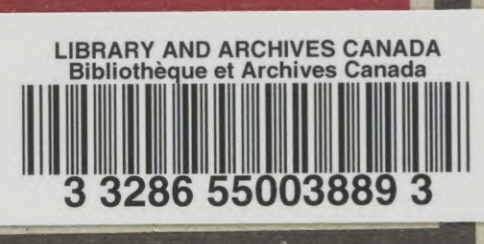


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MERRY CHRISTMAS!

From all of us at *Wind-speaker*, may your Christmas be filled with joy and love.

Wind-speaker



December 21, 1992

North America's Leading Native Newspaper

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Photo courtesy of The Edmonton Sun

New Alberta premiere sworn in

Ralph Klein took part in a smudging ceremony of purification in Edmonton on Dec. 15, the day he was sworn in as premiere. Lloyd Sutton (left) and John Chief Moon, a spiritual leader on the Blood reserve in southern Alberta, look on as Keith Chief Moon holds the smudging shell.

Overfishing cause of missing salmon

By Cooper Langford
Wind-speaker Staff Writer

VANCOUVER

Overfishing caused the disappearance of nearly one-half million Fraser River salmon during the first year of British Columbia's commercial Native fishery pilot project, a federal inquiry says. The shortfall's only a "setback" and shouldn't block the development of a first nation commercial fishery, said report author Peter Pearse, a University of British Columbia resource specialist. "(T)he program of rebuilding stocks... has suffered a set back. It cannot be repeated without seriously threatening salmon resources," Pearse said in his report. "Major changes are needed in order to reconcile co-operative management with resource conservation and development."

Nearly one-third of 1.6 million salmon counted in the lower reaches of the Fraser River system last summer never made it to spawning grounds. The disappearance set off a festival of blame, with non-Native fishermen claiming the shortfall was due to abuses in the new Native commercial fishery. Native organizations said they were not at fault and questioned Ottawa's management of the resource, suggesting the fish never existed. But Pearse's report says "unusually intensive" fishing is the culprit without laying blame at anyone's feet. Fatal injuries caused by fish dropping out of nets or dying from stress after escaping nets can account for substantial losses. The Native fishery worked well in some areas but invited abuses outside agreement areas. All bands should work together to negotiate catch allocations with the governments, he

said, adding the current piecemeal approach creates confusion over enforcement. Native fishing officials called Pearse's report acceptable and said it sets the stage for a positive review of fishing practices and the development of new policies. "There's lots of blame to go around," said Joe Becker, head of the Musqueam band's fishing operation. "We are going to try to implement all recommendations affecting Natives." "Pearse did a wonderful job of turning a witch-hunt into constructive criticism of fish management," said David Moore, a spokesman for the Shuswap commercial fishing program. "Nobody expected the pilot project would go smoothly this year." Non-Native fishermen, however, do not appear to have taken well to the support for the Native fishery in Pearse's report. In a separate study commissioned by the

Commercial Fishing Industry Council, they claimed opening the door for more commercial fishing would destroy the industry. The report was harshly criticized by Native leaders. Meanwhile, federal Fisheries Minister John Crosbie announced that the pilot will continue. He announced plans to expand the program of allowing Natives to sell their catch and introduced an "action plan" that includes the hiring of 50 fishing enforcement officers from first nations. "We made mistakes; I'm not here to pretend no mistakes were made," he told reporters at a Vancouver press conference. Last year was the first time in nearly 100 years that Native communities were permitted to sell their salmon catches. The pilot project followed court decisions that said Natives have rights to the resource beyond fishing for food and ceremonial purposes.

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AUTUMN CONTEST • SEE PAGE 20

Bishop's sex charges stayed

VANCOUVER

Sex charges against a high-ranking Catholic bishop have been stayed by a British Columbia court, touching off a storm of protest and demands that the disgraced priest be excommunicated.

Native and non-Native leaders have joined the chorus of disapproval, calling for ministerial reviews and public inquiries into the province's handling of the case.

"It appears our system has failed, not only for the accused but definitely for the victims," said Walter Cobb, mayor of Williams Lake, where Bishop Hubert O'Connor was principal of a residential school.

O'Connor is the highest ranking Catholic official in Canada to be charged with sex abuse. He was accused of raping two female employees and indecently assaulting two female students at the now-defunct St. Joseph's school during the 1960s. All four alleged victims are Native.

"It appears our system has failed, not only for the accused but definitely for the victims."

- Walter Cobb, mayor of Williams Lake

The charges against O'Connor were effectively dropped when a B.C. Supreme Court judge halted the trial after discovering prosecutors had not shown all the evidence against O'Connor to the defence.

A special prosecutor has been appointed to review the stay of proceedings, which could equal an acquittal if the charges are not resurrected within a year. Colin Gableman, the province's attorney general, said no action will be taken on the case until the special prosecutor decides whether it is possible to appeal the stay order.

Much of the recent criticism has been levelled at Crown lawyer Gregory Jones. Four chiefs sent a letter to Gableman before the stay order complaining about the prosecutors' handling of the case.

Even Justice Allan Thackery, who was hearing the case, raised doubts about Jones' arguments for continuing with the case after learning not all documents gathered for the trial had been shown to the defence.

"It was difficult... to get Mr. Jones to state the Crown's position on the (stay) motion. As best as I can understand it, it almost amounted to a concession or an invitation to the court to grant a stay of proceedings. The Crown has admitted failings in its legal obligations in this case," he said.

Jones, however, said he acted properly and has nothing "to be ashamed of."

Native leaders have expressed shock and anger in the wake of the court's decision. Saul Terry, head of the Union of

B.C. Indian Chiefs, wants O'Connor defrocked and excommunicated by the Pope.

Charlene Belleau, a social development adviser to the Cariboo Tribal Council, called developments traumatic "not only to the complainants, but also to our leadership."

Cariboo band spokesman Bev Sellars said the stay order does mean the case is over. She promised to raise the issue with a special inquiry looking into how the justice system treats Natives in the Cariboo-Chilcotin region.

O'Connor still faces a civil lawsuit in which six women allege they were sexually assaulted by him between 1962 and 1967 while he was the school principal.

Adam Exner, Roman Catholic Archbishop of Vancouver, said he regrets the suffering that O'Connor's alleged actions have brought on the community. He said the church has taken steps to review the case and that O'Connor's future in the church will be decided by the Pope.

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CHRISTMAS MEMORIES

Take a look at what makes Christmas special to Windspeaker readers. The final entries in our Christmas story writing contest start on Page 13. Don't forget to vote for your favorite! The ballot appears on Page 15.

TRIBUTE TO ARTISTS

Artists work in many genres, from making music to creating clothing. Windspeaker takes a look at some of those artists and what makes their work meaningful to them.

See Pages 10-12 and 19-24.

AD DEADLINES

The advertising deadline for the January 18th issue is Thursday, January 6th at 2:00 p.m.

Logging protesters continue to do battle

By Linda Caldwell
Windspeaker Staff Writer

CANOE LAKE, Sask.

Protesters blocking a logging access road north of Meadow Lake have settled in for the winter and are renewing their struggle to halt logging. The Protectors of Mother Earth, whose members are manning the blockade, have filed a complaint with the Saskatchewan Human Rights Commission against the Saskatchewan government.

