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at
Windspeaker

December 20, 1993 - January 2, 1994

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Merry Christmas!

KAMIKAZE METIS

In an attempt to oust Manitoba Metis Federation president Ernie Blais, the organization's board of directors committed political suicide and dissolved the board. The drastic action forces the federation to hold a new election. See Page R3.

CHRISTMAS MEMORIES

Journey with some of our readers down memory lane as they share their stories of Christmases past. The entries to our story-writing contest begin on Page 15.

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Ontario artist Linda Halfhide brings to life the joy of winter recreation during the holiday season in this painting, originally commissioned for the 1994 Arctic Winter Games to be held March 6 - 12 in Slave Lake, Alberta.

Landmark logging agreement teetering

By D.B. Smith
Windspeaker Staff Writer

VANCOUVER

A so-called landmark agreement between the B.C. government and Clayoquot Sound Natives over restricted tree-harvesting in that region may be felled before it's even enacted.

The chiefs from the Nuu-chah-nulth Tribal Council, which represents five bands on the southwest coast of Vancouver Island, will not ratify the two-year interim agreement on logging if Premier Mike Harcourt's NDP government refuses to give them any decision-making power, Tla-qui-o-aht Chief Francis Frank said.

While the deal provides Natives with an advisory role on a joint management board with the province, it will not allow them to over-rule government decisions, he said.

"If the First Nations are left with the impression that it is an advisory body, we won't ratify it. It's as simple as that.... There is nothing in the agreement that makes any reference to it being an advisory

body but that is what Premier Harcourt interpreted it to be. Unfortunately, that's not what the negotiators agreed to."

The deal, reached Dec. 10 after weeks of negotiations, agrees to establish a Central Region Board composed of representatives from the Ahousaht, Hesquiaht, Tla-qui-o-aht, Ucluelet and Toquaht First Nations and the province. The board will oversee logging on Flores Island and in the southeast quarter of the Clayoquot River Valley.

The province will provide \$250,000 this year and \$500,000 for each year the agreement is in effect to train Natives in forestry standards inspection, park stewardship and other aspects of forestry management. The agreement also calls for a combined First Nations-provincial working group to develop other economic opportunities in the region such as tourism.

Forestry giant MacMillan Bloedel will be allowed to harvest up to 70,000 cubic metres of trees annually in the two-year agreement. About 60,000 cubic metres will come from trees in the Clayoquot River Valley. An additional 10,000 cubic metres could be harvested from Flores

Island, but only in 1995.

There are, however, no specific cutting areas mentioned in the agreement, Frank said. The tribal council only identified areas that the board could consider for some continued forestry activity.

Although clear-cutting was virtually outlawed, the agreement will not affect the April 1993 deal allowing MacMillan Bloedel to cut trees in the sound. About 20 per cent of the sound has already been logged.

"We're not opposed to logging in general but we are concerned with any size of clear-cutting," Frank said. "And if we can influence and change the way some companies carry out their practises through the joint management board, we intend to do so."

But so far, the negotiations have not provided the First Nations with the feeling that their issues were being addressed seriously, Frank said.

Advisers to the premier have said the agreement is a powerful argument against the notion that all of the sound's old-growth forests must be preserved for future generations.

One adviser, who did not want his name used, told the Globe and Mail two

weeks ago that environmental groups like Greenpeace and The Sierra Club, which have been protesting against logging in the sound since June, can no longer use the argument that the Natives want to preserve all the forests.

That's not very flattering for the First Nations, said Frank.

"I think (the government) would be ill-advised to thumb their noses at anyone."

The tribal council was looking to preserve 100 per cent of the river valley from loggers, he said, and the province should be more careful about how it uses Natives' interests to justify logging in the region.

"We didn't conclude negotiations on the thought that the environmentalist people had to jump on board. As far as our First Nations were concerned, we had to be a little bit more conciliatory than that."

The council has until the middle of January to ratify the deal. In the meantime, the Tla-qui-o-aht, the Ahousaht and the Hesquiaht First Nations plan to file a land claim declaration with the B.C. Treaty Commission in mid-December.

Their claim will encompass the entire sound.

B.C. bands seek input into Alcan hearings

By D.B. Smith
Windspeaker Staff Writer

PRINCE GEORGE, B.C.

The B.C. government may hold its own talks to address Native concerns over the expansion of a hydroelectric project in the northwest section of the province.

The Carrier Sekani Tribal Council boycotted the B.C. Utilities Commission's public hearings over completion of the Alcan Kemano Project on the Nechako River.

But provincial Native Affairs Minister John Cashore said the NDP government may try to get an agreement to start talks with the council and resolve concerns over the environmental and economic impacts of the expansion.

The tribal council has already met with a provincial negotiator to set up the "government-to-government interim talks," tribal council co-ordinator Rick Krehbiel said.

"There may be hope for that process. It remains to be seen."

Some of the tribal council's 10 member bands, including the Cheslatta, have registered as participants in the public hearings just to "keep their options open."

"But there's no representation at all," he said. "Some (tribal council) staff registered just to get information out of those clowns."

The terms of reference for the commission's discussions, which began Nov. 7, were too narrow for the tribal council's participation to have any affect, Krehbiel said. The commission is not addressing the extent of damage done to flooded lands and salmon runs on the Nechako and Fraser Rivers during the 1950s.

The review process further ignores the government-to-government protocols signed between British Columbia and First Nations in the province only three months ago, Krehbiel said.

Last month, the Assembly of First Nations executive council, including Grand Chief Ovide Mercredi, called on the federal government to suspend hearings. The AFN also wants Ottawa to compensate the Cheslatta for 40 years of "inaction and inattention."

Band Chief Marvin Charlie said the Cheslatta were prepared to participate "under protest" until the commission announced in September that Alcan would be providing the information base for the hearings.

"They (the B.C. Utilities Commission) want us to play their game and as soon as we reluctantly agree, they change the rules," Charlie said.

Experts retained for the benefit of registered participants, including the band, are no longer available and now act only as advisers to the commissioners.

The Cheslatta maintain the Nechako is the most important tributary to the most significant salmon-producing river in the world. Expanding the project, originally built to provide power for Alcan's aluminum smelters near Kitimat, B.C., will entail drilling a second tunnel from the Nechako's watershed, diverting up to 84 per cent of the flow.

The council has mounted an extensive public pressure campaign to sway support away from the mega-project, Krehbiel said. They're concerned that recent drops in the price of aluminum means power from the expansion of the project will be earmarked for sale to B.C. Hydro and the U.S.

That could mean taking the province or Alcan to court over a breach of license, he said. The project is currently licenced only to produce electricity for Alcan's smelters, not for sale in the U.S.

Saskatchewan Metis adopt new constitution

By D.B. Smith
Windspeaker Staff Writer

SASKATOON, Sask.

The Metis took another step towards realizing self-government.

Members from the Saskatchewan Metis Nation voted to adopt a new constitution designed to establish the first Metis legislative assembly in Canada at their December assembly.

Metis National Council Gerald Morin said the assembly of nearly 700 delegates voted 98-per-cent in favor of the constitution that will allow the Metis to assert their own laws under their inherent right to self-government.

The new legislative assembly would amalgamate the SMN's current political structure, which includes three elected executive officers, 12 regional directors and 120 local presidents.

Five members of the Saskatchewan Metis Women's Association would also be guaranteed representation in the new

government, which will give the Metis people greater access to the decision-making process, Morin said.

Although still in the planning stage, the constitution would replace the Non-profit Corporations Act as the law regulating the association. The new deal would also outline the Metis stand on land claims, revenue sharing with provincial and federal governments, transfer payments and taxation.

"The new constitution's laid a solid foundation," he said.

Morin said he expects little opposition from Ottawa or the province because both governments have previously recognized the Metis' inherent right to self-government.

Saskatchewan already signed a bilateral framework agreement to negotiate on social programs, Morin said. And Ottawa recognized the Metis' inherent right to self-government during the Charlottetown Accord talks.

The Liberal government has also come out in favor of an independent Metis Nation, he said.

NATION IN BRIEF

Dene chief happy with Liberals

Bill Erasmus, chief of the Dene Nation, said he's encouraged by the attitude of the new Liberal government. Erasmus met with Indian Affairs Minister Ron Irwin last month. The Dene chief said he feels Ottawa is finally ready for a new relationship with Natives. The Mulroney government of the last eight years has been the worst federal government in memory, he added. As a sign of good faith, Erasmus asked Irwin to restore funding to the Dene Nation and all institutions designed to help Natives. Erasmus also stressed the government of the Northwest Territories has no authority over Natives in the North and that Ottawa can over-rule any legislation that the NWT puts forth.

Ontario and band set court date

The Teme-Augama Anishnabai and the Ontario government have set a court date to sort out their differences over land cautions in the Temagami area. The band and the province are scheduled to appear in North Bay district court Jan. 16. The province is hoping to get land cautions placed against all development in

the area removed from about 4,000 square kilometres in and around the township of Temagami. The band had agreed to lift the cautions if the Teme-Augama Anishnabai Assembly approved the province's latest land claim offer. But the assembly voted just over 50 per cent against the deal that would have seen an end to the cautions plus \$15 million dollars in compensation over 10 years for the band, title to about 300 square kilometres and shared stewardship of 1,300 more. In addition to the removal of the land freeze, the province wants the court to dismiss three outstanding appeals against use of the land.

Cities in trouble unless they act - NCC

Canadian cities will be in trouble unless they attempt to remedy the wrongs done against Natives in the past, the head of the Native Council of Canada said. Ron George said current trends could lead to an explosive situation in some cities, particularly in western Canada. George highlighted recent statistics showing more Natives are moving to urban centres. Between 1986 and 1991, Native populations in Canada's 25 largest cities grew by 41 per cent. There were 42,695 Natives living in Edmonton in

1991. That figure was up 53 per cent from 1986. The numbers rose 60 per cent in Calgary over the same time period. The NCC is a national organization representing Canada's 750,000 off-reserve Indian and Metis people. Unemployment among non-reserve Natives is twice that of the national average, George said. The suicide rate is three to four times higher. He called on Ottawa to start dealing with the three out of four Natives who live off-reserve by reaching out and respecting them rather than ignoring and denigrating them the way it currently does.

Police to seize smuggled tobacco

In a move reminiscent of the United States "zero tolerance" on drug trafficking, a new Revenue Canada policy will allow police to seize vehicles if they find even a small amount of smuggled tobacco inside. In the past 10 days, police in Manitoba have seized cars from three people caught leaving the Roseau River Reserve with contraband cigarettes. Police have said cigarettes are being sold on the reserve, not far from the American border, for as little as \$20 a carton.

News

Witness intimidation allegations dog court challenge to Bill C-31

OTTAWA

The second half of the trial challenging a controversial amendment to the Indian Act wrapped up in a federal court in Ottawa last week with further allegations of witness intimidation.

Bernice Wells, a witness from the Tsuu T'ina reserve in Alberta, told the court Dec. 13 that she was scared of retaliation from members of her community for testifying in defense of Bill C-31.

"But it is my reserve and I will die there," she told the court.

The case, which first got under way in Edmonton Sept. 20 and reconvened in Ottawa Nov. 15, involves a challenge by members of three Alberta bands to Bill C-31. The 1985 amendment to the Indian Act restored Indian status to disenfranchised Natives, many of

them women who had married non-Indians.

Many C-31 Natives were put back onto band lists by Ottawa once the bill had passed. But the plaintiffs, lead by Conservative Senator and Sawridge Band Chief Walter Twinn, maintain that only bands can determine membership.

Twinn, along with fellow plaintiffs Bruce Starlight of the Tsuu T'ina Nation and Wayne Roan of the Ermineskin Band, argued that uncontrolled increases in membership threaten the economic, social and cultural security of bands.

So far, more than 150,000 people have applied for status under the bill. Some 95,000 Natives across Canada have been re-instated. Approximately 10,000 of them are from Alberta.

Natives cannot go back to the

old days but they can return to the values they once held, Wells said, including the belief no one person is more important than another.

Wells, who was the last person to testify in the 50-day trial, said she is not interested in the wealthy band's financial assets, but rather in its values and culture.

Witness intimidation is nothing new to this trial. Two weeks ago, Mary Two-Axe Earley, who testified from her wheelchair, was confronted outside the courthouse by Kahnawake councillor Billy Two Rivers. The two got into a heated exchange in Mohawk over the dangers the amendment presents to reserves.

More than 1,800 people are currently on a waiting list to return to Kahnawake, Two Rivers told her, and the government cannot be allowed to impose its will on

Mohawks in this manner.

Earley said she had also been pressured by other people from Kahnawake not to testify as a witness for the Native Council of Canada, which is acting as an intervener in the case.

Meanwhile Edmonton RCMP are still conducting their investigation into the possible intimidation of witnesses during the Edmonton portion of the trial.

Lawyer for the intervening Native Council of Canada (Alberta), Jon Faulds, told the court Nov. 4 that witnesses Francis Jensen and Edith Crowchild decided not to testify after a telephone conversation with the plaintiffs' counsel of record, Catherine Twinn.

Catherine Twinn, Senator Twinn's wife, said she spoke to the two women but emphasized that

the witnesses called her. Justice Frank Muldoon, the judge presiding over the case, pointed out that the conversation still constituted a breach of client-solicitor privilege.

Two of the three witnesses for the Non-Status Indian Association of Alberta, another intervener in the case, were also to appear in court Nov. 4. But the two Tsuu T'ina women failed to show up after a telephone conversation with an as yet un-named third party.

A third woman from that reserve did testify, despite being told by an un-named female telephone caller that she would "do all right" not to.

Lawyers for the plaintiffs, defendants and interveners will return to Ottawa in March to make their final arguments. The court has some 150 volumes of material and five expert reports to consider.

White supremacist disappears upon parole

SASKATOON

It's a good thing white supremacist Carney Nerland disappeared immediately after his release from the Stony Mountain Penitentiary in Manitoba last week, the Grand Chief of the Prince Albert Tribal Council said.

The paroled Aryan Nations member had "something to fear" from both the Native community in Saskatchewan and white supremacist groups, said Alphonse Bird.

"Indian people have come to a state where they will not tolerate... racism. And individuals like this shouldn't be allowed to roam freely, promoting hatred against minorities."

Assistant warden Irv Hildebrand confirmed Dec. 15 that Nerland was no longer at the facility west of Winnipeg but would not give any details on his whereabouts. The RCMP have asked corrections officials not to discuss Nerland's release.

Nerland served two-thirds of a four-year manslaughter sentence for killing Cree Trapper Leo LaChance in Prince Albert in January 1991.

There were reports that he was placed under the RCMP's witness protection program. A police spokesman in Winnipeg said the program exists but would not confirm he was in it.

Nerland, the former owner of the Northern Gun and Pawn Shop in Prince Albert, shot LaChance in the back through the door of his store after LaChance had left.

Nerland pleaded guilty to manslaughter, thus avoiding a trial.

They also named him as an RCMP informer on Aryan Nations activities in Saskatchewan back in November 1992.

Nerland was known to have a history with racist organizations in western Canada.

Document omission stalls Rupert's Land case

By D.B. Smith
Windspeaker Staff Writer

HOBBEMA, Alta.

A court case that could set an important land claim settlement precedent for First Nations across Canada is on hold while the four plaintiff bands in Alberta find a new lawyer.

The Ermineskin, Montana, Louis Bull and Samson Bands dismissed their council, B.C. lawyer Thomas Berger, because he refused to rewrite the statement of claim the way the bands wanted, Ermineskin executive director of external affairs Jim Minde said.

"Historical facts were incorrect pertaining to the four bands."

The chiefs of the Ermineskin and Samson bands were both recognized as chiefs by the Crown before treaties were signed, Minde said. But the statement of claim makes no mention of that fact.

"We felt it was a very important fact if you're recognized as chief prior to signing a treaty. That's where your strength comes from in declaring sovereignty."

The bands did not want their history incorrectly documented, especially if the court ruled in their favor and the decision became law, Minde said.

Berger declined comment except to say he has withdrawn from the case.

The four central Alberta bands are seeking a declaration from Ottawa to the effect that, under the 1870 Rupert's Land Order, the federal government honor a promise to protect "the interests and well-being" of

Natives. A resolution of that statement could mean compensation for lost resources and lands that span almost the entire region of Canada.

Rupert's land comprises all the land in Canada whose rivers drain into Hudson's Bay. Jurisdiction of the land was transferred from the Hudson's Bay Company to the federal government in 1870.

The Rupert's Land Order returned control of the region to Ottawa and specified that the federal government was responsible for the Indians living there.

"The case is a good case," Minde said. "The concern we had was putting forward this historical information and making sure it was correct."

The case was to proceed Dec. 14 in federal court in Calgary but has been adjourned for six months.

Respect for Aboriginal rights essential to change

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Aboriginals in Canada will be further alienated if steps to restructure a new relationship with Ottawa are not undertaken, the Royal Commission on Aboriginal People's latest papers concluded.

Exploring the Options, the commission's third progress report, warned that many of the issues facing Indians will not be resolved without a change in attitude by both Natives and non-Natives.

The recognition and respect of Aboriginal rights required for a new relationship are mutual, the document stated.



Rene Dussault

"Non-Aboriginal people and governments must acknowledge

the rights and concerns of Aboriginal people that have been ignored in the past. Aboriginal people in turn need to understand the concerns of the people and communities with whom they share the territory of Canada."

Tinkering with government programs or with the law would be insufficient to achieve real change in Canada, the report stated. The new relationship must be a partnership based on equality and mutual respect between Natives and non-Natives.

Commission co-chair Rene Dussault said that towns and municipalities must stop resisting First Nations self-government.

Fear of Native self-rule has led many municipal leaders to put off acting with Native, provincial and federal officials, the Quebec

justice added. Getting involved in the process will prevent municipalities from having land-claim settlements thrust upon them.

Ottawa must also honor outstanding treaty and constitutional obligations that were agreed to with Aboriginal peoples but that have been "frequently ignored," the commission concluded.

Released in November, Exploring the Options summarizes the commission's fourth round of hearings and the opinions of more than 2,200 individuals and groups in 112 communities.

Commission co-chairs Dussault and George Erasmus have hosted round table discussions on issues such as justice, health, education and economic development.

Quebec must address Native issues now - minister

By D.B. Smith
Windspeaker Staff Writer

MONTREAL

Quebec must address Native issues now before tensions between Aboriginals and non-Aboriginals escalate, provincial Native Affairs Minister Christos Sirros told the Royal Commission on Aboriginal Peoples.

"Relations between Natives and non-Natives are worrisome, both for the Quebec government

and for the population as a whole," he said.

"There is an urgent need to act because the residents of a number of Native communities are being held hostage and the social climate has become intolerable."

Moreover, Quebecers are being bombarded increasingly with information and are becoming more and more mistrustful of the Native people."

In his presentation to the commission Dec. 2, Sirros said Natives and Quebecois are inevita-

bly bound to each other and that the province must recognize the conflicts, such as the 1990 Oka crisis, as they arise.

He also stressed the need to act urgently on pin-pointing realistic solutions.

"We must remain clear-headed and act in a responsible manner and avoid unilateral short-term actions," he said.

The minister also proposed the province develop a series of practical measures aimed at improving living conditions in Native communities, especially in the

areas of health, justice and economic development.

A political forum could establish the scope of Native self-government, with emphasis on developing a workable relationship between nations, he said. The custodianship that currently exists under the federal Indian Act should be abolished once Natives and the Quebec government come to an agreement.

But there will be limits to any First Nations government, just as there are limits to provincial and municipal powers, Sirros said.

Our Opinion

Government's goal divide and conquer?

Last week's interim agreement between the province of B.C. and Natives in Clayoquot Sound over tree harvesting was called "a landmark" by some non-Native press and "a political coup by Premier Mike Harcourt" by others. Coup is perhaps more appropriate.

The Nuu-chah-nulth Tribal Council hereditary chiefs were presented with the deal two weeks ago. They have yet to ratify it. Hopefully, they probably won't. The deal is not what the council wanted. And if they sign it, it could be the beginning of the end for the Indians and the trees in the sound.

B.C.'s offer manages to fall short of the council's expectations on almost all counts. The first part deals with logging the Clayoquot River Valley. About a quarter of it will be set aside for harvesting by MacMillan Bloedel. The council wanted all of the valley preserved.

A later section deals with types of harvesting, specifically clear-cutting. The council didn't want great open swathes of barren ground left behind by the loggers, so the agreement states that longline-, helicopter-, and balloon-extraction methods would be used instead of clear-cutting. There's a subsequent clause in the deal, however, that says exception to this rule shall be decided on a case-to-case basis by a regional board made up of provincial and tribal council officials. So clear-cutting is not an impossibility.

A major disappointment in the agreement was the lack of decision-making power that the council will have. As far as Premier Harcourt is concerned, the regional boards, working groups and other provincial/Native panels formed under the agreement to manage the forests are only advisory boards. They can suggest things to the government, but have little power to change forestry management decisions that they don't like. That means the power - the real power to control harvesting - will be in Victoria, not in the sound.

But that's not the worst part of all of this. One of the premier's strategists told a Globe and Mail reporter during a press conference two weeks ago that the environmentalists who have been camped out in the sound since June to protest clear-cutting can no longer claim that all of the rain forests in the region should be preserved. That argument no longer applies, he said, because the chiefs' signatures on this deal will prove the Natives don't want to preserve all of the trees in the sound.

But clearly they do. Tla-qui-o-aht Chief Francis Frank said the council needs decision-making powers before they will sign. Furthermore, he resented even 25 per cent of the Clayoquot River Valley being handed over to MacMillan Bloedel, even if it won't be clear-cut.

