

Wind speaker

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Sucker Creek

Bill C-31 splits reserve and family

By Lesley Crossingham

The dispute between the Sucker Creek band and a band member over the eviction of her non-Native husband will be resolved today (Sept. 18), says chief James Badger.

The dispute began when band member Cindy Sawka, formerly Calliou, received an eviction notice addressed to her white husband from the band council saying "this (Sucker Creek) is an Indian reserve, not a Metis colony."

Sawka says the letter is also implied that she should follow her husband because it is "customary for a woman to follow her husband."

However, Sawka, who is six months pregnant says she never intended to settle permanently on the reserve, but wanted to stay near her mother until her baby is born.

"We are looking to homestead, but it takes time to work out all the details," she said. "So my mother said we should stay in her trailer until the baby comes."

The stress of the ordeal has taken its toll on Sawka, who was admitted to an Edmonton hospital, says Indian Rights for Indian Women leader, Jennie Margetts.

"It's a strain," she says. "But she won't lose the baby."

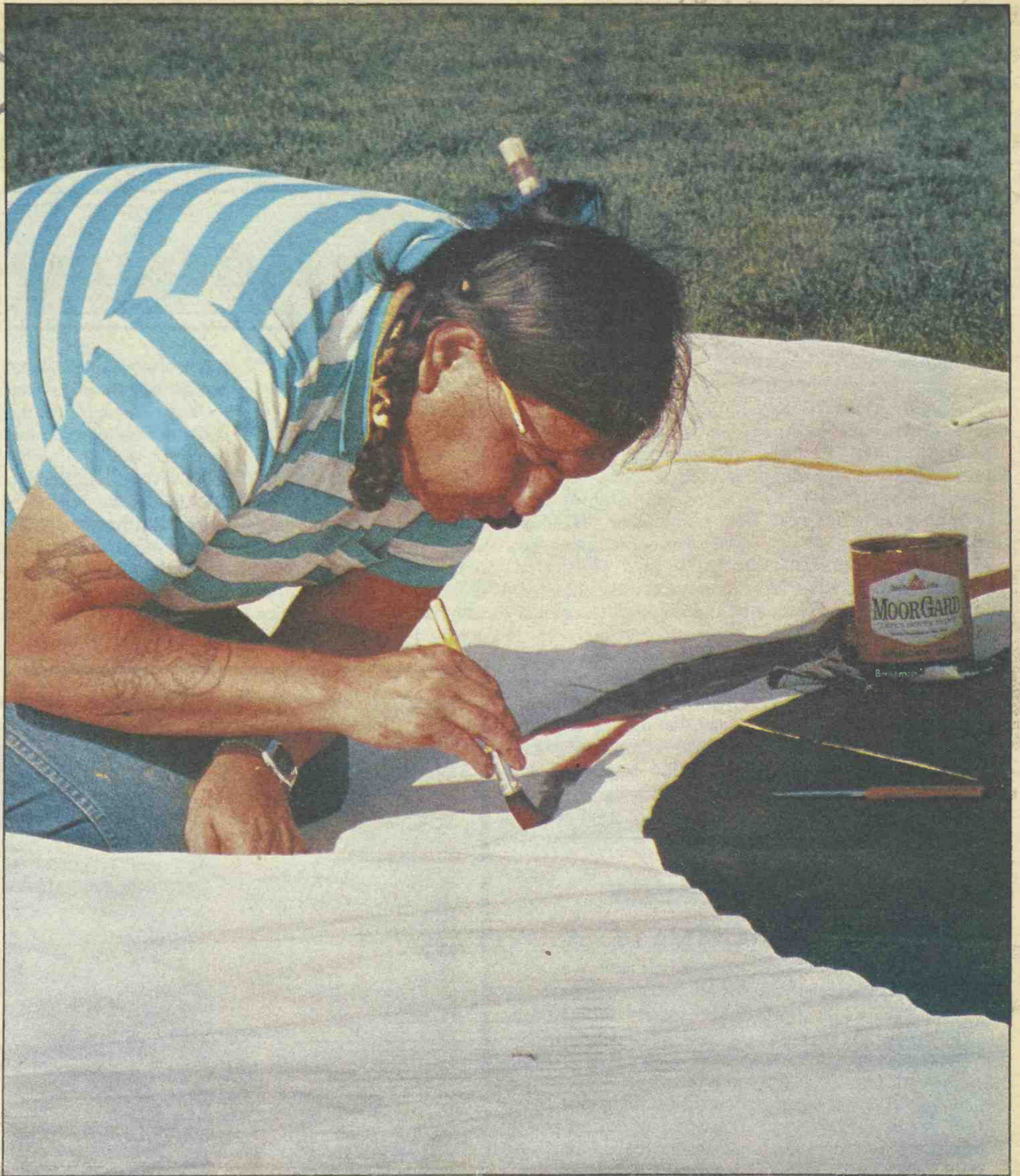
However, Margetts says Sawka is only one of the

many women faced with similar problems because of Bill C-31. It amended the Indian Act in 1985 to allow Indian women to regain Indian status and also gives bands the right to limit membership.

"This lady is only one of hundreds who are suffering," says Margetts, who has contacted Ottawa and is already preparing a legal case against the Sucker Creek council. "The whole issue of C-31 has to be addressed."

Chief Badger was not prepared to comment on the case, saying he and the band have already contacted a lawyer.

"We will be meeting with all the parties Friday (Sept. 18) to resolve the issue," he said, adding that the whole question of membership will also be addressed at the Indian Association of Alberta All Chief's Conference Sept. 29 at the Enoch reserve.



REGGIE CROWSHOE paints the traditional design of his family on the tipi. He and his father will erect four tipis on the plains of the Gobi desert in China. The tipis are painted with the snake design based on the legend of the snake people.

— Photo by Lesley Crossingham

Peigans journey to China

By Dan Dibbelt

It will be ten days of sharing. The sharing of two distinct cultures and the sharing of two distinct eras. And there to take part in it will be Joe and Reggie Crowshoe of the Peigan reserve.

On Sept. 16 the Crowshoes left for northwestern China where they will participate in a cultural exchange with the Kazakh people, the natives of that country. The Crowshoes took with them four tipis which they will give to the Kazakhs in the first part of a cultural exchange which will see two traditional dwellings of China, called yurts, brought to Alberta next summer.

"I'm really excited about it," said Joe Crowshoe, a Peigan elder. "I've travelled a lot before, but this is a communist country." While Crowshoe admits to being somewhat hesitant about going to a communist country, his son Reggie helped ease his mind.

"The more we discussed the trip the more comfortable he got with the idea," said Reggie Crowshoe, who jokingly added, "but

we're not supposed to start any political riots while there."

The Crowshoes are accompanying a Canadian Dinosaur fossil expedition to Xinjiang Province in Northern China. "The Canada-China Dinosaur Project" will bring together the world's leading authorities on Canadian and Chinese dinosaur fossils.

Between 65 and 100 million years ago North America and Asia were one large land mass. It is believed that dinosaurs wandered across the territory. Many of the dinosaurs found in Canada are remarkably similar to those found in China, while many are quite different, explains a brochure put out by the Ex Terra Foundation, who started the project.

Like the dinosaurs, the native peoples of China are believed to have wandered across this territory as well, thus the Native involvement in this expedition.

Reggie and Joe Crowshoe's active participation in the project began on Sunday, Sept. 13 when they began the long and meticulous process of painting the tipis to be

presented as gifts. The day began with blessings by Elder Joe Crowshoe. Reggie Crowshoe, Rosemary Crowshoe, Gordon Many Guns and Damian Little Moustache painted the tipi.

"We are painting on the traditional design of my grandmother," explained Reggie. It is a snake design. It tells the story of how our Creator first put the snake people on earth. But they died off and He then put man on earth."

Reggie explained that this design was chosen for its parallelism to the purpose of the trip. "The snakes are like the dinosaurs."

The tipi painting began with a pencil outline of the design drawn onto the canvas. The frame, the upper and lower part of the tipi were then painted. Seven stars representing the big dipper were painted in the upper two flaps of the tipi. The bottom frame depicts the foothills, and the evening and morning stars. And twisting its way around the centre is a brilliant yellow, red and green snake.

Overseeing the operation

was Joe Crowshoe. "They're not doing it exactly right," he laughed. "But I don't want to say anything."

For Reggie Crowshoe, painting the tipi was an enjoyable experience. "I'm curious to see what they (the Kazakhs) think of tipis," he said in anticipation of the gift-giving ceremonies.

"It's going to be really interesting," he said. "I think this project will be of great cultural value."

While in China the Crowshoes will have a full agenda including numerous ceremonies and some sightseeing. And in the summer of '88 it will become their turn to play host to the Kazakhs who will present their yurts.

Reggie explained that yurts are wood-framed tent structures, as well, but more in the shape of an igloo. Yurts were also once made of hides, but like tipis are now usually made of canvas. They are still decorated with paintings.

While both Crowshoes were excited about the trip, Joe Crowshoe did have one worry about leaving home. "I'm sure gonna miss my moose meat and pemmican."

INSIDE WEEK

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Provincial

Complaints of racism aimed at hospitals

By Lesley Crossingham

An intense, three month investigation is being conducted into alleged discrimination against Native people by the staff of the High Prairie hospital and clinic.

