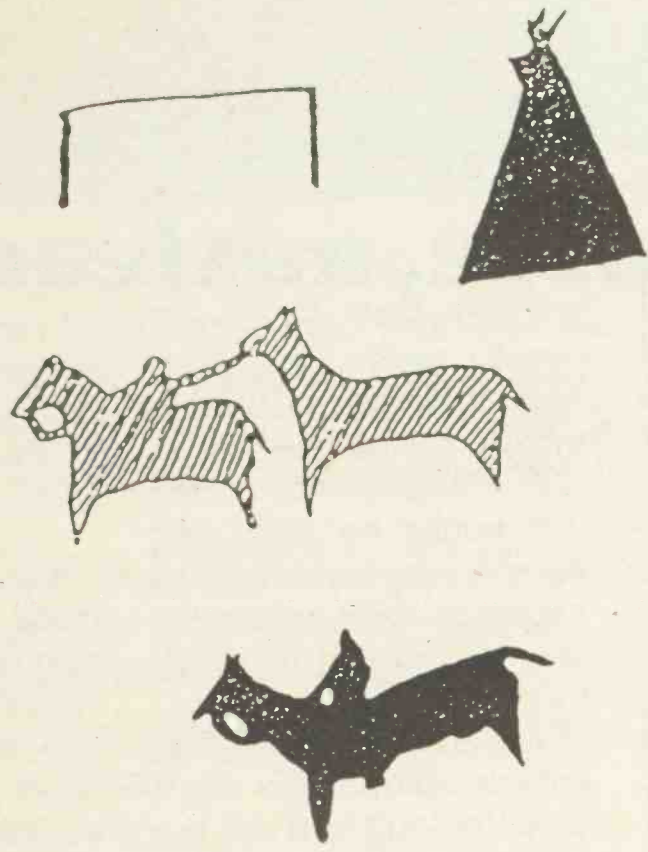
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Interviews for applicants: June 22, 1987

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RED DEER NATIVE FRIENDSHIP CENTRE SOCIETY

■ The Red Deer Native Friendship Centre is designed to preserve, promote and strengthen the Native culture and awareness among the Native and non-Native communities in the Red Deer area and to assist in improving the quality of life for Native people in an urban environment by providing programs and activities which are geared towards accomplishing these missions.

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340-0020

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Red Deer Friendship Centre

Camp to reflect, preserve culture

By Mark McCallum

The Red Deer Native Friendship Centre is taking great care to ensure a Culture Awareness Camp, July 21 to 24, follows a Native traditional tone.

Friendship Centre Executive Director Ben

Whiskeyjack says the centre will try bring campers as close to the way Natives used to live, as possible. The camp reflects the centre's main goal -- to promote, strengthen and preserve the Native culture.

Campers will meet at Tee Pee Pole Creek (located

100 miles west of Red Deer) where "trailers and motor-homes will not be permitted on the grounds," says Whiskeyjack, adding that even bannock will be cooked over an open fire.

"We want to get back to the land," remarked Saddle Lake born Whiskeyjack, who also said the centre is seeking permission from the Sandra Fish and Wildlife Department to hunt on the camp grounds. If the centre gets permission from the department to hunt, Elder Joe Roan, of Hobbema, will show campers how to snare rabbits and other small game. But, Roan will be at the camp for another, more important reason.

"He will perform sweat-lodge ceremonies and make daily verbal presentations on the various aspects of Native culture," explains Whiskeyjack.

The Executive Director is currently negotiating for more funds to create new positions at the friendship centre, funded by Secretary of State and Municipal Affairs, since it began operations two years ago. Whiskeyjack says the centre is unable to provide all the activities and programs requested by the Red Deer community due to a lack of space at the organization.

The centre staff includes Whiskeyjack, Assistant Director Randy Marcus, Bookkeeper Laura Banbury and STEP employee Lyle Richards. The organization's Board of Directors are President Kim Gernack, Vice-President (vacant), Treasurer Ellen Robinson, Doug Campbell, Frank A. Winnie, Beverly Deeshig-Soonias, Tom Snead and Ruby Roe.