One is drawn to the unavoidable conclusion that the province had a "divide and conquer" strategy mapped out before the negotiations for this deal even began back in October. Once the hereditary chiefs sign the deal, Harcourt can use their signatures as support for the government's position and tell the environmental groups to back off. And once the public pressure from the environmentalists has been diffused, he can go after the First Nations.

Frank said there's no way he will sign the deal if the Natives have only advisory status. He also plans to approach the B.C. Treaty Commission in mid-December with the Tla-qui-o-aht, Ahousaht and the Hesquiaht Nations' combined land claim. The three bands hope to secure all the land within the sound, including the 20 per cent that's already been logged.

The outcome of those treaty negotiations will, perhaps, be the key to all of this. Certainly the province, despite its August 1993 commitment to recognize the First Nations as separate governments, does not want to surrender any decision-making power to the tribal council. Harcourt's anonymous strategist revealed the province's real motives when he spoke to the Globe.

It's up to the Tla-qui-o-aht, Ahousaht and Hesquiaht to get control of what they can while there's still time.

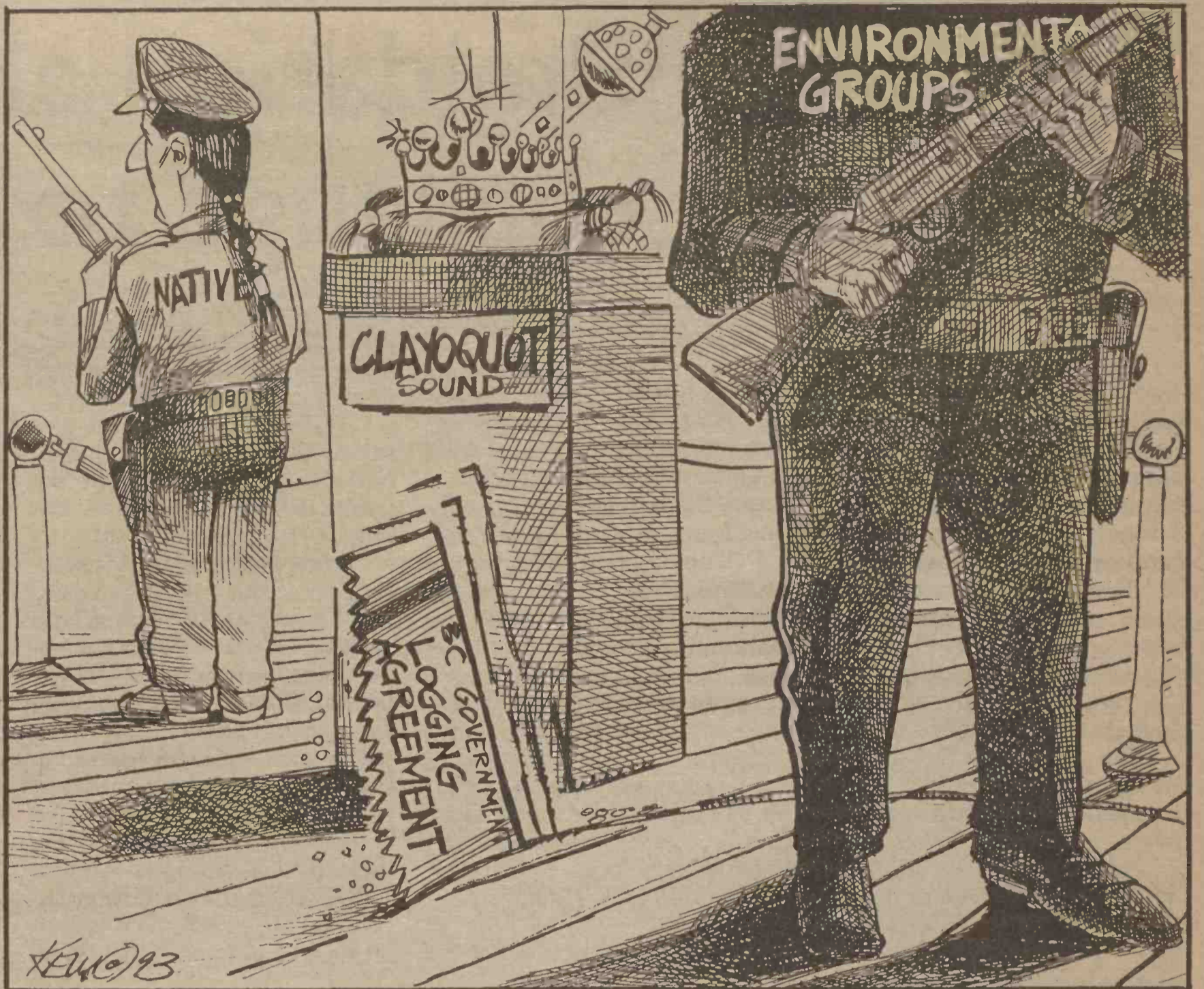


Illustration by Don Kew

Love most important ingredient

It's Christmas time again.

Each year, as this time approaches, I try to plan something special for my family. This year was no exception.

As I planned for this special day, I remembered my own childhood Christmases.

In my early school years, as this time grew nearer, I used to count the days till Christmas because for me the holidays meant going home. Being in an Indian residential school all year, my brothers, sisters and I looked forward to being home with family.

However, being in residence at this time was exciting, too, for the birth of Jesus was a significant event.

But, for me, the most memorable thing about this time was the wonderful warm feeling that everyone seemed to project. They all made special efforts to be kind and understanding.

One year, we almost didn't make it home for Christmas. Our family home was quite a distance from the residential school and my parents were having difficulty coming to get us.

Although the Christmas spirit was prevalent throughout the school, I wanted desperately to be at home with my mother, father and younger brother and sisters.

That night before Christmas, as I listened to the angelic sounds of carols filtering through our dormi-



JANICE ACOOSE

tory, I cried. I had accepted that I would not be home for Christmas.

Very early Christmas morning, my father showed up. After attending mass in the mission chapel, we all went back to my grandparents' home on the reserve. That was a Christmas to remember.

All my father's relatives were present, my grandparents, my aunts, uncles and cousins. And all my brothers and sisters were together.

In later years, as Christmas drew near, my mother always made special plans. She started by thoroughly cleaning our house. The scrubbing, waxing and polishing rituals seemed to take forever.

But we always managed to make it fun. (I made sure that I was assigned to help polish the floors. Polishing the floors meant sitting on an old wool sweater and having my sisters pull me around until the floors shone. We busied ourselves for hours it seemed, screaming and

laughing all the while.)

Although the presents that eventually ended up under the tree must have been important to me then, I certainly don't remember them now. What stands out most in my mind is the love and togetherness we shared as a family.

Through the years, as we all got older, these traditions seemed to become less important. Certainly, the deaths of our grandparents, our father and our brother made these occasions less joyous. And, although their spirits will remain with us forever, there will always be a certain sadness and emptiness at Christmas.

So, this year as I planned for Christmas, I thought of giving to my family and friends a little bit of what made my Christmases special — my wonderful memories of family and the love and joy we shared at Christmas.

Merry Christmas and a Happy New Year!

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Your Opinion

DIAND flips-flops on hunting areas

Dear Editor,

Since the signing of the treaties, Native rights have always been a contentious issue. In an attempt to clarify some of the hunting and fishing misconceptions and inconsistencies from jurisdiction to jurisdiction, the Chapleau Cree First Nation and the Brunswick House First Nation hosted an information meeting on hunting and fishing rights of status Natives/band transfers on Nov. 18.

The meeting was attended by conservation officer Tim Moody and Native liaison Charlie Tedesco. These men are front-line workers enforcing policy, not making it. For all their efforts they could not be of much assistance.

Department of Indian Affairs and Northern Development district director Gail Shawboniquit's representative was the assistant manager of lands, revenue, and trusts Gail Restoule. Not being a policy maker for her department, she could not offer much information either.

DIAND is surmised as the governing body responsible for Indian Affairs and the lack of tangible decisions made by our "representative" continues to be very frustrating.

With the passing of Bill C-31 there has been an influx of Native people regaining their status. Some have opted to transfer from their affiliated community to another.

In July 1987, before my brother made a decision to transfer, he wrote to DIAND seeking

clarification on transfer rights. In response, the district superintendent explicitly states, "If you transfer from one Treaty area to another you will relinquish your treaty rights from your former band and take on the treaty rights of the later band you are transferring to."

In 1993, without consultation or informing the Native leaders until they were questioned, this became DIAND's position.

"The legal opinion from headquarters is that Treaty rights are inherited from their direct ancestors and their rights would stay with the originating Band from which they gained status as Indians." No one at the meeting could say who's opinion it was, just that it came from DIAND's Legal Service Department and that "treaties were made with people, not organizations, therefore, a person's inherent rights are not transferable."

In other cases, people I know personally attempting to stay within the boundaries of the law went to the MNR office for a map outlining their new treaty area. They received the maps indicating the area in which they could legally hunt and fish. Now they are told the words spoken and the maps received then are no longer valid.

At the Nov. 18 meeting, Gail was questioned on the fact that, upon looking at a Native status card there is no indication of whether or not that person has transferred from another community. Up to this point in time, it has been DIAND's policy to



Dorothy Chocolate

DIAND confusing Aboriginal hunters on non-Native laws of the land.

give band transfer information to MNR officials without consent from the person who is being inquired into. Neither are the chief and council of their community notified.

The above practices are only a sampling of the paternal system evident in Indian Country. Aboriginal people want the situation rectified. The direct invasion of privacy and continued changes in opinions is absurd. These acts would not be tolerated by any other people in Canada.

On one hand, the government is saying to get ready for self government. On the other

hand, they do not consult or inform us on what they are doing, "for our own good."

If communication is not the key, how else can Native people understand the non-Native laws of the land that directly affect us, such as hunting and fishing? We want to negotiate and come to an agreement on how we can all live in harmony. We don't want to have to challenge the system, but sometimes we are left with no choice.

What has to happen is that people in positions of power to change policy must make a commitment to do so. As part of that commitment, they must make

themselves available to the people they are empowered to serve.

We can no longer afford to tolerate diversions from our emissaries. We need strong, dedicated people who will take a stand for the advancement of all. We need people who are not afraid to take action. We have to voice our opinions. People are not used to hearing what has to be said and feel threatened. We are not threatening; we just want to be heard and accepted for what we are, the original people with inherent rights....

Pat Tamble
Chapleau Cree First Nation, Ont.

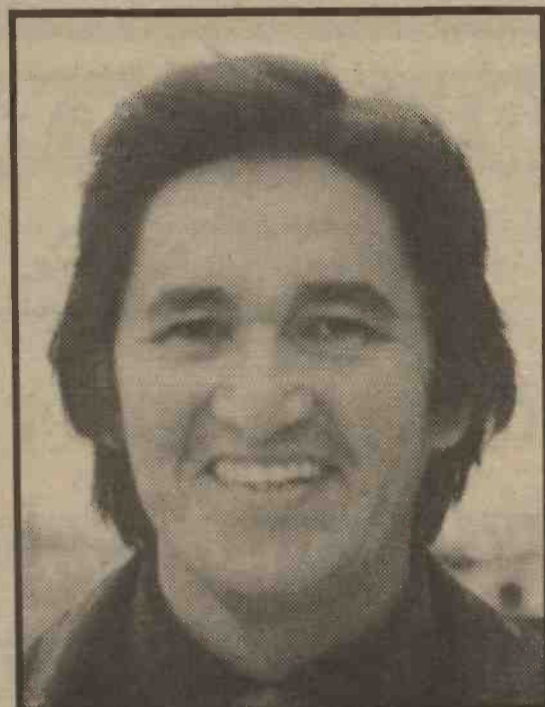
Letters welcome

Windspeaker welcomes letters to the Editor. Submissions should be approximately 300 words or less in length. All letters must be signed with a first and last name or an initial and last name. A phone number and address must be included, not for publication but for verification.

All letters are subject to editing. Please send letters to

Linda Caldwell,
Editor,
Windspeaker,
15001 112 Ave.,
Edmonton, AB
T5M 2V6.

Nation Chief gives Christmas message



Ovide Mercredi

Dear Editor,

Soon after I was elected National Chief, I was given advice by several respected Elders during a traditional ceremony at Wahpetin Reserve. The counsel they passed on has helped guide me in my duties and responsibilities. For this Christmas season, I would like to share their advice with you.

I was advised that my task as National Chief was to try and heal the divisions that exist in our society. It was also my duty, I was told, to try and reach an honorable reconciliation between ourselves as First Nations peoples and the rest of Canada.

To reach that goal, our respected Elders told me that we must try to lift each other up - to help

each other out - when times are difficult. I know that it is a tradition of our peoples, whether in caring for the needy or helping those in personal difficulty, to share their knowledge, wealth or compassion.

It is our tradition to help each other.

During this season, there will be many people in our communities who need the care and support of others. Together, we can make a better Christmas for those in need.

On behalf of the Assembly of First Nations, my family and I extend our best wishes and hopes for a healthy and happy Christmas season to all of you.

Ovide Mercredi
National Chief
Assembly of First Nations

More funding needed for education

Dear Editor:

First Nations students in present and future adult basic education programs must keep up with these times of fluctuating economy where there is a continuous shift in job demands.

At the present, a person who wishes to upgrade his/her education from Grade 11/12 can expect to be a student for up to two years minimum, full-time study.

Most people returning to school have been out of the education system for many years.

Most knowledge acquired at the secondary school level

has been forgotten.

In an adult basic education program students normally progress from lower level (entrance) courses to higher (diploma) level courses.

Entrance level courses take one four-month term to complete.

Upper level courses, which are the pre-requisites for most college entrance requirements, take up to three four-month terms to successfully complete.

However, the amount of funding allotted to First Nations students by the Department of Indian Affairs and Northern Development is in opposition with the time necessary to com-

plete these studies.

The time limit imposed by the Department of Indian and Northern Affairs funding is for a maximum of eight months full-time studies.

This places a lot of unnecessary pressure on Native students who are making an effort to complete their courses with acceptable grades and meet the deadline demands of the funding policy at the same time.

This brings to question how Department of Indian and Northern Affairs based their decision on the time that First Nations students are allowed to attend an adult basic education

program in British Columbia.

First Nations students in these programs at the present date feel that they are being set up for inevitable failure by being required to complete the program in such a limited amount of time.

We ask the Department of Indian Affairs to consider the student's integrity and confidence and give them a fair chance to achieve an education in adequate time!

Arlene S. Winterstein
Capilano College Student Society
Vancouver, B.C.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE JANUARY 3RD ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, DECEMBER 17TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

NATIVE ELDERS SOUP & BANNOCK

Every Wednesday at noon
11821 - 78 Street, Edmonton, Alberta

NATIVE WOMEN'S LITERATURE

Starting October 6, 1993
Edmonton, Alberta

RECREATION NIGHT FOR YOUTH

Every Wednesday 6 to 8:30 pm,
Edmonton, Alberta

JACKSON BEARDY: A LIFE'S WORK

October 8, 1993 - January 16, 1993,
Winnipeg, Manitoba

EXHIBITION OF PAINTINGS FEATURING JOANE CARDINAL-SCHUBERT

December 3 - 30, 1993
Edmonton, Alberta

CHRISTMAS POWWOW

December 24 & 25, 1993
Hobbema, Alberta

NEW YEAR'S EVE SOBER DANCE

December 31, 1993
Beaver Lake, Alberta

NEW YEAR'S EVE GALA

December 31, 1993
Brantford, Ontario

FESTIVAL SEASON ALL-NATIVE TOURNAMENT OF CHAMPIONS

December 28 - 31, 1993,
Tsuu T'ina Nation, Alberta

NEW YEAR'S ROUND DANCE

January 1, 1994
Poundmaker's Lodge, St. Albert, Alberta

PEIGAN NATION UNITY POWWOW

December 31, 1993 - January 1, 1994
Brockton, Alberta

ON THE RED ROAD-NEW YEAR'S POWWOW

December 31, 1993 - January 2, 1994
Minneapolis, Minnesota

CATCH THE DREAM CONFERENCE

January 11 - 14, 1994
Ottawa, Ontario

AN EVENING WITH NATIVE AMERICAN MUSIC AND DANCE

January 14, 1994
St. Paul, Minnesota

4th ANNUAL CROSS-CULTURAL CONFERENCE

January 13 - 16, 1994
Pincher Creek, Alberta

18TH ANNUAL NAPI POWWOW

January 14 - 16, 1994
Pincher Creek, Alberta

PRINCE ALBERT INDIAN METIS FRIENDSHIP CENTRE 10 ANNUAL HOCKEY TOURNAMENT

January 14 - 16, 1994
Prince Albert, Saskatchewan

DOTC WINTER FESTIVAL

January 28 - 30, 1994
Brandon, Manitoba

Oki. Well, it's that time of the year when everyone bustles around shopping for presents and food - you know, the fattening holiday? Yeah, you got it! It's Christmas!

This year, I will be travelling to the south, down to my home reserve. I have a Christmas memory of my own (you don't have a choice but to read on). Let me tell you a little about my father's house. He built it many moons ago. It had two bedrooms and no basement, which means it never had running water or heat. Any way, this house was full of love and joy as well as six kids and two adults. I don't remember if it was a problem living in there, but it wasn't boring because across the road was where my grandmother and many of my cousins lived. They used to come over every day. You know how it is. Any way, after my mother left with us kids, my father's house did not feel the joy the kids made for a long time. A couple of years ago, our family got together on Christmas in that old house. It was as if we never left that place. There was no sign of hate or hostility in that place, only the love and joy it used to have a long time ago. I'll never forget that Christmas - it was like going home again.

Book of heroes

Vancouver, B.C. - Many people gathered at the University of British Columbia to launch a book called *Courageous Spirits: Aboriginal Heroes of Our Children*. *Courageous Spirits* is a book of essays, written by Aboriginal students from all grade levels and from all over Canada. It was sponsored by the Mokakit First Nation and the Department of Indian Affairs and Northern Development. They picked one winner from each category and forwarded those entries to the Mokakit for final judging. The book is about role models for Aboriginal children. As said by



PEOPLE & PLACES
by Ethel Winnipeg

Mr John Watson, B.C. Regional Director General of Indian Affairs, "Courageous Spirits shows us that heroes are not only born of myths and legends. They are our mothers, our fathers, our peers and our elders. The students themselves are heroes, in a sense, for providing children across Canada with role models they can look up to, and for helping us to recognize the potential we have within ourselves to realize our dreams." So pick it up and read about heroes to our children.

Surely, you know Shirley

This woman is one of my friends. We used to go to school together at PICSS. I used to say 'hi,' but that was about it. We met up in Bismarck, North

Dakota about four years ago at their annual powwow. We camped together down there. I never really knew her until Bismarck, where we became partners in crime, so to speak. You know, what young women do - flirt, ogle the men and giggle a lot. She let me into her life like a sister and I did the same to her. She introduced me to her family and I did the same. Her mother Rosa was just like her, full of love and pride. She liked me so much, she adopted me in her own way. So Rosa, mom, did you buy me a present for Christmas? Just joking! Any way, I would like to introduce you to my sister / friend Shirley Hill, my mother Rosa, and my little brother. And you probably know who's on the left side. Yeah, you got it. It's me.



SOBER DANCE TO WELCOME '94



Friday, December 31, 1993
Maria Munro Memorial Hall
Beaver Lake First Nation, Alberta

• Featuring •

KELLY ATCHEYNUM & THE BLUEWATER BAND

Doors open at: 5:30 pm
Supper at: 6:30 pm
Dance at: 9:00 pm

ADMISSION
\$22 Per Person
\$40 Per Couple

(price includes supper, coffee-tea-punch, party favors and dance)
Tickets available through the Beaver Lake Band office or at the door.

Beaver Lake First Nation is a Dry Reserve, therefore-absolutely no alcohol or drugs or those under the influence will be allowed.
SECURITY PROVIDED.

BEAVER LAKE

Christmas another example of perplexing white culture

Well, it's here. That wonderfully perplexing season we all know and love as Christmas has arrived for yet another financially draining year. And like every year I tell myself "Drew, don't get caught up in the whole buying, giving, getting, eating, burping, trying to find my jacket after the last Christmas party mess."

I say this because I don't understand this whole Yuletide thing. And no, I'm not going through a Scrooge phase. Actually I would call it more of a "let's try and rationalize the habits of white people and hopefully understand them" phase. As a Native person this is becoming more and more a full-time job to me. I've been reading a lot of Desmond Morris lately.

OK, let's start at the beginning. Christmas was created to celebrate the birth of Christ, right? Now doesn't that sound simple? But most historians agree Christ couldn't have been born on Dec. 25 for some historical reason but what the heck,



**DREW
HAYDEN TAYLOR**

let's celebrate it anyway. Which, in a way, turned out kinda OK.

Luckily, all the Christmas carols take place in winter. Dashing through the Snow just wouldn't have the same effect in June. How about Frosty the Mud Man for May?

And try and find another historian who thinks it's possible that Christ was born in the year Zero. Uh uh. Most people think around 7 or 9 B.C. But let's start the first Millennium off when he's in grade school. Go figure.

Let's look at it from another angle. When would it be the most

inconvenient and difficult time of year to battle the elements and travel the icy roads to come home? How about the dead of winter?! Oh, that makes a lot of sense.

Now traditionally, my people, the Ojibways of this country, usually broke up into smaller family groups in the winter when it was harder to travel and there was less food to go around. This provided a better survival rate. Then they would merge back together in the summer when times were good and it made sense. But no, what did we know, we were backward sav-

ages. Right, this coming from a race of people who, every year, wait in anticipation for some fat white man in a red suit being pulled by flying reindeer who travels the world pulling break-and-enters. And they leave cookies out for him. Now this is an advanced society.