The investigation is being conducted by the Alberta Indian Health Care Commission (AIHCC) after the Lesser Slave Lake Indian Regional Council (LSLIRC) said they have received numerous complaints that Treaty Indians in the area have not received proper treatment.

Chairman of the commis-

sion, Henry Quinney, says there is a problem. "There have been numerous complaints about the treatment of the people," he said.

Senior consultant with the commission, Heather Clayton is coordinating the inquiry and says the commission was contacted by the Regional Council in May.

"Since then we have continued to receive complaints," she said adding that she has received ten more complaints since the inquiry began almost three months ago.

The Commission will be

meeting with the Regional Council within the next two weeks said Clayton. A decision on further action will be made during the meeting.

Officials at the High Prairie hospital were unavailable for comment at press time. However, Doctor Robin Laughlin who has a medical practice at the High Prairie clinic

and is chief of medical staff of the hospital complex told the High Prairie Mirror that patients had been "double-booked."

"It's very hard to get doctors in the north" he said adding that the number of patients seeking care had doubled during the past ten years whereas the number of doctors had remained the same."

Meanwhile, in an effort to gain more control, bands in the area are seeking positions on the hospital board. However, with only five members on the hospital board, the possibility of each Indian band in the area receiving representation is remote.

And Quinney, a former Saddle Lake chief, says the

problems at High Prairie are only the "tip of the iceberg." Already the commission has been informed of complaints lodged by members of the Little Red River band over the Fort Vermilion hospital and similar problems have been lodged in the Cardston area hospitals by members of the Blood and Peigan bands.

Reserve life versus living in the city

By Mark McCallum

People leave the reserve for many reasons such as employment, education or problems with alcoholism. Some leave and never return whereas others do. Windspeaker interviewed two women who left Cold Lake First Nations and have differing ideas on the subject of reserve versus city living.

For Elsie Winnipeg, alcoholism was the main reason.

In her teens, Winnipeg married and settled with her husband at the Blackfoot reserve near Gleichen. They both drank heavily. When she decided to quit, her problems with alcohol did not end because her husband continued to drink.

"I couldn't cope with my husband's daily drinking," she said.

After 20 years of marriage she divorced him and caught a bus to Edmonton where she hoped to raise enough money to return to Cold Lake. She never did.

"When I first moved to Edmonton, I came with the clothes on my back and my five kids. I had no job and for the first time in my life I had no one to tell me what to do. I had to make my own decisions," explained Winnipeg, recalling her first few worried months in the city.

Her only knowledge of city life had been gathered through Greyhound bus windows, but she learned quickly and found a job at the Canadian Native Friendship Centre as a cook. She has rarely been unemployed since because "there's more job opportunities here."

The second woman, Linda Minoose says she left

for education reasons.

Because the reserve school only went up to Grade 8, Minoose moved to a Blue Quills residential boarding school. She later received a year of university studies as well as training in social services and program management. She returned to Cold Lake in 1978.

"My parents were both old and I wanted to help them out," she said and admitted a cultural void in her life needed to be fulfilled. "I wanted to learn more about my language, culture and customs."

After her parents passed away in 1980 Minoose moved to Grand Centre where she had secured a job with the friendship centre.

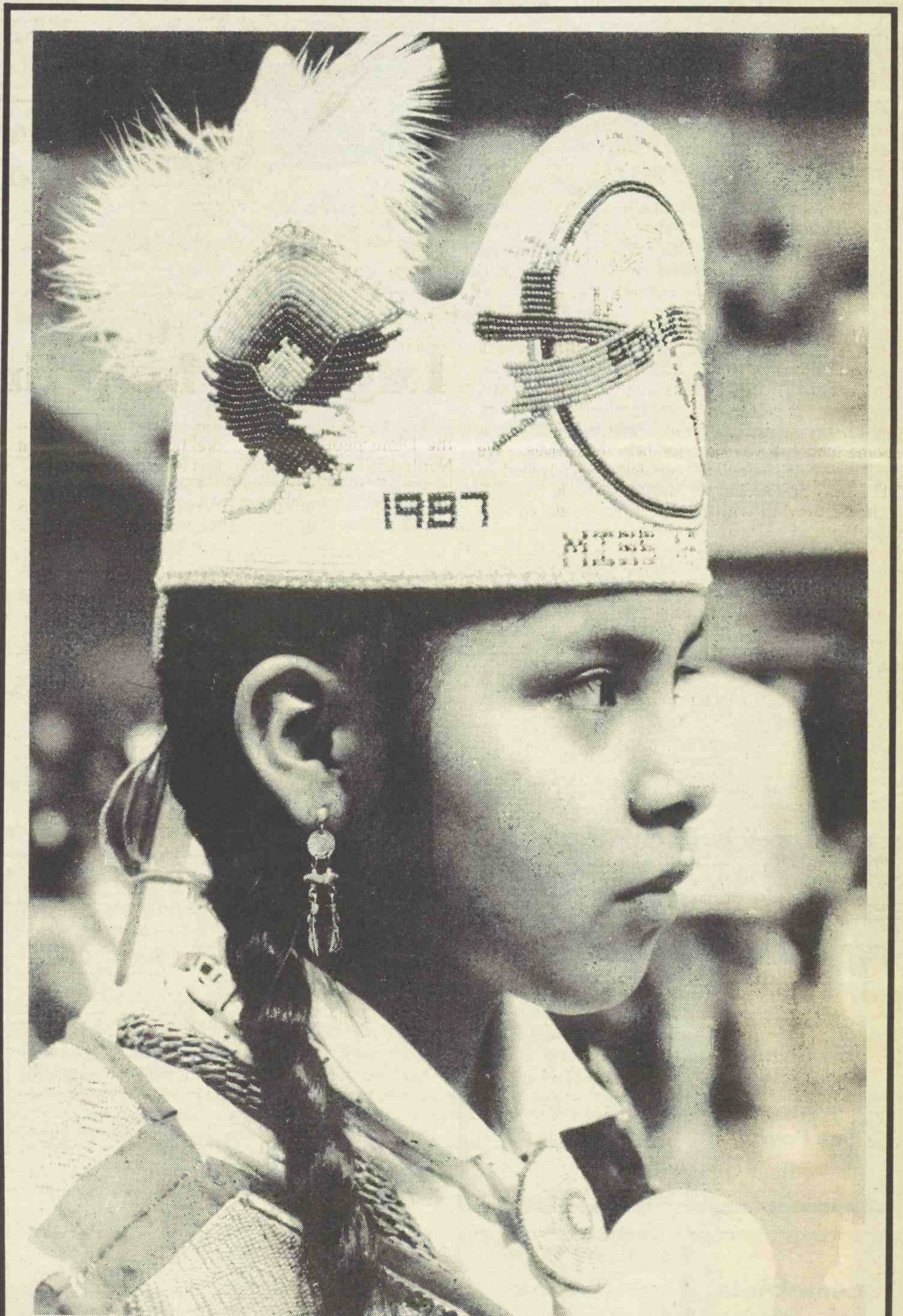
Currently, she is an education co-ordinator for Cold Lake First Nations, but she still lives in Grand Centre.

When Minoose can afford a trailer, she intends on moving back to the reserve because some of her rights have been denied.

Although she is considered a member of the reserve, she does not enjoy voting privileges. Nor can she run for the positions of chief and council.

Minoose added that Indian Affairs is not willing to pay for her son's education fees because she doesn't live on the reserve. But, she stressed the main reason for returning is her deep ties with reserve, where her ancestors signed the original treaty agreement with the government.

"I love this land. This is where I was raised and I have as much right to it as anyone else. It's beautiful country. And, it beats the 'rat race' of the city."



NAKODA POWWOW PRINCESS

As the annual powwow season draws to a close for another year Teresa Snow watches the Grand Entry during one of the last powwows of the season. Teresa 14, a Grade 9 student at the Exshaw Jr. high school,

was crowned the Nakoda princess during the Nakoda powwow held during the Labor Day weekend. Teresa is the daughter of Good Stoney chief, John Snow.

— Photo by Dan Dibbelt

Lakeland school groups hires four Native liaisons

By Donna Rea Murphy

BONNYVILLE — In a joint effort to promote a better understanding of Native students needs the Lakeland Catholic and Separate School Boards are working together and have already hired four liaison workers.

The hiring of Angelina Boyd, Ernestine Cardinal, Diane Ludwig and Marty Fernie comes as part of the recently announced Native Education Project from Alberta Education.

The workers began their one year tenure Sept. 13 and will be finished in July 1988 and there are possibilities the project could last three years.

The four come with a wealth of experience in Native programs, specifically in child care and were chosen from among 37 applicants.

During a meeting with Henri Lemire, assistant superintendent of the Catholic system, the liaison workers were informed of their duties to the schools and the parents. The priorities are to improve student attendance, achievement and parental involvement in the 17 schools that will be served in the Lakeland area.

Some schools have high enrollments, in particular Cold Lake's St. Dominic's Catholic School while others such as Cold Lake's Nelson Heights School may have only a handful. But even if there is only one Native student in a school,

say workers, they will work to serve his or her needs.

Their immediate task is to identify the numbers of Native children in schools and classify them according to grade and age; identify teachers and administrative contacts and inquire about work spaces in the schools. The four are hopeful each school will be able to provide a private space where student, parent or teacher conferences could be held.