For more information about the Red Deer Native Friendship Centre call 340-0020.

Rocky Mountain House

Jenkins new director at friendship centre

By Mark McCallum

Theresa Jenkins is less than a month into her new job as Executive Director of the Rocky Mountain House Friendship Centre, and she is already overwhelmed by community support.

"Because I speak Cree, I find a lot of people, especially Elders, are coming to me with some great ideas for the Friendship Centre," explains Jenkins, who was proud to add she was born "in a little shack at Moose Mountain 23 miles south of Bonnyville."

"I wasn't a hospital baby," laughs Jenkins, whose colorful background includes 13 years of active service with friendship centres across Canada.

She began her career as a referral worker at the Bonnyville Friendship Centre. Jenkins became the executive director of the centre in the early eighties, while at the same time holding down the position of provincial president of Alberta Native Friendship Centres for two years. The 48-year-old then moved to Edmonton where she became the provincial coordinator of Friendship Centres until 1984 when she moved to Ontario to

train Native courtworkers.

"I get lonely for my family," remarks Jenkins, who returned to Edmonton the following year and began working for the National Native Alcohol and Drug Abuse Association, conducting a survey to see if there was a need for alcohol and drug abuse counsellors in Friendship Centres. The information she gathered helped institute Friendship Centre abuse counsellors country-wide, including the Rocky Mountain House Friendship Centre.

Explaining the direction the centre will take, Jenkins says "right now I'm concentrating on more Native awareness programs.

On July 1, Canada Day, the organization will present a cultural display at a local historical site. The White Braid Dance Society will perform at the special event, adding to the teepee and crafts exhibit the centre will present.

There'll be lots of bannock," said Jenkins, "so I hope we have a good turnout."

More information can be obtained about this event and other activities the Friendship Centre offers by phoning 845-2788.

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Culture

Past princesses acknowledged at Sarcee powwow

By Terry Lusty

It was a pretty warm weekend down Calgary way as over 100 registered dancers turned out to participate at the Sarcee Awareness Day Powwow, May 21-23. The event was held indoors at the Seven Chiefs Arena.

This particular powwow was a first for its sponsors,

the Sarcee Cultural and Education Centre.

The centre's Director and powwow announcer, Tom Heavenfire, explained that, because they like to keep things traditional and in perspective, the occasion did not involve prize money and competition dancing.

Despite this fact (which usually deters participation by many), nine drum groups performed: Sarcee Rowan, Eden Valley, Plains Indian Cultural Survival School and the Blackfoot Eagle Society singers. The other five groups were from the Blood Reserve and included Eagle Ridge, Chief Moon, Lavern, Blood Travellers and Big Corner.

A special feature of the days' events was the Sarcee Princess Pageant. When the scores were finally tallied, it was Lily Big

Plume who won out over first runner-up Buffy Littlelight and second runner-up Ruby Starlight.

Last year's winner, Eleanor Crane, graciously relinquished her crown to Big Plume, who will now represent the Sarcee Nation for the next year.

The organizing committee made a special presen-

tation of shawls on the final evening to acknowledge the 13 past princesses. In the past, the princesses had always been selected at the annual Sarcee Powwow and Rodeo.

This year's event included commercial sales booths and attracted 400-500 spectators.

