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Wind speaker

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Bands form oil company

By George Poitras

A group of 21 Indian bands from western Canada have formed their own oil company, as of November 1986.

The 21 bands are shareholders in the Canadian Native Oil Corporation (CNO) and have each purchased \$1,000 in shares. The bands come from various areas in Alberta, Saskatchewan, British Columbia and the Northwest Territories.

At the November meeting, goals and objectives were passed by the shareholders and elections for board of directors took place.

A market study as to what direction the company will move in is expected to be completed in three or four months, and from that point the company will decide whether "we want to buy an existing oil company or whether we want to start by getting into exploration," said Clifford Freeman, president of CNO.

"Right now we are looking at the best possibilities and getting the most out of our dollar," said Freeman.

A prospectus will be issued by the company once a decision is made to attract non-voting investors or "B" shareholders from the general public.

Class A shares are available only to Indian bands for \$1,000 each. Shares can be bought up to February 1987 and at this time the board will meet to decide whether the costs per share will increase or whether it will remain as is. If the company does not get off the ground for some reason, the Indian bands will be reimbursed for the \$1,000, but until then the money is held in trust.

Class B shares will be available to the general public once the company moves ahead and decides exactly what avenues it will take. However, the control of the company will always be with the Indian bands.

The company is at present meeting with the Native Economic Development Program in the hopes of obtaining funding from them to pay for a study. "We've met also with the Department of Indian Affairs' regional director to see if they could match the

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Salute to the Youth

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Shannon and Dawn (right) Cunningham of Slave Lake make an autumn picture even prettier. Dawn was the winner in the Little Maiden contest at the Slave Lake Friendship Centre Cultural Daze.

—Photo courtesy Community Vocational Centre, Slave Lake

Alberta Indian Arts and Crafts

Crafts bid withdrawal sparks angry reaction

By Lesley Crossingham

CALGARY — The withdrawal earlier this month by Alberta Indian Arts and Crafts Society (AIACS)

from the Calgary Winter Olympic Games has drawn angry speculation of an "unholy alliance" between OCO '88 and various provincial and federal government departments.

"I feel AIACS was deliberately pushed out," says a bitter and angry Lois McLellan, executive director of the society.

The society had been negotiating with the Department of Indian Affairs, Alberta Native Affairs, the Native Economic Development Program (NEDP) and OCO '88 for more than 19 months on a proposal for temporary kiosks and a permanent store to sell Indian arts and crafts for the upcoming Olympic Games. Calgary does not have a permanent Indian arts and crafts store.

McLellan says the negotiations with the various departments were

going smoothly and OCO '88 had in fact committed \$60,000 for the project. However, the tone of the negotiations changed dramatically last fall.

"When Sykes (Powderface) came on staff (of OCO '88), things started to fall apart," says McLellan. "His comment seemed to be who did we think we were? All we wanted to do is to sell our clients' crafts, not try to encompass all Native crafts."

Powderface, a Stoney band member, was appointed to his \$40,000-a-year position as Native Liaison Coordinator September 1.

McLellan complains that negotiations with the Alberta Native Affairs department took a sudden "detour" in late September as new and unexpected changes were recommended for the proposal.

"Alberta said we had to

incorporate an advisory board. We didn't feel it was necessary but we complied," said McLellan.

Then negotiations with the NEDP also began to go off track as the proposal for the temporary kiosks was apparently approved but the proposal for the permanent store was not.

"We had thought we might have trouble with getting funding for the temporary kiosks so we were really surprised that they had problems with the permanent outlet," said McLellan. "We thought that was why the NEDP was formed in the first place."

The NEDP was formed more than four years ago in order to develop and fund Native economic ventures. It falls under the Department of Regional and Industrial Expansion (DRIE) and its main offices are located in

Winnipeg.

McLellan adds that she then received word from NEDP official Byde McBain that Alberta would not support the proposal. Shortly after, the society received yet another proviso from OCO '88 stipulating AIACS must consult and liaise with the chiefs and councillors of the Treaty 7 bands.

"I felt we were forced to withdraw the proposal because we are just not prepared to get politically involved. We were not excluding Treaty 7, in fact two of our board members are from the Peigan and Stoney bands," she added.

Alberta Native Affairs Coordinator Jim Monzer, who helped negotiate the proposal, says he feels just as upset about the withdrawal as McLellan.

"But according to AIACS proposal, they would lose

\$92,000 the first year and \$44,000 the second. This is because no one is sure about the market, and the expenses of the society would be high because of the hierarchy of personnel. We wanted something that would at least break even," said Monzer.

McLellan counters that it was Monzer's department who insisted that an advisory board be structured as it was not in the Society's original proposal.

"And as for staffing, we proposed to hire one manager for both the kiosks and permanent store, plus about three full-time staff members. This is hardly a hierarchy," said McLellan.

McLellan adds that Monzer did not point out that the store would in fact pull out of the red in the

Continued Page 3

Second Class Mail Registration No. 2177

National

PTNA pushes for FMC seat next spring

By Jamie McDonell

OTTAWA — The Prairie Treaty Nations Alliance (PTNA) says it will not accept the outcome of next spring's First Ministers' Conference unless it is included at the FMC table and at the ministerial and officials' meetings leading up to the conference.

Spokesmen for the PTNA say that whenever they bring the issue of their participation in the process up with the federal government, they are told to resolve their differences with the Assembly of First Nations (AFN), from which they split.

"But there can be no reconciliation," says PTNA representative Greg Smith, who is also president of the Indian Association of Alberta. The PTNA had originally started out as a movement within the AFN, but says PTNA Saskatchewan representative

Vernon Bellegarde, the association was always outnumbered within the AFN.

"They have their own agenda," says Bellegarde, "and we have ours."

A central point in the PTNA agenda is the maintenance of the bilateral relationship between first nations and the federal government, rather than the trilateral (feds-provinces-first nations) one that now prevails in constitutional discussions.

As well as looking for a seat at the FMC table, the PTNA is looking for funding from the federal government and have sent a letter to Prime Minister Mulroney asking for both.

The PTNA has also sent a letter to AFN President Georges Erasmus, asking for a meeting with the AFN executive to discuss the issue of PTNA's participation or non-participation in the FMC talks.

Parliamentary Report

Fur industry defended

By Jamie McDonell

OTTAWA — Canada's external affairs department treads too softly in its defence of the fur industry, says Parliament's Aboriginal affairs standing committee.

Liberal Committee member Keith Penner, his party's Indian affairs critic, says that external is too "timid" in its support of a traditional industry that brings millions of dollars to the country's Aboriginal peoples.

Penner was speaking at the release of the committee's report on the fur industry: "The Fur Issue: Cultural Continuity, Economic Opportunity."

The report cites the damage that the animal rights movement has inflicted upon the fur trade and recounts the efforts of various Aboriginal groups to counter this threat to their cultures and economies.

The Department of Indian and Northern Affairs is also condemned for its

lack of support of Aboriginal trappers. "We would emphasize that activities in the land-based economy are Aboriginal rights," said Penner, "and the (Indian Affairs) department under the minister has an obligation through its trust responsibility to guarantee these rights, and therefore they should be much more active in encouraging these activities than they have been in the past."

The report made a total of 36 suggestions to help preserve the traditional land-based economy of Canada's Aboriginal peoples. Some of the more important of these suggestions are:

1. That the federal government issue a statement officially recognizing the importance of the trapping industry to Canada and especially to Aboriginal and northern peoples. The statement would commit the government to the preservation of the trapping industry and to working toward greater economic

benefits for Aboriginal and northern trappers and toward more humane standards of trapping and wildlife management.

2. That Indian Affairs assert and support the fundamental right of the Aboriginal people of Canada to pursue hunting and trapping.

14. That the federal government ensure that Canada's Aboriginal people are given a substantial role in the management of wildlife and in the conservation of Canada's renewable resources.

15. That the feds recognize and fund Indigenous Survival International as the Aboriginal advocate in international activities to counter the anti-harvesting threat.

16. That the feds recognize and fund the Aboriginal Trappers' Federation of Canada as the umbrella organization for Aboriginal hunters and trappers in domestic activities to counter the anti-trapping threat. In this role, the organization would provide

educational service to hunters and trappers and the public at large by disseminating information on Aboriginal participation in the fur industry and the amount and quality of the Native fur harvest.

19. That the Fur Institute work with Aboriginal organizations to encourage Aboriginal involvement in other aspects of the trade besides trapping.

31. That the environment department support the inclusion of indigenous renewable resource activities in the World Conservation Strategy.

33. That DIAND designate personnel and financial resources in order to carry out its mandate to take lead responsibility for the government's domestic pro-fur activities, and

34. That External Affairs undergo an attitudinal change in favor of recognizing the legitimacy of trapping as an economic activity, and actively promote the fur industry in overseas posts.

School bus changes

EDMONTON — Effective December 1, 1986, all school bus drivers in Alberta are required to activate their alternately-flashing, warning lights when loading or unloading students unless specifically instructed **not** to do so by a municipal bylaw.

There may be some confusion in municipalities where drivers may be

seeing school buses with flashing lights within corporate limits for the first time. Drivers are asked to be especially alert for school buses in December and are reminded that they are required to stop from both directions when coming upon a school bus with flashing red warning lights (unless they are on the opposite side of an unbroken median).

OTTAWA REPORT

By Owenadeka

Have you ever seen one of those science fiction movies where Earth is invaded by the kind of aliens that get into the minds and bodies of people but nobody suspects because the aliens look like normal people but then they start taking over and pretty soon everybody else is acting kind of weird and then the only normal people left in the whole world are you and your girlfriend and all of a sudden she gets a glassy look in her eye and wants to bite you on the back of the neck?

Well that kind of movie reminded me of the Liberal Party convention. No, I don't mean John Turner is an alien. He is a little strange sometimes, but then which politician isn't? And that's just the point.

Politics, at least the big-league version of it, is an alien force that's invading Indian, Metis and Inuit country. If we don't do something to stop the invasion, we—as Native people—are going to be swallowed up.

The danger I'm talking about is Native people getting actively involved in party politics. The Liberal Party convention provided a good example of some of the dangers. Just before the convention, the Native caucus of the Liberal party held a news conference to say that John Turner should be dumped as party leader. The Native Liberal leaders complained, without giving any details, that he is insensitive to Native concerns. Maybe they're right. But it didn't matter after they ended up on the losing side of John Turner's lopsided victory.

The leaders of the Native caucus lost any influence they once had with the party leadership. In fact, the only way they could have done themselves more harm was if they'd thrown up down Mila Mulroney's dress.

Of course, the Native Conservatives didn't do much better. They held the founding meeting of the Native Tory caucus the same week as the Liberal convention. The organizers spent months planning the meeting, getting the party president, two cabinet ministers and several Tory MPs to show up. But there were only 18 Native Tories in the seats when the meeting began.

Native Liberals and Native Tories justify their involvement in party politics with the same rationale. They say they want to increase public awareness of

Native issues and influence party policy. They say it's all to the good. But is it? I don't think so—and here's why.

Native people who join political parties are not committing themselves to the advancement of Native people. Instead, they are committing themselves to advancing the interests of a political party.

The only good sign about this trend is that the aliens haven't taken over the entire Native population yet. The Native caucuses of the Liberals and the Tories claim just 200 members each. What makes this situation worse, though, is the large proportion of Native leaders who are involved.

Indian, Metis and Inuit leaders belong to all three parties. But they shouldn't be involved because a Native leader's number one responsibility is to the people he or she represents. It's true that political parties need to be more aware of Native issues. But that's one of the very things that Native leaders and Native organizations should be doing in the first place.

The issue of Native involvement in party politics is even tougher when it comes to individual Native people because they don't have the responsibilities of leadership. But if we as Native people really believe that we should be self-governing—if we really believe that we should be dealing with Canada on a nation-to-nation basis—then we as individuals have a responsibility to build and support our own form of government and not someone else's.

We can't play both ends against the middle. In fact, the more we play the game of Canadian politics, the more we become like everyone else and the easier it will be for society and the government to abolish our rights. We have an obligation to support our leaders and to help build our own political institutions.

While we're doing that, we must fight off the aliens. So if you see some slick-suited character coming at you with a big smile, a glassy stare and his arm outstretched wanting to grab you by the hand, it's probably an alien.

Don't try to run away, though. They're like grizzlies. They smell fear and they'll be on you in a flash. Remember, there's safety in numbers so stick together. But if you find yourself trapped, or outnumbered, back away very slowly and very carefully. Like a cross in front of a vampire, you can hold off an alien by using a calm but determined voice to repeat the following message: "I believe in Native self-government, I believe in Native self-government, I believe in Native self-government. . ."

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Provincial

Indian bands form oil company

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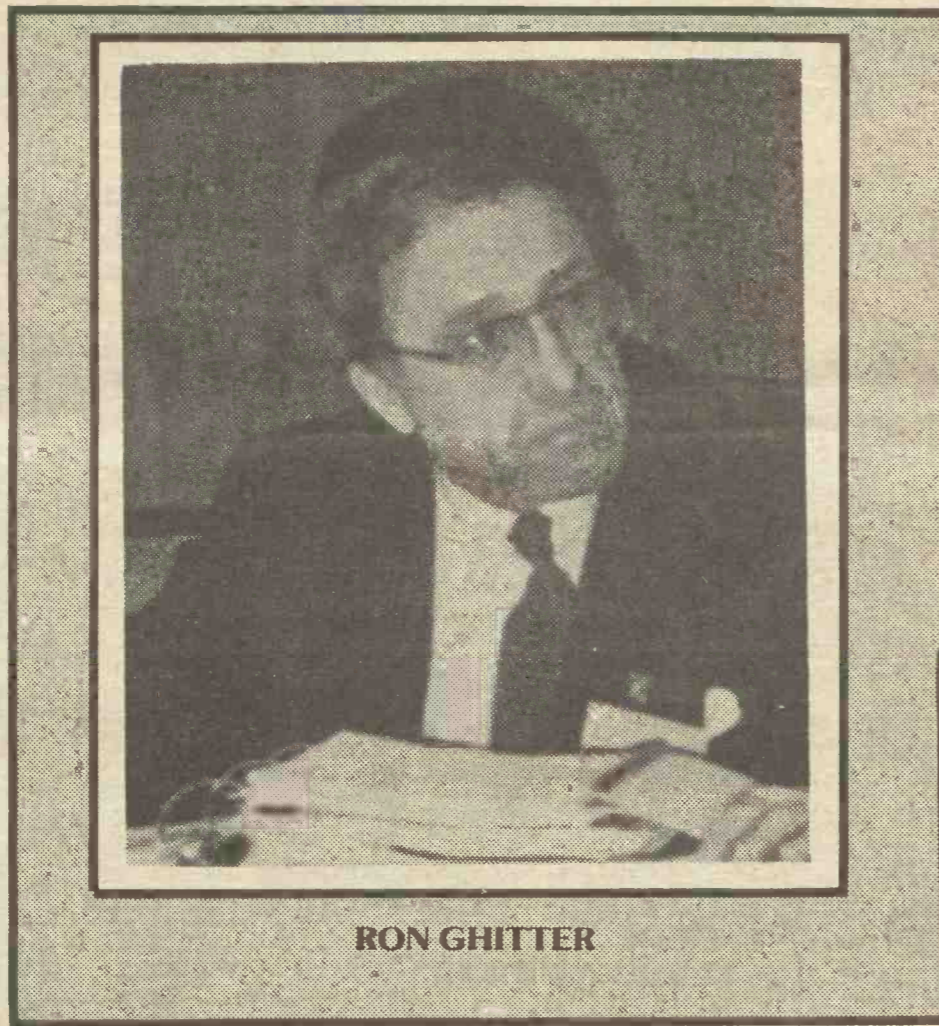
dollars that the private industry has put in already," said Freeman. "No answer from the DIA yet," said Freeman, "but they're offering us very much assistance."