The newly-hired workers are enthusiastic about their jobs and optimistic about the results. The most important thing, they say, is that non-Native students will see the workers in the school and seeing them sober, working, involved and qualified in a professional capacity. This, they say, will do more to change perceptions about Native people in general.

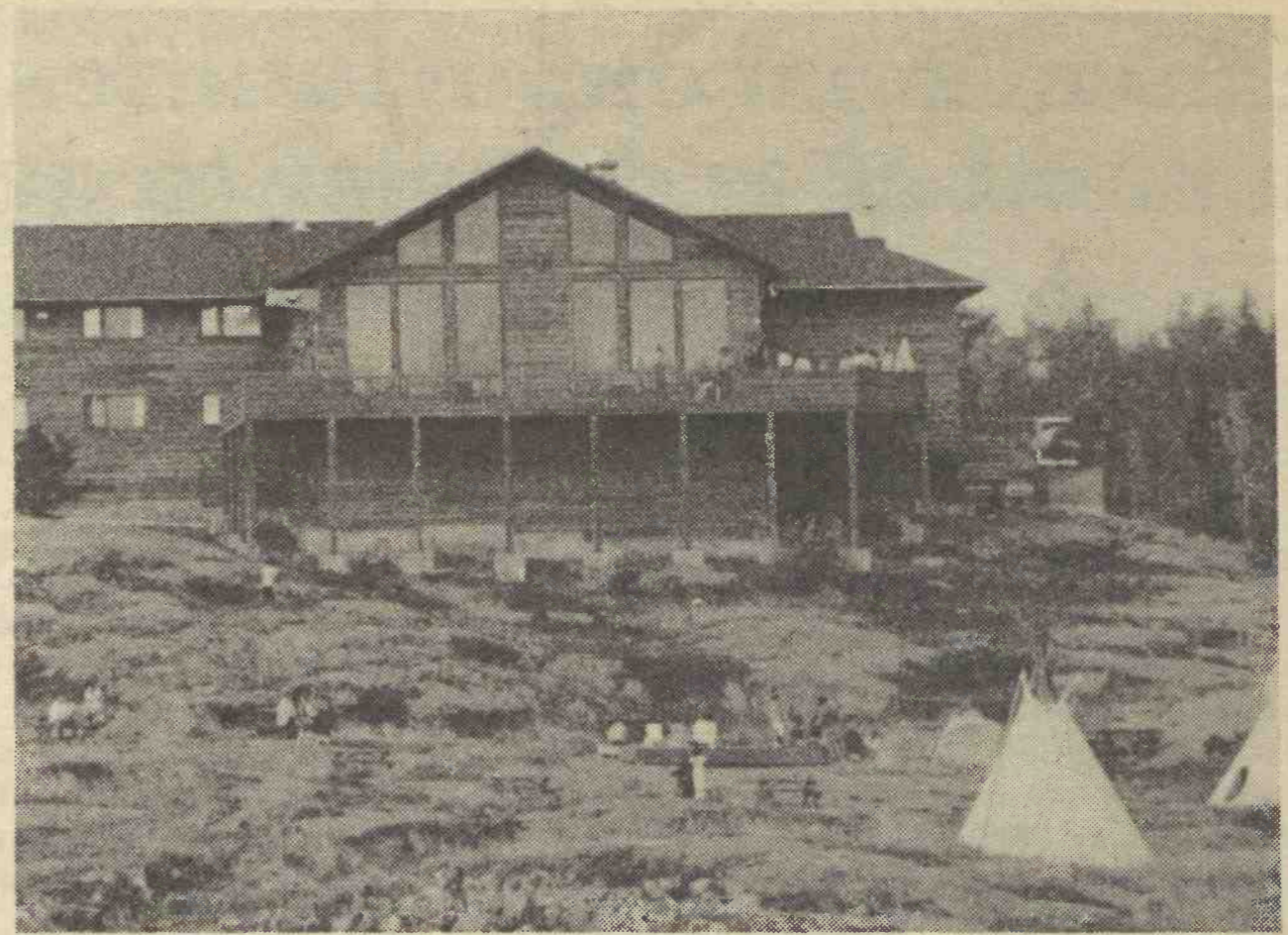
"When we went to school," says Cardinal, "we didn't speak a word of English. It was hard for us, there was no help, no understanding of our ways, the little kids had a rough time but now that doesn't have to happen anymore. If these (non-Native) kids see us helping our students perhaps they'll feel comfortable enough later on to ask for help themselves. We certainly aren't limited to Native kids only although that is specifically our job aim."

Diane Ludwig explained another concern. "I didn't speak a word of English either. It was like an alien

coming to earth and not knowing how to live as a human or how to speak their language, or what to do if I needed help in school work. We learned to read but we didn't give a darn about Sally and Spot. We couldn't relate to what we were reading."

The four have looked at the recent publications for Alberta schools that focus on the Indian and Metis people. All the books were written by Native people about themselves and are considered a better source of information than the old history or social studies texts.

Angie Boyd, who has experience as a teacher aide, said "a lot of teachers have very little knowledge about what it's like to be a Native family, to be a member of a group living on a reserve or settlement. We've got to go into the mainstream of society to let them know, to give them that information, to describe the differences and similarities so they'll be able to work with our kids in a more realistic manner."



FORT CHIP LODGE OFFICIAL OPENING

Dignitaries and members of the Fort Chipewyan band were on hand to watch the official opening of the Fort Chipewyan Lodge Sept. 12. The lodge is a joint project between the Cree, Chipewyan, Metis and local non-Native townspeople and Native Venture Capital. Cliff Supernault from Alberta Municipal Affairs and Chiefs Rita Marten and Archie Cyprien conducted the opening ceremony for the more than 70 people in attendance.

Metis child welfare

Metis to discuss child welfare

The first national Metis child welfare conference will be held in Calgary, Oct. 5, 6 and 7.

The conference is being

organized by members of Edmonton's Metis Children's Services Society and highlights facilitators from Manitoba, Saskatchewan and Alberta.

The conference will look at recent legislation that affects Metis child welfare as well as share common issues and concerns of Metis child welfare groups.

Legends help find lost fort

Stories and legends of the Dene people in the Northwest Territories have helped archaeologists to finally locate and unearth a unique historical site.

Sir John Franklin's winter fort in Fort Franklin was thought to be lost

forever, but thanks to the oral history of the Dene it was uncovered Aug. 14.

Franklin used the fort during the second of his three expeditions to the north around 1826. He and members of his company mapped much of the northern coast from Alaska

to the Coppermine River during the summer of 1826. Neither Franklin's expedition or the recent recovery of the fort could have been achieved without help of the Dene people.

The excavation team uncovered the modern

building but then began to uncover evidence of five different buildings. The bottom layer contained prehistoric stone and the second layer contained remains of an historical Dene site which included bone tools and beadwork.



OTTAWA REPORT

By Owenadeka

The federal government and the Metis of Manitoba slugged it out in a Winnipeg courtroom again recently. They rehashed a 100-year-old argument that may open the way to the settlement of Metis land claims throughout the West. The Metis are trying to prove that they are entitled to more than a million acres of land in southern Manitoba. The federal government said, in its defence, that too much time has passed and too many things have happened to do anything about the Metis claim.

The origins of the court case go back 117 years. At that time, Manitoba was set to enter Confederation. The leader of the provisional government then was Louis Riel. In 1870, Parliament passed The Manitoba Act, making it the fifth province of Canada. A year later, The Manitoba Act became part of Canada's constitution when it was also approved by the British Parliament.

The Act says, among other things, that the children of Metis families are entitled to 1.4 million acres of land. After it became a province, however, the federal and provincial governments passed more than a dozen laws that made it almost impossible for the Metis to get their land. Within a few years, the 1.4 million acres was all gone -- most of it given away to white settlers. (By the way, 1.4 million acres is an area the size of Prince

Manitoba Metis have 1.4 million acres at stake in land claim struggle

Edward Island. Another way of putting it is to imagine all the land within the city limits of Montreal, Toronto, Winnipeg, Regina, Edmonton, Calgary and Vancouver. Now, think of all that land in all those cities -- and double it -- that's how much land the Metis are owed under The Manitoba Act.)

Once the land was gone, the federal government tried to put an end to the issue. In 1886, the year after it hanged Louis Riel, the federal government passed a law saying the land provisions of The Manitoba Act had expired.

Now, 101 years later, the Metis have gone to court to get their land. When the two sides went to court in January, the federal government tried to get the case thrown out. The government argued that the Metis land claim is a dead issue because it was settled a century ago. The government also argued that the Metis of today have no business in court because The Manitoba Act only granted land to the children of Metis families of a hundred years ago.

The Manitoba Metis Federation naturally disagreed with the federal arguments. As the descendants of the Red River Metis, they said they have an obvious right to take the issue to court. They also said the land issue was never settled by a federal law in 1886. What's more, they said a federal law cannot overrule The Manitoba Act because the Act is part of Canada's constitution.

In February, a Manitoba court ruled in favor of the Metis and cleared the way for the full land claim to go to trial. But the case won't be going to trial, at least not yet, because the federal government appealed the ruling. So the latest court fight in the Manitoba Court of Appeal just repeated the previous arguments.

