

A special salute to
our Native youth

Wind speaker

December 25, 1987

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Marcel elected as new Chip band chief

By Terry Lusty

A former trapper, logger and firefighter has been elected chief of the 369 member Chipewyan band at Fort Chipewyan.

Pat Marcel, 49 and a father of five, was elected at the Dec. 9 election which also saw former chief Archie Cyprien and band member Patricia Lepine elected to council. The third councillor will be elected in a January byelection due to a tie between Charlie Voyageur and Wilfred Marcel.

Although Marcel has not been chief nor council member in the past, his decision to run was not a spur of the moment decision. "It goes back to '81 when I decided I was going to do something," he said.

Marcel left the community and spent the next six years in Fort McMurray where, he quit drinking. "I've now had six year's sobriety," claimed the chief who has no fear of going back to the bottle.

Marcel says that long term housing plans are one

of his priorities. He feels this program could involve many of the band members because some of them are already skilled in that line of work.

The chief said he would also like to address small business development and alcohol problems but education is in fine hands he thinks with the recent changes in school control at the local level.

Marcel said it is premature to speak about any other possible priorities because he has not yet had time to investigate the real needs of his people. He is happy that former chief Archie Cyprien is on council to assist in getting him up to date on local issues and concerns. His presence, said Marcel, will help maintain continuity within the council.

The election results were as follows: Chief - Pat Marcel 47, Pat Mercredi 39, Jim Deranger 22, Arsen Adam 0. Council - Patricia Lepine 59, Archie Cyprien 39, Charlie Voyageur and Wilfred Marcel 30 each.

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READY FOR SANTA!

Last week students of Ruth Randolph's Grade 1 class at Prince Charles School, in Edmonton, were busy as little elves as they decorated their classroom and rehearsed for their annual Christmas concert.

Here, Candace Redwood, Barry Bedard and Mathew Lavay (left to right) glue colorful paper decorations onto a construction-paper evergreen tree.

DIANE MEILI, Windspeaker

University rallies for Lubicon cause

By Dorothy Schreiber

Lubicon Chief Bernard Ominayak welcomed support from both Native and non-Native students at the University of Alberta during an information meeting on campus Dec. 12.

"It's always encouraging to see people who are prepared to try and assist and support us any way possible. That's been our only source of power in trying to deal with the opposition which is tremendous...and I think that's the only reason why we've been able to hang on this long," he said.

About a dozen students representing various university groups met with the chief of the northern Cree band at the Native students lounge.

Andrew Rodomar, a member of the university's New Democrats, said his

group became aware of the Lubicon Indian band through an editorial in the university newspaper, The Gateway.

"We certainly think it's (Lubicon situation) a priority, just in terms of a social justice issue. It's obviously an outrage what's happening."

The purpose of the meeting was to discuss ways in which the students could actively support the Lubicon band and to receive input from the chief.

The band is involved in a 47-year-old land claim struggle with the federal

government.

Some of the ideas proposed by the students included protesting the Olympic torch run on Feb. 10, a rally at the University of Alberta with Chief Ominayak as the principle speaker, a letter writing campaign, distributing literature on campus to inform students of the Lubicon situation and a march to the legislature.

Ominayak told students that although he could not promise, he would try his best to be involved in the proposed activities and asked to be kept informed of plans.

During the meeting the students questioned the northern Cree chief about the current situation on his reserve.

"We've seen our way of life deteriorate very fast.

We went from a traditional economy to a welfare economy in a matter of years," Ominayak told students.

The Lubicon band which has been inundated by oil activity on its land has succumbed to many of the social ills accompanying resource development.

"I think just about any kind of social problem there is, we have," said the chief in an interview after the meeting.

He told Windspeaker that more than 90 per cent of the band members are on welfare and added "people are still trying to hunt and trap (but) with no results."

He said the increase in the number of people on welfare has created a community with "a whole lot of time on their hands.

"And that leads to drinking, family break ups, and alcohol-related problems especially with the younger people...we've got a funeral just about every week," said Ominayak.

At present there are 41 confirmed cases of tuberculosis in Lubicon Lake and another 130 band members are receiving treatment, he said.

Ominayak says in the past several months there has been mounting support across the country for the band. The Assembly of First Nations recently wrote to all the bands in Canada asking for their support.

The Lubicon band has called for an overall boycott of the Calgary Olympics because the events are being sponsored by oil companies.

He said the oil companies on Lubicon land and the people organizing the Games are one and the same.

The Lubicon Olympic boycott began with The Spirit Sings exhibition of Native artifacts at the Glenbow museum. To date 30 museums have confirmed that they will not loan artifacts to the exhibition, sponsored by Shell Canada.

Ominayak was recently in Ottawa to participate in a protest of the Olympic torch run (Dec. 16).

The president of the Aboriginal Students Council, John Kortuem, who also attended the meeting, said, "We're inspired by the leadership shown by Bernard Ominayak. He's a person who acts very much like a leader should."

Provincial



DIANE MEILL, Windspeaker

HERE'S SNOW IN YOUR EYE

At a recent youth conference at Enoch, Lori Morin (far right), decided to take advantage of the snowfall and organize a snowball fight amongst her Spruce Grove friends. When the group noticed the camera aimed at them they yelled "get the photographer!" and this Windspeaker reporter got snow in the eye...or rather, lense.

Cultural director says missionaries didn't invent syllabics, Indians did

By Lesley Crossingham

Jurisdiction for Aboriginal languages must be given to the Secretary of State, not the Department of Indian Affairs, according to a position paper to be submitted to the Assembly of First Nations language conference scheduled for next month.

The associate director of Dr. Anne Anderson's Native Heritage and Cree Culture Centre, Buff Parry and Aaron Minoose will be submitting their position paper which has had input from Anderson, calling for a heritage language institute — sections of which would be located in Edmonton, Toronto and Montreal.

Parry says it is vital that Aboriginal languages be taught at the "grassroots" level along with other language communities, such as Maswachees Cultural College at Hobbema or the Dr. Anderson centre in Edmonton.

In his paper, Parry points out that there is "no world alphabet more alien in shape and sound to indigenous scripts of the true Americans than the Roman-English...and now it appears Native languages are considered Canadian heritage languages with English and French having the exclusive privilege of being so-called 'founding languages.'"

Parry says that the imposition of a "foreign" language and writing forms on Aboriginal people hinders

young Aboriginals from developing a sense of nationhood.

However, he says the fact that the first nine original Algonquian-Cree syllabic symbols "are nearly identical to many other world scripts used by up to half of the human species" should be enough reason to bring Native writing systems to the level of a founding script.

Parry, who maintains that the Rev. James Evans did not "invent" the syllabics, says he cannot find "one shred of evidence" from Evan's diaries or letters saying how or even exactly when he invented the syllables.

"There is, on the other hand, a combination of partially revealed Cree and Hopi legends about a teacher-healer named Badger-Call who taught the Cree syllabics long before Evans," he says.

Parry would like to see the "nationalizing" of the Cree syllabary which he contends is both a founding and heritage script.

He points to several similarities between the Cree syllabics and ancient language forms and says the syllabics are very closely associated with Aramaic, the script Jesus used and the one Moses inscribed on the tablets of stone containing the ten commandments.

He says he has other evidence, such as records from John Cabot, who in 1497 wrote that he disco-

vered "fallen trees bearing marks." Also, in 1653 Father Bressani reported Cree Indians used "little sticks instead of books which they mark with signs...by the aid of these they can repeat the names of a hundred or more presents, the decision adopted in councils, and a thousand other particulars."

Parry quotes Cree Chief Fine Day, who spoke of the Cree syllabary to an American anthropologist: "When the writing was given to Badger-Call he was told 'the missionaries will change the script and will say the writing belongs to them.'"

Parry also points out that the Cree were not the only writers. The Micmac Indians of the east coast also had a unique script similar to Egyptian hieroglyphs.

"Here we have certain proof of deception in terms of the 18th century priest Pierre Maillard, who is said to have claimed the invention of the hieroglyphs when he died in 1761."

Similar hieroglyphs had been found in Egypt, but no one knew how to read them. However, Maillard published a translation 61 years before the Rosetta stone (a stone inscribed with both the hieroglyphs and Greek), was uncovered that allowed archeologists to translate the Egyptian lettering.

The Egyptian hieroglyphs were translated exactly as Maillard had

written at a time when no one knew what they meant, says Parry, who points to numerous similarities between the two scripts.

Another script Parry points to is the Indian signatures on the Nipmauq Deed of 1681. These signatures have now been compared to ancient Cyprian (or Cypro-minoan) script. And the Cherokee alphabet also shows similarities to the Cyprian script.

Parry feels that the reason many experts do not recognize the pre-columbian writing styles of Aboriginal people is due to a "blockage in the perception of the greater truth."

"No one wants to believe these theories, although there is enormous evidence," he says. "And my theories aren't the only ones being questioned. There is evidence that Indians moved east to west and mined the Rocky Mountains...there is evidence found in Vatican archives that proves Columbus knew exactly where he was going when he discovered the Americas."

This cover up or pre-Columbian history is no idle charge when Quebec archives provide all the evidence, along with the Jesuits themselves, that the Vatican ordered all Native-related documents destroyed.

Parry will be addressing the assembly conference Jan. 17, 18 and 20 in Ottawa.

Lesser Slave Lake residents push for Cree centre

By Albert Burger

An effort, spearheaded by Kapown Centre — an addictions treatment centre operated by the Grouard Indian band, is being extended for the establishment and development of a Woodland Cree Interpretive Centre and anthropological field station at Grouard.

Kapown Centre's Verna Neville says that Grouard band chief Frank Halcrow "has donated suitable land for such a centre and would like advice and assistance of local, community, regional, governmental, and interested agencies in achieving the plan."

A steering committee has been meeting on the subject for a number of months. This committee includes the mayors of Slave Lake and High

Prairie, as well as representatives of Improvement District 17 Central, MLA Larry Shaben, Lesser Slave Lake Indian Regional Council, AVC Grouard, the tourist associations of Land of the Mighty Peace and Midnight Twilight, Metis Association of Alberta, Roman Catholic Church, and regional planning commission.

The steering committee is to oversee, under the direction of Halcrow, a feasibility study.

The Woodland Cree Interpretive Centre is to operate in conjunction with a University of Alberta anthropological field station. "It is to reflect not only the past of the Woodland Cree, but also the present, thereby becoming a part of the living community," according to the terms of reference for the study.

Being examined is the possibility of establishing the interpretive centre in a structure that would be part of an expansion to the Kapown Centre facility in Grouard.

It is to include space for the interpretation of the history and culture of the Woodland Cree, the past and present told on a national scale. A public eating area is required, as is space for Native arts and crafts sales. Educational needs include seminar and conference rooms and a large theatre.

The anthropological field station will contain a laboratory and dark room, an audio-video room, as well as classrooms or lecture rooms.

In addition, there are plans for living and facilities for field station staff. It is expected the field station

alone will need arrangements for the director and family, three camp supervisors, 25 students, and a camp cook.

Though Slave Lake mayor Bill Pearson expressed support for the project at a steering committee meeting last September, he was quoted in Slave Lake, Scope (Oct. 14) as being "disappointed."

Slave Lake had earlier proposed the establishment of a Native cultural interpretive centre.

"We shared information we put together with the region. They took that information from here and used it against us," Pearson was quoted as saying.

The Slave Lake committee, he said, was "astounded about the whole thing. There is not the infrastructure in Grouard to support such a centre. There are not adequate hotels, restaurants, or housing to accommodate tourists or permanent staff," the mayor was quoted as saying.