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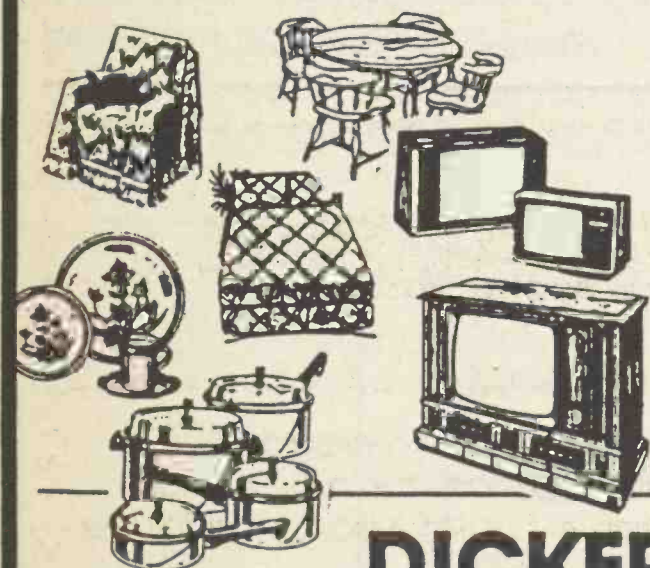
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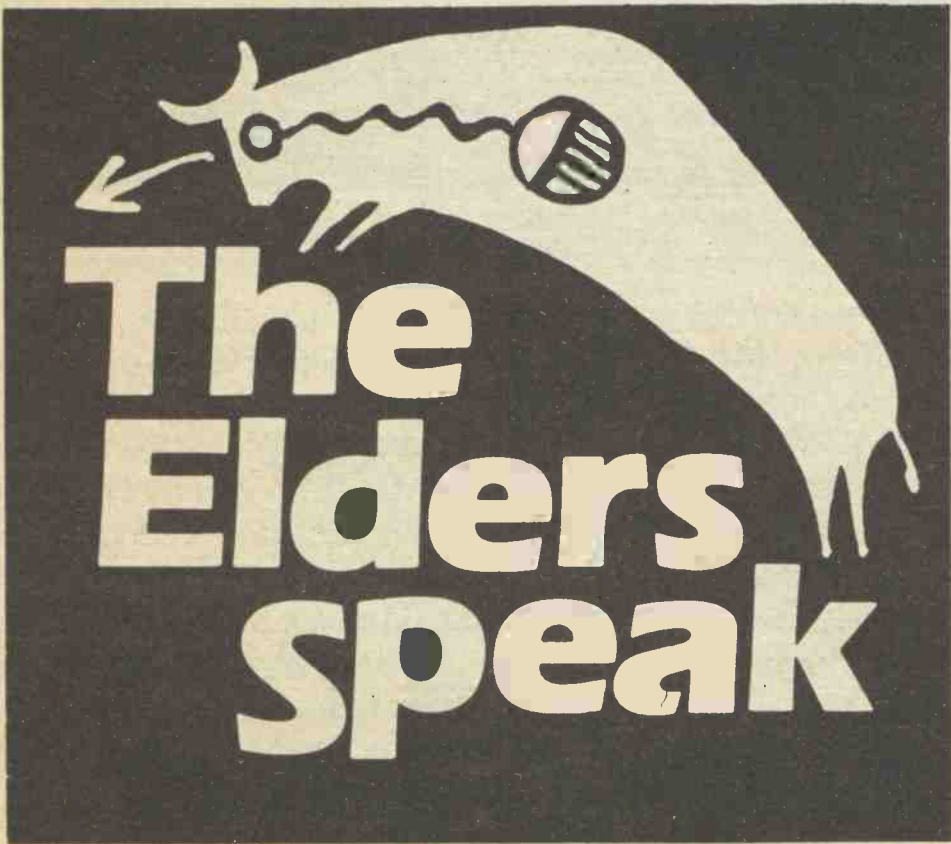
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First encounters told with a twist



By Albert Crier
Translation by Margaret Desjarlais

EDITOR'S NOTE: Alfred Agnes is a 91-year-old Elder from the Paul Band Reserve, near Duffield, Alberta. He was born in 1896. He says, "This is how the past was told by the Elders. I have never heard anyone tell this story before."

Agnes has outlived his wife and children. He tells a story that he heard from the Elders. The following is a translation of the story told in the Cree language by Agnes.