As things stand, the Diversified Drilling oil company is footing the bills. Diversified Drilling is a privately owned company.

Freeman said that the money made by the oil company will be used by the Indian bands to invest for beneficial programs on their own reserves.

The company is not all Native-run right now, but Freeman hopes that eventually all management will be Native. "For now, to get all things going and to become competitive in the field, we have to use the experts in the business."

The company is still trying to get other bands to join because, Freeman feels, "we need a larger body. Although it's not necessary, we feel that it would be of benefit to have more bands own this particular company."



RON GHITTER

Native education policy in limbo

By Terry Lusty

The long-awaited release of Alberta's Native education policy continues to sit in the wings while educators, Natives and those con-

cerned with the educational welfare of Native students can only second-guess what lies in store.

When contacted by Windspeaker, Darrell Osbaldeston, executive assistant to Education Minister Nancy Betkowski, assured us that the policy will be released, but just when remains unknown.

The development and application of a Native education was one of the major recommendations which grew out of Ron Ghitler's provincial Committee on Tolerance and Understanding over two years ago.

One of the problems, explained Osbaldeston, is that of finances.

Yet another reason for the delay has been the rotation of ministers. Since the Committee on Tolerance and Understanding released its recommendations, Alberta is now under its third Minister for education — from David King to Neil Webber to the current minister, Nancy Betkowski. Such changes require each new minister to familiarize themselves with the issues

of Native education and that is not accomplished overnight.

Still another interested party is the Native Education Project of Alberta Education, headed up by director Ralph Sabey. He feels quite comfortable that the policy will be effected and a sustaining budget will also be released to help see that Native pupils are given the opportunity to mount the podium of education on an equal footing with the rest of society.

Exactly what the policy will say and provide for is difficult to ascertain without knowing just yet what kind of monies there are to work with. In these times of educational restraints when school boards are being told that they'll have to tighten their belts, financial aid poses a very large question mark.

Until a specific amount of money has been arrived at, the policy will undoubtedly remain on hold. It is hoped that a formal announcement will be forthcoming early in the New Year.

Chile exhibit set

By Terry Lusty

"The Roots of Chile" is an exhibition of photos and artifacts that portray the culture of Chile's Native peoples. The display, produced by Carlos Toro and Bessie Parry, is scheduled to open at the Musee Heritage Museum in St. Albert at 7:30 p.m. on January 8. The public is invited to stop by and enjoy traditional Chilean entertainment and refreshments.

The culture of the Chilean Indians is rich and diverse. From ancient to modern times the indigenous people have evolved from hunters, fishermen and gatherers to farmers, ranchers and

settled villagers. Living in a country characterized by scenic mountains and gorges, fertile valleys, hot deserts, archipelagoes and ocean shores the inhabitants adapted to their environment as was customary of so many Aboriginal people.

With the 16th century Spanish conquest of Central America and Chile, the land and its people were transformed. One of the more notable regions of Chile has been the Andes Mountains where the fertile soils produce beans, maize, squash, potatoes and peanuts. Some of these crops are raised on the terraced hillsides of the mountains.

Although the tribal societies of Chile never achieved the heights of such groups as the Aztecs, Mayans or Incas, they do have a legacy of music, dance, culture and traditions which make them no less interesting.

It is this history which becomes the focus for "The Roots of Chile." You are invited to share in this learning experience which is sure to remain with you thereafter.

The display runs until February 12. For further information, contact the museum in St. Albert by phoning 459-1528 or write to Musee Heritage Museum, 5 St. Anne Street, St. Albert, Alberta T8N 3Z9.

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third year and begin to make a profit in subsequent years.

"Our estimates and predictions were all very conservative because Calgary doesn't have another store to compare with. In fact the store could possibly begin to make money right away."

And very little clarification was forthcoming from the NEDP as official Byde McBain, the main negotiator for the proposal, denies he has even received a letter of withdrawal from the society.

"As far as I am concerned, they (AIACS) are still involved," said McBain from his Winnipeg office last week.

McBain went on to not only deny receiving the AIACS letter dated October 31, a copy of which has been obtained by "Windspeaker," but further

refused to discuss the specific proposal or to even outline official NEDP policy on permanent versus temporary economic ventures.

However, another NEDP board member says that proposal has not been brought before the board and that the last three board meetings in a row have been unexpectedly cancelled at the last minute.

Muriel Stanley Venne, who earlier this year criticized the federally-funded program for its secrecy and "black-hole" policies, says she intends bringing up the AIACS proposal before the next board meeting slated for January 17 and 18 in Winnipeg.

"I want to get at the heart of the matter," said Venne, from her Edmonton office last week.

"And if indeed the proposal was turned down

because of the permanent store, I shall want to know why."

Venne blames the NEDP bureaucracy for lack of communication and singled out some individuals who make decisions before informing the board.

OCO Native Liaison Coordinator Sykes Powderface denies there is any link between OCO '88 and the NEDP or the Alberta Native Affairs departments.

"We certainly didn't put any pressure on the NEDP not to fund. If anything, we spoke in their (AIACS) defense. Apparently they couldn't substantiate their market and according to their own analysis they would lose a lot of money," said Powderface, in an interview last week.

Powderface defended his stipulation that the society must consult with Treaty 7 bands saying many chiefs

had informed him they were unaware of the society.

"Instead of getting upset they (AIACS) should demonstrate they have the confidence of the Treaty 7 people."

However, McLellan points out AIACS is a Department of Indian Affairs (DIA)-funded organization controlled by a board of directors made up of Native people from all parts of Alberta, including Treaty 7.

"We have been mailing information, including requests for band support of our proposal, to all bands, including Treaty 7. It's hardly our fault if the chiefs don't read the mail."

Powderface added that the \$60,000 earmarked by OCO for the arts and crafts project will be kept on hold until another organization comes forward and receives approval.

"If people in Treaty 7

want to take advantage and fill in that particular vacancy, we will support them."

Jim Monzer also confirmed that negotiations are already underway with a member of the Treaty 7 area. However, he refused to release further details.

Many Indian and Metis organizations have officially joined a boycott of the Calgary Winter Olympic Games in support of the Lubicon Lake Band's 42-year-old land claim. Lubicon Chief Bernard Ominiyak has stated that the games are being organized by the same "old-boys" network that is destroying the band's traditional lands and lifestyle.

However, bands from the Treaty 7 area have yet to make a decision on whether to join the boycott. An all-chiefs Treaty 7 meeting was held in Calgary in September and was

addressed by Ominiyak. But after the meeting, IAA Treaty 7 vice-president, Narcisse Blood announced that the decision would be postponed while negotiations between the chiefs and OCO took place. A final decision is expected to be announced in January.

Meanwhile, McLellan says she is watching the proceedings with more than a little bitterness, says the AIACS proposal could be used and adapted by any other organization wishing to fill the void left by the society.

"Everyone and his mother has a copy of our proposal. Yet we were the ones who put in many months of hard work, planning and organizing, all at our own expense."

DIA Economic Development Coordinator John McIsaac was unavailable for comment at press time.

WHAT'S HAPPENING IN YOUR

Bigstone Band fights to balance both old and new

By Rocky Woodward

Wabasca/Desmarais and the people of the Bigstone Band have nothing to worry about when it comes to making a weary traveller or a visitor, such as myself, feel comfortable while in their community.

I couldn't believe it when Master of Ceremonies James Yellowknee said, "Okay everyone. A warm welcome to our next contestant, our chief, Mr. Mike Beaver!" This was said at a talent show that saw almost the whole community turn out to try and raise money for this year's Santas Anonymous fund. They collected \$1,500 at this particular gathering.

It was a delight to see the chief of the Bigstone Band involved with a community function, away from his everyday work and enjoying it and becoming involved as a contestant on top of that.

Council and chief are aware of the community problems that face members of their band. As Councillor Denys Auger put it, many of the people hang on to the old ways of living, hunting and fishing, and then others who have come out of the boarding schools have different thoughts.

"It is sometimes hard for us to balance the old and

new styles. I was raised across Lake Wabasca and I still practice my tradition the way I was taught. I still live in a log house and now I see people are starting to grown gardens again, the way it use to be," commented Auger, while further mentioning the old people want to continue with tradition whereas the younger generation lean towards a modern lifestyle, creating a gap.

"We are trying to combine both ways of life, and I think the tea dances and pow-wows that were lost are now coming back slowly. People are working in the communities, but the attraction for the younger people is not there. We are starting to promote new ideas but it is just in the starting phase. We know we have to because we are losing our culture and heritage," said another councillor, Charles Beaver.

Education is important to the people of the Bigstone Band and the community of Wabasca/Desmarais boasts of two schools of mixed denominations under the Northlands School Division.

Grade 12 education can be reached right in their own area, not like other isolated areas where many Native students must adjust to living away from



BIGSTONE BANDS FIRST CHIEF AND HEADMEN
...Chief Joseph Bigstone (far left) signed Treaty 8

home, or attending school in the cities, to further their education.

"As far as the youth are concerned, we have a youth worker. In fact we

have three workers in one office to deal with social problems. We hold workshops and take the youth out on hunting, camping and fishing trips. It's a good

way to show we care and want to help," Auger says.

Wabasca/Desmarais has many programs that deal with the youth. As Auger puts it, they have great Native athletes in the community and many play on hockey teams that compete against other towns and reserves in their area.

"The hard fact is that we still lack in recreational facilities. But it is a known fact when there are recreational activities for the youth, their marks improve tremendously. The teachers see to that," Auger said.

"Indian Affairs sees we are getting more and more positive ideas. But with all

the money invested in students, we must get something back. They are our resources, our future leaders," commented Beaver.

Beaver understands that the development of the Wabasca/Desmarais area, economically, is important when he talks about the youth.

"They receive their Grade 12 here, but when they finish university or school and come back here, we are limited for jobs for them. The educated people who come back are completely adequate for jobs, but social problems prevent them from obtaining employment. We are faced with realities, no jobs, and then we lost an important resource, the students."

With a caring administration, chief and council who see the difficulties that faces the Bigstone Band, they are slowly progressing to the point where the Bigstone Band has now the benefit of the doubt, to move ahead.

Chief Beaver and his council are now working on a five-year plan for the Bigstone Band that will help develop the community in a sound economic base filled with its culture.

My visit to the Bigstone Band reassured me that Native people can negotiate, develop and plan positive foundations for Native generations to come, while still having a great time such as at the first annual talent show, which by the way, filled the gymnasium to capacity.



OLD SUN
COMMUNITY COLLEGE
SIKSIKA

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SHAWN C. NUTTALL

Phone: 734-3882
Calgary Direct: 264-9658

Co-ordinator
P.O. Box 339
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T0J 1N0

Objectives

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

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

Program

1. Life and Study Skills April, 1987

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

2. Bridging Program May, 1987

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

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

3. University Program September, 1987

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

Concurrently throughout program

4. Optional Studies

In the social sciences or humanities.

5. Enhancement of bi-culturalism including:

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

Location

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

Accommodation

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

Day Care

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

Counselling

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

Health Services

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

Financial Assistance

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

Admission Requirements

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

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



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December 23, 1986
(1 p.m.)

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

COMMUNITY

DRIFTPILE

Bands join in training program

By Albert Burger

DRIFTPILE RESERVE — Eight Indian bands have combined their efforts in an eight-month long band administration training program being run in Driftpile.

Though the program began November 12, the agreements between the participating agencies were just signed.

Under the agreement, funding is provided through Canada Manover's Canadian Job Strategy, while the 21 participants continue on the payrolls of the participating Bands. Community Vocational

Centre (CVC) Slave Lake delivered the course outline for the program that was designed by the Lesser Slave Lake providing funding at the program's preliminary stages.

Total cost of the band administration training program is estimated at about \$435,000.

LSLIRC Executive Director John R. Giroux said the program "is a progressive step for Indian people as they work toward band management and self-government."

CVC Slave Lake president Karl Gongos told participants at Driftpile the program was "put together

from the users end. Educational institutions didn't sit down and say, 'this is what you need.'"

The course is divided into modules dealing with personnel management, financial management, written and interpersonal communication, time management, funding, parliamentary procedure, political and legal issues, and band economic development.

Participating bands include: Bigstone, Sturgeon Lake, Swan River, Sucker Creek, Whitefish Lake, Driftpile, Grouard, and Tal Cree.

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3rd ALL NATIVE HOCKEY TOURNAMENT

Prince Albert Comuniplex

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Aging changes point of view

Dear Editor:

Everything is farther away now than it used to be; it was twice as far to the corner and they have added a hill, I've noticed.

I've given up running for the bus, it leaves faster than it used to leave.

It seems to me they are making stairs steeper than in the earlier days, and have you noticed the smaller print in Windspeaker newspaper lately? And dimmer light bulbs don't help.

There's no point in asking anyone to read aloud, everyone speaks in such low tones. I can hardly hear them.

The material in clothes is so skimpy now, too, especially around the waist. Everything is too tight, and

Opinion

it is almost impossible to reach down to put on my shoes.

Even people are changing, they are so much younger than they used to be when I was their age. On the other hand, people my own age are so much older looking than I am.