Meanwhile, Doctor Cliff Hickey of the department of anthropology at the University of Alberta told the Grouard steering committee that the field station will definitely be established, no matter what the status of the interpretive centre development.

Doctor Frits Pannekoek, director of historic sites of Alberta Culture, said he views the Woodland Cree Interpretive Centre as an exciting proposal for a community project. He said it has the potential for development on a national scale, but noted it will require considerable capital.

Details on the source of funds are not yet available.

Bloods back Lubicon

By Lesley Crossingham

The Blood Indian band located at Standoff in southern Alberta has endorsed the Lubicon Lake band's boycott of the 1988 Winter Olympic Games.

The band is the second southern band to back the Lubicons, offering support to the small Cree band just two weeks after the Peigan band joined the boycott.

Council member Andy Black Water said the Blood band decided to join the boycott during the recent Elders' conference held near Edmonton. During the conference, said Black Water, the band, disputed Sykes Powderface's claim that Native participation in the Olympics had the full support of the Treaty 7

bands. In fact, Black Water said the band had never supported the Olympics.

Powderface, a Stoney band member, is the Native liaison coordinator of the Games scheduled to be Feb. 13 in Calgary.

Recently, the Blood band-controlled construction company Kainai Industries' tender for a \$25,000 building contract for the Games was not successful due to failure to comply with regulations. However, Kainai did receive a \$2 million housing contract earlier this year to supply media housing at the Canmore and Mount Royal villages.

At press time Blood Chief Roy Fox could not be contacted for comment.

Hardy welcomes input but Blyan still not satisfied

Blyan has questions for Hardy at face to face meeting in Edmonton

By Lesley Crossingham

About 50 members of the Metis Settlement Members Coalition headed by chairman Joe Blyan addressed the annual meeting of the Federation of Metis Settlements in Edmonton Dec. 11.

In a speech to the assembled councils of the eight Metis settlements, Blyan said he and his fellow settlement members were concerned over problems on the settlements and particularly with the Buffalo Lake (Caslan) settlement.

"We have met with the minister and discussed these concerns," he said. "All we ask is for an audit of all the financial records... we have genuine concerns," he said.

Blyan also expressed concern over what he said was a "lack of accountability by both the federation and the individual councils. "We are the members of the settlement and we want you to be accountable to us...none of us here voted for you Randy (Hardy)," he said.

After Blyan's address, several concerned settlement members took their turn to address the meeting.

Ray Larocque from the Elizabeth Settlement told the councillors that he was too unhappy with the present political system on the settlements and asked the federation to "look into the family system on the settlements."

"Right now, if you have the biggest family, then you have control," he said. "We

need a ward or a constituency system to stop that happening."

After the discussion, president Randy Hardy thanked the members and then asked each council to reply to some or all of the complaints.

Kikino chairman Floyd Thompson said he and his council were working toward better financial systems but added "we are already accountable to you. Each month we have a statement of our financial state given to the general meeting...the membership is aware or can find out where the money goes," he said.

Buffalo Lake chairman Horace Patenaude said he and his council were working very hard and questioned why so many members of the group "do not bother to come to any of the meetings."

"We have general meetings on Resolution 18, but hardly anyone turns up," he complained.

Big Prairie (Peavine) spokesman Lawrence Cunningham echoed Patenaude's views and said he felt the issues the coalition had introduced to the meeting should rightfully be taken back to the local level.

"Take these problems to your councils...they are local matters and should be dealt with locally," he said.

After further discussion former Buffalo Lake chairman, Ernest Howse addressed the members saying he had "done nothing wrong."

I resigned for personal reasons," he said. "And if there was an audit I have nothing to fear," he added.

Howse resigned shortly after financial difficulties were uncovered at the settlement, due to "lack of funding."

"We started those projects because the members wanted them but then we ran out of money," he said.

As the meeting broke for lunch, Hardy again said he welcomed the input of the members and would be working with local councils in an effort to rectify any problems.

"I think this discussion today has been healthy and productive," he said in an interview after the meeting adjourned. "We recognized

that these people have genuine concerns." However, Hardy said the federation had no future plans to meet with Blyan or other representatives of the coalition.

Shortly before the meeting adjourned, Blyan said he was not satisfied with the meeting and that the group will meet "again within the next week or so" to decide on further action.

Members of several settlements formed the coalition during a general meeting held at the Buffalo Lake settlement Oct. 31 with a show of hands. The organization is currently headed by Blyan and has representatives from five of the eight Metis settlements.



JOE BLYAN
...meets with federation

National

Signs read 'share the blame'

Olympic torch run protested

By Jamie McDonell

OTTAWA — Petro-Canada got a chance to share the blame for ill treatment of Lubicon Indians as its Olympic Flame advertising bandwagon hit this city Dec. 16.

Waiting for the company's publicity show were a group of protesters, demanding justice for the Lubicon band in their fight with the federal and provincial governments, Petro-Canada and other oil companies.

"We're not against the Olympic torch relay," said Lubicon Chief Bernard Ominayak, after the protest, "it's the people behind the relay, like Petro-Canada...using it for advertising."

With the assistance of several national Aboriginal groups, particularly the Assembly of First Nations, the Lubicons are organizing a campaign against Petro-Canada torch relay.

"A lot of people have declared their support for our cause," noted Chief Ominayak. "One of the ways they can help is to participate in peaceful demonstrations along the route of the relay."

AFN National Chief Georges Erasmus, who organized the Ottawa rally in support of the Lubicons, also explained that protests against Petro-Canada's corporate advertising campaign were not directed against the Olympics themselves.

"We're not trying to tell Canadians they should be ashamed of the Olympic



CHIEF BERNARD OMINAYAK
...surrounded by supporters in Ottawa

flame," he said, "what we are doing is protesting against corporate supporters...who have made profits at the expense of the Lubicon people."

"There's a lot of hypocrisy when Petro-Canada is exploiting the flame to make profits, while destroying the Lubicon lands and livelihood."

Keith Penner, Liberal Indian Affairs critic in the House of Commons, said that Canada does have something to be ashamed of, however.

"We'd like to think of ourselves as people who believe in human rights and dignity, but we don't have clean hands when we ignore the most basic of human rights, those of the

Aboriginal peoples of this country...and the most outrageous example of this injustice is that of the Lubicon."

Penner stated the best way to solve the half-century old problem is to establish negotiations with former Tory cabinet minister E. Davie Fulton as mediator.

Chief Ominayak says he has not even been invited to take part in the present round of manoeuvring by the federal and provincial negotiators.

"It's getting to be a real scary situation," said Ominayak, "we've got a couple of lawyers sitting down in Calgary, deciding our future, without even talking to us."

The protest in Ottawa was preceded by others along the Olympic torch relay from Newfoundland. One of the major protests preceding the one in Ottawa was in Montreal, where residents of the Kahnawake reserve turned out to remind Canadians of the oppression of the Lubicon.

After carrying the torch, Alwyn Morris, who was born at Kahnawake and won a gold medal in the 1984 summer Olympics, asked that the "reasonable and legitimate claims of Indian people in all parts of Canada, including those of the Lubicon...be dealt with fairly, expeditiously by all levels of government."

Peigans oppose dam, permits rules invalid

By Dorothy Schreiber

A Peigan band councillor says he feels "pretty good" about the recent Calgary court decision which declared the province's construction permits for Oldman River dam invalid.

The ruling stated that the province failed to get written permission for the dam from the district of Pincher Creek where the dam site is situated, or from the federal and provincial ministers of highways.

Leander Strikes With A Gun says he met with the Friends of the Oldman River Dec. 8. The group recently took the dam issue to court.

The society has "the blessing and support" of the Peigan band, and Strikes With A Gun added that the environment group in turn supports the band "one hundred per cent."

The Peigan Indians are opposed to the building of the dam because it will destroy ancient burial grounds,

tipi rings, and medicine wheels.

"I don't think it's right," said Strikes With A Gun adding that Peigan Elders are also opposed to the construction of the dam.

In Flanders Field...if I came along and flooded the whole area, how would people look at me?" he asked.

The Oldman River has both cultural and spiritual importance for the Peigan Indians.

According to Blackfoot legend, the Oldman River valley was the playground of Napi, a trickster/teacher, and for centuries people travelling through the valley would leave a stone for good luck in the Old Man's honor.

The Peigan band is situated downstream from the dam site which is six miles from the western border of the reserve.

The band has launched a federal court case to acquire the rights to water flowing onto their land.

We Honor The Youths Who Have Excelled

From the Chief, Council, Staff & Members



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Community

Student Tomkins shines at High Prairie school

By Marlene Cardinal

St. Andrews school in High Prairie has many outstanding students who are high achievers in education and athletics and Jennie Tomkins is just one. She has a warm, happy personality which makes her a person who is easy to be friends with.

Jennie, 13, was born and raised in Sucker Creek, a reserve about 18 km from High Prairie. Her parents are Ken and Darlene Tomkins.

Jennie is a Grade 8 student who attended St. Andrews since pre-school so she is well known by both students and teachers. Her average mark in all of her subjects is 80 percent but she feels her best work is in language arts because she enjoys writing and reading. In grade seven last year Jennie won the Student of the Month Award, a good incentive for students to try their best. Since this school term started she has been nominated runner-up twice.

She is involved in many school activities and is usually busy on the volleyball team. She's on the student council as a representative for the Grade 8 class and she's also a member of the social committee. After all these time consuming activities she still volunteers to



MARLENE CARDINAL, Windspeaker

JENNIE TOMKINS
...being the 'best I can be'

work in the school office during noon hours by answering the phone, taking messages, etc. She is doing this because she wants the experience.

Jennie has some interesting hobbies like reading books. She also loves to play with little children and like almost every teenager one of her hobbies is listening to rock music. She has many friends in school and some look up to her so she tries to set a good example

to her friends by not smoking.

She was a little embarrassed when she related an incident that she remembers when she was about three or four years old. This was when she tried to flush her cat down the toilet.

Her ambition in life is to either be a psychiatrist or a model. Her philosophy for life is to "try to be the best that I can be." Jennie definitely has the potential to be whatsoever she chooses.

School sets the pace by returning to old traditions

By Leon Anthony

Unlike most student councils in Alberta schools, St. Mary's High School has a different system of student politics.

St. Mary's doesn't have a student body president, they have a chief. For the first time in the school's history, they will follow the footsteps of the Blood reserve chief and council.

Terri-Lynn Fox, a Grade 11 student, is the school's first chief. She said she thought of the idea, and was a majority vote by the student's to have a chief.

"The students were the ones that were all for it," she said. "It was an idea to take a different approach."

It's ironic that Fox is the school's first chief, her uncle Roy Fox is the Blood reserve's chief, and her mother was on the tribal council from 1978 to 1980.

Fox says their goal for the year is to bring back that old school spirit and unity.

"We want to have the students involved with

what we do," she said. "A lot of the students are saying there's not a great deal to do at noon hours, so we want to get to the point where the student involvement increases."

Fox and her eight councillors, think the way to get student involvement, is to increase the activities and also raise money for student outings.

The students are planning a flea market, turkey bingo and bottle drive to help build their student fund. The high school students will also take part in a Career day at the Cardston High School.

Fox, 16, plans to run for student chief again next year. She said the council drafted a constitution, outlining who can run for chief or council.

In order to run for one of the positions, the student must have at least a 60 percent average in all classes and a near perfect attendance record before they are eligible.

Fox said her average dropped from her last years

mark. She said she had a 84 percent average and this year she has a 75 percent average.