The appeal took just two days to hear but it's not known how long it will take the court to make a

decision. What is known is that the longer the federal government drags this case out and the more legal tricks it uses to fight the Metis to the bitter end, the worse the government looks. That's because Brian Mulroney is already on record as being in favor of a land base for the Metis. (Remember his statement at the 1985 First Minister's Conference?)

This case is also making the province extremely uncomfortable. Howard Pawley's NDP government has been the strongest supporter of the Native cause at the last two constitutional conferences. Manitoba is not involved in the present appeal, but it will be forced to take sides if it ever gets to trial. Despite its strong pro-Native reputation, the province will fight the Metis in court.

After a hundred years, the Metis are ready for the fight. They've hired Thomas Berger -- The Thomas Berger -- to argue their case. He says the legal record will prove that the Metis were cheated. He calls the Metis land claim "the unfinished business of Canadian history." If he wins the case, he says it will pave the way for the settlement of Metis claims throughout western Canada, in the same way that the Supreme Court ruling in the Nishga case forced the Trudeau government to begin Indian land claims negotiations in 1973. (By the way, the lawyer in the Nishga case was -- you guessed it -- Thomas Berger.)

The last word on the subject of the Manitoba Metis land claim goes to the man who tried to create a Metis land base in the first place, Louis Riel. At his trial for treason in 1885, Riel said: "There were two societies who treated together. One was small, but in its smallness had its rights. The other was great, but in its greatness had no greater rights than the rights of the small, because the right is the same for everyone."

Educational opportunities are great in number and easier to get to

By Albert Crier

Albertans wanting to return to school or take up trades training can access educational opportunities at the four Alberta Vocational Centres, AVC, located at Edmonton, Calgary, Grouard and Lac La Biche.

Alberta Advance Education also funds the Community Vocational Centres, CVCs, located at Slave and the Edmonton based Alberta Petroleum Industry Training Centre, APITC.

Many Native communities are benefiting from course offerings which have been operating for 20 years. The courses fall into two different areas; academic and career/employment training programs.

AVC-Calgary provides a variety of courses, programs and services for adult students. Including; adult upgrading, employment oriented, career training programs and courses directed to people who are economically, educationally or physically disadvantaged. AVC-Edmonton provides a variety of programs for adults who had not completed their formal education or have special needs. The five fundamental services include; basic education, high school education, skills training, English as a second language and personal development.

AVC Grouard, a multi-campus institution, located near High Prairie delivers over 35 academic and job-oriented training programs to the northwestern region.

As well as offering basic adult upgrading and adult high school programs, it offers courses in Forestry, Social Sciences, Health Care, Trades, Job Read-

ness, Commercial, Native Cultural Arts and Extension and Distance Education. Native people are employed in the student services and in the counselling departments, said Milne, coordinator of student services.

AVC Grouard also has campuses located at High Prairie, McLennan, Valleyview and Hythe.

Northeastern Alberta, which has a large Metis and Indian population, is served by AVC Lac La Biche which opened in 1973 and has offices at St. Paul and at Athabasca. AVC Lac La Biche opened a new campus in 1985.

More than two dozen programs are offered in five major departments, includ-

ing Adult Basic Education, Trades and Technical, Human Services, Business Education and Continuing Education.

Off-campus academic upgrading programs were also operated at various Native communities in the surrounding area.

AVC Lac La Biche employs several Native people in the student counselling and in community liaison divisions.

Community Vocational Centres based at Slave Lake serves about 22 communities in the surrounding area, providing many isolated Native communities with educational programs and support services.

On-site classrooms are

located in 15 communities, providing adult basic education and academic upgrading.

There are 27 credit course offerings, including oilfield worker, and trades training in such areas as carpentry and automotives, said June Roberts, administrative assistant.

Community committees and a regional education council ensure Native people have a say in their educational needs, said Roberts.

The Alberta Petroleum Industry Training Centre, APITC, in Edmonton trains people to work in the oil industry. It has a fully operational oil rig so the program can offer a hands on learning experience.

New book for Native seniors

By Albert Crier

Native seniors and Elders aged 55 and over, who want to know what programs they can access can find this by obtaining the booklet "Programs for Native Seniors."

The guide book, developed last year, lists all provincial and federal and Aboriginal programs and services that Native seniors are entitled to.

The provincial Senior Citizens Bureau prepared booklet, states there are many provincial programs and services for Alberta seniors, that are also available to seniors of Native ancestry (status Indians on and off the reserve, non-status Indians and Metis).

Examples of provincial programs include the Assured Income Plan;

Social Allowance, based on need; and the Alberta Widows Pension program that includes financial, housing, hospital and health care benefits for widows 55 to 65 years of age.

Federal programs include, the Old Age Security Pension, the Guaranteed Income Supplement, Spouses Allowance and the Veteran Affairs Pension Allowance.

There are various requirements, however, a person may receive both federal and provincial pension programs. Some of the home care programs offer nursing home visits, meals-on-wheels and a range of other health and support services.

Provincial housing grant programs for seniors include, home renters grant, senior home heating protection program, home improvement and home adaptation programs.

The booklet also lists senior citizen lodges,

housing registries, seniors centres and seniors drop-in centres located throughout Alberta.

There are programs and support services for established seniors groups as well as a listing of provincial organizations for seniors.

Senior citizen discounts in banking, park admissions, fishing licenses, city bus passes, bus, train and airplane travel discounts and special transportation help for those who have trouble using the regular transportation systems are also listed.

Copies of the booklet may be available at band offices, friendship centres, urban health care offices and Metis Settlement offices.

Booklets and information can also be obtained at the Senior Citizens Bureau, of Alberta Social Services and Community Health at 10030-107 Street, Edmonton, Alberta, T5J 3E4; phone number 427-7876.

NATIONAL NEWS BRIEFS

Indian Cabinet Minister quits over car accident charges

Elijah Harper, Manitoba's first Indian Cabinet Minister, has resigned after being charged with two offences in connection with an automobile accident.

Harper was charged with leaving the scene of an accident and refusing a breathalyzer test after an early morning incident in Winnipeg.

Harper's lawyer said the penalty for first offence is usually a fine or suspended sentence. Details of the accident were not released, except that nobody was injured.

"I will continue to serve my people," Harper told a news conference Sept. 10.

"I'm a fighter," he added. "I made a mistake. I'm not perfect."

Squaw stays the name of Saskatchewan dam

The Saskatchewan Power Corp. will not change the name of the Squaw Rapids hydroelectric dam, says corporation president George Hill.

A survey of customers shows most are opposed to a name change, Hill said.

John Dorion, a Native educator in Prince Albert, wrote to Hill in January objecting to the "racist connotation" of the name.

Dorion also objected to a highway sign for the dam showing an Indian wearing a breech cloth.

Hill said forms were sent to 300,000 people with their power bill and 76 per cent of 3,100 replies opposed a name change.

Dorion said he hopes the Saskatchewan Human Rights Commission will take up the cause.

"It's obvious it's a racist sign -- a survey shouldn't be needed."

Land claim trial nearly bankrupts B.C. Indians

The federal government has driven its Indian opponents into virtual bankruptcy says a lawyer for the Gitksan and Wet'suwet'en bands.

The two bands are conducting the largest land claim trial in ever held in Canada. Their case involved 57,000 square kilometres of land in northwestern British Columbia.

Ottawa has already provided the two bands with \$2.5 million to prepare for the case and band members have raised more than \$400,000 in donations of cash and service but the lawyers for the bands say they have run out of cash.

Peter Grant, a band lawyer, says the federal government has reduced expected support of the Indians' case by more than \$1 million.

As a result of Ottawa's decision, the bands say they were forced to seek an adjournment of the case.

However, Chief Justice Allan McEachern of the B.C. Supreme Court denied the Indians' application for an adjournment, saying this would be "nothing less than a great legal disaster which should not be permitted to occur." Judge McEachern said the case is too important to adjourn.

The case continued as scheduled last week.

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Calgary Olympic boycott

Buffy to sing for Lubicon cause

By Dan Dibbelt

The battle for the Lubicon's land claim will take to the stage at the Calgary Jubilee Auditorium, Oct. 23 when Buffy Sainte-Marie and Peggy Ward perform in a fund raiser for that cause.

The Last Stand of the Lubicons will be highlighted by Sainte-Marie, a cree folk singer from the Piapot reserve in Saskatchewan, who now makes her home in Hawaii.

"I think this is a real issue," said Sainte-Marie, in a telephone interview from her island home. "I think the band is doing the right thing in protesting this issue."

But Sainte-Marie is hesitant about the Olympic

boycott. "I think the Olympics are pure, a global endeavour with no side issues," she said.

She does however support the Lubicon's boycott of the Glenbow's Native art exhibit The Spirit Sings.

"I love museums. But I am ashamed the museum doesn't actively participate in the Lubicon's battle," she said. "I think the museum is missing an important opportunity. A museum must be more than just a collection of the past. It must be a living museum dealing with the issues of today."

Like Sainte-Marie, Peggy Ward, a Calgary musician actively involved in many underprivileged homes, also defends the Lubicon's stand.

"I agree with the Lubicon's boycott," said Ward. "But this is not just about a boycott, this is about some 400 lives."