This story is a very different version of the first contact between the European people with the indigenous inhabitants of the land now known as Canada.

Windspeaker acknowledges that this version of historical contact between Natives and non-Natives differs from the academic version taught in the Canadian education system.

This is Indian country. It was never the whiteman's. The country was all the Indians had, before the arrival of the whiteman.

There was no such thing as wire or fire (matches) of any kind. But the Indian was given, by the Creator, fire to use. Two stones were used with the help of dried grass and wood, to start a fire. This was years ago, when no whiteman existed in this country. Today, the whiteman has other means of making fire, a way which was also given

to him by the Creator.

The Indian people spoke different languages: Cree, Slavey, Blackfoot, Saulteaux — all kinds.

There were no whitemen, they came later.

The Indians knew the day that the whiteman was coming. Word got around and many Indians gathered by the sea to stand on guard. They had no guns. All they had were the bow and arrow and clubs (tomahawks) for weapons.

The Indians waited eagerly for the arrival of the

whiteman. A fight immediately broke out after the enemy set foot on the land. The Indians were strong people and were never afraid of anything. They killed off their enemy but spared two lives. The Indians thought these two would go back with the news of violence and perhaps never come back. Unfortunately, they did come back, this time with more in numbers.

The Indians and the whiteman fought again, as they (whitemen) reached shore. Again, all but two of the whitemen were killed — many Indians were also killed. For the second time they motioned their hands to the two whitemen to go home. This was their only way of communicating with them.

The enemy was not about to give up. They would not surrender. Instead, they came back with more and more of their men. Again, the fighting broke out. The brave and courageous Indians sent home two more whitemen for the third time. The whitemen who were being killed in mass numbers were very stubborn.

Hundreds of whitemen arrived for the fourth and last time, with more arms (weapons). This time their leader was a priest who wanted to befriend the Indians. He prayed to Manitou for help and guidance. The priest stepped off the ship carrying a pipe and sweetgrass.

The Indians, the fighters, were stunned and watched in awe. The priest's prayers were granted. Slowly, the priest walked toward dry land, knelt down and began to cry at once, still holding the pipe and sweetgrass. The Indians knew, he was looking for empathy (pity).



He then got up, still crying loudly, and walked into the crowd and knelt down again. He stretched his hand out, offering the sweetgrass to the Indian Chief, who was amazed. The Indians recognized the sweetgrass. The Chief took the sweetgrass and then the pipe. He lit the pipe and began to smoke. There was no tobacco in those days — Indians smoked kinikinik (bearberry). The pipe, with the sweet aroma of kinikinik, was handed to the priest.

The huge crowd of Indians did not try to stop the Chief. At this point, the pipe was passed around until it was empty. The priest and the Chief then shook hands, the rest of the

people then followed. Everyone shook hands.

This was the beginning of the acquaintanceship between the Indian and the whiteman. The only drawback, was that neither could understand each other's language.

The whiteman used every means to bribe the Indians. For example, they gave the Indians what they had of value, including food. They thought this might overcome the hostility the Indians had towards them. The Indians no longer wanted to fight. They now had more than enough food.

The friendship which the whiteman wanted to establish seemed to be their only hope or desire. They

wanted this to be known or seen. Indeed, their wish was granted, followed by the introduction of their religion to the Indians.

The Indian and the white children taught each others language. By the time they reached adolescence, they understood each other's language very well.

The country at that time was not divided in any way; it was whole. This was taken advantage of by the whiteman. More and more began to arrive.

The whitemen introduced their school system to the Indians. As the years went by the Elders passed on. The young Indian adults who were taught in the schools, became more and more fluent in the English language.