"I'm trying to achieve an 80 percent average before the years' end" she said. "My personal goal in school is to keep that 80 percent mark so I can get the Alberta Heritage Trust Fund Scholarship when I graduate next year."

The Alberta Heritage Trust Fund Scholarship is awarded to graduating Alberta high school students to attend a College or University.

Fox has been attending the reserve school system from kindergarten and plans to graduate at St. Mary's. She participates in all sport activities and is playing on the girls high school basketball team.

She said some day after she graduates from University, a career in politics might be suited for her. Since she was the school's first chief, she might be the reserves first woman chief.



DROPPIN IN

By Mark
McCallum

If you're dreaming of a "White Christmas," you may be out of luck because the warm weather is playing havoc with communities from Calgary to the Northwest Territories.

As I write this, Murphy's Law says there will probably be another ice age. But, I'll take a chance that the unusually warm weather conditions don't change in the next little while and tell you what the forecast was in mid-December and what effect it had on some of our neighbors near and far.

ARCTIC CIRCLE: Residents of the western Arctic region were warned to stay off lakes and rivers because the ice was too thin to attempt crossing in early fall. Unfortunately, a number of residents from Aklavik, NWT, in the Arctic Circle took their chances and did in fact fall through the ice.

And the warm weather affected most of the region, says Wayne Goose, a reporter for the Tusaayaksat newspaper (located at Inuvik about 100 miles north of

Reports of strange weather

the Arctic Circle).

"The ice is reportedly two feet thinner than last year," explained Goose, noting ice surfaces are normally about seven feet thick at this time of the year. He says "there's a lack of snow in the region" and a Cape Perry (located on the coast of the Beaufort Sea) weather station recorded a temperature of minus eight degrees — about 40 degrees higher than normal.

CALGARY: The Lubicon Lake band received some help from "Mother Nature" for the reserve's boycott of the 1988 Calgary Winter Olympics over a disputed land claim. Olympic organizers are spending a reported half million dollars a day, using snowmakers to create artificial snow in time for the Winter Games.

And, at the Calgary Native Friendship Centre, referral coordinator Alvin Manitopyes says the lack of snow dampened everybody's Christmas spirit, causing food hamper donations to fall way below normal.

Food hamper drive organizers at the Salvation Army, stopped accepting clients from the centre about two weeks before Christmas because they fell short of their goal to feed 5,000 families.

"They only had enough to feed about 300 families," explained Manitopyes, adding his centre referred 80 families to the Salvation Army before turning to other organizations such as church groups for help. "It's snowed in some parts of the city, but it usually melts away by the next day."

GRANDE PRAIRIE: The warm weather conditions, however, are not upsetting everyone. "I think

everybody is kind of enjoying it, except for the ones with snowmobiles," says resident Mark Calliou, noting the temperature has been "staying at a nice warm level of about minus ten."

FORT CHIP: "There's lots of snow here now; we got about seven inches," says community recreation director Steve Courtoreille. However, he explained that the winter road was opened about a month later than usual because it wasn't cold enough to cross rivers safely. And, although the Alberta Transportation department "hasn't officially opened them yet, the road is safe." But, he warned "it's pretty rough."

The trappers are not enjoying the cold weather, explained Courtoreille, reasoning that "when it's warm, I guess it's pretty good for setting traps. But, now it's cold on their hands."

Bring in the new year right and think happy thoughts for 1988. Have a good week and take it easy through the holiday season.

Students and parents form new committee

By Marlene Cardinal

HIGH PRAIRIE — A meeting was held at the E.W. Pratt High school Nov. 24. Parents and liaison workers from various social agencies such as the Friendship Centre, Family and Community Support Services, MITAA Centre and Social Services were there to hear a presentation given by John Ord, an employee of the school division who gave a brief summary of the Native Education Project. Its primary aim is to have involvement of parents of Native students.

As a result, a committee was established to represent parents and students. Rosemarie Willier was elected as chairperson, Madeline Chalifous as vice-chairman and Blair Cunningham as secretary.

After the election Gail Anderson (assistant principal) gave a summary on present activities at the school followed by a proposal for a cross-cultural awareness module in Social Studies 10. The total cost has been estimated at \$7,500 of which about \$4,000 will come from the money allocated for this project. Dr. Van Dyke, the resource person the school wishes to contract for the development of the module, will be providing a draft of the module and presenting



BLAIR CUNNINGHAM
...group secretary

it to the school and committee for input.

The floor was then opened to discussion and questions were asked such as would the program go up to Grade 12? Unfortunately, the cross-cultural module will be offered only in Grade 10 because of the Career Management Program in grades 10 and 11.

The three-week module offered in the Social Studies 13 course will be implemented in the course in the fall of 1988. It will be kept in the curriculum as long as needed.

Willier said she felt this module will be beneficial and she was pleased with this breakthrough. She did try to start some kind of Native education in the early '70s but at the time there was no interest. She is also open to any suggestions on what parents would like to see in the future.



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Wind speaker

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Native youth take steps to mend 'broken circles'

By the time you read this, Christmas Day will have come and gone. For most of us, our strongest memories are of the children in our lives. Christmas is made for them...they are the ones who believe in glitter and magic, and that anything they imagine is possible.

This youth issue is our salute to the young people who believe they are capable of anything. They are working hard to see that their dreams come true and know about sacrifices, commitment and letdowns. It is also for those who have fallen off the path to their dreams, so they might see the heights they can reach. The runaways, drug and alcohol users, delinquents and misdirected; they have a little more work to do — on themselves.

We have to stretch our heads and wonder where things started to go bad for these young people. It could be any one of a number of things, but usually the major culprit is lack of love. Somewhere along the line, these kids started to feel unneeded and unwanted. We all need basics like food and shelter to survive, but the need for love is just as important. Though a lack of love, or loneliness never killed anyone, something dies inside a child raised without his or mother's touch, father's guidance or sisterly and brotherly kinship.

Residential schools are partly to blame for the problems we're facing. Mothers and fathers of today, who were raised by strict priests and nuns, often lack social skills they would have gained had they been brought up in a warm, loving family circle. Now, they have no sense of family since they were disconnected at such an early age. They pass on this disunity when they relate to their own children. The lack of a loving, guiding family can leave a vacuum for distrustfulness, confusion and hate to set in.

To a large degree, the family circle has been broken, but it is in the process of being mended. In November I attended a youth conference centered around Elders, traditional games and dances, and that most important thing — love. About 600 kids learned about their culture, talked to wise superiors and learned it's OK to show affection. They told me they especially like

Editorial

the round dances, in which they could hold hands and move to the beat of the drums. They talked about how they loved to learn about their culture and how proud it made them feel to be Indian. Some even said they'd think twice now about taking drugs and drinking.

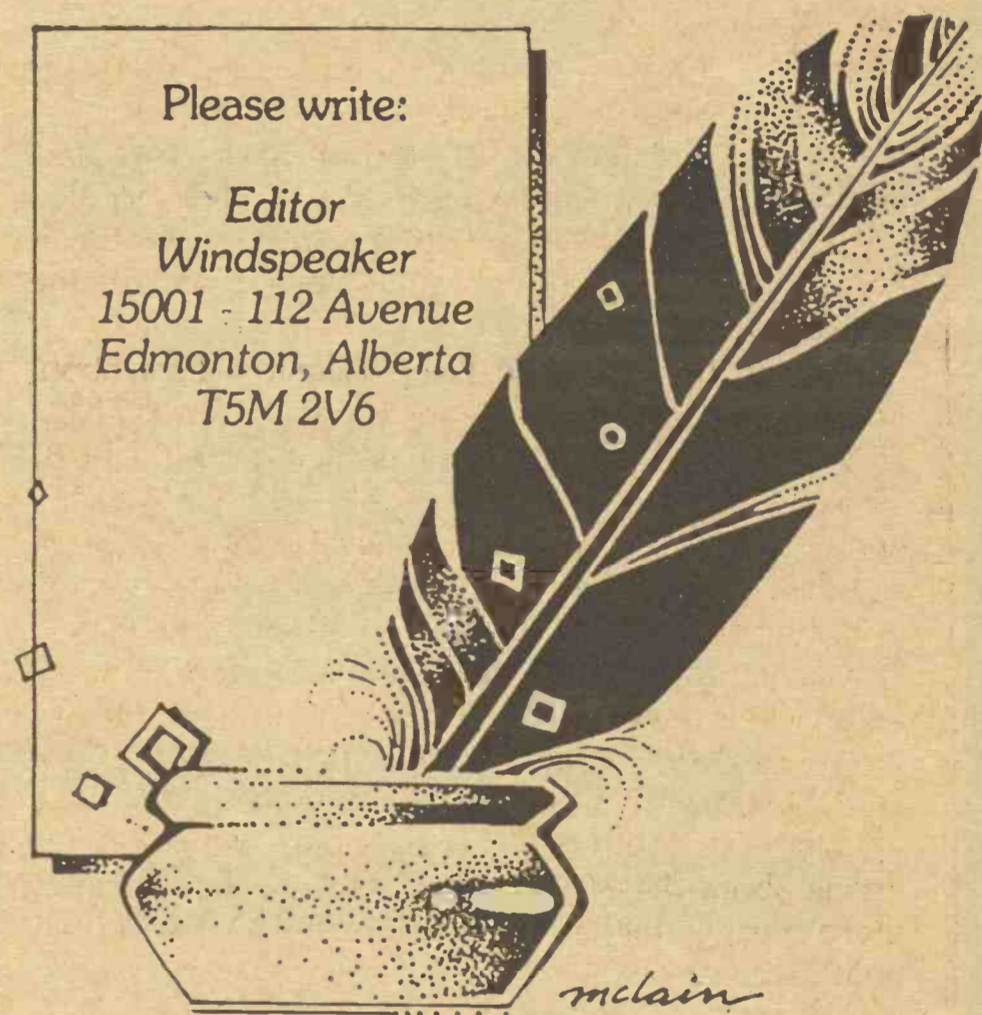
Maybe those kids have already forgotten their vows or what they learned at that youth conference. But, at least a seed has been planted in their minds. They may feel just proud enough and caring enough about themselves to refuse that drink, pill or needle.

Only our old ways of respect, sharing and honor will see our circle become whole again. If there's an Elder sitting somewhere, and the seat beside him or her is empty, fill it! Listen to the old ways and absorb as much as you can.

Take the broken ends of the circle and reconnect them and be proud that one of the strongest links in the circle's chain is our youth.

