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Wind speaker

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INSIDE THIS WEEK

WAGAMESE has decided to take a rest after more than a year of writing a weekly column that has been one of our readers' favorite features. His farewell column is on Page 7. For tributes to him, see Kim McLain's cartoon and Clint Buehler's Editor's Notebook on Page 6.

And are they sacred?

Ownership of artifacts questioned

By Lesley Crossingham

CALGARY — A Glenbow Museum exhibition scheduled for the 1988 Calgary Winter Olympic games is again in the spotlight as many local Native people are questioning the true ownership of the artifacts and whether the artifacts are sacred.

The artifacts in question will be loaned to the museum for the "Spirit Sings" exhibition of Native artifacts. Many of the objects are very old and are being loaned by museums in Europe and North America.

Currently, the Glenbow is being boycotted by the Lubicon Lake band in support of their land claim.

Continued on Page 4

Walter Janvier re-elected chief

By Terry Lusty

Incumbent Walter Janvier has been re-elected to a second term as chief of the Janvier Band in north-eastern Alberta. First elected in 1985, Janvier succeeded Archie Janvier and will, therefore, hold office over the next two-year period.

His victory was highlighted by the fact that an unprecedented number of voters turned out to cast their ballots this year. Of 92 eligible voters, 86 voted.

With 44 votes in his favor, Janvier bested his nearest rival Fred Black (25 votes), who is a former councillor, as well as Jean Cardinal, who received 16 votes.

At present, the Janvier

Band votes in accordance with the terms and conditions in the Indian Act. However, Chief Janvier points out that most people are speaking favorably of returning to band custom and four-year terms before another election is held. The current terms of chief and councillors are for two-year periods.

The reason given by the chief for members wanting to convert to four-year terms is because "everybody was saying two years is too short" and does not permit sufficient time to plan, develop and implement programs for the reserve.

When contacted by "Windspeaker," Janvier listed four priority concerns that require attention — Bill C-31, oil and gas development, unemployment and alcohol and drugs.

Janvier states that lawyer Tony Mandamin is looking into the Bill C-31 issue and "we're letting all our band members back in." Most of these people are "living off the reserve and likely won't return," he explained "but want their status back.

"We're not blocking anyone from returning if that's what they want," said the chief, who feels that any who may wish to re-establish residency on the reserve would be few in number.

Although the reserve is quite small, it does contain natural gas and there are six sections that could be

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WINDSPEAKER GALLERY



MAKING A POINT

We don't know his name, but this three-year-old son of Patty Wildcat and Benji Buffalo of Hobbema knows what he wants, and is determined to let everyone else know, too.

—Photo by Bert Crowfoot

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395 Wellington Street
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BUNDLE: 2

National

Native trucking company has promising start

Combining service in business with a commitment to economic development for northern Natives has given Northern Resource Trucking Ltd. a start that would make a sprinter envious.

The fledgling Saskatchewan hauler jumped out of the blocks with a three-year contract to do all the fuel hauling for the Key Lake uranium mine. And now it has added a three-year contract to provide all trucking services to Amok Ltd., for the uranium mine it operates at Cluff Lake in northwestern Saskatchewan.

Northern Resource Trucking (NRT) began less than a year ago and expects more than \$5 million in revenues during its second year.

It began with a two-part mission and partners that were committed to success.

The mission was to provide transportation service to resource development projects in the northern part of the province and, in doing so, to provide a vehicle to enhance the business skills and employment opportunities for Native residents.

The partners are Kitsaki Development Corporation,

the economic arm of the Lac La Ronge Indian band, and Trimac Transportation System, the largest bulk highway hauler in Canada. Chief Myles Venne is chairman of the board.

Traditionally, southern companies wanting to take part in northern business formed joint ventures with northern companies on a contract-specific basis. But when the contract expired, so did the joint venture. And so did the jobs and business for the northern partner.

NRT changes that, with a permanent company that provides stable jobs and allows for sharing of skills, resources and technology.

Rick Reynolds, Trimac regional manager, says the unique combination makes the company "better able to compete in terms of economics and in meeting the northern employment goals of its customers."

The provincial government, like most with northern business frontiers, is anxious to promote employment for Native and other regional residents

and northern employers are sensitive to these concerns.

Bryan McInnes, purchasing manager for Key Lake, says while provision of employment and northern business opportunities is an important criterion in contract bids, NRT won the contract in an open bid competition by being "the successful bidder on all counts."

The ability to provide service also led to the contract with Amok. Its mine at Cluff Lake was being served by another trucking company that encountered difficulties and had to withdraw. Amok needed mine supplies to continue production and NRT was on the job within two days.

Bob Rozon, controller and treasurer at Amok, said NRT "meets our requirements for northern participation, which is a key for us -- we give preference to northern suppliers. They also had the capability and the equipment."

"They took over on an interim basis on very short

notice and met all the requirements we set for them. We then negotiated a three-year contract."

NRT doubled its work force to 52 to take on the Amok contract. More than half of the NRT staff are Natives handling mechanical, driving and office positions. The expansion included six leased operators who were with the previous carrier hauling on the 1,900 km round trip from Saskatoon to the Amok mine.

The project involves about 1,500 loads per year of materials such as sulphuric acid, propane, petroleum, lime, general freight and mine production. The acid and propane are hauled from the Edmonton area.

Under the Key Lake contract, NRT hauls more than 3,000 loads a year to and from the mine site, about 830 km north of Saskatoon. NRT also hauls fuel, lime and other commodities into Key Lake and brings out mine production.

A gold mine at Star Lake,

500 km north of Saskatoon, is also served by NRT on a three-year contract to haul two million litres of fuel annually -- about a load a week.

Increasing the size of business, winning more contracts and increasing the number of jobs is a good business incentive for Kitsaki, says Dave McIlmoyle, executive director for the band. Although the band has a small general freight trucking company, NRT will be able to bid on larger contracts, thus increasing job opportunities.

As the company grows it will also give band members a chance to train for management -- an opportunity that just doesn't exist under contract-specific joint venture agreements.

NRT is committed to a training and development program, Reynolds said, and is dedicating funds for this purpose. "We want to increase the proportion of Native people staffing and running a successful trucking company."

New labour guide

A new booklet entitled "Guide to the Labour Relations Act," has been prepared by the Alberta Labour Relations Board to help Albertans provide input into the review of the province's labour laws.

The 29-page booklet answers 51 of the most frequently asked questions about the Labour Relations Act and the role of the board.

Written primarily for employees, employers and unions, the booklet is available on request, free of charge to all interested Albertans.

Andrew Sims, chairman of the Alberta Labour Relations Board, says "we have attempted to explain in lay language, key sections of the act which hopefully will enable more Albertans to understand Alberta's labour legislation. It will also serve as a useful tool for those who wish to contribute to the current labour law review."

"The Board as an independent referee has a responsibility to foster a

healthy collective bargaining climate. I hope the booklet will lead to greater awareness of employees' and employers' rights and obligations under the collective bargaining system," added Sims.

The Labour Relations Board administers the Labour Relations Act, which covers approximately 70 per cent of all unionized employees in Alberta. The Board certifies trade unions, supervises strike votes, determines the legality of strikes and lockouts, and hears complaints of unfair labour practices.

Copies of the "Guide to the Labour Relations Act" are available from the Board's Edmonton and Calgary offices:

Labour Relations Board
5th Floor
10808-99 Avenue
Edmonton, Alberta
T5K 0G5

Labour Relations Board
Deerfoot Junction, Tower 3
#3308, 1212-31 Avenue N.E.
Calgary, Alberta
T2E 7S8



OTTAWA REPORT

By Owenadeka

Hey gang, it's quiz time again! Grab your writing tools and test your knowledge of the curious current events in the world of Native affairs.

Question #1: Iqaluit is a term in Inuktitut that means: (a) white man; (b) dog sled; (c) fish; (d) caribou grounds, or; (e) place where the river enters the sea.

Question #2: This question involves those people who are getting their Indian status back because of Bill C-31. For the sake of this quiz, let's say that 10 years ago an Indian woman from one of the oil-rich bands in Alberta married a white man. Let's also say that she received \$5,000 as her share of the band funds when she was taken off the band list. Now because of Bill C-31, this woman can become a band member again. But as a part of the deal she will have to repay: (a) \$5,000 plus interest; (b) \$5,000 and no interest; (c) \$4,000 plus interest; (d) \$1,000 plus interest, or; (e) nothing at all.

Question #3: This question is about those people who want to put Native trappers out of business -- the people in the animal rights movement. According to their own surveys, the people in the animal rights movement are very much alike. The typical member can best be compared to which of the following television characters: (a) Archie Bunker; (b) Edith Bunker; (c) Bill Cosby; (d) Mary Tyler Moore, or; (e) "J.R." Ewing from Dallas.

Question #4: Who said the following: "There's been a sense of guilt in urban Canada about the way we treated the Indians... I don't think the treatment has been that bad." This same person also said it would be "madness" for Ottawa to pass self-government legislation for all the bands in the country because most of them are too small. The mystery man also suggested that Indians living in remote and uneconomic regions of the country are crazy for wanting to stay on the land. The mystery man is: (a) British Columbia Premier Bill Vander Zalm; (b) former minister of Indian Affairs John Munro; (c) newspaper columnist Doug Fisher; (d)

retired Senator Richard Donohoe; (e) Minister of Indian Affairs Bill McKnight.

Answers

The answer to #1 is (c) fish. Iqaluit is also now the official name for the Inuit town that used to be called Frobisher Bay. The Inuit have always called the area Iqaluit because it used to be a good place to catch Arctic char but the town became named after English explorer Martin Frobisher. He visited the area three times in 1500s. He took fur, ore and some of the Inuit back to England with him. The mayor of Iqaluit says he's glad the name was changed because he doesn't like living in a place named after a rip-off artist.

The answer to #2 is (c) \$4,000 plus interest. People who received less than \$1,000 won't have to pay back anything. People who received more than \$1,000 will have to repay the money to become band members again and they will have \$1,000 deducted from the amount they have to repay. The interest will be set at the government rate -- that's about 9% now -- and the interest will be charged from the date the woman applied for reinstatement, not from the date of her marriage.

The answer to #3 is (d) North America's television sweetheart, Mary Tyler Moore. According to the surveys, the typical animal rights activist is a woman, has no children, is single, white, well-educated, upper-middle class and a vegetarian. That description means that the number one enemy of Native trappers is a lot closer to the average librarian than to Rambo. So think twice the next time you're watching a television rerun and take a good look at the person behind the desk the next time you step into a big-city library.

The answer to #4 is (c) Doug Fisher. His column appears daily in the Toronto Sun. He's a former NDP Member of Parliament. He made the comments and others while interviewing Bill McKnight for a television program. He said he knew about Indians because he grew up with them in northern Ontario. It was interesting interview because Bill McKnight usually has to defend himself from complaints that he is not doing enough for Indians. Doug Fisher, however, was warning the minister not to do anything more. Don't give them any more money, don't give them any more land and don't give them self-government, he said, just take them off the land and move them to where the jobs are.

So that's it gang! Add up your score. If you answered all the questions correctly, you're qualified to become a Professor of Native Studies. If you got them all wrong, you're qualified to become a columnist for the Toronto Sun.

Wind speaker

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Provincial

Kainai Industries involved

Olympic housing conflict reviewed

By Lesley Crossingham

CALGARY — The Department of Indian Affairs (DIA) is once again being criticized by one of its own after a recent "Windspeaker" story disclosed that Kainai Industries, a Blood band construction company,

Janvier outlines priorities

From Page 1

drilled. "One well is producing," says Janvier, who mentions that they are also dialoguing with Indian Minerals, Paramount, Petro Canada and Universal Explorations.

In the area of unemployment, "there's temporary work but mostly just in winter," Janvier commented. He thinks that with all the other bands talking self-government, they wish to move in that direction as well. Self-government is viewed as one of the means to help the reserve embark on alleviating high unemployment.

Still another area is that of alcohol and drugs. Being the recipient of a new road has created quite a problem with drugs and alcohol. It is a problem that Janvier wishes to work towards resolving.

"We're talking with AADAC and NNADAP," says Janvier, and, "we want to get the two working together." He stresses that "we're going to be working closely with them to get a handle on the problem."

In discussing the overall situation, "people want to see something (good) happen... (they) want to get involved," explains Janvier. "I think it's going to be an interesting year." He feels that the interest levels are now there and may be even more apparent, given the high voter turn-out.

After one cancellation by those vying for the two council positions, seven remained in the race. Once the final count was in, it was Jack Black with 38 votes who very narrowly defeated Fred Cardinal (37 votes) although both came up winners. Contestants not elected were Marlene Janvier (25 votes), Edward Janvier (19 votes), Elsie Lemaigre (19 votes), Paul Janvier (16 votes) and Emile Janvier (14 votes).

Fred Cardinal is a former chief (1978-9) and councillor.

could be forced out of business by a DIA plan to sell Olympic housing to reserves.

Bob Dickson, district manager for southern Alberta, joined former Economic Development Coordinator Robert Laboucane's criticism of the DIA plan, saying that Kainai Industries "could find the months following the 1988 Olympic Games very difficult indeed."

Although Dickson said he couldn't go as far as saying the plan would bring about the demise of Kainai Industries, as had been reported in other media outlets, he pointed out that the repercussions of the sale of 200 housing units made by Atco, a Calgary based construction company, to Indian reserves could adversely affect the Blood band industry.

However, Dickson disagreed with Laboucane's assertion, published in "Windspeaker" November 28, that DIA was deliberately trying to break Kainai Industries. Instead he placed the blame upon OCO (Olympiques Calgary Olympics).