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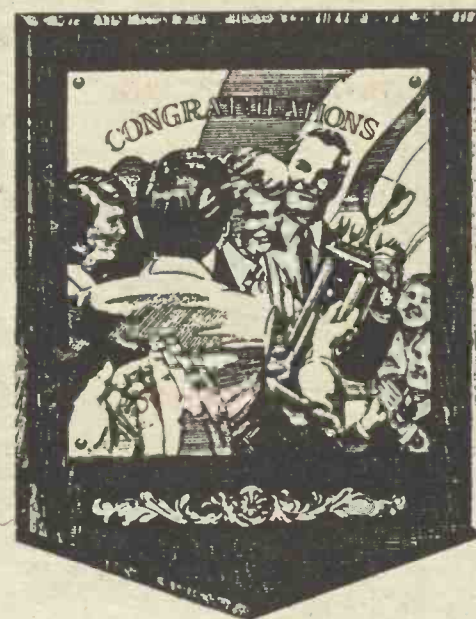
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Sports

Pro's groomed in minor hockey

By Stan Jackson

Enoch's Minor hockey system is once again harbouring talented young hockey players.

There have been many talented players in this area for years and there is optimism amongst parents and

fans that some professional prospects may be produced in the years to come.

The 1986/87 hockey season saw the community Peewee team excel in their division and become the Highway 14 League Champions. The league is made up of division "A" teams

from large towns and small cities, such as Gibbons, Sherwood Park, Camrose and many others. With a core of about nine players the team managed with seven or less on occasion, once winning a game against Gibbons, playing approximately half the game with five players. Along with the league championship the team also won all of three tournaments entered, not losing a game in tournament play, taking the Native provincials and the Treaty 6 championship, along with a tourney they hosted.

The 1986/87 season didn't get off the ground well — the ice was absent for a couple months before

Christmas — but the team did well with the help of practices. Bob Morin, who took over the coaching role saw a lack of discipline in the form of bad penalties and also bad attitudes of players toward one another. The team, in Morin's words, was "individually talented offensively," but lacked the team concept needed to win consistently. Morin was more than pleased at their improvement nearing the playoffs. "They're intelligent," said Morin. "They picked up the team concept and quickly learned that preventing the other team from scoring was important to win close games."


As to the secret of their

success amidst good competition, Morin cited a combination of factors, one being "the amount of ice time, both in games and for practice...the school is only a few steps away from the rink which makes it easy for them to skate in their spare time. They have also been together as a group since they started playing hockey." Morin said that "support from the community also helped...this has lacked in the past due to the wealth experienced in past years which is now gone. People have more time and energy to give to activities once left in the hands of hired help, I can only see it getting better."

When asked what the

determining factors of success might be for the individuals and the team Morin cited "guidance from parents and coaches along with sticking to education, and using hockey as a tool to further their education. They have to be responsible; the next few years are very important for their development both mentally and physically. Sport is a great character builder, it helps kids develop in positive ways."


Although optimistic, Morin realizes the pitfalls of modern society, especially to Native youth. "If they can overcome the obstacles and gain self-confidence and discipline, it's up to them how far they can go."




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SPORTS ROUNDUP

By Mark
McCallum

Slave Lake Friendship Centre make challenging 70-mile relay race

They met on a dusty road in May, eyeing each other with icy looks of steel. Both had one common goal — to eliminate the other. As the morning sun touched the pine trees, shading the two combatants, a shot was fired. It had begun.

Nope, it's not a Gunsmoke rerun. The shot was fired on May 23 to sound-off the start of Fitness Challenge Week, which pits the towns of Slave Lake and High Prairie against each other in a friendly week of competitive sports activities. The winner will be the town which scores the most points awarded for each event.

On the day the pistol was aimed toward the heavens, the two opposing forces began a 70-mile relay race from Slave Lake to High Prairie.

Slave Lake Friendship Centre Executive Director Alex Courtoreille says the only requirement for the race was that participants be capable of running at least two km., but they were allowed to go until they ran out of "gas" if they wanted.

The relay race went to Slave Lake by a nose and a half. Courtoreille points out, though, the winner of the Fitness Challenge won't be decided 'til the end of the week after all the score sheets, which all the participants in the event must fill out in order to be recognized, are handed in.