Ward will be performing the song she wrote for the Lubicons, People Belong to the Land.

Ward's inspiration for the song was an old Native woman she met on the West Coast. "She told me that white men strip and rape the land," explained Ward. "Then they put a fence around it and say this land belongs to me. They don't understand that the people belong to the land."

Ward will also perform a variety of other songs ranging from jazz to country and western.

Sainte-Marie has not yet decided on an itinerary for

her show but does plan to perform some of her well known protest songs.

For her future, Sainte-Marie is working on a couple of albums but has not yet decided on their content.

"I have a wealth of material which would fall into the top 40 category," said Sainte-Marie. "But I also have a wealth of material that is just Native. We haven't yet decided if we are going to combine the material or make two separate albums."

Some of her new songs may be heard at the concert which starts at 7:30, Oct. 23. Tickets are \$10.50 and \$12.50 and are available from BASS or by calling the Committee Against Racism at 284-1165.



BUFFY SAINTE-MARIE
... 'ashamed' at museum exhibit

Go to school at home

Teleconferencing as an educational tool "has possibilities for isolated areas such as reserves," according to Christine Nelson of Athabasca University's central office.

Teleconferencing is already part of Athabasca University's method of course delivery. Although it was not designed with Native education in mind, it has been used at the Sunrise Project in Slave Lake and in other Native locations.

It involves simply the conference call, and in this case the conference call includes one seminar leader and approximately ten or more students, usually in more than one (and possibly up to 35) locations across Alberta. The seminar leader has usually

given the students a 30-minute briefing prior to the first teleconference to orient them to the procedures. Course handouts are distributed by mail in advance of the conference call.

Teleconferencing has had mixed reviews as an educational method. Some students find it difficult to sit through a two hour "class" once a week for one or two semesters. The problem, explains Athabasca University's Nelson, is that without the benefit of the eye contact and body language of a real live instructor, the student has a harder time concentrating for the duration of the class.

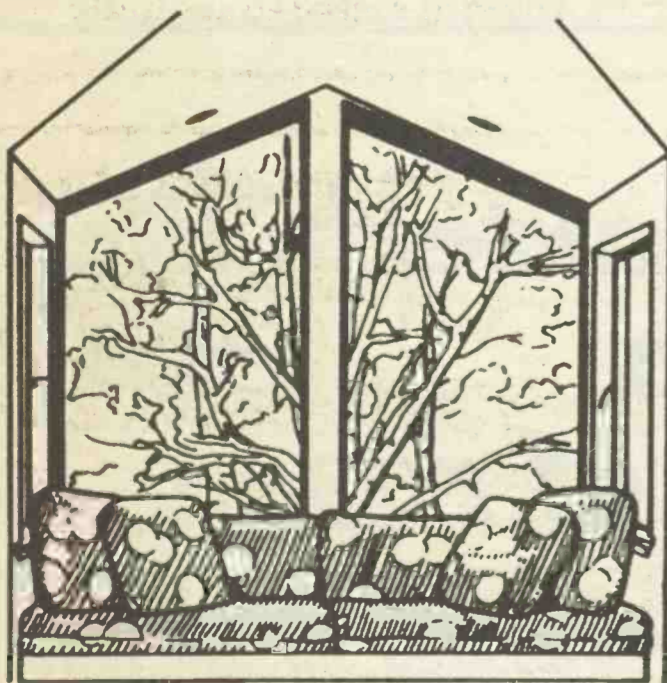
Perhaps in the future this problem will be solved by adding a visual component by way of a video camera to

portray the instructor on a screen, thus making the procedure more interactive.

Darlene Lamouche, of the Sunrise Project, notes that courses such as Psychology 290 and Women's Studies 343 have been available to Slave Lake Natives via teleconference. She says that although students who have done only individual home study courses have welcomed the teleconference, others who have had more experience in face-to-face instruction have relatively negative impressions of teleconferencing.

Nelson comments that no one has yet had enough experience with this technology in Native settings, and that the future will likely present more possibilities.

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Editorial

'Unfair' treatment to mother may jeopardize her unborn baby

There is a young woman in hospital in Edmonton, far away from those who love and care for her. She is there because she suffered a complication that could have cost the life of her unborn child.

The woman in question is a young Sucker Creek woman who says her life has become a nightmare of stress and worry since she and her husband received an eviction notice from her band. This strain brought on the health problems that jeopardized her unborn baby.

Cindy Calliou-Sawka says she is being treated unfairly. She says the Chief and council are picking on her because she is an Indian woman married to a whiteman, whereas many of her fellow male band members, who are married to white women, are allowed to stay on the reserve.

The Sucker Creek chief says he cannot talk about the incident because his lawyer says it might jeopardize any law case, but says that band membership is in the hands of the band. The letter sent to the Sawka family also raises the question of Bill C-31 which amended the Indian Act and gave the power of membership to the band.

Ultimately, membership in a band must be decided by the band itself. However, according to the Indian Act membership cannot be based on discrimination, be it on the grounds of sex or religious beliefs.

But, the thorny question is -- if bands are to decide on membership, surely this in itself is discrimination. After all, they have to discriminate against non-aboriginal people automatically, otherwise the term Indian band would lose all its meaning.

On the other hand, because the Indian Act allowed non-Indian women to become "Indians" when they married a band member prior to 1985, there are already many "white Indians" out there.

Obviously those women who were born to Indian parents and who can trace their ancestry back to the great chiefs, feel cheated. They are, after all, just as "Indian" as their brothers, yet many say they are being deprived of their birthright.

The question is complex, it is highly emotional, but it is a question that must be dealt with soon. However, as the politicians bow their heads and try to make some sense of this muddle, perhaps they should take some time to look at the real people involved.

As Cindy Calliou-Sawka sits in hospital this week wondering what effect this is having on her baby -- a baby that might have been lost -- those people in council, in politics, and even the band members should try to think of the human cost and remember their Native traditions.

Cindy returned to the reserve to be with her mother before the birth of her baby. Would it have harmed anyone if she had been allowed to stay for a few months? Don't let the legislation formed by non-Indian people ultimately destroy the love and compassion Native people have always had for those in need.

Opinion

'Racist' remarks taints powwow

To the people of Kehewin:

I have travelled the powwow trail for over four years, which is not very long by some people's standards, but long enough to understand what does and does not make a good powwow, like the powwow at Kehewin that my family and me, along with a few hundred other people who travelled a great distance, attended.

The people of Kehewin stand to be commended for the superb and excellent powwow they held. I know

that I could probably say this for everyone that was there...that we all had a great time, ate fine food, played good poker and watched great performances by the dancers and drum groups.

As usual at powwows I had the opportunity to meet and visit with some very good people, however, along with good times sometimes there is some bad things that happen and with all due respect I am referring to the announcing.

Again, I know that I could speak for many people

because they felt the same as me, but I will only speak for myself.

Of all the powwows I have been to Canada I have never heard an announcer insult people so much the way the announcer at Kehewin did. Some of the insults directed at our white and black brothers were totally uncalled for. In my eyes they were very disrespectful, especially at a spiritual gathering, which I have come to learn that's what a powwow was supposed to be.

The first I had ever heard these sort of remarks

thrown at white people was when I attended a gathering of the Nations powwow in New Mexico. I was shocked to hear the insults then, even though I was told at that time that the feelings and relationship between white and Indian people was not very good in the United States.

I excused it at that time, although I still felt bad at what took place, and just gave thanks to our Creator that our announcers back home in Canada were not that way.

The point I want to make is -- why bring an announcer from the States to announce at powwows here in Canada just to insult people...the way this man did? We have announcers in Canada who I can proudly speak of, people like Eric Cardinal and Roy Coyote. In all my years of listening to announcers at powwows I have yet to hear any of them insult someone.

I also know that part of being an announcer is to joke with the dancers, drummers and people in general, but I also know that our Canadian announcers do it with grace and respect. People can laugh at their jokes.

So, in the future and not only to Kehewin, but to all powwow committees in Canada let us use announcers who will not insult people of different backgrounds. It reflects on all of us as Canadian Native people. I for one do not want to look on as a racist. I just wonder how those people feel who were insulted at the Kehewin powwow. I know how they must feel.

Split worries Metis

Dear Editor:

I'm writing in regard to the separation of the AMNSIS organization which occurred at the Annual Batoche Assembly on July 23 and 24, 1987.

I'm really concerned because my father was a Metis and my mother is a non-status. Where does that leave me?

I am quite confident that there are a lot of Metis and non-status individuals in the same category as me, that is why I'm against the separation of the Association of Metis & Non-Status Indians of Saskatchewan.

Since 1964, AMNSIS has been together until the separation in July 1987. I as a member of AMNSIS was led to believe that the leaders of AMNSIS would have concentrated on issues such as alcoholism, unemployment, land rights, education, and communications just to name a few.

I was dismayed that the

separation of the AMNSIS organization was the foremost topic at the Batoche Assembly instead of dealing with the everyday problems that touch the hearts of every Metis and non-status person in Saskatchewan.

I feel that the leaders of AMNSIS have regressed back into the fur trading era, in which Aboriginal people were segregated into groups, and did not and still do not have the unity to address the real issues that confront the Metis and non-status today.

Please write:

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

The leaders of AMNSIS were elected into office to try resolve these issues with government not to impose dictatorship on the average Metis and non-status.