"Kainai Industries did not even have the opportunity to bid on the construction contract for the Olympics," he said.

The Blood chief and council met to discuss the issue Monday and in an interview Chief Roy Fox also blamed OCO and Ottawa for the problem.

"We feel let down by the department (DIA) head office, but not with the regional office. But most of all, we feel cheated by the fact there was no public tender available for the Olympic housing contract," said Fox.

Fox added that DIA was keeping the band informed of the housing deal and that he and the band had been aware of the DIA plans to sell the Atco units for more than a year.

Fox added that he and the band council are not yet ready to lodge an official complaint with DIA.

"We are watching the situation carefully," he said. "And we are watching the arrangements DIA are putting in place."

Fox also confirmed he had received letters from Lubicon Lake Chief Bernard Ominiyak supporting the band and decrying the DIA plan to sell the Olympic housing.

In his letter, dated December 12 a copy of which has been obtained by "Windspeaker," Ominiyak says he is "shocked" to find that the department is now

"in the business of selling used Atco housing units" to reserves.

He adds he hopes "Indian people buy any such housing they might need from Kainai Industries, and reject the used Atco units for what they are, a modern day version of blankets infested with smallpox virus."

Fox says he appreciated Ominiyak's letter and hopes to meet with the chief to thank him personally for his interest in the Blood band.

However, it appears that since the "Windspeaker" story appeared, no new DIA meetings with bands regarding the Atco units have taken place, nor have

any units been sold, confirmed DIA coordinator Jerry Tighe in an earlier interview.

"A meeting was held September 24 between the department and the Blackfoot, Horse Lake, Sunchild, Sucker Creek, Bigstone and Beaver Lake bands, and although they expressed interest, there was no commitment," said Tighe.

Tighe pointed out that the federal government is committed to assist in the Olympic games and that they are further committed to the purchase of these units.

"But they are not necessarily for sale only to Indian bands in Alberta.

The failure to take these units on the part of the bands just means they are going to be offered to other interested parties. For example, the Post Office has expressed an interest and a couple of tribal organizations in Manitoba have contacted us."

Tighe added that the September 6 DIA letter from Dennis Wallace, regional director general, promising transportation costs for the Atco units will also be available for Kainai Industry units.

"Any benefits or any offer we give to Atco is also open to Kainai," he added.

Tighe wanted to emphasize that all DIA meetings between bands for discus-

sions on the Atco units are also attended by representatives of Kainai Industries.

"If bands want to meet with Atco representatives, Kainai can also attend and present their package. In fact, we feel that the extra exposure Kainai is receiving will in fact be beneficial in the long run."

Robert Laboucane is a former Department (DIA) employee who was dismissed last year after holding a press conference criticizing the Department. A decision to reinstate Laboucane is expected within the next few weeks.

At press time, no OCO official was available for comment.

Citizenship Court

'Chief' Crombie makes history

By Rocky Woodward

According to Judge David Frunchuk, history was made at the Canadian Native Friendship Centre January 15 during the Citizenship Court which he presided over.

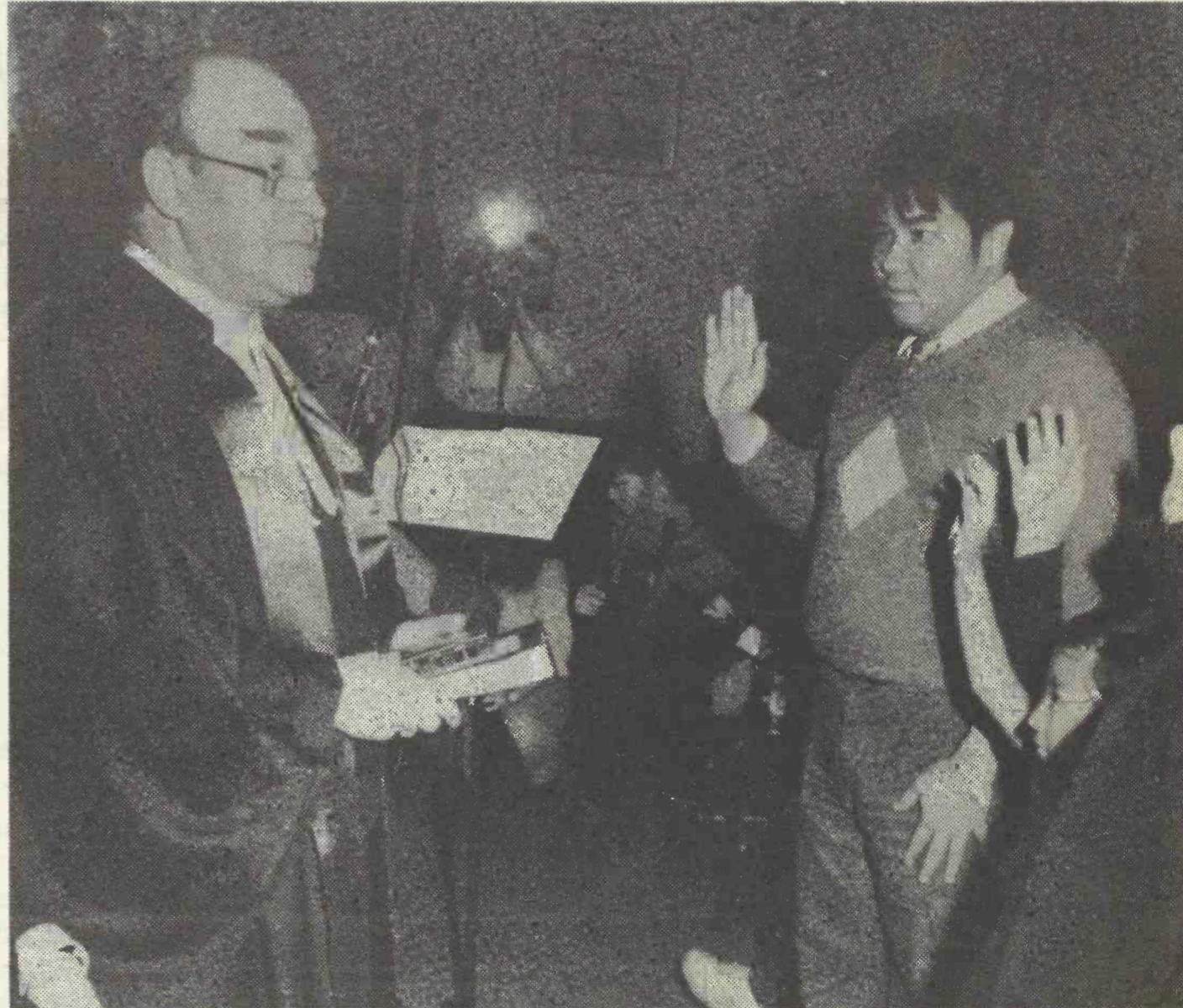
Judge Frunchuk, in his opening speech, said that the court was pleased to be honored by the presence of Honorary Indian Chief Soaring Eagle, "the Honorable David Crombie, Secretary of State for Citizenship and Multiculture of Canada.

"The people of the CNFC of Edmonton, Alberta, will remember this day, and more important is that you have made history for Canada and the CNFC, as to my understanding, never before has an Indian Chief presided at a court of Canadian citizenship. Most important is that you are chief of Candian Citizenship for all of Canada," said Frunchuk.

In an address to Elder Alfred Bonias and CNFC President Vic L'Hirondelle, Frunchuk said that the Court of Canadian Citizenship is extremely pleased that Canadian history is being made in this sort of setting with Canadians of Canadian origin, Canadians of Aboriginal origin and Canadians of Multicultural origin.

"Together as brothers and sisters, Canadian history is being made here today."

Elder Bonias offered sweetgrass and prayers at the ceremony where a jam-packed crowd of government officials, media people



JUDGE DAVID FRUNCHUK ADMINISTERS OATH
...new Canadians welcomed

and friends filled the dining room area of the centre to witness the acceptance of the new arrivals as Canadians.

Frunchuk went on to say that the Canadian Citizenship Court belongs to the people of Canada and that it is a very special day for those present that will be joining the Canadian family.

"To our new Canadians, this is a historical day for you as you will be taking your oath of allegiance to the Queen and to Canada," commented Frunchuk, while saying he realized the road to this day was not easy for the new Canadians and, "I am pleased with the achievements you have made."

Families and individuals who arrived from 17 different countries such as Hong Kong, People's Republic of China, India, Jamaica, the Union of Soviet Socialist Republics, the Ukraine and England were sworn in by Judge Frunchuk.

"Welcome to Canada," Frunchuk said after Canada's new citizens took the oath, and then a huge applause broke out.

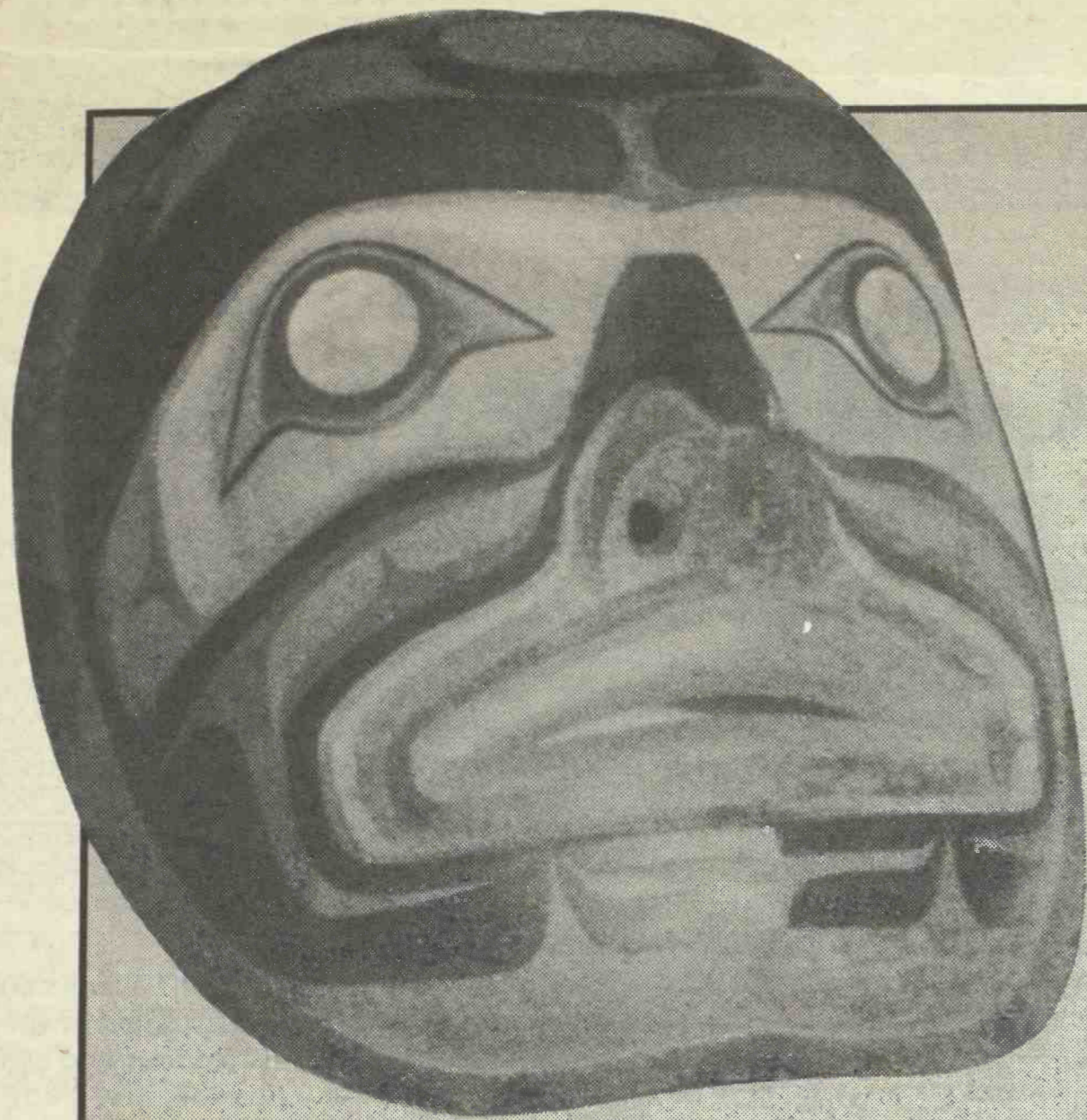
In attendance for the ceremony was Metis Association of Alberta President Sam Sinclair; Bill Lysick, Member of Parliament for Edmonton East; William Roberts, MLA, Alderman Ron Hayter, Judge MacNiven from Calgary and, of course, the

Honorable David Crombie.

Walking up to the microphone, Crombie added a touch of his humor when he said while lowering the microphone that "there is a place for short people in this country."

Crombie said he was happy to be at the citizenship court to congratulate "all of you who have become citizens today with much feeling and sense of welcome as I can on behalf of not only the federal government, but all the people of Canada."

Later, the White Braid Society Traditional Dancers and the Friendship Centre's young square dancers performed for everyone's enjoyment.



Artifacts ownership questioned

Debate continues over whether objects sacred

From Page 1

Glenbow staff have consistently stated that the artifacts in question are not sacred or religious but were given to new settlers as gifts.

However, according to a list of the objects, a copy of which has been obtained by "Windspeaker," several items, including medicine bundles and many other sacred artifacts, are to be loaned to the museum.

Tom Crane Bear, a Blackfoot band member and Indian cultural instructor at Calgary's Plains Indian

Cultural Survival School (PICSS) analysed the list for "Windspeaker" and pointed out that at least half of the items could be considered sacred.