Please write:

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



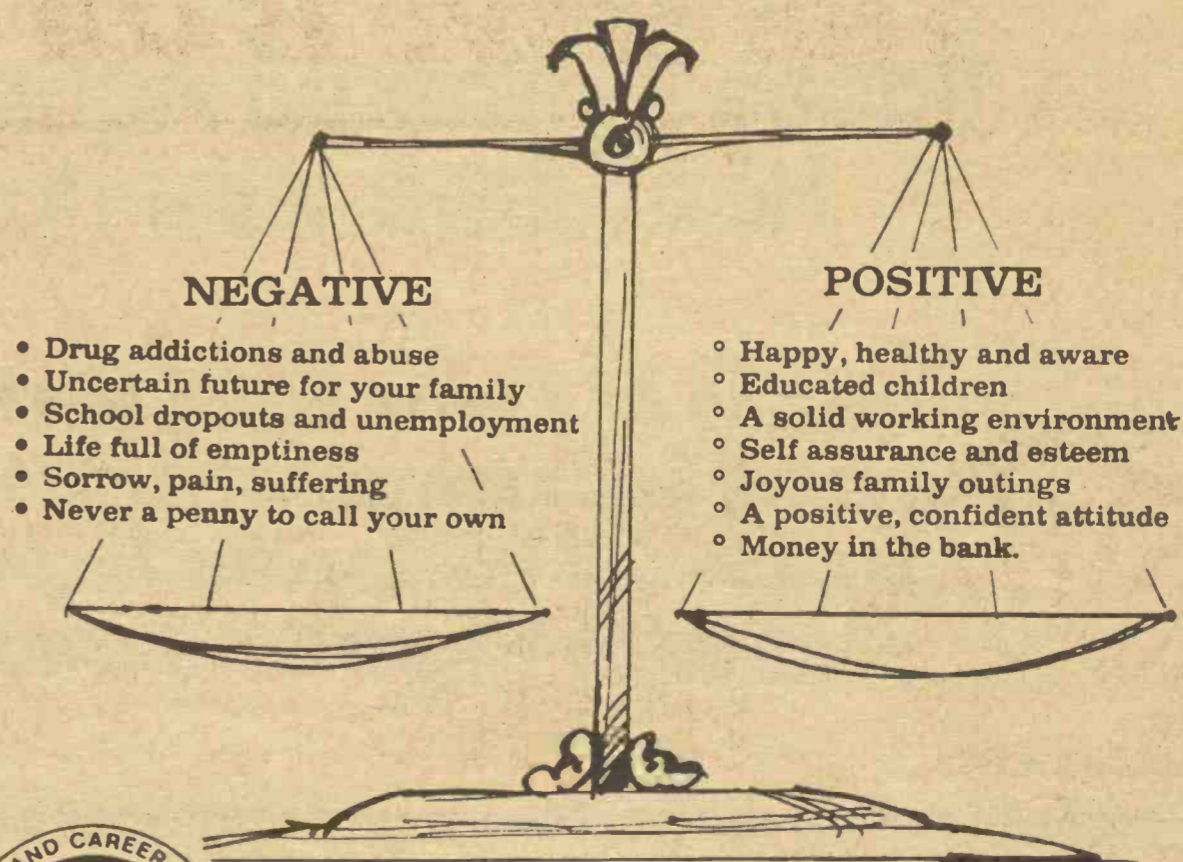
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Opinion

Reader wants apology from Stimson

Dear Editor:

Tansi? I think Adrian Stimson owes the Natives of Canada and all Aboriginal peoples throughout the world an apology.

Politics has been part of the Olympics ever since people, political parties and organizations decided to use it as a forum to voice their concerns. Why should the Lubicon Lake band not take advantage of this world event to bring

focus to their struggle? Canada as a whole boycotted the 1980 Games and if I remember correctly the reasoning, I can only assume it was to give solidarity to our neighbor to the south which objected to the invasion of Afghanistan.

I will have to admit though, if someone offered to take me on a vacation gratis on the condition I hold my host's attitudes and ideas, I'd be hard pressed to say no. Then

again, if I was a glory-seeking-puffed-up show off I would have no problem.

The use of tokens amongst Natives is not new or original. The game of divide and conquer has gone on ever since that Italian fellow landed on our shores over 400 years ago. It would seem that this tactic has not gone out of favor. I doubt seriously that Adrian Stimson would consider himself a token but let me put it this way — walks

like a duck quacks like a duck, swims like a duck — must be a duck.

Maybe one day I will meet Adrian Stimson and he can enlighten me on our Native political and social issues.

Remember Adrian Stimson — boycotts work provided people join as one.

Dennis Maurice
Saskatoon

OUR MISTAKE

In a Nov. 6, 1987 issue of Windspeaker, in the opinion column, a letter to the Editor appeared under the headline "Daniels believes in Metis, but not MAA." Although extensive efforts were made to destroy all copies of this issue and thus prevent its circulation, some copies were inadvertently released.

It has been pointed out to Windspeaker that the opinion expressed contained statements which could be construed as either express or implied insult to the character, honesty and ability of Mr. Larry Desmeules.

Windspeaker unequivocally withdraws all statements which directly or by inference insult the character, honesty and ability of Mr. Larry Desmeules personally or as an elected officer of the MAA. Windspeaker completely disassociates itself from the stated opinion of the author of the letter. Windspeaker apologizes to Mr. Larry Desmeules for the publication of the letter and regrets any embarrassment or distress which may have caused to him as a result of the publication.



NEW COLUMN,
NEW NAME
CONTEST!

By Robbi
LaFrance

Meet Robbi LaFrance, outgoing Blackfoot youth and new Windspeaker columnist

Oh, by the way my name is Robbi LaFrance. I know a lot of you out there don't have a clue to who I am. So before I end off I would like to tell you about myself.

I'm 21 years old and I live on the Blackfoot reserve. The reserve is about 52 miles east of Calgary. I've lived on this reserve for most of my life, so I guess you could say I'm a country-bumpkin. I have four brothers and one sister. And someone who has loved me since the day I was born, "my mom." I also have a foster daughter who is really my cousin (confused yet?).

Some hobbies I love are ladies fancy dancing, hoop dancing, reading and my race horse. I'm at present taking one year off my job as a youth program coordinator/counsellor. I graduated from Grade 12 and Nechi Institute with my first certificate in Basic Community Addiction Training series. In my short lifetime, I have experienced laughter, pain, skipping school, booze/drugs, losing boyfriends/friends and ingrown toenails. Not all in that order of course, so I guess you can say I know how it feels to be a youth.

Your friend Always
Robbi

EDITOR'S NOTE: This youth issue is an appropriate one in which to introduce to you our new column for young people, penned by southern Alberta's Robbi LaFrance. She is a bright and active 21-year-old who loves talking and working with young people around the province, sometimes travelling to conferences and workshops to share with them her experiences of growing up. Right now, she's scheduled to appear in Windspeaker once a month, and hopes to receive letters from young people who may have questions about problems or situations they face in everyday life at school, work or at home.

We also need a name and logo for Robbi's column, so all you creative artists out there should pick up your pencils and get to work. The logo should be simple and the name should convey the idea that this is a positive, interesting column meant especially for young people. And, to all of you art teachers out there, you may want to take this up as a class project. A prize will be awarded. Stay tuned.

It's your column, young people of Alberta, and if you want to write Robbie, or send in a suggestion for a column name and logo, send your entries to: Robbi LaFrance, c/o Windspeaker, 15001 - 112 Ave., Edmonton, Alberta, T5M 2V6.

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Success

The two sides of Everett Soop

By Jackie Red Crow

Everett Soop straightens his plaid shirt, tugs at his pants, leans forward in his wheel chair and takes the microphone.

He hardly needs an introduction. The renowned Blood cartoonist/writer is in a league of his own. Many have tried to copy his success but have not reached the heights he has.

For years readers of Kainai News turned to his sardonic cartoons and his equally satirical column called Gitskenip (a Blackfoot word meaning 'you know') making him an institution in the Cardston-based Native newspaper. He left the newspaper in 1982 after 14 years to assume duties as a Blood tribal councillor, a role he often depicted in his hard-hitting cartoons. He was defeated in last year's fall tribal elections.

Soop now devotes his idle hours to solitary pursuits such as writing poetry and other literary works, instead of contemplating for many hours on how to make the world a better place to live.

Soop has received much

recognition for his work. In his younger days he won a national high school essay contest, was awarded scholarships for his academic achievements at the Banff School of Fine Arts and the Alberta College of Art and was honored by the Alberta government when he received an Alberta Achievement Award several years. Soop received journalism training at Calgary's Mount Royal College, and art training at Brigham Young University and the University of Lethbridge.

But if there's one thing that Soop seems to care about more than his fame and success, it is his deep commitment for the Native handicapped.

At 44, Soop is disabled, having been incapacitated by muscular dystrophy since since the age of 13. He has championed the Native disabled cause since 1981 and was the driving force behind the Kainai Handicapped Association. Apart from his abrasive personality, few people know Soop's humanitarian and even humble side.

Yet Soop speaks bluntly and openly in the manner for which he's famous. The quiet minority of Native disabled people want no special treatment, says Soop. "Everybody has come out of the closet - the gays, the women, etc. and now the Native disabled. All we want is to be normal," says Soop.

He estimates about 600 people out of a total population of 6,800 people on the Blood reserve are disabled either physically or mentally. He added that at least 10 per cent on most Indian reserves are disabled in some way.

In an interview at his home about 15 km north-west of Cardston on the Blood reserve Soop says there have been numerous "superficial" studios commissioned to determine Native disabled needs and wants. Ironically, Soop says that able-bodied people hired to work on these projects have benefitted the most from Native disabled projects.

But Soop understands only too well that the Native disabled problems have no easy answers or solutions.

But, patience is wearing thin as some Native disabled people are growing frustrated over the many promises made by government and band officials to improve their conditions "during the phony year of the disabled," says Soop.

However, he believes the Native disabled face more discrimination than any other Native group and that is a major hurdle to overcome before they can get the chance and opportunity for services such as jobs, housing, etc.

"Every group claims they are the most discriminated, but without doubt the Native disabled are the most discriminated by their own people — by their own tribal leaders.

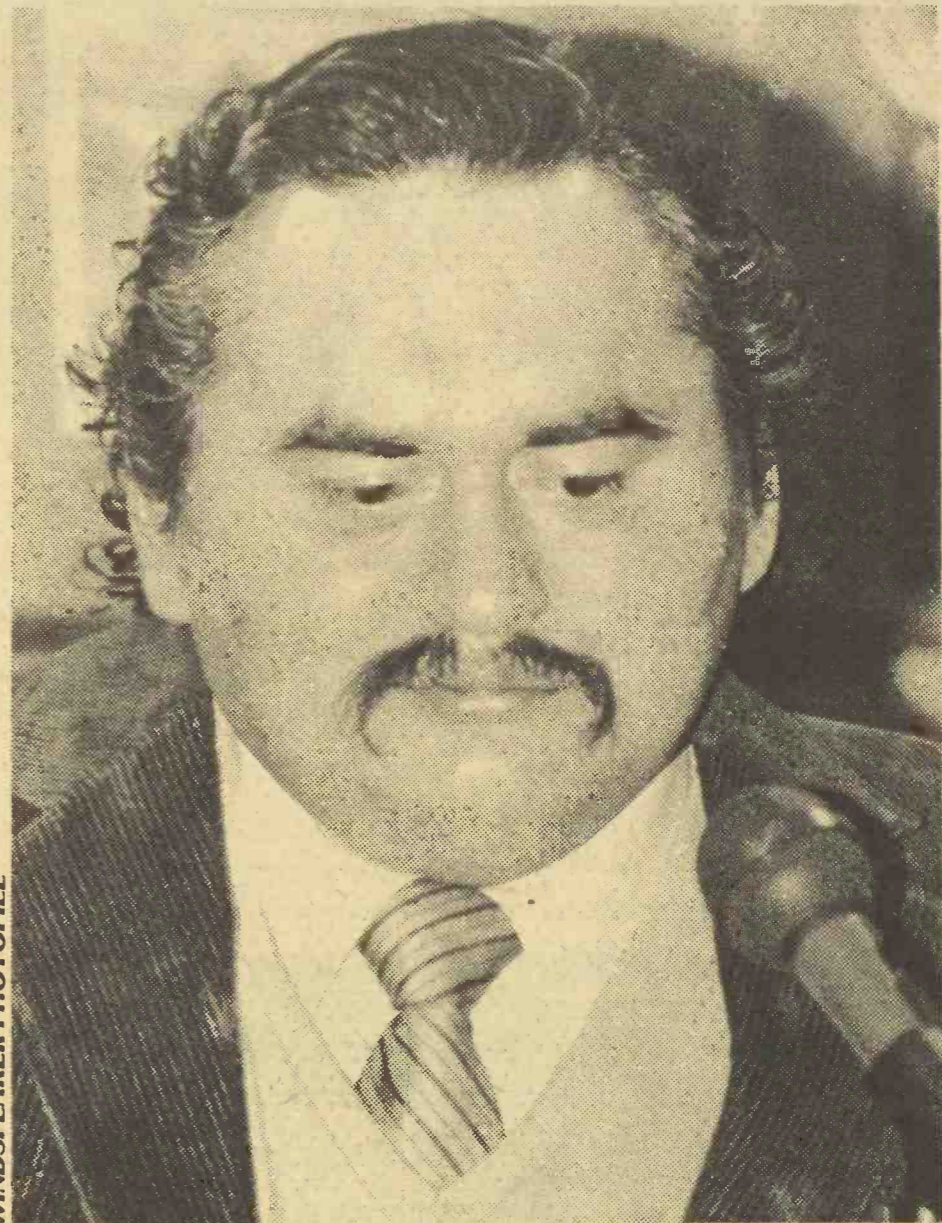
"And I'll tell you that we (Natives) have a deplorable record for taking care of our Elders and the disabled. Centuries ago, the Indian left the disabled out to die. We're still doing that today.