I ran into an old friend the other day and she had aged so much that she didn't even recognize me. I got to

thinking about the poor thing this morning while combing my hair and in doing so I glanced at my own reflection and, darn it, they don't even make good mirrors anymore.

Sincerely,

Grey Eagle

A Christmas Story

Dear Editor:

Enclosed you will find a copy of a story written by Gilbert Gladue. The story was told to him by his father, Albert Gladue. Albert was the Cree Chief in Fort Chipewyan from 1975 to 1979.

Gilbert wrote this story from his father's point of view. No changes have been made to grammar or punctuation. You are free to make any changes you see necessary.

It is a simple story, but one that brings alive a young boy's Christmas in 1940.

I hope you will find this Christmas story interesting and suitable for your newspaper. If you have any questions or concerns feel free to call me.

**Cheryl Livingstone,
Fort Chipewyan, AB**

CHRISTMAS OF 1940

**By Albert Gladue
as told to Gilbert Gladue**

A long time ago in 1940, my granny and I used to stay in the bush at Jackfish Creek while my grandfather would go to town with the older children to attend midnight mass. I was sixteen at the time and was considered too young to go to town with the rest of my family. My granny and I stayed up waiting for twelve o'clock to come around at which time we would pray for awhile and then we went to bed.

The next morning, which was Christmas day, my grandfather would return by two dog teams with the rest of the family, then we would get ready and to to Peace Point. There was about fifteen dog teams tied up around the Peace Point site, so we tied our dog teams around there someplace. We all went inside a big log house where we were made welcome by everyone. In one corner of the log house there was a small Christmas tree which didn't have much decorations on it, and no presents under the tree.

My grandfather gave me an old single shot twenty two, which was my only present. The people there started playing music and dancing. There was no drinking of alcohol. Only tea and coffee was allowed at the Christmas party in those days. Nobody thought of booze, and everybody had lots of fun. After the singing and dancing, the people and me all sat down for a Christmas feast. After dinner we kept on having a party until twelve at night. Then we stayed there till the 30th of December.

We moved to Moose Island and stayed there one night. The next day we came to Fort Chip — it was New Year's Eve — and we stayed at a friend's house until Midnight Mass was to start. Then we all went to church. After church we went back to my friends house and went to bed. The next day we bought grub and went back to Moose Island and camped overnight. The next day we went back to Peace Point, and all the people had already gone home, so we kept on going home to Jackfish Creek.

That was my Christmas story.

From One
Raven's Eye
wagamese....



Ahneen, hello and tansi once again. Last week we said this week we would try to get to the bottom of why certain people object to the idea of reserves in the first place.

The image of reserves in the public mind is either as luxury resorts where the people are brown from laying around on welfare under an Indian Affairs-funded sun. Others figure the people are so poor they would all crawl off someplace else if they only had the strength. Others see them as savage place, a mix of firewater and gunpowder.

Like most rumours and reputations, the way things really are falls somewhere in between.

Most reserves are like small villages. A bunch of people living together trying to raise their kids as best they can. There are problems. Some very serious one, but what town or city doesn't have its share of those.

In Edmonton, lots of people need the food bank or they would go around hungry. Some American cities turn into gangland jungles at night.

Still some people, even related to us, say reserves should just be done away with. They say those places are so economically and culturally isolated Indians will never catch up to mainstream times. What they are really asking is, what is best for those socially retarded red brothers of ours? Then before we get a chance to talk, they are already telling us what they think.

Well the idea for reserves came about in answer to just that question.

The Jesuit priests around Quebec City way back in the seventeenth century first thought them up. These Huron Indians were hanging around the fort hiding out from the Iroquois. They were suffering from unemployment, lack of job skills and other imported hardships. The black-robed priests convinced them to go live on a patch of land in the bush far away from town. The plan was to civilize the Huron out of these Hurons and shove them back into civilized proceedings as happy, culturally adjusted, slightly darker than normal citizens. The fact there aren't too many Huron left these days maybe means they would have had a better chance fighting it out hand to hand with those deadly Mohawks again.

Anyway, the government, when they signed the treaties promising us reserves in the process, had the same idea in mind.

They sent in the churches to civilize the hell out of us heathens. We would get so educated we would never again be happy hanging out with Buffalo and Beaver. We would all rush off to the closest city so pleased to be smart we'd plum forget the fact we were Indians. Along the way we would forget those little treaties we'd signed also.

Just in case that didn't work, they came up with a sneaky plan 'b' called the Indian Act. The first third of

that is about membership. Who gets to be treaty and live on the rez, in other words. Most of these weird regulations are intended to paper shuffle us off our own property as quickly and legally as possible.

The only other way to get rid of reserves is to get rid of the treaties also. This they try to do every three years or so. The only thing that stops them is that they would lose their treaty rights, too. Their right to live on the land and to live on it in peace would get crumpled up and thrown away also. The whole of Canada would turn into one big reserve then.

Most reserves aren't working out exactly as we want them to, though. Even though they are the only places where full treaty rights apply, unemployment is way too high. The social problems of alcohol, suicide, family breakup and so on are no good either.

Getting rid of reserves is no plain and simple answer. The Metis and non-Status are trying to get a land base as a chief point in their struggle. We at least have that much. Those Native groups haven't had the treaties and Indian Act to hold them back like our critics say has happened to us. Yet they suffer the same heavy duty problems without medical or education treaty rights to help them out even a little.

If the ones saying reserves will never have an adequate economic base are so concerned about us, how does this idea sound? How about sharing the land and its resources, the money made from it more generously with us? The treaty deal is about sharing that stuff, not giving it up.

We could use that royalty revenue to create employment and training opportunities on the rez.

Usually, though, it is the money channeled to us through Indian Affairs and us having rights they don't that upsets our white brothers so much. That's why you hear suggestions like: "We oughta just grab them Indians from outa the trees and herd 'em into the cities. Force them to be like us. Work out better for everybody in the long run."

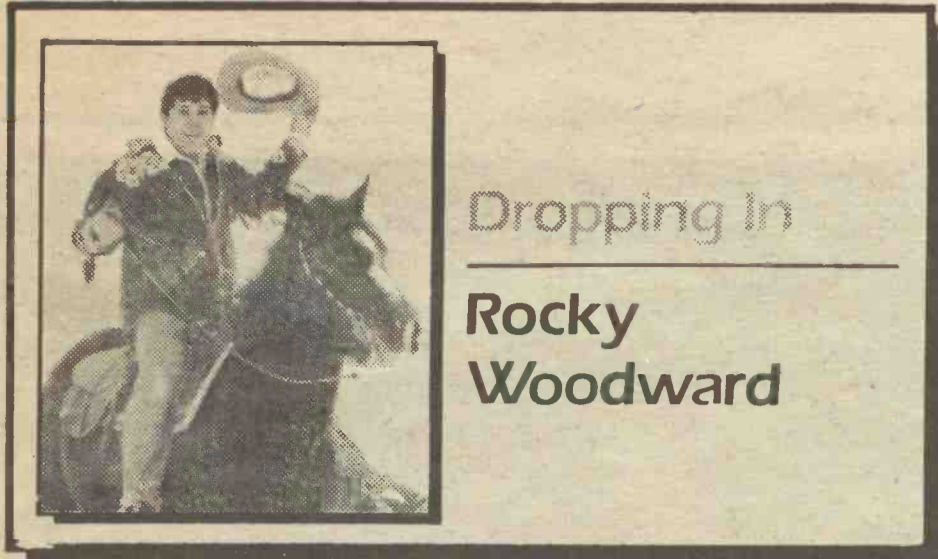
That kind of thinking is called assimilation. Anybody with half a mind can do it.

Cities, for example, are bad ideas. They pollute the air, water and land for hundreds of miles around. They isolate people from caring for each other. The people and the country would be better off without such things as cities. Plant a garden and live off the endless supply of buffalo migrating across your frontyard instead. Sure it would be tough on 'em at first, but things would work out better in the long run. In a year of living outside so much they would all turn a friendly brown and things would be just great.

Who would do that, you ask? Well those who suggest we give up our homes and our way of life because they don't agree with how we're living, that's who.

One in three treaty people now live in town. It's a choice we each must make along the way. But it is our decision to make. Anybody who figures otherwise is living in the wrong century.

Well that's it for another week. You know, no matter where you are it's possible to create a sense of community amongst each other. A shake of the hand or even a nod is all it takes to start one. As we go around this week, let's each try to do some of that and maybe that old, brown, hometown feeling will reach out and warm us wherever it is you pick up your mail these days. See you all later. Adios...



Dropping In Rocky Woodward

Hi! And Merry Christmas!

Leonard Flett phoned me and, "I'm still in Edmonton, Rocky! I had so much fun at the AMMSA Christmas party that I forgot to go home."

Small wonder you had fun Leonard. I understand you were with Lyle Donald's table.

"We went to a great party after."

"Where Leonard? Where?"

"I don't remember?" was Leonard, the party goer's reply.

I don't know if this will get out in time but for any of you interested, the CFRN Program "MUSIC OF THE METIS" will go on air on December 28, at 5:00 p.m. Don't miss it. You will love Winston Wuttunee's performance along with Terry Daniels, Brock Ashby, Gary Neault and Art Burd.

Also, a great horse rider, Roger Masse, is in the film. Let me give you a hint.

The program begins with Roger Masse on his horse dressed in the days of long ago. It is early in the morning

and Roger is sitting on his horse holding a rifle on his lap.

Then Winston Wuttunee's song, "Museecho," is heard in the background and Roger, along with his horse, faces the four directions and rides away with the camera following him.

It is a great opening and later people viewing the show get to watch and listen to Metis ballads, Red River jigging and good ole Metis fiddle music amongst a lot of conversation about the Metis and Native world. Actually it is a great Christmas special and it will be aired throughout the country. No wonder Fred Vos, who directed the show, time slotted it on a special occasion, that of the Christmas season. You can pick up the time under "INVIEW." In your TV guide.

DRUMHELLER: Congratulations Daniel Beatty and Lise Ouimette.

Lise Ouimette became Mrs. Beatty, on December 13, at Drumheller, after getting down on his knees in front of Lise and begging her to take his hand in marriage.

Dan. You're a song writer right? Here are a few lines for you and Lise, titled, Daniels Happy.

Oh Lise, Oh Lise, I was so damn blue

Until your Dad allowed me to date you

Then I felt a tingle down my toes

It rose to my belly and then to my nose

Right then I knew that you were for me

And me for you...for the world to see

And now dear Lise, with traditional confetti

You have consented to be my wife Lise Beatty

And with that Dropping In wishes you both...are you

ready?

A happy happy life and lot of luck making little

Beatty's.

Here's to "hic" little Lise, Little Daniel, Sammy Joe,

WORKING AS A CONSULTANT FOR INDIAN COMMUNITIES

Michael Goldstein

President of RPM Planning Associates Limited

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

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

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

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

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

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

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

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

John Bob, Betty Joe, "Hic" Millie Jane, Corry Bill...

EDMONTON: Did you know that one of our talented Native people won the big TALENT SHOW at COOK COUNTY SALOON?

I'm not going to tell you her name just yet, but I happened to see her on QCTV, or was it SHAW cable television, the other night and out of the contestants that they showed, this talented individual deserved to be the best, as chosen.

On December 7, with a jam packed audience filling the country scene at Cook Country, Priscilla Morin from the Metis Settlement of Kikino, sang her way into the hearts of cowboys and country music fans to win top awards in the battle of country singers that took place over the last few months.

Priscilla walked away with the Coors Trophy and a \$1,000 bursary and a chance to represent CFCW Radio and Cook County at the CANADIAN NATIONAL TALENT SHOW, scheduled for Vancouver in the coming new year.

PRISCILLA MORIN, Dropping In salutes you and hope to see you next year on NATIVE NASHVILLE NORTH, that's if you will honor us with your talented voice? Once again, congratulations.

DROPPING IN: The babies rule!

On Tuesday night, December 16, at 9:45 p.m. Cindy Mercredi gave birth to a healthy eight pounds and 11 ounces, bouncing baby boy.

Nelson Jr., welcome to the world.

The babies are taking over the world. More and more of them are showing up every day, and according to government officials, there is no way to stop them.

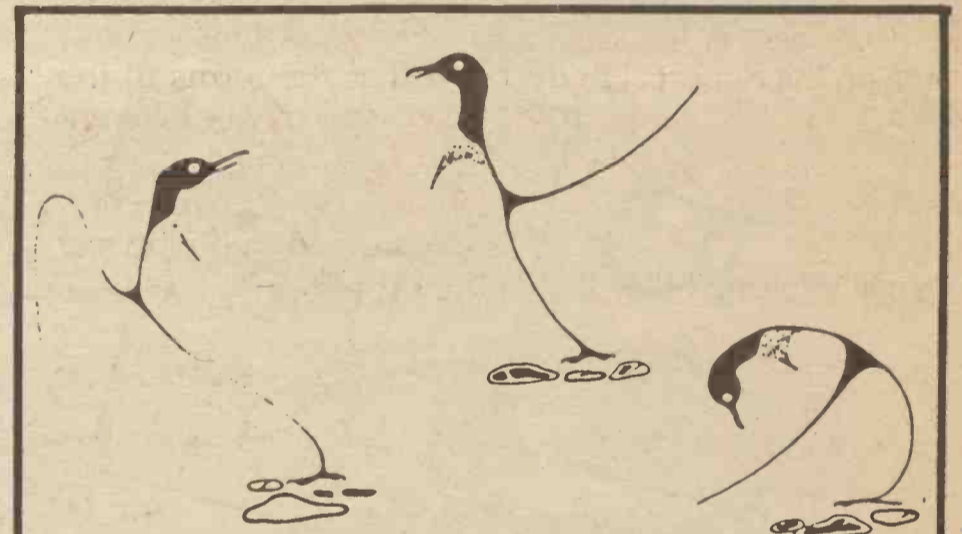
"They just seem to keep showing up?" said a government source who also mentioned that he is worried because the babies may rule someday and come to power as a party and may take over assembly meetings.

Heck! They even got the unions worried. What if they formed a union?

Then the Baby Union would rule!

Like I have always said, watch out for the babies! They make big people.

Lots of good news. That's what Dropping In likes. All you people out there in Indian country...have a great time...but please take care of yourselves over the Christmas holiday. Once again, have a Merry Christmas and a Happy New Year!