"I can't be sure in some cases until I've seen the item, but certainly the pipes and the Natoas headdress which is used by the sacred woman at the Sundance are all very sacred to us," he said.

Crane Bear points out that he is an expert in Blackfoot artifacts but other artifacts could be sacred to other bands.

"I can only give guidelines

like when an object has horns, elk teeth or the sacred colors of blue, which means air, red which means the begging of life, yellow is the sun, and giver of life."

The list contains several war shirts, buffalo robes, several pipes, naval amulets and several headdresses made of eagle feathers.

Lloyd Ewenin, who is also a cultural instructor at PICCS, and is originally from the Poor Man Reserve in Saskatchewan, expressed concern that the headdress of Chief Poor Man is in the collection.

"This chief signed the treaty and his headdress is very special to us," he said.

Dennis Francis, the executive director of Calgary's Friendship Centre and a Salteaux from Manitoba, pointed out that most Indian people have no problem with museums collecting plain shirts or moccasins or items from everyday life.

"But I feel that the bundles and sacred items must be returned to the family or at least to the reserve," he said.

However, Crane Bear feels that many of the

objects in question were sold once before and fears they might be again if returned.

"I like to think of them as being looked after. And I know of cases when these items have been sold for a bottle of wine," he said.

However, in an interview Tuesday Glenbow Director Duncan Cameron again denied that any of the artifacts are sacred.

"There are no sensitive objects. In fact, the Glenbow has a pretty good track record of returning bundles."

Museums pressured to return artifacts

By Lesley Crossingham

As more and more reserve-based museums dedicated to the traditional art of their own band are springing up all across Canada, more pressure is being brought to bear on museums to return Native artifacts to their original owners.

Museums, which collected artifacts, some as long ago as 200 years or more, are now feeling this pressure as Native organizations lobby for the repatriation of ancient items.

And emotions are running high.

Roy Little Chief, a Blackfoot band member and once a militant leader of the American Indian Movement (AIM), says he is concerned that many items were stolen from their owners.

"Like the things coming into Glenbow from overseas.

Many of these things are very old and we have lost the original way of making them," he said in a recent interview.

But there are instances when items have been returned. The Glenbow museum has been working closely with Native groups in southern Alberta for many years and some objects have been "donated" back to the band says Curatorial Assistant Liza Churchill.

"We recently returned some items to the Blood band and a copy of a tipi-liner has been returned to the Sarcee band," says Churchill.

The original tipi-liner, which is about 70 years old, is still in the possession of the museum, however, the museum hired a Native artist to copy the liner for exhibition in Expo '86. The copy has now been donated to the Sarcee Peoples' Museum based on the

Sarcee reserve, west of Calgary.

Churchill adds that she has received several requests from band members for the return of some artifacts but points out that all repatriation must be approved by the Glenbow's board of directors.

However, Edmonton's Provincial Museum has a much better record of repatriation of Native artifacts providing the band agrees to certain guidelines, says Curator Eric Waterton.

"We would have no problem dealing with band-run museums. In fact we would like to encourage it. But the problem often is that in many cases the bundles are looked after traditionally which is not necessarily the best way to preserve the item over time," said Waterton in a recent interview.

Waterton points out that the right amount of light and humidity is essential for

the preservation of old items and that can only be controlled in a museum setting.

"We have a public trust, the items we have are for the benefit of all Albertans and so returned items must be available for view by the public," he said.

The museum has also loaned ceremonial and religious items for certain societies and Sundances over the past few years, explains Waterton.

"In one case a medicine bundle has been routinely returned for the last three or four years," he added.

Waterton points out that the official stand is not a dispute over ownership but rather access. He adds that some agreements with bands, particularly the Blood band located near Cardston, have been made. The items returned were mainly ceremonial artifacts used for the Horn Society.

"...the problem often is that in many cases the bundles are looked after traditionally which is not necessarily the best way to preserve the item over time."

**—Eric Waterton
Provincial Museum Curator**

However, the dispute over the ownership may be all academic as the repatriation of these artifacts could be rendered impossible because of a recent provincial law.

The provincial act is called the Foreign Cultural Property Immunity Act and it was passed in 1985. The act provides protection for materials and can be used

when ownership of artifacts is in dispute.

Glenbow Director Duncan Cameron confirmed that the act was currently in use for the museum for the "Spirit Sings" exhibition due to take place for the Calgary Winter Games in 1988.

However, Cameron added that Glenbow had a "good track record" for the return of sacred objects.



SARCEE TIPI-LINER
...copy shown at Expo '86

Elders explain copy of tipi-liner

By Lesley Crossingham

Elders from the Peigan and Sarcee reserves gathered together recently to unveil a tipi-liner and interpret its pictographical paintings for the benefit of the following generations.

The tipi-liner, a copy of a Sarcee tipi-liner made about 1910, consists of paintings in a story form. Many people have forgotten the original meanings of the paintings so the Elders from the two bands gathered together and recited the story.

The tipi-liner was made in Calgary's Glenbow museum last year and was exhibited in the Alberta Pavillion at Expo '86 in Vancouver. Now the detailed story is being returned to the Sarcee people for display at the Sarcee Museum says curator, Helen Meguinnis.

"We are really happy to have the tipi-liner," says

Meguinnis. "And we are so happy the Elders could come today and celebrate with us."

The meeting began with a prayer, then a pipe ceremony performed upon buffalo-skin rugs. Then the Elders gathered around the tipi-liner and discussed the meanings of the various pictures.

"The original tipi-liner is still in the Glenbow museum," says curator Liza Churchill, "but we have contributed many other artifacts to the Sarcee people and to other bands."

After the Elders' interpretation, Meguinnis explained the paintings to the gathering, pointing out that the pictograph depicts a war party and that the paintings drawn in black paint indicated the story took place at night.

"We will be doing further interpretations and hope to have a full meaning set down," added Meguinnis.

Yellow Horn first Native intern

By Lesley Crossingham

CALGARY — Although most people would agree that museums are much less informal than they used to be, many still view these organizations as institutes that take Native artifacts from their original owners, restore and preserve them, then put them on display without returning anything of benefit to Native people. However, Calgary's Glenbow Museum is trying to break this image by establishing a Native Internship Program.

Peigan band member Evon Yellow Horn was hired as the first Native intern in September last year and is currently being trained by staff members in all aspects of museum work.

"We are really pleased to have Evon on staff," says Ethnology Head Liza Churchill in an interview last week. "He will be working with all Glenbow departments and will also undertake a major research project.

Yellow Horn's duties include cataloguing methods, collection management, museum registration methods, conservation work and theory, adds Churchill.

Yellow Horn, 30, has two university degrees, a BSc in Geography and a BA in archeology from the University of Calgary. He is currently working on his Masters degree in linguistics.

"I've always been interested in old things. I work at Head Smashed In one summer and I have also worked at the Tyrell



EVON YELLOW HORN
...learning museum work

Museum," says Yellow Horn.

Head Smashed In is a large buffalo jump located near Fort McLeod which was recently named a world heritage site. It is estimated that the jump is about 4,000 years old. The Tyrell Museum, located in the Badlands, houses a paleontology department which excavates the area for dinosaur bones each summer.

Yellow Horn is now totally immersed in his studies at the Glenbow and hopes to continue his museum training at other large museums when the one-year internship expires in the fall.

"I spent my teens and twenties getting an education," he smiles. "But I want to spend my thirties developing a career."

Churchill, who developed the internship program, is

now working on other training programs and courses to help Native people run their own museums on the reserves.

"We don't really have the funding yet, but we are hoping to implement a fellowship program and a junior internship program for those less educated than Evon," she said.

The fellowship program would be open to various professional candidates, including Elders, and the junior intern program would attract high school students with an interest in museum work. Churchill hopes to develop these and other short-term interest programs over the next five years.

"With these programs, and complementary education, young people will have a choice of going back to their own reserves and running a small museum or continuing on to one of the large museums. They can explore the possibilities," she said.

Churchill is also liaising with several universities and colleges in order to get accreditation for the courses the Glenbow will eventually offer. However, she emphasizes this is still in the negotiating stage.

"With these courses and programs, we hope more Native people, especially the Elders, will participate in the Glenbow," she adds.

The Glenbow houses the largest permanent exhibition of Native artifacts in western Canada and also boasts one of the few permanent Metis exhibitions in the country.

The Windspeaker Calendar of Events

✓ Check it out!

☐ **Blackfoot Miners Hockey Tournament**, January 30 - February 1, 1987. Call Norman Running Rabbit at 734-3848.

☐ **Edmonton Canadian Native Friendship Centre 25th Anniversary**, February 7, 1987 at 10176-117 Street. Call 482-6051.

☐ **Metis Children's Services Valentines Dance**, February 13 at 8:00 p.m., CNFC - 10176-117 Street. Call 424-4960.

☐ **Kehewin 12 Team No-Hit Hockey Tournament**, February 13, 14 & 15, 1987 at Saddle Lake Arena. Call Norman Amahoose or Roy John at 826-3333.

☐ **Calgary Friendship Centre Powwow**, February 14 and 15, 1 p.m. to 1 a.m. at Roundup Centre. Phone 734-3848.

☐ **Cold Lake 1st Annual Winter Carnival**, February 14 and 15. Contact Cold Lake First Nation's recreation department at 594-7183.

☐ **1st Annual Enoch Valentine's Day Boy's & Girl's Volleyball Tournament**, Call 487-4103.

☐ **5th Annual Talent Show**, February 20 at 7 p.m., Peace River. Contact Kay Setz at 624-2443.

☐ **Deerfoot Sport-Plex Competition Powwow**, February 21 & 22, sponsored by Blackfoot Band. Call 734-3848.

☐ **Annual Six-Team Floor Hockey Tournament**, February 27 & 28 at Cadotte Lake School. Call Jocelyn Kroetsch at 629-3732.

☐ **National Education Week**, March 23 - 27, Grande Prairie Holy Cross School. Featuring Native Talent.

☐ **Conference on Traditional Indian Medicine**, April 19 to 24. For more information contact Fernald Center, P.O. Box 698, Springville, CA 93265; (209) 539-3945.

WHY BE LEFT OUT?



You too can keep up to date on all the latest news of the Native community by reading the *Windspeaker* newspaper every week. And that's not all to enjoy, for *Windspeaker* also includes an entertaining selection of commentary, history, stories, photos and cartoons. Don't miss a single issue.

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**Wind
speaker**

Editorial

Some victories

Ongoing battle to bring back old traditions

Ever since the arrival of the whiteman, Native people have waged a continuing battle to preserve their traditional ways and spiritual beliefs.

Sometimes it seemed like a losing battle.

As a result of determined efforts to "Christianize" Canada's First People, many ceremonies were forbidden and many sacred objects were seized which later found their way into museums and private collections near and far.

In recent years, the extent of that suppression and persecution has decreased and many ceremonies and other traditional and spiritual practices have been revived. Some have even been accepted into formerly totally non-Native activities in which Native people are involved. A good example is the changes in the Roman Catholic Church, which now allows the Pipe and Sweetgrass to be part of Native church services.

Museums, too, are admitting that many of the artifacts in their collections rightfully belong to the descendants of the original owners from whom they were taken. Unfortunately, not all museums acknowledge that fact, and even those who do, try to limit the significance of these objects by alleging that they are not sacred. In addition, many have the audacity to contend that they should continue to hold these objects because Indians would not care for them as well. While they say it is because museums have better control of the humidity and light which could damage the objects, this somehow doesn't lessen the arrogance they show in presuming that Native people are incapable of properly preserving their most precious artifacts.

While progress has been made in mainstream society in allowing Native people to restore ceremonies and practices which should have been their right all along -- and which no one should have the power to allow or disallow -- the battle still goes on in prisons.