The group alleges Minister of Natural Resources Eldon Lautermilch and his predecessors are guilty of racial discrimination in the approval of logging in the area and in their dealings with the protesters.

"The government has repeatedly ignored our rights under the treaties, under the Natural Resources Transfer

Agreement and under the constitution," said spokesperson Cecilia Iron.

An agreement between the government and a local forestry company completely ignores aboriginal rights and licences to trap, hunt, fish for food and harvest wild rice, she said.

"The logging has interfered with our uses of the land and our rights.

"Now the government is taking court action to evict us from the camp we have set up near the blockade. The reason we have a camp is to protect our rights. In trying to evict us, the government is once again discriminating against us on the basis of our race," she said.

The protesters are from the Canoe Lake band in northern Saskatchewan. The blockade was set up in May to protest clear-cutting around the Meadow Lake Tribal Council's nine member communities.

On June 30 at around mid-

night, the camp was stormed by more than 80 RCMP officers equipped with riot gear and 30 people - some of them elders - were arrested and charged with illegally blocking a highway. They were all released the following morning and began making their ways back to the blockade.

The government has since dropped the charges.

In the fall, protesters built cabins and a school out of logs already cut by Mistik Management, the company harvesting in the area.

On Dec. 9, the provincial government asked the courts to evict the protesters from their camp, claiming they are illegally occupying Crown land. That decision has been postponed to Jan. 14, said Leon Iron, a member of the Canoe Lake band.

Iron, 69, said he doesn't think the government will agree to evicting Natives from Treaty

10 land.

But the mood at the camp is tense. Many people have drifted away; others are losing their jobs in nearby communities because they supported the protesters. Iron and the other elders are having a hard time keeping angry young men calm when they are tired of sitting quietly.

In another move, Tim Quigley, lawyer for the Protectors of Mother Earth, asked the court in October to decide if harvesting trees is a development under environmental legislation.

If it is, the government must order an environmental assessment.

Court of Queen's Bench Justice Ross Wimmer, who is presiding over the judicial review, said the question of whether harvesting is a development is important for the environment minister to know.

The review was adjourned until Dec. 23.

NATION IN BRIEF

Ron George might stand down over finances
Native Council of Canada president Ron George says he will step down if police launch an investigation into alleged financial abuses while he was head of the council's B.C. chapter. George says he doesn't think he has done anything wrong, but agreed to step down until his name was cleared if police launch an investigation. A Victoria newspaper recently reported what its sources called "unbridled cronyism" among the leadership of B.C.'s United Native Nations. The paper said it has documents showing George used \$25,000 of the nations' money to give a personal loan to an employee. George said he authorized the loan for a mortgage because he couldn't afford to give the employee a raise. He said the UNN dealt with the abuse allegations in July and was satisfied there was no wrongdoing. The RCMP commercial crime division is examining the newspaper's documents to determine if a full-scale investigation is warranted.

Housing shortage will cost billions to fix
It will cost \$2 billion to bring housing standards up to snuff in first nation communities, a parliamentary committee says. The aboriginal affairs committee,

which has a majority of Conservative MPs, says Ottawa must act immediately to deal with overcrowding, lack of basic services like running water and the health risks posed by current conditions. The report said about half of the 70,000 houses on reserves are unfit to live in. It also criticized the Indian Affairs department for not providing enough money to build houses that meet with national standards. The report said reserves need more than 21,000 new houses immediately, while a further 6,700 need to be replaced and almost 45,000 are in need of repairs. The committee report, tabled in the House of Commons last week, is the latest in a long line of studies documenting on-reserve housing problems. The Indian Affairs department began its own review in 1975.

B.C. halts non-Native adoptions

Non-Native families in British Columbia will no longer be able to adopt Native children, at least until all other options have been reviewed, said Joan Smallwood, the provincial social services minister. The new policy is a step towards creating a community-centred child and family support service that treats child care as a social rather than government responsibility, Smallwood. She said she will also appoint the province's first aboriginal

deputy superintendent of child welfare who will work with first nations communities wishing to take over more control of children's services. Native people account for about five per cent of the British Columbia population but are involved in about one third of the child welfare cases.

Stoney band buys back mineral rights

The Stoney Nation has bought the mining and mineral rights under Ghost Lake in their traditional area as part of a land settlement. But former chief John Snow, who was defeated in local elections last week after leading the southern Alberta band for 20 years, says he is puzzled as to why the band must buy back something it never sold. "When you own land and you never sold it, and then you have to buy it back - it doesn't make sense." The mineral rights under Ghost Lake were bought from TransAlta for \$753,000. Gas royalties from the Ghost Lake area near Calgary average between \$80,000 to \$130,000 annually and will now go directly to the band for economic development. In 1990 the Stoney band reached a land settlement with Ottawa and received \$19.6 million compensation for lost mining and mineral rights.

News

Gambling seen as key to self-sufficiency

By Susan Lazaruk
Windspeaker Contributor

VANCOUVER

Some Canadian bands are willing to defy laws to assert their right to run and regulate their own casinos on reserves, aboriginals told a Native gaming conference in Vancouver.

Financially strapped bands say they have to bet their future on gambling because there are no other options.

"There's no resources left - no lumber, no fish - and land claims are still being held up," said an angry chief Robert Thomas of the Nanaimo Indian reserve on Vancouver Island. "And I don't know of any Natives in B.C. who have someone saying to them 'Here's \$80 million to become self-sufficient in a very short period of time.'"

"We've got an opportunity here and we're going to take it," he told about 300 Natives, gaming authorities and consultants at the two-day conference in early December.

Canadian bands are taking their cue from the successful gaming operations on reserves in the United States, where about 140 such casinos, mostly in the Midwest, take in millions of dollars for economic development, with the blessing of federal and state officials.

More than money is at stake in Canada. Natives are willing to stake their sovereignty on reserve casinos.

Two bands, one in Manitoba and another in New Brunswick, are preparing to expand or open casinos this month, in defiance of the provinces.

Unlicensed gambling is prohibited under the Criminal Code of Canada, but lotteries and gaming fall under provincial jurisdiction.

The provinces run their own lotteries and some operate their own casinos. They also allow charities or religious groups, including Native bands, to run their own fund-raising games of chance, such as bingo or raffles. The provinces set restrictions, such as bingo jackpot limits, and collect a percentage of the money raised.

Natives have operated bingos on reserves for years. Now bands in Saskatchewan, New Brunswick, British Columbia and Ontario are looking into expanding gaming operations, for the most

part by working with the provinces.

Ken Staples of Beaver Lake First Nation at Lac La Biche, Alta., was at the conference to gather ideas for licensed gaming on his reserve.

"A lot of money leaves the reserve when people buy 6-49, but it never comes back" through provincial grants from those lottery revenues, he said.

Staples is interested in the Manitoba model, where the province negotiates special gaming agreements with Indian bands. The lottery foundation closely regulated the operations but has relaxed some restrictions, such as size of bingo jackpots.

But bands such as the one on the Roseau River reserve, about 10 kilometres from the U.S. border, say there's still too many restrictions.

"We want them (the province) to lift economic barriers, the economic sanctions," said Roseau River band member Carl Roberts during an interview at the conference.

He called the present system patriarchal and prejudicial against Natives, who he said want to regulate their own industry.