Are the leaders of AMNSIS aware that they are hurting the pride and dignity of the average Metis and non-status by forcing this separation without properly consulting the grassroots people?

**A Disillusioned Member,
Richard Desjardin**

**Thank you,
Frank Morin
Morinville**



EDITOR'S NOTEBOOK

By Dianne Meili

We have a dedicated crew here at Windspeaker. We brave the icy roads and snow swept plains. We drive the long, lonely and treacherous road. We work when the rest of the world is playing -- we always get our story.

No one exemplifies this profile better than our own Terry Lusty. But, as with so many people who spend long hours behind the wheel of a car, Terry was involved in an accident last weekend that saw him suffer multiple injuries. But, don't worry -- I forgot to mention that Windspeaker reporters are

Reporter's life is no bed of roses

tough -- Terry is going to be alright.

Terry had just finished covering one story in Fort Chip and was on his way to Peace River when the accident happened. Terry will have to stay in hospital for a few weeks, but luckily, no one else was hurt as well.

I am sure all our readers will join me in wishing Terry best wishes and a speedy recovery. We all miss you Terry, but don't worry, we're keeping an eye on your trapline.



DROPPIN IN

By Rocky Woodward

Hi! Here is an update on the Native Nashville North guests...they are tremendous! Our first evening of taping began with GLORIA GLENN originally from Manitoba and Calling Lake's ERNIE GAMBLER. With Gloria's Nashville style, and Ernie's good old home grown country songs...the two of them put on a show that I am sure will be a hit once it is broadcast over the CBC airwaves in January.

Gloria is a gifted singer and it is no wonder that she is moving up the ladder in the country music scene. She already has a single release that is doing very well for her, called "Baby Shoes" and "He Always Starts a Fire."

Ernie tells me his new single will be released sometime in October and one of the songs you must listen for is "Temptations."

The Kehewin Tiny Teenies were very well liked by a jam packed crowd of people who attended the second show. Along with the KEHEWIN TINY TEENIES, British Columbia duet VIC and JODY PIERCE (Father and son) put on a show that was simple "Fantastic!"

Vic has been in the performing business for many years and says one reason why his family is so involved with music was "I thought what a good way to keep them off the streets."

Vic and his family tour B.C. as the Pierce Family Band.

The darling of Prince Albert, Saskatchewan, 17-year-old Donna Pocha captured the hearts of everyone watching the show when she went through three great songs made big by Loretta Lynn. This young lady has talent and a great voice to go along with it.

It was a fast moving show with little time for interview but when you have talent as great as all the above performers why would you want to talk?

Native Nashville North will pre-tape its last five shows Sept. 21-25. All shows start at 8 p.m. So why not come on down to the Citadel, next door to the Westin Hotel and join us. You won't be sorry.

Stars add zip to show

TERRY LUSTY...You scared the hell out of us! Please get well soon.

DROPPING IN: I have a friend who is looking to buy a tipi so if anyone out there has one for sale, give Dropping In a call. My friend lives just outside Stony Plain and wants to set a tipi up in their back yard...to camp out in with his children and what have you. The tipi, of course, must have poles to go along with it...but don't worry...as my story about hunting described, I know all about putting up poles and anything else dealing with living and hunting in the bush...I'll use a crane.

STANDOFF: I just talked with a friend I met about 1982, when he was our very first guest on Native Nashville North, Andrew Bull Calf. Andrew informed me that many people are phoning the radio station, Andrew works at, to inquire how they can get on the Native Nashville North series.

Well I hope the information I gave Andrew, will help people interested, in getting in touch with me.

It's nice to know that Calgary (CBC) picked up Native Nashville North because that's where all the interest is probably coming from.

SLAVALAKE: Sorry I could not make it to the Feast being held at the Slave Lake Native Friendship Centre for students from not one but three schools in the district, Nora Yellowknife. Unfortunately, because of the Nashville North series, I am tied up for now.

The Feast was held Sept. 18.

DRUMHELLER: How ya all doing Bro's! I understand an event is taking place in November over there...and yes I would love to be there. Have someone

give me a call...Brotherhood!

SINCLAIR ROAST: Wasn't that a party! Last Sept. 12, a tribute to Sam Sinclair was held at the Canadian Native Friendship Centre that saw over 200 people from across Alberta attend.

Sam was honored for his many years of service as president of the MAA.

In attendance were Milt Palh of Native Venture Capital, Cliff Supernault, Municipal Affairs and Tom Ghostkeeper, Native Careers.

Sam was roasted during the banquet, and Sam I can only apologize for not being there and getting my two cents in.

EDMONTON: I don't believe it! Kim McLain, our production editor, has five brothers all younger than him! What's this world coming to...everyone's getting younger except me.

In August, Kim, his partner Vicki and brother Luther spent four weeks of holiday time visiting great tourist states such as Montana, west to Idaho, down the coast of Washington, north to Vancouver Island and finally back home through British Columbia.

This also gave Kim the chance to visit with his family which he hadn't seen for years.

Left to right in the picture are Kim (23), Sheldon (17), Luther (22) and George (19). Missing are Hans (9) and Sheldon (7).

I put their ages in just to show you that yesterday Kim was 37-years old. Now, look what a holiday can do for you.

Yes autumn is here and so are the ducks! Have a nice weekend everyone.



NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, September 25, 1987 commencing at 7 p.m., and continuing on Saturday, September 26, 1987, at the Divisional Office in Peace River, Alberta.

All interested parties 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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Sports

Top golfers showdown at Wolf Creek

By Mark McCallum

Amidst fierce competition, a tough golf tournament in Wolfe Creek Sept. 5-6 has helped decide this year's best overall golfers for the WIN (Western Indian Native) Golf Association.

Extra holes were needed after a total of 61 golfers dropped the last putt on the 18th green at the 2nd annual year end WIN golf tournament.

After four playoff fights, the winners were Leo Sasakamoose (men's), Deanna Quintal (ladies'), Phil Thompson (seniors) and Garth Buffalo (Peewees).

The year's best golfers, however, will be selected from 68 WIN cardholders by the greatest number of victories in 12 meetings this season.

The champs will take home trophies in September from Wolfe Creek (10 miles south of Ponoka) where

presentations will be made. The Wolfe Creek golf course, the site of the Alberta Open, added spice to the long drives and perfect weather conditions at the year end showdown. The course attracts many of the world's best amateur golfers, because it is challenging and difficult. WIN treasurer Leona Lafond, says "it's not easy to par because you have to hit the ball almost perfect to stay in the running."

Head pro Rob MacPherson explained, "it's designed after the old style golf courses in Scotland."

MacPherson concluded, "golfers have to play target golf because the landing areas are cut away from the driving range."

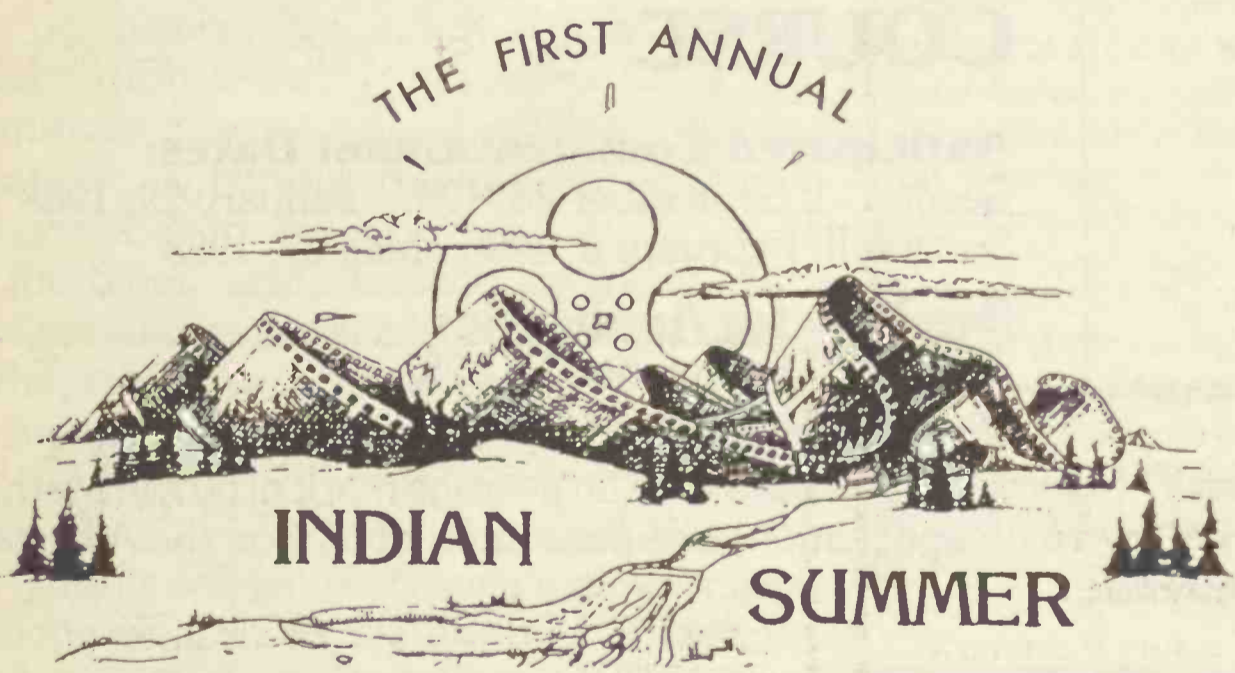
Albuquerque, New Mexico will be the site of the National Indian Athletic Association (NIAA) golf championships, October 2, 3 and 4. Call 585-4104 for details.