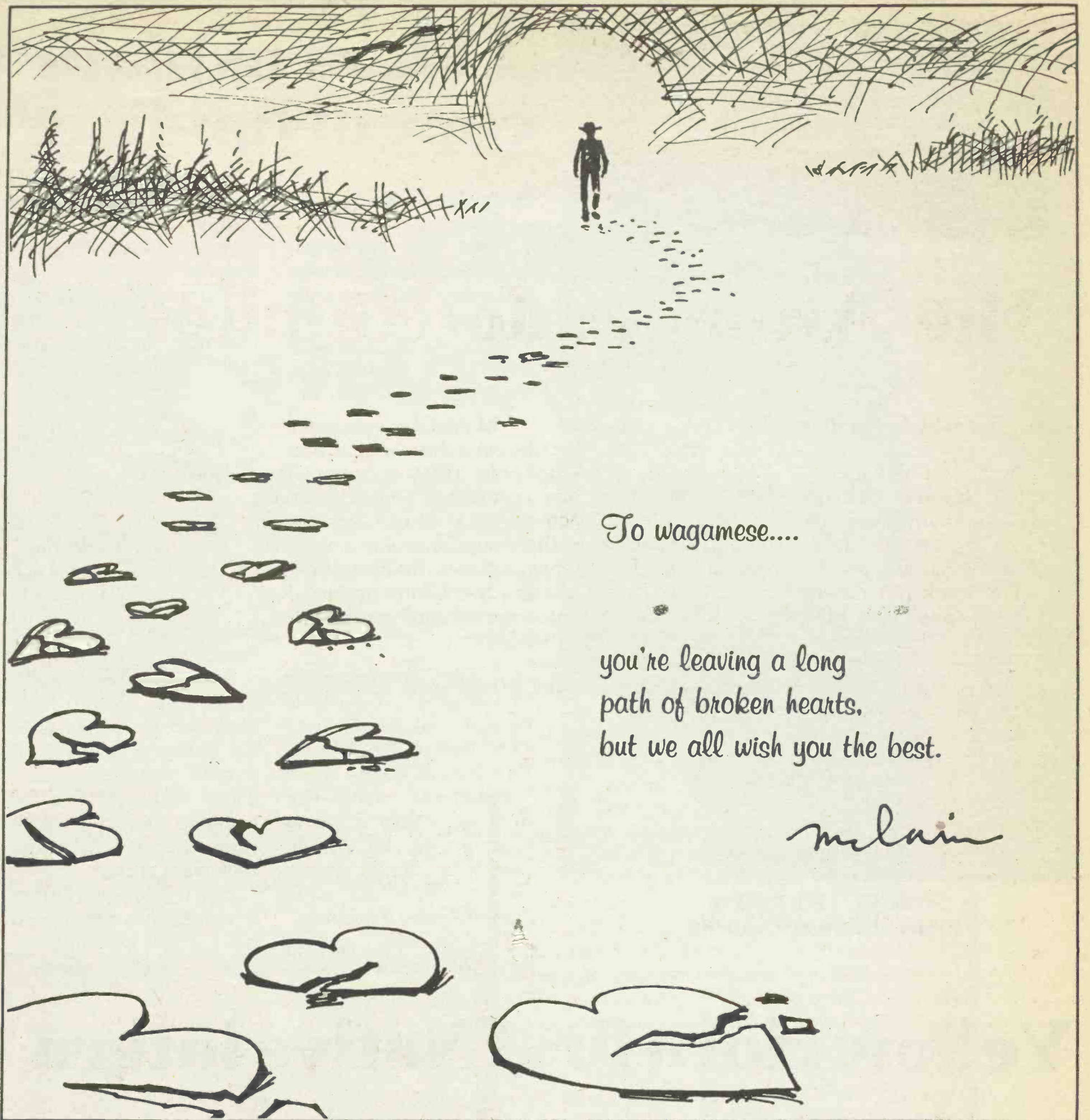
While chaplains of various faiths have been allowed in even the worst prisons throughout modern history, it is only recently that Elders have been recognized as being similarly acceptable to minister to the spiritual needs of Native inmates.

It is only recently that Native Brotherhoods have won some of their many battles to gain the right to hold Pipe ceremonies, use Sweetgrass and otherwise practice their spiritual rituals within Canada's penal institutions.

In the most recent case, a judge overruled the Crown's contention that a Native inmate should not be allowed to have his medicine bundle in his cell with him because it contained objects that might be harmful to himself or other inmates.

It would seem obvious that just as much damage can be done with a crucifix as with an eagle feather.

This selective attitude toward religious practices in prisons simply underscores the wide gap between traditional Native culture and today's criminal justice system. Is it any wonder that Native people are constantly feeling persecuted within it, and at odds with it?



To wagamese....

you're leaving a long
path of broken hearts,
but we all wish you the best.

Melain



EDITOR'S NOTEBOOK

By Clint
Buehler

It is with sadness and regret that we must note that wagamese has decided to pull into shore for a rest after paddling his canoe across these pages for more than a year.

All of us here at "Windspeaker" were loyal fans, and it was common to see staff gathered around the layout department reading his column before it went to press, chuckling at his humor, delighting in his insight, and nodding in agreement at his wisdom.

The lower case "w" which he preferred for his name (he even used the lower case "i" in referring to himself, but the editor always changed it) is typical of this humble and gentle man.

Over the weeks his column appeared, all of us learned a great deal about what it really means to be Indian. More importantly, we learned a great deal about what it means to be human.

The mark of a great writer is his willingness and ability to share his innermost feelings. wagamese honored us each week with his willingness to share generously of himself.

I am honored that he calls me friend.

The last thing I want to do is to make this tribute sound like an obituary. We look forward to future contributions.

Hopefully, wagamese has only pulled into shore for a brief rest, and after a few nights beside the campfire, the wanderlust will return and once more his paddle, clean and bright, will be cutting keenly through the streams of our lives and singing sweetly through our imaginations.

Charles wagamese fans are numerous.

Sheila Te Hennepe, coordinator of the Native Indian Teacher Education program of the Faculty of Education, University of British Columbia, Vancouver, writes:

Sure do like your stuff! I look forward to opening the pages of WINDSPEAKER to your glimpse of the world.

Mary Morin writes:

Tansi and Ahneen Wagamese,

I love your column, "From the Raven's Eye." When I am in need of conversation and laughs, I read your thoughts. Tonight, I read the last eight issues of "Windspeaker." You should compile your "Raven's Eye" into a book, then I can retire my tattered issues of "Windspeaker."

As a volunteer of the Peyakowak (They Are Alone) Committee, I work to keep families together. We have distributed your thoughts on foster homes. Thank you for your courage in speaking out about them, especially when so many think they are so great! I'll send you some info on our work. My door is always open for your visit. I'd like to tell you about our focus, maintaining the natural family unit.

Take Care...say hi to Rocky W., Terry L. and Ray Fox for me.

*Ahow,
Mary Morin*

* * *

Every so often we get calls and letters from people who don't seem to understand the role of a newspaper. Their misunderstanding usually takes one of two forms -- either that we are here to promote individual or group causes, as long as they are Native and whether or not valid, without challenging or questioning them in any way, or that, because we are pro-Native, we should only print the Native side of a story, especially if the non-Native side is challenging the Native side.

Let me stress that those approaches to producing a newspaper are propaganda, not journalism.

We try to be professional journalists in the production of this newspaper.

That means seeking out and printing all the news that is of interest to our readers, or which has impact on their lives.

That means making every effort to print all sides of the story, and giving everyone involved in a story the opportunity to give their side of it.

And that means not allowing ourselves to be manipulated or controlled by any individual or group that would use us to further their self interest at the expense of others.

Opinion

The 'Armageddon Bunker'

By Dorothy Schreiber

A federal publication titled, **Home Fallout Protection**, gives new meaning to the term "Nuclear Family."

The book put out by Emergency Planning Canada is a "how-to-guide" to constructing a fallout shelter in your own home.

The book tells us that this is "a normal and health activity." (Sure, just like jogging.) I have my doubts...but then again, we do live in the 80s, a time when "Star Wars" no longer refers to a George Lucas production.

Home Fallout Protection is filled with construction and design tips and a long list of particulars that we should all drag into our shelters with us.

For example, the book expertly advises that we take several changes of socks and underwear for each occupant. This leaves me wondering...did my mother contribute to the writing of this mayhem manual?

In addition, we are advised, under the medical supplies list, to take one small pair of scissors (blunt ended). I have no problem with taking the scissors, but I am disturbed by the words "blunt ended." There is a very chilling underlying message in those two words. This makes me think that I should dispense with the scissors and consider stockpiling valium instead. Things could get tense in the old Armageddon Bunker.

Other suggested items also make me a bit nervous. Under the equipment list it is suggested to take 12mm of rope. But an asterisk beside item (rope) points out that the rope is not considered "an essential item." I can read between the lines; the message is subtle but audible. I hear you, Emergency Planning. I'm not taking the rope or the scissors.

In addition, saws, hammers, and nails are also listed as "desirable but not essential" items. So, readers, is the nuclear dust settling and the picture becoming clear?

The one item that has me most confused and befuddled is a "whistle." What does Emergency Planning suppose we will do with this item — all whistle in the dark together?

The book also suggests that we wear shoes or sandals to prevent fungus

infections. Personally, I don't think a bit of foot fungus is going to upset me half as much as being surrounded by radioactive fallout. Thanks for the hygiene tip, Emergency Planning, but I'm not taking any Absorbine Junior either. Actually I've decided to draw up my own list of items to take into my holocaust cocoon.

I think a strong and unflinching sense of humour is imperative, so I'm taking a collection of Slim Whitman albums, along with transcripts of sermons by Jerry Falwell.

I'm also taking my collection of Andy Rooney books, so I'll remember all the things in life that are truly important and relevant. And I never go anywhere without my Alwyn Morris poster.

I also think it's sound advice to stockpile large quantities of Raid. I've been told that even before the dust settles, the cockroaches will be going for world domination. And last but not least, and because I'll need a clear vision of the future, I'm taking David Suzuki and Carl Sagan with me.

If we believe Emergency Planning Canada, life in a fallout shelter need not be unpleasant.

They have provided a reassuring graphic which clearly illustrates this point. On page 23 of the manual we see a graphic depiction of the Nuclear Family at home in their holocaust haven. Mr. Nuclear is sitting on a bench reading a newspaper and Mrs. Nuclear sits beside him with baby Nuclear cradled in her arms. Nuclear Jr. is across from them, sleeping soundly in the lower bunk bed. What is most striking about this picture is its feeling of calm and normalcy. The horror of nuclear war has been masked behind a depiction of coziness.

Actually, what is most disturbing and insidious about this publication is its pre-disposed attitude towards nuclear war. The book asks us to accept this horror against humanity as an inevitability. It states "the time has certainly arrived for an authoritative and reliable book discussing this most fundamental and practical subject in the Canadian context: fallout radiation and how to build a fallout shelter."

If Emergency Planning is sincere about wanting us to survive a nuclear war, then

why not put out a publication which tells us how to build a nuclear safe world. For example, instead of giving us a list of fallout shelter supplies, why don't they give us a list of organizations dedicated to nuclear disarmament. Why don't they instruct us to educate ourselves about this most heinous of possibilities so that we can prevent it. Preventing nuclear war will

ensure our survival. However, building fallout shelters will not.

We don't need a book to tell us how to build fallout shelters, what we need is a book to tell us what actions we can take against the proliferation of nuclear arms.

Or doesn't Emergency Planning Canada consider this a "normal and healthy activity."

"What we need is a book to tell us what actions we can take against the proliferation of nuclear arms."



A (hopefully temporary) farewell



FROM ONE RAVEN'S EYE

By wagamese....

Ahneen, tansi and arrividerci, sayonara, au revoir, adios and see ya. Yep the time has come for Wagamese to canoe off into sunset, his columning voyage down the river Windspeaker all done. The paddle that once dipped so ripply into the stream of weekly words is cracked, dry and on the verge of snapping clean. Maybe it's got to do with it being mid winter. Any experienced canoeist knows how much harder paddling goes over ice and snow. Anyway, let's go over a little of this and a little of that before we wiggle our fingers at each other in a motion for farewell.

You know Bruce Cockburn gave \$38,000 to the Haida's to help them in their struggle over logging on Lyall Island. Willie Nelson performed in a benefit concert to set up a fund to assist young Native artists. Then of course there is Marlon Brando, who is the most famous giver-to-Indians of all. There are shogenosh out there who don't see our rights being fulfilled as the end of the world.

They don't have to give us a thing to prove their sincerity in any case. Most of us know almost instantly whether we are dealing with a honky or with another person who just happens to be pale in the face.

What follows is an account of a speech made by Pontiac, the Odawa who led a revolt against the British. If you say the word Pontiac these days people right away think of a car to be driven. Well, you could say the Pontiac of 1760 was interested in the subject of driving too — driving the invading redcoats back across the Atlantic. Anyway, what he said that day was written down by a guy named Francis Parkman, from a dream and what he was told in it:

"The land on which you live, I made for you, not for others. Why do you permit the whites to dwell upon your lands? Can you not do without them? You might live as you did before you knew them. Before they arrived, did not your bow and arrow maintain you? You needed neither gun nor powder, nor any other object. The flesh of the animals was your food, their skins your clothing. But when I saw you inclined to evil, I took the animals into the depths of the forest, that you might depend on the whiteman for your needs. If you will again become good and do my will, I will send the animals back to you."

Now before you figure I'm talking turning back the clock (which I would gladly do some days if a reasonable chance of making that come true were possible) let me

quote some words by George Manuel. He was one of the founders of a Native political movement in British Columbia and also helped establish a national Native organization as well. This is what he says in a book entitled, "The Fourth World." "We do not have to recreate the form of our past life necessarily as long as we maintain the substance of it."

To me that means we once had a happy brown society happening. If we want to get another one going we don't have to look too far for answers on how to go about that. The hard part is translating those principles, values, beliefs and the behavior those produced into present day terms.

Here's a question I sprang on you in that test/quiz column a short time ago. Despite enough economic, cultural and social problems to make even a grown horse cry, why do we still have that ability to laugh and joke? Are we nuts after all, silly from stress or in possession of a strength that hasn't been broken yet?

That's a lot tougher to say, especially because a 15-year-old daughter of a friend recently committed suicide. A young kid woke up one morning and gave up hope of her life ever getting any better.

All you can do is scrunch up your face against the tears and keep doing whatever it is you can to make better days come about.

Well, sure have a lot of people to thank. Anyone who has ever plunked down and read one of these things from one end to another comes first on the list. Writers are kinda like babies. We tend to go around trying to attract attention so someone will pick us up and give us a little attention. Like babies if you happen to make picking them up a regular thing, well, pretty soon that kid is trying their best to communicate with ya. For those of you who have read lots of these, sure do appreciate it.

A special mention to those who wrote in expressing their opinion on my opinions.

A big meegwetch to my friend and editor Clint Buehler. He gave me this chance in the first place. He is also still encouraging me to submit stuff to the paper so you will probably see my name in these pages every once in a while even though not in the column format.

Another thanks goes from me to the workers, management and board of AMMSA. Despite a number of go-rounds with the accounting people, my dealings with these people has been very good. This paper is better than most small town newspapers I have ever read. They have been in the business for three years and are still putting out good stuff. They prove hard work and Native ability can get lots done. They have moved into produced radio programs and someday will be doing television as well. A professional outfit that has taught me a thing or two just hanging around it.