"When non-Indians do something, it's considered honest and viable; when first nations do it, it's automatically crooked."

The band continues to negotiate with the province for more rights, including increasing the number of video lottery terminals on reserves beyond the provincial limit of 40.

"We'll have one last attempt with them (the province). If that fails, regardless, we're just going to go ahead," likely before Christmas, said Roberts.

Chuck Koppang, manager of the Native Gaming Division of the Manitoba Lotteries Foundation, told the conference the province must play a role in Native gambling operations.

"As gaming is a cash business, there are many opportunities for participants to 'skim' revenues," he said in his presentation. "The foundation sees a continuing role for its staff, as experienced resources in organizational matters, staff training, audit and enforcement."

However, Koppang said the Native gaming agreements do not attempt to solve the issue of Native sovereignty or jurisdiction.

Doug Sanders, a law professor at the University of British Columbia, said while the issue of gambling as an inherent right has yet to be resolved in the courts, he sees how it could be argued successfully under the 1982 Constitution.



Leah Pagett

Christmas in city centre

A nativity scene and lights in the trees around Edmonton's new city hall remind passers-by that 'tis the season.

Ballantyne band backs out of land deal

PELICAN NARROWS, Sask.

Saskatchewan's Peter Ballantyne band has decided not to join the province's multi-million dollar umbrella land deal even though it is entitled to one of the largest settlements in the package.

Band members narrowly defeated a \$62-million offer to buy land and mineral rights in a referendum that would have seen the community join the province-wide agreement.

Ballantyne chief Ron Michel said the latest set of difficulties rising out of the band's long-standing resistance to the agreement won't hurt a settlement in the long run.

"It's going to come down to a debate," Michel said after his community rejected the latest offer with just over 50 per cent of voters saying no to the deal. "Most of the councillors are in Pelican Narrows now and we'll decide

what to do. . . . I have some options I would like to present."

But Roland Crowe, chief of the Federation of Saskatchewan Indian Nations, said the Ballantyne band could lose out on money and land if they continue to hold out.

"There will be no change in the agreement," he said. "Other bands will begin proceeding and land will be given on a first-come-first-serve basis."

The overall \$450-million agreement was signed by 24 of the province's 26 bands in September after lengthy negotiations with the federal and provincial governments.

Four days before the signing Ballantyne band councillors demanded Michel hold off signing until community members were given more time to study the package. The Peter Ballantyne band is entitled to more than 230,000 acres of land under the umbrella agreement.

Bill C-31 women want oil, gas royalties

OTTAWA

The federal court has temporarily rejected claims to oil and gas royalties by a group of 13 women seeking reinstatement in the central Alberta Samson band.

In an interim ruling, Judge James Jerome said he couldn't offer a decision on this aspect of the case without hearing all arguments relating to the women's status with the band under Bill C-31.

"These are issues which must be resolved at trial," he said in a written decision handed down in Ottawa.

The women had asked the court to rule on whether they were entitled to receive royalty payments made to all band members while their membership cases were before the courts. They began receiving roy-

alty payments when they were reinstated in the band after the passage of Bill C-31 in 1985. But Samson leaders stopped the payments in 1988, claiming they hold the right to decide who is a full-fledged band member.

The courts are now deciding whether the women have a right to full reinstatement in the band, located about 100 kilometres south of Edmonton. If successful, they will be entitled to full status benefits, including housing and education.

Bill C-31 attempted to correct sexist aspects of the Indian Act that stripped Native women of their status when they married non-Native men. Bands have been reluctant to embrace members returning under 1985 amendments to the Indian Act, claiming they do not have the resources to accommodate spurts of growth in band numbers.

Women fight for place on reserve

By Dave Hickey
Windspeaker Contributor

GAMBLER RESERVE, Man.

A seven-year-old piece of legislation is behind a bitter feud that has erupted on the tiny Gambler reserve in western Manitoba.

Bill C-31, passed in 1985, allows Native women who lost their status by marrying non-Natives to regain their status. The law applies to their children, as well. But a group of these women trying to rejoin the Gambler band have met with opposition.

Doreen Mitchell, a spokesperson for this group, is a former band councillor who was recently ousted in an election. Mitchell says she applied for a house and was told by the band she would get one. It hasn't materialized.

"It's clear they don't want me there," says Mitchell. "That's the birthplace of my mother and part of my ancestral background and it's unjust of them to do that."

Mitchell, whose mother has also applied to rejoin the reserve, says there are about 20 to 25 others who have applied to re-

join the band, whose reserve has about 45 residents.

Patricia Tanner, current councillor and wife of chief Albert Tanner, says the band doesn't have the space or the money for any more residents.

"We have a very small reserve, only eight quarter sections. Our first priority is to the regular band members. . . . We didn't pass the law. We're the original registered Indians. . . right now we are suffering for lack of funding. We have trouble negotiating for more funding."

Mitchell claims the funding excuse isn't valid, that the federal Indian and Northern Affairs department has money for new residents. In fact, she alleges money already given to the band for Bill C-31 housing has been misspent, though there is one house on the reserve finished and inhabited by a Bill C-31 person.

Tanner denies the allegations.

In late November, Mitchell's group staged a protest in front of the band office, even taking over part of the band office for a while. But group members say they are tired of the bickering and bitterness and now want

funding and land to establish a reserve of their own.

"It's very hard to live in a community that's so hostile," says Mitchell.

"We definitely want to be separate from that bunch," agrees Roxanne Ledoux, another Bill C-31 woman who has applied for housing but has not received anything.

Both Ledoux and Mitchell say the hostility on the reserve is fuelled by alcohol abuse. Tanner admits alcohol is a problem, but she says there are Alcoholics Anonymous meetings on the reserve and the band is trying to curb the problem.

One thing both sides agree on is that the federal government has done little since passing Bill C-31 to oversee its implementation.

Officials at Indian and Northern Affairs did not return calls requesting their comments.

Mitchell and her group have written to minister Tom Siddon, but have received no response yet. Mitchell says the ongoing problem will Bill C-31 is not going to go away and neither is she.

"I'm not the first one, I won't be the last one, and I'll be damned if I'll be a quiet one."

Getty swings out of office

Don Getty was ushered out of the Alberta premier's office and caused a stir by saying he wouldn't continue to work in the legislature. The man who has led Alberta's Conservative party for the last seven years instead plans to work out of a government office away from the legislature.

What kind of work does the former premier plan to do? Well, reports indicate Getty plans to sort through his papers, start an autobiography and - in his own words - become an "orangutan" for rural and Native issues.

You heard right. Orangutan. We think Getty means he plans to spend his final days as the representative for the central Alberta Stettler riding hooting and hollering about issues that don't come up in the province's

urban centres.

Now Getty does have some feathers in his cap over such issues. It was his government that passed the progressive Metis Settlements legislation in northern Alberta. He personally intervened in the Lubicon dispute and helped settle issues regarding the size of their future reserve.

But the Getty Conservatives also raised threats to traditional lifestyles with their heavy support for a northern forest industry and controversial projects like the Oldman River dam. The Lubicon struggles continue with no end in sight and no encouraging words from the province.

And now Getty wants to be an orangutan. Why does the phrase "a monkey on the back" keep springing to mind?

