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THE 1986  
YEAR-END  
WRAP UP

January 2, 1986  
1987

Volume 4 No. 43

What's in-  
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# Wind speaker



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— OF —

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A NEW DAWN IN ABORIGINAL COMMUNICATIONS



# National

## New land claims policy 'grave disappointment'

By **Jamie McDonell**

OTTAWA — The federal government's new land claims policy is "a grave disappointment and an insult to the first nations," according to the Assembly of First Nations.

The AFN indicates it had expected that the government would upgrade its policy to enter into "truly comprehensive relations" with Aboriginal peoples. Instead, according to the AFN, "it now offers a process in which our benefit from the development of our land and resources is deliberately limited."

AFN National Chief Georges Erasmus says that the policy is akin to "telling a landlord that he is allowed to rent his house for a few years, but once he's made a certain amount of money, he can't make any more. No Canadian would stand for that."

"Taxpayers and the government are as tired as we are of our endless cycle of dependency on the federal government for our existence," says Chief Erasmus. "The capping of our resource revenue sharing will not help us to end the welfare syndrome."

The AFN also protests the fact that the feds are making the constitutional protection of Aboriginal self-government dependent upon "the whims of the recalcitrant provincial governments."

While Liberal Indian Affairs critic Keith Penner

says that he does see the Conservative government's new policy as a "cautious and modest step forward" from their former position, he says that an "attitudinal change" in the government's dealings with Aboriginal peoples "would help more than any policy."

According to Penner, what is ultimately needed is a system guaranteeing the implementation of agreements between the federal government and First Nations. Otherwise, cases such as the recent instance of the feds failing to fund programs promised under the James Bay Agreement with the Naskapi Cree of northern Quebec will continue to arise.

Penner says he does agree with the government on one point — that settlement of land claims should be settled through negotiation rather than in the courts.

The government says in its policy statement that "the failure to negotiate carries with the potential not only to disrupt economic and investment in disputed areas, but also to create bitter social antagonisms that might last for generations." The statement can be taken both as an admission of the government's obligation to negotiate, and as a threat.

Among suggested changes to former land claims policy was a suggestion that the government might be willing to end the total extinguishment of title that has accompanied

land cessions by First Nations. Under that system, all the lands of the signing Aboriginal people were surrendered to the Crown and then some of them (the reserves) were granted back to the First Nations.

Under the policy, the land for any reserves set up in areas for which claims have not yet been settled would never have to be surrendered.

While the feds have been

cited by the Cree and Naskapi peoples as breaking their agreement with them, the policy says that the government recognizes "the resolution of land claims is inextricably linked to questions of authority and control over Aboriginal land."

The government hedges its position on self-government by saying that any agreements would have to "respect existing ... government practices."



**GEORGES ERASMUS**  
...tired of endless cycle

That, judging by past performance, could mean that the government will be fighting Aboriginal self-government at every turn,

and backing out of funding arrangements that support self-government whenever they want to save some money.

## OTTAWA REPORT

By **Owenadeka**

What's the difference between a milkshake and a Native trapper? "Nothing," according to the animal rights movement. One of their screwball ideas is that it's barbaric to trap animals and milk cows. If they had their way, some animal rights activists would outlaw trapping and milking.

But they're going to have a little more trouble trying to ban trapping -- now that a parliamentary committee has had its say on the matter. The Committee on Aboriginal Affairs spent the past year studying the fur industry. The committee's report is out now and it agrees completely with the people in the industry, especially Native trappers.

Although the committee came out on the side of the trapping industry, it warned that the animal rights movement is not going to disappear. In fact, most Canadians would be flabbergasted if they knew what some of the activists are up to. For starters, they say that trapping should be banned. But that's not all. They say hunting and fishing should be banned too. What's more, one particular activist says the dairy industry and the wool industry should be outlawed too. The reason, supposedly, is that keeping cows for milk and keeping sheep for wool is exploitation.

I should make it clear that the animal rights movement is made up of many different people with many different ideas. Some are "moderates" who just want trappers to use a "humane" trap. At the other end of the movement, though, are the hard-core fanatics.

Most of them live in urban areas. Most are vegetarians, white, well-educated and upper-middle class. They want to protect animals and they don't care what happens to Native trappers and their families. They say that since trapping is going to be extinct some day anyway, Native people should just get used to the idea. The animal rights fanatics are doing all they can to stop trapping by destroying the market for furs -- just as they destroyed the market for seal pelts a few years ago.

The animal rights movement is strong because it's well-financed. The International Fund for Animal Welfare, for example, pulls in over \$6 million a year in just the United States.

The parliamentary Committee on Aboriginal Affairs has recognized the threat posed by the anti-fur lobby.

The members know that trapping is more than just a job to Native people. They recognize that trapping is a way of life that creates a unique social, spiritual and cultural bond between the people, the land and its resources.

The committee, headed by Alberta Tory MP Stan Schellenberger, came out swinging against the animal rights movement. Native leaders couldn't be happier about the report if they wrote it themselves.

The first recommendations says the government should commit itself to saving the trapping industry. Another calls on Ottawa to help Native people expand their involvement throughout the fur industry. A third says the government should put more money into the hands of Native groups trying to fight the anti-fur lobby. The last of the 36 recommendations says the government should change its attitude toward trapping and publicly state, once and for all, that Canada stands four-square behind Native trappers.

I liked the way the committee took the side of the trappers and I liked the way it criticized the government. Before I get carried away, though, I should remind myself that the report is just a report. It comes from a committee that is not always listened to by the government. (Remember the report on Indian self-government that's been sitting on a shelf for the past three years?)

In any event, it'll be up to Brian Mulroney and the rest of the Cabinet to decide what to do about the recommendations. But if they think about the history of this country, they'll be reminded that Canada was built on the fur trade -- and that for three centuries fur, not gold or oil, was king.

The government should also consider the present situation. Canada is still the third largest producer of furs in the world. The fur industry is a \$600-million-a-year business. Canada exports 90% of the raw pelts and 50% of the fur garments it produces.

If the fanatics in the animal rights movement win the fight against fur, Native trappers will be the biggest losers. As things stand now, the vast majority of people in this country use animal products every day for food and clothing.

So I think it's long past time for Canada to tell the world that it is legal, proper and moral for Native people, and others, to use and profit from the skin and meat of animals. The government should defend our trappers and promote the sale of products that come from the killing of wildlife. As a country we should stand to the animal rights movement right now and throw away our wool sweaters, give up milk, meat, fish and who knows what else and become a nation of bunny-hugging vegetarians.

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**Traditional park rights, too****Fort Chip Cree get reserve, cash**

The Cree Band of Fort Chipewyan, the province of Alberta and the federal government announced December 23 the conclusion of an agreement settling the band's claim--the largest outstanding treaty land entitlement claim in Alberta.

Bill McKnight, minister of Indian Affairs and Northern Development; Jim Horsman, Alberta attorney general and minister of Federal and Interprovincial Affairs; and, Rita Marten, chief of the Cree Band of Fort Chipewyan, announced details of the agreement which provides for 12,280 acres (4 969.5 hectares) of land to be set aside for Indian purposes, hunting, fishing and trapping rights and \$26.6 million in cash compensation.

"I am pleased to announce that as a result of continuing good faith and commitment of all parties--the federal government, the province of Alberta, and the Cree Band-Canada is now able to fulfill its longstanding commitment to the Cree Band of Fort Chipewyan," McKnight said.

Settlement of the treaty

land entitlement also fulfills an obligation assumed by the people of Alberta when the province obtained control of its natural resources in 1930, under the Natural Resources Transfer Act.

"The agreement represents years of patient and productive negotiations between the band and the two orders of government. This unique settlement also creates opportunities for economic development by providing the financial and natural resources the band needs to ensure the self-sufficiency of its members," said Jim Horsman.

Alberta, for its part, provides 11,000 acres (4 451.6 hectares) of land on seven sites, including mines and mineral rights; \$2.6 million in lieu of another 13,000 (5 260.9 hectares) and a \$15 million cash component.

"The signing of this agreement is a great event for us because it means that the efforts of those who have gone before us were not made in vain," said Rita Marten, Chief of the Cree Band of Fort Chipewyan.

"We are glad to see the terms of Treaty #8 finally fulfilled."

A referendum on the proposed agreement was held by the band during the week of April 14-18, of this year. The results indicated strong support for the proposed settlement among band members: of the 74 per cent voter turnout, 94 per cent voted in favour.

The genesis of the claim is found in the terms of Treaty 8, signed by the Cree Band in 1899, which stipulates that a land allotment of 640 acres (259 hectares) be made per family of five.

The terms of the settlement include: 1,280 acres (517.9 hectares) of land at the existing Peace Point community which will be excised from Wood Buffalo National Park; guarantees of continued hunting, fishing and trapping rights for band members in their traditional area within 3 million acres (1.2 million hectares) of the 11 million acre (4.45 hectare) park; the establishment of a joint band/Environment Canada wildlife advisory board;

and, confirmation of the release of the province's obligations to Canada under the Alberta Natural Resources Transfer Act.

Wood Buffalo National Park falls under the authority of Tom McMillan, federal minister of the Environment. The excision and wildlife provisions are not precedents which will affect other established national parks, but recognize the long-standing relationship of band members to lands within the park, where they pursue their traditional lifestyle.

Settlement of the Cree band's claim is the latest in a series of initiatives in Fort Chipewyan that illustrate a positive spirit of cooperation between the members of the community and the federal and provincial governments. These include: construction of a new Northlands School, development by the Cree and Chipewyan bands of a community complex, construction of a fish plant, and a water management project to enhance muskrat habitat in the region.



**CHIEF RITA MARTEN**  
...past efforts not in vain



**READY FOR SANTA**

**Claude Sinclair-Letendre has his Christmas suit on and is waiting patiently for the arrival of Santa at the Children's Christmas party at the Canadian Native Friendship Centre in Edmonton.**

**Cut-off students top item on AFN agenda**

By **Jamie McDonell**

The cut-off of funds for Status Indian students was the top item on the agenda at the most recent meeting of First Nations Confederacy in Ottawa.

The confederacy, an arm of the Assembly of First Nations, is protesting the Department of Indian Affairs' decision that November 1, 1986 would be the cut-off date for applications for funding for students commencing study in January '87.

As well as protesting the cut-off itself, the confederacy is questioning DIA's interpretation and administration of the cut-off order.

In some provinces, students newly entitled under Bill C-31 are exempted from the cut-off; in other provinces they are included. Also, British Columbia and New Brunswick have extended the cut-off beyond even DIA's guidelines. (In N.B., the cut-off was pushed back to October 27, 1986 and in

B.C., 14 students who had applied as early as May of '86 were denied funding.)

According to DIA, the funding deadline was set because the department needed the educational figures early so they could feed them into their computer accounting system (the same one that Auditor General Ken Dye described as a disaster area) in time to complete their budget.

While DIA claims that the cut-off was for accounting purposes, there are

indications in a DIA directive on costs associated with Indian education that the real reason for the deadline was DIA's desire to put a cap on the department's spending on Indian education.

The confederacy says that the AFN has to fight any move by DIA to undermine funding for First Nations' education and demand consultation with the department on any policy that might affect the education of First Nations' citizens.

**Job funds approved for Sunchild, O'Chiese**

Funding of \$266,283 under the Canadian Jobs Strategy has been approved for two job creation projects on Indian reserves.

With \$114,069 in Job Development funds, the O'Chiese Band Administration will hire seven long-term unemployed individuals to train in a variety of positions including project manager, welder, backhoe operator, social worker and alcohol and drug abuse counsellors.

Throughout the 40-week program, classroom training

will be provided by Grant MacEwan College, Keyano College, Poundmakers Lodge and Nanqayani Centre.

Also under the Job Development program, the Sunchild Band Administration will receive \$152,214 in federal funds to coordinate a nine-month project to train six unemployed individuals as log house builders under the supervision of a project manager.

Classroom instruction coordinated by Fairview College will include basic

math as well as chainsaw and carpentry tool operation. Occupational skills such as log building cuts, foundation construction, surveying, leveling and blue print reading will also be learned through on-the-job training.

"Not only will workers gain new marketable skills, but employers will gain valuable trained employees," says Joe Clark, MP for the area.

Funding is still available under Job Development and interested employers

should contact their local Canada Employment Centre for details, Mr. Clark added.

The Job Development program is designed to assist the long-term unemployed, specifically those who have been out of work for 24 of the last 30 weeks, to acquire marketable skills. Employers willing to create jobs can receive financial assistance to help offset wages and training costs of new employees.



# CHRISTMAS

## Feast for students

By Rocky Woodward

I must apologize for missing the opening ceremonies held at the Ben Calf Robe (St. Pius) School in Edmonton, December 17.

Ben Calf Robe students and staff celebrated their Christmas Feast with many of the youth joining in traditional dancing while the schools drum group supplied music.

Over 150 parents, special guests and friends joined in

the celebration that is held annually.

Just before the feast began, guitar player and carol singer Mavis Avarill led the guests in the singing of Christmas carols.

Principal of the St. Pius School and the Ben Calf Robe Program, Mike Mochulski, had the honor of introducing guests who were present for the event.

"I would like to recognize Peggy Roberts of Native Services Municipal Affairs, Stan Shanks, Dr. Anne Anderson," said Mochulski,

while mentioning if he left anyone out of his introduction, he also wished them the best and thanked them for joining students and staff in their celebration.

Alberta Education Minister, Nancy Betkowski, although a little late, was kind enough to join staff members of the Ben Calf Robe School in dishing out the different foods available, which included the traditional Christmas turkey.

Two elders in attendance were asked to say the prayers before people lined up for the feast. Elders Mrs. Anderson and Raymond (Raven) Mackinaw did the honors.

"My Indian name is Raymond and not Lawrence," said Mackinaw, while referring to how he was introduced. "I do not speak Cree over the mike so I will say our prayers away from the mike," Mackinaw added.

Lloyd Auger, who was mentioned as a strong supporter of the Ben Calf Robe Program, also had a message for everyone, especially the children.

"How do you spell grow?" he asked a student.

"According to an Elder I know, the "G" stands for guidance, the "R" stands for respect, the "O" for obsession and the "W" for writing," Auger commented, while explaining each letter's worth according to the Elder.

The feast was indeed a successful Christmas party, and Auger said it all when he wished everyone a Merry Christmas and Happy New Year.



GUESS WHO'S THE CENTRE OF ATTENTION  
...at Native Pastoral Centre

## Santa at Pastoral Centre

By Rocky Woodward

Santa Claus arrived at the Native Pastoral Centre on December 18 to the delight of many children — maybe a little sooner than expected, but when you're a child, "Who cares?"

The annual Christmas party was a lot of fun, with parents and children joining in singing Christmas carols before Santa's arrival.

The Christmas party was more of a family get-together, and even Stan Shanks with apron on, was busy in the centre's kitchen, helping to prepare the delicious meal and turkey.

The food for the party was either cooked or baked, and prepared by the parents from the community who had everyone enjoying the potluck supper.

Led by Bernadette Lemay, prayers were offered and then everyone dug into the meal.

When Santa finally made his appearance, children attacked him from every direction. For us grown-ups, it was something to smile about.

Santa, of course, had his helper there with him, and Leonard Morin, did a terrific job holding back over-enthusiastic children

from tearing off Santa's beard.