Now I just knew this last paragraph would be tough to write. Well, without getting all mushy-eyed and because in Ojibway there is no word for goodbye, I'll just say it's been real fine spending time with you like this. A definite good time that will stick in my memory...meegwetch, meegwetch, meegwetch...

WHAT'S HAPPENING

AADAC wins awards

Lifestyle materials developed for the Alberta Alcohol and Drug Abuse Commission (AADAC) have won three awards in the 1986 Health Care Public Relations Association Awards.

The major Canadian competition was held recently in Toronto.

Awards were presented to AADAC in the following categories: First in newsletters/periodicals, for the Summer '86 issue of Zoot, The Magazine. (Agency: WestCan/Cole & Weber); first in audio visuals, for "A Positive Approach," (Agencies: WestCan/Cole & Weber, and Pullin Productions); and, third in newsletters/periodicals, for Inside Developments, (Agency: AADAC Program Resource Development).

AADAC was the only participant which received three awards.

All hospitals and health care agencies across Canada were invited to participate in the seventh annual Health Care Public Relations Association Awards.

The HCPRA was formed in 1973 with its major objective the improvement of public relations in the health care setting.

AADAC was also the only Alberta government agency which has been invited to have a display at the International Conference on Health Promotion sponsored by the World Health Organization, Health & Welfare Canada and the Canadian Public Health Association in November.

The conference was held in Ottawa November 17-21. It will provide government and non-governmental organizations with an opportunity to present projects representing a cross-section of health promotion programs that are underway in Canada. AADAC featured its acclaimed teen lifestyle campaign.

Metis Women's Council aids seniors, women prisoners

By Mark McCallum

The Metis Women's Council began humbly in January 1984 when a small group of Metis and other Native women met downstairs at the Edmonton Canadian Native Friendship Centre with the intent to establish an organization which would act on issues that affect Aboriginal women and senior citizens. Later that year, the group decided to become a local of the Metis Association of Alberta, but this posed certain problems. One was that, as an affiliate of the Metis Association of Alberta (MAA), it was difficult to secure financial support from funding sources.

They opted to form a separate organization which did not have a political tone. On October 20, 1986 the Metis Women's Council was incorporated, and volunteer workers began working with people such as battered women, women prisoners and

senior citizens, in conjunction with the friendship centre.

"In this capacity, now we are able to start initiating programs," says Metis Women's Council President Thelma Chalifoux, who studied sociology and political science at the University of Lethbridge.

Some members of the council are experienced counsellors who help battered women come to terms with the serious problems of abuse.

The organization has also met with Northern Director of Small Business Roger Jackson and government officials to "discuss economic development possibilities and alternatives."

Chalifoux said "the council is looking at trying to get NAIT to waive its \$150 fee for an entrepreneur training course for some of the membership." In addition, the organization will be holding workshops for people who want to get

involved in small business.

She points at a crafts shop, at present operating out of the CNFC between the hours of 9 a.m. and 5 p.m. on weekdays, as one example of an economic development project they have already undertaken.

"It was such a hit over the Christmas season that one of our crafts people made over \$400," Chalifoux said enthusiastically.

Contact with Sandra Harrison, the Fort Saskatchewan Institute program director, was made by the council recently "...to see if the women inmates could be encouraged to sell their crafts through the crafts shop (at a 20 per cent consignment fee to the organization).

"We have received the blessing and okay from (authorities) 'downtown', but now we're just waiting for an answer from the women prisoners. We would be willing to go out there (to Fort Saskatchewan), get the crafts,

put them on consignment, and sell the works at the crafts shop," Chalifoux said in the clear, strong voice she used to advantage in her days as a radio personality in Peace River and host of "Native Heritage," on ITV.

"This would be an ideal program for the women inmates and couldn't come at a better time because government cutbacks have reduced their daily pay, so this would be one way that they could help themselves."

The Metis Women's Council received a grant from the former Alberta minister of Housing, Larry Shaben, to do research work in the area of Native senior citizens' needs in Edmonton. For 18 weeks, the organization conducted a survey, which included 500 Native seniors; and did "in-depth" case studies with 40 Elders, storing collected data on a computer.

Chalifoux, the first Metis women elected to the Senate of the University of

Louls Bull Band Job Opportunity

EDUCATION SECRETARY

Duties:

- To channel all incoming calls for the Education Department
- Type all correspondence for Program Director Counsellor in charge or as required
- To maintain a basic accounting system training required

Qualifications:

- Must be able to type 40 wpm accurately
- Must be able to perform tasks on AES computer systems
- Ability to understand and speak Cree language
- Knowledge of all modern office equipment
- Must have recognized Secretarial Certificate

All applicants are required to take a typing test on or prior to the interview. Applicants should have some established employment record.

Closing date: February 6, 1987

Interview date: February 12, 1987

For more information call Kathy Moses, Personnel Officer or Darcy Brown, Education Program Director at 585-3967.

**Louis Bull Band
Box 130
Hobbema, Alberta
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NATIVE TUTORS NEEDED!

STUDENTS INTERESTED IN THE FUTURE OF OUR CHILDREN
NEED ONLY READ

Let us carry on the vision that our Forefathers had no less than one hundred years ago. A vision that saw our generation take its rightful place in this society. A vision that our Grandfathers died for. A vision that our Grandfathers fought for. For we are the great grandchildren of many strong and proud people.

Lest We Forget Our Traditions Surely We Shall Die

Take the responsibility of the future of our children into our own hands. Now more than ever, this generation needs you. Without mentioning the obvious high dropout rate of Native students, let us look at the positive and successful emergence of Native people. First realizing that we are a part of that success. We have the ability to ensure the future of our children by sharing with them our accomplishments. Being a tutor is a milestone for many of these students. You are the key to many doors that could open through EDUCATION. Please take the time to care, our future depends on it.

- * An appreciation of our culture an asset.
- * Salary negotiable (Depending on Experience)
- * Weekday evenings - Two to three evenings appreciated.
- * Own transportation an asset (Travel included in wage)
- * Elementary, Junior High and High School levels seeking tutors
- * Although tutors are needed for all subjects, the emphasis is directed toward reading and spelling skills with the majority of students.
- * An information presentation date will be posted January 9, 1987.

For further information please contact:

**Joanne Mercredi
Student Service Supervisor
Education Department
Louis Bull Administration
P.O. Box 130
Hobbema, Alberta T0C 1N0
Phone (403) 585-3978**

Thank you for your sincere interest.



IN YOUR COMMUNITY

Alberta, elaborated on the council's findings: "Only two per cent of the Native seniors live in the Boyle Street area (Edmonton's 'skid-road'). All the rest are dispersed throughout the city, mainly in the north and northeast ends.

"The majority of the seniors have lived in the city for at least 25 years, so we're not dealing with a transient population," said the 57-year-old, who was one of the founders of the Slave Lake Friendship Centre.

"We also found out that the policies pertaining to senior citizens' housing does not meet the needs of Native seniors...eventually, we hope to be able to establish our own complex for Native seniors to live in.

"In the meantime, we have obtained a grant from the city of Edmonton for an outreach worker to work with the seniors."

Through the council's research, Chalifoux says that most Native senior



THELMA CHALIFOUX
...council president

citizens do not take advantage of programs available to them in mainstream society. She explained, "the ones that have tried to take advantage of the programs for seniors find that they are alienated from the societies and groups they have been in contact with. So, therefore, this outreach worker we have now established is

starting to work with these existing organizations. The worker is also starting to visit our Native seniors, and from this we can start determining what programs they as seniors want."

The Metis Women's Council is situated downstairs at the Edmonton CNFC (10176-117 Street) and can be contacted at 482-6051.

Edmonton Max authorities allow removal of food for first time

By Rocky Woodward

For the first time, as far as I know, authorities at the Edmonton Maximum Penitentiary allowed various foods from a feast and ceremony held on January 11, in the prison chapel, to be taken out by visitors Maggie and Ron Kewatin.

The Kewatins are regular visitors to the Native Brotherhood meetings, and both work at the Drop In Centre in Edmonton.

"The guys gave us cold cuts, cakes and bannock to take with us. We hold our Christmas dinner much later at the Drop In Centre, and that's why the food was donated to us. They (prison officials) never let anything out, so we would like to thank them," said Ron.

Over 40 people attended the ceremony at the Edmonton Max and eight Elders, some as faraway as

North Dakota, were on hand for the special feast.

"We presented a horsehide to the Elder who travelled the farthest, and I believe he came all the way from North Dakota. It was very nice. The Elders talked in Cree as we all sat around in a huge circle," commented Maggie.

The feast consisted of wild meat such as moose and deer and lasted from 5 to 9 p.m.

Maggie adds that it was good to hear the old people speak and sends her thanks and appreciation to them and the brotherhood, although she laughs when she says she wished Ron understood Cree, "because I had to keep whispering to him what the Elders were saying."

Maggie was brought up on tradition and Native culture and says she respected everything the

Elders had to offer at the feast.

"My Dad is now 80 years old and when I visit him in Saskatchewan or when he comes here to visit, he likes to talk and I love to listen to him, hour after hour," she says.

The Native prisoners hold feasts and evening get togethers occasionally and take pride in the people who support them.

This reporter would like to apologize for not being able to make it, and my only excuse is that I was down with the flu, for the second time around.

Terry Lusty had other commitments so he was unable to attend.

I understand that Gary Neault attended the feast and Ron Kewatin? Well he says he wouldn't have missed it for anything, and "I appreciate those guys in there."

NATIVE ROLE MODELS NEEDED

STOP — Please take the time to listen to our Native children, you are their only insurance that they are of a proud and successful people. You may be the only link for a child to a good education.

BECOME RESPONSIBLE FOR YOUR TOMORROW,
GIVE A HAND TO A CHILD TODAY, PLEASE.

It wasn't just one hundred years ago that our Grandfathers saw to it that their children were taught the way of their people. Mechanics of survival were given on a daily basis. Some methods were of the Fur Industry, hence, many children were taught to become productive trappers. Due to the geographics of the tribe, many were taught to become the greatest buffalo hunters that ever roamed Mother Earth. In the vast of the North, many were taught to hunt the great whales of the ocean. Now one hundred years later, through much conforming of our people to a totally foreign culture we are now having to teach our children that they have a place in this new culture. This can only be done through EDUCATION. Having endured great wrath and degradation, we must now be responsible to teach our children a new way of survival. We as a second or third generation to our great Forefathers, Louis Riel, Chiefs Big Bear, Sitting Bull, Dan George, Poundmaker, Redcrow, Joseph, Gabriel Dumont and the list of names could go on greatly. As grandchildren to these heroic and humble men and women, we are now responsible to teach our children that their life is and can be abundant and fruitful. Let us remember our leaders today, Maria Campbell, Alwyn Morris, Willie Littlechild, Margo Kane, Harold Cardinal, Joe Dion, Tantoo Cardinal and once again the list could go on. Can we say that we are doing all that we can to ensure that our children are taught the skills to become leaders tomorrow? Are we assisting in the benefits of their EDUCATION. Sometimes all it takes is a kind word or a pleasant gesture of recognition. BECOME A ROLE MODEL.

- * An appreciation of our culture an asset.
- * Ability to recognize personal achievements.
- * Willing to meet with student - once or twice appreciated.
- * Willing to continue communications with student.
- * A desire to see student succeed an asset.
- * No financial responsibility whatsoever.

For further information please contact:
Joanne Mercredi
Student Service Supervisor
Education Department
Louis Bull Administration
P.O. Box 130
Hobbema, Alberta T0C 1N0
Phone (403) 585-3978



Thank you for your sincere interest.

RECEPTIONIST

Duties:

- Answering all incoming calls.
- Referring incoming calls to appropriate person.
- All typing and photocopying for all departments as requested.
- Upon purchase order approval is responsible for ordering, receiving and distributing supplies.
- Filing correspondence and maintaining filing system.
- Maintains individual staff records of long distance calls, correlates said records with long distance bill and submits to General Manager for approval.
- Keeps a daily log of all incoming mail.
- Provide refreshments to clients and visitors.
- Job application forms supplied to applicants.
- Ensuring waiting area is tidy.

Qualifications:

- Ability to respond to client needs.
- Good organizational skills.
- Friendly, courteous and assertive individual.
- Typing skills of 45 words per minute.
- Knowledge and understanding of Aboriginal culture, language, organizations and communities a definite asset.
- Ability to work on own initiative.
- Ability to effectively communicate both in person and on the telephone.

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The Aboriginal Radio and Television Society

A NEW DAWN IN ABORIGINAL COMMUNICATIONS

Culture

Art show features five Native artists

Five Alberta Native artists will be featured in an art show in Calgary February 24 to March 20.

According to a press release from the show's sponsor, the Alberta Indian Arts and Crafts Society (AIACS), the "dynamic art show," to be held at NOVA — An Alberta Corporation's gallery February 24 to March 20 will be "controversial" and "definitely exciting."

The featured artists are Faye HeavyShield, George Littlechild, Kim McLain, Ken Swan and Sam Warrior.



Faye HeavyShield

HeavyShield was raised on the Blood Reserve and had resided in Calgary for 12 years until her relocation to Fort Smith, NWT in the summer of 1986. As a student at the Alberta College of Art, she discovered that she liked to feel the physical shape of the work in her hands. This

preference led her to develop a distinctive technique and style that won her second place at Asum Mena '85 and first prize of \$5,000 at Asum Mena '86.

HeavyShield's abstract mixed media reliefs are experiments in texture and consist of cloth and canvas on a wooden frame painted in solid monotonous in earthy hues. The primary focus of attention is on the texture rather than the object itself.