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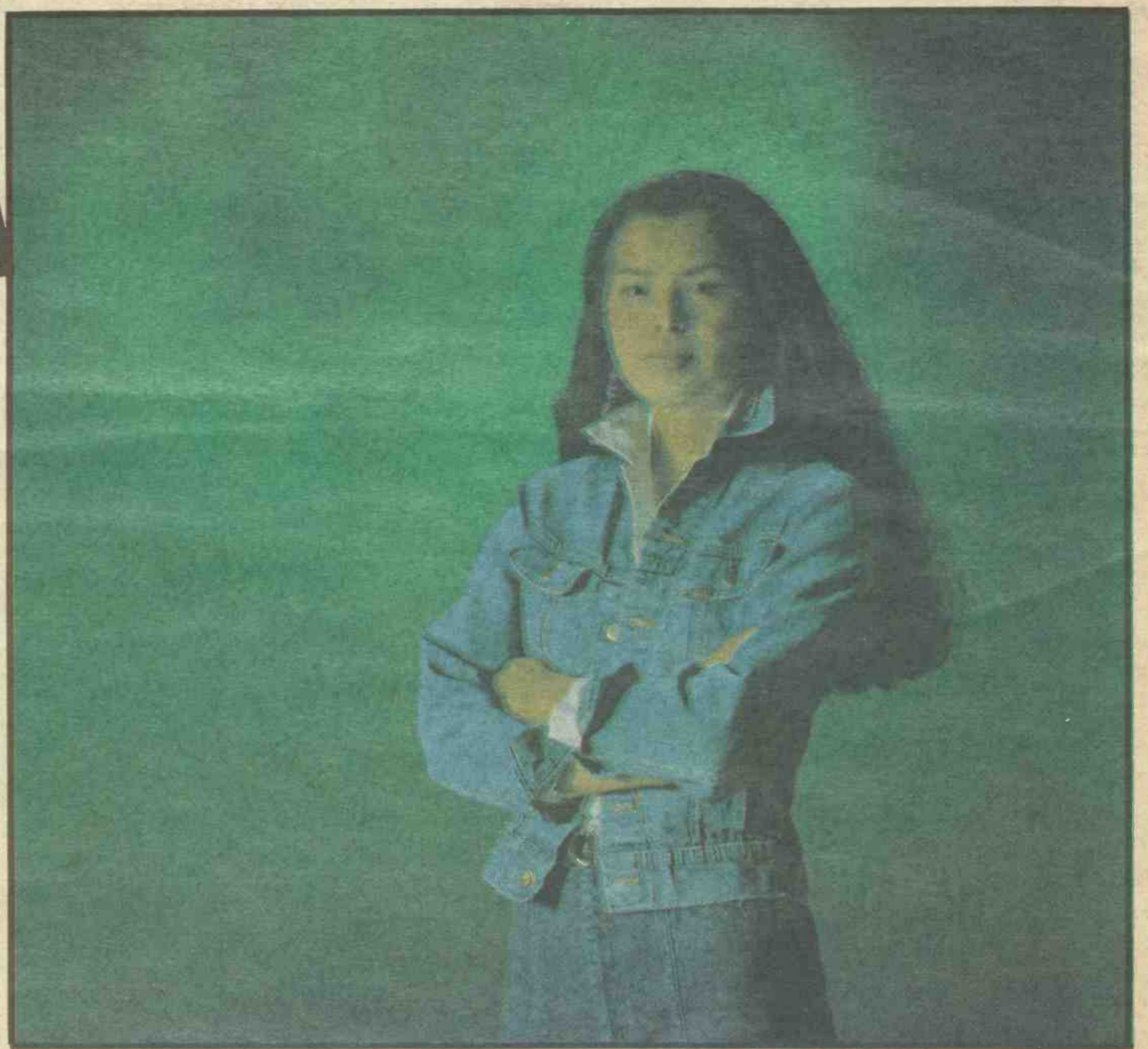
DALE MARIE CAMPBELL

"You can find the magic in everything you do"

The legends of the Tahltan-Tlinget nation in Northwestern British Columbia have long stored the values, beliefs and mystiques of a people. Dale Marie Campbell, a carver of Tahltan-Tlinget ancestry, has captured that mystique in beautifully formed cedar masks and totem poles.

Dale, one of the few Native women carvers of the Northwest Coast, has studied her craft carefully and intensely. Since 1972, when she was first encouraged to study Indian art, she has been trained by mater carver Dempsey Bob and also has studied silver smithing at the Vancouver Vocational Institute.

Dale was one of the 21 artists who participated in a ceremonial button blanket exhibition that opened at the Adelaide Festival Centre in Adelaide, Australia in May 1985. The theme was "Robes of Power—Totem Poles on Cloth." The exhibition came back to Vancouver in 1986 and was exhibited at the University of British Columbia Museum of Anthropology and was part of the city's centenary and



Expo '86.

Additionally, her work has been exhibited in two major art shows entitled "Art of the Salmon People" and the "Indian Women Art Show." Also, Dale assisted in the carving of a 30-foot totem pole that was raised in front of the carving longhouse at the Museum of Northern British Columbia in Prince Rupert.

Dale's reputation as an artist is growing and her carvings have been commissioned by private collectors in the United States, Canada and Japan. Her

work is also shown in the publication "Indian Artists at Work."

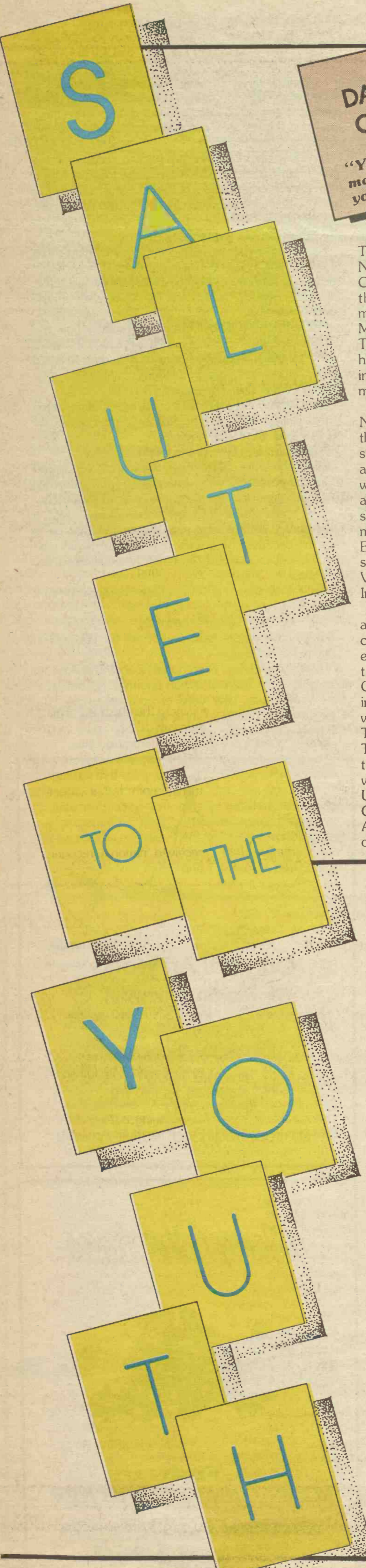
Energy, creativity and discipline are essential to being a skilled carver. Therefore, a life which combines Indian art and martial arts is very acceptable to Dale, who recently earned a first degree black belt in karate.

She originally became interested "for the challenge" and now assists others in meeting the same challenge by instructing adult and children's karate classes in Prince Rupert.

Although now an instructor, Dale says that she has a long way to go and looks forward to continuing her karate training.

Dale finds much of her inspiration and creativity for carving in the stories of her people and inspires others through her interpretations of these legends and her willingness to share with others her knowledge of martial arts.

Dale's motto has been to "put as much as you can into life." She has also succeeded in adding a little magic.



Role Models provide example

A program to provide example and inspiration for Native youth has been developed by Kahnawake Social Services in Quebec, as a result of the success of the "Caravan for Youth 1984" sponsored by the National Native Advisory Council on Alcohol and Drug Abuse.

The first to be featured in the National Native Role Model Campaign was Olympic Gold Medal Winner Alwyn Morris, who also participated in the caravan project.

The campaign is multi-phased, and include the production of visual materials such as posters,

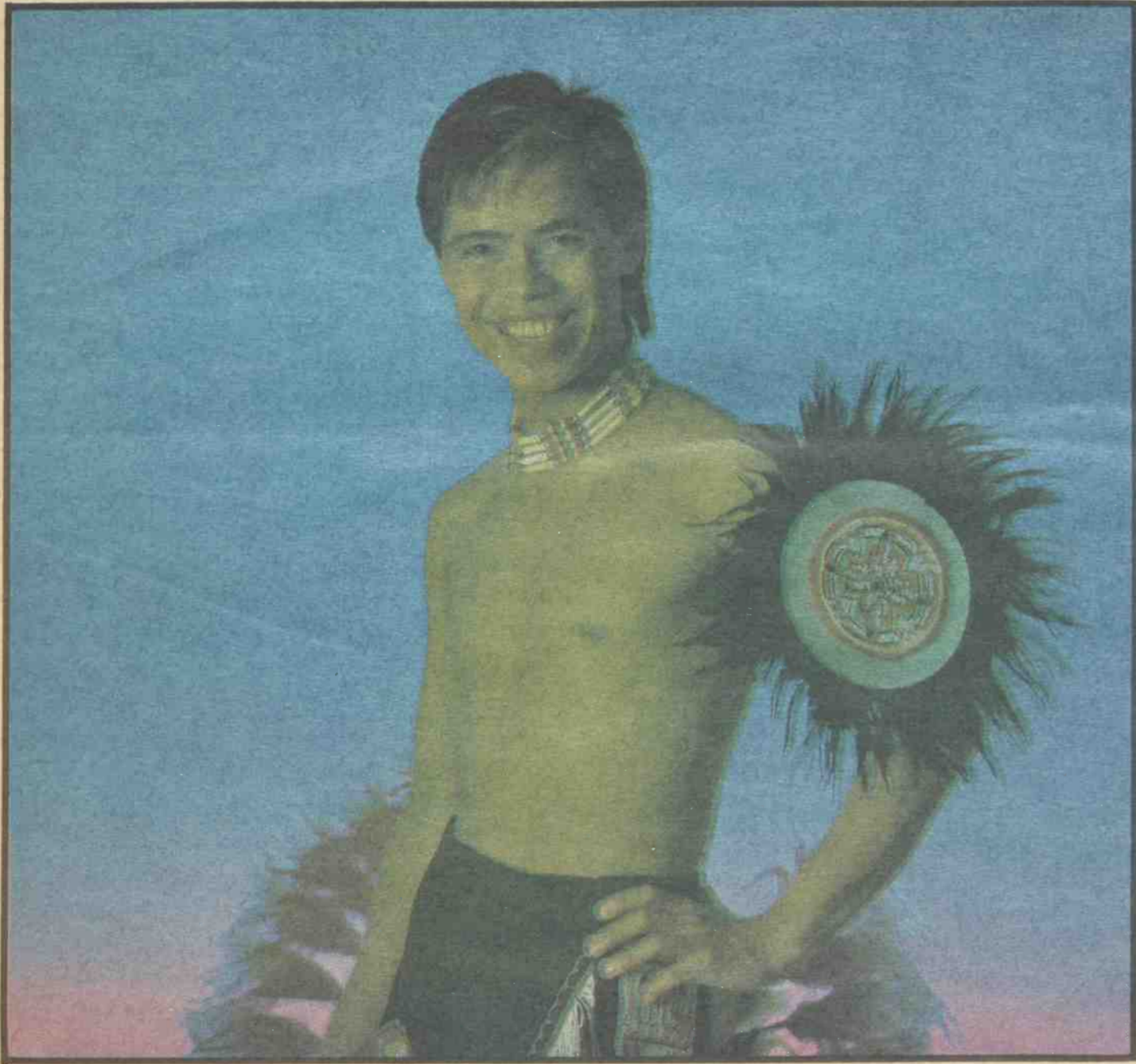
buttons and pamphlets for national distribution. The objective of the program is to encourage Native youths to be inspired by the success of others by their full potential, interests and ambitions.

The Native youths selected as role models are available to Native communities to do personal appearances and promote the aspects of a positive lifestyle free of drugs and alcohol.

The Mohawk Council of Kahnawake and the Kahnawake Social Services Resource Centre are also sponsors the Alwyn Morris Award of Achievement.

Morris is from Kahnawake. This award is presented to a youth who has been nominated and selected for his/her achievements based on community service involvement, achievement in education, respect for community values/traditions and achievements in athletics.

All too often, the award sponsors say, "young teens recklessly abandon their ambitions and choose to abuse some of the more immediate pleasures, such as alcohol and drugs. These provide an easy way out of the hard work and perseverance it takes to follow a dream to its end



EVAN ADAMS

"New Wave old values"

The rhythmic beat of the dance drum has for centuries provided the pace and marked the passion of Native life. For Evan Adams of the Coast Salish Nation in British Columbia, the drum continues to pace him through life and his many interests and activities in which he strives "to be the best I can be."