"The white society is not doing any better. They incarcerated them (disabled people) in nut houses, asylums along with the mentally handicapped.

"People still have this primitive attitude that the mentally handicapped are created for their amusement," Soop says angrily. But on the other hand, Soop argues that the government and the tribal governments are not entirely to blame because "they've been kicking the football around as to who's responsible for Native disabled.

"Their (handicapped Natives') problems are compounded by the fact they're disabled and such problems as integration, discrimination, lack of consultation and all these problems that the Native leaders complain to government of are beefs that the Native disabled are airing against our tribal leaders.

"But then you have to



WINDSPEAKER PHOTOFILE

EVERETT SOOP

...cartoonist, writer, politician, motivator

understand that our leaders are fighting back by saying that the problem is no greater than people on the reserve because they have housing shortage (among other issues to deal with)."

Although many Native disabled people are becoming frustrated, Soop says they are still motivated and even hopeful. "Most disabled Natives are highly motivated but nobody is giving them the chance. I think I have more or less been in the forefront because I have tried council, I have had access to the media and I have had so many other opportunities. These young people and other disabled have not had the opportunity and that's what we have to do is give them that chance."

But Soop feels awareness of the Native disabled need should be more public instead of being documented in studies which most likely end up shelved. "I think the problem we have is the negative image that Indians have of themselves. You have that negative image of being an Indian and add on the negative image of being disabled. We have to try

everything that we can to build up the esteem and self-confidence of the Native disabled.

"I think the capabilities are there and some (disabled) are very gifted and talented," says Soop who cited the athletic abilities of such Blood athletes as Leonard Brave Rock and Merle Healy.

But Soop says that the Native disabled must take some responsibility "by not resorting to making excuses or putting people on guilt trips -- some disabled people can get pretty nasty." But he is quick to point out that most disabled people have accepted their disabilities although most have had to go through a period of adjustment.

"When you say disabled people, some people will still think of us as freaks, Frankensteins, and stuff like that. I know it's ludicrous but nonetheless it's true," he said.

Most importantly, Soop contends that the Native disabled must work with band governments in order to achieve their needs. Soop stresses that the disabled must decide what they want and how they want to achieve those needs while working cooperatively with resource staff.

Soop says he's grateful for the help he has received from many Native and non-Native professionals in doing whatever they can.

However, in many instances the disabled group competes with band governments for monies to provide services and short-term projects for the disabled.

"That's unnecessary," said Soop, adding he's hopeful that a team approach can be worked out so that all parties can work together to promote a better lifestyle for them.

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Health

Health program has profound effect on Blood Elders

By Jackie Red Crow

LETHBRIDGE — A 28-day residential health promotion program organized by the University of Lethbridge Four Worlds Development Project has had a profound effect on three Blood Elders.

Elders Adelaide Heavy Shields, 71, Adeline Singer, 69, and Katie Wadsworth, 70, speak so highly of the program because as they say "we are a lot healthier and happier."

Soft-spoken Heavy Shields, who was a community health aide for 15 years on the Blood Reserve, says the program promotes a proper diet and exercise which has helped her regain her energy and vitality.

Asked if she missed the 'meat and potatoes diet' consumed by most Native people, she shakes her head.

"No, I'm never tempted to eat things I'm not supposed to. I don't take any pills, never had a cold, or been in the hospital since two years ago," she says.

"Before then, I always felt tired. I never wanted to do much. Now I have a lot of energy and can do things I never could before," she adds.

The health program emphasizes a salt and sugar-free diet. Red meat, fats and some carbohydrates are prohibited from the diet. Instead, lots of grains,

vegetables and fruit and even game meat are substituted. In addition a daily exercise program is stressed where the Elders participate in a daily five mile walk, swim and even jog. A check up is undertaken before and after the 28-day program. A medical doctor supervises the Elders during the program.

In addition, the summer program held at the Lethbridge Community College campus offers intensive workshops on community development and wholistic dimensions of healing.

Adeline Singer wanted to be a registered nurse in her younger days. But now she has found the program filled with information on how to live longer by eating and exercising properly.

"In those days Indian Affairs didn't pay for your education after age 16. A nurse even wanted me to board at her place while I studied. But I couldn't. I always regret that," she says.

For Singer and Heavy Shields, this is their second time in the program. "You know, everything affects your mind. If you forget easily, that means you don't eat properly."

Heavy Shields says in the past Elders enjoyed a long life and it was not unusual that some lived to age 100 or longer. "That's because they ate the right foods and were busy all the time."

Kitty Wadsworth agreed with Singer and Heavy Shields. "What we eat at this program is good for the blood, it strengthens us. We'll live longer if we maintain the proper diet and exercise."

Wadsworth suffers from high blood pressure and says her health has improved since the program started.

The Blood Elders were among a group of 30 Elders enrolled in the program since July. The first Elders program was held last summer with a subsequent

one held last January at the St. Paul Treatment Centre on the Blood Reserve.

Elders travelled from every province in Canada and points throughout the U.S. as far south as Arizona and north as Alaska.

The Four Worlds Development Project's goal is to re-establish channels for human and community development and ultimately eliminate alcohol and drug abuse in Native communities by the year 2000. The process for accomplishing this is drawn from the

wisdom of Native Elders and can be applied to the self-development of Third World countries and indigenous peoples, says a press release.

The primary inspiration for the project comes from the Alkali Lake Indian Band in Williams Lake, B.C. Over a 15-year period beginning in 1971, the 450-member band achieved 95 per cent sobriety from a previous state of 100 per cent alcoholism. Their story is an inspiration to communities suffering a

similar fate and is told in the film, *The Honor of All*.

Since its establishment in December 1982, the project has grown to produce curriculum being used by more than 200 Native communities across North America. Countries throughout the world have expressed interest in the project, and its technical support and training to Native communities in the areas of substance abuse, community development, education, and health promotion.

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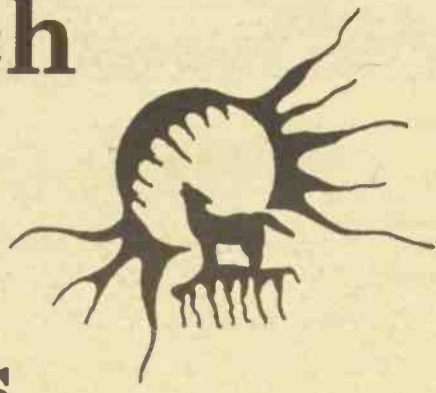
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DIANE MELL, Windspeaker

DROPPING FROM DR

Attending Council November **Bernard Freeman** from Driftville "get away from while and s Gordon said games he p ference, wh enjoyed the people wha "This confe thing into m us will not ta some of this

A STEP AHEAD

The Elizabeth playschool has just finished its 1986/87 school year and has proven that the students are far better equipped for early childhood services, or kindergarten, than those who did not take part.

These children, all residents of the Elizabeth settlement, learned to interact with their peers by sharing and cooperating on a variety of behaviors from basic color distinction to appropriate classroom conduct.

However, this year's class has only eight children, whereas last year 12 children attended. So in view of the decline in students there have been some changes.

A fee of \$25 per child is being paid this term instead of the \$20 paid last term and classes are held Monday, Wednesday and Friday afternoon from 12:30 p.m. to 3:25 p.m. But the daily routine remains the same as last year: sharing time, language, printing, recital and storytime.



PHOTO COURTESY OF LERNE MARY

The bright classroom contains an extensive variety of educational toys, games and puzzles and the room is stimulating with visual pictures of animals, story characters and birds.

Laurie Collins, a young settlement resident who received her training from AVC, is the teacher of this special class of 4-year-olds who are just beginning

their quest hopefully ma becoming lea Backrow (l Badger, Mur Tourangeau (teacher) — lins, Christin Badger.

KIDS SPEAK OUT

At the Eagle Flight '87 - Soaring to New Heights youth conference held in Enoch recently, Windspeaker got a chance to speak to many of our young readers. They had come from as far away as Assumption to learn about their culture and themselves. They sat through workshops and listen to Elders who told them how hard they prayed for them so they might grow up straight and true in the old tradition. They hugged each other and participated in round dances. They even attended a rock concert which featured a fellow Native who'd kicked the drug and alcohol habit for a better life. When it was all over, Windspeaker asked several young people what they thought of the conference and what affected them most. Here's what they said:



Calvin Bremmer, Rocky Mountain House — "I enjoyed the whole thing. It was really good just to get together with everyone and...just be together. I guess I'd really have to say, though, that I enjoyed the round dance the best out of everything."



Ramona Arcand, Alexander — "I think I really liked the presentations the best, where people talked about our culture and told us about growing up. I guess they're trying to get young kids like us not to use drugs. This whole conference has made me feel really good... it's sure going to make me think twice now about taking drugs and drinking."



Jolene Alexander, Alexander — "I like everything. I'm just happy when I'm learning new things and I sure learned a lot here. This is the first time they've held a conference like this. I really think they should have it every year. Now, I feel closer to my culture. It makes me feel really proud about who I am."



Betty Salopree, Meander River — "There's 11 of us here from Meander River. It took us about six hours to get here. I'm really learning about alcohol and drugs here. Now, I might say something to my friends if they try doing this stuff. I like the rock band and especially Nik. The air band was pretty good, too. It's good to find out about our culture..."

DIANE MELL, Windspeaker

ople

DROPPING IN FROM DRIFTPILE

Attending the Yellowhead Tribal Council youth conference in November were (left to right) — **Bernard Giroux, Gordon Freeman** and **Jordy Thunder**, all from Driftpile. All agreed it was fun to “get away from the reserve” for a while and see so many other kids. Gordon said he liked the sports and games he participated in at the conference, while Bernard and Jordy enjoyed the Elders “telling us young people what to do.” Adds Jordy: “This conference really put something into my head...maybe not all of us will not take drugs and alcohol, but some of this will stick with me.”



BEAVER LAKE WRANGLER

Felix Lewis practises to be a wrangler some day in front of his home on the Beaver Lake reserve. But, the 12-year-old admits that for now he gets more satisfaction from riding his bike when “it’s not broken.”