HeavyShield's unique reliefs offer her the flexibility and freedom she requires as an artist. They arose from her experience sculpting and drawing and are a reflection of images chosen from memory. While the substances and layers are not Native in the traditional-historical-cultural sense, there is a Native influence "in spirit," according to HeavyShield.

HeavyShield won the \$2,000 1985 Ben Calf Robe Memorial Scholarship sponsored by the Calgary Exhibition and Stampede

Board. She attended the University of Calgary in the B.F.A. program and is looking forward to developing her gallery contacts to cultivate an audience for her work.



George Littlechild

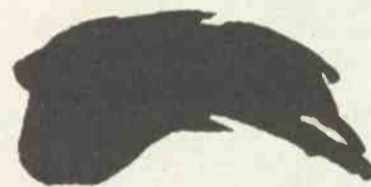
George James Littlechild's pastel drawings integrate soft colour and texture with an innate spiritual quality and awareness of Indian and non-Indian worlds. He looks at his art as a means of expressing his feelings to both cultures, using the contemporary style to impart the Native traditions that are the focus of his work.

A series of dusky pastel drawings have emerged out of Littlechild's fascination with the designs and patterns of traditional Native dresses. Skins, fabrics, shells, beadwork and fringes inspired these creations to which Littlechild

has added his own imaginative touches. The dresses are an expression of a time that no longer exists. Littlechild derived these from his mother's traditional Plains Cree culture. Writing is frequently incorporated into his drawing. Littlechild believes it is another natural form of expression that adds to the impact of his drawings. He is particularly fond of geometrical shapes that have symbolic Indian meanings, such as circles and triangles.

He produced a series of mixed media works featuring doll images. This series was so popular at '86 Asum Mena that he sold out within the first ten minutes of the opening.

Littlechild is also a highly accomplished printmaker. A graduate from the Art & Design program at Red Deer College, he is currently attending the Nova Scotia School of Art and Design. He was awarded third runner-up of \$500 at Asum Mena '86. He is represented in several public collections, including the Alberta Native Secretariat, Trent University, Red Deer College, the Alberta Arts Foundation and Alberta Indian Arts and Crafts Society. He also illustrated a Cree Indian Legend for Access Alberta Illustrated.



Kim McLain

Kim McLain is an adventurous artist who creates out of his environment. Born in Oxbow, Saskatchewan, McLain lived in the Northwest Territories, Montana, South Dakota, Missouri, Northern Alberta communities and Calgary before moving to Edmonton.

While attending school, McLain won numerous art awards which prompted him to further his training at the Alberta College of Art in Calgary. At present, he combines his work as a commercial artist with a promising career as a formal artist. McLain's interests are reflected in the variety of media he uses, from pencil and mixed media to ink, watercolours, acrylics and pastels. His inventive curiosity and willingness to take risks have resulted in some intriguing images, some of which were created using microfiche, airbrush and process camera.

Works by Kim McLain have been included in Nistum '84 where he tied for second place, Asum

Mena '85 where he was a runner-up and Asum Mena '86 where he was awarded first runner-up. He is also represented in public collections of the Alberta Native Secretariat, the National Collection of Indian and Northern Affairs Canada, Alberta Indian Arts and Crafts Society, Peace Hills Trust. McLain won second place in the latter's Native Art Collection Contest in 1983.



Sam Warrior

Inspired by legendary symbols like petroglyphs, the stone carvings of the Blackfoot Confederacy, Cree, Shoshoni and Algonquin Indians, mixed-media artist Sam Warrior creates vibrant bold images in his printmaking and drawing. Extremely fascinated with buffalo and birds of prey and their Native folklore, he often features them in his work. Warrior's creativity combined with his skilled application of many techniques results in exciting unique artworks.

A direct descendant of Chief Joseph of the Nez Perce tribe in Idaho, Warrior is very proud of his heritage and has a passion for Native art, particularly authentic designs and symbols of the Plainsmen tribes. He grew up in the Pincher Creek area and has been drawing as far back as he can remember. At an early age he admired hide paintings and teepee designs and found himself drawn to researching Native art and then expressions of himself through his own art.

His formal art training includes a four year study at Calgary's Alberta College of Art, with a major of photography. Primarily he photographs landscapes and uses his camera as a tool in art study or in a documentary sense as in the research on petroglyphs.

Warrior is currently working on a fine arts degree at the University of Calgary, majoring in silk screen printing and photography.

His talent as a fine artist of mixed media skills has been recognized in the past few years with many awards. In 1986 he was second runner-up in the annual juried Alberta Indian Arts and Crafts Society show. In 1985 he won the Calgary Photo Distributors Ltd. corporate award for the best photography portfolio and highest academic standard in the

400 level photography class in the fine arts program at the University of Calgary. He received the Everett Soop Scholarship in 1981 in recognition of his drawings.

Warrior's artworks have been enjoyed by many viewers at group exhibitions such as 1986 Peace Hills Trust art show, where he received an honourable mention. He exhibits in the Westlands Gallery in Calgary. His photo exhibits include the Calgary Nickle Arts Museum and the university campus Mezzanine Gallery. His piece, "A Road to Victory" is housed in the faculty of fine arts collection at the University of Calgary.



Ken Swan

Edmonton-born Ken Swan has been drawing since he was four years old, and is enjoying a blossoming career thanks to the early encouragement of teachers who recognized his talent and potential.

Primarily, Swan draws dramatic pencil and ink sketches of characters he has observed or envisioned. As he often expresses what troubles him, his art is an honest, natural form of communication which provides emotional relief. A lot of his representations stem from moments in everyday life, so he feels his work touches the viewer.

Swan is also creating art works in wood sculpture and watercolour painting.

He has several courses to his credit including landscape painting and the Vermilion College life drawing course.

Swan's work has appeared in Alberta Indian Arts and Crafts Society shows Nistum, Asum Mena '85 and Asum Mena '86, the Peace Hills Trust art show in Edmonton and the St. Paul Cultural Centre. He is looking forward to showing in a new Winnipeg gallery, Gallery 427.

Following 13 years on the Enoch Reserve, Swan moved to St. Paul where he freelances as a graphic artist and draws cartoons for the St. Paul Journal.

He is contemplating writing and illustrating a book of poems centered around life and everyday people. Swan plans to travel extensively to study people and places, thus expanding his visual resources and drawing opportunities. He also intends to further his art education in the near future.

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A NEW DAWN IN ABORIGINAL COMMUNICATIONS

Thunder honors great grandfather

A tribute to Man-Who-Uses-The-Knife

By Jim Thunder

This article is a tribute to my great-grandfather.

In the 1800s, he was a Plains Cree warrior on the Saskatchewan prairies. His Cree name was Moo-koo-man-ka-chim-ma-tat 'He Who Sticks The Knife Into The Ground.' As the years went by he became known as O-che-ma-tah, which was a shortened version of his name.

Ochematah (Man-Who-Uses-The-Knife) was a well known warrior and many stories were told about him. Cree Elders of today such as Lawrence Lone Singer of North Battleford, Philip Favel of Sweet Grass, and Bertha Bear of Little Pine remember hearing stories told of him but could not provide any further information.

However, there were others who did remember. Ned Gladue, an oldtimer who lives at Lesser Slave Lake, is the grandson of Man-Who-Uses-The-Knife. Further information was provided by another Cree Elder whose father had been a follower of Chief Big Bear. His name is Jim Kahneptaytayo and he lives at the Onion Lake Reserve.

The following two stories were told by Ned Gladue and are translated from the Cree language.

One night, a Blackfoot war party attacked the camp and ran off with most of the Cree horse herd. Man-Who-Uses-The-Knife and other Cree warriors chased after the Blackfoot while the women and children stayed in the camp.

One of the children who stayed in the camp was Wan-Tips-Kow. She was the daughter of Man-Who-Uses-The-Knife. Many years later, in the 1950s when she was in her 90s, she often told stories of her father.

She said that during the battle the Cree recaptured their horses and also some of the Blackfoot horses. When they returned, the victorious Cree galloped on their horses around the camp with scalps tied to their rifle barrels.

At another time, the scouts reported that a Blackfoot war party was headed towards the Cree camp. The men did not want a battle to be fought in the camp because it would endanger the lives of the women and children so they immediately rode out to fight against the enemy.

Several miles from camp, they met the Blackfoot and the fighting began. During the battle, the Cree got the worst of it and they began to retreat, except for three warriors who refused to run away. While the other Cree men rode back to camp, Man-Who-Uses-The-Knife and two others stood their ground and fought against the enemy.

Many years later, Wan-tips-kow, who was a little girl at the time, remembered when the other Cree men came riding back to camp. She heard one of the men say, "The Blackfoot are many! I think we are going to get wiped out! The three men who stayed behind will be killed. The best we can do is wait and try to defend ourselves!"

The Cree men imme-

"My father talked many times about Man-Who-Uses-The-Knife. This man carried a big knife with the blade sharpened on both sides. Before a battle he would take the knife and stick it into the ground. This meant that he would never retreat from the enemy even if he died fighting alone."

—Jim Kahneptaytayo

diately pulled down all the lodges and quickly built a kind of stockade with the teepee poles, lodge-covers, and whatever articles were at hand. Then the women and children were kept in the middle of the circle while the men waited for the expected attack.

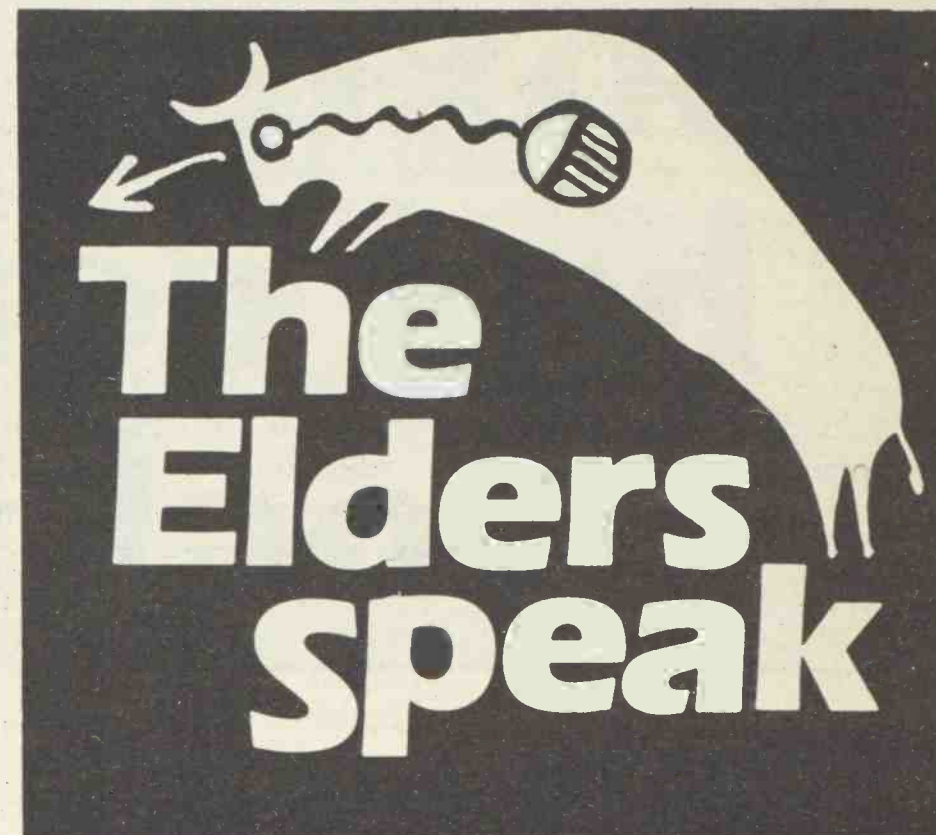
They waited for a long time. Finally, in the distant hills, they heard the sound of galloping hoofs coming closer and closer. To their amazement, it was Man-Who-Uses-The-Knife and the other two men.

The three Cree warriors raced their horses around the encampment shouting wild yells and waving Blackfoot scalps in their hands. They jerked their ponies to a sudden stop and threw the scalps down

at the feet of the men who were standing with the women and children. Man-Who-Uses-The-Knife pointed his finger at the men and in a loud voice he said, "You men ran away! Only three of us fought against the enemy. We killed many Blackfoot until they began to retreat. I say let us chase after them! Next time, they will think twice before they attack our camp again!"

The Cree men quickly mounted their horses and rode away. That night, they returned with more scalps and some Blackfoot horses.

Man-Who-Uses-The-Knife was a personal friend of Chief Big Bear. Jim Kahneptaytayo said, "My father was adopted and raised by Big Bear himself. He used to tell me many



stories of long ago. He often said that whenever Big Bear went on a raid into enemy territory that he used to send a messenger to take tobacco to certain men, inviting them to join with him in the raid. This selected group of warriors were the very best fighters. One of them was Koom-inahoos and the other was Ochematah (Man Who Uses The Knife). There were also others, but I have forgotten many of their names.

"My father talked many times about Man-Who-Uses-The-Knife. This man carried a big knife with the blade sharpened on both sides. Before a battle, he would take that knife and stick it into the ground. This meant that he would never retreat from the enemy even if he died fighting alone. He was a brave man. He must have had strong medicine because he was never wounded..."