FORT McMURRAY — The **Friendship Centre Wildcats** girl's fastball team is looking for players ages 16 to 21 to play on the team, which has 16 scheduled games in the **Clearwater Ladies' Softball League**.

Recreation Director **Kevin Daniels** says, the centre's hard ball midget team is looking for exhibition games and tournaments in the team's age group (18 and under).

Anyone interested in playing in the newly formed "**Five Strong Winds**" Slow-Pitch League, explains Daniels, should call the centre. Before you use the phone you should also know that a **Mini-Olympics** event will be held **June 20 and 21**, featuring athletes from McMurray, McKay, Chard, Conklin, Janvier, Gregoire Lake and Fort Chip. It will take place at the **Father Mercredi High School** track field and will include seven running and five field events.

"We'll take the top two out of each event and put them on the team that will represent the Friendship Centre at the **"National Friends In Sports"** games (at Edmonton from July 6 to 9)," says Kevin,

adding the athletes must be between the ages of 13 and 20.

Now, you can start dialing. Call 743-8555.

GRANDE PRAIRIE — The **Friendship Centre Falcons** improved their record to four wins and one loss in the **Wild Rose Ladies' Fastball League** after defeating **CFS Beaver Lodge** 26 - 3, May 25. The outstanding player for the Falcons was **Cheryl Kosy**, says program manager **Mark Calliou**, adding that the team is now in first place in the "B" division of the league.

But, he continued, the Falcons are not the only team with a winning record at the centre. The **Phantoms** mixed slow-pitch team is undefeated after three games of play. At a May 24 slow-pitch tournament, the Phantoms allowed only one run in two games, batting in runs for lop-sided scores of 6 - 1 over **Pro-Tech** and handed a 21 - 0 trashing to the **Adam Crane** team.

Both teams are looking for ball tournaments, so call Mark at 539-7514 if you have more information.

FORT CHIP — A mixed slow-pitch league, run in round-robin fashion, is four games into its 21-game schedule. Seven Fort Chip ball teams will play for the title 'til June, says Recreation Director **Bev Davis**, when another similar league will begin play after school lets out. The consecutive leagues help teams to better cope with the summer vacation when players will be coming and going in the community.

Bev adds that a **Bantam** (13 and 14 years old) fastball team is being put together for the **Alberta Summer Games** at **Strathcona** later this summer. But, first the team will have to get past the eliminations for the games held at **Morinville** in July.

For more information call Bev at 697-3682.

COLD LAKE — Recreation Director **Ernie Houle** says a golf tournament, sanctioned by **WINGA**, will be held at **Grand Centre** August 14, 15 and 16. The tournament is being sponsored by the **Cold Lake First Nations Recreation Department**. If you're interested in the tournament call Ernie at 594-7183.

EDMONTON — The **Friendship Centre Ladies' Fastball** team is holding a dance, music supplied by **Rough Tracks**, to raise money for the team, May 29. The dance will be held at the centre and it will cost only \$5 to get through the doors at 10176 - 117 Street. Call 482-6051 for more details.

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The Windspeaker Calendar of Events

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- ☐ **Eagle Society Powwow**, May 29, 30 & 31, Blackfoot Reserve Complex, Gleichen.
- ☐ **University of Calgary Powwow**, June 5.
- ☐ **Sober Dance**, June 5, 9 - 1 a.m., CNFC Edmonton. Music by "Shades of Blue."
- ☐ **AVC Lac La Biche Awards Night**, June 6, Lac La Biche, AB.
- ☐ **Memorial Powwow**, June 6 & 7, Alexander Reserve. Camping available.
- ☐ **Founding Meeting** (For Local 1885 MYC), June 6, 10240 - 115 Ave., Spruce Grove Hall. Dance to follow (benefit for Dr. Anne Anderson). For further information call 421-1885.
- ☐ **White Swan Powwow**, June 5, 6 & 7, Yakima, Washington, USA.
- ☐ **North American Indian Celebrations**, June 5, 6 & 7, Oklahoma, USA.
- ☐ **Native Council of Canada (Alberta) Casino**, June 8 & 9, Noon to Midnight, ABS - 10161 - 112 St. Edmonton.
- ☐ **Indian Association of Alberta Annual Assembly**, June 16, 17 & 18, Eden Valley, AB.
- ☐ **Morning Star Class of '77 Reunion**, June 20, Blue Quills School, St. Paul, AB. For more information call 645-4455 or 429-2971 (Ext. 139).
- ☐ **Saddle Lake First Nations Annual Powwow**, June 26, 27 & 28, Saddle Lake, AB.