MARK McCALLUM, Windspeaker

We Honor The Youths Who Have Excelled



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their quest for knowledge which hopefully may lead towards them becoming leaders one day.

Backrow (l to r): Tylor Desjarlais, Blair Badger, Murray Anderson, Kristopher Tourangeau, Levi H., Laurie Collins (teacher) — Front row: Gabrielle Collins, Christina Tourangeau and Loni Badger.

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DIANE MEILL, Windspeaker

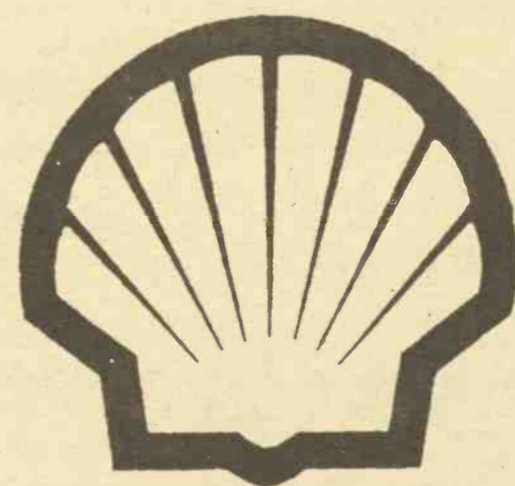
ANTI-ADDICTION DRAMA

Members of the O'Chiese band's Alateen group act out a play dealing with addictions at a recent premiere showing of a video featuring people from their reserve. The documentary entitled A Love Stronger than Poison showed how the members of

the O'Chiese band worked together to bring sobriety to the reserve. According to band Chief Theresa Strawberry, the Alateen group is very strong on the reserve and meets regularly — it's almost our biggest success.”

We support the youth of Canada who are our future.

We the staff of Shell Canada Limited wish to take this opportunity to extend our congratulations to the youth who have excelled for the 1987 year and wish you the best for the coming years ahead.



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Youth

22-year-old RCMP special constable at Valleyview

Police career fills Calahasen's time

By Mark McCallum

Mel Calahasen is one police officer who doesn't stop for donuts at the coffee shop because he has too many other activities occupying his time.

But, the 22-year-old RCMP special constable wants it to stay that way and explains, "I enjoy being involved with the community - it's part of my job."

Calahasen, who is currently stationed at the Valleyview detachment, volunteers time to recreational activities, such as sitting on a steering committee called "Great Expectations."

The committee was formed to help establish a recreation and social facility for the 2,200 residents of Valley View. Calahasen explains that it will be a multicultural facility, "to get away from dividing people into different cultures. The main objective is to get the whole community participating in it."

By having all ethnic groups under one roof, Calahasen reasons stereotypes can be eliminated. Once the committee locates a building, he adds, activities will be aimed at seniors and youths.

Calahasen is also a

member of a hockey team, made up of other RCMP Native special constables from throughout the province. The team plays exhibition games against hockey clubs from reserves and Metis settlements. And, "you get to see other special constables which is nice because then you know you're not alone out there; there's other guys just like you and me that share the same feelings," he says.

Calahasen's interest in the mounties developed in his childhood when he was growing up at Grouard, which he calls home, although he was actually

born in High Prairie (about 20 miles northeast of the community). He was also influenced by his brother Roland, who was a member of the regular RCMP detachment in Fort McMurray at the time.

However, Calahasen is quick to note that his parents Mairiam (who passed away in 1986) and Dophus gave him the most support in his life, encouraging him to achieve his goals. "There was times when I wanted to drop out of high school, but they gave me guidance and kept pushing me."

Before graduating from high school, Calahasen became an auxiliary member of the RCMP.

"It's basically a ride-along program. You accompany a member of the regular force on assignments and get some practical experience," he explains, adding he learned to fill out reports and interview witnesses and suspects.

At 19, Calahasen joined the RCMP and went to Regina, Saskatchewan where he trained to be a Native Special Constable in a 17-



WINDSPEAKER PHOTOFILE

MELVIN CALAHASEN
...breaking down stereotypes

week course. He was put through a vigorous physical training and self defense program. He also took a course on cardio-pulmonary resuscitation and first aid, learned public speaking and became familiar with the criminal code.

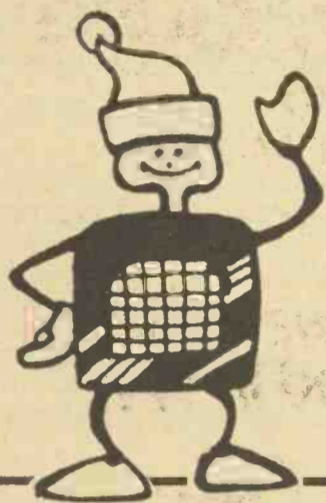
Although Native special constables earn about 10 percent less than regular members of the RCMP, Calahasen explains that his job is not as dangerous. Regular constables are expected to investigate serious crimes such as murder, but Native special constables handle minor offenses such as assault and impaired drivers.

Calahasen is often asked to act as an arbitrator when a case involves a Native wit-

ness or suspect because he speaks fluent Cree and understands Native customs; he also understands investigative procedures and the law, and is accurate when interpreting.

"The Elders were sort of surprised when I first came here and started speaking Cree to them. But, now they feel comfortable with me," he explains.

The most difficult challenge Calahasen had to face when he was first stationed at Valleyview in May 1986 involved adjustment. "I didn't know the people and they didn't know me. But, once I settled in it became a second home and I think the community trusts and respects me now."



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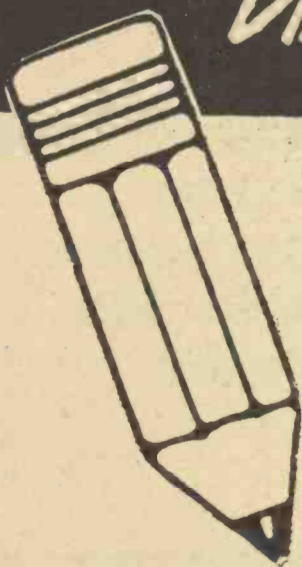
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Young Metis clan heads for the top

By Mark McCallum

What do the Statler Brothers, Carter Family and Family Brown musicians all have in common? They are all from the same clan, of course, and may soon be making room at the top of the heap for another group of kinsfolk entertainers called the St. Jean Family Band.

The Metis group is made up of five brothers and sisters from the St. Jean family tree and began performing about three years ago, almost a life time for the youngest member of the St. Jean Family Band, 12-year-old drummer Sarah. And, her other brothers and sisters are not much older, ranging in age from 14 to 19.

With almost no musical experience, the band began practising in the basement of their Edmonton home and eventually learned three songs with the help of Roy Houle, an older cousin who had experience in the music industry and is currently a member of the "Free Spirit" band. Then, they took the show on the road and entered a talent contest at Bonnyville.

The father of the talented performers, Sonny, says although they didn't win a prize at the contest, they gained a lot of confidence.

"At first they were just banging around on the instruments," explains Sonny. "But, after they learned the basics and did their first performance, the kids started getting more faith in themselves."

Lead guitar player Gene, 18, explains "it was pretty

hard to learn how to play. But, it's like reading—once you learn the basics you can develop."

And, develop they did. The St. Jean family learned quickly that in order to please audiences they would need a wide variety of music. The band now knows more than 100 ballads and performs in varying music styles that leads audiences through an entertaining performance of blues, country, 50s and 60s rock and contemporary new sounds.

However, they all agree they still get butterflies in their stomach until the audience shows some approval.

Sarah says she worries that she might miss a beat on her drums. And, her brother David, 14, "plucking" his bass guitar is his biggest worry. He explains that the strings on his instrument have to be "snapped" a certain way, to achieve the right sound.

Sonny says it usually takes about one 45-minute set to see what type of music the crowd wants to hear.

The only member of the group to receive formal music lessons was Karen, the 16-year-old lead singer. But, her mother Frances points out that the lessons didn't teach her how to sing; she learned the basic fundamentals of the guitar at a music school. Karen's strong vocals, on the other hand, are a "natural talent she was born with," says Frances. And, the proud mother notes that Karen along with her sister Darlene, 19, on keyboards

appeared on the Native Nashville North country music show in 1987.

The band's most recent performance was on the Lion's Club Telethon, held to raise funds for groups against family violence last December.

However, the group is limited to performing about once a month at mainly benefits, Frances explains, "so their school studies don't suffer."

The band hopes to find a sponsor who can provide them with enough money to make their first album. So far, the only help they have received has come from their grandfather, Ernest, who bought his grandchildren musical instruments.

But, Sonny says they're in no hurry because they will always be together. He concludes, "we're a family and that's not going to change. If we don't get a break now, we can afford to wait because we'll be together for the rest of our lives."



THE ST. JEAN FAMILY BAND
(left to right) Gene, Karen and David St. Jean



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STONY ASHLEY JAMES WHISKEYJACK
...already fancy dancing at six

Saddle Lake's Whiskeyjack makes life-long commitment to powwow

By Mark McCallum

Stony Ashley James Whiskeyjack was barely out of diapers when he started dancing at powwows at the age of 3, he continues to dance because he says it keeps him out of the "bad crowds."

Whiskeyjack's mother, Regina, recalls the first time he put on a bustle and performed at a powwow on the Saddle Lake reserve in the summer of 1974.

"They had a competition powwow for boys 16 and under, and he stole the show; he came in third," she explains, noting her son won a plaque and \$100 for his performance. "I was real shocked because he was a natural," she added.

Whiskeyjack, now 16, explains that performing at

powwows gives him "something better to do on weekends instead of partying."

The crowd Whiskeyjack hangs out with are usually members of the White Braid Society, which teaches Native traditional dance and song to youths.

The Saddle Lake band member also performs with the White Braid drum group. His interest in the drum developed a year and a half ago. Because "all of my friends were doing it." He adds that it seemed like the natural thing to do.

If dancing and drumming means following the beat of a different drum then Whiskeyjack is happy to do just that.

"I don't think what I do is unusual because I enjoy it and it's brought me a good life. I've travelled around

the country and made a lot of new friends who are just like me," he explains, noting his most recent trip last year was to Albuquerque, New Mexico which boasts one of the largest powwows in North America.

He's quick to point out that the White Braid Society has made other trips to Japan and some European countries. However, he adds with a nervous grin, plane rides scare him so he decided to stay home on solid turf.

Whiskeyjack enjoys performing at powwows but doesn't like competing for cash prizes because "you feel down if you lose and that takes the fun out of it."

But, before he attempts any of his powwow steps, Whiskeyjack always smudges himself with sweetgrass and says a prayer. By doing this ritual each time, he explains that it defends him from serious injury and prepares his mind for dance.



MARK MCCALLUM, Windspeaker

WHISKEYJACK
...now at 16

To perform traditional dances such as the crow hop and grass and chicken dances, Whiskeyjack trains daily and tries to stay in top physical condition by jogging and weight lifting. Whiskeyjack also sings every day, practising for the drum group.

When Whiskeyjack is at a powwow, he feels right at home. "It's a good feeling to be with all the people because everyone always seems to have a smile for you," he explains and concludes "I'll keep going to powwows until the day I die."

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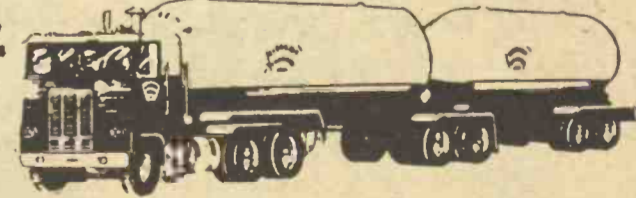


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Fagan overcomes fears, wins swimming award

By Dorothy Schreiber

"Swimming is fun and I enjoy it," says Laurie Fagan, one of "very few", eight year olds to receive the White Badge - the highest Red Cross award for swimming.