With "Jingle Bells" and a hearty "Ho, Ho Ho," Santa bid goodbye to everyone, but not until Bernadette received her Christmas gift from Santa, and staff took a picture of her on Santa's lap.

"Sherman Otto and all you other people that came together 'making spirits bright,' you indeed sent everyone away, especially the children, with the feeling of Christmas.

What a meal! What a party! What a Christmas!



EDUCATION MINISTER NANCY BETKOWSKI  
...help serve Ben Calf Robe guests

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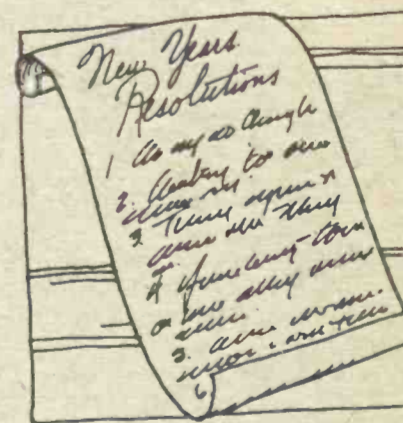
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# CELEBRATIONS



**GORD RUSSELL A GOOD LITTLE BOY?**  
...and Big John as Santa, with Cheyenne Fletcher, Karen Lepine

## Long CNFC celebration

By John Fletcher

I like the way the Canadian Native Friendship Centre (CNFC) celebrates Christmas.

The process in which the whole staff participates in the preparations for the annual Seniors Banquet, to the children's Christmas party where Santa makes his entrance with goodies and gifts for all the children is both inspiring and humbling.

The centre's staff deserve a pat on the back for all the work that is done. I have observed all the labour which goes into the preparations for these special days in this festive season. People like Georgina Donald, executive director; Gordon Russell, program director, and Ann Cardinal, Judy Collins, Madeline Calder and Teri House. We can't forget Francis Chalifoux, the centre's janitor, a special person. They all do their part to bring joy into the hearts of those few hundred people who identify with the centre's program.

The Edmonton business community which gave to the centre for the dinner with turkeys, mandarin oranges, candies, nuts, etc., needs to be recognized as well. Thanks goes out to Gainers, Burns Meats, Queen City Meats, Canada Packers, Home and Pitfield, and the University of Alberta.

Gordon Russell and I drove to many of these places to hand deliver a letter requesting support of the centre's Christmas projects. The doors were open to us and our requests all fulfilled. Many of the people recognized Gordie because he had worked at

some of the plants in his younger years. I must mention that the centre also has volunteers for these events who lend a hand whenever the need is there. They are all special in their own way. The centre always needs people to volunteer.

As the year draws to a close, the CNFC looks toward the new year with enthusiasm. 1987 brings the 25th year that the centre has served the Edmonton community. They will celebrate their Silver Anniversary with many exciting activities to which everyone is invited.

The opening celebrations will be the 25th Anniversary Banquet on February 7, 1987, at the Royal Canadian Legion's Montgomery Branch. All past CNFC board members and staff, as well as the present staff

and executive will be present. Special V.I.P. guests have also been invited. This banquet will be a historic event in that it will bring together the many people who have helped make the centre a reality to the many who have needed a friend or a filling meal throughout the last 25 years.

Many of the organizations now serving the Native community had their start through the centre in one way or another. These people will all be there. Perhaps you will see people you haven't seen for years. So mark this date on your calendar: February 7, 1987.

Following is a list of the planned activities for the centres Silver Anniversary. Your interest and participation has kept this centre alive for 25 years, let's go for at least another 25!

- THE 25th ANNIVERSARY BANQUET  
FEBRUARY 7, 1987  
Royal Canadian Legion, Montgomery Branch
- THE EARLY BIRD GOLF TOURNAMENT  
May 9 & 10, 1987  
Sherwood golf and Country Club
- THE FRIENDS IN SPORTS, NATIONAL SUMMER GAMES  
July 6 - 9, 1987  
University of Alberta
- THE MENS AND WOMENS INTERNATIONAL FASTBALL TOURNAMENT  
July 13 & 14, 1987
- SENIORS GAMES  
July 15, 1987  
Canadian Native Friendship Centre
- KIDDIES DAY  
July 15, 1987  
Canadian Native Friendship Centre
- THE INTERNATIONAL GOLF TOURNAMENT  
July 16 - 18, 1987  
The Links at Spruce Grove
- THE CANADIAN NATIVE PRINCESS PAGEANT  
July 16 - 18, 1987  
West Edmonton Mall
- KLONDIKE DAYS BREAKFAST  
July 19, 1987  
Canadian Native Friendship Centre

## Alexis students give

By Terry Lusty

ALEXIS RESERVE — Christmas is for children. It is also a time when people open their hearts to others and that is what made last Friday (December 19) such a special day. It involved children and it involved giving, the true spirit of Christmas, for that is what the three wise men did when they paid a visit to the Christchild almost two thousand years ago.

The touching scene occurred at the Alexis Indian Reserve where a group of 15 students had set aside a portion of their weekly training allowance until they had saved up enough money to sponsor a Christmas feast and tree. It was a gesture which would have made any parent proud.

Although the Christmas social was especially put up for the young children of the reserve, others did participate as well. The occasion was open to and attended by band members of all ages. It was heartwarming to notice a number of Elders present, especially when the band is not one of the largely populated ones.

Before sitting down to a fine turkey dinner, Elder Adam Rain said a prayer in the Stoney language thanking the Creator for all his many blessings and asking for good fortune for the days ahead. Once the guests had finished eating, a local drum group sang some traditional songs and



**DALE ALEXIS**  
...drummer at feast

the crowd enjoyed themselves as they took part in a round dance. The dancing was then followed by a few brief speeches which acknowledged certain individuals responsible for the day's activities.

The generosity of the students could not have received better praise than that bestowed by Chief Howard Mustus: "I congratulate the students for their efforts...their willingness to work together and accomplish what they have." He spoke in glowing terms as he heaped well-deserved credit on the selflessness of the students and the fine example they demonstrated by working together for the benefit of others.

The students are on a Job Development Program sponsored by Canada Employment and Immigration Centre. They are learning a cross-section of technical skills such as carpentry, plumbing and drywalling. It is a 34-week course, with the instructors coming from the Northern

Alberta Institute of Technology (NAIT). As such, it is the first program of its kind in which NAIT has involved itself.

Much of the credit for the program went to Ernie Schwartzat who had drafted the program proposal on behalf of the band. Recognition of his efforts went beyond words when the drum group sang a thank you song to Schwartzat.

Then came the big moment, the one that all the young children had so patiently waited for. As each child's name was called, they walked up the finely decorated Christmas tree to receive their gifts. The gifts were distributed to dozens of children, all of them under the age of five.

The day's event was hosted in the recently completed Maintenance Building which consists of approximately 5,000 square feet of space. The Christmas social is not to be confused with the Band's regular annual Christmas function.

**HAPPY NEW YEAR**  
From the Management & Staff & Board



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# Editorial

## New directions considered for New Year

The dawn of a new year is traditionally a time for reviewing the accomplishments and failures of the past year, and looking forward to doing better in the year ahead.

A year ago, at the beginning of 1986, we asked our readers whether or not they thought we should be reporting the violence, fear and persecution suffered by Native people from both Natives and non-Natives. We said in this column at that time that we felt such "negative" stories should be reported "to expose them so that those responsible are dealt with appropriately, and to deter others from doing the same thing."

Over the course of 1986, there were numerous stories about problems facing Native people. Some of those stories revolved around complaints about Native leaders, indicating that our concerns were shared by others in the Native community.

Our coverage of these stories prompted considerable reaction, both positive and negative. But what we did discover is that our reporting in these matters was not only valid, but echoed a generally growing feeling in the community that Native leaders must be just as accountable to the people they represent and/or serve as any other people in positions of power should be.

We also discovered that it is vitally important that, in the case of stories involving challenges to leadership, it is important to get both sides of the story wherever possible, even if one side is unwilling to cooperate. We have taken steps to strengthen our efforts in that regard, and to let our readers know when balanced coverage is impossible due to lack of cooperation.

Now that we are on the threshold of a new year, it is time, based on our experience of the past year, to take a look at what we can expect in the year ahead, and how we should react to the activities and concerns of the Native community in 1987.

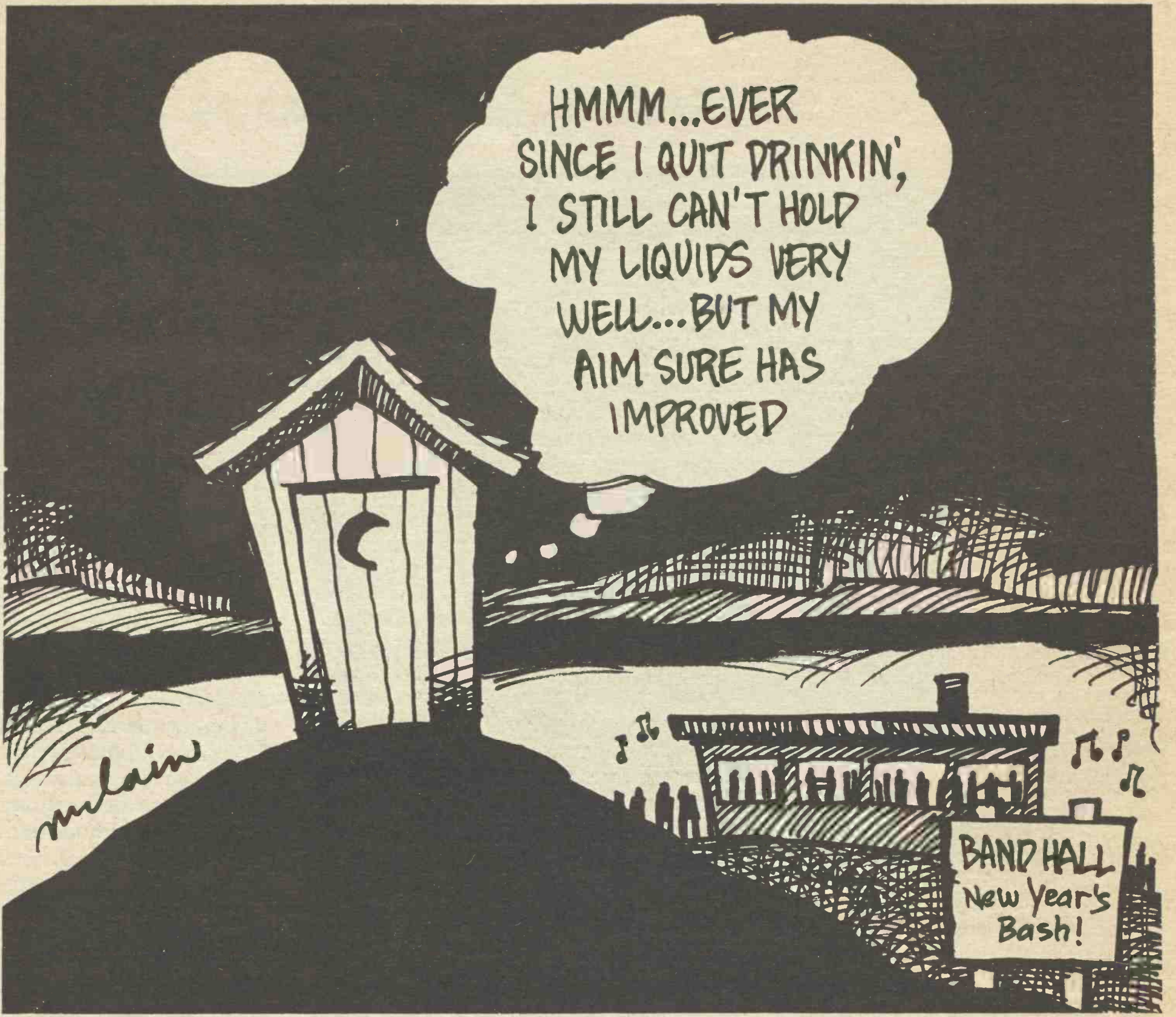
We have observed that out of the confrontations of the past year has come not only a greater awareness of the problems facing Native people, but a greater realization of just how serious they are and a greater determination to do something about them. Even more encouraging are the strong indications that important changes and transformations are occurring—particularly at the community level where individuals and groups are taking responsibility for the problems they face and doing something about them.

In the new year, we want to emphasize those positive things, and we encourage you to let us know about them.

We want to print more of the words of the Elders, about Native traditions, about ordinary people doing extraordinary things.

Miraculous things are happening, and we want to know about them so we can share them with others. We are hoping that in this way, we can assist in the healing that is necessary.

As we begin a new year, we not only wish each and every one of you the very best for yourself, your family and your community, but we pray that we can play a part in enriching the new year for you.



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# 'Not easy being an Indian'

## Dear Editor:

It's easy to say, "I am an Indian," but it is a lot harder to be an Indian! I was born an Indian. My mother is an Indian and my father is a half-breed, that should make me one and one-half Indian, but it doesn't. The way the law is today, I am not recognized as an Indian. I grew up in a northern community where I was referred to as an Indian. Later we moved to

the city. I was called a Metis, among other names. Now I find, through a stroke of a pen, I am a non-Status Indian. I'm glad in the eyes of the Great Spirit and the Grandfathers, I'm still an Indian. After going through these different identity faces, I wonder "What kind of Indian will I be next?"

We as Indian people have forgotten what our forefathers did to remain as Indians. They paid the

whiteman's price, their lives. The warriors and maidens were born Indians and a lot of them died as Indians. What are we as Indians doing to carry on that battle of those brave redmen? I, myself, saw a lot of troubled times, not only in my past, but in the present time as we know it now.

At one time if a redman fought another redman, it was a test of courage. Now it is only for greed. I look

around me and I see what the drugs and alcohol has done to our people; where once they were a proud and happy society, now they are a broken, drunken, drug-induced race of human beings.

We cannot live the lives of the past, but through our culture and tradition we can make ourselves a proud and strong nation once again. I know it is a very difficult thing to expect our people to unite as one,

but it is the only solution. As one nation our voices would be loud and powerful, and other nations would listen to our voice.

With so many different Native organizations, it is difficult for our Native people to understand what's going on in this world. New battle lines are being formed, only this time our weapons are with words which are being twisted to be misunderstood by our people.

Through the power of the Great Spirit and Grandfathers, I hope that the warriors of the past will give us the strength, courage and wisdom to carry on this battle of old, and once again make our people a strong and proud nation. The only way to accomplish this is to band together as one, like our ancestors before us did.

Sincerely yours,  
Frank Logan

## Warriors Society supports varied Indian causes

### Dear Editor:

We, the Warriors Society, are the National Chapter for all Brotherhoods and Sisterhoods in Canada that are in these prison systems. We are also a support group for any of our people that are struggling in this Whiteman's system. We are support group for the Haida People in B.C., our people at Big Mountain, and for our Brother Leonard Peltier. We will send copies of petitions for you, we hope you will work with us and get as many petitions signed as possible, our people need support. Anyone wanting to help by donations, or to have petitions sent to them, or to write a support letter, please write to me at our Head Office.

Through our Native press, we wish to inform our people of the above and to let them know December 13, 1986 there will be a Sweat Lodge Ceremony for our Brother Leonard Peltier, a brother who fought, defended his people — old, young, women and children. He fought for Indian land, land of our

ancestors, for this he was placed in prison. We must pray for him to be released and for him to keep the strength.