And there's no use trying to combine the two different philosophies of winter life. People just get upset. I will give you an example. Several years ago I was attending college in Toronto. I had just arrived back in the city after spending a couple weeks at home for - you guessed it - Christmas, when I was invited to dinner with relatives of my roommate.

The evening went along pleasantly enough when, curious as to how Native people spent the holidays, they asked me what I did for Christmas. So I told them of this strange adventure I had. I was walking home Christmas Eve from visiting friends when I noticed, in front of my house, a whole herd of large

deer milling about something that looked like it had skis. The kids at the table started to get excited and asked me what I did then.

Well, I told them I did what any self-respecting Indian would have done in that situation. I got my gun, shot them and ate them. We had several hearty Christmas meals, let me tell you.

I thought it was an interesting story but for some reason, it had upset my roommate's family, especially the kids. So trying to apologize and get back in the family's good graces, I held up my duffel bag and said, "I have some steaks left over. They're in here. Want some?" Again I said something wrong.

Now any self-respecting Native family would have jumped at the chance for fresh venison, especially these ones. They had such a... light taste to them. Not heavy like some meats.

Not like that rabbit I caught last Easter.

SEASON'S GREETINGS

FROM OUR FAMILY

TO YOURS



Procter & Gamble



"...Human rights is about fairness and how people treat one another"

A Public Review of Human Rights in Alberta is underway.

Your opinion is important

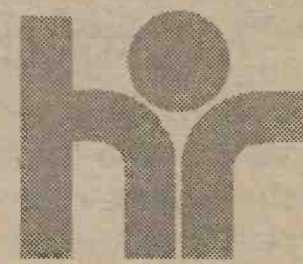
We're seeking the views of all Albertans on the future of human rights in our province and your opinion matters. Are you interested in forging and shaping human rights legislation for the 21st century? Here's how you can do it.

- Written submissions and letters will be accepted until February 18, 1994.
- If you wish to organize a workshop before February 1, 1994, we will assist you.
- Public hearings are scheduled for February, 1994, in Lethbridge, Calgary, Red Deer, Edmonton, Hinton, Ft. McMurray and Grande Prairie.
- Group and community meetings with the Chief Commissioner may be requested until February 1, 1994.

How to reach us:

Alberta Human Rights Public Review
801, 10011 - 109 Street
Edmonton, Alberta. T5K 0G7

Telephone: For toll free access outside Edmonton consult your local directory for the Alberta Government operator and ask for 422-1936. In Edmonton: 422-1936.



Deaf or hearing impaired call Edmonton 427-9999
Other locations 1-800-232-7215

Alberta
HUMAN RIGHTS COMMISSION

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UP TO THE MINUTE COMMUNITY EVENTS

Season's Greetings and Solidarity in the New Year

CAW  TCA
CANADA

TAKING CARE OF BUSINESS

Business structure a matter of choice

By Heather Halpenny
Windspeaker Contributor

EDMONTON

These next two columns look at one of the toughest questions to be thought through when starting a business on your own. Who are the owners? What type of structure will the business have? This first column will look at what choices there are. Next column, which will appear Jan. 17, 1994, will discuss the pros and cons of each structure.

A sole proprietorship is the easiest form of business to start. The only legal considerations are that the business needs to be legal, the owner pays taxes on any profits earned and, where necessary, obtains a permit or licence to operate. It is so simple to start this form of business that some sources estimate 60 to 70 per cent of businesses operating in Canada are sole proprietorships. Usually a sole proprietorship is very small with a modest income. When the income gets past a certain level, it is changed to a private corporation for tax reasons.

A business partnership is more complicated to get going. A partnership is formed by the agreement of the partners, either verbally or in writing. A written partnership is called the articles of partnership or the partnership agreement.

A standard partnership agreement would include the following:

- Name of the business;
- location and type of business;
- duration of the agreement;
- names of the partners and the amount of each partner's investment;
- how profits and losses are to be shared;
- limitations on withdrawing funds from the business;
- how you can bring on new partners;
- how a partner can get out of the business;

- who gets paid what salary and how profits and losses are to be divided;
- who says what about managing the day-to-day affairs of the business.

A partnership agreement should be registered at the provincial registry office.

A corporation can be set up either under the federal Corporation Act or the provincial Corporation Act. A corporation incorporated provincially can do business anywhere in Canada but must locate the head office in the province. A federally incorporated corporation can have its head office located anywhere in Canada. A business becomes a corporation by writing out a document called the articles of incorporation. These will include:

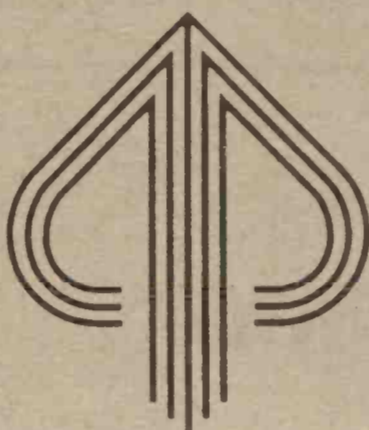
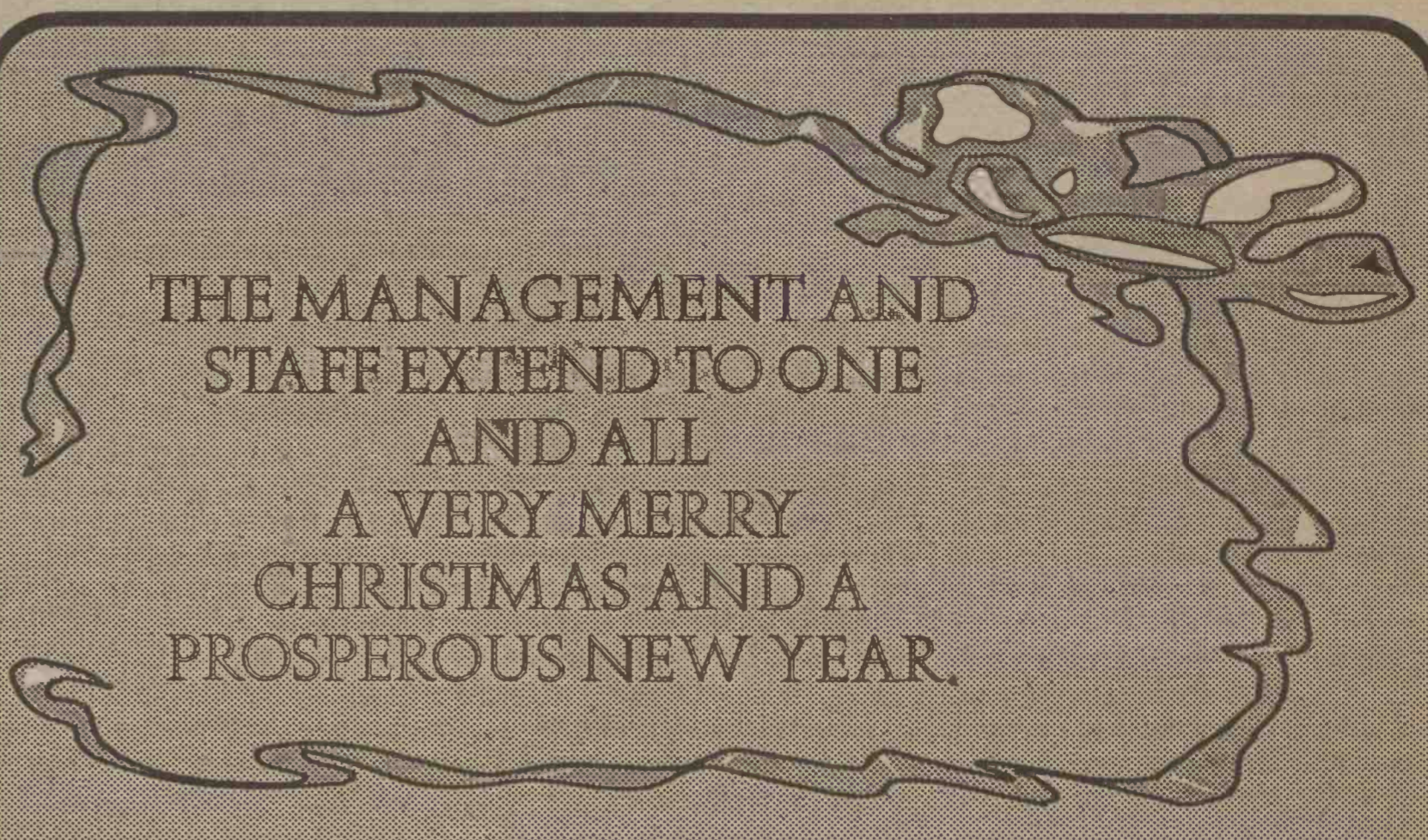
- The name of the company, if the company is to be named;
- the locations of the registered head office;
- the classes and total numbers of shares the company can issue, as well as the rights, privileges and restrictions of each class of shares;
- the number of the directors of the corporation;
- the name and address of each incorporator;
- any restrictions on the types of business activity in which the corporation may follow;
- the signatures of the incorporators.

There is a registration fee but once the corporation has been certified, it has the rights, powers and privileges of a person.

What's right for you and your business? Next column we look at the pros and cons of each: sole proprietorship, partnership and corporation. If you are thinking of getting into business for yourself this spring, now is the time for planning. Call us at no cost with your questions.

(Heather Halpenny is with Crocker Consulting Inc. The Edmonton phone number is 432-1009.)

If you can't find Windspeaker in your band office, ask why.



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(403) 525-8099

Minister of Indian Affairs
and Northern Development



Ministre des Affaires
indiennes et du Nord canadien



A Holiday Message From Minister Ronald A. Irwin

The holiday season is traditionally a happy time – a time for family and friends – a time for new beginnings.

This year has been an important one for me, for the government, and for the people of this country. We are about to start out on a new road together, a road that I hope will lead to a brighter future for all Canadians, those living in the southern part of our great land, those in the North, Native and non-Native.

The Government of Canada has made a commitment to build a country whose economy is strong and which respects social justice; a country proud of its diversity – a country that is honest, compassionate and competent.

Part of this commitment is aimed squarely at Aboriginal people and Northern communities, and as Minister of Indian Affairs and Northern Development that is my particular challenge for the coming period. I have already had a number of meetings with key Aboriginal and Northern leaders. I have taken part in the opening of the new legislature in the Northwest Territories, visited with regional chiefs to hear about their plans and concerns, and toured Native communities to see first hand the progress that has been made and the needs that still exist.

What I have learned so far convinces me more than ever that we face important challenges – but together, First Nations, Northerners, the Government of Canada, and indeed all Canadians have the potential to achieve great things. I look forward to working with you to make that goal a reality.

I wish you all a happy holiday season!

SEASON'S GREETINGS!



Price Waterhouse

**Chartered Accountants
Management Consultants**
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1867 Hamilton Street
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Telecopier 757-7956

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News

Confusion over tax exemptions to escalate with new policy

By Susan Lazaruk
Windspeaker Correspondent

VANCOUVER

There is nothing as certain as death, taxes and, come Jan. 1, confusion over income tax exemptions for status Indians.

About 150 delegates gathered for a conference on Indians and taxation at a downtown hotel this month to sort out the rules governing Indians' right not to pay taxes on income in light of a new policy.

The confusion stems from different interpretations - by some Native tax experts on one hand and Revenue Canada on the other - of the effect the 1992 Supreme Court of Canada ruling in the Williams case has on the Nowegijick case of 1983.

"Under (the Williams) decision, a decade of tax planning following Nowegijick is thrown out the window," Jack Woodward, a Victoria tax lawyer, told the conference. "There is more uncertainty in the field of Indian tax law now than there has ever been."

Problems predicted

He predicts "horrendous problems" when new federal tax policy resulting from the Williams decision takes effect Jan. 1, when Revenue Canada's grace period to allow Indians to prepare for last year's change expires.

In general, status Indians and band businesses are exempt from income tax under Section 87 of the Indian Act. For example, a reserve resident who works for an Indian company on a reserve doesn't pay tax on wages.

In 1983, the Supreme Court of Canada in the Nowegijick case ruled that an Indian could also work off-reserve tax-free, as long as the employer was based on a reserve.

This is important for reserve-based companies that want to expand their businesses in future.

But the Williams case overrides the Nowegijick decision, and is the reason for the Jan. 1 changes.

Case changed exemptions

The test case was intended to determine if unemployment benefits, in this instance paid to Glen Williams of the Penticton reserve in B. C., were exempt from income tax under Section 87 based on the usual criterion, including that the residence of the employer, or payer of the income, be located on reserve.

But because the payer of income in this case was the federal government, residency rules didn't apply as they would for an individual or company. And the court used "sufficient connecting factors" to the reserve to determine the income was tax-free.

It concluded for the Williams case there were enough factors connecting the income to the reserve, including what it considered the most important one - where Williams worked - on reserve, to qualify for UI.

Judges not specific

But the judges did not specify the factors to be used in future situations.

Vancouver tax lawyer Les Little says that the connecting factors used in Williams were simply intended to give Indians more leeway than the Nowegijick precedent did in qualifying for tax exemption.

The import of the Williams decision is...that status Indians who do not fall squarely within the fact pattern in Nowegijick may nevertheless be entitled to the Section 87 exemption if it can be established on balance the connecting factors identified by the court favor the application of the exemption," he says.

But Revenue Canada looked at it differently. It interpreted the most important connecting factor - where Williams worked - to mean that the "principal factor connecting income to a reserve will now be where the duties are carried out."

In the tax man's view, this

Effect uncertain

But each case must be determined separately because of the lack of hard-and-fast rules on connecting factors, and it's uncertain what effect the new rule will have.

In most cases, as when both employee and employer reside on a reserve, the change isn't expected to make much difference.

Nonetheless, tax experts agree that the uncertainty surrounding the new policy is troubling, and point to how out-of-touch the tax man is with Native tax affairs.

Little recommends that Revenue Canada allow input on the interpretation of the Williams decision and how connecting factors are determined.

Moreover, the tax department should ignore Williams - and interpret the law on Nowegijick alone - until that consultation is complete, he says.

Separate department

He is also calling for Revenue Canada to create a department to deal with Native tax issues to prevent a repeat of inappropriate interpretations and to offer more consistent information.

Woodward calls Williams a backward step and predicts it will lead to 'horrendous problems' because of the unknown connecting factors.

"Will we become alchemists of the connecting factors test, always trying to cook up just the right brew, combining a dash of residence on a reserve with a measure of cultural connection, avoiding too strong a flavor of commercial mainstream...?"

He says the Williams decision needs to be appealed to the Supreme Court on the basis of sovereignty, the idea that one nation can't tax another, because that has never been tested with respect to taxation. He also suggested Parliament needs to strengthen Section 87.

CFWE 89.9 Aboriginal Radio
a division of Aboriginal Multi-Media Society of Alberta

SEASON'S GREETINGS

from the Swampy Cree Tribal Council First Nations of



Opaskwayak
Chemawawin
Mosakahiken,
Mathias Colomb
Grand Rapids
Sapotaweyak
and Wuskwi Sipihk

SWAMPY CREE TRIBAL COUNCIL,
P.O. Box 150, The Pas, Manitoba R9A 1K4
Phone: (204) 623-3423 Fax: (204) 623-2882

NOMINATIONS CHIEF DAVID CROWCHILD MEMORIAL AWARD

Nominations are requested for the 1993 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the Award to recognize an individual or group of individuals within Calgary who:

- (a) create bridges of understanding, through cross-cultural experiences, between Aboriginal and non-Aboriginal cultures;
- (b) create, within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- (c) encourages, or supports Aboriginal people in fields of education, employment and training.

Please forward nominations in writing to:
Office of the Mayor
The City of Calgary
P.O. Box 2100, Station "M"
Calgary, Alberta
T2P 2M5

All nominations should be received by January 31, 1994. Nominations should include a resume of the candidate and a description of the contribution for which recognition is being sought.

All nominations will be reviewed by the Calgary Aboriginal Urban Affairs Committee. If further information is required, contact G. Manitopyes at 268-5111.



THE CITY OF CALGARY

355000030

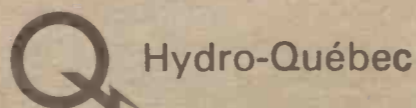
Season's Greetings



Illustration by Jacques Newwashish

Hydro-Québec
is committed to
developing resources
in harmony with,
and respect for,
the people who have
lived on the land
for millennia

Vice-présidence Affaires
amérindiennes et inuit
75, boul. René-Lévesque ouest
Montréal (Québec) H2Z 1A4



May this season bring to all the world
peace and joy which is the real meaning of Christmas
and may it last throughout the New Year.
From the...

ROYAL BANK

IF NEWSPAPERS GREW ON TREES...

things would be easy. We'd pick it when it's ready and wait for it to grow back.
But unfortunately, newsprint has to be made from the tree itself and because trees play such an important role in our environment, recycling newsprint makes a lot of sense.
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News

Metis nurse-practitioner after wrong organization, defense lawyer argues

By Dora Wilson
Windspeaker Staff Writer

EDMONTON

A Metis nurse-practitioner who is suing the College of Physicians and Surgeons of Alberta for \$75,000 for interfering with her right to practise is after the wrong organization, argued defense lawyer Donald Boyer.

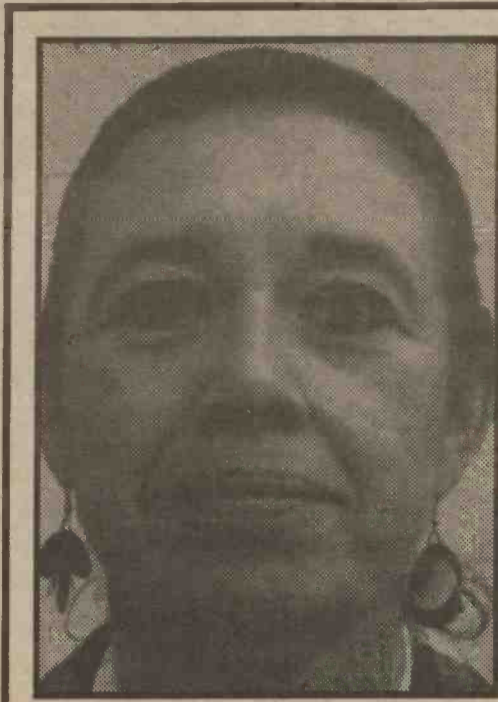
Joyce Atcheson elected to work with the Thickwood Family Medical Clinic in Fort McMurray, therefore her action should be against the doctors at the clinic and not the College, lawyer Donald Boyer said in the Court of Queen's Bench.

The College was operating under the powers of the Medical Professions Act to deal with their own members and their power was paramount to the agreement made by Thickwood clinic and Atcheson, Boyer argued.

Atcheson's case was heard in court Nov. 10-12. The court reconvened to hear final arguments from the lawyers on Dec. 2.

The dispute started in May 1991 when the Thickwood clinic cancelled its contract with Atcheson. The action was taken after the College of Physicians and Surgeons threatened disciplinary action against the clinic for allowing Atcheson to perform tasks the college said went beyond the scope of nursing and constituted the practise of medicine without a licence.

While under contract to the clinic, Atcheson routinely conducted physical examinations, took blood pressures readings and pap smears, did breast examinations and assessed patients' conditions. She would also make recommendations for medication, but prescriptions were signed by the doctors. She consulted the doctors whenever



There is a double standard in the health care services provided to the isolated Native communities compared to non-Natives in the south. Medical care in isolated communities can be provided by anybody as long as they have a protocol agreement with the College of Physicians and Surgeons. But the non-Native middle class society's health care has to be provided by a physician.

- Joyce Atcheson

she felt it necessary.

She never worked without at least one doctor present in the clinic. At the end of each day, a supervising doctor reviewed her cases.

Atcheson was paid \$25 an hour. Her case load was reviewed every three months and she was to be paid 60 per cent of the Alberta Health Care billings made for her work by the clinic.

When the college ordered the clinic to stop the billing practice, the doctors terminated Atcheson's contract

The college's actions were in direct interference with Atcheson's employment with Thickwood clinic and as a government-sanctioned board for physicians, it had gone beyond its powers, argued Janet Dixon, Atcheson's lawyer. The college is not at liberty to restrain the practice of Joyce Atcheson in a profession practised under its own act, she said.

"They have been courteous in what they said, but most destructive in what they have done," Dixon said. "This action is taken so this does not happen again."

Atcheson, 46, received her nursing diploma in 1968 and graduated in 1975 from the nursing practitioners program at the University of Alberta. She re-

ceived her master's degree in health science, with a specialty in primary health care, from McMaster University in 1988.

A nurse practitioner is a registered nurse with special training in primary health care. They often work in isolated areas where no doctors are available.

Atcheson has worked in the northern Alberta communities of Fox Lake, Assumption and Garden River. In Garden River, 800 kilometres north of Edmonton, she was the only health-care professional in a community of 380 people. A doctor flew in for three or four hours every two weeks.

There is a double standard in the health care services provided to the isolated Native communities compared to non-Natives in the south, Atcheson said. Medical care in isolated communities can be provided by anybody as long as they have a protocol agreement with the College of Physicians and Surgeons. But the non-Native middle class society's health care has to be provided by a physician, Atcheson said.

Justice Ellen Picard indicated she will be ordering a complete transcript for a review of case before she gives her decision in the new year.

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Best Wishes to everyone for a very Merry Christmas and Happy New Year!

On behalf of the Province of Saskatchewan, I would like to extend Best wishes for a Merry Christmas to all Aboriginal peoples.

The Christmas season is a time of thanksgiving, renewal and hope.

As we gather with our families and loved ones, it is my hope that the coming year will see the realization of your hopes and dreams.

May the peace and goodwill of Christmas continue throughout the new year and enrich all our lives as we work together to build stronger communities.