Evan's interests and background range from the

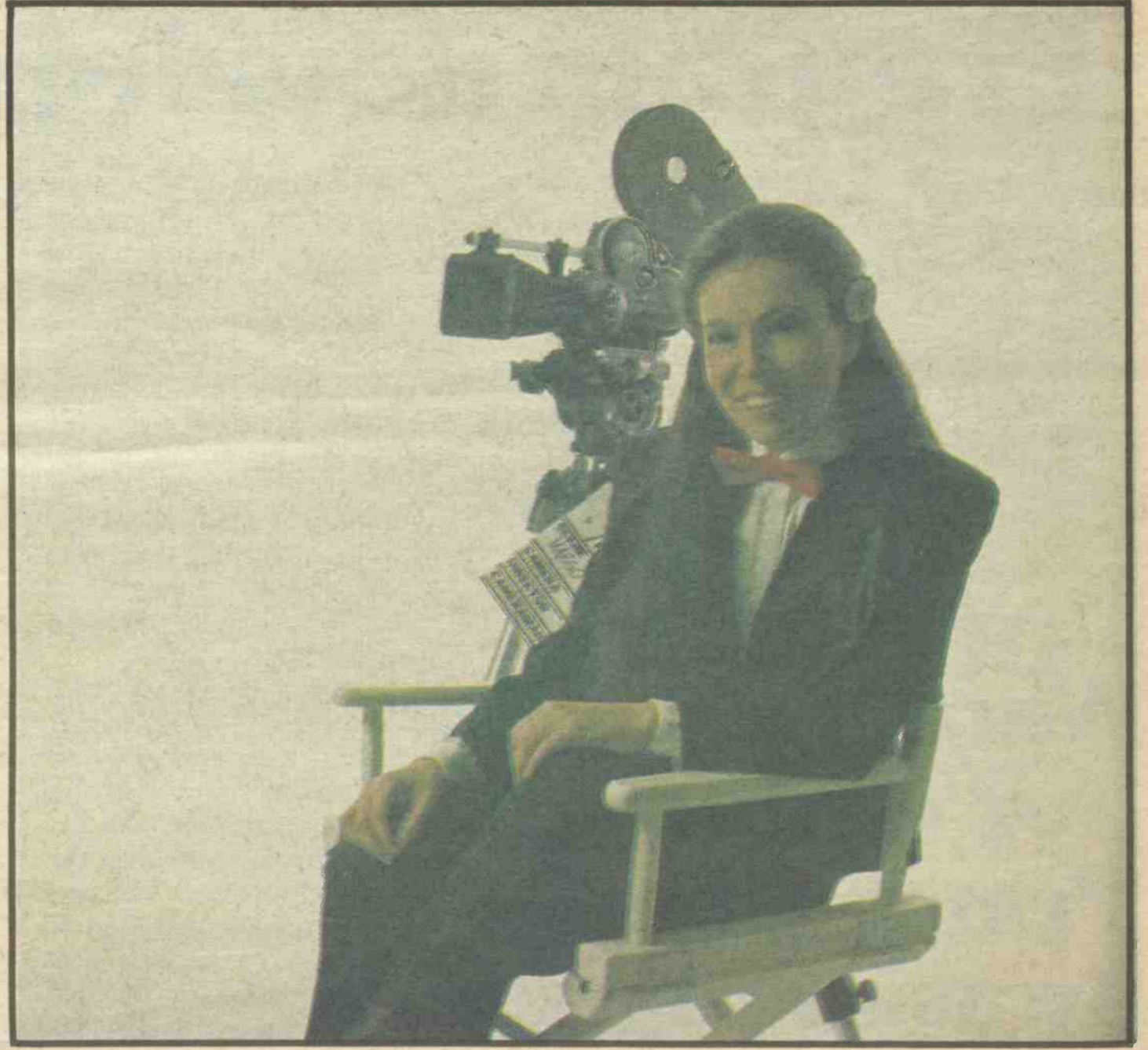
academic to the artistic and include studies at McGill University in Montreal and the University of Victoria in preparing for a career in film and communications.

As a dancer, Evan mixes the traditional with the innovative and has performed at many powwows and other cultural gatherings in British Columbia, and at international festivals such as the Europea Contat 9 in France.

Though his present ambition is to be an artist of stage and screen and much of his energy is directed toward that goal, Evan has actively worked on his academic interests since the age of 14. He received scholarships and attended both St. Michael's University and Lester B. Pearson College of the Pacific in Victoria. These schools provided the opportunity to

expand his interest into art, athletics, public speaking and eventually acting. He has worked for Citizen Advocacy, assisting the mentally handicapped, served as a counsellor for handicapped Boy Scouts of Victoria, teaching camping, outdoor skills and games, and has also worked with the children on his reserve during his summer breaks.

A blend of traditional values and high energy has provided Evan with a unique outlook on life: "We have to reach into a new place and find the strength that can benefit us as individuals and at the same time enable us to help others." He has been able to do just that, through his belief in community and culture and his goal of trying to be the best he can be. For Evan Adams, the beat continues.



MARGO KANE

"You are the star"

television.

"During a difficult time in my life, I realized that I had a special talent, a wonderful gift. From that moment on, I had a reason to live, a reason to celebrate."

For Margo Kane, a Metis of Blackfoot and Cree ancestry, the gift of acting and the talent for creating theatre has led to a career on stage and in films and

training in dancing, singing and acting gave her the tools to perform on the stage and screen.

Her journey has been filled with unexpected surprises. In the CBC series "For the Record," she played a non-Status woman in the episode "Where the Heart Is." This role earned her an ACTRA nomination for best female TV performance in 1985.

Margo feels that a major turning point in her career came with her performance in "The Ecstasy of Rita Joe," through which she received national recognition.

The path Margo has chosen to follow has, at times, been difficult, but every turn has added excitement to her life and led to new challenges. So, for Margo, the journey continues.

JULES NOKOHOO

By George Poitras

When Jules Nokohoo was young, he would watch as the RCMP officers unloaded a chopper to visit his reserve in northern Alberta. Something about their uniform intrigued this young man and he would always sit and wait until their next visit just so that he could see them in uniform.

Today Jules, now 22,

doesn't have to look far. In his closet hangs an RCMP uniform...his.

At 17 and still in high school, Jules applied to the RCMP. But because he was only in Grade 10, Jules was determined to complete his high school and hoped that by the time he finished, he would have an answer to train as an RCMP officer.

And it happened that way. When Jules graduated from Grade 12 in Fort McMurray, he was a paid call by the RCMP headquarters and was offered a position to train as a special constable with the force, a position he had applied for about a year and one-half before. This was relieving news to Jules, as he was just out of school and with no definite plans in mind. Jules accepted.

In August 1983 he began his training with the force at their training depot in Regina, Saskatchewan. He trained there for 15 weeks,

a normal training period for a special constable.

In December of that same year, Jules graduated and was sent to Fort McMurray in northern Alberta for his first time on duty as a special constable.

As a special constable in the Fort McMurray detachment, Jules patrolled the surrounding reserves of Fort McKay, Anzac and his own reserve, Janvier. He spent approximately 80 per cent of his duties on the reserves serving as a liaison between the RCMP and the reserves.

Because Jules is Native, and is able to speak his Native tongue, he found his job to be much easier. He also knew the people, and if he didn't know some, he soon got to know them for he spent two and one-half years with that particular detachment.

This soon posed a problem to Jules. He got to know many of the people

and this, says Jules, made it difficult to patrol or enforce the law in the area.

Nevertheless, Jules found his experience as a special constable in his home area to be very challenging and interesting. But, he needed and wanted something even more challenging, something where he could work with the RCMP and do more, see more and practice more in the profession.

In 1986, after two and one-half years as a special constable, Jules decided to apply for a regular member of the force. This meant six months of training at the depot in Regina, but that was no impediment to Jules' decision to further himself.

He began training at depot as a regular on March 10, 1986.

Six months later, Jules was out with the force again, but this time he had more responsibilities and

indeed more of a challenge ahead.

Since graduating as a regular member of the force in September 8, 1986, Jules has worked with the detachment in Spruce Grove.

His duties as a regular member of the force are now double, if not more, than his previous job. Being a full-fledged officer, he now was faced with duties like patrol, complaints, break-ins, and basically anything a regular in the RCMP force is assigned to do.

This also means that Jules is now eligible for promotion beyond being a constable or even a special constable where he would not have a chance for promotion. Of course, it meant more pay too. As a regular, one is also eligible for transfer from detachment to detachment.

Today, Jules is very content in his new position, and says it is very likely that

he will continue his career with the RCMP for some time.

He finds his new position challenging, but says he still has time to find out about his new surroundings and the people.

When I questioned Jules about the many young people who are entering the force as special constables, Jules replied: "This is nice to see, because we know that many of us young people are not sitting back, we are taking life one step ahead."

This young man from Janvier is certainly an aspiring and prominent figure to his people and to those who recognize him for his achievements in his short-lived life. Being this far inasmuch as his future is concerned, we can see that Jules Nokohoo will do good in whatever he chooses or whether he decides to stay in his chosen field, the RCMP force.

Entrepreneurial Training

Program develops business skills

By Ivan Morin

A program designed to develop entrepreneurial skills in Indian youth recently announced by Indian Affairs Minister Bill McKnight is off to a good start in Alberta with the graduation of students

from the Native Entrepreneurial Training Program on November 21, 1986, and another set of students ready to begin classes on December 8.

The minister said that \$1.3 million will be made available for such programs across the country. Five

organizations have been given the responsibility to oversee the projects: the Cape Community Planning Consultants, in conjunction with the Nova Scotia Chiefs; the Native Training Institute of Quebec; the Saskatchewan Institute of Technologies; the Yellowhead Tribal Council Development Corporation of Alberta, and the Federal Business Development Bank.

The funding will come from the Economic Development Indian Community Human Resource Strategies and the Employment Opportunities Programs. The pilot projects are expected to result in the establishment of approximately 60 small businesses and the creation of more than 110 new jobs for Native people.

Alberta overseer for the program, Ralph Bouvette,

says that the projected age for those involved will be 19 to 29 years of age. Bouvette says "it would have been a little better if they would have studied the limiting of the age requirements a little better, but on a regional level we will try to stick to the limits as close as possible so as not to leave out too many people who are interested in the program."

Youths entering the program have to show a willingness to own and operate a business, as well as have the skill to fully develop the business plan and identify the resources for the plan.

In Alberta, the overseers of the program are the Yellowhead Tribal Council Development Corporation of Alberta, and the Federal Business Development Bank. The Yellowhead Tribal Council Development

Corporation of Alberta ran the initial Entrepreneurial Training Program at Camp He-Ho-Ha, which is being considered by Bouvette and all those involved.

Wayne Winkelman, of the Federal Business Development Bank, says that he and the FBDB became involved through negotiations with Bouvette. Winkelman says his organization has helped develop programs with Native people before, but found that most times the program development was never specific enough, whereas with the present program, the rules and objectives are clearly set out to develop young Indian entrepreneurs.

Winkelman adds that "the December 8 class will be the test. It will tell exactly what will be needed to make this program a success. We are going to

start by inviting a number of Native people who are already involved in the business development field and will gauge the program from there."

Winkelman, along with Francine Whiteduck, and Ralph Bouvette, developed the eight-day training program which will be held at the Westridge Lodge, near the Enoch Reserve.

"The success of the Indian Youth Entrepreneurship Projects will depend upon the creativity of Indian Youth. I am optimistic that the program will not only help alleviate serious unemployment among Indian youth and contribute increased economic development in Native communities, but will also assist young Native people to be masters of their own futures," said Indian Affairs Minister McKnight.

Warm welcome for visitors to Prince Charles Awasis Program

By Angele Kuliktana

A visitor receives a warm welcome from both teachers and students at the Prince Charles Elementary School, 12325-127 Street in Edmonton.

The Awasis Program held in Prince Charles consists of Native and non-Native students.

Awasis is a Cree word meaning "child."

There are 260 students in the school, 218 of which are Native students.

In this school there's a combination of Native culture and academic courses within the curriculum, which is set by Alberta Education.

The program began in 1976. It was started because parents wanted their children to maintain their identity.

Prince Charles was chosen so that students could continue their uniqueness about themselves and learn about their cultural background.

The major objective in the Awasis Program is to promote self-identity, a positive self-concept and self-esteem among students. Native students today are faced with a lot of pressure having to deal with living in a white man's urban world. This program gives the students the opportunity to enhance their Native cultural background, awareness and self-esteem.

A Parent Volunteer Group in the school supplies parents who come in and assist in some of the cultural feasts the school holds. Parents also give cultural ideas to the staff so they can, in turn, share them with students. The ideas could involve such things as arts and crafts and survival trips.

The students go on field trips to reserves to mingle

with other Native students, find out the different aspects of the reserve. They find out what kind of services are provided to people. The students become more aware that the reserves are a part of their heritage. Students benefit a closer contact with their people. Older students, from grades three to six also make field trips to museums where they find out things about their history.

The school consists of 10 non-Native and three Native teachers. The 1986-87 school year has 10 operating classrooms.

From 9:15 to 9:45 a.m. students from kindergarten to Grade 2 are taught a comparison of different languages. These languages are taught by Native teachers who, after each half-hour, rotate to different grades. Following the language classes students learn Math, Science, Social Studies and Physical Education. During these courses teachers try to integrate Native terms so that students don't forget their background.

After completing the sixth grade of the Awasis Program, students are transferred to other schools. Some of these schools involve a high proportion of Native students. Native liaison workers go to the schools to teach Native languages part-time.

David Forester, principal of Prince Charles School, hopes to see his school as a model school in terms of Native education. He hopes to see the Edmonton Public school board open another Native education centre in the city.

(Angele Kuliktana is a student in the Native Communications Program at Grant MacEwan Community College.)

We would like to pay Special Tribute to all the Youths who have Excelled in the 1986 year.

Pre-School

Jesse Ermineskin
Ryan Ermineskin
Byron Minde
Steven Morin
Ryan Morin
Leslie Stoney
Adrian Ward

Kindergarten

Janine Littlechild
Nicole Omeasoo
Jamie Oldpan
Nicole Littlechild
Trevor Littlechild
Fabian Littlechild
Ryan Cutarm
Mavis Cutarm
Cristie Cutarm
Melody Potts
Toni Roasting
Craig Littlechild
Jaycee Oldpan

Kelly Mackinaw Award

Nicole Omeasoo

Special Education

Deanna Littlechild
Johnny Lee
Billy Mackinaw

Readiness Class

Shellie Coyote

Basic Skills

Fabian Rowan

Grade 1

Jamie Cutarm

Micheal Cutarm

Camron Cutarm

Amanda Morin

Felicia Morin

Maxine Morin

Harriet Morin

Nicole Minde

Lisa Roasting

Sheldon Potts

Jessica Littlechild

Francis Littlechild

Rhea Minde

Rochelle Minde

Robie Smallboy

Louise Lee

Rosa Roasting

Vercal Omeasoo

Faith Whitebear

Elliott Whitebear

Nadale Whitebear

Toni Whitebear

Nathan Wildcat

Grade 2

Kevin Giroux

Charlene Roan

Everette Mackinaw

Juanita Minde

Dennie Wolfe

Terri Smallboy

Crystal Littlechild

Colin Wildcat

Conrad Young

Darryl Mackinaw

Tanya Cutarm

Jody Littlechild

Gordon Minde

Peggy Lee

Mandy Morin

Lesly Oldpan

Andrea Morin

Micheal Lynch

Pam Cutarm

Caroline Roasting

Eileen Rattlesnake

Joey Stoney

Timmy Whitebear

Grade 3

Neal Littlechild

Jolene Littlechild

Romona Cutarm

Mark Minde

Keith Morin

Cheyenna Minde

Ryan Small

Joey Young

Owen Wolfe

Alan Wolfe

Delcie Wildcat

Sheldon Smallboy

Dwayne Minde

Phyllis Mackinaw

Violet Mackinaw

Grade 4

Andrea Ermineskin

Brian Lee

John Littlechild

Johnathan Roasting

Jason Cutarm

Shelly Cutarm

Bridget Mackinaw

Rochelle Small

Kevin Stoney

Grade 5

Shari Mae Wolfe

Michelle Littlechild

Juanita Littlechild

Clayton Wildcat

Clayton Wolfe

Peni Wolfe

Grade 6

Roxanne Morin

Tammy Mykat

Derron Littlechild

Jay Littlechild

Kenny Minde

Sam Minde

Jamie Morin

Cynthia Roasting

Grade 7

Patrica Littlechild

Grade 8

Steven Wildcat

Nina Mackinaw

Loralyn Cutarm

Teddi Littlechild

Johnathan Wolfe

Grade 9

Leazette Morin

Maureen Ward

Tricia Wildcat

Grade 10

Elinor Roan

Clarence Wildcat

Brenda Ward

Stephanie Wolfe

Grade 11

Maureen Wildcat

Frank Morin

Grade 12

Colleen Morin



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Shelter provides emergency help for city youth

By Ivan Morin

"We provide crisis assistance and hostelling services to youths between 16 and 17 years of age, and sometimes younger, who have been battered, sexually or emotionally abused, or simply have no place else to go. A lot of people see us as just a shelter. We are a shelter, but there are times when the emergency will go on for months and we have helped our clients deal with the problem and find alternatives for them," says Leslie Morris, a youth worker at the Youth Emergency Shelter Society (Y.E.S.S.).