We are also, on this day, having a Sweat for Gabriel Bruce, a young Sioux who received a live transplant which saved his life. For this I believe the Creator is watching over him. We must pray to the Creator to continue to guide and watch over our brother, to give him strength of a warrior, to make him a leader, a true leader of our people.

We hope our people all over will pray for our brothers on this day for our voice will be strong to the Creator for we will be as one how our people should be.

May only Good Spirits walk with you all.

Warriors of the Great Spirit, In the Spirit of Crazy Horse,

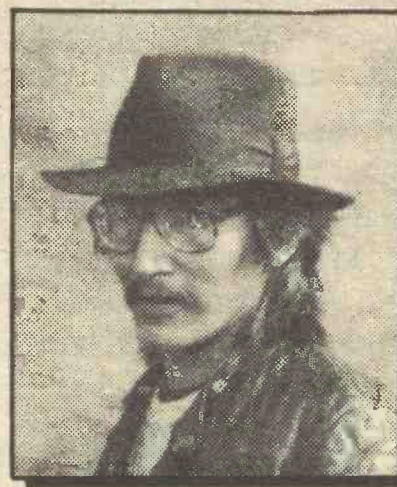
**Larry Carlston,  
Vice President  
(War Chief)  
Warriors Society of  
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## Opinion

From One  
Raven's Eye  
wagamese....



Ahneen, howdy and yo. And of course Happy New Year to you. If the toy companies do a major share of their business at Xmas, the swollen head pill people probably look forward to this time of year also. Many of the same folks who once sang out "ho, ho, ho," will spend most of January 1 whispering, "oh...oh...oh."

Doesn't it seem to you that one of the best part of having fun is to be able to laugh about it all again afterwards? If you can't remember what you've done, aren't you only getting half of what you set out to enjoy? Still there are more of us who find the balance between merry sipping and pie-eyed tripping and even some who don't even miss the liquor part of the occasion at all. However, no matter how you go about it, it's supposed to be a celebration, right?

A celebration, sure, but a kicking up of heels over what exactly? A turning of the Gregorian calendar? The fact we've made it through 1986? Well, okay...

Well, what was 1, 9, 8 and 6 exactly? What does 1, 9, 8 and 7 mean, for that matter?

A number way of keeping track of time? Well I guess...but numbers are like a measure of going from somewhere in a line to someplace else, eh? What then are we twirling away from? What are we waltzing our way towards.

Someplace brighter and sometimes more hopeful. The white bearded old man of '86 has lost his zip and didn't finish what needs fixing up. Baby '87, all pinky innocent, may be the one who will grow up to be the people Mother Earch always intended to raise.

None of this makes total sense to a brown thinking head. What else is involved here?

Hmmm... The calendar we follow to mark a year's passing was made up by Pope Gregory the Eighth back in 1582. According to Gregory number 8, though, winter doesn't begin until December 22nd. Too bad he isn't around to tell us what's the stuff we've been shoveling for the last month and one-half. Confetti? Dandruff?

Besides his version, there is a Jewish calendar, a Chinese, a Moslem, a hindu, two Roman, a French and another church one. There's also one made by the Aztec Indians that is the most accurate of all. It, however, was made way south of here, near the equator. For them, winter might start December 22nd all right, but it probably ends by lunchtime the same day.

What we could use is a North American, temperate version of all that to really celebrate a year's turning.

Say sometime in April. When green stuff goes buddy, ducks tip over in search of lunch and kit beavers tow their first ripples across an evening coloured pond. When the natural new year kicks in, you know.

Being natural beings also, we could shape our celebration to it. Maybe go to bed with the sun and wake up with it once again. Cook a big meal outside the next day. Have a nice, quiet thankful time before summer's busy work gets going.

However, because there is no such occasion and the reasons for the one already in place aren't clear, further research is therefore necessary. To do that we, the Wagamese house, are going to throw a New Year's party. Any reader who finds my place is automatically invited.

First off, a few general party principles will be followed.

On my reserve at the stroke of midnight people step out and boom...fire shotguns in the air. We have decided not to get quite that back home in our carrying on at our present address.

If you are, however, into noise, plastic and paper horns will be provided. In order to get full volume out of those you have to wear a little pointed hat. Between that and the elastic tucked under your chin no air can escape except out your whistle. There is a perfectly logical explanation for wearing the silly shiny thing so don't even bother to try to be shy about it.

Also, the tradition of kissing female strangers at midnight makes me a little nervous too. However, if someone is trying to be friendly you should try to be friendly also. Besides that, whenever physically attacked in whatever manner you gotta defend yourself — even if that means engaging your attacker with your lips.

Where there are snacks, you are requested to snack. If dancing busts out, you are invited to dance. If you stand around like a big brown stick you may just have volunteered to be the New Year's Eve coatrack.

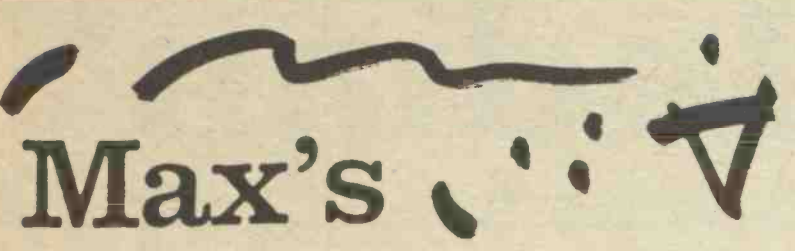
We may also put up a big hunk of paper for people to write resolutions on. I personally don't do that, but as the host I made up a few safe ones in advance. For example, I resolve never to eat an entire bannock by myself if the thing is bigger than the cushions on a couch. Maybe you can think up one or two in case you are asked to help with that list, also.

Maybe New Year's is a lot simpler than time, calendars and numbered stuff. Maybe it's sort of like resting up by wearing ourselves right out. We are, after all, descending into winter's meanest stretch. Prancing around builds up precious body heat. Also this is the last long weekend until Easter. That's right. Three whole months without an extra night to do what we want, however late we want. Ninety whole days without one long, bone-soothing morning to sleep in on.


If it turns out that is the only real reason to get in on the deal as it presently exists, then that reason is good enough for me.

I will let you know how my bash turns out if you happen to show up close by here again next week, okay? Until then, Happy New Year, you all...





## Max's 2nd Annual New Year's Bash



By wagamese

Terry squinted through glasses fogged up from being out in the cold. Only the parts near his nose were clear so he had to steer himself around with his eyes sort of crossed.

He spotted Max with his arms up over his head facing the wall. With that big yellow sweater on he looks like a fat star, Terry thought, crossing the room to find out what was going on. Max was balanced on two chairs spread a little too far apart. Terry gave one of the chairs a boot. Max's arms started flapping around. "Now he looks like a big canary," Terry thought, grabbing one of Max's wings to help steady him. A tangle of paper and string dropped to the floor.

Max stepped down off the chair and picked that stuff up. "Very funny, Terry, very funny. Just for that you have to help me

tape this back on."

They finished putting up the gold, block letters which had started out to read, 'Happy New Year, except the 'y' was missing.

"That's how everybody says it anyway," Max said, inspecting their work.

Suddenly all the overhead lights went on. People started around in surprise. Then they all groaned and sighed because standing there by the light switch was Carleton Jack.

"I haven't seen so many red eyes since last Easter," he laughed. He clicked the lights off again then disappeared into the kitchen.

Sally, Carleton's girlfriend stood there shoving off one black boot with the toe of the other. She straightened herself, spotted Max and Terry wriggled her fingers at them, then disappeared into the kitchen also.

As Max headed off in their direction, Terry slid down in one of those chairs. Right by his arm the Christmas tree blinked off and on. The living room itself was pretty big so there was lots of room for people. They sat around the dimness, heads together, to talk because the music was so loud. Cigarette ends glowed in the dark.

Over by the hallway that led to the bathroom and Max's bedroom, a guy was kneeling on the floor. He had his ear stuck next to his wife's stomach.

Just as Terry went to light up a smoke, Jessie sat in the other chair. Terry offered one to him. Jessie blew out a stream of smoke in the direction Terry had been looking.

"See what happens when you move to the city, you get weird after awhile."

"What's he doing anyway?" Terry asked, taking the beer Jessie held out to him.

"Just trying to win a prize, that's all," Jessie smiled. "See their band put up a new half ton for whoever had the first baby of the new year. Well of the four couples who got their timing on it pretty close, the other three women had theirs last week. Logan and his wife are the only one's left in the running."

"Well she doesn't look like she's going to have a baby by midnight, what's he so worried about," Terry said, looking puzzled. Jessie stood up to leave.

"Well nobody told him about those other kids, that's why. I kinda think his wife knows, but she looks like she's enjoying that extra attention."

Terry moved over to a couch to be within reach of the nuts 'n bolts and the garlic sausage. Carleton and Sally bounced down next to him.

Carleton was saying "you're probably just waiting for that clock to strike twelve so you can go around kissing everybody in the place, aren't you?"

"Why not? You go around kissing every stranger you can get your hands on all year."

"Well at least I have the decency to do it behind your back."

"Good thing that Carleton rides bulls in the summertime. Gets him in shape for getting knocked around, which you have to be if you argue as good as he does," Terry thought. He shoved in another mouthful of goodies, then headed for the kitchen. Two familiar, more fun-loving heads stuck out over that room divider. Half way across the living room he passed Max. Max was passing out paper hats and plastic whistles. Terry has just slid the elastic of one lid under his chin and given the horn a warmup toot when he came upon Roger and Douglas, elbows propped up on the counter.

"So who is that passed out under the tree?" Roger asked, pushing a handful of black hair back up over his

forehead.

Terry looked back over that way. "Gee, I didn't even notice."

Douglas handed Terry a plastic cup full of dark stuff. "We thought for sure it was you."

Roger grinned. "Actually, it's some white guy. He's going to give his people a bad reputation doing things like that."

Just then there was a loud thumping on the floor. "Any of you order any bacon?" Douglas asked.

Max went to the door, raised himself on one toe to peek out the eyehole.

"Who is it, Max," Carleton shouted.

Max said, "Don't know. Somebody with a great big thumb, anyway." Then he opened the door.

Max stood there with his arms crossed nodding his head up and down. Then he pointed at the tree. The cops shook their heads, then left.

Max came over. "That's the caretaker over there. He came up around three and told us to keep the noise down. The last thing I seen him do was turn the stereo up and he's been in that same spot ever since. His wife sent those guys up to check on him."

The three of them resumed their quiet staring around into the living room. Max's big colour TV showed the minutes ticking down. Then the screen flashed something about the ten most common resolutions made and broken.

"You know, I used to try stuff like that. Then I got tired of starting off a brand new year disappointed with myself," Roger murmured.

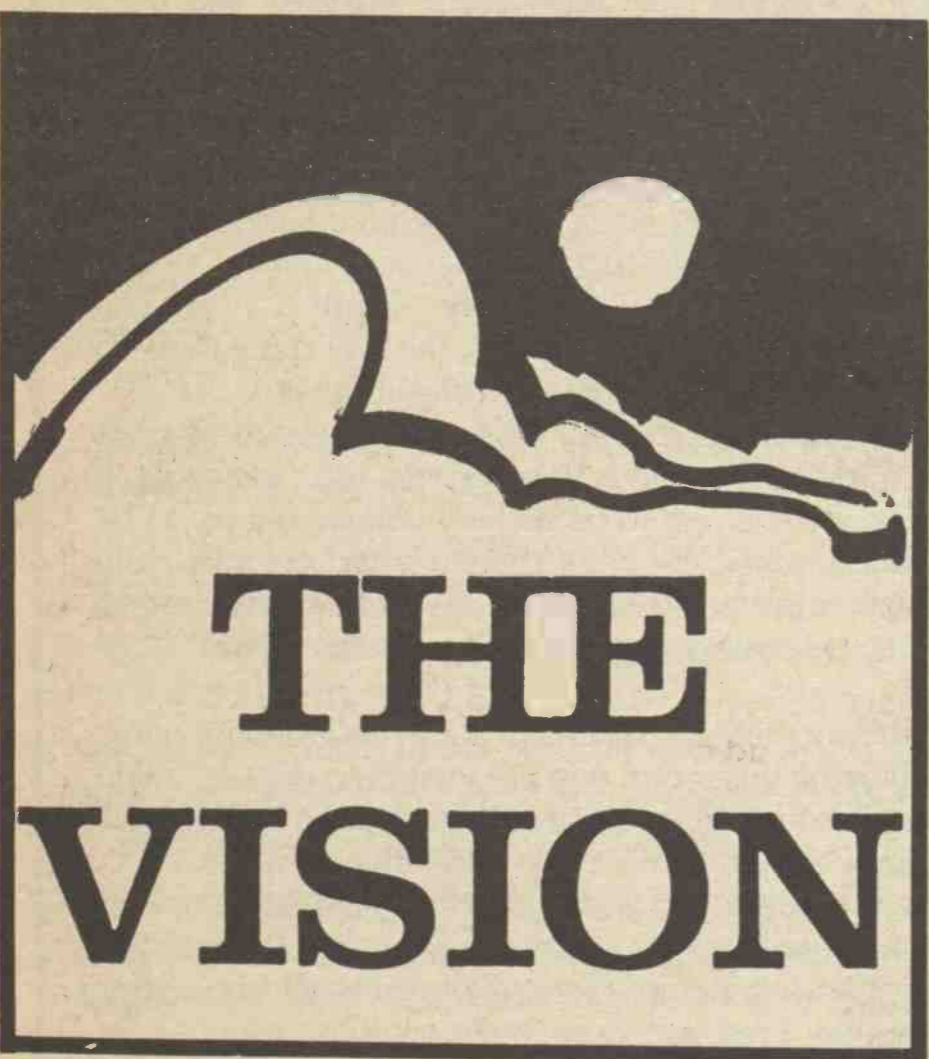
"Oh, between band council resolutions and conference resolutions over these past twelve months, I got enough promises made to keep myself busy for the next five years. How about you, Terry, you got any resolutions made up?"

"Nope, the only one is to get into that next room next to some women before the smooching starts. Actually, though, I have these few I try to do every year. Nothing too heavy though. Stuff like, never step in anything soft, never eat anything that's on fire, never sleep standing up."

"Geez you're the guy the band is hoping to be our first university graduate," Roger asked. Just then Max pranced by just as 'Auld Lang Syne' began to blare out of the TV. "You got any resolutions to make there Max?"

"Just this same one," Max said. "I always try to dance my way out of the old year and into the new one and never give up hope that all my friends can too. So get over here and help start off 1987 right."

Max's second annual new years bash ended the same as the first one did. A bunch of Indians waltzing a cold night away, all hoping for the best and not one of them giving up hope of getting there.



By Oohosis

The sky had the hazy appearance that is characteristic of the cirrostratus cloud layers that form high above the earth. In the distance were small, puffy, cumulus clouds and these I was consciously aware of as I drove along in my '65 Ford station wagon.

Pressing hard on the accelerator, I felt the Ford respond with a pleasing surge of power. Moving quite fast now along the deserted stretch of South

Dakota highway, I squinted my eyes against the glare of the sun as it peeked out at me through its halo. "Change of weather," I thought absentmindedly, referring to the ring around the sun, all the while casting occasional glances at the area of cumulus clouds as I grew nearer.