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**The Chairman
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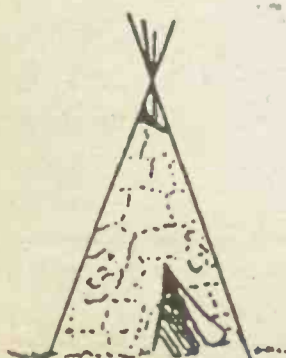
ADDICTION PROGRAM SUPERVISOR

Duties: Under the direct supervision of the Executive Director of the Slave Lake Native Friendship Centre to work in the community of Slave Lake and outlying areas on a daily basis; to provide counselling to families or individuals, assist individuals in the treatment of alcoholism, supply follow-up counselling for people from treatment centres and programs, maintain a positive working relationship with AADAC, RCMP, and Native Counselling Services and other community agencies, to attend training and workshops on alcoholism, liaise with existing Slave Lake Native Friendship Centre Addiction Counsellors, prepare regular reports and follow budget guidelines and supervision of two Counsellors.

Qualifications: An education in the Alcohol and Drug Addictions Field from a recognized agency is preferred. Individual should be a self-starter and must be able to work flexible hours and respond to crisis situations. A personal experience background in the addictions field would be an asset. A vehicle and a valid driver's license is required. Ability to communicate in the Cree language would be an asset. Supervision experience in a related field would be an asset.

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Application deadline is Friday, June 12, 1987
Interviews will be held Wednesday June 17, 1987



Send resume to the attention of:
**Alex Courtorielle
Executive Director
Box 856
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849-3039**



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The Chief and Council of the Dene Tha Band invites applications for the position of Coordinator of Family & Children's Services.

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The applicants should have the following: Master of Social Work or Bachelor degree with extensive experience in Child Welfare Services; familiarity with the provisions of the Child Welfare Act and legislation; experience in family life enrichment and public awareness activities; related experience in working in Native communities; and, familiarity and appreciation of traditional Indian values, customs and family life.

Salary negotiable depending on previous experience and training.

Closing Date: June 5, 1987.

Send resume to:

**Bill Pelech
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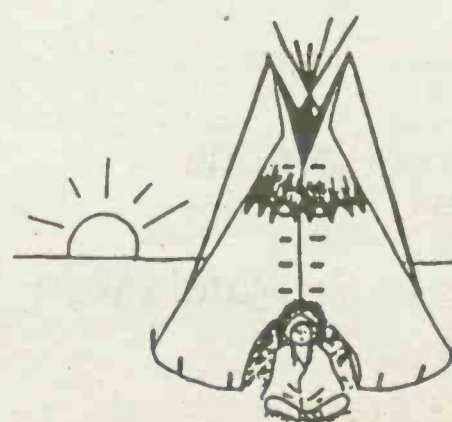
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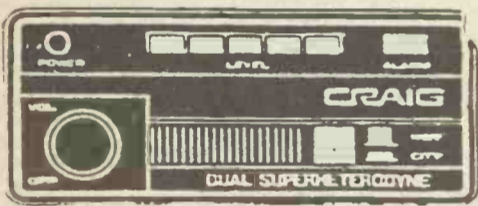
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