MARLENE BUFFALO
... 'don't forget to replace the divot'

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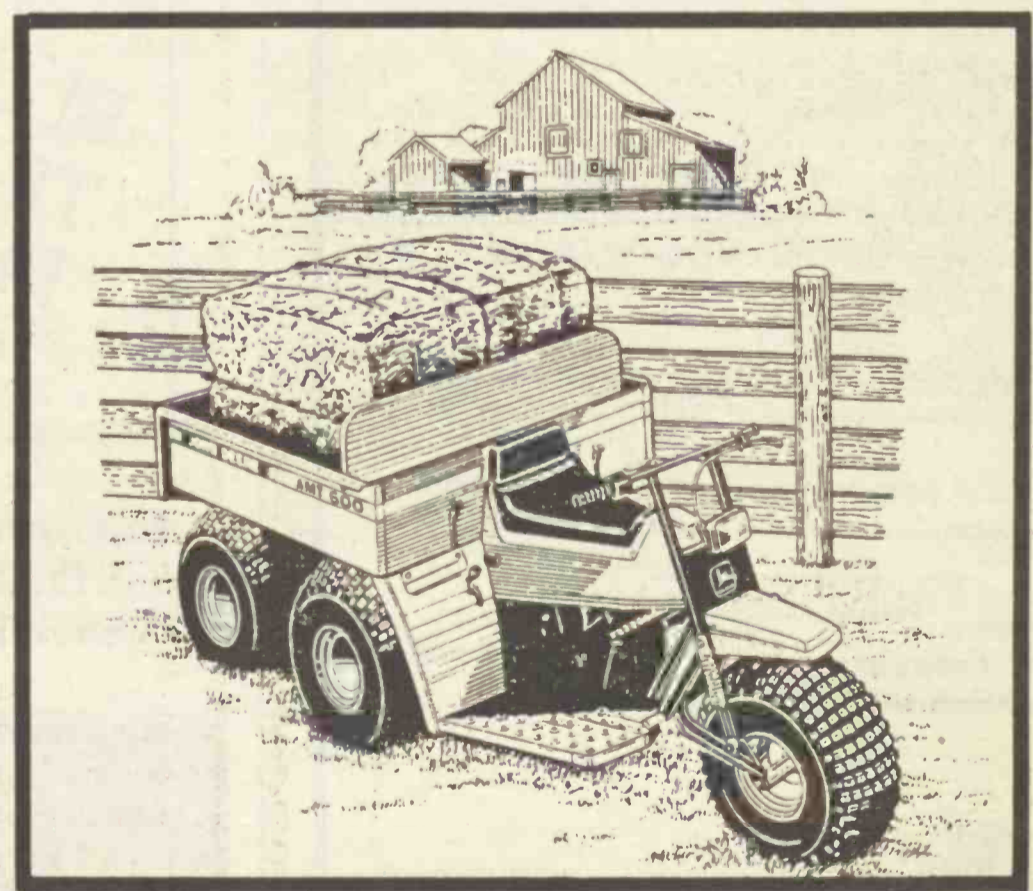
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SPORTS ROUNDUP

By Margaret
Desjarlais

Hi there! It looks like my "sports column days" are over. Due to my work being overloaded, it's been decided that our new columnist, starting next week, will be none other than Kim McLain.

Anyway I enjoyed the short time I spent with you sports readers and I'm sure Kim will do a good job.

Did you have the opportunity to watch the Canada Cup playoffs between the two greatest hockey teams in the world, the Soviets and Canada? Wow, talk about talent and excitement! Especially the double overtime victory for our team in the second game. The best team, Canada won, although both teams deserved the Cup.

It's every young Native hockey player's dream to make it to the NHL and maybe someday play against a Soviet team. It can be done! We have many talented

Adios and mutoon ewkse!

and motivated youngsters out there who are snapping at the heels of hockey greats such as Gretzky, Messier, Lemieux, etc. I envisage that a few years down the road we'll have our very own Native hockey greats.

ENOCH: The Enoch Recreation Centre is moving towards a busy schedule in planning upcoming events in the community, says Lorraine Alexander, recreation director. In the planning stages are Tae Kwon Do and square dancing lessons for the youth.

"We're also trying to get a mixed (ladies' and men's) Lion's Club started," says Lorraine. A Lion's Club is a non-profit international club which consists of volunteers who serve the community with different events and activities. Sounds like a bright idea. Way to go Enoch!

WABASCA/DESMARAIS: The Wabasca-Desmarais Uniplex Association committee is "working on a new arena," says recreation director Ernest Auger.

The construction and operation of the new arena is being made possible through fund-raising drives by the committee, says Ernest. As a result, "all other activities will suffer this year and next year because most of the monies will be going towards the new arena."

According to Ernest, the land has already been purchased and surveyed. The new arena is expected to

open sometime in 1988.

Ernest, have you thought of making a bid for the Olympics (to be held in your community) in the near future?

Here's another community that should be commended for the effort and dedication they have to make things happen. Good luck!

HOBBERMA: A badminton tournament was held at the Howard Buffalo Memorial Complex Sept. 1-4, says Vaughn Crier, programmer.

In the men's, first place went to Jerry Rattlesnake, second to Kimball Antoinie and third to Dean Nepoose. In the women's round robin, Anne Fraser came in first, Lucille Esperance second and Delia Montour third. In the 16 and under mixed round robin, first place winner was Dwight Buffalo, second to Leah Crier and third to Joey MacDonald. In the mixed-doubles (round robin), Jerry Rattlesnake and Maurena Thunderchild took first and Anne Fraser and partner (name not available) came in third.

Bowling, Tae Kwon Do, swimming and bingos (to be starting shortly) are some of the activities happening in this community. A raquetball tournament is on right now throughout September and October. Watch for results in October.

Adios! Mutoon ewkse!

The Windspeaker Calendar of Events

Check it out!

- Stampede Wrestling, Sept. 20, 2 p.m., Enoch Recreation Centre.
- Open Slowpitch "Red Eye" Tournament, Sept. 25-27, Hobbema. Contact Reggie or Vaughn Crier at 585-3044/3033 for further information.
- NIAA North American Golf Championship, October 2-4, 1987, Albuquerque, New Mexico. Contact Leona LaFond for further information at 585-4101, Hobbema.
- 6th Annual Stick Game Tournament, Oct. 9-12, Brocket Community Hall. For more information call Jim Swag or Nancy North Peigan at 965-3940.
- Bear Shin Bone Family Reunion Powwow, November 1, Blood Reserve.
- Blackfoot Veteran's Powwow, November 11, Gleichen, AB.
- Alberta Indian Arts & Crafts Society Trade Show, Nov. 13-15, Hospitality Inn, Macleod Trail, Calgary & Nov. 20-22, Edmonton Convention Centre.

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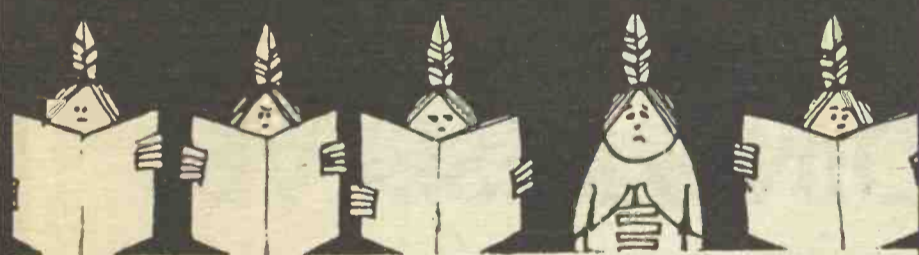
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Sept. 9 — Blairmore, 9 a.m. - 12 p.m.
Sept. 14 — Granum, 1:30 - 3 p.m.
Sept. 15 — Magrath, 9 a.m. - 12 p.m.
Sept. 17 — Milk River, 9:30 a.m. - 12 p.m.
Sept. 21 — Standoff, 10 a.m. - 12 p.m.
Sept. 22 — Pincher Creek, 1:30 - 3:30 p.m.
Sept. 23 — Blairmore, 9 a.m. - 12 p.m.
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Hobbema graduates eight in their oil and gas program

There was a small but significant celebration in Hobbema Aug. 14 as friends and family joined together to honor the graduates of a new oil and gas program held on the reserve.

Eight Hobbema residents graduated from the course which was organized and run by the Calgary-based Southern Alberta



Institute of Technology (SAIT) and Texaco Resources. The initial, oil and gas accounting program was a pilot project organized by SAIT instructor, John Belgrave.

"There is a desperate need for these kinds of programs for Native peoples," said Belgrave. "And some of the students did come down to Calgary for a while, but they were uncomforta-

ble in the big city."

Belgrave, and other SAIT instructors then worked with chief and council and other government departments to set up a small campus on the reserve. Because of the enormous success of the program (which saw all students enrolled and pass the examinations) a new program -- oil and gas reserve management, will be introduced onto the reserve campus in September.