It was hot this August afternoon and I opened the window to let a breeze in to dry the sweat from my bare chest. Glancing up at the sky again I realized that now I was directly under

the area of cumulus clouds and acting on a sudden controllable impulse, I pulled over to the side of the road and stopped the car. Looking up at the sky, a strange sensation came over me...

The clouds began moving. Each one detached itself from the others and then began to swirl around and around as if each were a living and a separate entity, intent on finding its own niche within a predefined boundary. Eventually one cloud stopped moving and then another stopped and moved beside it and another next to that until finally, after a considerable time had passed, all of the clouds were side by side and they formed a circle directly above my parked car.

After a short pause, the clouds then began moving again, swirling around and around and yet maintaining their position on the perimeter of the circle. Gradually they began to form shapes and before long there was a circle of grey wolves where just moments before there was a circle of clouds.

The wolves were snarling and growling and some were pawing the 'ground' as

if they were trying to get at something within the centre of the circle. But they held back, either because they were unsure of their strength in numbers or because they were being kept at bay by some other thing. Wondering what they were snarling at, I looked directly into the centre of the circle and as I did so, a very bright spear of light suddenly shot straight upwards. The light was so bright and so intense that I couldn't look at it directly so I turned my head and in doing so I became aware of a commotion elsewhere within the circle.

In taking in this new scenario I could see a black wolf in combat with one of the grey wolves from the circle. They were both on their hind legs and the black wolf was driving the grey wolf back into its place on the perimeter. Having done this, he then ran full speed across to the other side and began to fight with another grey wolf who also had advanced within the circle.

Each time the black wolf would be thus engaged, another wolf from another part of the circle would

begin his slow, snarling advance toward the light. Again and again the black forced the others back into their places and again and again another wolf from another part of the circle would make an attempt to get to the light.

I slowly became aware that it was the light that was the focal point of this whole scenario and that the light symbolized power incarnate. But it was a good power and not one that was meant for the greedy or the wicked. As this realization came over me, I then became aware of an intense physical exhaustion and with a great effort I forced myself to look away from the vision in the sky above me.

Slowly my senses returned. And it was as if I too had returned. Physically from another time and from another place, far removed from the familiar Ford wagon in which I now found myself. I was breathing heavily. It was the ragged, laboring breathing of a long distance runner who had just given his all to win a race. My hands were sweating and shaking, my heart beating loudly and my chest heaving

as from a great physical exhaustion. And with a sense of awe I realized that it was as if I had been up there in the sky. As if I had been the one black wolf, fighting against all odds to keep the other wolves at bay. To keep them from getting near the Power. A part of me felt as if I was still up there. But my mind refused to accept it.

I began to feel myself. I pinched my forearm, hard, until it hurt. I bit my bottom lip. Just to feel the pain if nothing else. Just to feel reality once again. Or at least reality as I had been used to knowing it. I felt for the solidity of the steering wheel and rapped my knuckles on the dash and then reached up to touch the roof of the car's interior, when once again I felt compelled to look toward the sky outside my window.

At first I was reassured by the familiar sight of the cumulus type clouds drifting lazily above me and I thought that I must have been hallucinating or that I had fallen asleep and dreamed the whole thing, when once again the clouds began to swirl and to move about. And with my mind screaming its outrage

Continued Page 16





Dropping In  
**Rocky Woodward**

By Rocky Woodward

Happy New Year! To all you wonderful people, including...

**DR. ANNE ANDERSON:** Now here is a lady who excels. Dr. Anne Anderson accomplishes a lot and one of the bright things she has done this year is a book on Metis and Native people, especially in St. Albert's earlier days. I haven't seen the book yet and I know Dr. Anne is waiting for me to pick up my special edition of her work, but I hear it is full of illustrations and informations on many families and historical events that took place in Native history, over the years.

Congratulations, Dr. Anne Anderson.  
Dr. Anderson can be reached at the Native Heritage

and Cultural Centre, 12555-127 St., Edmonton, phone 482-4549.

Dr. Anderson also has Cree studies and many arts and crafts are on display and for sale, made by our own Native people. It is a place to visit.

**CHRISTINE DANIELS:** Here is another lady who never stops working towards the betterment of Native people.

Christine Daniels is the woman in charge of the White Braid Society. Over the years her group of traditional dancers have performed across Alberta, Canada, and in Europe and Japan.

Christine has always been a community worker and is very well known for her work with children and mostly the teaching of our Native culture and traditions.

Hats off to Christine Daniels and best of luck in the new year.

**LEONARD FLETT:** You don't have to be well known or a graduate of university to major in life, something that Leonard Flett of the Gift Lake Metis Settlement knows and practices so well.

Over the last two years, Leonard has lent his volunteer support to the "Windspeaker" newspaper. Leonard has let our readers know what is happening in his community, about sports and other community events.

To me, Leonard Flett is a true example of community people who care. He is down to earth and not caught

up in the everyday politics and worry that some of us city folk must deal with. We need people like Leonard. Thanks for your honest support. Merry Christmas, Leonard.

**BERNADETTE LEMAY:** Bernadette once told me to keep her name out of the newspaper as much as possible, "Please."

Bernadette is the administrator of the Native Pastoral Centre in Edmonton.

When I first met her we were both enrolled in the Christopher Leadership Course. My first impression of her was "what a speaker and caring person!"

When I write of people like Bernadette, it's hard to fulfill their wishes, such as keeping her name out. I can't. In a way, I want to mention her and all the work she now does for Jesus and the Centre, because I want to...to tell her that I think she is a great lady involved with something so very important...Jesus and people.

Best ever to you, Bernadette, in the new year.

The Pastoral Centre is located at 10829-105 Street in Edmonton, phone 424-1431.

**LLOYD AUGER:** Has a gift. A gift of speaking on behalf of something he so strongly believes in...Native Tradition.

Recently, someone said that Lloyd is one of the strongest supporters of the Ben Calf Robe School and when I saw Lloyd speaking at their Christmas gathering, he spoke in the true manner of an Elder, while talking the words of an Elder, on growth, and transforming each letter into something beautiful.

Lloyd can always be found at powwows, especially at Poundmaker's and Ben Calf Robe School, two places, I believe, he holds dearly in his heart.

A Happy New Year to you, Lloyd Auger, and many many more.

**ED LOUIE:** Here is a person who you probably never heard of. I met Ed when we were both in Poundmakers a few years back and we became good friends. Ed is known in the Northwest Territories for doing something positive with the youth. He worked with youth when the suicide rate was at an extreme high. Whenever the youth were, Ed would sit with them, sometimes saying nothing, sometimes just being with them under difficult circumstances.

He opened doors, and I must add, others did the same also, so that these young people could get help and Ed showed that he cared.

It bothered Ed, the deaths he saw and the things he heard from these children. It bothered him to the point of great sadness that has led him away from his community for the last few years, travelling and searching, always on the go.

Every once in a while I'll receive a call from Ed, from Grande Prairie, High Level, Vancouver, Whitehorse and sometimes in Edmonton. Ed's been sober for quite a while now and Ed, wherever you are, I hope you find what you're looking for, and I wish you the best in the next year. Your friend, Rocky.

There are many more individuals I could mention. Actually, I could write a book. Someone should write a book about all the Native people who accomplish little and big things during their lifetimes.

To all you community leaders, workers and caring people out there, a happy new year to you all.



# OLD SUN COMMUNITY COLLEGE SIKSIIKA

## OLD SUN SIKSIIKA

**SHAWN C. NUTTALL**

Co-ordinator  
P.O. Box 339  
Gleichen, Alberta  
T0J 1N0

Phone: 734-3882  
Calgary Direct: 264-9658

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

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

**Program**

- 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.
- 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
- University Program**  
September, 1987  
This includes first year science courses acceptable for a wide range of professions.
- Optional Studies**  
In the social sciences or humanities.
- Enhancement of bi-culturalism including:**
  - a program of interaction with Elders
  - acquisition of, or improvement in, a Native language.
  - program of Native speakers focusing on issues of bi-cultural identity and the practice of the health professions in Native Communities.
  - 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**

- a strong interest in a health care profession
- maturity and motivation
- recommended minimum of Grade 10

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

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# Past year's highlights reviewed

By Clint Buehler

It is traditional at this time of year to review the events of the past 12 months and to take a look at possibilities and prospects for the year ahead.

In this review, we will attempt to summarize the highlights of the past year as they were covered by this newspaper. That summary will range across the spectrum of human experience as it relates to the Native

community, touching on the highs and lows, the negatives and positives, the failures and successes, the laughter and the tears of 1986.

The events we choose to highlight may not always be the ones you would have chosen, and our comments on them may not always echo your own observations, but that within this review each of you, our readers, will find something you too consider a highlight, an observation

that is the same as your own.

Because this newspaper is created for you, we hope you will find within this review repeated confirmation that we do report on those things which are of interest to you, that the comments we publish do reflect your concerns, and that, when you sit down to read this newspaper each week, you really do feel that it is your newspaper.

## JANUARY

### CHIEF FEARFUL

Chief Harvey Bulldog of the Boyer River Band fears for his life after a lone gunman fires rifle shots into his mobile home.

The shooting incident, which leads to the arrest and conviction of Dwight Fournier is only the latest of a series of fires and other violence that has plagued the reserve for more than two years.



### TV SHOW SET

Rocky Woodward's dreams become a reality as his cable TV show, "Native Nashville North," is picked up for a network slot by CBC-TV.

A deal for three half-hour pilots materializes and are taped in March. The CBC is so pleased, it orders 10 more half hours, which are taped in September.

The show is to be broadcast on CBC-TV Saturday evenings at 10:30, beginning January 10.

### NATIVE CENSUS

Census Canada announces that the 1986

census will make a special effort to identify Native people in Canada.

Special Native community liaison officers are hired to work with Native organizations and governments to ensure the effort is a success.



### CASH FOR LUBICON

The Lubicon Lake Indian Band receives \$1.5 million from the federal government to help defray legal costs in its land claims fight.

The band sees the action as an indication that the government is serious in finalizing a settlement.

### FORT CHIP RESERVE

The Fort Chipewyan Cree Band seems to be a giant step closer to getting its own reserve after a complex settlement of cash and land is announced by Indian Affairs Minister

David Crombie.

The deal includes \$24 million in cash, 24,000 acres of land and traditional hunting, fishing and trapping rights in Wood Buffalo National Park.



### VENNE TO NEDP

Muriel Stanley Venne, general manager of Settlement Sooniyaw is named to the board of the Native Economic Development Program, the board charged with distributing \$345 million for Native economic development projects.

She is also appointed a member of the board of the Canadian Council for Native Business, created to promote Native entrepreneurship.

### CUNNINGHAM DIES

The community mourns the loss of Peter Cunningham, longtime Metis leader who died December 30 at

the age of 74.

A logger, farmer and rancher, he was one of the first settlers on the Peavine Metis Settlement where he was an active leader. A successful logger, rancher and farmer, he was especially interested in young people and was active in organizing sports programs for them.



### ADRIAN HOPE DIES

The Native community mourns again with the death January 31 of longtime Metis leader Adrian Hope at the age of 82.

An active Metis leader, he was an early member of the Metis Association of Alberta, a founding member of the Federation of Metis Settlements and a former president of the Alberta

Native Communications Society.

For many, however, he was best known as a poet and storyteller who chronicled the life, times and feelings of his beloved Metis people.

## FEBRUARY



### NEW RADIO SHOW

The Aboriginal Radio and Television Society (ARTS) celebrates the debut of its new radio show, "The Native Perspective," on CBC-TV weekdays.

The stellar crew includes Radio Director Ray Fox, Producer/Host Bruce Makokis, News Director Jan Markley, Gabe Deschamps, Doris Bill and Tracy Ladouceur.

### TEACHERS MOVED

Seventeen teachers are

moved off the Assumption Reserve by the Fort Vermilion School Division because of vandalism, threats toward teachers and break-ins to teachers' homes on the reserve.

The band is in the process of assuming responsibility for education after contracting the school division to provide education for 15 years. The takeover is scheduled for the 1987 fall term.

### ALKALI STORY

The film "The Honour of All," about the Alkali Lake, B.C. Indian Band's successful battle against alcohol has an emotional premiere.

The film—and the people it is about—will prove to have a growing impact as it becomes a focus for other Native communities and individuals in their own battle against the effects of alcohol and drug abuse.

### DANIELS HONORED

Longtime Metis leader Stan Daniels is recognized at a Metis Women's Banquet with a plaque from the Metis Association of Alberta, presented to his widow, Christine.

### NATIVE AWARENESS

Greater awareness of Native people is promoted at the University of Alberta with the annual Native Awareness Days sponsored by the Native Students Club on campus.

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#### OFFICIAL FIRED

The Department of Indian Affairs fires Robert Laboucane, district superintendent for economic and employment development in southern Alberta, for criticizing the department at a press conference.

Laboucane said he felt it was more important to be accountable to the Indian people than to the department.

#### MARCH

##### DIA CHANGES

The Department of Indian Affairs announces new policies and cutbacks "aimed at bringing about self-government."

Included are plans to cut about 3,100 jobs from the department's payroll to make way for transfer of programs to the bands.

##### NEW DIRECTOR

Dennis Wallace is appointed to succeed R. B. Kohls as Alberta regional director general of the Department of Indian Affairs.

##### CRAFTS WINNERS

Winners of \$1,500 cash awards are announced in the first annual crafts competition sponsored by

the Alberta Indian Arts and Crafts Society.

Margaret Cardinal of Peace River wins for best new product development; Delphine Agecoutay of Edmonton wins for best overall design and artistic merit; and Annie Heavy Head from the Blood Reserve at Standoff wins for best overall craftsmanship.



#### METIS YOUTH

Lawrence Haineault is elected president of the Metis Youth Council of Alberta (formerly the United Metis Youth Council of Alberta).

One of several resolutions passed calls for the group to become involved in the First Ministers' Conference on Aboriginal Rights in 1987.

#### EDSON CENTRE

A new Metis Cultural Centre is proudly opened at Edson by Dan Martel, president of Metis Local 44.

The centre includes a meeting room and office space, and is to be immediately put to good use housing a job development project.

#### NEW NAME

The Aboriginal Multi-Media Society of Alberta (AMMSA) celebrates its

third anniversary by changing the name of its weekly newspaper from "AMMSA" to "Windspeaker."

Terry Lusty is the winner of the name-the-newspaper competition.

#### PEERLESS TRAGEDY

The Native and non-Native communities alike are shocked by the tragic death of six residents of Peerless Lake who drank methyl hydrate.

While the community mourns its dead, Native and government leaders seek answers as to how such a tragedy could happen and what can be done to prevent it from happening again.

#### BOUCHER INQUIRY

A fatality inquiry into the suicide death of William Boucher in the Edmonton Maximum Institution ends, but many are not satisfied that all the questions surrounding the death have been answered.

#### WHITE CHIEF QUILTS

Elaine Janvier, who is white but a Treaty Indian through marriage, quits shortly after being elected chief of the Cold Lake First Nation.

She says that the pressure from the band council is so great that she knows she would not be able to work with them.

#### NEW HOME

The Aboriginal Multi-Media Society of Alberta (AMMSA) gets a new home when it moves into the office building it purchased.

The building not only provides spacious quarters for existing operations, but it also has room for expansion of services in the future.

#### NEILSEN REPORT

The Nielsen Report review of program delivery to Native people is described by its critics as "dangerous," "offensive" and "completely out of touch with the reality

of Native life in this country."