Fish resource must be shared

The report of B.C. resource specialist Peter Pearse contains a lot of useful ideas on how to manage that province's salmon resource in the face of a growing Native commercial fishery.

And it is encouraging to see community leaders along the Fraser River supporting the University of British Columbia professor's findings and recommendations on missing fish stocks.

It is unfortunate, though, to see non-Native commercial fishermen take a defensive stance, arguing that letting first nation communities into a resource economy spells economic disaster. That point of view was outlined in a report commissioned by the Commercial Fishing Industry Council.

Salmon have thrived in the Fraser for at least as long as first nations have lived on the West

Coast. The fish stocks were integral to a way of life that dates back thousands of years.

It was only in the last hundred years that governments and bureaucrats started placing restrictions on Native fishing. In the meantime non-Native settlers in the region developed a thriving industry and barred first nations from participating.

In the last couple of years, court decisions have sought to correct this historical wrong. Canadian law now recognizes a Native right to enjoy the economic benefits of the West Coast's rich salmon fishery.

Non-Native commercial fisherman will have to adapt to the changes. It is not fair that they be allowed to reap the profits from a natural resource they are not willing to share with the original inhabitants of British Columbia.

Ho ho ho and happy holidays

We can almost hear the bells on St. Nick's sleigh now as all of us here at the Windspeaker office get the last issue of the year ready for press and start preparing for the Christmas break.

It sounds like a cliché, but it really is hard to remember where all the time went. Probably lost trying to keep up with constitutional talks, royal commission hearings, environmental reports and community issues over the last 12 months. It has been a busy year on both the news and the business side of this little paper.

So, the staff here at Windspeaker would like to take this little opportunity to wish all of our readers, news sources and advertisers the best of the holiday season. And may the new year find all of you, your friends and families in good health and happy.

Merry Christmas and a Happy New Year.

NEWS ITEM: GETTY TO END HIS DAYS IN OFFICE AS 'ORANGOUTANG' FOR NATIVE AND RURAL VOTERS.



Residential schools' legacy chaos

This week the Supreme Court of British Columbia stayed charges of two counts of rape and two counts of indecent assault against Bishop Hubert O'Connor for acts allegedly committed at an Indian residential school. I believe the effect of this ruling will be devastating not only for the Bishop's victims but also for the countless others who were assaulted at these schools.

The Indian residential school experience has left our communities in chaos. The schools operated from the 1890s to the 1970s. There were allegations of sexual, physical and emotional abuse at various schools. The B.C. case against Bishop O'Connor was the first case with victims of an assault at an Indian residential school laying charges against the perpetrator.

Because of the ruling, it may be perceived by the other victims that there will be no justice for them in the Canadian courts because they are Native.

This particularly rings true when you consider the uproar that resulted because of the allegations of abuse at two schools run by the Christian Brothers order. There, charges were laid, the guilty were punished and compensation will be given. It is expected that a total of \$16 million could be paid to 300 victims. In addition, the non-Native victims will receive coun-



Pikiskwe by Connie Buffalo

selling, medical assistance and apologies.

What about the victims of St. Joseph Indian Residential school, and the countless other victims of Indian residential school assaults?

It is my hope that other victims will not be deterred from bringing charges against those who are guilty. I would like to see an organized effort like those who were victims of the Christian Brothers order. I would like to see compensation paid to our communities because of the damage these schools did to our families, our governments, our communities.

The lawyer who represented the 400 victims from two schools run by the Christian Brothers said out of the \$16 million, one-third will be paid by the Ontario government, the remaining to be paid by the Catholic church. The provincial government portion will be paid because these children were wards of the province when they attended the schools.

It is important to our children and ourselves to point to those institutions that undermined our integrity as a people. We must give our children the reasons for the alcoholism and the other social ills that plague our communities. I believe one major reason was the abuse hurled at our grandparents, our parents and ourselves at these schools.

We live in an age where our treaty rights are being undermined. Medical benefits based on treaty rights are being questioned. More importantly, the Department of Indian Affairs is slowly being dismantled - the bad guy is packing up and leaving town.

It is my hope that the survivors of these schools begin to organize for compensation based on damages suffered at these schools. And I hope they receive compensation packages similar to those given to the survivors of the Christian Brothers' schools in Ontario and at Mount Cashell.

Windspeaker

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Ph: (403) 455-2700

Fax: (403) 455-7639

Publisher: Bert Crowfoot

STAFF

Linda Caldwell
• EDITOR •
Cooper Langford
• NEWS REPORTER •
Ethel Winnipeg
• PRODUCTION CO-ORDINATOR •
Joanne Gallien
• ACCOUNTS •
Paul Macedo
• SYSTEMS ANALYST •
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Your Opinion

System works against the People

Dear Editor,

Last Saturday morning there was a Community Justice Association meeting at J.C. Hill School. Approximately half of those in attendance were legal professionals, the rest were interested community members and Native inmates from Burtch. The professed purpose of this committee was to help our young people from becoming just more statistics. Well, the statistics in Native communities have been horrible for decades, why was the "system" concerned all of a sudden? During the meeting, the answer came out. The system's real concern was that of recidivism (repeaters). Apparently their courts are acting like (what must seem to them) a plugged toilet. While they have been pretending to be genuinely concerned about our young people's future, what they really want is for us to help them unplug their "toilet". An on top of that, I personally believe their little committee is an attempt to nudge us a bit closer to self-government.

As the meeting progressed I

found myself becoming angrier. An elder stated that we Native people must be respectful to all. I found that difficult to swallow. I have nothing but the utmost contempt for the "system." They are the ones who have been trying to destroy us. Must it always be only the Native people who practice respect?

At another point the suggestion was made that if we Native people had more respect for others, perhaps we wouldn't commit theft. I could hardly contain myself. There sat inmates who, perhaps, had committed minor theft and were being made to feel guilty about it, but in that same room were representatives of a system which has stolen whole continents and murdered perhaps 30 million people in the process. Not only North and South America, but Australia, New Zealand and Africa as well. The legalized crimes of the "system" included theft, murder and drug dealing - on a grand scale.

Last July there was a Healing Our Spirit Worldwide conference in Edmonton. Some area people attended. Native people from the Americas, Australia,

New Zealand, Africa and Sami Land were also in attendance. Their stories of despair, broken homes, substance abuse, domestic abuse and police brutality were common. Wherever the "system" had over-run, conditions were similar - the Native people were killed, brutalized and exploited; the resources were sucked out and the land was left poisoned. There are likely similar Native overflow problems in the courts of all these countries. In my opinion, the chickens are now coming home to roost. These worldwide social problems were caused by the "system" in the first place. It is as if they have started a fire that has now gotten out of hand and they want Native communities to take the responsibility to put it out.

To today's inmates, I would suggest that in future, if they have any extra money, time, and energy, they become aware social activists and use their resources to protect the People from the harmful effects of the "system." The People are still under attack. But we still have the universally accepted right of

self defence.

It continues to amaze me that the "system" and its representatives are still respected. Why? Is it because it is large and powerful? The respect shown to the "system's" representatives at Saturday's meeting was guaranteed by the presence of an armed OPP constable.

But might is not necessarily right, and legal is not necessarily moral or ethical.

And when the powerful go unchallenged, they even ignore their own laws. The Proclamation of 1763 is still legally in force but when it comes to Native land claims, the government conveniently ignores it.