Sincerely,

Roy Romanow

Roy Romanow



Government of Saskatchewan



Arts and Entertainment

Poitras' gallery goal to make art accessible

By Kim Heinrich
Windspeaker Contributor

EDMONTON

Jane Ash Poitras regards art like food.

"People need art to live," says the Chipewyan/Cree multimedia artist. "Which means it always sells - despite recession or oppression."

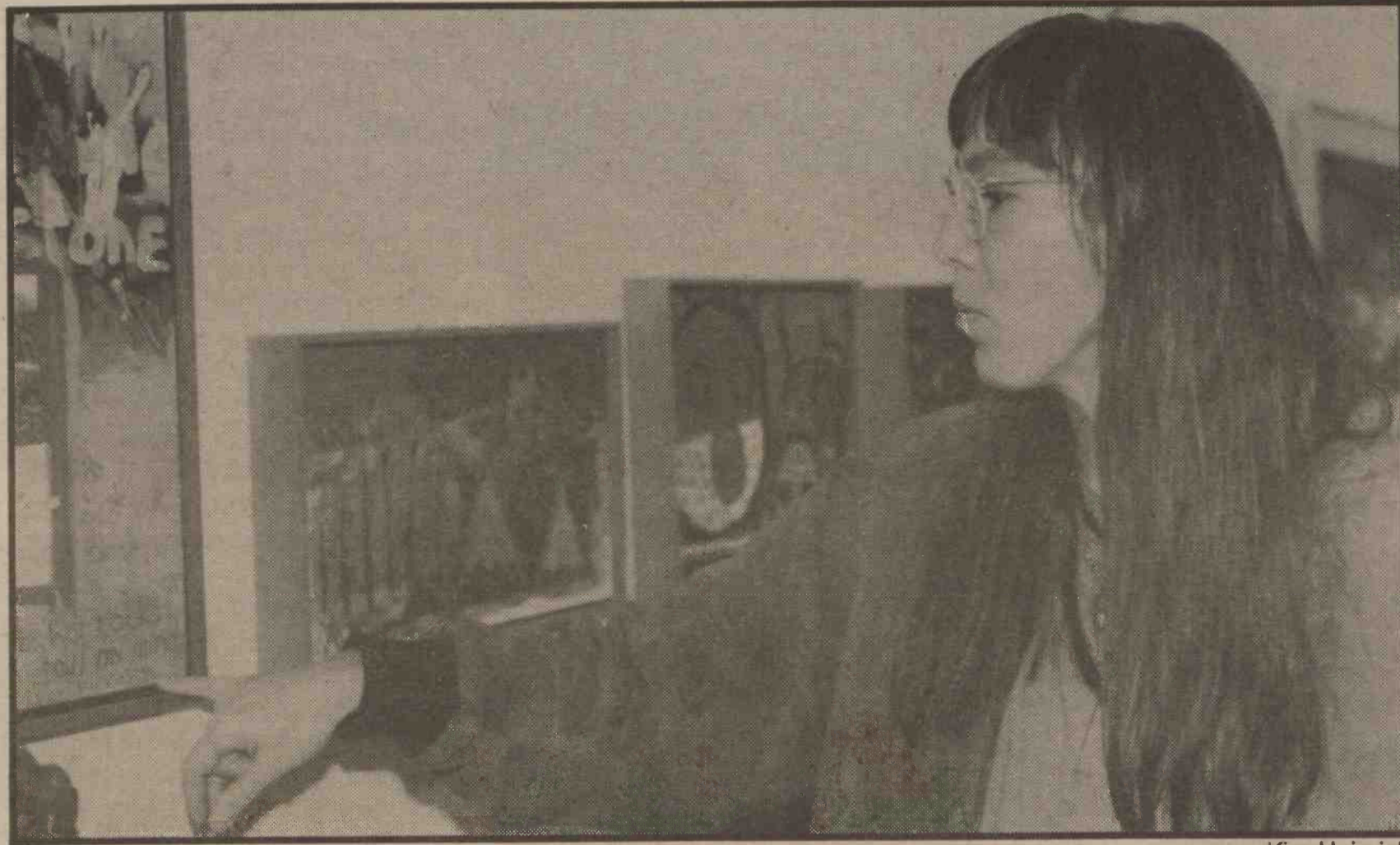
Her faith in art not only as a form of expression but as a viable business led to the purchase of First Impressions - a gallery situated in Edmonton's Manulife Place mall.

Although dominated by Poitras' famed kaleidoscopic prints and paintings, her new gallery also boasts an eclectic selection by Native and non-Native artists alike.

Artists whose work is featured at First Impressions range from Antun, a local Croatian painter, to Gjoa Haven's Paul Qayutinnuaq, who carves Inuk sculptures. There's hand-blown glass, raku art and moose antler carvings.

The gallery's walls are veiled with minimalist landscape paintings by Clint Buehler - Poitras' common-law husband and gallery manager - and lively, folk-style canvases painted by 86-year-old Chilean artist Ida Montenegro.

"We're not a pretentious gal-



Kim Heinrich

Jane Ash Poitras points out a detail on one of her works at the First Impressions gallery.

lery. We try to show emerging artists who wouldn't have a chance in an uptown gallery," Poitras says. A firm believer that art should be accessible to everyone, she's tried to create a quality gallery with a "country corner store" attitude.

Poitras wants to revolutionize the modern art gallery. Anyone can be an artist, she says. She talks about having exhibitions of

art by doctors, by nurses - even by art dealers themselves.

"I'd like to have an exhibition by artists' grandparents. Or by the children of artists."

She's already begun. Two pieces painted by her seven-year-old son, Joshua, are displayed on one of the gallery's tables. Poitras says art by children is more legitimate than believed. Joshua's paint-

ings bring him an income of more than \$1,000 per month and the Canada Council once gave his work serious consideration until it was discovered how young he was.

"Picasso said he spent his whole life trying to do art like a child." Like Picasso, Poitras believes the essence of a pure creative spirit is found in all children.

"And who knows, maybe that

creative spirit is God."

A contemporary Native art history instructor at The University of Alberta, Poitras says North America's art scene is exploding with cutting-edge Native artists.

"We'd like to bring in some people Edmontonians don't know," she says. "Northwest American Indian artists are putting out some powerful stuff. Historically, it's always seemed so mysterious. Well, it's time to let the mystery out of the bag."

Although First Impressions will have consistent representation from the Native community, Poitras doesn't want to "shackle" her gallery to any racial group.

The same goes for herself.

"My life is about freedom," she says. She was born "somewhere on a trapline" near Fort Chipewyan. Her mother died of tuberculosis and she was "fostered out all over the place."

"I was once told I was successful because I was an Indian. That was like telling me my art had no power."

Artists shouldn't be distinguished on the basis of their gender or their race, says Poitras.

"Art is making something secular sacred. It's everything and nothing at the same time. It's open to beauty, wakefulness, truth and freedom. It's in all of us."

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During this holiday season, on behalf of everyone at the Ministry of Aboriginal Affairs, I would like to extend my warmest wishes to all aboriginal people, their families and friends.

Together we can look forward to 1994 with hope and anticipation for more progress, partnerships and a greater understanding among all people in our province.

John Cashore
Minister of Aboriginal Affairs

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Arts and Entertainment

Art books released in time for Christmas

By Charles Mandel
Windspeaker Contributor

One of the major art events of this year is a touring exhibition of Robert Davidson's sculptures, jewelry and prints. It won't be seen now in the West, since it moved to Ottawa after its Vancouver opening, but readers may rejoice in the companion book to the show.

Robert Davidson: Eagle of the Dawn (Douglas & McIntyre, \$60, 192 pp.) is a lavish tribute to an inventive and innovative artist who leads the revival of Northwest Coast art.

Davidson's creative energy has led him to work with a variety of media. Some 150 color plates show this Haida artist's powerful work, which ranges from argillite, bronze and wood sculptures to silver and gold jewelry to drawings and prints.

His art is stunning. One of the highlights of the book is a moon pendant fashioned from gold, with abalone eyes and ivory teeth. The face on the pendant is so expressive it is as if Davidson breathed life into it. Elsewhere, readers may marvel over the elaborate Eagle Transforming into Itself mask or the intricate painted drum titled Raven Bringing Light to the World.

Further north, we find The Inuit Imagination: Arctic Myth and Sculpture (Douglas &



The Eagle of the Dawn by Robert Davidson.

McIntyre, \$65, 224 pp.). Harold Siedelman and James Turner contrast 175 plates of contemporary Inuit sculpture with traditional myths and stories to show the relation between the two forms of expression.

The examples of sculpture are startling. These are forceful and

exuberant art works. It would have been nice, however, if the authors had documented the size of the pieces and the materials they were carved from. Without that vital information, it is difficult to put the works into perspective.

Still, in this authoritative

work, Siedelman and Turner show how the Inuit work to preserve their culture through the creation of their art, even as they deal with intense cultural upheaval. And the artworks themselves are as mysterious and as haunting as the Arctic itself.

From south of the border comes the aptly titled Grand Endeavors of American Indian Photography (Smithsonian Institution Press; 176 pp.). Paula Richardson Fleming and Judith Lynn Luskey have researched a book that is at once incredible and moving.

They have collected the work of a number of photographers who actively set about to capture images of American Indians around the turn-of-the-century. These photographers were certain they were recording a way of life that was about to vanish forever.

The 129 photos include potlatch ceremonies, Whale House interiors, and a Hopi Snake Dance. From the cameras of Roland Reed and Joseph Kossuth Dixon come portraits of almost unearthly beauty.

Finally, just in time for the holidays comes the paperback version of Two Spirits Soar: The Art of Allen Sapp; The Inspiration of Allan Gonor (Stoddart; \$22.95; 134 pp.).

Two Spirits Soar documents the life and art of Allen Sapp, a Cree born on Saskatchewan's Red Pheasant Reserve, and his friend-

ship with his patron Allan Gonor.

It is a remarkable story. Gonor, a North Battleford doctor, met Sapp on the North Battleford streets. At that time, Sapp was not yet painting his pictures of life on the reserve. Rather, he dashed off portraits for whatever money he could convince a customer to give.

Gonor saw past Sapp's weak subject matter and determined that he was a painter of no small talent. Gonor encouraged Sapp to draw on his own experience for his paintings.

What resulted was a wonderful series of acrylic paintings telling the story of Sapp's life.

These paintings depict life on the reserve. They show everything from powwows and Sun Dances to children playing in the snow and men and women going about their work.

As Sapp painted, Gonor collected together the work and helped his friend market it. Their friendship eventually culminated in the establishment of the Allen Sapp Gallery - The Gonor Collection.

The gallery, founded when Gonor died in 1985, is housed in the renovated Carnegie Library in North Battleford.

"The paintings of Allen Sapp. The inspiration of Allan Gonor. Two spirits soar," concludes this book, "and we have a legacy of friendship and commitment to appreciate and emulate."

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Windspeaker

December 20, 1993 - January 2, 1994

Regional Section

Volume 11 No. 20

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For details,
turn to Page
R2.

Artifacts returned

By Doug Strachan
Windspeaker Contributor

VICTORIA

Swan down feathers, symbolizing peace and reconciliation, filled the Mungo Martin Long House in Victoria as Nisga'a Nation Elders slowly paraded into the room.

More than 200 Natives, clergy and Anglican congregation members rose to their feet on Dec. 6 for the Elder's traditional prayers which signified the start to the ceremony returning five Nisga'a artifacts to their Nass Valley home in northern British Columbia.

"We will move ahead as a unique people, and negotiate back our land. We are slowly healing, and we have no intention of losing (our) identity or language," said John Gosnell, president of the Nisga'a Tribal Council.

Over a century ago missionaries persuaded the Nisga'a people to chop down their totem poles, burn their regalia, and hand over many items of cultural significance.

Often these items were given to friends of the church as gifts, but over time, the Anglican Diocese came to recognize the importance of the artifacts in maintaining the Nisga'a people's feeling of self worth, identity, and history, said Right Reverend Barry Jenks, the Bishop of the Diocese of British Columbia.

He apologized for mistakes made by the Church years ago, and called for support from all levels in the Nisga'a Nation's fight for self-government and self-determination.

The items, valued at approximately \$230,000, had been displayed at Victoria's Christ Church Cathedral after touring Vancouver Island in 1929. Six years ago, the clergy tried to sell the collection to raise money to restore the cathedral. A storm of protest from Native groups forced the church to abandon the sale, and officials started overtures to return the religious and recreational items.

The copper mask, wooden rattle, dance apron, carved mask, and gambling sticks that were returned to the Nisga'a Nation will remain in Victoria until the Nisga'a Cultural Centre is completed in New Aiyansh, on Nisga'a territory.



Anne-Marie Sorvin

Nisga'a Tribal Council president Joseph Gosnell (right, with plain drum) and fellow councilmen stand by Bishop John Hanen and clergy during the handing back of Nisga'a artifacts this month in Victoria.

Mohawk activist, writer mourned

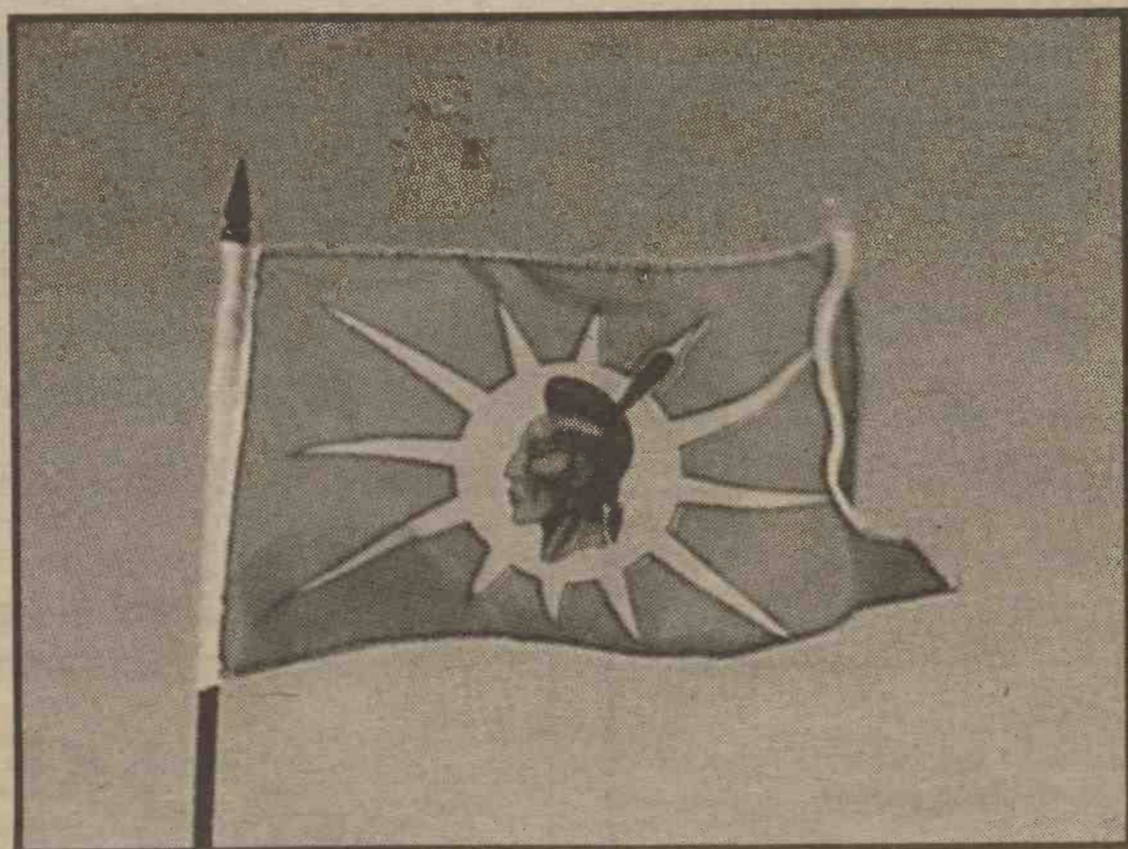
By Dina O'Meara
Windspeaker Staff Writer

KAHNAWAKE, Quebec

He was a great teacher and patient with the young.

Simple words to describe Louis Karoniaktnejh Hall, one of the greatest Mohawk activists of this century. But words that honor the man who strove for unity among his people, and all the Indigenous peoples of the Americas.

Karoniaktnejh, 76, died suddenly of a heart attack at his home in Kahnawake on Dec. 10. The writer, artist and poet was a guiding force in the League of Indian Sovereign Nations and the designer of the red and yellow unity flag. Karoniaktnejh was instrumental in the establishment of Ganienkeh territory, in northern New York State, which he



Karoniaktnejh created the well-known Unity flag.

considered one of his major achievements.

Karoniaktnejh had put the final touches on his autobiography *Tale of One Mohawk* the day before he died, said life-

long friend Kahn-Tinenta Horn. He also had written the *Warriors Handbook* and *Rebuilding the Iroquois Confederacy*.

"He was very dedicated to

the Nation. He spent his whole life enhancing the life of Indian people," she said. "He was a genius, one of those people that was sent to us with a gift and he dedicated his entire life to sharing it."

Karoniaktnejh was an expert on the Great Law of Peace, the Constitution of the Iroquois Confederacy. He advocated Indians calling themselves nations rather than tribes, lands as territories instead of reservations.

Horn spent the previous day and evening in the Mohawk Nation Longhouse with other mourners celebrating Karoniaktnejh's life.

"He believed in the importance of dancing and singing as a way to build the spirit. He liked watching the young people dance - he said it was rejuvenating," Horn added.

Karoniaktnejh was buried with full honors at Kahnawake Dec. 13.

Prairies

Human rights activist recognized

By John Favel
Windspeaker Staff Writer

CALGARY

A Cree nurse from east central Alberta has been awarded the 1993 provincial Human Rights Award.

Doreen Spence originally from the Goodfish Lake Reserve, has spent countless hours volunteering in the field of human rights.

She has been a nurse for over 35 years and has dedicated her time to volunteer for numerous boards and agencies associated with the Aboriginal community in the Calgary area.



Doreen Spence

The award was presented by Gary Mar, Minister for Alberta Human Rights Commission at an awards ceremony at Calgary City Hall, Dec. 10, 1993.

"In working to preserve her

Native culture, Mrs. Spence has pointed the way to the future for the Native community and for the larger communities in which we all have to live.

"It is a future in which individual responsibility and community values reinforce each other to protect and respect the rights and dignity of us all," said Mar.

Since 1983, Spence has been the president of the Plains Indians Cultural Survival School Society.

"We have 450 young people in our school. They are people that have no hope, are dependent upon welfare, have no self-esteem, and lack direction," said Spence. "Many years ago, one of

the Elders approached me and said 'Doreen, I want you to take over this little school, it's a vision, it's a dream. I want you to help me make it come true.'

"I spend 20 years with that Elder. She's now watching over us. She was my mentor for many, many years. I took those teachings seriously..."

"She said 'honesty, truthful, respect, integrity, kindness, all these teachings were the teachings the Ancestors left before.' And in strengthening the four corners of the world as we learn from each other and look to the future, heal our own communities and look to breaking down barriers and walking in the paths of the Ancestors."

"It's wonderful she won, she's deserving," said Jerry Arshinoff, principal of the Plains Indians Cultural Survival School Society.

"I worked with her for many years...She believes in equality and she works and fights for it. She's been doing that quite awhile. She speaks to many groups regarding Native issues, bridging the gap in non-Native and Native communities, trying to get both worlds to co-exist."

Spence has been actively involved in various organizations including Alberta Civil Liberties Association, Citizens Against Racism, Native Employment Services Association, Rotary Club, University of Calgary and Mount Royal College.

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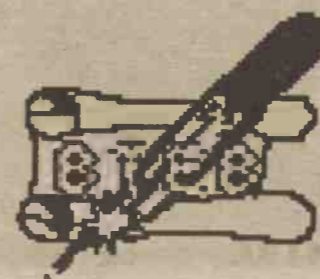
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Central Canada

Metis federation oust Blais - election in new year

By Don Langford
Windspeaker Contributor

WINNIPEG

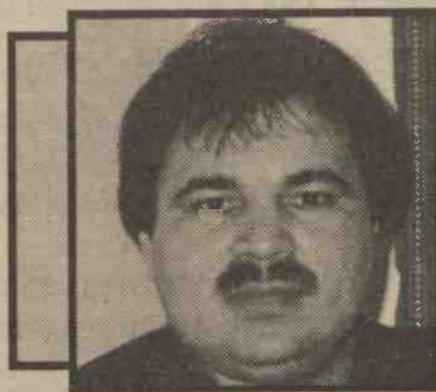
In what might be described as a reluctant kamikaze mission, board of directors for the Manitoba Metis Federation voted to remove president Ernie Blais and stand for re-election themselves at a Dec. 8 board meeting in the Pas.

Having unsuccessfully tried to remove Blais last month for misconduct, board members voted almost unanimously to put their seats where their mouths were and dissolve the politicized board, as Blais had earlier challenged.

While the decision to return to the polls comes only two months after the last general election, all parties agreed a new mandate was necessary to end the high-pitched political in-fighting.

General manager John Morrisseau will now formally ask the chief electoral officer of Manitoba to conduct the new election, which he estimates will not take place until early April.

In an interview conducted two days before the board meeting in the Pas, Blais attributed the



"What we're after is a leader that's going to be a leader, not a boss."

- David Chartrand

federation's political problems to a dispute over the board's role.

"I see the board as policy makers and I think that's what the board's supposed to be doing - policy making," he said. "Some of the board members see themselves as administrators having control over the federation and everything else, but they don't. Board members are not administrators and they shouldn't have been trying to be administrators."

In the past, some board members became de facto administrators through individual committees, Blais said.

The recent political conflict erupted, according to Blais, when he began to talk of restructuring and removing these powers.