Almost five years ago, somebody had an idea to give the children of the "street" a place to go where they could feel safe and get away from the enormous pressures of life on the street. From that simple idea has evolved a full scale program to give "street kids" a new start in life if they want it.

YESS provides a "new starting point for lives that are quickly unraveling" with emergency shelter, crisis intervention, counselling, advocacy, referral, clothing, job placement, housing placements, youth assessment, and access to a lifeskills program.

YESS provides two residential programs: a CRASH program for kids who are in need of shelter, food, and maybe somebody to talk to without committing themselves. START is a

program for clients who desire a longer and more structured program, a means of transition back into the community in a positive and more productive way for the kids in the program.

The clients at YESS come from a diverse community background, from kids literally born on the street to kids from affluent homes and backgrounds. "They come from many communities, from many faiths; but all common in need, and because of this need we have very little trouble with them getting along, or understanding one another," says Morris.

Kids who run away from sexual abuse, physical or emotional abuse and parent neglect; homeless youths, who may be throwaways due to new marriages or marriage failure; discharges from foster homes and group homes; youths who are suicidal; youths in conflict with the law; and youths who are involved in self-destructive drug and alcohol abuse are the majority of clients at YESS.

Although YESS is licensed to provide shelter for 38 youths, it has been known to provide for 50 youths on heavy intake nights. When the youth first arrives he/she is provided with a questionnaire, their clothes are taken and washed, if necessary, they are given something to eat if they are hungry, all their possessions are placed in a locker, and

finally they find their way to a bed.

On the following morning they see a counsellor and a decision is made whether the youth is prepared for the START program. If not, they are required to leave the YESS until 5:00 p.m., at which time they may return for another night's stay. "This night-by-night routine can go on for day, weeks, months, it all depends on when the kids want to accept assistance. Of course we counsel them as best we can. But we don't want to be forcing anyone into our program. It works a lot better if they do it themselves. In most cases the kids will want to take a look at the START program," says Morris.

At present, no full time counselling is provided, but a lot of informal counselling is done in the dining room, or the resident common room, or any way the counsellors pass the time with the kids.

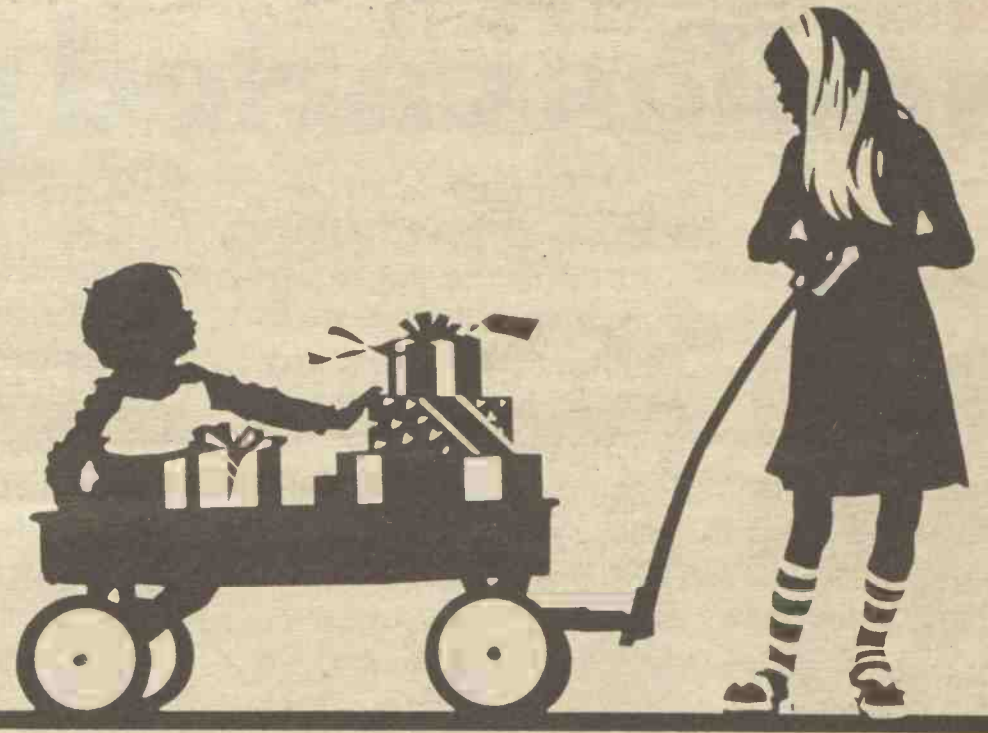
Through the referral services, the clients find the right alternatives for their problems. Some of the stays are lengthy ones, and this at times makes it difficult for the staff to see the client leave.

"We've had kids who have stayed here for almost two years, and it's really difficult to say good-bye to those kids. You develop a real kinship to them, and you want to see them do good, and you might not be so certain that they will. Overall we're there as an advocate for the kids if they need us on a referral basis or a family situation," says Morris.

YESS has a lot of credibility in Edmonton and other communities. Promoted by such notable community leaders as Edmonton Mayor Laurence Decore, Police Chief Robert Lunney, and Edmonton Eskimo Tommy Scott, YESS finds itself in a league of its own as far as services provided through the help of many community based programs.

A fundraising campaign is held yearly to obtain the necessary funds to keep YESS going, as it is run completely on donations from the community. This year's drive is well underway. If you would like to donate, your donation is tax deductible. You may send your donations to: The Youth Emergency Shelter, P.O. Box 9608, South Edmonton Station, Edmonton, Alberta T6E 5X3.

Help the Youth Emergency Shelter help our youth.



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Teddi Littlechild
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Tricia Wildcat
Eleanor Roan
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Youth support program handles varied problems

By Mark McCallum

A division of Metis Children's Services, the youth support program receives its funding dollars from the United Way and has been in existence for almost a year in Edmonton.

Most of the youth that program worker Thomas (TJ) Roy sees are usually referred to him by Alberta Social Services. The referrals are most often youths in foster care, single-parent units and detention centres. But, Roy says, they also deal with youths who come from more stable backgrounds or others who are just moving from rural areas to the city and are having trouble adjusting to adult situations.

Before coming to the program in October 1986, Roy mainly worked in the area of recreation, which led to his involvement in child care.

"We do a combination of things. One thing we do is play a supportive role to the kids who are currently in the program. Another thing we get involved in is we do a lot of preventative work," he said.

"I think the important thing here is that we try to facilitate the youths...we meet some of their needs and their interests with respect to some of the activities that they would like to get involved in... because rather than us dictating and formulating a type of program which doesn't suit their needs, we basically take their ideas and then we take it from there."

Group meetings, which include youths and parents, are conducted on a regular basis. The program gathers some of its information, develops its concept and, more importantly, listens to the youths ideas at these meetings. Roy explained that "the youths come up with ideas mostly involving sports such as hockey, soccer and weight-lifting. They also come up with social activities like dances and have expressed interest in cultural development, meaning that they would like to be able to speak Cree and do crafts and beadwork. They'd like to learn a bit more about their heritage, try to find an identity and identify with it. "We have group sessions

on stuff like family violence, child abuse...(and) peer development and acceptance," said Roy, listing off some of the topics that are discussed in the sessions.

"Another important component of the program is we try to promote an awareness of suicide among Metis and Native teens." He said they promote and teach skill development, communication and social skills, and leadership skills. "We encourage sharing of feelings, health and honest relationships, and sober activities," added 36-year-old Roy.

Two PEP (Prior Employment Program) employees are in the process of being trained for the program — Stan "Slush" Laurent and Charlie Cardinal. Cardinal is the brother of Richard Cardinal, whose media-publicized diary told the Canadian public of the crimes and tragedies of the child care system.

Roy says Cardinal, who is registered in a special constable course next fall, is "a good resource with respect to sharing some of his experiences with the youths on how the 'system' works and some of the things to expect...if they are

a ward of the government.

"He (Cardinal) has some experiences in VHS productions and we'd certainly like to get him involved in getting some of the youths on videos."

Roy hopes to see "the program extend more into the community and touch base more with the Metis and Native community ... (in areas of) public relations and awareness. We'd like to drum up the support from both the Native and non-Native community... (and) show them that we are doing a creditable job, that we are doing the right thing..."

The staff of the youth support program invites people to stop by, give them ideas and maybe go camping with them after the New Year, when they plan on going to Long Lake to do some cross country skiing and learn survival skills. They also have a gym program, which runs every Sunday at Poundmakers, and Roy says both the young and the elderly are welcome to join them. Phone him at 424-4960/4957 and find out how you can become a part of the program.



We Honor the Youths who have Excelled for the 1986 year.

Provincial Achievement Test Results
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Provincial Achievement Test Results
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- JOE WHITEHEAD
- GLORIA AUGER
- ROSANNA CARIFELLE
- TINA NOSKIYE
- DIANE MERRIER
- DOREEN CARIFELLE

Worker, program inspired by tragic Cardinal suicide

By Ivan Morin

LOVE

*Love can be gentle as a lamb
 or ferocious as a lion
 It is something to be welcomed
 yet it is something to be afraid of
 It is good and bad, yet people live, fight, and die for this
 Somehow people can cope with
 it I don't know I think I would not be happy with it yet
 I am depressed and sad without it. Love is very strong.*
 - RICHARD CARDINAL, 1984

"From my own experiences and the experiences of my late brother, I think I can effectively deal with some of the problems that the kids in our program are experiencing. Having been in foster homes and having lived on the street, I think I can relate to the kids that I work with," says Charlie Cardinal, brother of Richard Cardinal, of his job as a PEP worker at the Metis Children Services Prevention Youth Support Program.

The Youth Support program officially got off the ground a little more than three months ago under the direction of Thomas J. Roy and was designed to offer support to Native children in the "system" (fostercare, group homes, etc), and to prevent Native youths from coming into conflict with the law.

"We try to zero in on the cultural awareness aspect, to instill Metis pride. We also try to promote an understanding of alcohol and drugs to prevent these undertakings and create an awareness of their potential harm to the kids in our program," says Roy.

The program is targeted for Metis and other Native children between the ages of 12 and 18 years old. A wide variety of children are presently participating in the program, kids who are permanent and temporary wards of the government, kids who have been subject to the Young Offenders Act, children of single parents who require encouragement and support, and kids who have recently moved from a rural area into the city and are in

need of support.

Through weekly meetings and coed recreational programs, the Youth Support Program has a targeted goal to reduce the number of Native youth in care. "Our meetings and recreational activities are offered to kids to encourage a sharing of feelings and enhance healthy, honest and caring relationship between the kids in the program. We also provide sober and straight recreational options for the kids — activities which are acceptable to the peers, along the lines of the positive peer support system," says Roy.

Resource people from a number of programs involving alcohol and drug abuse, suicide, skill development and leadership programs are brought in to talk to the kids. With the help of Cardinal and Stan Laurent, Roy has developed a full program for the kids to work within. In their meetings held every Wednesday, the group encourages kids to get into group discussions on a topic suitable for the kids involved. "The discussion groups are really good for

the kids. You get some who will just sit back and listen, while others like to talk a lot and give encouragement to the other kids. We try to involve families as often as possible to encourage family growth," says Roy of the group meetings.

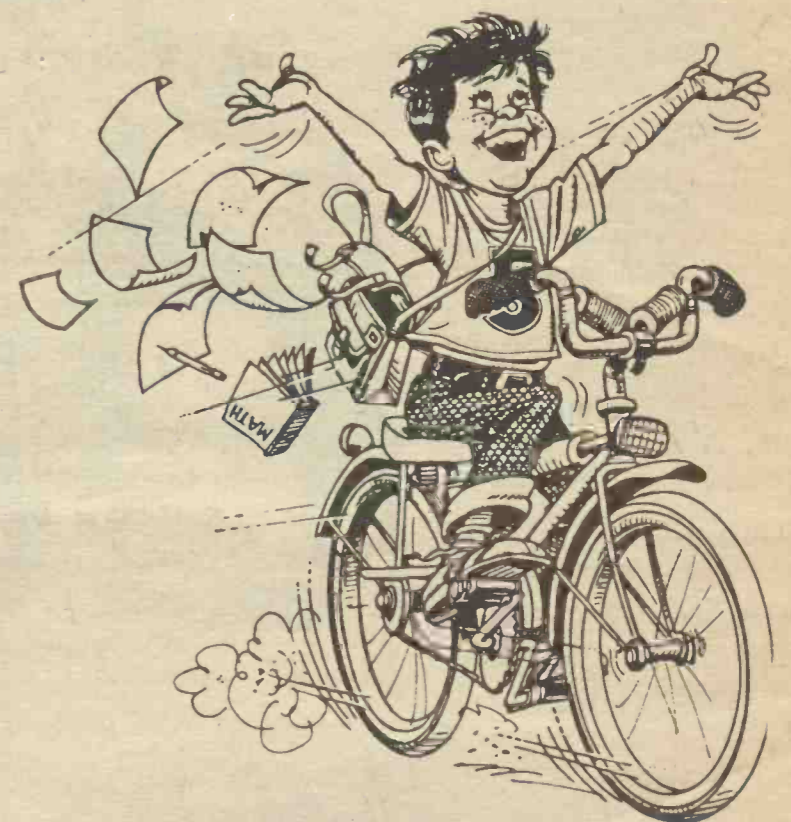
Roy adds that the whole experience is a growing experience for him and his staff as well as the kids, because this type of program has not been tried before with a particular ethnic group, such as the Metis children.