The elected system was illegally put upon us here at Six Nations. Regarding this issue I was asked once that, as a "conquered people," what more could we expect?

If we are a "conquered people," I would like to know who "conquered" us. Canada is supposed to carry on the obligations of the "Crown." We are allies of the "Crown." If Canada "conquered" us, then we must be the only nation in history to

have been conquered by its ally.

As you now know, the pressure for our destruction has been tremendous. Six Nations children were forcibly taken from their families and sent to Christian residential schools many miles away. Racist material in biased history books made us question the worth of our ancestors and ourselves. Native women of child-bearing age have been sterilized without their consent. But what is really under attack is a way of life directly opposite the "system."

For the most part, the "system" has switched its policy from one of malicious neglect to one of cultural assimilation. A hundred years ago the only good Indian was a dead Indian. Now the only good Indians are the assimilated. Either way, if its genocidal assimilation policy works, there will be no more Native people to chafe the "System's" conscience, for we will all be part of the "system."

Sincerely,
Gawitrrha
Six Nations, Grand River
Hagersville, Ontario

Standing together only hope

Dear Editor,

I contact you today as a representative of the Innu people who have inhabited Nitassinan (aka; Quebec-Labrador Peninsula) for thousands of years. As you read this, one of our reserves - Maliotenam - is under seige by the Quebec Provincial Police. The Quebec government has called for the "elimination" of our traditional leadership. They have placed an injunction upon my people stating that we cannot leave our land to seek help or speak to anyone about our plight.

Last spring Hydro Quebec, the mega-utility company that has already done so much damage to our Mother Earth, her children and our Cree brothers and sisters at James Bay to the west, offered our people \$800 million to extinguish title to our ancestral lands. They wish to flood this land to build more dams in Canada. Over the past 300 years our people have done all within their power to accommodate the ongoing encroachment upon our home. Now, the traditional people of Nitassinan are saying enough. We do not want Hydro Quebec's money.

We do not want to surrender any more of our Mother, the Earth to be gouged out, flooded, and destroyed to make electricity for other people's profit and their own self-destruction.

We held two referendums this year. Eighty per cent of our people rejected Hydro-Quebec's offer. It appears they are prepared to take what they cannot buy.

I call for your help. My Chief has been shot at. I have been beaten.

Goon squads supported by the Canadian Indian Affairs Government roam our reserve

threatening our people.

We call on all good people of conscience to help us, join us in non-violent resistance to this siege. We will be passive, as we have been in the past, for as long as we can. Yet, we have heard that tanks and troops with guns are at our borders.

Let all Native peoples and friends of Native people stand together on this, the 500th year of the invasion of Turtle Island. Together, some good may come of this. Alone, we are all in danger.

M. Tom Dostou

Gift of giving doesn't need a season

Tansi, ahnee and hello. The season of cheer is upon us. The signs are everywhere. Crowds of people hovering around cash registers, the neon glow of Christmas lights, party notices in the mail and the feeling that comes with this emotional territory; that everything is going to be all right.

I love Christmas for that. Love it far more than the shiny wrappings, the turkeys, parties and carollers. Love it more than the emotionalism inherent in the old Christmas story. I don't know what it is in this time of year that coaxes the optimism out of the most hardened of us. I only know that "bah-humbug" isn't in my vocabulary and hasn't been for years.

Perhaps it has something to do with learning the nature of giving. Up until a few years ago I operated under the assumption that Christmas was the exclusive territory for my generosity. The time when I opened the wallet and offered my hard-earned dollars in exchange for symbols of my caring and appreciation for the people in my life. I lived, I suppose, like most of us then.

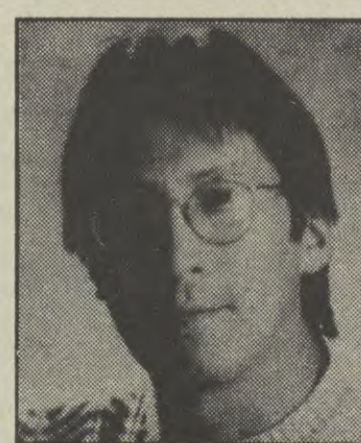
The feeling of Christmas in

those unenlightened years was the feeling of expectation. Will they like this? What will I get? Will so-and-so buy something for me? It was the feeling of expectation based on a misdirected idea of giving.

Looking around my room in this early morning light, I see much that has been given me by people on days far removed from Christmas.

There's a white fluffy polar bear named Wilson who lives above a stereo speaker. Wilson came to live with me because my friend Lori wanted to offer me something on one of those "meaningless" days of the year. Offer me something to express her appreciation for our friendship. Offer me something on a day that had no name other than Thursday.

Wilson is named after the great soul singer Wilson Pickett. Whenever he and I crank up Pickett's music on the stereo and jitterbug around the room, my friend Lori is right there, dancing along with us in celebration of friendship and music. I can't look at that tiny polar bear without remembering my friend and the special part she plays in my life.



Richard Wagamese

Then there's the sweetgrass that was offered to me by my cousin Fred. I use it every morning to start my day. When I spread that sacred smoke around the four parts of my being, body, mind, emotions and spirit, I feel like my cousin is joining me in prayer. We have our disagreements, Fred and I, but the gift of that sweetgrass takes us above all the petty bickering we human beings are prone to and lets us care about each other despite the differences.

I think it was a Tuesday when he made me the gift of those braids.

There's more but the point is there. Behind it is the true nature of giving. Freed from specific time and place, the act of giving becomes sacred through our desire to acknowledge the

love, compassion and respect we hold each other in. There's no ritual or ceremony other than a warm hug, a handshake, a smile, laughter and the vague feeling that everything is going to be all right.

I didn't know that for the longest time and it's taken a long time to become a believer. A believer in the idea that Christmas should be an everyday feeling and that the act of giving itself is the present we offer each other. What's wrapped in the paper is just the anchor for the feelings that prompted us to give, the reminder we carry in our hearts and display in our homes.

This past year I've given money, CDs, jewelry, paintings, feathers, books and small trinkets to various people in my life. Every time I've done that we've both walked away feeling loved,

respected and significant. Every time I've done it, the day that gift was offered became special, became a little Christmas in the middle of July, October or whenever.

That's why I love Christmas so much. Because for one day out of the year we all get a chance to become believers again. We all get a chance to have our insides warmed by the act of giving. We all get a chance to come a little closer to the valuable lesson that comes wrapped in the Christmas season; the true nature of a gift.

That nature is very simple. It means there is no price tag for esteem, love and compassion and there is no specific time or place necessary for an example of being held in those regards. Giving is an act of Christmas in our everyday lives.

Our elders knew that. Knew it and taught it and made it part of our tribal natures and because of that it lives within each and every one of us. Connecting to it is spiritual, true and very aboriginal. Connecting to it is learning the nature of Christmas and believing that everything is going to be all right.

Merry Christmas.

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE JANUARY 18 ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, JANUARY 6TH AT 1-800-661-5469, FAX 455-7639 OR WRITE TO: 15001 - 112 AVENUE, EDM., AB., T5M 2V6.

BINGO

Every Tuesday; doors open 6:30 p.m., calling at 7:15 p.m.;

Slave Lake Native Friendship Centre, AB.