David Chartrand, who put forward the motion to remove Blais for misconduct and the subsequent motion in the Pas, disagreed with Blais' assessment.

Chartrand accused the former president of refusing to meet with

board members, share financial information or consult the board before making controversial agreements with the Metis National Council.

"What we're after is a leader that's going to be a leader, not a boss," he said. "We're there to represent our people and represent our regions. He's got to understand there's two different things here - he's not running a company and we're not paid members of his staff."

The vote to disband the board follows a Nov. 24 Court of Queen's Bench decision restraining some MFF board members from removing Blais.

Blais applied to Manitoba provincial court Nov. 16 for an injunction restraining certain board members from continuing to deny him the presidency after the board voted 13 to 9 to impeach him and locked him out of the Metis' Winnipeg offices.

Board members Chartrand,

Denise Thomas and Dianne Henry and federation member Bill Flamand wanted Blais removed from the presidency under Section IX (1) of the MMF Constitution. That article allows the board to remove "any officer" from office for behaving contrary to the federation's best interests.

The four argued the Metis board of directors had the right to remove Blais under the MMF Constitution and that the court had no basis on which to intervene.

But Judge J. Monnin ruled that there was no proof Blais violated the article. Although that section can be used to remove the president, it was incorrectly applied in Blais' case, he said.

In his decision, Monnin also suggested if there was a serious policy dispute, the board or the president should "have the courage and integrity" to use Sections IX (2) or X (5) in the Metis Constitution to disband the entire assembly and call for a new election.

Although Blais stated he intended to run for re-election in the event he was removed from power, he also pointed out that such a contingency was a problem with the federation's present constitution.

"When we talk self-govern-

ment, I think we have a big flaw in our constitution when 13 people can take you out," he said. "Personally, I think we have to change our constitution. I don't think it is appropriate that board members have the power to over rule the people."

According to Morrisseau, existing social programs operated by the federation will continue to operate normally.

While he regretted the decision of board members to force a new election, he acknowledged the result was probably inevitable given the respective positions of the board and president.

In a more recent interview, Blais vowed to lead a new election to restore power to the people and that he will be working toward constitutional change before the new election, and warned that reform was necessary to avoid a repeat of what happened in the Pas.

The MMF is not the only Metis society in political turmoil. The Metis Nation of Alberta was also in tatters this fall after some of its board members tried to oust President Gerald Thom over allegations of political misconduct during the election.

RCMP say they are currently investigating several individuals associated with the MNA.

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ATTENTION

LONG PLAIN FIRST NATION TRIBAL MEMBERS Registration for Treaty Land Entitlement Ratification Vote

The Council of Elders, Custom Council, Chief and Council anticipate a land claim settlement in the very near future. In anticipation of this settlement, tribal members who reside within and outside the provincial territory of Manitoba are requested to register with the Tribal Government office.

PURPOSE: the registration process is to obtain current addresses of family members and relatives in order to include the majority (18 years and older) tribal members approval of the settlement.

REFERENDUM: this approval procedure by tribal members will be conducted by voting and mail-in ballot (secret ballot).

REQUIREMENTS:

1. All tribal members who are over the age of 18 are entitled to vote and must be registered in order to vote.
2. Prior to disbursement of a ballot form (for those living away from the community), tribal members are required to submit a copy of their signed registration form and a copy of identification with a signature (e.g. SIN, valid Driver License, Treaty ID).

PLEASE NOTE:

An information package and registration form will be forwarded to you upon initial contact.

If you know a tribal member who has difficulty reading, please inform them of the content of this advertisement or give them the telephone number below:

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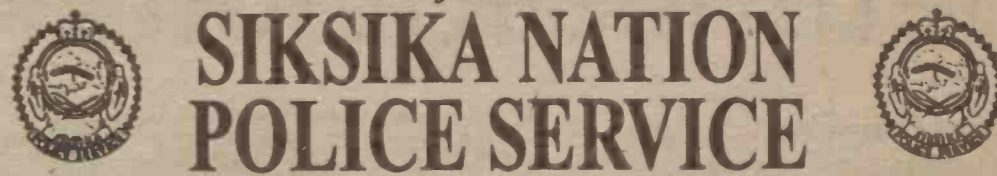
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Prairies

Family blocked in attempt to adopt teens

By Gina Teel
Windspeaker Correspondent

SADDLE LAKE, Alta.

A family from Saddle Lake blames the reserve's Child Welfare Services for the suicide attempt and self-inflicted wounding of two teenaged children that they have been struggling to adopt.

"The reason child welfare is set up is to help these kids," said Miranda Delver. "So far, these kids haven't been helped."

Miranda and Kenny Delver, who run an accredited foster parent home on the reserve, have been trying to adopt a 15-year-old female for the past eight months. A ward of the province since birth, the teen has agreed to the adoption. But the Delver's claim CWS ignored the teen's wishes as well as their attempts to adopt her, causing the suicide attempt. They are also upset that CWS refused to return a 15-year-old male, who had lived with the Delver's for 2 1/2 years, to them after he left the residence because of a fight. They claim that the department's insensitivity drove the teen to self-inflict wounds on his arms. "Both these children were given up at birth and have spent their lives in and out of foster homes," said Miranda, a former CWS employee. "All their lives, no one has cared. Now they have people who care and they can't reach them."

The Delver's, who have a five-year-old

son of their own and an adopted six-month old, say their real troubles with CWS began in September when their attempts to adopt the female were ignored and the teen was sent to a placement in Fort McMurray instead. The teen ran away from that placement and sought refuge at the Delver's, later causing Kenny, a CWS employee, to be fired for harbouring a run away. The Delver's claim that when CWS retrieved the girl from their home, it ignored her pleas to stay with them, which led to the suicide attempt. The girl was then detained in a Youth Assessment Centre before being sent to a group home on the reserve. "She wanted to be with us, her family, but no one would hear her," Miranda said.

That same weekend, the male teen left the Delver home. Stressed from the weekend's events, the Delver's later took him to their social worker and asked if CWS could take him for a month for a cooling off period. When they went to get him back, the Delver's claim CWS wouldn't let the teen leave the group home. "They accused me of using the group home as a babysitting service," she said. Miranda claims the CWS refusal to release the teen from the group home led the teen to injure himself. "He was torturing himself to get their attention," she said, adding that CWS threatened to have the teen committed to a psychiatric ward in St. Paul.

In a letter obtained by Windspeaker, the teen articulates his desire to leave the group

home to CWS: "I want to move into Kenny and Miranda's because I don't like the way I'm living. I'm not used to living without anybody caring, being left alone, never having clean clothes. The reason why I want to move back in is because they care and they don't want anything to happen to me. I consider them my family. When I moved out, we both needed a break. Even though I don't live there, I still want to talk my problems out with them. If I'm to move back, I want to go private guardianship. I feel these are people I want to stay with instead of having a third person to report in to. I'm tired of people messing with my life."

The teen AWOL'd to the Delver's shortly after the slashing incident. Several meetings with the tribal council and CWS later, the Delver's were finally given the green light to submit an application for permanent guardianship. Meanwhile, the fate of the female teen, due to be released from the group home next week, remains up in the air.

While the Delver's have accomplished half of their battle, they are concerned that these two traumatic incidents happened under the direction of CWS. They charge that the department is not acting in the children's best interest and question why kids have to resort to injuring themselves before action is taken. "They don't give a s--- about those kids," Miranda said. "They are sending kids to Fort McMurray when they could have a home right here." They are also insensed at the band council's suggestion

that they are using the children for personal gain. (Miranda is a student, Kenny is currently unemployed.)

In addition, she claims recent changes to the running of the group home has turned it into "a residential school," where kids are denied things like emotional support, phone calls, junk food, clean clothes, and are left alone on weekends. "I also don't agree with a system where nobody listens to the kids."

While Saddle Lake Director of Social Services Theresa Steinhauser admitted there have been a "number" of changes regarding the running of the group home, she declined to discuss the matter further. She also declined to discuss the specifics of the children involved for reasons of confidentiality. However, when asked about the Delver's returning the male teen to CWS, she said that the Delver's didn't take him to CWS, rather "they practically dumped him off on the front steps."

Tribal council member Carl Quinn also declined to comment. He said the band council was unwilling to discuss the matter over the phone, although a conference call had been arranged by Steinhauser. "There is probably more here than meets the eye," he said.

Current group home manager Darlene Berlinquette refused to return phone calls. As for the Ministry of Social Services, spokesman Bob Scott said the matter has nothing to do with it as the band is responsible for the delivery of its own Social Services.

May Christmas joy and cheer be yours throughout the year.



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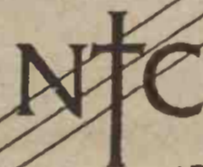
SEASON'S GREETINGS

We at



wish everyone a very Merry Christmas and a prosperous 1993. The office will be closed for the Holidays beginning December 24, 1993 and will open for business again on January 3, 1994.

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Sports

Tournament a success

SQUASMISH NATION, B.C.

The North Shore Indians Squamish Nation mixed basketball tournament was more popular than anticipated, say organizers.

Nine men's and seven women's teams participated in the three-day tournament, slightly higher than anticipated, said Chrsandra Jacobs.

The tournament took place Nov. 26-28, at the Squamish Nation Recreational Centre in North Vancouver. In the men's division, Bella Bella took first place in a xxx game against the Nanaimo Native Sons. Third place went to the Vancouver Indian Centre.

In the women's division, the Vancouver Breakers scooped first place in a xxx game against the Pt. Alberni Renegades. The Sa-Cinn from Nanaimo placed third in the tournament.

Men's All Stars
Nanaimo Native Sons
Mike Reid #10
Abe Brown #11

Women's All Stars
Pt. Alberni Renegades
Lana Plante #21
Jackie Williams #12

Vancouver Indian Centre
Quinn Boulette #12
Jason Parnell #5

Sa-Cinn - Nanaimo
Louisa Housty #14

Bella Bella
Thomas Housty #33
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The Bantom team will be travelling to Kamloops in March to participate in an international tournament on the weekend of March 28 - April 3, 1994. Anyone interested in watching, we hope to see you there, come over and say hello to the guys.

Until the next report, have a safe and enjoyable holiday season.



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Sports

Blood boxer waiting for bout

By R. John Hayes
Windspeaker Correspondent

CALGARY

Heather Black, a 19-year-old novice boxer, has in some ways made it without throwing a punch.

She's been on the cover of the Showcase section of the Calgary Sun, for example, but she has yet to step into the ring in anger.

Black, born in Lethbridge and raised in Standoff, Alta., moved to Calgary more than six years ago with her family. In their northeast Calgary home, she explains how an attractive, slight woman came to take up the "sweet science."

In the summer Black decided to work out at the downtown Calgary Indian Friendship Centre. Ginnie Brown, a boxing coach for 13 years, explained to her how boxing can build character in an individual, and talked her out of running and into fighting. Black had watched her brother Theron and others in the ring. She's been training ever since.

In a martial sport with few women practitioners, training has meant sparring with the boys in the CIFIC boxing club. They modified the amateur fighters' head



Novice boxer Heather Black

gear to protect Black's face while she gets used to being hit. She's learned to stand in there, most times, although Black admits with a laugh that there are still moments when she turns away.

"I'm not used to getting hit, yet," she explains. "But that'll come."

Her coach agrees. And Brown

is enthusiastic about Black's chances because she came to her as a complete novice:

"Heather had learned no bad habits, so she didn't have to unlearn any of them. I go her from the very beginning.

"Heather is a great competitor. She has a desire to win, throws good, straight punches, has a good

right and a long reach, and has developed a three-punch combination. She doesn't back out and knows enough to take advantage of an opponent who's in trouble."

High praise for the young woman who has yet to face up to anybody in earnest. But Black did spar with Calgary's Fern Yee on Dec. 9 at the CIFIC. At 28 years old, Yee is the Senior Open class world kick-boxing champion.

"I learned a lot," enthused the younger competitor. "She showed me that I have to keep learning. And I got the feeling that, you know, she could hit me anytime she wanted."

But Black didn't back off even when she got hit a few times. That's what her coach likes.

"There aren't many men who would like to take a punch from Fern," said Brown. "At least no around here. She's a really solid fighter. It was a good opportunity for Heather to get into the ring with her."

From sparring with a world champ, Black hopes to meet someone her age and with her experience in the near future to spar with. Brown is trying to set up a bout with a 115-pound, 18-year-old woman from Saskatoon. Black stands 5'6" and weighs in at 115 lbs., so the two would match up well, at least physically. Black has

followed a training regimen since starting in the programs six months ago.

Women's boxing has only one rule difference from the more-familiar men's sport: competitors must wear a mandatory chest protector. Both coach and boxer are trying to design a more comfortable version than the one Black currently uses.

Black is working hard outside the ring, too. When she's not running, she's pursuing a career in sports administration (although she laughs and says "it changes every time I talk to somebody new"), first by upgrading her Grade 12 at the Plains Indian Cultural Survival School. She plans to begin attending Mount Royal College in 1994. Meanwhile, she's working at Drinkmaker, a local soft drink manufacturer.

"Boxing will help her everywhere she goes," said Brown. "It is a great one-on-one sport. It teaches personal responsibility, careful and thorough mental and physical preparation. In many ways, it is probably the toughest sport to compete in."

For now, though, Black is concerned with getting into that competition and learning how to box well. Her coach is convinced that she can and will do very well when she gets her chance.

Seasons Greetings & prosperity to everyone in the New Year

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Sports

Val d'Or event attracts thousands

By Alex Roslin
Windspeaker Contributor

VAL D'OR, Quebec

There weren't enough hotel rooms in Val d'Or to hold them all. A record 3,500 fans attended the 13th annual Val d'Or Hockey and Broomball tournament, Dec. 2-5.

And they weren't disappointed. The two-day tournament was jam-packed with exciting games played by 41 hockey and 16 broomball teams. In all, 900 players from across the province, with several teams from Ontario, took to the ice.

"It was one of the largest tournaments I've ever seen," said Walter Hester Jr., tourney president. There were a few minor scheduling misunderstandings, but overall the event was a success, and a big hit with the crowd, Hester said.

Fans watched Class A to C

games, plus an Old Timer's division in the hockey side, as well as the women's broomball tournament.

Four of the five final playoff games went into overtime, with all five winners taking the titles by one point.

"People said it was one of the best tournaments they've ever seen," said Hester, who has been involved for 10 years. "We worked hard on it. The directors did a good job setting it up."

He added that if all goes well, tournament goers can expect some new events next year, including square dancing, basketball and volleyball.

John Boudrias, tourney coordinator, said the event is important because it helps bring Crees together.

"When it started, there wasn't too much communication between the communities. It's a great opportunity for the communities to communicate."

Boudrias has been working

on the tournament committee since 1980 and is confident it can only get better.

"It's well set up now. Before, there was a different committee

each year. Now the recreation directors in each community have a mandate to do (the tournament). It will continue for a long time."

Val d'Or Results

Hockey

Class A

Mistissini Trappers 3 (OT) Moose Factory Scrappers 2

Class B

Maniwaki Algonquin Braves 3 (OT) Lac Simon Devils 2

Class C (ages 27 to 35)

Chisasibi Ex-Hunters 4 Waskaganis Ex-Wings 3

Old Timers

Mistissini Truckers 3 (OT) Old Factory Islanders 2

Broomball

Waskaganis Starlites 2 (OT) Lac Simon Lakers 1

Teams enter 21st century

The Miami University of Ohio is considering changing its teams' names from Redskins to something a little more modern.

The university received some flak over the traditional nickname of the teams when people at a campus forum suggested the term was racist. Now the board of trustees is considering a name change, perhaps to the "Miami Tribe."

The Miami Nation originated in Ohio but were relocated to Oklahoma during the 1800's. In 1972 the Miamis adapted a resolution stating they were proud to have the Redskin name carried with honor by the university's teams. But this year the Miami Nation backed calls to discuss changing the name.

School president Paul Risser doesn't recommend dropping the nickname, however he conceded to referring to university teams as the "Miami Tribes."

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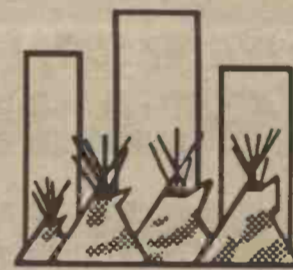
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Windspeaker

December, 1993

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1993 was a very memorable year for Windspeaker. We celebrated our tenth anniversary by realizing our goal of making Windspeaker "Canada's National Aboriginal News Publication".

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We thank you all for your support in 1993 and over the previous ten years, and we look forward to servicing you in the years to come.

During the Holiday Season, Windspeaker will be closed December 24th through to January 3rd, 1994.

We wish you all a safe and joyous Holiday Season.

The Board, Management & Staff at Windspeaker

Northern Canada

Ranch fur sales on the rise again

By Kerry McCluskey
Windspeaker Contributor

YELLOWKNIFE

Fur is the topic up for discussion this year.

The most recent talk surrounding the fur industry has to do with a 38-per-cent increase in Canadian fur exports during the first half of 1993.

According to Alison Beal, the executive director of the Fur Institute of Canada, the increase occurred when the number of ranched mink pelts on the world trade market dropped.

"There were a series of bad judgements. Scandinavian fur ranchers wanted a bigger slice of the pie, so they produced more mink and now they have stopped producing such amounts. In the early 1980's, there were an average of 22 - 25 million mink pelts on the market but by the mid-to-late 1980's, there were around 44 million ranched mink pelts and the marketplace would not re-absorb all of them.

"And mink is like gold in the dollar market, so when you have an excess, the price drops. We're

seeing firmed-up prices now because not as many minks are being ranched and the excess has been reabsorbed into the market," said Beal, from her Ottawa office.

She pointed to the strength of the Japanese yen as another of the factors in the price drop.

Beal said the Japanese demand left some Canadian fur manufacturers at the high tide point.

"Part of it was self-inflicted wounds," she said. "As the prices went up, Canadian manufacturers bought a lot of mink by bank finances. And when the prices down-turned and the Japanese had bought what they wanted, the manufacturers had leftover inventory."

Ysabel Trujillo, the communications director for the Fur Council of Canada in Montreal, agrees with Beal.

"Fur is a cyclical industry but this last cycle was too much for the world fur market. The value of coats was down by 40 per cent and it was a slow turn around of all the factors. For example, apart from the over-production of mink, there was a change in climate. The winters got more mild and there was a

lack of snow. This correlated to fur buying. The October 1987 stock market crash also affected fur because income level is associated to the ownership of a fur coat. And then there was the animal rights phenomenon. A number of people think this is the biggest reason for the decline of fur, but this is not so," Trujillo said.

"The market was glutted by ranched mink in the 1980's but minks are now down below 20 million pelts. At a recent fur auction - which are like stock markets in trading - the price of minks rose 20-40 per cent because of the scarcity and the renewed demand."

Trujillo added that colder weather and an increase in exports to the United States have helped push up the price of fur.

"It has been a U.S.-led recovery - they took 75 per cent of Canada's furs."

This translates into \$21 million in fur going across the border during the first half of 1993.

Jerry Jacob is the president of the fur council, and a manufacturer of fur coats. He believes the increase in ranch furs means good news for trappers across Canada.

"I think the trappers will be able to get more money for their skins. The increase in mink and fox, I mean ranch furs, creates a demand for wild furs. In the last few years, mink was as cheap as wild fur and now mink is expensive, so wild fur is more popular, like raccoon. There's more diversity in wild fur and this is good for Native people," said Jacob.

Joe Neigo works as a resource development officer at Renewable Resources in Yellowknife, NWT. Neigo agrees that the increase in exports means an increase for the trappers in the Northwest Territories and other parts of Canada.

"The prices were way down, so some trappers even gave up and that's bad because they don't have other jobs; trapping is the only thing they make money on. The rise is a real good thing, it means they can earn a living," Neigo said.

Trappers in NWT have two main trapping areas. Fox, wolf, wolverine and polar bear pelts come from the Eastern Arctic, said Neigo.

Trappers in the Western Arctic also cull mink, muskrat and marten, in addition to fox, wolf

and wolverine.

Although the businessmen in the industry predict good things coming from the rise in ranch fur prices, on-the-land trappers are more cautious. When asked, two trappers, one for each region, were unaware of the increase in fur exports.

Both said they would have to wait until next year before being paid for their pelts, or experiencing the benefits of a rise in fur prices.

And time may be running out for the 50,000 to 60,000 Aboriginal trappers across Canada.

European countries by 75-80 per cent of Canada's wild fur, but by 1995, the European Community will ban the importation of all wild fur from countries that still use leghold traps or do not comply with international humane standards.

Aboriginal organizations like the Indigenous Survival International, and Aboriginal Trappers Federation of Canada are currently assessing the impact the European regulations will have on the Aboriginal trapping community, especially where quick-kill traps and humane trapping methods have not been adopted.

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Northern Canada

Wolf management plan suspended until 1995

By Andrea Buckley
Windspeaker Contributor

WHITEHORSE

The Yukon government has shelved the Yukon Wolf Management Plan until at least 1995, Renewable Resources Minister Bill Brewster said.

The delay puzzles interest groups because the plan has gained widespread support throughout the territory and is being used as a guideline by the department.

Brewster, a hunter and former outfitter, said First Nations have not been consulted sufficiently to pass the plan as policy in the cabinet.

But members of Champagne and Aishihik First Nations disagree, saying they included their concerns this summer and endorse the strategy.

The management plan was developed by a team of Yukoners last summer in response to the government go-ahead on an aerial wolf kill in the Aishihik area, northwest of Whitehorse. The management plan set strict guidelines on

when and how such kills could take place. It set prerequisites for a kill, including establishing low calf survival numbers, collecting scientific data, public consultation and a moratorium on hunting in the kill area.