He also adds that he and his staff try to act as role models for the children and hopefully keep them off the street.

"We try to give the kids something to do, some place to go and keep them away from the drugs and alcohol which is destroying our people," says Cardinal.

After only three months, Roy is ready to call the Metis Children's Youth Support Program a success, not only from his perspective, but more importantly from the perspective of the children involved in the program.

We Salute You!
 The Youths Who Have Excelled in 1986



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Youth concerns tackled

By Allison Joy Cox

"Finally the native youth have a recognized national body to bring their concerns as Native people to the national spotlight," said Lewis Cardinal, president of the newly formed-Aboriginal Youth Council of Canada.

"The Native youth of Canada are now awakening to the realities that will face them in the near future."

The Aboriginal Youth Council of Canada (AYCC) was formed as a non-profit organization to represent Native youth concerns on the national level by involvement with policies, programs and laws that will directly effect the Native youth of the future.

Delegates to the "First Aboriginal Youth Leadership Assembly," which was held in August of this year, elected ten board directors and three executive officers. They are balanced to represent native youth across Canada.

The interim executive committee is to identify a structure, constitution, and plan of action for the AYCC. They face an enormous but challenging mandate, that of establishing a sound and responsive organizational vehicle which is to serve information needs to the Native youth across Canada. (This includes North West Territories and Labrador which AYCC recognizes as a separate body.)

Youth dialogue workshops with Elders will help advise youth-organizations in provinces as to which direction and alternative the youth of Canada may take for the future.

Twenty-year old Kateri Damm, vice-president of the AYCC, is a fourth year English Major at York University in Toronto. "We must maintain our independence and self control, so that we may direct our destiny, become self-reliant and maintain and increase our strength." She notes that Natives cannot depend on federal and provincial governments for their needs and wants.

With that in mind, the AYCC hopes to develop programs that will eventually insure Native people positions to deal with their own social problems.

There is a present need to update traditional understandings and implement those customs into the modern social structure. In this way Natives will gain their traditional values back and co-exist on an equal basis with the non-Native society.

Changing education is a priority with AYCC. With the education system that now exists, Natives are being trained in various fields, giving them the opportunity to take the knowledge they have gained back home to share

with their people. One component that is lacking is cultural understanding.

However, with the Native people there are several different cultures.

AYCC is looking for solutions, a Native Cultural Educational Macro-Biotics program could be one. This would section off regions in Canada that have similar customs indigenous to that area. Program courses that would be based on our traditional values with the modern skills that students need. In this way students will be learning their cultural identity in an education system that is geared for Natives.

To make their dreams a reality, the AYCC are searching for financial support. "As far as a funding goes, we have made applications to Secretary of State for our core funding," says Cardinal "and hopefully for our projects and programs we can tap into existing government departments for those dollars."

AYCC hopes to be a political, social and moral

'watchdog' as to the direction the existing Native political organizations are taking. They want to have representatives working with the Metis National Council, Assembly of First Nations, Inuit Tapirisat Council, and the Native Council of Canada. These representatives would be on the board of directors with full voting rights and responsibilities. They would also like to place representatives on Native organizations in each province and territory. With these in place the youth would have access to the decision makers. The Native Cultural Educational Macro-Biotic idea and other goals of the youth would be heard.

AYCC's head office is in Ottawa and can be reached at 613-283-3511. Any questions or information can be directed to Cardinal at 425-5824 in Edmonton. (Allison Joy Cox is a student in the Native Communication Program at Grant MacEwan Community College.)

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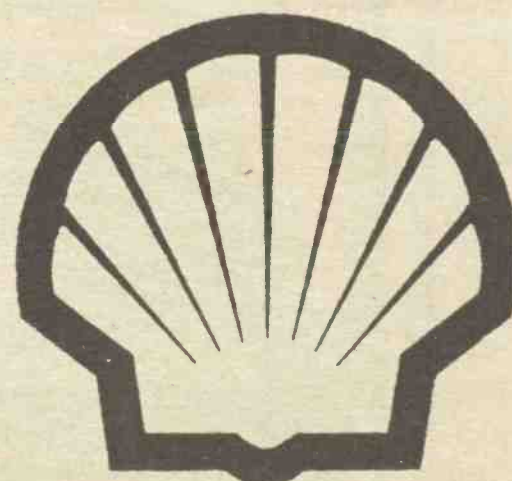
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Danny Charles discovers real family

By Rocky Woodward

Sitting in a tavern in Edmonton 16 years ago, Max L'Hirondelle remembers Danny Charles joining him at his table and saying to him, "Max, do you know that I don't know who my parents are or where I come from?"

Danny Charles has been in the news quite a bit lately because of the many friends and supporters who are working to raise cash for Danny to receive treatments for cancer, in Toronto.

The cost for Danny's treatments are in excess of \$3,500 a month for the five days that he must spend in Toronto to receive these treatments.

Danny has made Leduc, Alberta, his home and although his trade is in carpet laying, he is also a well known musician and fronts a country band called "Danny and the Journeymen."

For the last three months he has been travelling to Toronto, ever since he found that his chances of recovery from cancer were much better there, than in Alberta.

That day 16 years ago, L'Hirondelle remembers asking danny what his family name was before he was adopted by the Big-Charles family.

"Danny said it was Dan Ladouceur, so I told him my mother was a Ladouceur. Danny asked me if my Mom had given any children away for adoption. We laughed about his comment, and I said I didn't think so.

"You know, the funny thing is if Danny has said that he was Daniel I would have known right away. We were that close 16 years ago," said L'Hirondelle, saying he realizes that a small change in names from Dan to Daniel had thrown him off who Danny really was.

It wasn't until Danny's wife of 18 years, Bernice, was approached recently by John Plamondon at the place where she works, Tidy Welders, in Edmonton, that Danny's true parents and brothers were finally realized.

John Plamondon lives in the Plamondon area, approximately 60 km west of Lac La Biche. When Bernice learned this, she mentioned to John that Danny was a Ladouceur and possibly from this area.

John took the news back with him and passed it on to a friend of his, Willie Ladouceur, who in turn informed Millie (Ladouceur) Linsing.

Millie Linsing works with the Mission Pre-Historical Society, set up to save the Lac La Biche Mission site, west of the town of Lac La Biche, and has access to many family names of historical value because these families were some of the first people to live in the Lac La Biche area.

The society has so far renovated the church and is at present preserving the convent and rectory buildings.

What Millie learned about Danny Charles after checking through records and eventually coming up with his birth certificate, was that his parents are Gilbert Ladouceur and Adele Bourke, both now deceased.

Joseph Allen Daniel Ladouceur was baptized at the St. Isidore Church in Plamondon, in 1940. When Danny was near three years old, his mother died and he, along with two brothers, George and Raymond, were placed in the convent at Lac La Biche Mission.

Josie (Ladouceur) Sczembora, who now resides in Fort McMurray, is a first cousin to Danny. She remembers being 12 years old when she last saw Danny on the old homestead at Plamondon — a sad

time, when the three boys were being moved to the mission.

A picture that Josie has shows Maxime and Lea Ladouceur, Danny's parents, Gilbert and Adele Ladouceur, and his two brothers, George and Raymond. In the picture, Danny's mother is pregnant with him.

Danny, of course, was too young to attend school at the mission and soon after being placed in the convent, he was adopted by the BigCharles family and taken away to a new life.

Once this information was made available by Millie's research, it was not hard to track down the whereabouts of George and Raymond.

Raymond passed away some years back, but George lives in Salmon Arm, British Columbia.

On Sunday, December 14, many of Danny's relatives came together in the home of Theresa (L'Hirondelle) Richards. A phone call to Salmon Arm assured George Ladouceur that sometime between Christmas and New Years, Max and Theresa would fly him in, all expenses paid, for a reunion with his brother, Daniel.

"George said he doesn't know his brother, but I told him we are bringing you in and you are going to know him," said Theresa.

Max L'Hirondelle was just as surprised as George was when he received a call from Millie informing him that, "did you know Danny is your Uncle?"



MAX L'HIRONDELLE and MILLIE LINSING
...thrilled to find new relative

"All there was was silence at the other end of the line," said Millie.

Prior to the get-together at the Richards house, Danny had just returned from Toronto and was greeted at the airport by Max and Theresa. Max had tears in his eyes when they told Danny what they had found out about his family, and that Max was his nephew.

"Danny said to me, 'we were so close 16 years ago inside that tavern.' All I could think was only if my Mom would have known. It

would have made her so happy," Max said.

Max's mother, who is now deceased, is Danny's sister from Adele's second marriage.

The reunion of two long-time friends who now find they are related to each other, the news of his long lost family of over 40 years, after stepping off the plane, was a happy, yet sad occasion for Danny.

Danny was suffering from the side effects that chemotherapy produces and because of that, was unable to attend the reunion of his relatives at

Theresa Richards house.

His words at the airport to Max were, "at least my life is having a happy ending."

Danny's life is taking a different turn. He once again, like last month, came back from Toronto with good news, news that his tumor is shrinking.

Danny will overcome the hardships he is facing at this time. His friends believe in this, and most of all, Danny believes in it.

Danny's search is over now, thanks once again to people who care.

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SPORTS ROUNDUP

By Mark McCallum

There is probably no sport deserving of more respect than that of rodeo. Man versus beast, with only a handful of support from rodeo clowns and cowboys, alone on a dusty stage.

But this is not a story of man and beast. Rather, it's a story of a boy — a 14-year-old boy from Hobbema who won the boys' steer riding event at the 13th annual Canadian Finals Rodeo, held at Edmonton Northlands November 12 to 16.

Roddie Baptiste Jr. finished first in this event on three separate nights and only fell below 2nd place once during the five day competition. He finished 45 points ahead of his nearest competitor in second place and earned \$974.

Baptiste has won other rodeo titles in the past such as the Indian Rodeo Cowboy Association Finals, in 1984. But, we're talking about the Canadian Finals Rodeo here. The big one. The one that attracts the best cowboys in North America and only accepts the best qualifying competitors in the country.

Not to take anything away from the I.R.C.A., where he finished as the season leader in '85, but winning the Canadian championship boys' steer riding title has been his goal from the beginning.

"Ever since I was three I've been riding...my dad got me into it and my brothers — really the whole family," said Baptiste.

What does he think about his win in Edmonton? "It didn't really get to me yet and I don't want it to...I don't want it to get to my head," the Calgary-born

teenager says. "I was just happy to win."

Baptiste, who owns 15 rodeo buckles, says he's looking forward to graduating to bull riding in the near future.

Speaking like a seasoned veteran, he explained his life in rodeo and added a little advice for other young cowboys out there. "In your off time you got to have a lot of practice time. It's non-stop, you got to think rodeo all the time and keep in shape. You got to be prepared to travel...have a positive attitude...(and) try to get to as many rodeos as you can. And if you work hard enough, you might win a championship..." said Baptiste, like the true champion he is and will continue to be.

BEAVER LAKE — A New Year's frolic will be held at the Beaver Lake Community Hall, on - you guessed it - December 31. The sober dance and banquet will start at 8 p.m. and will feature live entertainment. Recreation director Eric Lameman says it will cost \$12 for singles and \$20 for couples. He added that their ladies volleyball team is looking for tournament or exhibition play. The team is willing to travel but would prefer to meet on their own turf. Contact Eric at 623-4549 for more information.

ROCKY MOUNTAIN HOUSE — The Canadian Native Friendship Centre will be entering a "mixed" round-robin volleyball tournament, but they only have until January 8 to put two teams together. If you're interested in playing for the centre, give Ruby Gibot a call at 845-2788 before the 8th and she'll sign you up.

ST. PAUL — The Mannawanis Boys' and Girls' Club, which is the only Native club in Alberta, will be holding floor hockey and volleyball tournaments, on February 13 and 14. Ray Chambers, the recreation coordinator, says they expect "about 150 participants" from Edmonton, Edson, Fort Saskatchewan, Rocky Mountain House, Stony Plain and St. Paul, of course. Each organization from these places will allow two teams — a "fun" team and a "power" team — for tournament play at the club. And all of the teams will be put up at Camp Mannawanis for the night they're out there. The first day will feature floor hockey, with volleyball on the last day.

Ray said the "keeper" trophy will be up for grabs. He says the trophy was originally theirs, but they lost it in Stony Plain recently. His Key Stone club plans to bring the trophy home. If you want to watch some of the action, call Ray at 645-4630.

Until next year, that's all.

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WAR ON DRUGS & ALCOHOL

"The Circle Moving"

Colour - 30 minutes - for general audience. Native communities across Canada show how they conquered alcohol and drug abuse. A few examples would be:

Alkali Lake Reserve who have found they can be sober and still have fun together.

In Kenora, Ontario they have a Street Patrol whose job is to save lives. The Street Patrol is made up of people who have gone through alcohol problems themselves.

On the Tsartlip Reserve in B.C. the Band Council and the parents took responsibility to educate their children as well as follow-up for people coming out of treatment centres and jails.

On the Escoumirs Reserve in Quebec the people built themselves a recreational building which brought the town and the reserve closer together.

In Roseau River, Manitoba the people use cultural and spiritual activities to assist in sobriety.

"A Hit for Mike"

Colour - 23 minutes - for general audience. The community gets together to help Mike and his mother overcome their addiction problem. Both experience feelings of hopelessness but gain hope through the efforts of people who care. The medical aspects of sniffing solvents is explained.

"Rise and Shine"

Colour - 27 minutes - for general audience. A group of Native young people share their lives, their hopes and achievements. A few examples are as follows:

A young man who works on a Native newspaper as an artist feels everything has a purpose.

Young woman is an all around rodeo champ plus studying to be an accountant. She looks at what she is good at and then improves on that - practice makes perfect.

Native youth sponsored by Native Friendship Centres from all over Alberta participate in sports. Overall feeling of the young people was that one will not always win but one is always a winner inside because they tried their best.

Young artist feels his art is a release for him. He expresses his culture through his art.