BEING METIS MAKES YOU SPECIAL
every second Wed., 7 p.m.; 7903 - 73 Ave.;

Edmonton, AB.

NATIVE ELDER'S SOUP & BANNOCK
noon Wed.; 11821 - 78 St.;

Edmonton, AB.

WEEKLY A.A. MEETINGS

every Thursday,

St. Paul's Treatment Centre, Cardston, AB

NATIVE AWARENESS CLASSES

beginning September 14,

Canadian Native Friendship Centre, Edmonton, AB

METIS CULTURAL DANCE CLASSES

beginning September 20,

St. Peter's Anglican Church, Edmonton, AB

POW-WOW DANCE CLASSES

beginning September 20,

Westmount Jr. High School, Edmonton, AB

KEEWATIN YOUTH PROGRAM PRESENTS NATIVE ART

INSTRUCTION FOR YOUTH

every Thursdays,

#202. 10840-124 Street, Edmonton, AB.

FAMILIES OF NATIVE CHILDREN

open every day,

Edmonton, Alberta

A.A. MEETINGS

every day at 12:00 noon

Canadian Native Friendship Centre, Edmonton, AB

PATHWAYS OF TRADITION, NATIVE ART EXHIBIT

Nov. 15, 1992-Jan. 24, 1993,

Manhattan, New York USA

CHRISTMAS SOBER DANCE

December 25, 1992

C.N.F.C., Edmonton, AB

CHRISTMAS TRADITIONAL POWWOW

December 25 & 26, 1992,

Siksika Nation, Gleichen, AB

I.A.A. NEW YEARS BANQUET & DANCE;

December 31, 1992

Yellowhead Inn, Edmonton, AB

NEW YEAR'S ROUND DANCE:

January 1, 1993

Poundmaker's Lodge, St. Alberta,

KASHTIN CROSS COUNTRY TOUR

Jan. 16, 1993 - Wunnumen, ON

Jan. 26, 1993 - North Bay, ON

Jan. 27, 1993 - Kapuskasing, ON

Jan. 28, 1993 - Hearst, ON

Jan. 29, 1993 - Sudbury, ON

Jan. 30, 1993 - Toronto, ON

NAT'L FILM BOARD PRESENTS 'COPPERMINE'

January 21, 1993

Charles Camsell Hospital Auditorium, Edmonton, AB

NAPI FRIENDSHIP SOCIETY 3RD ANNUAL CROSS-

CULTURAL CONFERENCE & 16TH ANNUAL POWWOW

January 22-24, 1993,

Pincher Creek Arena, Pincher Creek, AB

MEMORIAL FEAST & ROUND DANCE

February 12 & 13, 1992,

Frog Lake, Alberta

UNDERSTANDING COMMUNITIES; DIALOGUE ON

ABORIGINAL POST-SECONDARY EDUCATION

February 18 - 20, 1993,

University of Winnipeg, Winnipeg, MB

FIRST ANNUAL POLAR BEAR CARNIVAL

February 20 - 21, 1993

Ben Calf Robe School, Edmonton, AB

WELLNESS AND WOMEN IV CONFERENCE;

STRENGTHENING THE CIRCLE

February 23-26, 1993,

Phoenix, Arizona USA

SIFC HOCKEY CUP

March 12 - 14, 1993

Regina Agridone, Regina, SK

WINDS OF CHANGE: ABORIGINAL FASHION SHOW:

Deadline for entries: January 4, 1993

March 24, 1993

Winnipeg, MB

Oki, Napi! I have many things to tell you. First things first: I have a request for all the Blackfoot people out there. I have been thinking about this for a while. I would like to learn more Blackfoot. All I know is oki, napi and tsssss If you have a tape recorder, and have some time, could you tape some Blackfoot words for me?

Speaking of Blackfoot, I recently was told of a hero from Stand Off in southern Alberta. He received a Bronze Medal for Bravery. His name is Eric Small Eyes.

Eric tried to save two children from a burning house. He was told that there was two children in the house, and without thinking about it, he stormed the house. He has eight kids of his own. He carried one of the children out, but when he was going back in the flames had taken over. He was forced to go back outside. Both of the children died. When he received the medal, all he said humbly was "I couldn't bring them out alive."

These kinds of people bring hope to me. There are people who really care for other people, even if they don't know the people in need. I was almost moved to tears, but I can admit I have the heart of a marshmallow, soft but spongy.

This is not related. Around the same time, a respected elder from the Blood reserve died. Dan Weasel Moccasin passed away peacefully at the age of 76.

He was a spiritual leader for 25 years in the Horn Society. He was honored by getting the privilege to open some of the most sacred bundles, including medicine pipe bundles opened only after the first thunderstorm in the spring.

Mr. Weasel Moccasin was a true 'traditional' Native. He never attended school or was exposed to the English language. He died only knowing Blackfoot. He was given the power and he passed it on to his children.

Our elders are getting older and the traditional way of life is being replaced by a mixture of the old and new. The river is contaminated but if you have the privilege to be taught, do it for our future's sake.

Have you hugged an Elder today?

I was speaking to Shirley Hill, a good friend of mine. She was telling me about this new program at the Fort MacKay School. The program is to increase the awareness of alcohol and drug abuse of the students going to the school. They have films and presentations on the effects of abuse, as well as private confidential sessions with students who need it.

Shirley and the vice-principal are facilitating it. They have been going to workshops on alcohol and drug abuse. Some of the things she is learning are bringing up some past history. She says it is good to finally deal with them. I told her they should do this in schools in the Native communities. It is a good way of fighting abuse and creating awareness for the younger generation.

Have you seen the new T.V. series called North of 60 on CBC? Well, yours truly was on the program. Not me, but what you're



PEOPLE & PLACES

by Ethel Winnipeg

looking at. Windspeaker made it's debut on the program. Did it ever make a big debut. We have been getting phone calls about it all day. Exposed and left to the beasts of the world. Aaayyy. . . just kidding. It feels great. Thanks CBC.

Once again it is time to announce the winners of another Windspeaker Reader contest. The contest is growing in its popularity. We can tell by all the entries that pour into our office just before the contest closing date.

We at Windspeaker are very thankful to all the readers who have taken time to complete and forward their entries to us. Unfortunately not everyone can win, but with every entry you increase your chances of winning some wonderful prizes. The final contest of 1992 starts in this issue. In 1993 the contest will be bigger and better than ever, so keep reading Windspeaker and keep entering!

The winners are:

Joanne Finlay from Terrace, B.C. has won the Soapstone Carving from the Indian Craftsmen and Artists of Quebec.

Delma R. Kisour from Yellowknife, N.W.T. has won the woman's soapstone pipe donated by Pow-Wow Express.

Tyler John from St. Paul, Alta. has won the hand-woven rug donated by Cree-Ations Weaving.

Missoula, Montana - I would like to tell you a little bit about Scott Bear Don't Walk. He is 23 and a member of the Crow and Salish-Kootenai tribes in Montana. He's majoring in Philosophy at UM. You must be wondering why I am talking about this particular man. Well, he has won an internationally prestigious scholarship; it is called Rhodes Scholar. If you read about the news, the newly elected United States president Bill Clinton won it. To Scott, this means a chance to study at one of the world's finest Universities, Oxford in England.