In 1885, when the Indian and Metis people rose up in

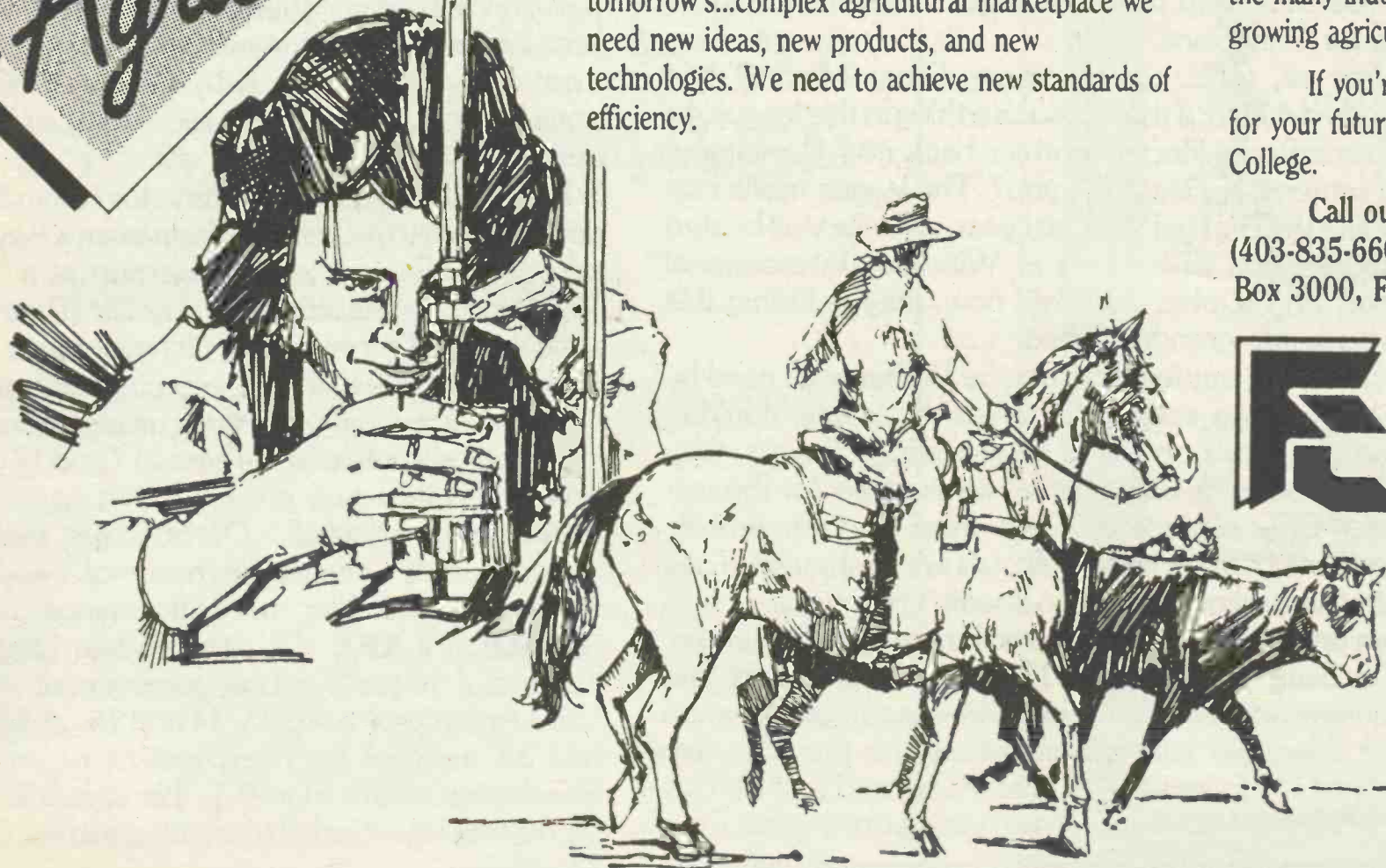
war against the Canadian government, Man-Who-Uses-The-Knife joined up with Chief Big Bear. He fought alongside Big Bear's warriors at Fort Pitt, Frenchman's Butte and Loon Lake. Finally, the warriors ran out of food and ammunition and they decided to surrender.

Man-Who-Uses-The-Knife did not want to surrender. He and another warrior named Thunder Spirit headed north through the bush. At Lac La Biche they turned west, journeyed through Calling Lake, and finally arrived at Lesser Slave Lake where they settled down with their families.

In his late years, before his death, Man-Who-Uses-The-Knife was known as O-che-ma-tah, which was a slang version of his original name. His daughter (Wan-tips-kow) became known in the Lesser Slave Lake area as Margarette Grey Eyes. She died in the 1950s.

Today, the descendants of Man-Who-Uses-The-Knife are: Ned Gladue (grandson) and Jim Thunder (great-grandson).

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25th ANNIVERSARY

February 7, 1987

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Sports

Hadley special guest

Boxing card
has centre
rockin'RUFUS "HURRICANE" HADLEY
...guest at friendship centre

By Everett Lambert

The old Canadian Native Friendship Centre in Edmonton was rockin' Saturday night — in more ways than one.

First, there was an 11-bout card in the boxing arena portion of the centre. The arena is the home of the Native Boys Boxing Club (NBBC), which is coached by Gordon Russell.

The best performance conditioning-wise was in the 139 pound weight class between George Vivian of the Cougar Boys' Club of Edmonton and Native Boys' Alex Grandbois. The fight had to be stopped in the second round as Grandbois, with his charging style, simply overpowered Vivian. Grandbois commented that his sparring with a certain heavyweight had really helped.

The most entertainment came in the last bout, where Rick Boudreau of Native Boys' met the Cougar Boys' Mark Jerace. Although Boudreau ran out of jam about half way

through the third and final round, he nonetheless gave his old sparring partner a good run for his money. He sure had Wally Janvier hoppin' and hollerin', anyway.

Other fights had Joey Collins of Ardmere over Kurtis Higgins of Cougar Boys' in the 75 pound class. A 132 pound fight saw Shawn O'Conner of Panther Gym, Edmonton, gain a split-decision over Lloydminster's Sawn Simpson. In the 95 pound bout Rory O'Leary of Cougar Boys' stopped a sad Leon Whitstone, also of Lloydminster. Panther Gym's Minander Saran defeated Ardmere's Angus Grant (135 lbs.). Cougar's Alvin Northcott beat out a tuckered Joey Morin in a 125 pound bout. The South Side Legion of Edmonton sent their 165 pounder, Dave Ricemeyer, to beat Panther's Gerd Gretzinger. And Lee Tange, originally from Slave Lake, gave Cougar another win with a defeat over Leland Dirkson of Ardmere (156 lbs.).

Club-wise the Cougar boys did best with 4 wins out of 6 fights. Next was Native Boys' who won 2 out of their 3 fights. Somewhere in there could be plotted the South Side Legion who won their one and only fight. Then comes Panther Gym who won 3 of their 7. Ardmere was next, having won 1 of 3. And last was the club who travelled farthest, Lloydminster, who lost 2 of 2.

And guess who announcer Lloyd Sutton introduced as a special guest — none other than Rufus "Hurricane" Hadley. He kind of looked like Eddy Murphy in the movie *The Golden Child* — you know, with one of those little leather hats.

And like I said, the ole friendship centre was a rockin' that night. As I was leaving I walked through the gym, where there was a whole mess of people all rockin' to Don Sauve's Band. So the old building was earning its keep that night.

SPORTS
ROUNDUPBy Mark
McCallum

Once again the Canadian Football League (CFL) has proven that it has neither the ability to make a decision nor the capability to stand by one.

They've changed the rules of our beloved game, among other things, and decided to move kick-offs from the 45-yard line to the 35, reasoning that it would make the game more exciting because teams would score more points and everybody would be happy.

That's their magic cure for a league that loses more and more money, fans and respect every year?

No...they also changed the size of the ball because American quarterbacks had trouble adjusting to it. Geez, I thought football players were supposed to be tough. You know, play in all sorts of weather — injured or not. Now, they're afraid to break a fingernail.

Okay, okay maybe I'm coming down a little hard on the passers. But if the CFL truly wants to sell us a Canadian game, then why not put one of our own in there? Why? Because even our best Canadian quarterbacks are inferior to these marvels from the State, according to CFL bigwigs. Big deal. Every year the league complains that they're losing money on teams like the Saskatchewan Roughriders and the

Montreal Concordes, oops...I mean the Allouettes. (Even CFL teams can't make up their minds.)

So why hire an import for big money? Oh yah, the league's greatest football minds say Canadian boys can't fill the spot. I forgot. The only way you're going to see another Russ Jackson or Ron Lancaster is if a lowly little Canuck can be brilliant from the word go. Otherwise, they don't get the same chance a "Matt Dunnigan" gets. He wasn't the greatest quarterback in the beginning either, but the Edmonton Eskimos gave him the chance to prove himself. The same could be done for Canadians.

After all, CFL commissioner Doug Mitchell has formally decided, if there is such a thing in this league, to let Edmonton's Hector Pothier back into the league. You remember Hec don't you? The league made him look like the Big Bad Wolf last year, after he was busted for possession of hashish at Winnipeg International Airport on October 25. And now, they're letting this guy back into grandma's bed.

I can't help but feel that maybe Pothier was used by the league as a scapegoat, when the league couldn't come to a decision about drug testing. Surely, they can't seriously be using him as an example for the rest of the CFL players to learn from and remember. Players might think league officials are pushovers. They might think all one has to do is wait 'til everything cools down and then appeal the punishment like Pothier did.

On Sunday, January 18, Mitchell decided two exhibition and the first four regular-season games was a more adequate suspension versus the previous two year one the Eskimos tackle received, and that Pothier be subject to mandatory drug testing on request from CFL officials or the Edmonton organization, when he returns to his team on May 1. Hurray! It almost sounds

as though maybe the CFL has come to a decision, at least with one player. Now all they have to do is make an official policy for the rest of the league.

ENOCH — The 1st Annual Boys' and Girls' Valentine's Day volleyball tournament for 12 to 16 year-olds will be held on February 14 and 15. An entry fee of \$50 must be handed in by teams before the registration deadline on February 5. Gordon Russell from the Edmonton Canadian Native Friendship Centre will be a special guest speaker at the coaches supper at 6:00 p.m., on Saturday. Then, a teen dance will start at 8:30 p.m. and is being put on by K-97. The tournament is to commemorate the Edmonton CNFC's 25th anniversary. Call Enoch recreation at 487-4103 for details.

ST. PAUL — Recreation director Robin Spacil invites you all down to watch the Mannawans Key-Stone club take on its Stony Plain counterpart at a "Winter Fun Weekend," on February 21 and 22. They'll be playing volleyball and running long-distance races. Robin says if you can't make it, then try coming down to the CNFC on Tuesday evenings. Every Tuesday from 6 to 9 p.m., guys and gals between the ages of 7 and 17 years old are broken up into two groups which usually play floor hockey and volleyball. On Sundays, the same thing happens, only between the hours of 1 and 5 p.m. Call Robin at 645-4630 for more information.

SADDLE LAKE — The Saddle Lake J.D. Blues will host a 16-team hockey tournament at the Saddle Lake Arena on March 13, 14 and 15. A \$400 entry fee will be needed by tournament organizer Vince Steinhauer before March 1. He says \$10,000 in prize money will be awarded to winning teams. Call Vince at 726-3829.

Until next week, that's all.

At Prince Charles School

Awasis Program features Native Culture

By Mark McCallum

"In 1980, the public school board passed a motion to run an alternative Native education program at Prince Charles (elementary school in Edmonton)," says school principal David Forester.

The Awasis Program provides Native culture and tradition, and Cree language instruction, to the 260 Native students enrolled in Prince Charles. Although the program is only offered to kindergarten, and Grades 1 and 2, Awasis is expected to expand and include classes up to Grade 6, integrating it with the regular elementary system.

Forster says "it's taken quite some time to get the curriculum in place for the Awasis program. We put an emphasis on Native culture and heritage whenever possible throughout the curriculum. By next year, Grade 3 should become part of the program and the following year Grade 4, and so on 'til 1991. We have a commitment now that by 1991 there will be Cree language instruction throughout the school — kindergarten to Grade 6."

The school held a Winter Feast on December 16, 1986 and presented Awasis awards to about thirty students in the program.

Cultural Coordinator

Pearl Ducharme says "we ask each child to bring in a donation towards the feast. We stress that it's their part of the sharing which has always been a part of Native tradition ... (and) they really feel proud."

The parents come in to assist with the feast and awards, at the request of the school. "They find out that it's not such a scary place to be and that there are things they can do in the school," says Ducharme, who encourages parents to join the Prince Charles Parents Association.

After the awards, which are held each month, the parents are asked to join the staff for refreshments

where they can become familiar with each other and the program. Forster says "we really try and make parents feel comfortable."

"We always call the parents to let them know that their kids are going to receive an award, invite them down and ask them not to tell the child," he said with a smile.

Four awards are presented to students: the "Big Effort," "Citizenship," "Sportsmanship" and "Awasis" awards. The Awasis award is given to students who show the most improvement in their Cree classes.

It is possible that every student in the Awasis

program could receive an award because the school selects about 300 children for the award each year, says Forster — a considerable number more than the students. He explains that "one of the main things that we are trying to do here (at the award presentations) is make these kids — all of them — feel secure, successful, and good about themselves and coming to school..."

Special guests from the community such as Dr. Anne Anderson, Alfred Bonnais, Morris Cardinal and Georgina Donald speak with the children in a relaxing atmosphere, usually over lunch. "We try

to get someone to represent all the different (Native) organizations, so that the kids can ask questions about it and get to know these people for people, not just names on a piece of paper," notes Ducharme.

The school is not solely a Native facility. Three classrooms are all Native and the rest are integrated. However, discrimination is not a problem and is a rare occurrence, says Forster. He hopes to see the Awasis program, the program the principal and the rest of staff work endlessly at, become a model or a place for resource for other similar undertakings.