"How We Stopped Sniffing"

Colour - 18 minutes - for parents. Written and created by a Grade 6 class of Native children. It shows the dangers of sniffing solvents. One of the group of children becomes sick after sniffing glue. Afterwards the group decides to make different decisions with their time. Produced by the Saskatchewan Indian Cultural College.

"Sharing Innovations that Work"

Colour - 56 minutes - general audience. The Alkali Lake peoples' (Shuswap) history from a time they didn't have alcohol to the time they were introduced to it by a resident European Trader around 1940 to the present time, 1985. This is a very moving true story of how they helped themselves from being 100% drunk to 95% sober.

"All Our Business"

Colour - 30 minutes - general audience. A young couples struggle with alcohol and family violence. They regain their self-respect through the caring of community members.

"Home Coming"

Colour - 30 minutes - English sub-titles. A young man returns home to his family and friends after being gone for 10 years. He comes home to sadness. He finds alcohol has changed his community. He helps by interviewing people who have stopped drinking and writing about communities who have developed a working solution such as having a Liquor control committee of the people who have the power to either stop, reduce or let an individuals order for alcohol be put through for delivery.

"A 79 Cent High"

Colour - 30 minutes - narrated slides in film form - for parents. Alcohol almost destroyed a family but because of AA, they have been sober for a year. However, their children are sniffing solvents. The parents become aware of this problem when a speaker is invited to talk on solvent abuse at an AA meeting. The parents arrive at some decisions about their children and family life.

"My Spirit Touches Yours"

Colour - 20 minutes - general audience. Nechi (Cree word meaning "One of us - One of the People") Institute in St. Albert, Alberta is the only Native run training centre for drug and alcohol abuse. Native people from diverse backgrounds come to Nechi as trainees and go back to their home communities to help in development and treatment programs. Nechi shares the same building as the Poundmakers Lodge which is a treatment centre for alcohol and drug abusers. Traditional Indian ceremonies are part of the healing process. Healing is approached in a holistic manner. In 1983 a survey revealed that 39% of those individuals who took Nechi training went back to school. 68% were on community boards and associations being positive role models in their community. There is personal sharing of experiences by the Nechi graduates and trainees.

"The Bizzare Trial of the Pressured Peer"

Colour - 27 minutes - primarily for teenagers and their parents. Film is about dealing with peer pressure. A young 16 year old girl is negatively influenced by friends. She has bizzare dreams of being put on trial - youth versus parents. Asks questions such as "can she make her own decisions? Can she be her own person?" Five steps on how to make good decisions are given.

"Whose Problem is it?"

Colour - 25 minutes - general audience. Deals with drugs and alcohol in the workplace. A young man handles stress and frustration by smoking drugs while on the job. He is frequently late, makes mistakes and is a danger to himself and his co-workers. After a crisis he takes the first step towards getting help.

Executive Director

Duties: The Executive Director is responsible to the Board of Directors, and shall:

- Assume full responsibility in planning and developing staff policies and is responsible for the same to the Board of Directors for their consideration and approval.

- Manage and supervise the total operation of the Bonnyville Indian-Metis Rehabilitation Centre and carries out the responsibility for planning and developing programs, policies, and long-term objectives for the Centre and shall regularly, submit for the Board of Directors consideration and approval of proposed programs, policies, and objectives.

Requirements:

- Administrative experience an asset.
- Experience in Alcohol & Drug Abuse Treatment geared toward Native people is necessary.
- Must have an acceptable length of sobriety.

Deadline: January 9, 1987.

Please send your resume to:
Personnel Committee
Bonnyville Indian-Metis
Rehabilitation Centre
Box 1348
Bonnyville, AB
T0A 0L0

For more information contact 826-3328.

EXECUTIVE ASSISTANT

This position is an executive position providing assistance to and reporting directly to the General Manager. Duties to include liaison with the Board of Directors, administrative, supervisory and clerical functions.

Qualifications:

- Supervisory experience with above average interpersonal skills, management and communications training and/or experience.
- Ability to travel.
- Above average typing and clerical skills.
- Knowledge of computer functions would be an asset.
- Knowledge and understanding of an Aboriginal language or culture a definite asset.

Deadline: January 5, 1987.

Salary commensurate with experience.

Forward resume to:



General Manager
Aboriginal Multi-Media
Society of Alberta
15001 - 112 Avenue
Edmonton, Alberta
T5M 2V6

IN TOUCH

Dear Windspeaker:

I was doing a report on leg hold traps for an English class assignment. All the research said to see AMMSA, so I thought I would write to see if I could get some information on this topic. My assignment was about people trying to ban the trap. I was in favour of the leg hold trap because I do a lot of coyote trapping on my farm.

Any information on the leg hold trap and trapping in Alberta would be greatly appreciated.

Rob Hitchner
High River, Alberta

Dear Rob:

The leg hold trap has indeed become a controversial issue between animal rights groups and trappers: humane vs inhumane methods of trapping.

But for Native trappers in Alberta and across the country, an issue of greater contention lies with the proponents of the anti-fur movement.

This movement has meant cultural and economic devastation for Native trappers whose livelihood is largely dependent on trapping.

I have sent you articles which speak to both sides of the issue; anti-fur campaign vs trappers. I have also included an opinion on the leg hold trap.

In addition, you might be interested to know that Canada has taken the lead in scientific humane trapping research and has also developed the world's first National Standard for Humane Trapping. We are the leading advocate for international standards.

You may also be interested in contacting Bob Stevenson, who is the Executive Director of the Aboriginal Trappers Federation of Canada.

Aboriginal Trappers Federation of Canada
c/o Native Council of Canada
450 Rideau Street
4th Floor
Ottawa, Ontario

K1N 5Z4
(613)238-3511

Dear Windspeaker:

I am presently teaching in a high school in the area of Native Studies. I am particularly interested in the religious aspects such as the medicine wheel, rituals, and ceremonies. I was wondering if you had any bibliography of your available resources and price list. Any available resources would be welcome.

Yours truly,
W. Tripe de Roche
665 - 28th Street E.
Prince Albert, Sask., S6V 6E9

Dear Mr. Tripe de Roche:

AMMSA does not have a resource library of the type of material that you require. However, I can refer you to appropriate sources who can be of assistance to you. The following will be able to provide you with bibliographies and price lists.

Boreal Institute
University of Alberta
C W 401, Biologica Sciences Bldg.
Edmonton, Alberta T6G 2E9
Ben Calf Robe School Society
St. Pius X Catholic School
12214-128 Street
Edmonton, Alberta T5L 1C5
Cultural Coordinator, Phyllis Cardinal
School of Native Studies
University of Alberta
11036-89 Avenue
Edmonton, Alberta T6G 2Z6
Gail Webber
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Native Heritage annd
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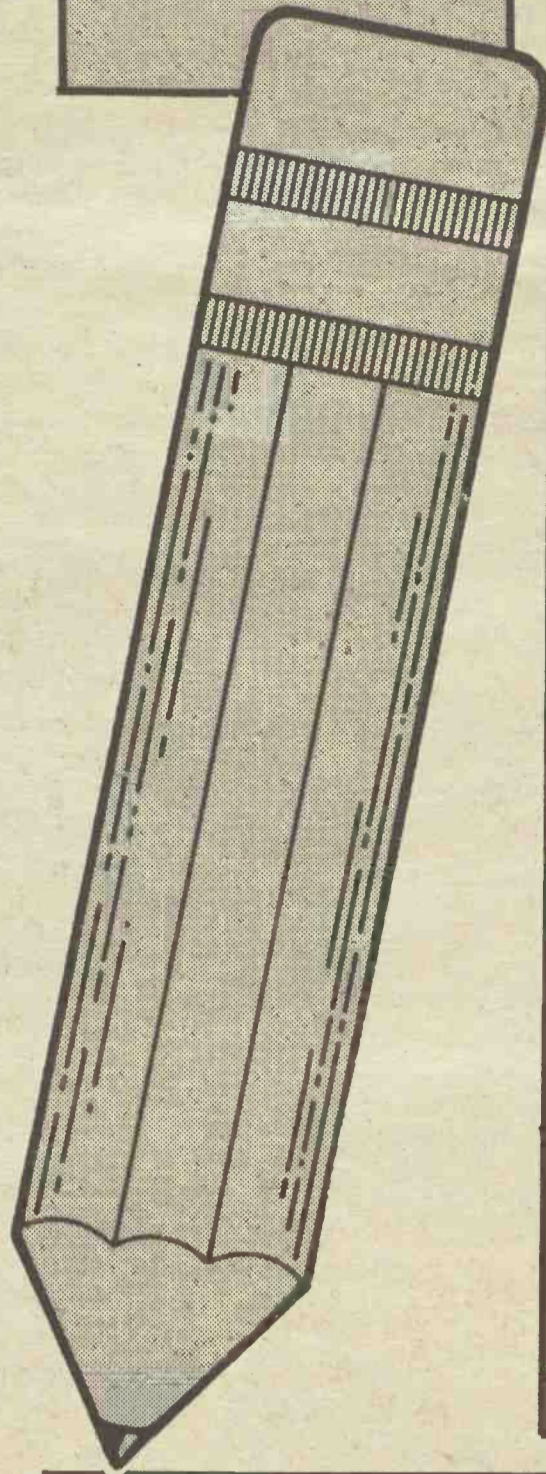
I hope this information will be of some help. If there is anyone who can assist Mr. Tripe de Roche, please write to him at the above address.

Letters to In Touch can be sent to:
In Touch
c/o Windspeaker
15001 - 112 Avenue
Edmonton, Alberta
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Letters will be kept confidential upon request.

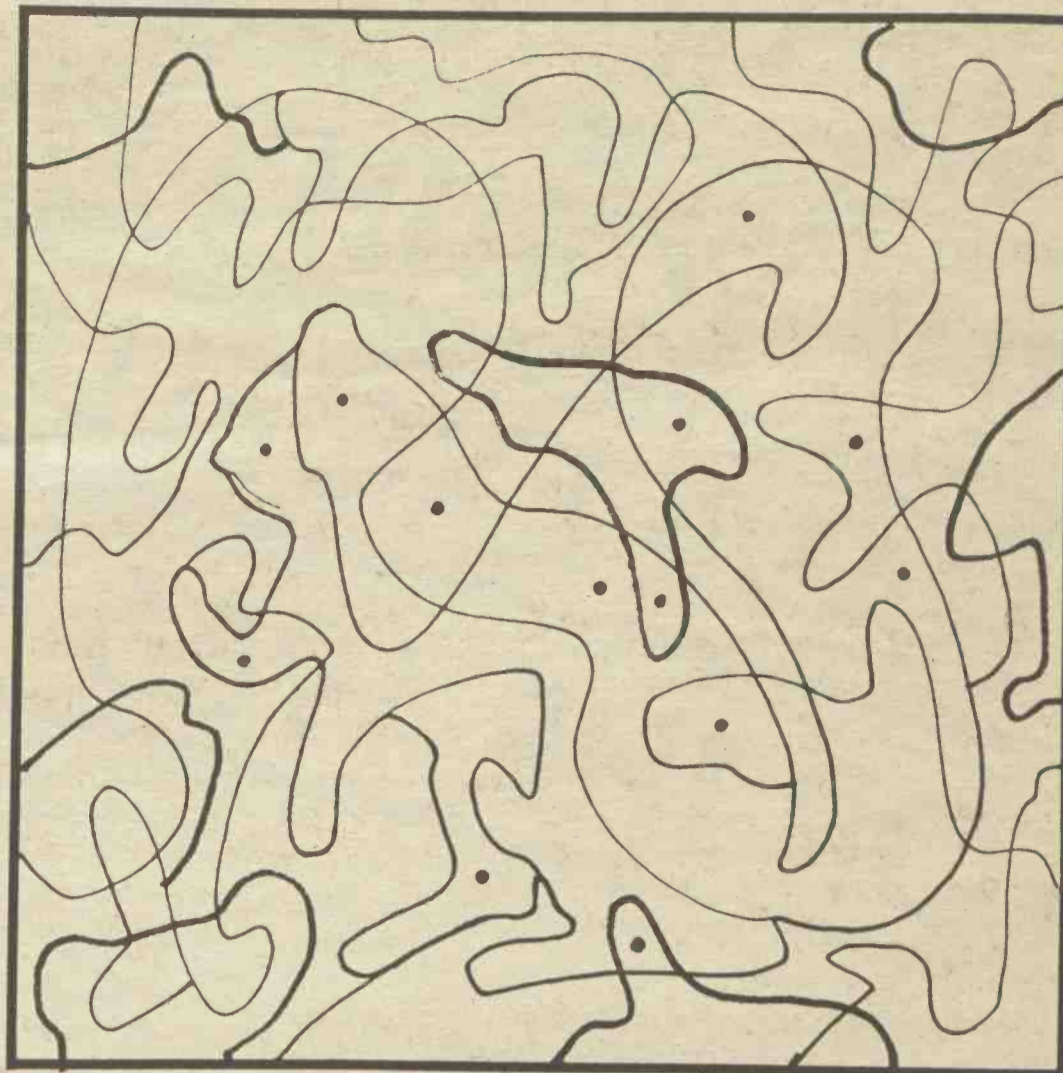
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WINDSPEAKER PICTOGRAM

By Kim McLain



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

FIX-UP THE MIX-UP

By John Copley

This puzzle is fun for the whole family.

The 1st part is geared to the older reader while part 2 is for the youngsters. Simply re-arrange the scrambled letters on the left to form a word (using all the letters) which you can write in the space provided on the right. The theme of the words in this puzzle feature coincide with the theme of this issue of Windspeaker — our youth.

ADULT THEME:

1. UDECEAT
2. OHSOCLS
3. EARUGTDA
4. UTTDSNE
5. SSREEETM
6. EITLAHTC
7. RRACEE
8. LLCGOEE
9. TYNUIEVIRS
10. IDEAMCAC
11. AKRBEOOY
12. CHSSPHLRAIO

KIDS THEME:

1. ENP
2. PERPA
3. ELPCNI
4. SBKOO
5. AESERR

ANSWERS: ADULT THEME: 1. Educate, 2. School, 3. Graduate, 4. Student, 5. Semester, 6. Athletic, 7. Career, 8. College, 9. University, 10. Academic, 11. Yearbook, 12. Scholarship, KIDS THEME: 1. Pen, 2. Paper, 3. Pencil, 4. Books, 5. Eraser, 6. Eraser, 7. Eraser, 8. Eraser, 9. Eraser, 10. Eraser, 11. Eraser, 12. Eraser

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