Assistant manager of the East Glen pool Kevin Lillijord has been working for the city for six years and says he doesn't remember anyone as young as Laurie ever receiving the white badge.

The average age for completing the white badge is 11 or 12 years old and it is usually a three to four year undertaking he says, Laurie earned the badge "very quickly" - just under a year and a half.

Lillijord, who has known Laurie for the past year, said "it's tough to get the award in the first place" and getting it at the age of eight is even more difficult.

It's tough to be really impressive," says Lillijord, a former competitive swimmer.

Some of the requirements to pass the white level test include: artificial respiration with the victim out and in water, knowledge of water sport safety, and shallow and surface diving.

Lillijord says the swimming portion of the test is evaluated "at the highest standard. You almost have to have perfect strokes," he said.

Some of the strokes include front and back crawl, the butterfly, and the sidestroke. Swimmers must also be able to complete two 50 metre swims using legs only and then arms only.

Lillijord stated that when Laurie first went to the East Glenn Pool she was "just a regular swimmer (but) she improved very quickly... she has a lot of potential." The young athlete is now one of the fastest swimmers in the city.

Lillijord credits Laurie's achievements to "hard work" on the part of the swimmer and her father.

Her father John Fagan enrolled Laurie in swimming classes after a school field trip to a city pool. He said he was told by a teacher and people working at the pool that she was "scared to go into the water."

But the Grade 3 student says her brother and a teacher helped her overcome her fear.

"Well, my teacher said 'you're not going to drown' and then she showed me how to float. And then I tried it. I believed her," she says.

"And Joe, he taught me how to jump off a diving board. I thought I was going to go to the bottom, but he (Joe) said 'you'll come right back up'," she said.

The young aqua enthusiast swims two nights a week with the Keyano Club at the O'Leary pool and four nights a week with either her brother or father.

She previously swam with the Olympian Club at the East Glen pool. "Before I play, my father says I have to swim the lengths" - 20 in all. She says she enjoys the front crawl, the butterfly and breast stroke. Fagan says she enjoys swimming and "we don't push her."



LAURIE FAGAN
...ahead of her time

She tries very hard and she's "determined."

Laurie will soon be taking part in competitive swimming. She has been in city-wide pre-competitive swim meets and her father said she won "all firsts" in the events she entered.

Fagan spends at least three nights a week at the pool with his daughter. "You have to have a lot input...you don't wave magic wands," he said.

"She's done a lot for me. I never swam before. She learned to swim first and as she learned, she taught me," he said.

Aside from swimming Fagan says his daughter "loves to skate" and has just recently begun taking piano lessons. Fagan proudly stated that he feels his daughters swimming achievements are "exceptional. She's fabulous," he said.

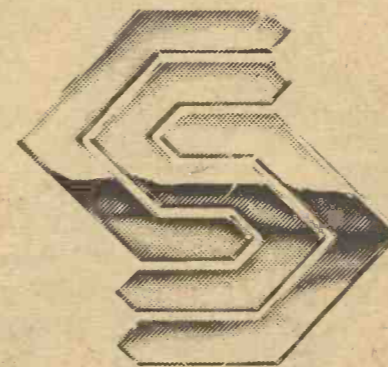


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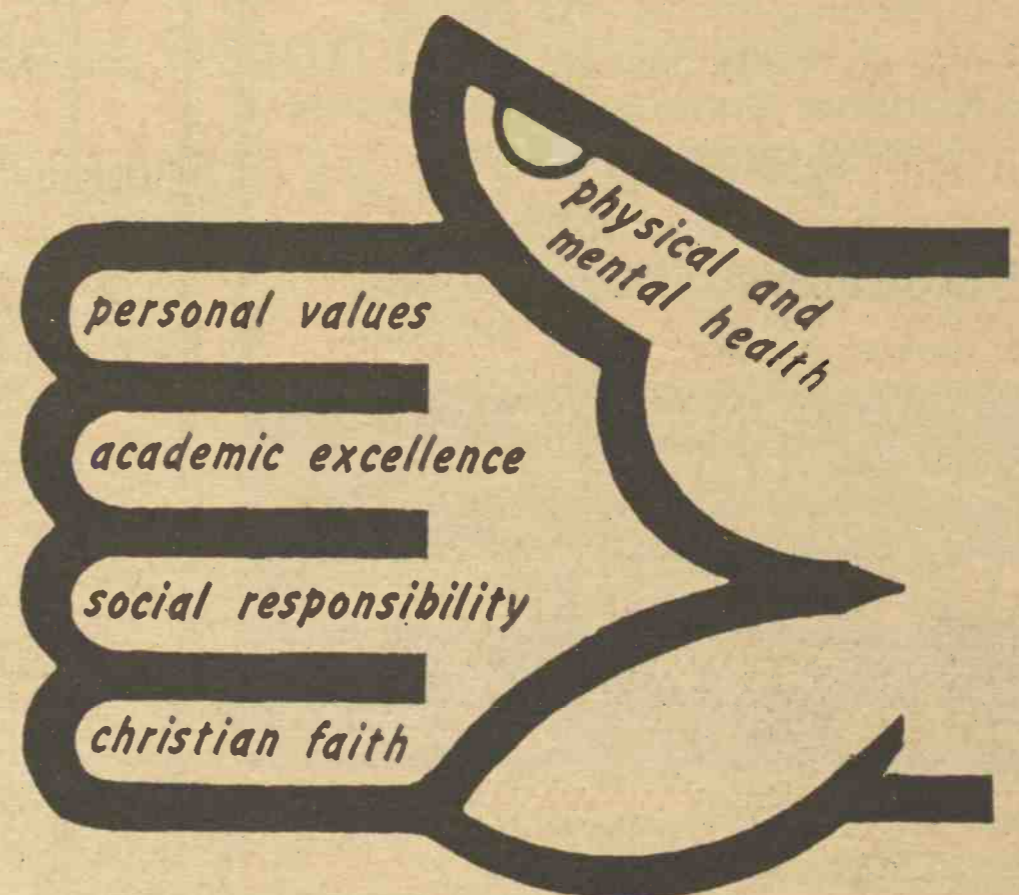
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Hard work pays off for Kehewin's Teen Reelers

By Diane Parenteau

KEHEWIN — Every Wednesday, the halls of the Kehewin Church echo with the distinctive sounds of fiddle music, children's voices and shuffling feet.

In Our Lady of Mercy Church basement, members of the Kehewin Teen Reelers are drilled on familiar steps and practice new ones.

Holding hands the group warms up with foot exercises. The senior members step lively in time. Newer ones concentrate while the very young have fun trying.

Twenty or so regular members who make up the Teen Reelers range in age from 10 to 15 years old. They know at least 10 different dances including the square dance, drops of Brandy, duck dance, reel of 8, reel of 4 and the red river jig.

Herman John, provides instructional guidance and has been the driving force behind the group since "a few years ago."

"I started as a volunteer," said John, who is the director of the drug and alcohol

program in Kehewin. "I wanted to do something for the kids in the community."

The Kehewin Teen Reelers receive invitations to perform at shows and competitions across the province. More often than not the group comes home winners.

"We entered the Friendship Center Native Festival in October and took five firsts," said Herman John. "They took everything in the jiggling too."

"There was a \$10,000 talent show in Kehewin (this year), and they took all firsts," said John.

A lot of trophies have been collected by the group and the dancers admit to having shelves of them at home.

"We always get lots (of trophies)," said Jason John, who at 14 is one of the oldest members. "There's no challenge for us." He is one of the leaders in the group, who danced for three years elsewhere before joining the Reelers one year ago.

While dancing for the Native Nashville North television show in Edmonton,

the Kehewin Teen Reelers received an invitation to do another variety show, called Number 1 West, in Prince Albert Saskatchewan.

It's travelling opportunities like these that attracts many of the young dancers to join up.

Tyler John, a 12 year old who started last year, likes some of the bonuses that go along with being a member of the group.

"We get to miss school," he said.

Tyler and his cousin 10-year-old Debra John lead off the duck dance and Giselle Youngchief, 10, says she likes to dance and the "money (we) sometimes win is nice too."

Tina Badger, 13, was a member of the Tiny Teemies and competed in Regina. She pairs up with Jason

John; together they make the steps look easy.

"Just watch and try it after," said Jason. "Then you get the beat of the music."

One parent says that although during practice they often make mistakes, during a competition it's near perfection.

But when Giselle Youngchief forgets her steps she is able to rely on her partner.

"I let the boy take my hand and show me," said Giselle.

With many successful endeavors under their belts, the group is looking ahead to bigger and better things because according to Herman John, the group may appear on the nationally-viewed Tommy Hunter show "hopefully within the next six months."



KEHEWIN TEEN REELERS ...collecting a lot of first places

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St. Mary's high school into action to change problems with image

By Leon Anthony

BLOOD RESERVE — Blood reserve schools will be taking a competitive approach to attract students.

Dr. Pier DePaola, director of the Blood Tribe Education Committee, said this approach will increase school enrollment. The reason why many students chose to attend off reserve schools, is because the reserve schools don't have a teen-age atmosphere.

St. Marys High School, had 270 students register at the start of the year. It now is having a drop-out and attendance problem.

Gary Westhara, St. Mary's principal, said the school has an image problem.

"We want to build a positive image," said Westhara. "If the students miss 12 days in one semester, we get rid of them."

Westhara explained that the system seems to be working. In the new semester, students will only be allowed to miss seven days, and then the the school will continue to cut those days down until it is in line with the other school systems.

"We're making a lot of head way," said Westhara. "The school is going into a different development for the good of the students."

DePaola said when the band takes over the schools on the reserve, it will enhance the schools atmosphere.

"The students here at St. Mary's, don't have anything to do in part of extra curricular activities," said DePaola. "It doesn't have a

teenage environment, it's like a factory."

St. Mary's High School is located 20 km. north of Cardston, and 15 km south of Standoff. The school is in the middle of the prairies, and it still has the colonial atmosphere of the days when Native students were in residential schools.

If the band takes control, it will have money for an extra curricular budget. One plan is to build a modernized cafeteria and arcade room. The school built a new gymnasium last year, and it is the envy of surrounding schools says DePaola.

DePaola said most parents that send their children to off reserve schools, feel the reserve schools are not quality schools.

"We encourage parents to visit the schools to compare it with the off reserve schools," said DePaola. "Once the tribe takes over there will be real competition between the schools."

DePaola said the school receives feedback from students who attend or have previously attended St. Mary's. He said some plans to change the schools atmosphere will take place once it has control of the schools on the reserve.

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

Ontario Indian world class jumper Collins back on ski team

By Mark McCallum

Former Olympic ski jumping star Steve Collins has returned to the slopes and is back on the Canadian National Ski Jumping Team.

The Fort Williams band member left the team last season for personal reasons but has continued to train on his own with private funding.

Collins, 24, impressed national coach Andreas Sachlie at the World Cup held in December at Thunder Bay, Ont., the hometown of the record breaking champ. Following jumps

that placed Collins at 36th in the 70-metre and 43rd in the 90-metre at the end of the World Cup, Sachlie felt the performances earned Collins a spot on the national team.

"His financial worries are now over. He will be funded as a member of the national team," explained Sachlie. "That decision was made not only on his promising performance but also because he's shown a real willingness to learn and work hard. I'm really pleased. He jumped better than I was expecting. It's a pleasure to have him back."