"This is highly significant," said Joe Dion, who in conjunction with the Indian Association, oversees the department of Indian Affairs oil and gas resource management on reserves in Alberta.

"Only when we as Indian people take control of our own resources will we be truly self-sufficient and can strive for self-determination," he said.

"I want to thank Mr. Belgrave and all the students for their hard work," said Samson chief Jim Omeasoo, who presented the students with their diplomas.

Students Lyle Littleplar, Duane Buffalo, Les Bill, Valerie (Margot) Cutknife, Terry Ermineskin, Barry Potts, and Lorraine Northwest each received a diploma while friends and

family took photographs and applauded.

After the presentation, student Valerie (Margot) Cutknife said she had enjoyed the program "because I enjoy Math" and added she was determined to go move onto the next program. "I was really good. I learned such a lot and I am so pleased something like this could be brought out to the reserve," she said.

AGT
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GOOD NEWS PARTY LINE

Alberta Indian Arts & Crafts Society Trade Show, Nov. 13, 14 & 15, 1987, Hospitality Inn, Macleod Trail, Calgary & Nov. 20, 21, & 22, Edmonton Convention Centre.

PUT IT HERE
CALL OR WRITE THE EDITOR OF THIS PAPER TO INCLUDE GOOD NEWS OF EVENTS AND HAPPENINGS YOU WANT TO SHARE. COURTESY AGT

Executive Co-ordinator

OFFICE OF THE EXECUTIVE CO-ORDINATOR
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STANDOFF, ALBERTA

Job Summary: Under the general direction of Chief and Council, the senior position co-ordinates, facilitates, and monitors the financial and administrative affairs of the Blood Tribe Departments, and Corporate Legal Entities. This includes overseeing the Band Budget Process, Policy Formulation and Implementation, ensures that the Band Banking Transactions are in order, and further ensures that there is always a sufficient cash flow to maintain Band operations. Serves as liaison between Chief and Council and Directors, outside organizations, and the BAnd membership at large. Submits reports of all related matters on an ongoing basis to Chief and Council. Will have direct supervision over two positions and the functional direction over all Program Directors. Represents Chief and Council at various meetings when required. Negotiates Audit Fees with the External Auditors.

Duties include: Must have knowledge of the Band Process, Financial Audit functions appropriate to Tribal Government organizations, and the Department of Indian Affairs. Must have a sound understanding of Accounting Procedures. Must be able to read and write in an effective manner. Must be able to prepare written proposals, submissions, B.C.R.'s, reports and budgets. Must be able to deal with the public and external business agencies in a tactful and diplomatic manner. Must be able to supervise and direct effectively. Must have the ability to administrate, co-ordinate plans, negotiate, develop, implement and evaluate programs for effectiveness by following Financial Policy and other Policies and Procedures. Must be able to travel for business and training. Must have a sound knowledge of provisions of various Acts and their effect on the band. Must be able to understand the needs of the band community. Must be able to supervise staff. An ability to speak and understand the Blackfoot language and culture would be an asset.

Basic Qualifications: Must have post-secondary education in the areas of management. Financial control and tribal development or equivalent experience relating to education requirements. Must have three to five (3-5) years extensive experience in the area of Tribal Management and Development.

Deadline for applications: September 30, 1987.

Submit applications and resumes to:

**Blood Tribe Personnel Dept.
c/o Fred Weasel Fat
Box 60
Standoff, AB
T0L 1Y0**

Mark applications "Personal & Confidential."

ANNUAL GENERAL MEETING BLUE QUILLS GYMNASIUM September 25, 1987 — 9 a.m.

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Many Americans show at Blackfoot powwow

By Dan Dibbelt

More than 800 spectators crowded the Blackfoot Recreation Centre on the Blackfoot reserve by Gleichen September 4 through 6 to take in the dancing and music of the annual Blackfoot Days.

There to entertain them were 200 dancers from all parts of the province as well as the northwestern United States.

"We had a lot of people from Idaho, North Dakota and Wyoming," said Clarence Wolf Leg, communications officer for the Old Sun College, on the reserve.

The dancers were competing for \$10,000 in prize money. No competitions were held for drumming groups, though 14 paid groups were out to add to the festivities.

Blackfoot Days kicked off Sept. 4 at 7 p.m. with the Grand Entry. Besides the usual variety of dances there were also two giveaways one by the family of Fred Breaker, the other by the family of Fred Dore.

The annual event is usually held at the dance arbor on the reserve. But due to excessive damage caused by a twister that went through Blackfoot Crossing the location of the powwow was changed.

POWWOW RESULTS

Old Style Chicken Dance: 1. Bruce Starlight, Sarcee Reserve; 2. Clifford Eagle Speaker, Standoff; 3. Roland Whiteman, Blackfoot/Standoff.

Men's Fancy Dance: 1. Luke Whiteman, Browning, Montana; 2. Darrel McDonald, Blackfoot; 3. Scotty Many Guns, Blackfoot.

Men's Traditional: 1. Keith Shade; 2. Kelly Good Eagle, Blackfoot/Calgary; 3. Norman Puhuyaoma, U.S.A.

Men's Grass Dance: 1. Darryl Goodwill, Sask.; 2. Andrew Brass, Blackfoot; 3. Jasper Many Heads Jr., Blackfoot.

Ladies' Fancy Dance: 1. Amanda Whiteman, Blackfoot, Montana; 2. Stephanie Wadsworth, Blood/Standoff; 3. Roanne Wadsworth, Blood/Standoff.

Ladies' Traditional: 1. Agnes Francis, Lethbridge; 2. Audry Gould, U.S.A.; 3. Joanne Black Kettle, Blackfoot.

Boy's Grass Dance (13 - 17 years): 1. Jason Lefthand, Eden Valley; 2. Quinton Wadsworth, Blood/Standoff.

Boy's Fancy Dance (13 - 17 years): 1. Craig Many Guns, Blackfoot; 2. Bruce Starlight, Sarcee.

Boy's Traditional Dance (13 - 17 years): 1. Darcy Anaquad, U.S.A.; 2. Ellery Starlight, Sarcee.

Girl's Fancy Dance (13 - 17 years): 1. Audrey Sitting Eagle, Blackfoot; 2. Rachel Francis, Lethbridge; 3. Pearl Good Eagle, Blackfoot.

Girl's Traditional Dance (13 - 17 years): 1. Delphine Francis, Lethbridge; 2. Stacey Brass, Blackfoot; 3. Melodie Ayoungman, Blackfoot.

Boy's Fancy Dance (9 - 12 years): 1. Joshua Breaker, Blackfoot.

Boy's Grass Dance (9 - 12 years): 1. Tyrone Sitting Eagle, Blackfoot; 2. Craig Lefthand, Eden Valley; 3. Lee McMaster, Blackfoot.

Boy's Traditional Dance (9 - 12 years): 1. Mervin Good Eagle, Blackfoot; 2. Jaymie Left Hand, Eden Valley; 3. Terrence Black Forehead.

Girl's Fancy Dance (9 - 12 years): 1. Lena Breaker, Blackfoot; 2. Nora Ayoungman Jr., Blackfoot; 3. Arlinda Edwards, Cree.

Girl's Traditional Dance (9 - 12 years): 1. Candy Titus, U.S.A.; 2. Joanne Good Eagle, Blackfoot; 3. Lori Anne Anaquas, U.S.A.

PUBLIC TOURS OLDMAN RIVER DAM SITE

The construction site of the Oldman River Dam is open for public tours. Tours are by reservation only and will accommodate groups up to eight. They will be available on:

Tuesdays - 1 p.m. and 2 p.m.

Thursdays - 1 p.m. and 2 p.m.

Saturdays - 1 p.m. and 2 p.m.

To make a reservation please call 627-3366. Special arrangements must be made for large groups.

Alberta
ENVIRONMENT

JOB OPPORTUNITY

EXECUTIVE DIRECTOR

Summary: Reports to the Board of Chiefs of the Lesser Slave Lake Indian Regional Council.

Plans, administers and directs the implementation of programs and services to the Indian Bands, coordinates the activities of functional specialists, promotes and encourages Indian local government, assists band in the assessment of requirements and recommends programs to effectively meet the needs of Indian communities; assists band in the development of long range programs and provides advice through subordinate specialists regarding the establishment of suitable program objectives, priorities and administrative practices. Establishes and maintains effective consultation with both Indian and non-Indians. Supervises and appraises staff, establishes and maintains good public relations and performs other related duties.

The work requires a good knowledge of the Indian Act and regulations of Indian Affairs policies and practices of departmental programs and of administrative personnel and financial regulations and directives.

Qualifications: Experience in working with Indian bands/organizations. A minimum of four years in management in an organization dealing with public funds. A minimum requirement of Grade 12 education successfully completed with some post secondary education, a post secondary degree would be an asset. Knowledge of federal policies of Indian self-government would be an asset. Ability to speak or understand Cree would be an asset. Experience working with the public would be an asset.

Salary will be set at a PM6 Level in accordance with the Federal Pay Grid.

The deadline for application is Sept. 25, 1987.

Please forward resumes to:

Theresa Belrose
Acting Executive Director
Lesser Slave Lake Indian Regional Council
Box 269
Slave Lake, Alberta
T0G 2A0



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