The report was prepared under the supervision of Deputy Prime Minister Erik Nielsen.

#### OIL PINCH

Oil rich Indian bands in Alberta begin to feel the pinch as international oil prices drop and are asked to consider lowering royalties so they can stay competitive.

Reduced revenues results in staff layoffs and program cuts.

#### THUNDER NAMED

Evelyn Thunder of Atikameg is one of three new appointees to the Northern Alberta Development Council.

#### APRIL



#### ELECTION SET

Premier Don Getty surprises MLAs and political observers by calling a provincial general election for May 8.

Opposition Leader Ray Martin of the New Democrats admits surprise, but says his party is ready and has a few surprises of its own.

#### DEMARAIS CHANGES

Lou Demarais resigns as director of media and

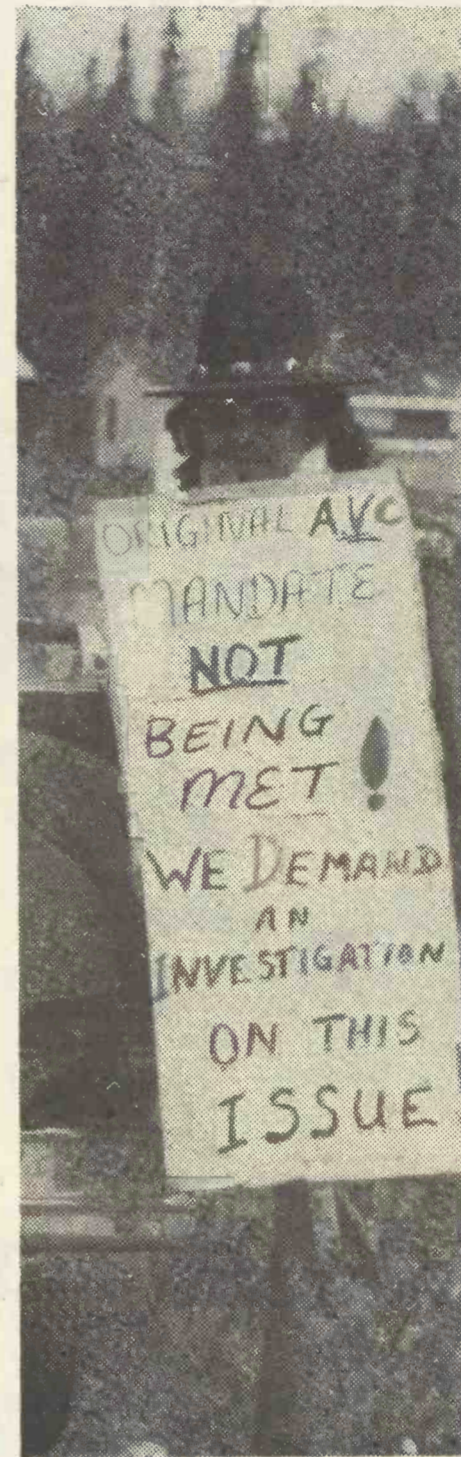
public relations for the Assembly of First Nations (AFN). He gives no reason for his resignation.

He later joins the Indian Association of Alberta (IAA) in a similar role.

#### MONIAS QUILTS

Eugene Monias resigns after 22 years as chief of the Heart Lake Indian Band near Lac La Biche, and says it is "the hardest decision I have ever had to make."

He tells band members "I cannot stand to be party to or be involved with a local government that is always fighting amongst itself..."



#### GROUARD PROTEST

Grouard residents and supporters joined forces to protest the proposed move of new student housing units and programs for the Alberta Vocational Centre from Grouard to High Prairie.

The protests were to lead to the involvement of the provincial cabinet, and a postponement of any

action until a thorough study of the situation has been completed.

#### FULTON CRITICAL

Support for the Lubicon Indian Band in its negotiations for land claims settlement gets the support of federally-appointed negotiator E. Davie Fulton, a former Conservative justice minister.

However, Alberta Native Affairs Minister Milt Pahl rejects Fulton's recommendations for 200 square kilometres of land and "hundreds of millions of dollars."

#### CHATSIS RUNS

George Chatsis of Calgary, a Cree from the Poundmaker Reserve in Saskatchewan, is nominated by the New Democrats to run in the Calgary Buffalo riding in the May 8 provincial election.

#### ALEXIS DIES

Peter Alexis, one of the foremost spiritual elders of the Alexis Indian Band, dies at 77 during a religious ceremony.

A hunter and trapper, and a dedicated family man as well as a spiritual guide and leader of Stoney traditional religious practices, the Elder was singing a traditional drum song when he died.

#### FISH BAN DEFIED

The Cold Lake First Nation is at the forefront of protests over fishing bans imposed by Alberta Fish and Wildlife.

The band unites with other bands in northeastern Alberta to protest what they called provincial interference with "inviolable" and "non-negotiable rights."

#### BOUCHER REPORT

The report of the inquiry into the suicide of William Boucher at the Edmonton Maximum Institution is called "totally unacceptable" by Gary Boucher, the dead

*Continued Page 12*

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**From Page 11**

man's brother.

The report recommends better monitoring of inmates in health unit cells and of distribution of drugs, but, Gary Boucher says, evades responsibility in his brother's death.



**NEW RESERVE**

Nancy Tingey, a former

Cold Lake First Nations member who regained her Indian status through Bill C-31, announces a proposal for a new reserve for Indian people unable to return to their former reserves.

The Twin River Reserve would include housing and a variety of facilities and services on four townships of land near Flatbush, about 100 miles north of Edmonton.

**FOX ELECTED**

ARTS Radio Director Ray Fox is elected president of the National Aboriginal Communications Society, with AMMSA General Manager Bert Crowfoot, treasurer; Rosemarie Kuptana of the Inuit Broadcasting Corporation, vice-president, and Ron Nadeau of Thompson, Manitoba, secretary.

The founding meeting for the group, which represents

21 Native communications societies from across Canada, was created to provide a stronger, more unified voice and to provide national-scale assistance to the member societies.

**MAY**

**TORIES WIN, BUT**

The Progressive Conservative are returned to power in the provincial election, but with a reduced majority.

The biggest gain goes to the New Democrats, who increase their seats in the Legislature from two to 16, while Liberal Leader is finally elected, along with three colleagues, and longtime MLAs Walter Buck and Ray Speaker are re-elected for the Representative Party.

Six cabinet members are defeated—Native Affairs Minister Milt Pahl, plus

Horst Schmid, David King, Julian Koziak, Mary LeMessurier and Bill Diachuk, and House Speaker Gerry Amerongen.

**VENNE FIRED**

Muriel Stanley Venne is asked to resign as a board member of the Native Economic Development Program.

She suspects the reason is her involvement with the New Democrats as a provincial election candidate. She loses her bid for a seat in the Edmonton Meadowlark riding.

**NEW MINISTERS**

Alberta government reorganization after the election results in the naming of two new ministers with responsibility for Native Affairs.

Neil Crawford, also named minister of Municipal

Affairs and government house leader, is made responsible for Native programs, while Jim Horsman, also named attorney-general, minister of Federal and Inter-governmental Affairs and deputy house leader, is responsible for the legal aspects of Native Affairs.

**JUNE**

**TEACHERS FIRED**

Blue Quills School fires the principal and two administrators of a controversial Life Values Program.

The three had already announced plans to leave at the end of the school term.

**UNITY WANTED**

Indian Elders make a strong call for unity among all Alberta Indians at an Elders' conference at Morley, held to deliberate on issues that directly affect their people.

Some Elders wonder why, if Indian leaders say they want their advice, that advice is not taken.

**MEDIA BANNED**

Media efforts to obtain financial information on Indian bands results in them being banned from the annual meeting of the Indian Association of Alberta.

The media effort is spearheaded by the Calgary Herald, which has applied for release of the information under the Access to Information Act.



**ANWA ELECTION**

Donna Weaselchild is elected president of the Alberta Native Women's Association, succeeding Loro Carmen.

She says she aims to reorganize ANWA by reviving a working relationship with ANWA chapters and by encouraging youth involvement and using Native Elders as advisors.

**JULY**



**FMS ELECTION**

Randy Hardy is elected by acclamation as president of the Federation of Metis Settlements, succeeding Gary Parenteau.

Lawrence Cunningham of Peavine was elected vice-president, also by acclamation, and Richard Poitras of Paddle Prairie was elected secretary. Treasurer Walter Anderson had submitted his resignation, but it was rejected by the board.



**SMITH ELECTED**

Gregg Smith is elected president of the Indian Association of Alberta, succeeding Wilf McDougall.

Also elected are Percy Potts, Treaty 6 vice-president; Narcisse Blood, Treaty 7 vice-president; Lawrence Courtoreille, Treaty 8 vice-president; Tony Arcand, secretary, and Roy Louis, treasurer.

**NEW PRINCESS**

Roberta Anne LaFrance of Gleichen is crowned the 1986 Alberta Native Princess.

The pageant was sponsored by the Canadian Native Friendship Centre in Edmonton, and the Aboriginal Multi-Media Society of Alberta (AMMSA).

**BUSINESS SUMMIT**

The Native Business Summit in Toronto is opened by Princess Anne and focuses media attention on Native entrepreneurs.

The event draws 1,800 delegates, 240 speakers and panellists and 137 exhibitors. A special exhibit features the work of 200 Native artists.

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Continued Page 13





**NEW MINISTER**

Saskatchewan MP Bill McKnight is named minister of Indian Affairs, succeeding David Crombie, who becomes secretary of state. McKnight had previously been minister of labour.



**PRICE NAMED**

Richard Price is named as the first director of the new School of Native Studies at the University of Alberta. In the previous year, Price had been at the centre of a controversy surrounding the leaking of government documents concerning Native people which led to charges—later dropped—being laid against him.

**BUILDING OPENED**

AMMSA's new home was officially opened when former Alberta Native Affairs Minister Milt Pahl and Stan Shank, representing the secretary of state, handled the ribbon cutting while AMMSA President Allen Jacob and ARTS President Roy Randolph held it.

The building was purchased earlier in the year to house present and future operations of the society.

**LUBICON PROTEST**

The Lubicon Lake Indian Band takes its protests to the 1988 Calgary Winter Olympics by organizing a world-wide boycott of efforts to display Native artifacts as part of the games activities.

**AUGUST**

**BAND BOYCOTT**

A raid on a bingo on their reserve prompts the Saddle Lake Indian Band to stage a boycott of St. Paul businesses.

Boycott leaders say the boycott may result in stronger economic development activity on the reserve.



**NEW PRINCESSES**

Two new princesses are crowned at the Four Bands Princess Pageant in Hobbema.

Marie Saddleback is the junior princess, while Arlette Saddleback gets the senior crown.

**MAA TROUBLE**

Metis Association of Alberta (MAA) annual assembly and elections are delayed indefinitely after the association finds itself in a financial crisis.

The problem is a result of overspending by the MAA Housing Department after a change in its relationship with Canada Mortgage and Housing.



**OLYMPICS JOB**

Sykes Powderface is named Native liaison coordinator by the Olympic Organizing Committee (OCO) for the 1988 Calgary Winter Olympics.

His job is to recruit Native involvement in the Olympics, but some Native leaders say he has been appointed to smooth the ruffled feathers of the Native community.

**ART WINNERS**

Faye HeavyShield, formerly of the Blood Reserve, is named the winner of the \$5,000 top prize in "Asum Mena," the 1986 art competition sponsored by the Alberta Indian Arts and Crafts Society.

First runner-up is Kim McLain of Edmonton, who wins \$1,000. The two winners of the \$500 second runner-up award are George Littlechild and Sam Warrior.



**ENOCH PROTEST**

Fifty band members on the Enoch Reserve stage a protest in their efforts to find out where band money was spent by the previous chief and council.

After a meeting with Department of Indian Affairs officials, a committee is appointed to look into band expenditures.



**KEHEWIN PROTEST**

Kehewin band members develop a petition in their efforts to find out more details about band expenditures.

Chief and council deny there are any irregularities.

**FORT CHIP OPENING**

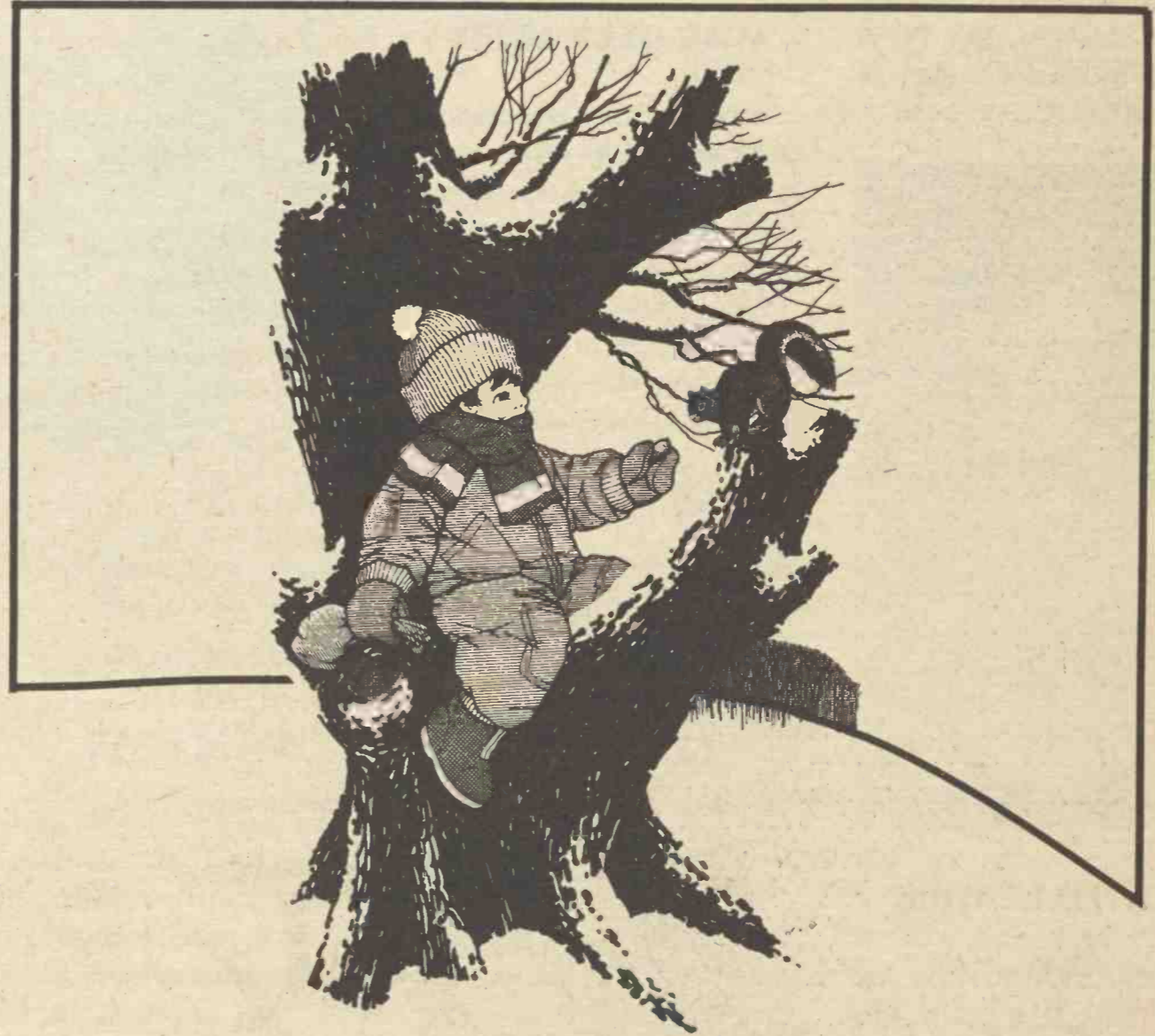
The Cree and Chipewyan Indian bands in Fort Chipewyan celebrate the opening of a new office complex developed jointly by the two bands.