Brewster stalled approval of the plan in cabinet following this year's aerial kill, saying more consultation was needed.

Lawrence Joe of the Champagne and Aishihik First Nations is disappointed.

"We've always recognized (the plan) as a useful tool that lays out some important rules," he said from Haines Junction, approximately 190 km northwest of Whitehorse. "This is a disappointment for me."

A group of First Nations who reviewed the plan this summer came up with an implementation plan to be included with the original strategy. They then encouraged Brewster to pass the document through cabinet.

Joe acknowledged there was limited consultation with First Nations. But the plan should be passed immediately and then reviewed once the federal government proclaims their land claim and self-government leg-

"We've always recognized (the plan) as a useful tool that lays out some important rules. This is a disappointment for me."

- Lawrence Joe, Champagne & Aishihik First Nations

islation, he said.

The government will use the wolf plan as a guideline this winter, said Brewster.

Last winter, 60 wolves were shot in the area in an attempt to increase caribou numbers. This year, the wolf kill will continue, but biologist don't know yet how many wolves will be killed.

The caribou calf survival rate in the Aishihik herd has risen more than five-fold over the last year, said caribou biologist Rick Farnell.

Thirty-nine calves per 100 animals survived this year, compared to just seven out of 100 in 1992.

But Farnell won't credit last year's wolf kill solely with the increase.

"We haven't chosen to do that (link the increase with the kill)," said Farnell. "The technical department sat down and said it's too early to jump the gun on any cause-effect conclusions."

"We want more data. The (wolf) plan gives us two years to evaluate whether survival has concurred."

Approximately 30 animals in the 556-head Aishihik herd are fitted with radio collars. This enables biologists to track their movements over the 20,000-square-kilometre range.

Meanwhile, environmental groups from southern Canada are in Whitehorse preparing to intervene in this year's wolf kill.

"We have a team staying in Whitehorse who have rented a house for a couple of months to provide a stable base for activists coming up from the United States, B.C. and Ontario," said Bill Hipwell, of Friends of the Wolves in Ottawa.

The group has a budget of about \$30,000 thanks to an anonymous "five-figure donation," he said.

"We feel the objective of the program is to exterminate the

wolf from the Yukon. Bill Brewster has produced an agenda to eliminate the animal he hates so much," said Hipwell. "We have an ace up our sleeve."

Hipwell came under fire in the local media after an article appeared in the Ottawa University newspaper The Fulcrum, in which he accused the Champagne and Aishihik people of not knowing how to live off the land.

But Hipwell says he was misquoted in the article.

"I was just wickedly misquoted. I related to (the reporter) an anecdote about one white guy who came to me and told me about seeing four Natives come back with 12 caribou, but it came out in the article that this was the actual situation," he said.

"I said when we met with (the Natives) we talked about traditional denning (of wolf pups) and some said they didn't know how to do that any more."

"I'm not willing to say because they're Natives they have this wonderful touchy-feely thing with the land because not all of them do."



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NOTICE OF PUBLICATION

In accordance with Section 50 of the Alberta Environmental Protection and Enhancement Act, Alberta Public Works, Supply and Services filed an Environmental Impact Assessment report with the Director of Environmental Assessment on December 10, 1993, for its proposed Pine Coulee Project. This project is in the Municipal District of Willow Creek No. 26, approximately 6 km southwest of Stavely, in Townships 13, 14 and 15, Range 28, west of the 4th meridian.

Anyone interested may obtain a copy of the Environmental Impact Assessment report or a summary free of charge from Alberta Public Works, Supply and Services, by contacting Jim Barlshen, Director of Environmental Branch, 15th Floor, College Plaza, 8215 - 112 Street, Edmonton, Alberta T6G 5A9, Ph: 427-7850, Fax: 422-9594. The Environmental Impact Assessment report and summary are also available for inspection at this address. Other inspection locations are:

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Northern Canada

Trapper's group angry at Fur Institute

CORNWALL, Ont.

The organization representing Aboriginal trappers was given the financial cold shoulder when the organization wasn't funded to attend a recent meeting on fur trapping.

The Aboriginal Trappers Federation was also noticeably absent from the Commitment to Progress meeting held Dec. 5-6 in Winnipeg by the Fur Institute of Canada. Federal, provincial and territorial government representatives did attend the two-day meeting.

"We're tired of being put on the back burner when it comes to funding and being paid only lip service by both Native and non-Native politicians, bureaucrats and fur industry officials when it comes to assistance for our local trapper harvesters. We haven't been funded to attend," said Bob Stevenson, executive director of the federation.

The Aboriginal Trappers Federation of Canada didn't attend the meeting because they don't believe the government representatives are honorable or sincere with Aboriginal trap-

"We're tired of being put on the back burner when it comes to funding and being paid only lip service by both Native and non-Native politicians, bureaucrats and fur industry officials when it comes to assistance for our local trapper harvesters."

- Bob Stevenson, Aboriginal Trappers Federation

pers harvesters across Canada, said Stevenson.

According to Fur Institute of Canada documents, the primary purpose for having the meeting is to plan and implement programs that relate to fur bearer management.

The government representatives and the fur industry officials have all discouraged the Aboriginal Trappers Federation and Aboriginal organizations from becoming involved in those issues, said Stevenson.

The Aboriginal delegates that attended the meeting didn't represent themselves adequately enough because they didn't have accurate information to contribute about their local trappers nor did they have the resources or the time to prepare, he said. They were there on a token basis

for the government and Fur Institute of Canada.

"Provincial and territorial governments claim how well they're trying to work with trappers but we all know just from media reports how hard they're treating Aboriginals... We also know that Agriculture Canada assist fox and mink farmers."

In 1990 and 1991 about \$20 million was allocated through subsidies and capitol funding to what used to be Hudson's Bay Fur Auction.

"For the last ten years, the federation and Aboriginal trappers didn't even receive close to one million dollars," said Stevenson. "Population figures used by the industry and governments show that there are 50,000 Aboriginal trappers and 5,000 fox and mink farmers in Canada.

"The Department of Indian Affairs is totally irresponsible for funding this meeting when they have been warned by us not to do so because we know that the provincial and territorial governments don't represent our trappers nor they have accurate information about us. They cannot even come up with a correct number of Aboriginal trappers and not to involve us is totally wrong," said Stevenson

As far as funding goes, the federal bureaucrats are trying to keep their control and to continue their manipulative ways of divide and conquer tactics over Aboriginal harvesters said Stevenson

The federation is optimistic that the new federal government will make major changes in the Department of Indian and Northern Affairs Canada that will favor Aboriginal trappers and the First Nations People.

"The Fur Institute of Canada doesn't represent our interest but should we be given equal opportunities and recognition, we're willing to work with them on a new partnership basis," said Stevenson.

Northern Briefs

Court date delayed

The president of Nunavut Tungavik land claim organization will appear in territorial court in the new year. Paul Quassa will go to court Jan. 24 to answer charges of abandoning a child and resisting arrest. The charges stem from a Nov. 8 incident in Iqaluit during which a child under the age of 10 was left in a car running outside the local Legion. Quassa stepped down temporarily from his position at the land claim organization.

Abuse inquiry set

Complaints of sexual abuse at the hands of a residential school staff are being investigated by the RCMP in the Northwest Territories. Former students of the Joseph Bernier Federal Day School in Chesterfield Inlet say they were abused physically and sexually by the staff during the 1950's and 1960's. The RCMP investigative team will be based out of Yellowknife, with a branch at Rankin Inlet as well. Lawyer Katherine Peterson is expected to release a report on the complaints in the new year.

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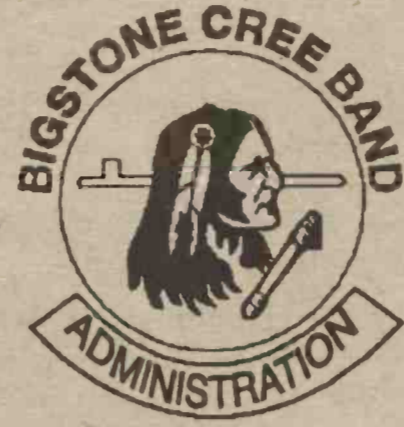
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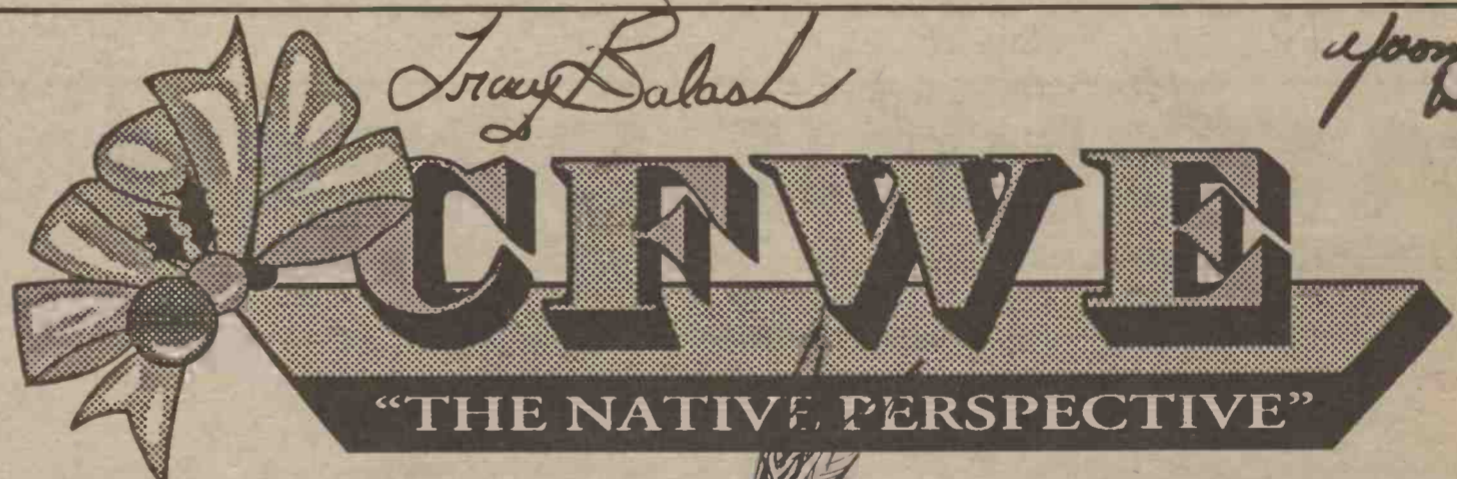
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Arts and Entertainment

Cardinal-Schubert retrospective spans 20 years

By Gina Teel
Windspeaker Correspondent

EDMONTON

Internationally renowned artist Joane Cardinal-Schubert likes to call her work "gentle finger painting," and anyone taking in her exhibition at the University of Alberta's Fine Arts Building is bound to notice a lot of pointed fingers.

"People say my work is political," Cardinal-Schubert says. "But to me, a work of art is about life."

The first retrospective exhibition of Cardinal-Schubert's work to be shown in Alberta, *Passage to Origins* features 30 "loosely collected" works spanning the past decade. Working with mixed-media installations and paintings on canvas or paper, Cardinal-Schubert's poignant works address the historical repression of Natives, the impact of Euro-centric sensibilities, and the relationship between people of Native heritage around the globe.

"The way we are perceived in Europe and points far away; what has happened since 1992 with the 500th year of Christopher Columbus celebration that back-



"People say my work is political. But to me, a work of art is about life."
- Joane Cardinal-Schubert

fired; the Year of Indigenous People designated by the United Nations in 1993 but not acknowledged by our own government right away; all these things are in the work that I do."

Considered one of the most significant Native artists in the world, the eclectic Cardinal-Schubert bluntly confesses that she has no respect for art history and rejects traditional artistic values. She prefers to look at art in another way.

"If you take a knife and put it on a table beside an apple or an orange, that's cool. But if you put a baby on a table next to a knife, it has a totally different meaning. I like to juxtapose the meanings."

Her fondness for juxtapositions is obvious in her mixed-media installations. Her paintings, on the other hand, are a blending of the classic and the modern. Guest curator Jetske Sybesma says the two very different art forms express radically different per-

spectives of Cardinal-Schubert's perception of her Native roots.

"What makes her work so interesting is that she goes back to the ancient images, like tipi poles, and hangs things on them that lets the political activist in her point out the hurt Natives have had in the past. At the same time, she shows a beautiful aspect of Native art."

The installations, presented as "anti-art" by Sybesma, articulate long-standing discrimination against Native people. Injustice and anger are emotions that come to mind when viewing the more graphic of Cardinal-Schubert's installations; such as the hide of a warrior draped over a drying rack beside beaver skins, or a scale fashioned out of a lamp base that shows a Christopher Columbus-era clipper ship on one side outweighing a Native infant in a Christian-style bassinet on the other side.

Using blackboards, white

chalk and props, Cardinal-Schubert expresses deep-seated rage in bold hand-printed accounts of the senselessness of the Oka crisis; the arrogance of engineers carving up traditional Nativelands; residential schools and archaeological digs that procure Native artifacts and remains. Her feature piece, *Preservation of a Species: The Lesson*, is a full-scale remake of a school room from a Native perspective.

The artist graphically demonstrates the injustices and hardships imposed on Natives by residential schools through a live performance where ex-students stand up and tell of indignities they suffered there.

"It's not fun stuff," she says.

On the lighter side are Cardinal-Schubert's paintings, through which she explores the historical meaning of Native values. Rich with traditional Native symbolism and culture, the artist uses bold primary colors and earth tones to paint everything from primitive symbolism and animal images, similar to cave paintings, to those with an Emily Carr look and feel.

While much more subtle than her installations, some still deliver a nagging sense of discontent. *Powwow Dream*, one of Cardi-

nal-Schubert's more entrancing paintings, is one such work.

As it's her first retrospective show in Alberta, Cardinal-Schubert is pleased that the exhibition allows her the opportunity to show a broad range of work.

"I've been painting for 20 years. I'm not comfortable having three pieces on a wall as a representation of my work."

The range of works, including installations, paintings and papier-mache figures, may confuse people.

"Because these span a 10-year period, they look like they've been done by a lot of different people. But they're all done by me."

In addition, the exhibition's paintings provide her with a rare opportunity to revisit her work. Most of them had to be "borrowed back" from galleries, national collections and private owners.

"It's a great experience to see these paintings in context of your new work and your new work in context with the old. It's a great connection because some paintings are key to your development."

Passages to Origins is the first of a series of annual exhibits dedicated to exhibiting the artwork of First Nations artists. It runs to Dec. 30. For more information, call 492-2081.

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Christmas Memories

I'll be home for Christmas

The next pages carry the entries for our Christmas Memories story-writing contest. The winners will be announced in our Jan. 3, 1994 edition.

By Daniel Beatty Pawis
CALGARY

There are a lot of things I remember about Christmas when I was a little boy. The memories seem to sit in the back of my mind like a box of decorations just waiting to be dusted off so they can add to the festive Christmas atmosphere.

As far back as I can remember, Christmas always meant tons of snow, and the possibility that just maybe, this would be the year that I would find my favorite present under the tree, no matter how much it might cost. I always found a little more room for dreaming during Christmas time. All of those flashing lights and glittering tinsel decorations added to the potential for magical things taking place.

I grew up in northern Ontario after being adopted off of my reserve when I was 12 days old. Since I only had one stepbrother who was never home, I began to observe the bigger families that we visited during the Christmas season. I started to wonder what it would be like to live in a family with a bunch of brothers and sisters. It became a secret wish that I nurtured for quite a few years and I never thought that it would come true.

Once I started thinking about it, the possibility that I may have come from a big family prior to my adoption became a fantasy. I imagined what it would be like to open presents along with my brothers and sisters on Christmas morning. I pictured a big turkey in the middle of a table surrounded by my family. Each year at Christmas I'd look at the star at the top of our tree and silently wish that my dream would come true.

As the years passed I started to realize that the probability of finding my real fam-

ily was fading. I had already begun treating the issue as a sensitive one and it wasn't long before my identity crisis led to alcohol and drug abuse. I started drinking when I was 13 years old and by the time I was 18 I was attracting the attention of the police on a regular basis. Somewhere along the way I lost my dream of ever finding my family.

I had to find out the hard way that when you live in the fast lane, you crash and burn a lot faster, too. In 1982, I was sent to Collins Bay Penitentiary for killing two people when I broadsided their car at an intersection during a high speed chase. I remember my fear as I was being led into one of the most violent prisons in Canada. I thought my life was over.

I didn't know it then, but a year later the wish of finding my natural family would come true. After an altercation in which I was nearly stabbed, I began talking with this Ojibway guy from Shawanaga reserve. He asked me where I was from and all I could tell him was that I was born somewhere around Parry Sound, too. From the information on my adoption certificate I was able to tell him that Pawis was my natural family name. I recall his laughter as he corrected my pronunciation, "It's pronounced paywiss," he said, and it turned out that his wife was a Pawis.

Two weeks later I was given the phone number that would allow me to talk to my natural mother for the first time in my life. I was 25 years old. I'll always remember her first words to me, her voice sounded like music through that telephone receiver when she said, "It's about time you called home, son!"

From that moment on, it was like I had been transferred into another person's body. I left behind a bitter and hopeless shell of a man that day, and life started to regain its colors again. As I began to consume the details of my newfound identity, I experienced a strange sensation called pride. No longer would I have to dodge

questions about my background, for I was Anishinabe. No longer would I have to lie about where I was from, and no longer would I have to dream of having brothers and sisters. I found out that I had eight of them!

I learned that I was the oldest of seven brothers and that I had two beautiful sisters. I spent the next two years writing and receiving letters and exchanging photos that helped all of us get to know each other. I remember one particular letter from my little brother Dave when he asked me when I was coming 'home.' I think it was about that time that the word 'home' took on a whole new meaning.

It was 1985 before I was finally able to say "I'll be home for Christmas." After almost 27 years I was able to live out the Christmas dream that had finally come true. The flight from Calgary to Toronto didn't seem to take long at all, and I came down the escalator at the airport to find my younger brother Danny (yes, I found out there were two of us!) standing there with this tremendous smile waiting for me. After the initial nervous greeting, we got along like we'd always known each other. It was like we'd just been separated for a while. I can still hear Phil Collins singing Take Me Home on the radio as we cruised towards Fort Erie in that old Thunderbird.

That Christmas turned out to be the best one that I've ever had. Walking into that cozy home on Gilmore Road was like slipping into my favorite moccasins with the hole in the toe. We did all the things that I used to imagine when I was a child. We opened presents and sat around the Christmas tree, and one of the first things that I noticed was a picture of me on top of the TV with all the family photos.

When we gathered around that turkey for my first Christmas dinner at home, the childhood memory of me looking up at that star and making my wish time and time again came back to me in full color...I

realized that my dream had finally come true. For the first time in my life I actually thanked God for being in my life and helping me locate my family.

The biggest present that I received was love. It came to me in as many different ways as those who directed it towards me. Whether it was my mother's hugs, the old photos and stories, my little brother Billy Joe asking to ride on my shoulders, or playfully washing my sister Cindy's face in the snow as we were shoveling the driveway. I recall seeing the joy on my mother's face as she watched us from the living room window, laughing along with us as we tried to catch up on all the years we had missed.

Although I wanted it to last forever, that special Christmas finally came to an end. The day that I left for the airport to return to Calgary was filled with hugs and kisses, and many tears, mostly the tears of a family saying good-bye again to a long-lost son and brother. As we parted at the crowded airport in Toronto, it was my tears that washed onto my brothers' shoulders, and those tears I know were tears of gratitude for finally being able to know the feeling of 'family' and the true magic of Christmas.

It's been eight years now since that special Christmas, and I've been back to visit several times. Each time brings something new but nothing can compare to the feelings of that very first one. It was that year that my understanding of Christmas changed. My family helped me learn an important lesson, very simply, it's not the present under the tree that counts, or how much they cost, it's the love we share with each other that's important. That's the true secret to happiness at Christmas.

I also learned that wishes and dreams can come true, and for that reason, visitors to my home will always see a star at the top of my Christmas tree. I always pray that somewhere...someone's Christmas dream will come true the way that mine did.... Merry Christmas Everyone!

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Pearl Calahasen, MLA
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Christmas Memories

The Gift

By Liz Campbell
CHIMACUM, Wash.

The Christmas spirit in our tiny gallery was as bleak as the grey skies hanging low over the city. Even the tree in the window looked weary after its cross-town ride on the transit.

Feathers of all sizes gleaned from the shore and city sidewalks, cast-offs from a collection of pigeons and gulls, were wrapped in scraps of red wool and hung from the tree's drooping branches, prayer feathers fashioned after the Hopi ones I'd read about. Prayer feathers to be released to the wind carrying our hopes and dreams to the Gods.

The silent old man was a

familiar sight in his worn blue jeans and faded jacket as he shuffled along in ill-fitting work boots toward the mission's supper line. His long grey braids tidy beneath an aging baseball cap swayed with the rhythm of his step. He never spoke, they said, because he had lost his tongue to a knife in a drunken brawl long ago.

Pausing in his trek, he peered at the tree in the window. A cautious smile eased across his grizzled face as he gave a thumbs up.

"Wait," I signalled while untying a feather from the tree. A crisp nod of his head confirmed his acceptance of the token I handed him from the doorway.

Removing his cap and with reverent concentration, he tied the feather to the top of his cap and

pulled it back over his braids.

Suddenly his stooped shoulders straightened. Hearing a long-ago song, the old man danced. With precise steps, the song only he could hear led him through a warrior's dance. The old man was conveyed from the dreary city streets to the Plains of his youth and I was carried along. Together our spirits soared like feathers on the wind.

Abruptly it was over. He tipped his cap as his shoulders slumped and his weary feet carried him on his journey.