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IN TOUCH

By Dorothy Schreiber

Dear Windspeaker:

As resource co-ordinator for Uncle Gabes Centre in Fort Smith, N.W.T., I am always interested in films that will add to our library. I noted in the December 26, 1986, edition of the paper that audio visual aids, on copies of drug and alcohol are available but the source is not mentioned. These are films which we do not have in our Resource Centre that we would appreciate having:

1. Sharing Innovations That Work
2. My Spirit Touches Yours
3. Whose Problem Is It?
4. The Bizzare Trial of the Pressured Peer

Pat Wakulchyk
Resource Co-ordinator
Uncle Gabe's Friendship Centre

Dear Pat:

Thank you for writing to Windspeaker. After making some phone calls, I've obtained the following addresses for you.

The film **Sharing Innovations That Work** can be obtained from the Alkali Lake Indian Band. The address is Alkali Lake Indian Band, General Delivery,

Alkali Lake, B.C. The phone number is (604) 440-5611. **My Spirit Touches Yours** can be purchased through the Nechi Training Centre. The address is Nechi Institute on Alcohol and Drug Education, Box 3884, Station D, Edmonton, Alberta T5L 4K1. The phone number is (403) 458-1884.

Whose Problem Is It? can be obtained by writing: Marlin Video Film Training, 211 What Line, Mississauga, Ontario L4Z 1P3 or by phoning (416) 890-1500.

I have not been able to trace the film, **The Bizzare Trial of the Pressured Peer**, but I will continue to search. In the meantime, if any readers know how to obtain this film please write to:

Pat Wakulchyk
Resource Co-ordinator
Uncle Gabes Friendship Centre
P.O. Box 957
Fort Smith, N.W.T.
X0E 0P0
(403) 872-2440

* * *

Dear In Touch:

Things are going well here with lots of exciting developments, particularly in the Crafts area. Our Canadian Job Strategy project to establish a commercially-viable production centre has been approved. Our specialty is smoked tanned hide products for wholesale customers.

The main reason for this letter is to advise your readers that we deal in traditional smoke-tanned moose and deer hide, which is an increasingly rare commodity. This is one of the few areas in Canada where people still tan hides in the traditional way, and we want to encourage the preservation of these skills by providing a market for hides.

Anyone interested in purchasing hide or crafts should contact us.

Ellis O'Brien
Executive Director
High Prairie Native Friendship Centre

Dear Ellis:

Good luck with your Job Strategy project, and thank you for passing along this information via In Touch. If people are interested in purchasing traditionally tanned deer or moose hides, then please contact:

High Prairie Friendship Centre
4919-51 Avenue
Box 1448
High Prairie, Alberta
T0G 1E0
(403) 523-4511 or 523-4512

* * *

Native Role Models Needed

The Louis Bull Education Department is seeking individuals who are interested in becoming involved in its **Native Role Models Project**. The Education department is looking for professional people of Native descent.

If you are selected as a role model you will be required to submit your date of birth, employment, education, basic interests and two references. Along with this, you will also be asked to give a brief statement of what inspired you to pursue your present career. The information will be kept on file alongside other successful role models. The list of names will be made available to high school students. If a student is interested in a specific career which you may be in, then he or she will fill out a request form to meet with you. The communication between the student and role model will begin through the education department. Should a student be interested in meeting the role model it will be arranged with your permission and at your convenience. This will also require the permission of the student's legal guardian. A meeting is then arranged through the Education Department. Prior to meeting with the student you will be screened.

The Louis Bull Education department is looking for role models who:

- * are of Native descent
- * have an appreciation of our culture
- * willing to meet with student - once or twice
- * willing to continue communications with student
- * a desire to see the student succeed
- * also they point out that there is no financial responsibility involved.

If you are interested in becoming involved in this worthwhile project then contact:

Joanne Mercredi
Student Service Supervisor
Education Department
Louis Bull Administration
P.O. Box 130
Hobbema, Alberta T0C 1N0
Phone (403) 585-3978
Edmonton Direct: 423-2064

* * *

Letters can be sent to:

In Touch
c/o Windspeaker
15001- 112 Avenue
Edmonton, Alberta
T5M 2V6
Names will be kept confidential upon request.

G O O D ♦ N E W S

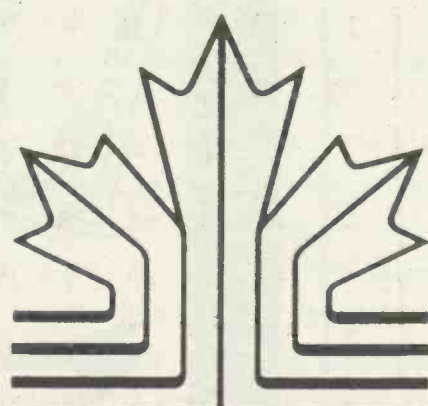
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| Slave Lake | 849-5353 | |
| High Prairie | 523-4177 | |
- Box 1357
Peace River, Alta.

WAR ON DRUGS & ALCOHOL

Smoking costs money, health but addiction can be beaten

By Ruth Morin,
Nechi Trainer
(Nechi Newsletter)

- Smokers cost employers \$30 a day in lost production time.

- There are health costs as well:

A) Smokers take more sick time off than non-smokers. They are absent approximately 4 days more in a year. Smoking related illnesses cost employers in Canada, 37 million days per year.

B) There are those people who need to retire early on disability (i.e. emphysema, other lung disorders) which is an additional cost to the employer.

- Financial costs to the employer included:

A) Increased maintenance costs, i.e. extra cleaning, depreciation of carpets, furniture, etc.

B) Ventilation costs decrease when there is no No-Smoking Policy.

C) Fire insurance rates can be decreased by up to 7% in savings when you put up No Smoking signs and your place is kept neat and tidy.

Additionally:

A) There is less stress and tension when there is a set smoking policy. When there is no policy, there is tension and arguing between employees.

B) Amongst some companies who have done surveys, approximately 75% of the respondents amongst their employees, feel that the employer is within his/her right to implement a policy.

C) 80 - 90% of people who smoke want to quit and may quit if a policy for no smoking at work was in place. Finally!!

- When you have achieved what you thought was the impossible, here are a few tried and true tips on —

HOW TO STAY A NON-SMOKER

1. Develop and practice urge controls. You need a routine to control your thinking so you can put cigarettes in a negative light. This will become easier to the point it is automatic and feels very natural.

2. Keep busy with as many pleasant and interesting things as possible.

3. Exercise. Choose whatever you enjoy the most. Remember walking is one of the best things you can do. It improves circulation and relieves tension.

4. Deep breathe. This simple technique never lets you down. Use it to relax.

5. Keep practicing relaxation methods. Take it slowly, let it grow and it will work wonders for you.

6. Develop and enjoy good eating habits! Don't be frightened into going back to smoking because of a weight gain. If you have a problem and can't solve it, get help.

7. Use rewards. Never think you are past needing them. A reward is often just the thing to get you over a rough spot.

8. Be realistic about your problems. Cigarettes won't help you solve them. Cigarettes create tension and make matters worse. Nothing justifies going back to smoking.

9. Be patient with yourself. Don't expect to block out cigarettes overnight. You will soon be comfortable as a non-smoker.

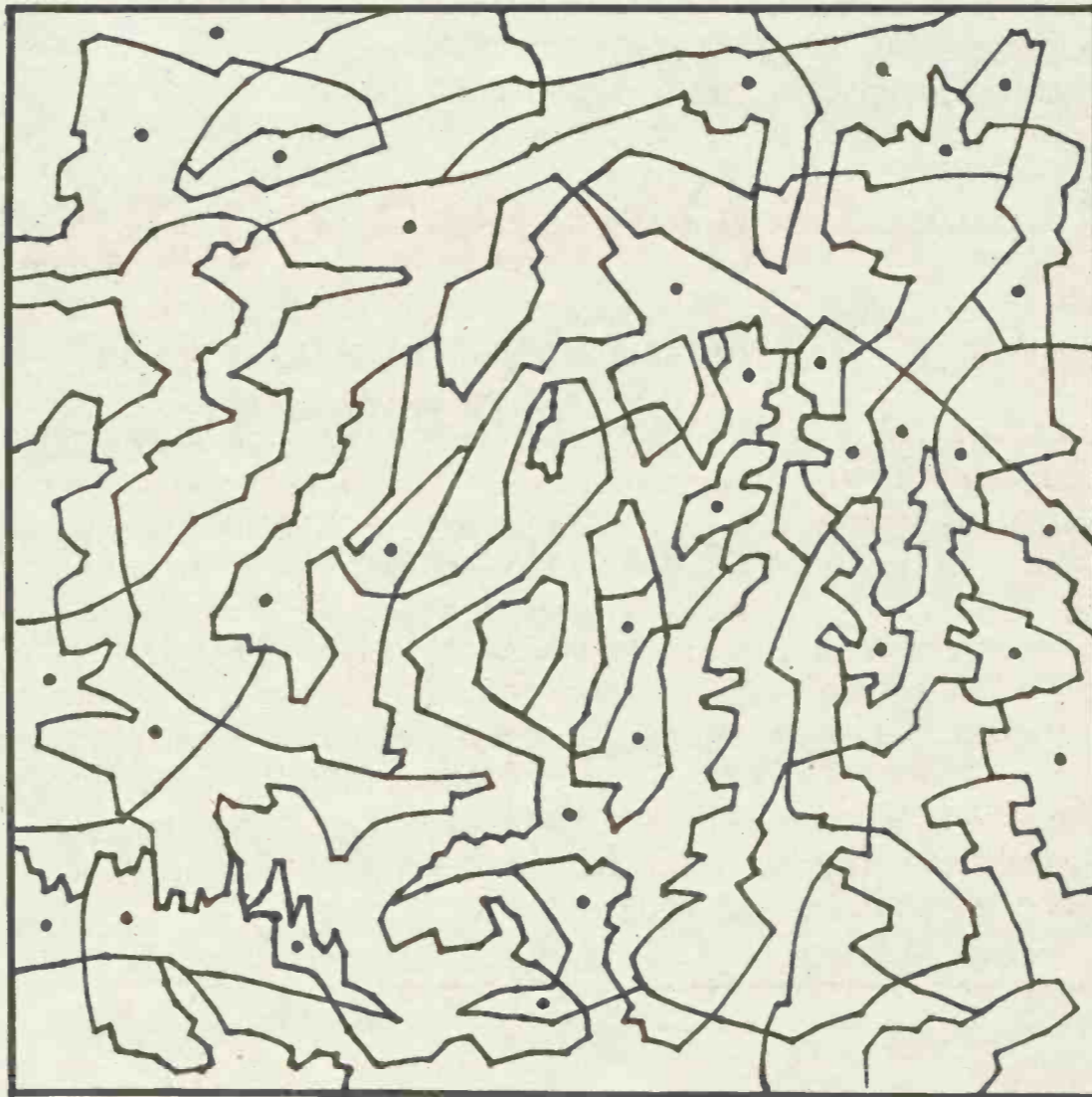
10. If you need somebody to talk to, get in touch with a counsellor or call someone at the Lung Association. In Edmonton, phone 482-6527.

11. Enjoy your status as a non-smoker.

Activity Corner

WINDSPEAKER PICTOGRAM

By Kim McLain



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



WORDSEARCH

By John Copley

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



WORDLIST

3 - letter

Wae
Wed
Wee
Wis
Wit
Woe
Wok
Woo
Wow

4 - letter

Waco
Waff
Wane
Wear
Weft
Were
Whip
Wily
Wine
Wise
Wolf

Worn
Wrap

5 - letter

Wadis
Whole

6 - letter

Wahine
Walker
Warden
Weekly

Wester
Willow

Writer
Wyvern

7 - letter

Warfare
Warrior
Winning
Wrought
Wyoming
Warranty

8 - letter

Werewolf
Wisteria
Woodwork

9 - letter

Wallpaper
Warehouse
Worldwide

10 - letter

Wonderland

11 - letter

Windspeaker

LAST WEEK'S: We Report All The Facts

Cold Lake First Nations



FIRST ANNUAL WINTER CARNIVAL

February 14 & 15, 1987

FEATURING 10 EVENTS

Talent Show - 2:00 p.m. Daily
\$1,200 Prize Money

Kids' Foot Races - 12:00 Noon Daily
\$180 Prize Money

Tea Making Contest - 1:00 p.m. Daily
\$90 Prize Money

Moose Calling contest - 5:30 p.m. Daily
\$90 Prize Money

Broom Ball Tournament - Men's & Ladies - 9:00 a.m. Daily
\$900 Prize Money Plus Trophies

Crib Tournament - 4:00 p.m. Daily
\$360 Prize Money

Story Telling - 5:00 p.m. Daily
\$90 Prize Money

Laughing Contest - 5:00 p.m. Daily
\$90 Prize Money

SPECIAL EVENTS

Fancy Harness Parade - 11:00 a.m. Sunday February 15, 1987

Stampede Wrestling - 1:00 p.m. - Sunday February 15, 1987

Dance - Legoff Community Hall
February 14, 1987 - 9:00 p.m. - 2:00 a.m.
Music By Moses Cardinal

Dave Kutt Senior Memorial
Hockey Tournament
February 20 & 21, 1987

8 Teams - \$200 Entry Fee
Each Team Guaranteed 3 Games - \$200 Prize Per Win
A Event - 1st: \$500 — 2nd: \$400
B Event - 1st: \$300 — 2nd: \$200

CONTACT COLD LAKE FIRST NATIONS — Recreation Department
P.O. Box 1769, Grand Centre, AB T0A 1T0
Phone: 594-7183