The building is to house a variety of government offices and other services.

**SEPTEMBER**

*Continued Page 14*

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**Narcisse Blood**  
Treaty 7 Vice-President (IAA)  
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**From Page 13**

**NCC(A) SPLIT**

A serious split is revealed between members of the board of directors of the Native Council of Canada (Alberta).

Although a series of meetings is held, the split still exists. Part of the group eventually forms a new organization, the New Status Indians Council of Alberta.



**YOUTH LEADER**

Lewis Cardinal of Edmonton is elected the first president of the new Youth Secretariat of the Native Council of Canada.

A top priority of the group, Cardinal says, is education, and instilling Native values and customs into it.

**SOONIYAW PAID**

Settlement Investment Corporation receives the \$1.575 million first payment of its \$4.2 million grant from the Native Economic Development Program (NEDP).

The money will be used to provide loans to businesses and agriculture on the eight Metis settlements in Alberta.

**WAR DECLARED**

The Indian Association of Alberta (IAA), responding to the urging of President Gregg Smith, declares war on drugs and alcohol.

He urges all 44 Indian bands in Alberta to join with existing agencies controlled and run by Indians to "wage war on a problem that can no longer be ignored."



**ROY APPOINTED**

Laurent Roy is appointed chief executive officer for

Native Outreach, succeeding Allen Willier, who resigned after completing his two-year contract.

**OCTOBER**



**FILM STAR**

Her outstanding performance in the film "Loyalties" brings Tantee (Martin) Cardinal wide recognition as an accomplished actress. The film, set in Lac La Biche, is about the developing friendship between a Metis woman and an English doctor's wife.

**DENE THA OPENING**

The Dene Tha people of northwestern Alberta have cause for celebration as

they officially open a new road at Meander River and natural gas service for 200 homes at Assumption and Bushy River.



**MISS METIS**

Rosemarie Mercredi of



Fort McMurray is named MMiss Metis Alberta 1986, succeeding Tracy Ladouceur of Lac La Biche.

Her competitors were Sandy Nipshank of Slave Lake and Marlene Poitras of Fort Chipewyan.

**NCC(A) ELECTION**

Doris Ronnenberg is re-elected president of the Native Council of Canada (Alberta) at an annual meeting dominated by accusations and grueling debate.

The dissent will continue after the election.



**NOVEMBER**



**WELCOME**  
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759-3912**

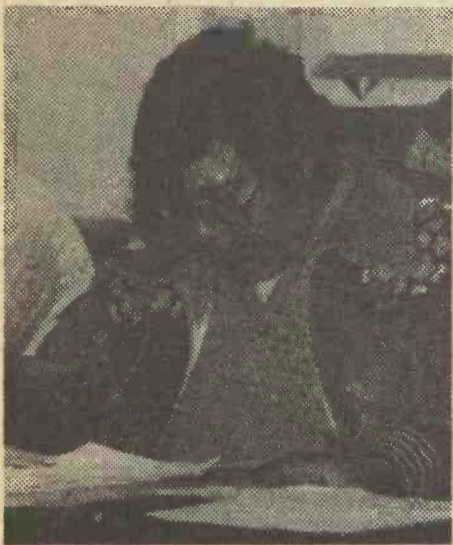
**GARDEN RIVER BAND OFFICE  
659-3677**



**MAA PLANS**

The Metis Association of Alberta (MAA) releases a comprehensive plan for implementing self-government for Metis people in Alberta.

MAA President Sam Sinclair says it make take 10 or 20 years for the plan to be implemented.



**DIVIDED BAND**

Chief Johnson Sewepagaham of the Little Red River band in northern Alberta works to heal a rift in his membership.

Some members of the Fox Lake Reserve have taken action to split away from the Little Red River Band, which also includes the Garden River and Jean D'Or Prairie reserves.

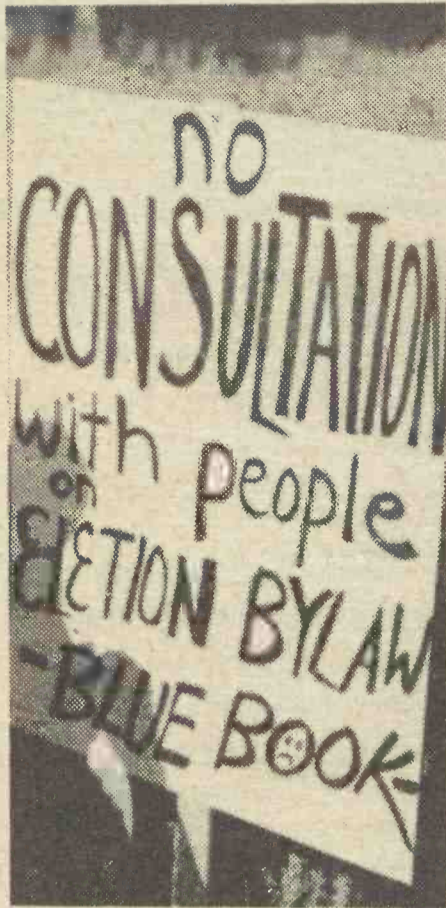
**DECEMBER**

**AMOCO DEAL**

Amoco Canada an-

nounces it will spend nearly \$8 million during 1987 on further evaluation of the company's Elizabeth Metis Settlement heavy oil lease.

Amoco will provide direct assistance to the settlement through payment for replacement of lands used and for a service to place settlers in Amoco jobs.



**FOX RE-ELECTED**

Roy Fox is re-elected chief of the Blood Band in southern Alberta, but only five of the incumbent councillors were re-elected to the 12-person council.

**MONIAS RETURNS**

Eugene Monias is persuaded to serve as chief of the Heart Lake Indian Band



once again. He tells Bill C-31 members he wants them to "come home."

**OLYMPICS OUT**

The Alberta Indian Arts and Crafts Society drops its proposal to participate in the 1988 Calgary Winter Olympics after 19 months of hard work and negotiations to secure funding.

The society complained of being asked to make changes and concessions, and said it did not want to become involved in politics or "provide the window dressing for Native involvement at the Olympics unless some long-lasting economic rewards are realized by Alberta's Native population."

**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:**

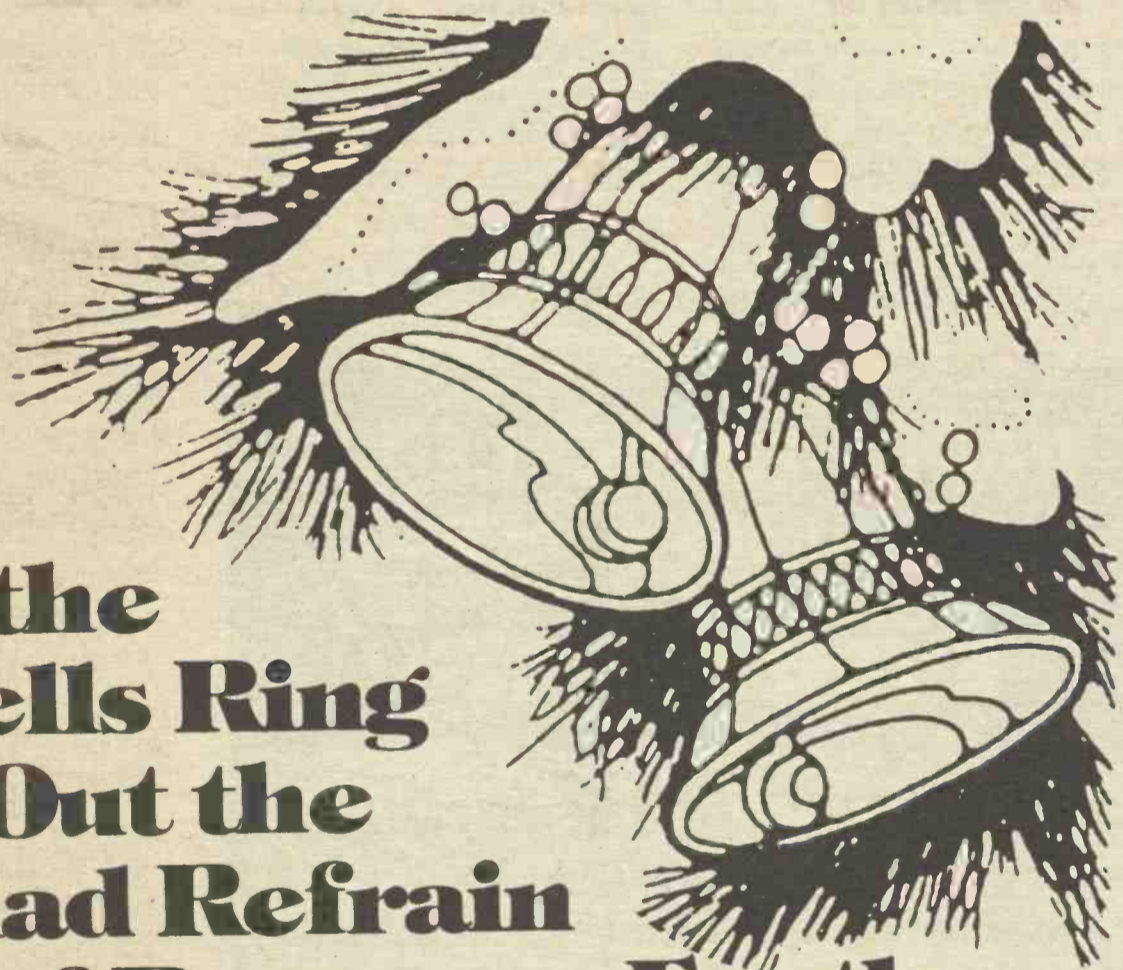
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- Experience in Alcohol & Drug Abuse Treatment geared toward Native people is necessary.
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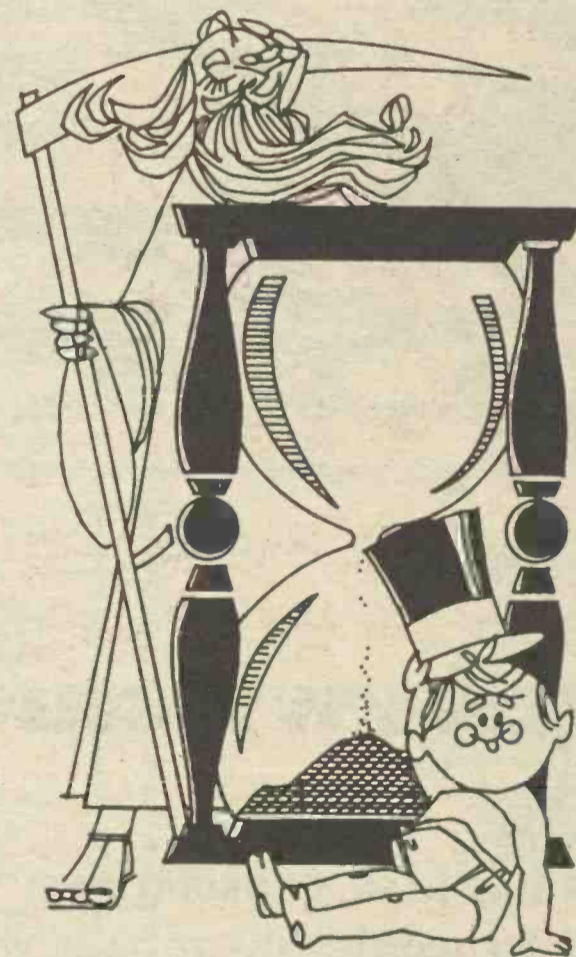
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**Sucker Creek Band 150A**

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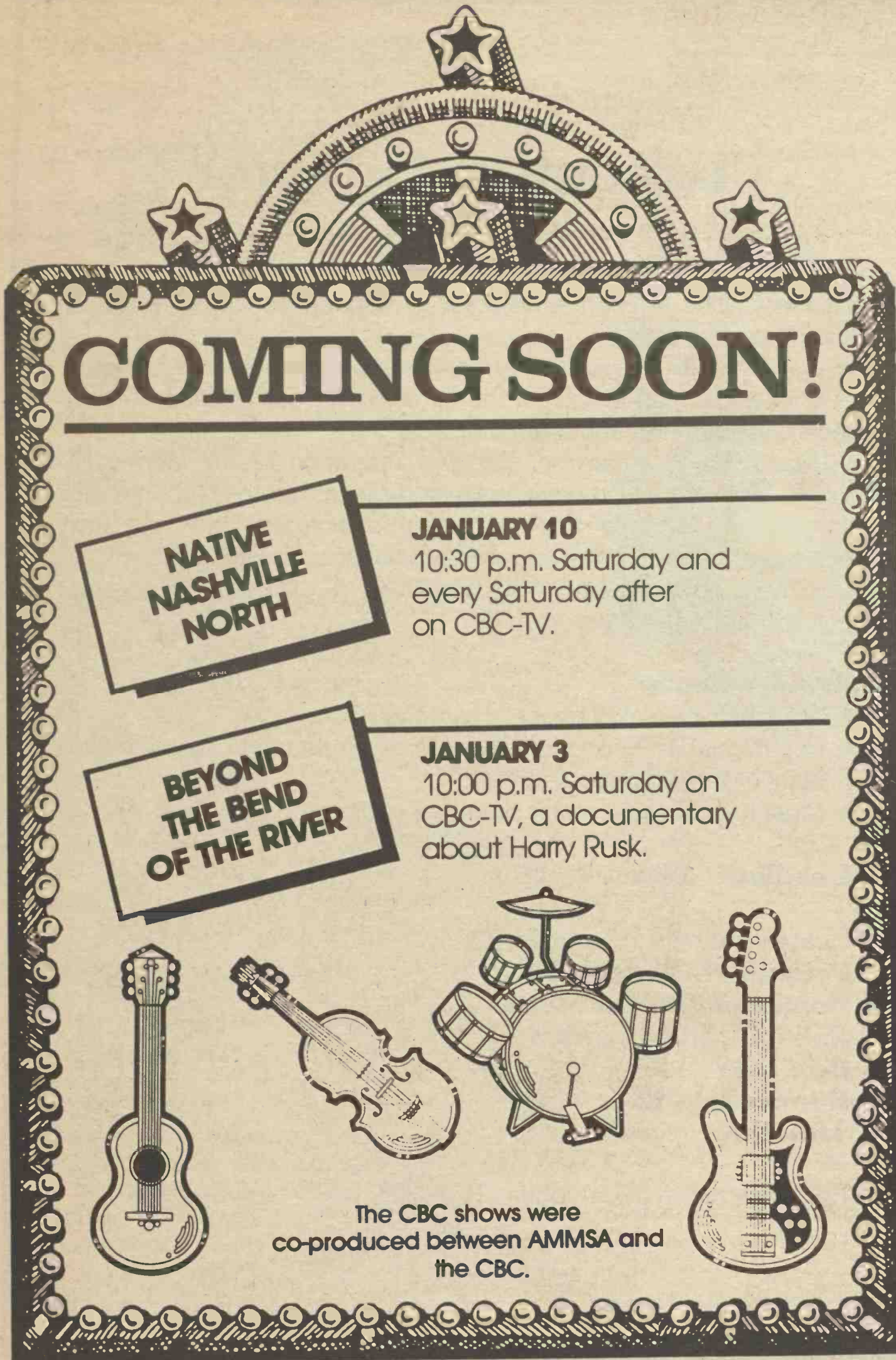
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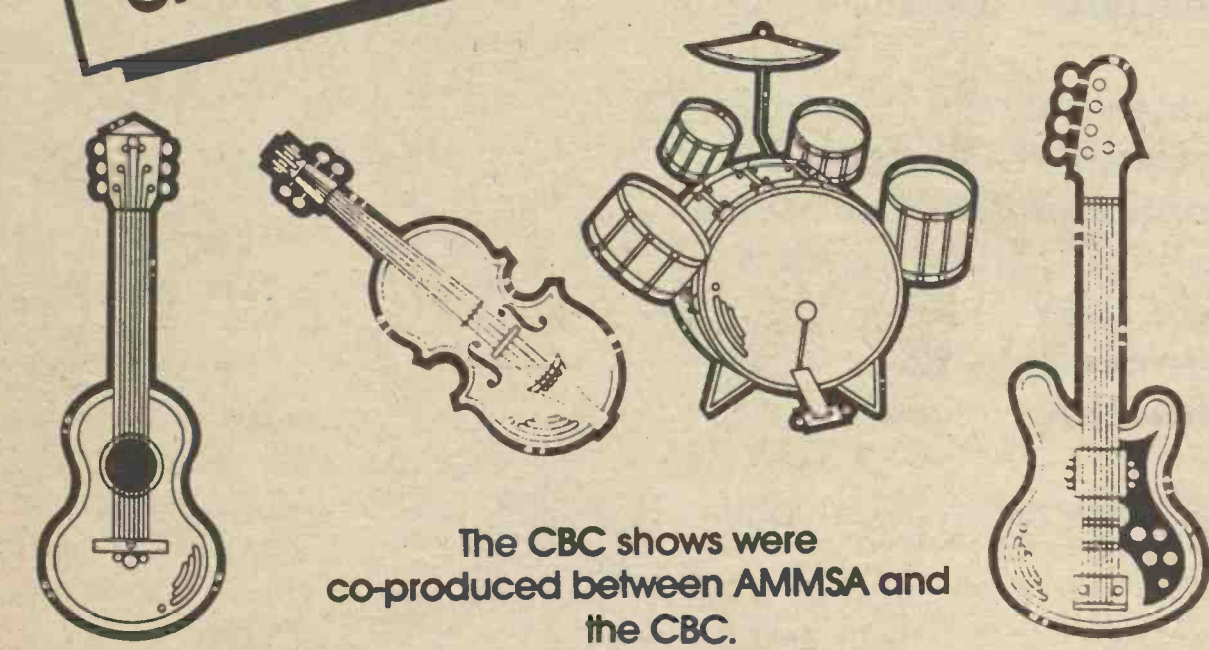
# COMING SOON!