As said by Bonnie Craig, "The Native American warriors of history don't exist anymore. . . . But we have a new type of warrior, one that straddles the fence, has one foot in both worlds



Scott Bear Don't Walk is the 27th recipient for Rhodes Scholar

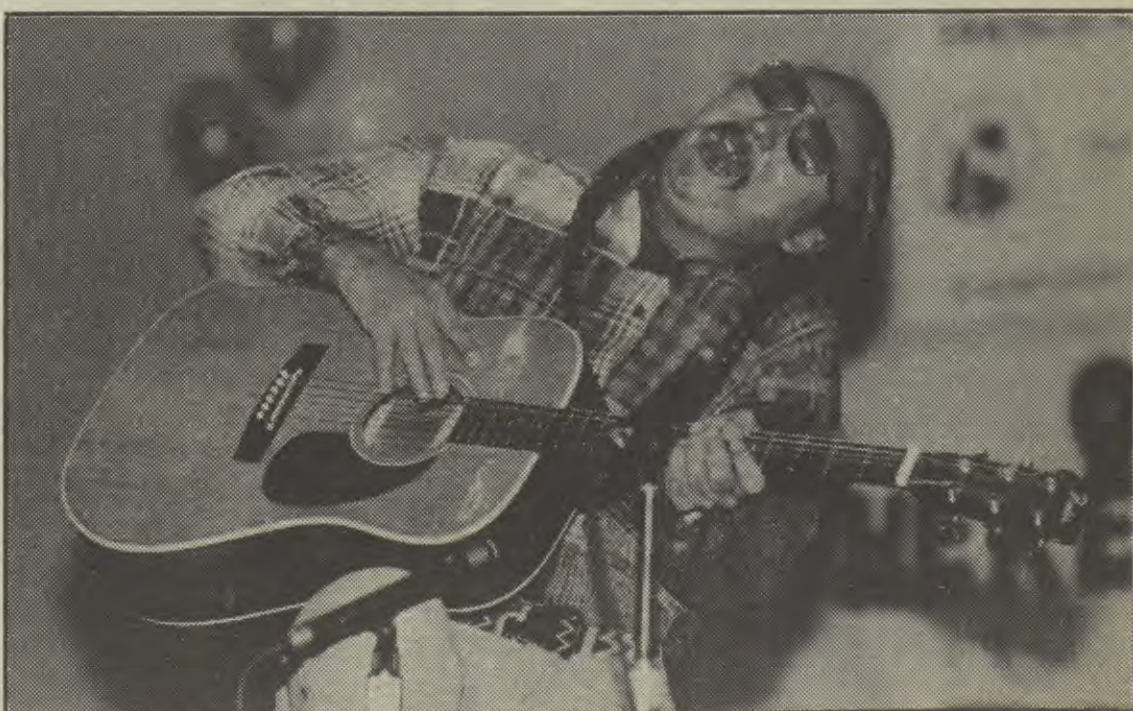
and is equally strong and articulate in both worlds. Scott is the type of individual. He's culturally aware; he's academically articulate. His world view is broad, instead of just narrow and ethnocentric. He has a global perspective on issues affecting the human condition."

Being articulate, patient and generous, as well as an outstanding human being whether it be in life or on campus; for that, he has been named the 27th Rhodes Scholar. He is a role model for all Native people.

Come on people gather around the tipi fire, Gipitaki (Old Woman) has a story to tell you. This is a story of how Christmas came to be. There was this man and woman who were forced to leave their land because the woman was carrying a special baby. They travelled all night until she went into labor. They stopped in a barn with animals and she gave birth to a beautiful baby boy. His name was Jesus. He was the hope for all mankind.

It's a short and straight-to-the-point kind of story. But you know how Gipitakis are. . . they don't like to beat around the bush.

To me, Christmas is a time to forgive and forget; to be with family and friends; to feel love and happiness. It's the most special time of year, don't waste it. I would like to wish each and every one of you a Merry Christmas and Happy New Year.



Does this look like a man that loves to sing? Or is he about to bowl over with laughter? I don't know but he looks like he's having fun. His name is Jerry Saddleback of Hobbema, singing at the Ermineskin Education Trust Fund Children Awards Night on November 24, 1992. Nice Touch!

Culture paves the way to healing

By Linda Caldwell
Windspeaker Staff Writer

EDMONTON

According to an elder's prophecy, the young people will come to teach the old.

So Travis Dugas, 22, is learning as much as he can about his culture, which he in turn shares with people during his travels.

"When we as a people looked away from our culture, we looked away from ourselves," Dugas says. "When I learn more about the culture, I learn more about myself."

He's just returned from a trip to Albuquerque, New Mexico, where he made two presentations on self-growth through Native culture at the National 1992 Indian Child Welfare Act Conference.

A Cree from Slave Lake, Dugas often travels with elders Frank Daniels from Saskatchewan and Isabelle Auger from Slave Lake. Both Daniels and Auger also work

"When we as a people looked away from our culture, we looked away from ourselves."

- Travis Dugas



with inmates in the Bowden Institution north of Calgary.

Dugas was named male athlete of the year in Alberta in 1989, but that was after he turned his life from drinking and partying to working out and concentrating on academics.

But as his life gradually changed, he still felt empty inside, a feeling that disappeared when he took part in round dances. He

decided he wanted to meet the people who were effective in healing, and the elders chose to work with him.

"It was an honor."

Dugas is a youth self-growth consultant with the Aboriginal Youth Project Society, which is directed by elders who guide and protect him and teach him how he can heal and share with others. When the elders are unable to

travel, Dugas acts as their legs and carries their message.

His presentation is titled Within all of us is the best. He shares his knowledge from personal experience and provides insights into an effective spiritual way of life.

Dugas visited Kahnawake before his New Mexico trip, which was a sort of preparation for him. He did presentations on the reserve and on radio during National Addictions Awareness Week.

The atmosphere was very tense there, he says, but in spite of that, he found he had more in common with the Mohawks than he expected. The fact he learned some French and Mohawk before he left Alberta helped him fit in.

The people wanted humor from Dugas during his presentations, but what they needed was sharing and basic happiness skills - especially those in helping jobs.

"If someone is in a helping job and they're not happy, how can they show someone else how to be

happy? My responsibility is to help bring the kindness and the love out."

The trip also changed his perception of warriors. Now he sees a warrior as someone who first of all battles his greatest enemy - himself. A warrior must overcome the tendency to undermine self-esteem by putting himself down before he can become a proud representative of his people. That means he must make a friend of himself.

"What better best friend to have? That friend will always be with us," Dugas says.

Aboriginal culture is strongest in Alberta and Saskatchewan, Dugas says, and it weakens as one travels east. All Indian cultural events are spiritual ceremonies, but as they become more commercialized, the spirit and healing are taken out of them.

Dugas sees no end to his cultural learning.

"As much as I know about the culture, it's nothing compared to what there is to know."