My throat was tight and tears burnt my eyes as I was thrust back to the present. Had it really happened or was it a dream? Then sunlight broke through the overcast sky and I knew the answer.

My sister, my friend

By Deanna Mitchell
EDMONTON

I came out to Edmonton in June of 93 from North Vancouver, B.C. I lived there 18 years so I feel the cold of the winter. Darlene, my sister, asked me to come live with her and her daughter, Donna. I said yes. I raised my last and she is now 18. My other daughter is 21 and my son's 24. They are all grown up and on their way into this world.

I came out here because in 1989, I had a severe stroke. I say severe because my right side doesn't work nearly as good as my left side. That is like starting all over again. Boy, is it hard!

I came here because it is my home. My home because Darlene raised me, my home also because she taught me right from wrong. She is by far the best sister any person could ask for.

Darlene is alone now. It had been her second marriage and as she put it, "it was a mistake." She is a very hard worker; she helps and supports me in every way she can. She is not my sister but my very best friend.

This is bound to be the happiest Christmas ever. I'm happy we're together. It's been a long, long time since we were that. Christmas is a time to be all together. Although I feel complete, there is still a part of me missing: my children.



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Christmas Memories

The stories on this page, with the exception of Longing to be home for Christmas, were written by Grade 7 students from Pelican Rapids, Man.

What Christmas means to me

By Michael, Grade 7

What Christmas means to me is that it is going to be a wonderful time for everybody. Let's hope more of our friends are gone to spend Christmas with someone else like their grandpa. They probably went and spent time with them because he was with his parents most of the time. I just wish his parents most of the time would stay with me, because we

will drive the ski-doo around. He and I might even get each other a present so we could be happy with each other. He is a great friend to me. I hope everyone gets the best Christmas ever. Let Christ be with them and let them stand for God. It is lucky that people have their birthday on Christmas day. Jesus was born on Dec. 25 and that's why we celebrate - for him. That's all I have to say. God give people hope for a new year.

Christmas is for visiting

By Natalie Genaille

Christmas is very great to have on December 25th, 1993, I wish. It will be fun on Christmas day if Santa Claus comes to my house and puts our Christmas presents under our beautiful tree. He will think it is the best Christmas tree in the whole world. And I hope we will live in Dauphin, Man. for the rest of our

lives. We are going to see our aunty, uncles, and cousins, my grandfather and grandmother and all the rest of my family. We will get to see our whole family and we can visit them. Then we could go and see Santa at the North Pole. Santa has nine reindeers named Rudolph, Comet, Cupid, Dasher, Dancer, Prancer, Vixen, Blitzen, and Donder. And two little elves.

Christmas is special

By Letitia Kematch

Christmas reminds me of Jesus' birthday, a time to remember joyful things, and happy thoughts. Sometimes I would like to meet

God when I'm alone somewhere. Christmas is special to me because we get together with our families, friends. It's special to me because it is Jesus' birthday and my granny's birthday.

Christmas a time to love

By John Leask

I think Christmas is a time to love one another. It is a time to believe in Santa Claus. Christmas is about Jesus' birthday and believing about the spirit of Christmas.

How did Santa go through all the chimney's to give presents to everyone? I always think that Santa is true. I still believe in Santa because he's the one who makes children

happy on Christmas mornings.

One Christmas night I thought I heard reindeer on my roof. They were just stepping on the roof and I went and looked at the Christmas tree and I thought I saw Santa. I got excited and he said to me, "Don't be so loud. You might wake up your brothers and sisters!" So I went back to my bedroom, I looked out and I saw Santa flying with his reindeers. I hope lots of children still believe in Santa Claus.

Christmas means sharing

By Waylon

Christmas is a day of joy and happiness, where everybody gets together and talks about things. When the time comes to open the presents, they slowly unwrap them, not to spoil their surprise. They get something that they always admired. They keep going

until they open present by present, person by person. After they're done, they all go to the table and eat dinner, laugh, talk and do things with each other, play around, tell jokes. And when it's all over, it's like nothing ever happened. You had too much fun on Christmas day.

Peace on earth

By Sherona Thelma

On Christmas, not everybody has a family, clothes, or food. In most of the countries, people don't have things like we do. It is so sad that some people have no peace in their country.

On Christmas, I wish that every city, every country, every reserve, every valley, every province and every living place on Earth has peace, love, family, food, clothing, money and shelter.

CHRISTMAS

By Tanya

C is for Christmas day.
H is for a holiday.
R is for the ringing bells.
I is for the icing on a Christmas cake.
S is for Santa Claus.
T is for our Christmas tree.
M is for memories we had last year.
A is for the angel on top of our tree.
S is for singing songs outside peoples' houses.

Longing to be home for Christmas

By Bryan Brule
FORT SMITH, NWT

About this time of the year I long to be home with my family, especially at Christmas.

Right now I can picture the scene at home. My mother will be busily baking her famous pies, cakes, cookies, not to mention her delicious bannock. As a kid I would often glance into the oven window. I just could not wait until the bannock was done.

Finally, when they were done I would always be the first to grab one.

"Hmmm," there was no word that could describe the unique taste. There would be the aroma of fresh baked goods lingering throughout the house for days. A few days before Christmas my father would always get a tree. My father hated artificial trees and would often say, "For a real Christmas you need a real tree."

We, the children, would decorate the tree with fuzzy garlands, foil tree balls, tree ornaments, candy canes and tinsel. The tree was not complete without a star, which my young sister did the honors of placing the star on top of the tree.

On Christmas Eve, we would all get dressed up and go to the midnight mass, which lasted for two hours.

I will miss the many relatives that come on Christmas morning, exchanging gifts and greetings. The table and food would be set perfectly, fit for a king. Christmas dinner was not completed until grace was said.

Yes, I can see everything clearly, the banner over the threshold that read, "Merry Christmas and a Happy New Year."

I know this year I will not be with them, but I will be with them in heart and soul.

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Christmas Memories

The Phoenix of Christmas

By Bonnie Shulman
EDMONTON

Christmas is special for me because I don't know how I would get through the winter without it. And yet, Christmas is not a religious holiday which I personally observe. The reason is simple. I'm Jewish!

I don't like winter. I'm afraid of the dark, I don't like the cold and I shudder at the sight of snow. I shiver when I hear the lonely howl of the glacial wind at my window. When a ghoulish gust pounds frantically on my pane like some madman trying to get into my room, and when millions of snowflakes tumble frantically down from the black hole that is the winter night sky, I pull the blankets over my head and shudder in distress.

Christmas brings a break in all this meteorological torment. Christmas is not just a holiday celebrating the birth of Jesus, it is a spirit of hope, hope for each one of us and for the entire human race. Christmas cheer puts a star in the sky and lights a beacon that points the way towards longer days, higher temperatures, and the rebirth that is destined to follow the death of the winter chill.

How odd. It is just when the weather is at its most cruel that people are at their most warm. Is this our ancient instinct for survival rising up through the generations?

Christmas generates warmth by bringing everybody together

in a common purpose, whether it be to celebrate in a church or congregate in a mall. To me, the activity itself is less significant than the wonderful feeling of being with people, lots of people, in a festive place when outside, the temperature is at rock bottom and life seems to have ground to a halt under a thick mantle of ice.

The aspect of Christmas that is especially important to me since I have no family in Alberta and must spend the holiday season by myself is that there are no strangers come mid-December. People are eager to be cheerful, no matter what their circumstances, perhaps because they sense the hope in the air, the hope that makes Christmas a human event and not just a religious one. Christmas provides a buzz of excitement that energizes us to see beyond the poverty of our day-to-day thoughts and reconstruct our inner framework on a richer, grander scale.

At Christmas, we redefine life and see how wonderful and miraculous it can be. Can we not retain this sense of wonder throughout the year? Each Christmas brings the promise that we can. We can restore faith in the universe and in ourselves.

The true glory of Christmas is the rich inner experience it provides for everyone who opens their heart to its larger message, which is: When life is at its gloomiest, that is when we must rekindle the flame and have faith in knowing our phoenix will rise again.

Christmas memories after brain surgery

By Lucinda E. Smyth
Native News Network of
Canada
ST. CATHERINES, Ont.

Last October, our lives appeared to be taking a positive direction. Even though my husband and I had jobs that financed our meagre existence, we succumbed to pressure from friends and moved into a bigger and more expensive house. We did this under the pretence that their lodging with us would ease the burden of the high rent. We looked forward to one day owning that home.

On Nov. 19, 1991, at 10:25 p.m. my husband, Joe, quietly rolled forward out of his chair and sprawled flat on his face on the floor before my very eyes. He had been speaking at the time, when suddenly he said "Excuse me, but I feel really dizzy."

He turned to look at me. I looked at him in time to see his eyeballs roll upwards before he collapsed. And there he lay experiencing what appeared to be a convulsion.

Approximately one hour later my worst fear had become a reality. A CAT scan revealed that Joe had suffered a brain aneurysm. My immediate

thought was death. I prepared myself for the worst. He was wheeled upstairs to the intensive care unit where he lay in a coma. From what I could understand, Joe's brain was as tight as a knot. In technical terms, vasospasm. There was nothing I could do to help my husband in his fight for his life. I felt helpless.

Approximately 30 hours later, Joe opened his eyes. He looked directly at me and said, "Hi honey." I cried with relief but Joe had no idea just how sick he really was or that he was near death. He was nowhere out of danger. He still had to undergo surgery, which happened nine days later.

He survived. Recovery was slow and lengthy. On Christmas Day, I brought Joe home for the first time since the aneurysm. He had no recollection of living there although he recognized the entire family as they arrived for dinner. We watched him in sadness as he seemed to find solace in a fishing pole, the only gift that rang of familiarity. It broke my heart to see him this way. I wanted so desperately to reach him, to shake him and say "Wake up Joe, wake up." It was the most heart-wrenching experience in our 17 years together. Generosity, kindness and goodwill toward his fellow

man was his way of life. Without him there was no reason for the festive season.

I brought him home again on New Year's Day and shortly thereafter for good. Convalescence was tiring - often very trying - and progress was slow. At times his new behavior was difficult to accept, yet as the months went by Joe bounced back nearly to his old self which is nothing short of a miracle.

My family and I have suffered many setbacks but we have forged ahead and held together - despite another seemingly hopeless situation. My recovery took longer because I functioned on automatic. Joe did what came naturally.

This Christmas, my family is simply thankful for health and happiness. Our life is rich with desire for and appreciation of the simpler things in life, such as waking up to a new day.

Our lives have changed. Some things have gone forever but some things are here to stay - such as the love that bonded our family. This Christmas we will celebrate the birth of a new life bound by the tie that nearly separated us - life as it was meant to be lived, in peace and harmony and goodwill towards man.

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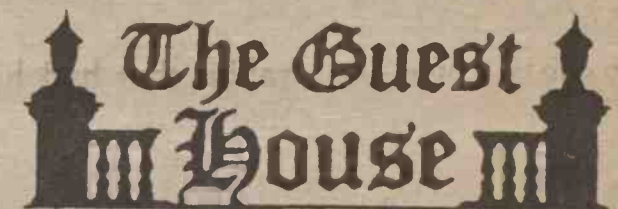
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Christmas Memories

The spirit of Christmas

By Laurie Pasqua
PASQUA RESERVE, Sask.

Danny walked down the dirt road which led to his house from where the school bus had let him off. He longed for summer as his road was not dirt in this season. It wasn't even snow-covered. Winters seemed to give less snow and more cold, slushy days. His feet practically froze on this short walk. He lived with his Kokum and she couldn't afford the insulated boots and jackets needed for these Northern winters. He never told Kokum of how the cold numbed his feet and hands or how the wind whipped inside his coat and gave him chills. He never told her, but he knew that she knew.

When he was younger, Danny would beg his Kokum for all the things some of the other kids at school had. He was often made fun of because of the clothes Kokum got at the Salvation Army store. As he got older he realized Kokum just didn't have the money to spend on "fancy things." He was grateful for the food and warmth Kokum spent her money on instead.

Danny looked up as he neared his home and saw his little sister, Nora, smiling at him from the living room window. He smiled and waved. Nora was five and only went to kindergarten on odd days. Sometimes she was a pain but most of the time she and Danny had fun together. He loved his sister and was very protective of her. Nora still asked Kokum for things that were too expensive. She wanted every kind of toy she laid eyes on. Now that Christmas was close all she talked of were toys and Santa. Danny had also learned that there was no Santa. He knew it was Kokum who scrimped and saved for the few toys they did get.

Kokum often told Danny and Nora stories of when she was young. She didn't go to school with white people. Instead she was taken to a residential school where she stayed most of the year. She considered herself lucky because she got to go home for part of the summer. She said some other kids lived too far away and couldn't go home at all.

In her school Kokum learned some math, writing and English. She wasn't allowed to speak her own language and most of her time was spent learning to cook, clean and pray like the nuns who taught her. Going home every summer saved her knowledge of her own language and traditions. Kokum's mother had been hidden from the Indian Agent every year, so she never went to school and never lost touch with her culture. With special prayers she even taught Kokum about the Trickster. At first Kokum would get confused about what the nuns taught her and what her mother taught her. She soon realized that there were good things both at school at home.

On cold winter nights when the fuel for heating the house was low, they would all sit around the wood-burning stove and Kokum would tell them of her childhood and the trickster.

Danny knew this evening would be one spent around the stove. There would be a nice, hot cup of tea and honey waiting for him, though. Supper would probably be fried hamburger and bannock. He hoped there was ketchup.

When Danny came into the house Nora was right at the door waiting for him. She chattered away while Danny removed his coat and shoes. As he had suspected, Kokum was at the stove frying hamburger. She smiled and pointed with her chin to a chair by the stove. Danny sat and listened to Nora tell of her day and about a rabbit that had hopped through their yard.

When Nora had finally stopped talking Kokum asked, "How was your day, Danny?"

"It was good," he replied. "We were given homework to write a story. It was cold so I finished it at recess and lunch."

Kokum handed him his tea and asked, "What was your story about?"

"I wrote about how there used to be lots of trap lines around and how you used to use the furs of animals to make warm clothes. I said how most animals are gone to other places now because the trees

have been cut down and that rabbits have sores on their skin and we can't eat them anymore. I said we don't make warm clothes out of skins anymore because it costs too much money. Is that right, Kokum?"

Kokum turned away so Danny didn't see the hurt look on her face.

"It's a good and true story, Danny."

Danny smiled and sipped his tea. There were a few moments of silence before Nora started to chatter again.

The next day the teacher read Danny's story to the class. Danny felt proud and shy at the same time. Later, the other Native kids talked of things they had heard from their Kokums.

When recess came Danny decided to work on more homework. Everyone else was gone when Danny turned and saw Kara watching him from the coat closet. "Oh, oh, here it comes," he thought. Kara was one of the kids who liked to tease. Her father owned the Trading Post and she made sure everyone knew she could get anything she wanted. She would always talk about Indians being lazy drunks. Kokum told Danny it wasn't her fault for talking like that. She was only repeating what she heard the adults around her saying. He was very surprised when Kara sat right beside him and asked, "Could you tell me some more stories of your Kokum?"

Danny had only to think for a minute before Kokum's stories came to mind. Kara sat through the whole recess and didn't interrupt Danny once. He finished his story just before the bell rang and Kara went to her seat.

After math the teacher said it was free period and asked what the children would like to do. Kara's hand shot up and she asked if Danny could tell more stories. Danny felt a moment's panic. He couldn't stand in front of the whole class and speak. His teacher made him feel better when she told the children to put their chairs in a circle and whoever wanted to tell a story could.

Danny was surprised when his friend, Ironlance - who was

usually pretty shy - decided to tell a story first. His voice was very quiet to begin with but Danny noticed it got stronger as he told them of Wesakichak and the chickadee. Other children followed with legends, Kokum stories or just funny things that happened to them at home.

Danny went home that afternoon feeling very good. He told Kokum and Nora what had happened. She reminded Danny that stories of the trickster would have to stop when the winds turned warm.

It was around the beginning of December when Kokum, Danny and Nora came home from a trip to town and found a large box on their step. Kokum took the box inside and opened it on her counter. Danny and Nora couldn't see inside the box but they did see the huge smile on Kokum's face.

"What is it? What is it?" yelled Nora.

Kokum looked at both children and smiled. "It's a surprise," she said. "You will find out what it is soon enough. Now run and wash up for dinner."

Danny knew it was no use questioning Kokum. She would tell them in her own time.

Danny was still curious when school let out for Christmas. He'd noticed Kokum stayed up later and would run to hide something when he and Nora caught her by surprise when they came inside the house.

Christmas holidays came quickly. Danny felt different his year. He usually couldn't wait for Christmas to spend with his cousins at Uncle Joe's. This year he'd miss the kids at school. Everyone got along much better. While Danny knew it had something to do with story hour he didn't know that by sharing stories of themselves the children now understood each other better. They knew why others dressed and acted differently now.

Christmas Eve, Danny, Nora and Kokum packed some blankets and pillows into Uncle Joe's car and headed over to his house. Tomorrow they would open gifts and wait for the rest of the family to come. Everyone would bring food

and they'd feast, play and laugh.

Danny thought Nora would talk his ear off that night. Finally she fell asleep and Danny listened to the quiet voices of the adults in the kitchen until his eyes also got heavy. He drifted into a crisp, white world where snow sparkled on trees in the bright sun.

Nora woke Danny up in the morning. She and their young cousin were waking up everyone. When the adults finally agreed and got out of bed, the unwrapping of gifts began. Kokum brought out two boxes and handed them to Danny and Nora. Inside were mukluks lined with fur, leather mitts and leather jackets to wear under their small winter coats. They were sewn and beaded with Kokum's loving care and Danny was so happy he just about cried. He and Nora tried on their new things for the family and walked around in them until Kokum said it was time to put them away.

"Where did you get the money for the hides to make these?" he asked Kokum.

"I didn't get the money, Danny. The hide, fur, beads and thread were all in the box we found on the porch. It might be your story that brought these gifts to us. What do you think?"

He thought about it. Could it be that someone who heard his story had done this? His teacher? But she had a big family too, Danny knew, could she afford this? What about Kara? But if she learned how to tease other people from the adults around her, would her father allow her to give all of this to his family?

Danny thought all day about their gifts. He thought back to the day they had found the box. He didn't remember seeing any tire marks or foot prints in the yard. It wasn't until after supper as he looked out at the night sky that he had a crazy thought. He watched as a star traced a light through the clear, winter sky and thought of how much his people believed in the power of the spirit. Could it be? Was there really a spirit who answered people's needs? Was there really a "Santa Claus?" ... He sure hoped so.

Happy Holidays to one and all from...

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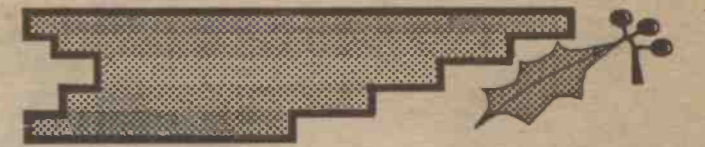


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Christmas Memories



This page contains stories from students at the Ermineskin Elementary/Junior High School in Hobbema, Alta.

My Best Christmas Ever

By Courtney Deschamps

This is a true story. One Christmas morning when I woke up, all the kids went to ask my mom if we could open our presents. She said go ahead, so we went to open our presents. I got new skates, Nintendo, and a little puppy, he is a big dog now. My sister got a Walkman and a jacket and a tape. My brother got an automatic control truck and GI Joe toy. My other sister got a Barbie, a doll house and little people to play with. My younger brother got a stuffed bear and a rattle, my younger

sister got a blanket and doll clothes. We were all happy, even my mom and dad got some stuff.

We have dinner at my cousins', my auntie would roast turkey, stuffing and potatoes. Then when people start to leave, we take some of our cousins to our house. I love to skate. When we go skating we always take hot chocolate. We put Christmas lights up on our roof. They shine brilliantly. There were lots of different colors, red, yellow, green, purple and blue. When my dad put on the lights they looked so beautiful. I was so happy.

Bright lights of Christmas

By Neil Montour

On Christmas I like the bright lights on the Christmas tree. I like to go outside to play in the snow. I went to go inside to open my presents. After we went to my friend's house. There is a brightly lit tree, too.

After Christmas we go skating with my brothers. We play

hockey. I went to go play with my Gameboy. My friend and I went to my house to have a snowball fight. My brother and I won the fight. My friend and I went to go skate again. We played hockey again, my friend and I won again.

We went home, the homes were bright with lights. We went to a dinner at my friend's house. I like Christmas.

Outdoor fun the best

By Warren Whitecalf

On Christmas Day, I like to open my presents. My family went to a dinner. We went to skate at the pond. After Christ-

mas I went to play outside. I made a snowball as big as a car. Today, I'm going to my cousin's. We will make a big snowball. I like to go skating on Christmas Eve. I will play hockey on ice.

Christmas fun

By Ramona Thom
ERMINESKIN RESERVE,
Alta.

My dad and my brother went to go put the Christmas lights on the house. We help my mom and my dad put the Christmas stuff on the tree and before Christmas we had hot chocolate at my uncle's. We went home before Christmas because my dad woke us up in the morning. He gave us presents. We opened the presents. We had a lot of fun.

We watched the nice Christmas tree and we ate turkey. It got me full and before Christmas we went to go shopping in town with my mom and dad and we sing a Christmas song. We went to put candy canes on the Christmas tree and we went outside to make a snowman and we play in the snow because we love to play in the snow. We made an angel on the paper. We help my mom and my dad to go get the presents in town. We went to go shopping with my mom and my dad. It was Dec. 25, we made jelly and turkey at my house.

We had fun outside with the sled. It was so much fun. We sing songs. My family loves to buy Christmas presents. I love to help my mom make hot chocolate at my house. We went to my uncle's and my sister's house on Christmas. We give them their presents. We had fun on Christmas day and thank mom and dad for the presents.