**NATIVE NASHVILLE NORTH**

**JANUARY 10**  
10:30 p.m. Saturday and every Saturday after on CBC-TV.

**BEYOND THE BEND OF THE RIVER**

**JANUARY 3**  
10:00 p.m. Saturday on CBC-TV, a documentary about Harry Rusk.



The CBC shows were co-produced between AMMSA and the CBC.



## Happy New Year

The past year has been a special one for us — and we would like to take time to say a "SPECIAL THANKS" to all those who have supported us in our new endeavor.

**May the New Year be Filled with Joy and Happiness**

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### From Page 8

**"Then from far away, other clouds became drawn to this. They were being pulled into this mass as if by a powerful atmospheric magnet. Pulled in a straight line toward the mass from the far horizons."**

against this assault upon my reality I felt hypnotized into watching yet another drama unfold itself before my very eyes...

The clouds were swirling again. Not as before, but faster and faster with a sense of urgency that bordered on desperation. They swirled in and out amongst each other until they intermixed and became one and formed a solid mass.

Then from far away, other clouds became drawn to this mass. They were being pulled into this mass as if by a powerful atmospheric magnet. Pulled in a straight line toward the mass from the far horizons. Soon there was a towering opaque wall of swirling whiteness and gradually, as the horizons cleared of all clouds, the swirling stopped and the wall looked as if it were an impenetrable and formidable cliff.

Scattered about in the forefront of this 'cliff' were remnants and broken pieces of clouds, strewn like so many stones and boulders in a freshly plowed field. With the same sense of awe that I had felt before, I watched these pieces of

clouds attach themselves to each other until they formed a sort of mat or ground before this cliff, which stretched out over a hundred miles across the sky.

Mesmerized, I continued to watch as the clouds once again began to move. Darker shapes detached themselves and then they attached themselves to lighter shapes. And these shapes kept on moving until they began to form a picture of...heads!

Gradually, as the clouds slowed down, the heads began to take on identities and characteristics. They were the heads of old people. The entire cliff was composed of heads, each with the whitish color of the clouds that formed them.

There were heads of all races imbedded in that incredible cliff above me. Heads of Chinese people and of Germans and Scandinavians and Negroes and Indians. Some had beards or mustaches or both. All were wrinkled with the wrinkles of the elderly and all were male.

And they were talking together. Not in any recognizable tongue but

with the spiritual language of the very old. I felt their sureness and the quiet humble strength that comes from having experienced a great deal in their lifetimes and they were content, it seemed.

As I watched them I felt, rather than saw, movement at the edge of my vision and, looking back over the plain that stretched out endlessly in front of the cliff, I could see something moving.

Although still in a considerable distance away I recognized it as a black wolf — the same black wolf that fought so gallantly to protect The Power. But as it came closer, it gradually took on the shape of a man and I recognized the man, with a feeling of reluctance or resigned acceptance, to be myself.

As I accepted this new turn of events I felt my spirit being drawn outward from my body and into my other self who now stood in front of the strange and massive cliff of heads. Leaving my world completely, I was now totally alone in front of these old people.

"Why me?" I shouted up at them in anguish, "Is it something that I've done or will do someday? Grandfathers," I asked, "Am I right in accepting your world today?"

There was no response. The Grandfathers merely smiled the smile of the old and wise. Some of them were nodding their heads. All of them were looking at me with the look of an Elder watching a grandson doing a good and rightful deed. Taking, then, a deep breath, I thought to myself: "Enough. It's enough to know that the Grandfathers have given me this vision. Whatever it may mean."

And once again I found myself back in my car, on that lonely deserted stretch of South Dakota highway. But this time I did not have to prove the existence of my real world. I did not feel compelled to touch the solidity of my car, but accepted the fact that there is another world. A world that is beyond the usual reach of man. A world that is just as real as the one in which we live today. Just before I fell asleep, I glanced once more at the sky above me but saw only the familiar cumulus clouds with the lighter veil of cirrostratus high up in the sky above them. I slept, then, with a smile on my lips.

## RAPID BINGO LEDUC "13 TIMES A WEEK" (EXCEPT MONDAY AFTERNOONS) EVERY WEEK!

**48 GAMES AFTERNOONS**  
**1 BONANZA**  
Afternoons 1:30 - Bonanza Pre-Call  
Regular Games 2 p.m.

**51 GAMES EVENINGS**  
1 Bonanza, Plus 1-3 game earlybird  
Evenings 6:40 early bird game  
7 p.m. bonanza pre-call - 7:30 regular

Regular Games Payout						
1-150	\$30,	30,	30,	30,	40,	60
151-250	\$40,	40,	40,	40,	50,	70
251-350	\$50,	50,	50,	50,	60,	80
351-450	\$60,	60,	60,	60,	100,	125
OVER-451	\$70,	70,	70,	70,	120,	140

<b>HARDS CARDS</b>	Trade in old bonanza 3-up & receive new 3-up for 50¢	<b>SOFT CARDS</b>
	Effective Monday Nov. 17: New super prize payout on-15	

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# SPORTS ROUNDUP

By Mark McCallum

1986 can be remembered as the year the National Football League tried instant replays for close calls, drug testing became a major issue and the Eskimos' Hector Pothier was busted for possession of hashish. The Eskimos could have probably used his offensive lineman's skills in the Grey Cup they lost and learned at against the Hamilton Tiger-Cats.

Last year, the Canadian Press male athlete of the year was Jamaican-born Ben Johnson. Edmonton Oiler Wayne Gretzky finished second, 108 points behind the sprinter. While Mario Lemieux finished behind Gretzky, who won the CP poll five times, the Pittsburgh Penguins' centre still leads him in fan voting for the all-star game this year.

Is it possible for the greatest offensive player in hockey history to lose this honor? I hope not. It would be a shame if Lemieux, a great player, true, finished ahead of Gretzky, the greatest player the world has ever seen.

Let's take a look at the past year in the Native community. Early in '86, the B.C. Arrows won two major titles — the Canadian Native Football Championship at Invermere, B.C. (to make it two in a row) and the North American Fast Pitch Softball Championships at Oklahoma City for the fourth time in as many years. (Now that's a baseball team!)

Willie Littlechild, who has won the Tom Longboat Award given to the Outstanding Indian Athlete of the year in Canada four times, was named to the University of Alberta's Sports Wall of Fame. The Native lawyer, a member of the U of A Golden Bears Western Canadian Intercollegiate Hockey Championship team in 1965-66, received a plaque that was placed on the wall.

The Wabasca-Desmarais Flying Tigers won the mens' provincial volleyball championship title at High Prairie, where they were the only all-Native team, to qualify them as Alberta's first-ever representatives at the Arctic Winter Games. At Whitehorse in the Yukon, the Wabasca team won a Silver Ulu at the games, competing against teams from as far away as Quebec.

At Slave Lake, the Native Provincial Bonspiel was won by the Dennis Okeymow rink from Hobbema.

At the "Friends In Sports" summer games, Leo Kootenay won eight gold medals and Karen Lepine won three golds for a total of six medals on her behalf. They were named Mr. and Miss "Friends In Sports" for their accomplishments.

Later in the year, Lepine was awarded the Rita Houle Memorial Award presented to the top female athlete of the year in Alberta. Goal tendered Gene Patterson, who trained with the Olympic hockey team, was awarded the top male athlete of the year, at the ceremonies held at the Edmonton Canadian Native Friendship Centre.

Lloyd Gauthier won his second consecutive North American Indian Golf Championship and 15 year-old Shauna Craig won the ladies' over-all top flight title, at Spokane, Washington.

In boxing, Curtis Fiddler became the 1986 Alberta Senior Golden Boy, adding to his three Canadian titles in the Senior Open division, and Fort McMurray's Frankie Pruden tried an unsuccessful come-back to the ring.

Record crowds at the Calgary Stampede looked on as Clayton Big Plume of

T. BONE



RODEO ACTION

Sarcee won the World Champion Buffalo Riding title, only open to Natives, and Shawn Henry became the novice Saddle Bronc event winner at the Canadian Finals Rodeo held at Edmonton Northlands. Hobbema's Roddie Baptiste Jr. finished first in

the boys' steer riding event.

The Alexis Saints and the Hobbema Oilers became the first Native hockey teams to be accepted into Alberta Major Hockey League regular season play.

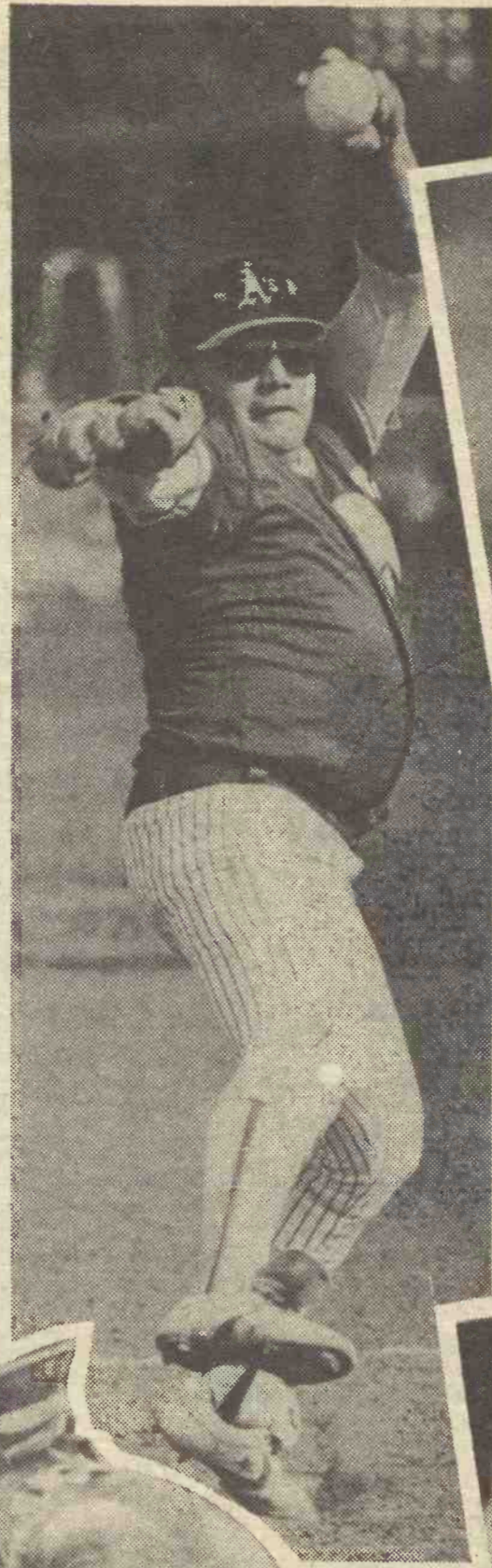
And the on-going dispute between the Lubicon Lake

Band and the 1988 Calgary Winter Olympic officials, which began early last year promises to continue what has almost become a part of the game's planned schedule — boycott.

Although I sympathize with the Indian band's valid cause, the games will go on

as planned. The Moscow and L.A. Olympic boycotts proved this, and history has shown that only the athletes suffer in the end.

Looking forward to a whole new season of sports, until next week, that's all.



KAREN LEPINE



LLOYD GAUTHIER

## NOTICE OF PUBLIC MEETING

The Board of Trustees of the Northland School Division No. 61 will hold its next Regular Meeting on Friday, January 16, commencing at 7:00 p.m., and continuing on Saturday, January 17, 1987 at the Northland School Division Board Room in Peace River, Alberta.

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

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

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



Northland SCHOOL DIVISION No. 61



May the Best of the Season  
Be Yours

Happy New Year

From

Chief Irvin Knott  
Councillors  
Nora & Robert Testawich  
& Staff of

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Starting Monday, January 5, 1987

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Coats & Jackets	30 - 50% Off
Hats, Gloves & Mitts	30% Off
All Dresses (Reduced by)	30%
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**By Mervin J. Wolfleg,  
B.Ed.  
Nechi Trainer  
(Nechi Newsletter)**

In a North American Indian ceremony I have found a permeating peace and oneness. In this tranquil and quiet time I feel assured to reflect and re-evaluate past times of happiness and sadness. The environment of safety and comfort, as when cradled in the arms of my mother as an infant, encourages this moment of self-indulgence.