Collins joined the team

for the second leg of the World Cup at Lake Placid and has a chance to compete at the Winter Olympics in Calgary if he continues to meet the standards of the Canadian Olympic Association.

When Collins competed at the Lake Placid Winter Olympics, he turned in his best performances as a jumper, finishing 11th in the 90-metre and 28th in the 70-metre. He also pulled off a stunning double victory in 1980, winning both the World Cup and World Junior Championships at 17 years of age.

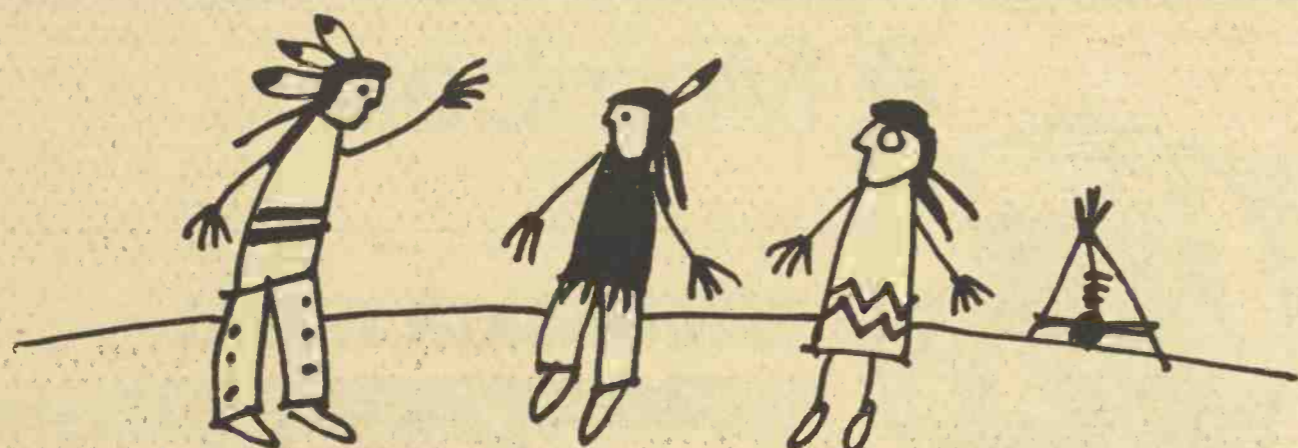
Collins, who started ski jumping at age ten, broke



PHOTO COURTESY OF GARY ZEMAN

STEVE COLLINS
...impressed national coach

records in Canada and Finland and still holds the honor of recording the longest jump ever made by a Canadian. He jumped 172 metres - a distance almost the size of two football fields.



Native Studies Teacher

A full-time teacher is required immediately to assist with the implementation of a Native Studies Elementary Program. Eligibility for Alberta Teachers Certification and fluency in Cree are required. Please send resume by Jan. 1, 1988 to:

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Maskwachees Cultural College invites applications for the following position:

STUDENT SERVICES OFFICER Academic Program

Responsibilities: Planning, establishing and maintaining a broad range of services for students, including applications, interviewing, student records, transfers, transcripts, financial assistance, career counselling, personal and family counselling, etc. Assisting graduates in finding suitable employment opportunities. Arranging the Evening Program at the college by locating instructors, accepting applications, record keeping, etc. Providing clerical support to instructors. Providing clerical and secretarial support services to fundraising activities at the college.

Qualifications: A mature individual experienced in senior clerical and secretarial positions. A knowledge of educational programs and post-secondary institutions. Preferably fluent in Plains Cree language. Post-secondary training in education, social sciences, or management.

Closing Date: December 31, 1987

Submit letter of application and resume to:

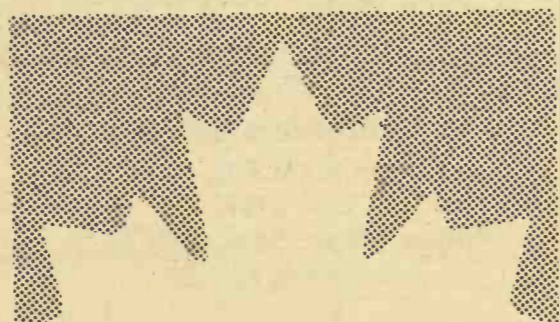
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Maskwachees Cultural College invites applications for the following position:

SECRETARY Cultural Program

Responsibilities: Providing secretarial and clerical services to both the Cultural Program and Curriculum Development Program. Typing materials for publication, lay-out and design. Assisting with the development of audio-visual materials. Assisting with the translation of materials in Cree and English. Providing information to the public on cultural activities and services at the college. Researching and collecting materials.

Qualifications: A mature individual experienced in secretarial and clerical work. Knowledge of the Plains Cree culture and of the community of Hobbema. Fluency in Plains Cree language. Knowledge of syllabics preferred but will train. Word processing preferred but will train. Good interpersonal skills and the ability to work with Elders, other professionals, and the general public.

Closing Date: December 31, 1987

Submit letter of application and resume to:

The Director
Maskwachees Cultural College
Box 360
Hobbema, Alberta T0C 1N0

For more information call 585-3925.





SPORTS ROUNDUP

By Klm McLain

My cousin and I used to like staying up all night and Christmas eve was no different. First, we'd watch the late night movies or Merv Griffin if we were really desperate. Then we'd go outside and make sleds, go-carts and forts. Of course, we had to be very quiet or else we'd wake up the grown-ups.

One Christmas eve in particular, my cousin and I were hit by the Christmas spirit around 3:30 in the morning. It had suddenly dawned on us that we didn't have any gifts for anyone, but we wanted to give something.

After discarding various suggestions like: a free haircut, a canoe made out of birch bark, a song, we came up with the idea of a Christmas breakfast. So around four in the morning we started gathering eggs from the chicken coop, boiling water for tea and porridge, making toast and frying bacon. By five we had everything done — we finished a lot faster than we expected. Now we had a big breakfast table all set out but no one was awake to eat it.

So we sat in silent contemplation, imagining what a hit our meal was going to be. Then we both drifted off to sleep.

The next morning we woke up at 10:30. Everyone

Native Home-School Liaison Worker

Required to work with and provide leadership for Native students and their families, on a one-on-one or group basis. Also works with school personnel. Desired qualifications include: the ability to speak a Native language and teach the culture, knowledge of supporting agencies, ability to work within a team concept and with minimum supervision, and sensitivity to the problems of the urban Native people. Training in counselling techniques and excellent interpersonal skills. A valid driver's license and own transportation required.

SALARY: \$645.93 - \$901.71 bi-weekly

Please send resumes quoting competition #077 by 4:30 p.m. January 4, 1988 to:

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Paul Band's Hawks Japan bound

had eaten...the toast. They said the eggs were cold rubber, the bacon was buried in white grease, the tea was cold, but the toast was salvageable.

DUFFIELD: It looks like the Paul Band's Blackhawk's are headed to Japan after their convincing win Sunday Dec. 13 against the Stoney Plain Eagles at the Duffield Arena. The Hawks iced the Eagles 5-4 in an action-packed hockey game — not bad for a team that has been together only four months.

Recreation director, Gregg Michel says he is proud of the Hawks success and thanks to their high points standing, the team will be headed to Japan for a tough 14 day road trip of nine games. The team will be eastbound Jan. 14.

FROG LAKE: Roland Quinney says he knows what a lot of people are going to be doing just after Christmas. Many, he says, are heading to Frog Lake for their handgame tourney Dec. 26 and 27.

"I've phoned four teams in Saskatchewan and about eight here in Alberta," said Quinney, a veteran handgame player himself, "and most teams I phoned said they'd be coming (to Frog Lake)." And "there could be more."

Quinney said the deadline for entry is Saturday Dec. 26 at the band hall. Entry is \$150 per team.

I hope a lot of teams show up because the more

teams entered the bigger the pay-out will be. I like to see big winners.

For more information contact Roland at 943-3737 or at his home number 943-2483.

BOUNTY HUNTERS: Frog Lake's men's volleyball team, the Bounty Hunters, wants their chief, council and board of education to know how grateful they are for their support and sponsorship.

Although the Bounty Hunters didn't win the recent Striker's volleyball tourney, the band can be proud of the Hunter's second place finish.

Wilson Faithful, captain of the team, says since his team is so small "it takes more heart to win." The Hunters usually compete with only six or seven players — everyone is relied upon to do the job.

Wilson and his teammate Rocky Quinney won all-star awards at the Strikers tourney, Wilson won the most sportsmanlike player award too.

BLACKFOOT: You know that coed volleyball tourney that was scheduled for Dec. 11, it was cancelled.

Seems the Deerfoot Sportplex had too many events scheduled for the same times, so the tourney has been rescheduled for Jan. 29, 30 and 31.

For more information about rules and regulations call Rick Running Rabbit at the Sportplex 734-3070.

The tourney is a Treaty 7 area event.

See ya next year.

First 16 Teams - \$200 Entry Fee
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JANUARY 15, 16 & 17, 1988

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Expense money is subject to change on amount of teams entered.
This tournament is held in conjunction with the Ladies Provincial
Tournament.

Entry DEADLINE is Jan. 8, 1988.

MULTICULTURALISM IS... BEING CANADIAN

The historic **Canadian Multiculturalism Act** was recently introduced in the House of Commons by the Hon. David Crombie, Secretary of State of Canada and Minister Responsible for Multiculturalism.

This Act will affirm in statute the constitutional freedom of all Canadians of every origin to choose to preserve, enhance and share their cultural heritage.

The proposed Act will strengthen our unity, reinforce our Canadian identity, improve our economic prospects and give recognition to Canada's rich multicultural reality.

This important Act will:

- set forth the Multiculturalism Policy of Canada;
- recognize all Canadians as full and equal partners in Canadian society;
- commit the federal government to see that its institutions reflect Canada's multicultural diversity; and
- provide a legal base for multiculturalism programs which enhance Canadian citizenship, assist cultural preservation and combat discrimination.

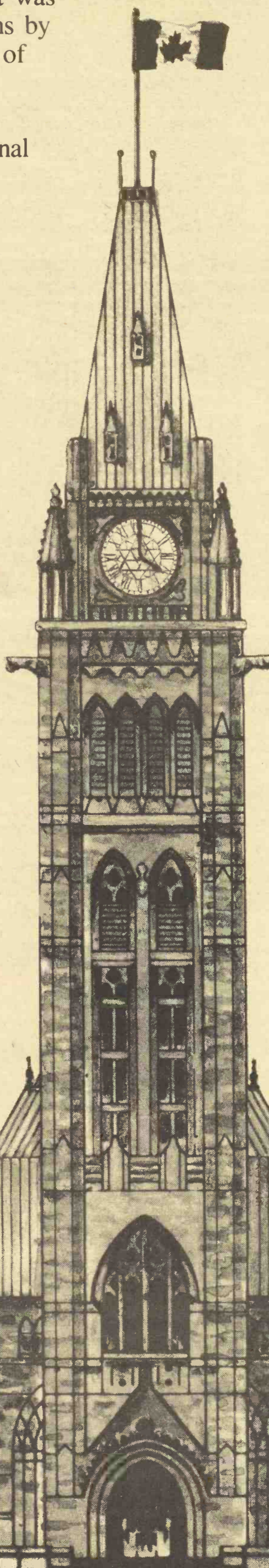
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Please send me more information, in English or in French, on the proposed Canadian Multiculturalism Act.

- English Literature
- French Literature

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