Rodeo the best Christmas

By Garrison Deschamps

My best Christmas was when I went to the National Finals Rodeo in late November. My two uncles won third place in the team roping and split the money with \$1,500 each and came home with happy faces and with stunning celebration.

The rodeo took place in Tingley Coliseum in Albuquerque, New Mexico. It was a real cool rodeo, my dad and late mom and me came home after three weeks in New Mexico and the states.

When we got home we hugged everyone and I even hugged my dog, Mike. She was jumping all over me and after she jumped off of me, she got a good hearty meal. She loved it when I made her a doghouse. She came sliding with me and my little brother. We had lots of fun, because I missed my dog and I could tell she missed me, too. When it was time to open presents, my dad opened his first. It was a hand drum. I opened mine, it was a little hand drum from my dad and he made it for me.

Holiday time is play time

By Shane Nepoose

This is a true story that happened to me on Christmas day. I got a hockey stick and a video called Mystery of the Million Dollar Puck. I watched it every day, just kidding, once a day and a super Nintendo game called Streetfighter II. I had dinner with everybody than I went skating and we played hockey with my brother and my cousins. All of

the boys played against the girls, but the boys won. Shane scores, he wins. Girls lost. We got a ride to the store. Then we played hockey again. After we lost, the girls won. But, I shot it too hard at the goal. We won right through the goal. Then we got new metal sticks, Easton sticks. Then we will win, their names are Carmen, Toni, Pammy, Dane, Jody, Jonathon, Misty, Clinton and Shawn.

The Night Before Christmas

By Ryan Whitebear

It was the night before Christmas and all through the house, not a creature was stirring, not even a rat.

I heard bells, I think they were St. Nick's.

He came down the chimney with a big red sack on his back.

He filled the stockings with candies and toys.

He put presents under the trees.

He went up the chimney with big whistles.

He said "Sleep well and to all a Good Night!"

I opened my presents and I got a new hockey stick.



Seasons Greetings & prosperity to everyone in the New Year!

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Christmas Memories

Prairie Christmas memories a beacon from home

By Yvonne Wuttunee
EDMONTON

As a child living in Battleford, Sask., Christmas was always my favorite time of the year. I have two brothers and four sisters and a large assortment of aunts, uncles and cousins who knew they would be invited to our house for Christmas. In our home the motto at any time of the year was always: The More the Merrier. During Christmas season this motto rang very true.

Gilbert, my father, owned his own business as the Water Man in Battleford. Which meant he would go from house to house with his water wagon, and his team of horses, selling water to fill up the barrels that people kept for that purpose. Therefore, family from all over knew that at the Wuttunee's there would be plenty of fun, food and happiness, so everyone would eventually find their way to our house.

Lillian, our mother, always made sure the pantry was lined with many shelves and she spent all summer and fall preserving all kinds of fruits, pickling relishes, preserving and making head cheese, getting all types and kinds of foods ready for the long winter ahead. Also baking bread, cookies and the most memorable of all was her famous fruit Christmas cake. She would make four to five layers in all and whenever a new family arrived at the house to visit, they would be fed the minute they walked in and mother would finish off the meal by serving the wondrous Christmas cake that took the whole day to bake.

It was a very slow cake to bake as the oven had to be on a very low setting. And in those days, the fire had to be watched constantly because it was a wood stove. We, the children, would be dancing all around her singing "Mom made the cake... mom made the cake."

After the meal of turkey, cranberries, home-baked bread, mashed potatoes, squash, carrots and Brussels sprouts, she would serve the Christmas Pudding. This was made by boiling it on the stove in a big square of cheesecloth and when ready she would open it up in the middle of the table and it would be big enough for 25 people.

Our family lived the belief of the traditional extended family. Caring and loving everyone was as simple as loving the immediate family and as children we never knew any different. Our home was a loving place for anyone who choose to enter.

I remember after dinners, Winston would play his drum set and my sister Amy would sit down to our beautiful grand piano, my uncle Georgie would play the guitar, uncle Oliver along with my mother's father would play the fiddle. All the latest tunes would float out our chimney and over the harsh, cold prairie nights.

Christmas time at school was always very exciting for me as I would try out from the leading roles at the Christmas concerts. I always got the part I wanted as Winston and Amy would spend hours helping me memorize my lines. If that year it happened to be a musical, they would teach me songs. Then they would spend hours singing with me.

Christmas Eve on the prairies held some absolutely enchanting fairy-tale moments in my life. My youngest brother and sister Loretta and Ken and I would turn off all the lights, in the part of the house where the Christmas tree was, lie under the tree and sing carols and talk about the wonderful things Santa Claus would be bringing us and the excitement of opening our presents in the morning.

Even more exciting than that would be the arrival of my sisters,

Elsie and Mary, who were both in the Air Force, and stationed in different parts of Canada. They would arrive home Christmas Eve with their cars packed full of gifts. We, the youngest children, would be allowed to open one gift, then the adults would put us into our snuggly beds.

So went my Christmases until the magical age of 21, when I met a handsome young Norwegian Air Force Pilot, who was training in Canada with NATO (North Atlantic Treaty Organization). We met in London, Ontario. I was studying law at the University of Western Ontario. He was training as a jet fighter pilot and as a Lieutenant and officer just a few miles north of London at an Air Base called Centrailia.

So began the fairy-tale romance - a handsome officer thousands of miles away from his country and family and a young Indian maiden full of love, happiness and wonderment.

We were married a year later, just before he was sent back to Norway. He had to receive special permission from the Norwegian government to take back a Canadian bride.

My family gave me a big wedding with all the wonderful things making the day so special and with all that, we had an Honor Guard of Norwegian Pilots in full regimental dress, and my sisters as bridesmaids. After a wonderful wedding reception we set off on our honeymoon to Norway.

It was then my husband informed me I was to live with my mother-in-law who couldn't speak a word of English and made it clear at the beginning she hated me. His orders had arrived, he was being sent to the northern tip of Norway to guard the Russian border from the Russian submarines coming down into the 'free' waters. The cap-

tain of the surveillance aircraft had been given sealed orders: If any of the submarines tried to out-maneuvre the aircraft, they were ordered to shoot first and ask questions later.

He left me for two weeks of the month to do his surveillance and the remaining two weeks I spent locked up in the house with the mother who kept the skeleton key in her apron pocket and was my guard. This was to keep me in because I was an Indian and she didn't want her neighbors or anyone to see me. I could not speak the language, and I was two month's pregnant.

I began to understand the effects of hatred - his mother threw us out of her house two weeks before my first Christmas in Norway. My husband started physically abusing me because his mother didn't like me and he continued the abuse until six years later, when I could leave the country.

As I was a Canadian bride and had nowhere to go, the Royal Norwegian Air Force gave us a beautiful log house that was reserved for the new commanding officer of the base. This house was set apart from the base, and was on the shore of the north Atlantic Ocean. This would indeed be wonderful except for the fact I grew up on the prairies of Saskatchewan and Norway is the land of the Midnight Sun in the summer but in winter it is dark all winter long. There is lots of fog in Norway and up and down the coast all night and day you hear the fog horns blasting.

My first Christmas was one of total loneliness, unhappiness and I was fast learning to be a complete recluse. As my language was very stilted, I was in complete culture shock and my heart was broken by the abuse I was receiving from the only person I knew in the whole country. Therefore, heartbreak and

loneliness found a struggling survivor in a little Indian girl whose maiden life had been surrounded by a happy, loving family.

The custom in Norway is Christmas Eve is the time you have Christmas dinner and open your gifts. My mother sent me a beautiful, red velvet dress with silver trim around the neckline. When I lived in Norway they didn't have central heating in the homes. We had a wood stove for heating; I was cold so I moved back closer to it and when I did my dress got a big hole in it. My husband flew into a blind rage and started beating me.

There I was thousands of miles from home STUCK!! for six years. Finally, my husband allowed me to come back to Canada for Christmas. I arrived back in Canada, at Toronto International, with two baby boys who spoke only Norwegian. The airport was full of travellers, but I only had eyes from my family, with their dark brown eyes full of tears and shining with love and happiness.

This was 22 years ago. I never went back to Norway, even though my husband flew from Europe in February of that year to take his family back. I stayed home. I raised my two sons alone through good times and bad. I have three beautiful granddaughters who I love very much and they call me the Cree name Nookum, Cree for grandmother.

Christmas time is here again. I shall spend all my remaining Christmases in the land of my ancestors and I send my prayers that my ex-husband will spend his remaining years in the land of his ancestors. No one or nothing will ever take me away from a Canadian Christmas again. I have found that to me, special means the love and happiness one can find in one's own family and love of one's country surpasses all!

Happy holidays to you and yours. May the joy of Christmas fill your hearts and homes now and throughout the coming year...

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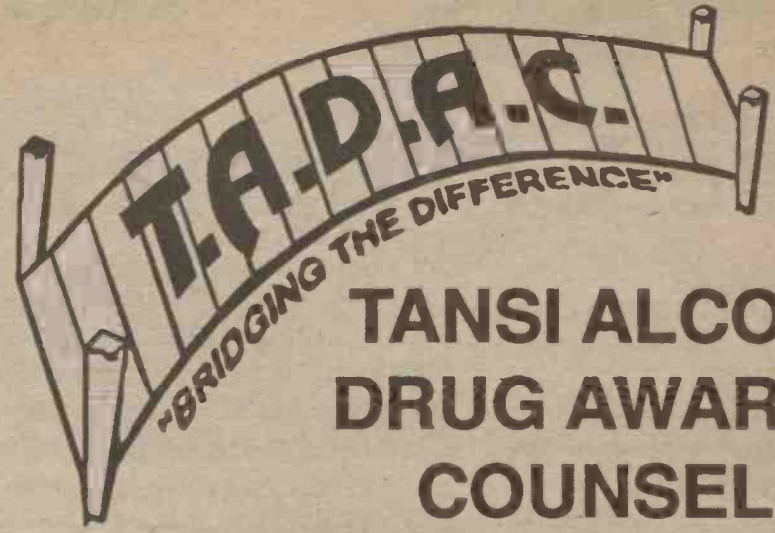


*Happy Holidays to you and your family -
may Christmas fill your hearts and homes
now and always and best wishes in the
coming year.*

**The Board of Trustees, Native Education
Advisory Committee and Staff**



Box 870, Lac La Biche, Alberta T0A 2C0 (403) 623-4414



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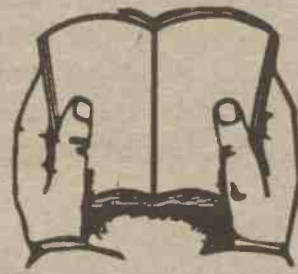


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St. Paul - Education

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CREE LANGUAGE TEACHER REQUIRED

for St. Paul Regional High School District #1 for the period of February 1, 1994 until June 27, 1994 to provide instruction in Cree 15 and Cree 25 for two periods per day. Additional duties will include: providing Native students with tutorial assistance, participating in case conferences, act as liaison with parents/school, participating in Native Education Project meetings, participate in school functions, and other duties as assigned by the principal.

Deadline for application is Monday, January 10, 1994 at 4:00 pm. Interested candidates should submit their curriculum vitae to the undersigned as soon as possible. For more information on this position, please contact the principal, Mr. Dale Bischoff at 645-4491.

Mail to:

Mr. Paul Cayer
Deputy Superintendent of Schools
St. Paul Education
Box 5000
St. Paul, Alberta T0A 3A3

Fax: (403) 645-5789

CHILDREN'S ADVOCATE

GOVERNMENT OF ALBERTA

If you are committed to keeping Alberta's children safe, protecting their rights and interests; believe in the concept of holding parents accountable for the care of their children; and have a strong interest in reshaping delivery of children's services in today's rapidly changing environment, then this challenging role will appeal to you.

Reporting directly to the Minister of Family and Social Services, the Children's Advocate is responsible for representing the rights, interests and viewpoints of children who are receiving protection services under the authority of the Child Welfare Act. You will ensure that legislated advocacy services are provided on a province-wide basis by investigating complaints or concerns about these children directly, or through a staff of 20. You will also be working closely with the Commissioner of Children's Services to develop and implement new initiatives in service delivery for Alberta's children.

The position requires an indepth knowledge of the normal growth and development patterns of children and of child/family/community social environments. Proven management and leadership skills; experience with an advocacy role; professional and community credibility; and a knowledge of child service agencies are required. A post-graduate degree in Social Sciences plus extensive experience in services to children and families or an equivalent combination of education and experience is also required. Knowledge of current aboriginal issues and cultures would be preferred.

To apply or receive further information, please reply in confidence by December 31, 1993, quoting Competition Number 93MMD81-003 to: Executive Search, Alberta Personnel Administration Office, 4th Floor, Kensington Place, 10011 - 109 Street, Edmonton, Alberta, T5J 3S8. Telephone: (403) 427-7891, Fax: (403) 422-0835.



JOB OPPORTUNITY

The Saulteaux Band is accepting applications for the position of

PREVENTION CO-ORDINATOR I

to work under the direction of the Community Wellness Co-ordinator.

RESPONSIBILITIES:

- The candidate shall be responsible for administrating and directing a community based alcoholism/chemical abuse program.
- Refer clients to appropriate treatment.
- Provide prevention/after care counselling with groups and one-to-one basis.

QUALIFICATIONS:

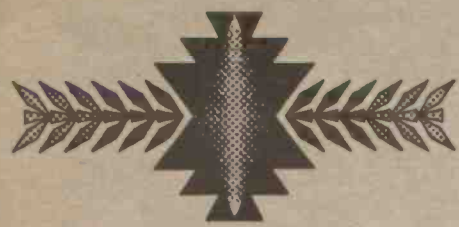
- Five years continuous sobriety.
- Proven administrating ability, supervisory experience & public communication skills.
- Certification - minimum three years counselling experience, client therapy. Diploma in a human services discipline, Nechi training would be an asset.
- Valid driver's license and personal vehicle
- Cree language an asset

SALARY & BENEFITS: Negotiable

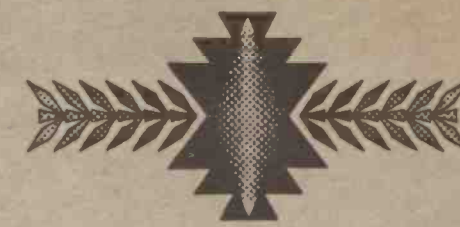
CLOSING DATE FOR APPLICATIONS: Indefinite

PLEASE SUBMIT RESUME TO:

Austin Tootosis, Community Wellness Co-ordinator
Box 159,
Cochin, Saskatchewan
S0M 0L0



WINDSPEAKER'S CAREER SECTION



Feather of Hope Aboriginal AIDS Prevention Society

COMMUNITY AIDS COORDINATOR for Calgary (and Southern Region)

This position is responsible for developing Native communities to mobilize themselves against the spread of AIDS.

Responsibilities will include: working with Native communities to establish on-going education programs that will lead to sustained behaviour changes thereby reducing HIV transmission. Feedback and evaluation to support programs development, statistical data collection and report writing are also an important part of this position.

Requirements: a knowledge of human behavior, good written/verbal communication skills, organized, ability to travel extensively, a knowledge of Native traditions is necessary, and an ability to work with a diversified range of human beings.

Preference will be given to those with experience in human sexuality, the effects of substance use on behaviors, and those with a Community development background in Native communities.

Salary: \$24,000 per year.

Closing Date: Open

Submit applications to: Executive Director
Feather of Hope Aboriginal AIDS Prevention Society
#201, 11456 Jasper Avenue
Edmonton, Alberta T5X 0M1

Or fax to: (403) 488-3735



Regina Police Service

CAREER OPPORTUNITIES

TRANSCRIPTIONISTS: enter police reports into a computer system or transcribe from dictation. Candidates must have typing skills of 50+ words per minute and be willing and able to work shiftwork.
Salary: \$24,586 to \$29,832

COMMUNICATIONS OFFICERS (9-1-1 Operators): handle emergency calls for Police, Fire and Ambulance Services, dispatch calls for police assistance and complete police reports. Candidates must type 40 words per minute and pass intelligence, psychological and 9-1-1 skills tests. You must be willing to work shiftwork.
Salary: \$31,842 to \$41,290 per annum

Interested applicants should forward a resume to:

Chief of Police
Regina Police Service
1717 Osler Street
Regina, Saskatchewan
S4P 3W3

For further information, call the Human Resources Officer at (306) 777-9737.

Up to the minute news with CFWE 89.9 Aboriginal Radio

Overseas Opportunities

Africa

- **Fundraiser for Sierra Leone** — with a university degree and experience, preferably with a nongovernmental organization.
- **Community development worker for Tanzania** — with a degree in business administration and experience with small scale projects and training.
- **Environmental and gender advisor for Mozambique** — with a social sciences/environmental studies degree and experience in curriculum development.

Caribbean

- **Librarian for Dominica** — with 3 years experience, in part with community groups, and knowledge of information collection related to museums. Previous work with indigenous people an asset.
- **Social worker/Program Administrator for Jamaica** — with skills in research, group development, counselling, administration and training.

Latin America

- **Economist or lawyer for Colombia** — with a strong knowledge of political economy and social and cultural rights.
- **Rural Development Project Administrator for Bolivia** — with a degree in economics or administration and 3 years experience with rural development projects, preferably with indigenous peoples.

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Join others working for change. Join CUSO.



Christmas Memories



The perfect Christmas, United Nations-style

By Raymond Moskowec
MEADOW LAKE, Sask.

The sun beat mercifully down on the small corrugated metal shack surrounded by waist-high sandbags. The United Nations blue flag hung limp in the midday heat, and although it was the month of December, it was still humid and warm.

A tiny trickle of perspiration crept down the small of the young soldier's back as he stepped out into the street from the UN duty post. He gazed slowly towards the row of old dilapidated unoccupied mud and wooden houses on both sides of the dusty street, partly demolished by bombing and partly wrecked by the UN forces. The forces controlled the houses along the street known as the Green Line that separated the warring Greek and Turk Cypriots in the city of Nicosia on the tiny island of Cyprus.

"Well, only two hours to go and my shift is over. It will be nice to get off shift, have a shower and then go to the Mess Hall for the planned Christmas Dinner held the day be-

fore Christmas. Just think! Turkey and trimming, presents and letters from home, singing Christmas carols and.....

"Oh, Oh! What's this? Why is that Turk soldier putting his magazine on his weapon? Wait! I know him, that's Attila, I'd better go and see what's happening! He knows that's not allowed."

The soldier stepped back into the UN post and picked up the handset on the radio set, keeping an alert eye on the Turkish soldier. "One Two, this is Oscar Papa Six, I have a weapons magazine infraction at Tango Three Two, am going to investigate, over."

"One Two, roger, I will notify Rover One to come to your location, be careful, out."

The soldier again stepped out of the box and slowly crossed the street approaching the sandbagged wall and bunker approximately 50 yards from the street. The Turkish soldier Attila had stepped out of his bunker, his weapon cocked, and was advancing to the front of the sandbagged wall.

The Canadian soldier continued his walk towards the armed

Turk Cypriot soldier. As he approached, a movement at the corner of his eye drew his attention to the area where the Turk soldier's attention was focused. Two small children, about five or six years old and wearing ragged and dusty clothes, were playing in the yard of one of the unoccupied UN houses.

"Oh, Dear God, no!" thought the UN soldier and quickened his pace. A few more steps put the Canadian soldier directly in front of Attila. Speaking softly so as not to alarm or scare the other soldier, the UN soldier said, "Attila, what are you doing? Your magazine is on your weapon and that is not allowed."

Attila spoke just as softly with a trace of subdued panic in his voice: "Those children are in a forbidden area."

"Yes, but what are you going to do, Attila, shoot them? Your magazine is not supposed to be on your weapon!"

"Those children are in a forbidden area," replied Attila.

"Attila! Please remove the magazine from the weapon!"

The two soldiers squared off in

the hot sun, one pointing a sub-machine gun at the navel of the second soldier, who stood with his rifle over his shoulder. Both spoke to each other in hushed tones.

"Attila, remove your magazine from the weapon. Besides, it's Christmas and those children are not doing any harm."

"The children, it is a forbidden area!" Attila's voice became slightly shrill.

The UN soldier's gaze dropped from the face of the Turk soldier to the pointed weapon. His finger was white from the pressure of pulling on the trigger!

Thoughts raced like lightning through the UN soldier's mind... "Gee, I only turned 19 three weeks ago..... My own rifle, it's still on my shoulder, so do I drop it? My Goodness! My magazine is still in my pocket! Those old Thompsons are so old, they just go off by looking at them... did I write my girlfriend a letter recently before Christmas... where is..."

"Attila! Remove the magazine from the weapon right now!"

The clicking sound of the safety catch being put on the Thompson

sub-machine gun magnified itself in the ears of the UN soldier. Attila abruptly turned and walked angrily towards the bunker, removing the magazine from the gun.

The UN soldier watched in silence until the Turk soldier disappeared into the bunker. He walked wooden-legged back to the UN post. He reached for the handset; in a shaky weak voice, he stated:

"One Two, this is Oscar Papa Six, weapon magazine infraction, incident report. Time: 14:10 Location: Tango Three Two. Turkish soldier, magazine on weapon. Reason: Upset, two children in yard of sector three. Matter has been dealt with, no casualties, over."

"One Two, roger, has Rover One arrived in your location yet, over?"

"Oscar Papa Six, negative-wait, I see them coming now, over".

The soldier wearily picked up his rifle, slung it over his shoulder and stepped out to meet the jeep.

As the jeep came to a halt in front of the UN post, the driver shut off the engine and greeted him with "My what a beautiful day, just perfect for Christmas..."

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SEASON'S GREETINGS

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