The journeys into my past I have enjoyed. I sit back and listen and view replays of past memory tapes of moments that have elapsed since the last ceremony. A recurring theme, in the last four years, has been the days I spent at the University of Calgary. My tranquil reverie is suddenly marred by noise! My sojourn has brought past and through one of the more popular campus preoccupations — partying! The main ingredient for a real "blast" — booze.

The noise consists of ads in the college paper, The Gauntlet, of upcoming parties of various clubs, faculties, residence floor units, graduates, undergraduates, alumni, football teams, etc., etc.!! It gets noisier when I travel through the SUB (Student's Union Building); faculty lounges; residence pub; and licensed social rooms. The noise is now deafening when I enter one of these "parties," ostensibly to have a Diet Coke and sandwich-on-brown.

Individuality is what I notice first. Everyone is talking at once. No one is listening. Everyone is also nodding and/or shaking their heads in unison with their speech and everyone else's. Everyone is talking as though they were alone. The only cue to there being a collectivity is the din from this event cum competition which is yet to be included in the upcoming '88 Olympics. I conclude that my first impression was right — everyone is alone at this party. I also conclude that everyone needs to be there otherwise the party is far short of sounding like a blast. The booze is the necessary charge. The individual is the detonator. Mix the two — Blast!

I cruise home to my unit at Ground Kan (Kananaskis Hall, ground floor) with the blast bouncing around in my eardrums. My fellow survivors stroll slouchingly home alone or in smaller groups. Each off-spring group of the larger party-group cling tenaciously to the characteristics of their parent-group. They are loud, boisterous, grasping for attention and each member is easily identifiable as an individual sub-component of the Party.

I grab a stumbling unit and tell him to be careful and is he okay. He answers, "No problem!

Chust party-in!" He adds, "Hey, man, whar's da party, eh? Wanna join our party?" I answer, "Yeah, see ya'." He answers, "Merv, you're O.K. 'Scuz-mee. Gotta fin' a party."

I recall other disjointed conversations. They all revolve around the theme party. It does not matter how I answer each "conversationalist," the reply is formulated in the individual's space (I do not know if I should call it "mind"), put together in some mysterious way and answers whatever queries are floating around in there with my words. The person is alone and is answering himself. My words are interference. I am negated and he rumbles and stumbles by me and continues his quest to conquer any and all parties in his path.

Now it is the day after. The carnage I see and smell is all around. Blood-shot eyes. Someone is facing being evicted from the res

ervation (I used to call it res until I lived through the res of the university residence), I think about university. This educational institution of the highest level whose inmates seem to expend enormous energy and invest equally great amounts of time on reaching the lowest level.

I also consider the great emphasis by the institute on making its vast storehouse of knowledge easily accessible to the student. These efforts presently include computerizing the library and making terminals available to enable students to access information faster and with less trips through the myriad shelves of books and periodicals.

Further, the university has now scheduled structured courses of instruction now available to undergraduates on how to do effective literature searches to assist with the writing of term papers and other research projects.

## WAR ON DRUGS/ALCOHOL

and even from the campus. One student sacrificed his study time to The Party. Others feel and look sick. Still others are getting sick and rushing to the can.

I feel compassion for the sick, green, and smelly student I meet in the hallway. I asked "you okay?" He mumbles, "yea, had a great party last night!"

I'm puzzled. Had a great party? Did I miss something by hitting the bed early? Somehow the "party" was transmuted to either something humanoid or something edible and was had by the student! It had to be in the form of something that the student could consume voraciously otherwise another student would not have labelled my friend a "party" animal!

My journey continues past and through other parties and its after-effects. Now I hear party animals saying that they had a blast! They are now even becoming cannibalistic! They created the blast and are now having it!

Other animals ask me, "Hey, Merv, I like your control. You should come to the next party." I answer, "I think I will." He answers, "Man, I'm gonna really tie one on this time."

More confusion! They're having them. Eating them. Now, they are gonna start wearing them! Granfather, I need to come home. I come back from my journey and am still in the ceremony. Sweetgrass never smelled so good. I sigh. I pray and thank my High Power for my sober state now and through my university experience.

On the way home on the

I think about these things because these are important to me. The four years I spent at university were focused on getting an education and I realized that I had to earn that by working and getting information. I thank the library sciences for making my searches easier and interesting. I expended little energy into the mechanics of finding a particular book. That energy was expended on reading and formulating new ideas and thoughts from the wealth of information I found.

I observed the "partying" antics/rituals from a behavioral perspective. This is an observation technique I learned from my late teacher-mentor, Joe Poor Eagle, a Blackfoot Elder. He once told me to observe with my eyes, ears, and nose when looking at intoxicated people. He further instructed me that to try and see otherwise would rob me of really seeing the futility of this practice.

I spent four productive years at the University of Calgary and received my degree in education with distinction. The booze and its attendant fallout did not affect me at all. I learned and I disregarded the noise. It was there and, sadly, will still be there when my children attend there. My only attention to the phenomena is to give my children those things that I received from North American Indian Elders such as my friend/brother, Joe Poor Eagle. My children will one day enjoy their silent times in the ceremony room.



# IN TOUCH

By Dorothy Schreiber

Sometimes it is difficult to keep up with our child's education. Remember when "The New Math" came into effect, parents were beside themselves when trying to help little Johnny decipher all those numbers. While we may not be able to grapple with our child's homework, we can help them by providing a good study atmosphere and some good study habits.

The Parent Centre of Albuquerque Public Schools has some sound advice.

1. Perhaps the most important element of being a successful student is having good work habits. Good work habits will almost guarantee that a child performs better in school. How can we go about establishing those work habits?
  - a. Providing a quiet work place is a help to a child. If there are a few distractions (of sight or sound) a child will find it easier to concentrate. This is sometimes difficult when homes are crowded and there are many people around. A corner of a room would be fine.
  - b. Studying at the same time each day helps form a habit. Right after school or after supper are two good times.
  - c. Starting with small steps is easier than biting off a big chunk of work. If a child began with 10 minutes on a daily basis and gradually works up to an appropriate amount of time, the chances are better for studying to become a habit.
  - d. When a child completes the agreed upon work, praise can send a message to the student that he or she was successful. Rewards can vary.
  - e. Keeping a chart of the child's progress can be a reminder of success.
  - f. Consistency is the key in building a habit.
2. Parents don't have to feel that they need to be teachers of their children when it comes to school work. In fact, sometimes the teaching of reading, arithmetic or other subject matter can interfere with homework. Parents can, however, provide a good situation for learning.
  - a. Sometimes it is helpful to provide an example during study time. Parents can do their own reading, bookkeeping, or other quiet activities while the child or children are studying.
  - b. Conversation at other times can centre about what the child is doing in school or other topics of interest to the family.
  - c. Short trips around the city or province can add to a child's experience.
3. Check with your child's teacher to find out what school work needs to be done at home.
4. Be realistic about what you expect.
5. Praise can accomplish far more than punishment. Praise that is honest and freely given lets a child have a feeling of success.
6. Successful experiences lead to more successful experiences.

### Teacher Hints - Some Visualization Techniques

After a child has completed some tasks with his or her eyes open, have the child close its eyes and try these techniques.

1. Write a word on chalkboard inside his/her head.
  2. Ask what colour they used. If no colour, ask them to write again using a colour.
  3. Have them erase the word and write it again using another colour.
  4. Let the word float off the chalkboard.
  5. Have it float to one side.
  6. Have it float to the other side.
  7. Float it to the back of the head and let it stick to the back of the head.
  8. Tell them the word will be there when they need it.
- All of this will help the word go into the long term memory.

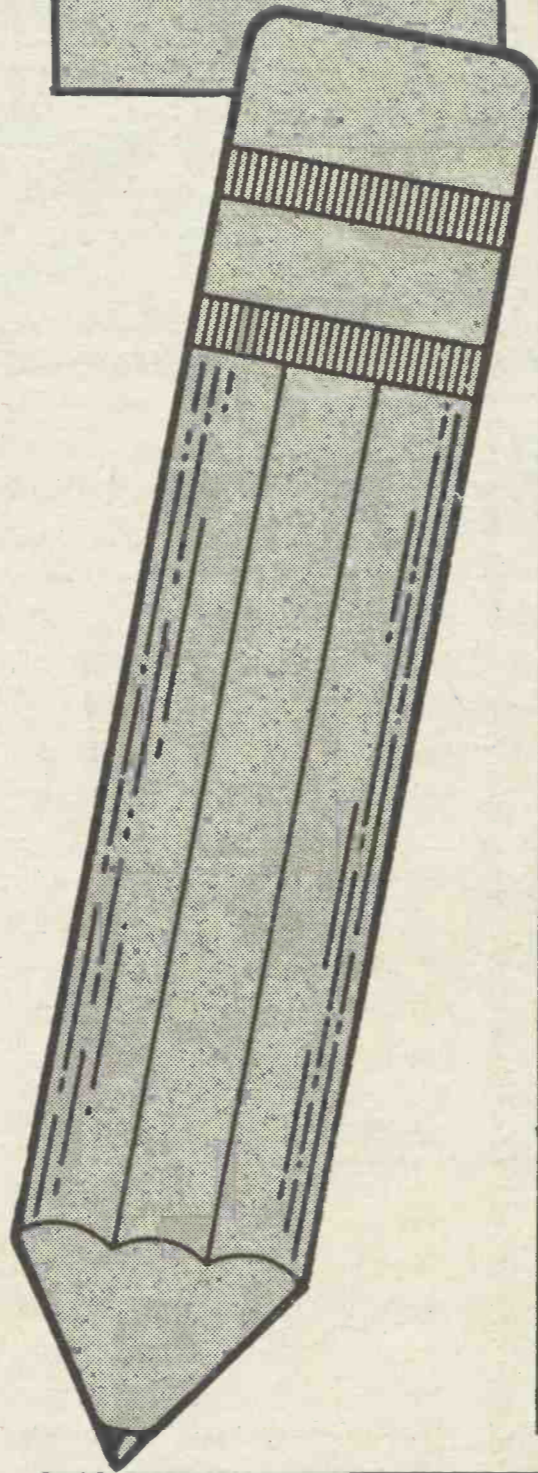
Remember In Touch is a question/answer column. So if you are seeking information or advice, please write to:

In Touch  
c/o Windspeaker  
15001 - 112 Avenue  
Edmonton, Alberta  
T5M 2V6

Letters will be kept confidential upon request.

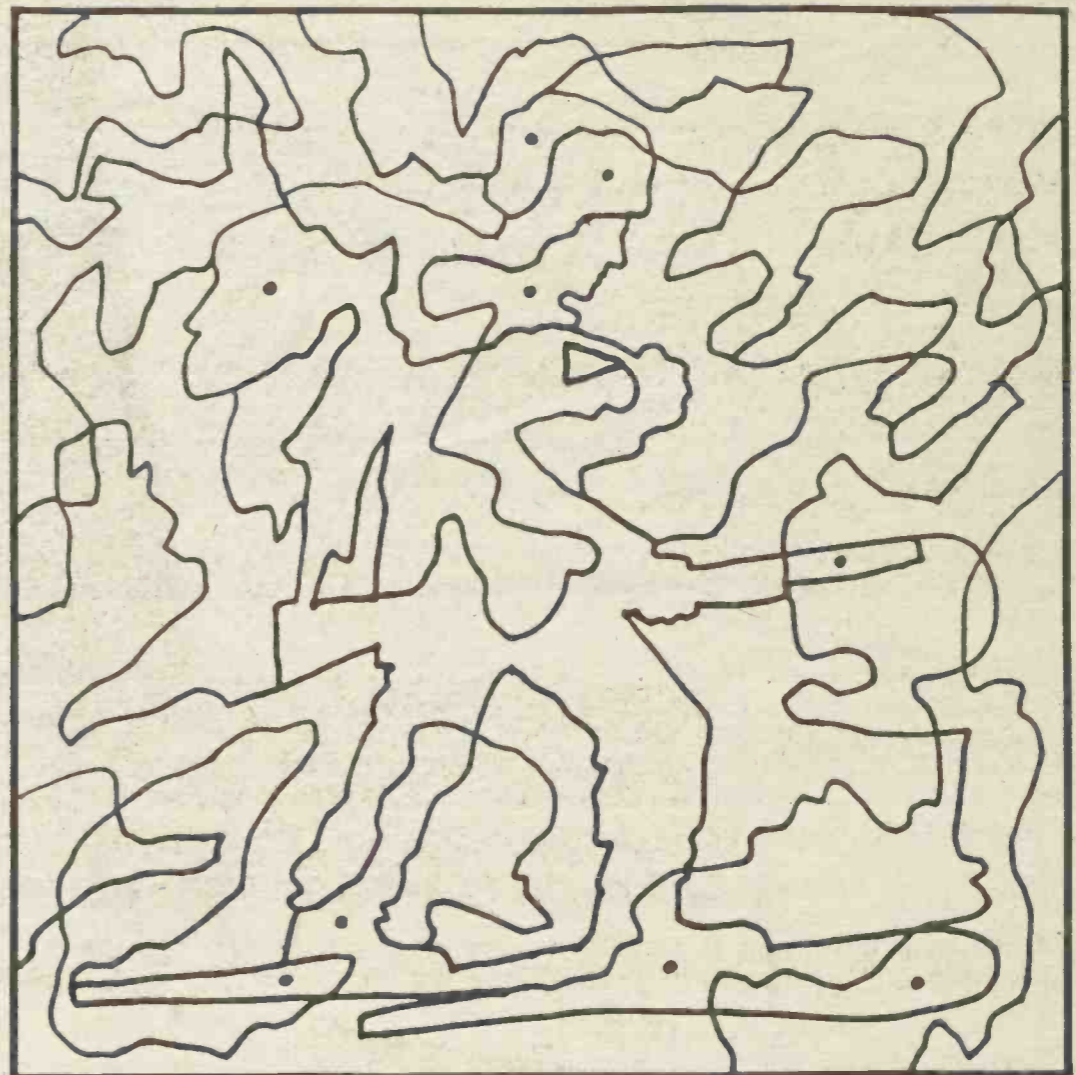
## THE ACTIVITY CORNER

FUN FOR ALL AGES!



## 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.

LAST WEEK'S SOLUTION:



## WINDSPEAKER WORDSEARCH

By John Copley

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

THEME: Words Around The New Year

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

### WORDLIST

#### 3 - letter

Eat  
Ham  
Jig  
Joy  
Nip  
Tax  
Tip

#### 4 - letter

Cold  
Gala  
Glad  
Good

#### 5 - letter

Help  
Past  
Plan  
Prom  
Reel  
RRSP  
Shop  
Snow  
Song  
Taxi  
Carol  
Guest  
Jolly  
Merry

#### 6 - letter

Change  
Greets  
Repast

#### 7 - letter

Holiday  
January  
Promise  
Visitor

#### 8 - letter

Calendar  
Drinking

#### 9 - letter

Reminisce  
Stop Check

#### 11 - letter

Celebration  
Good Tidings  
Minor Hockey

#### 13 - letter

Two For One Sale



# January 9 & 10, 1987

## ERMINESKIN BAND

### INAUGURATION POWWOW

#### Panee Memorial Agridplex

7 p.m. Daily

Non-Competitive

Dancers & Drummers  
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Lunch will be Served

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For More Information call 585-3925 or 585-2692 Evenings

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