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Season's Greetings
And Great
Success
In The
New Year

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SEASON'S GREETINGS

From the Native Communications Program

Grant MacEwan
Community College

FACULTY OF DENTISTRY
UNIVERSITY OF ALBERTA
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GENERAL DENTAL TREATMENT
492-5182

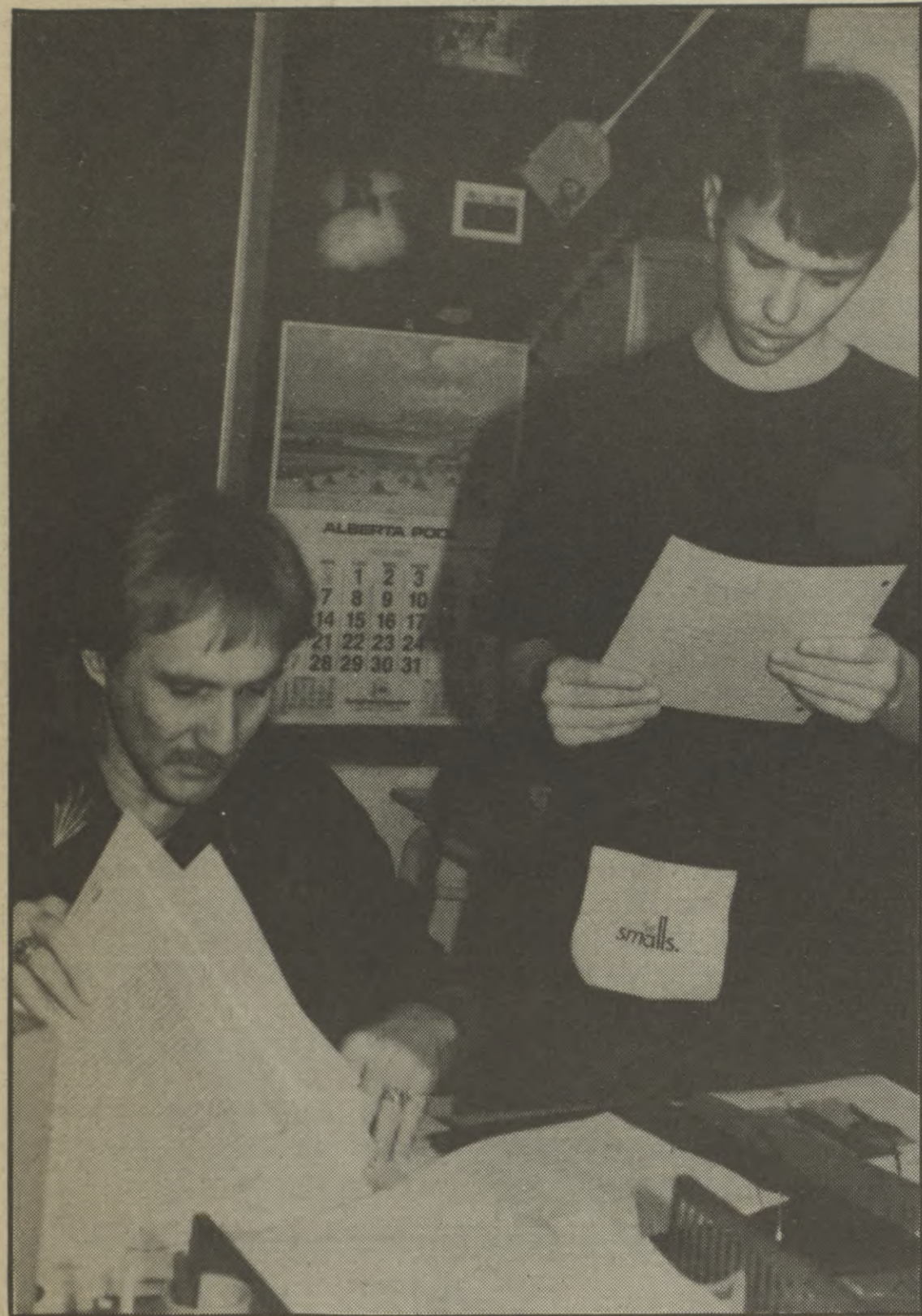
COMPLETE DENTURES
492-5182

CHILDREN
(AGES 5 - 15)
492-4448

TEETH CLEANING
492-4458

ROOT CANALS
492-5182

8:30 - 4:30
MONDAY - FRIDAY



Leah Pagett

Dale Trudgeon, a teacher at Fort Saskatchewan Junior High School, wants to devise courses with contents from the Native perspective.

Teacher wants courses to have Native perspective

FORTSASKATCHEWAN, Alta.

A grade 9 teacher wants his students to learn their lessons from a Native perspective.

Dale Trudgeon's charges are in the Integrated Occupational Program at Fort Saskatchewan Junior High School, just northeast of Edmonton. He wants to develop his own curriculum, combining history, geography and economic development, which will examine the effects of those three areas on Canada's aboriginals.

"A new approach to an old curriculum," Trudgeon explains.

He was inspired by three recent television programs: Conspiracy of Silence, The War Against the Indians and Where the Spirit Lives. His curriculum

will teach students the evolution of society and give them empathy for how current situations were created, he says.

But because Trudgeon is not a Native, he's looking for people and resource materials to help him.

"I need the assistance of the Native people in any way, shape or form," he says.

He wants to use audio-visual materials and guest speakers to make the material as interesting as possible. He also wants his students to visit reserve schools, possibly changing places with students from reserve schools for a brief period.

Trudgeon plans to spend part of this school year putting his program together and introduce it next fall as a pilot project.

NOTICE OF TEMPORARY GUARDIANSHIP TO: Eugene Crier

Take notice that an application for Temporary Guardianship of your children born on December 11, 1977, November 2, 1976, will be made on January 6, 1993, at 9:30 a.m., court #441, Edmonton Family Court.

Contact: David Ray
Alberta Family and Social Services, (city): Edmonton
Telephone: 431-6692

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JANUARY 16, 1993

AT POUNDMAKER'S LODGE

HOLIDAY CHEERS

At this special time of year, may you and yours enjoy the true feeling of this happy holiday season. From Chief Allan Houle, Council, Staff & Band Members

WHITEFISH LAKE BAND ADMINISTRATION No. 128



Goodfish Lake, Alberta T0A 1R0
Phone: (403) 636-3622

Business Profile

Work hard and prosper family's motto

Commitment to service the secret of Clearwater's success

FORT MCMURRAY, Alta.

The phrase "family business" is one that aptly describes Fort McMurray's Clearwater Welding - just be sure to put emphasis on the word business.

For Doug Golosky, president of the successful welding firm, and his wife, Carol, who run the northern Alberta company, building a successful enterprise comes with hours of hard work.

Last summer Doug Golosky and Carol took their first vacation together since starting the company in 1984.

"One of us was always here," Golosky says in an interview from his office at Clearwater's 16,000-square-foot workshop. "It's been lots of work and long hours. We put a lot of effort into it, my wife and me."

Clearwater Welding now holds service contracts with Syncrude Canada, the massive oilsands development company and one of the largest single employers of Native people in Canada.

On any given day, Clearwater staff can be found working on the Syncrude oilsands property handling on-site welding needs, maintenance and support staff. Back at the workshop, staffers keep busy handling repairs and maintenance on the gargantuan buckets, sprockets and shovels that lift tons of earth off the oil-rich soil on Syncrude's property.

But Clearwater Welding didn't start with big contracts for big corporations. On the contrary, their's is the story of a small company that has been able to grow and thrive with a straightforward business philosophy.

Doug Golosky is a Metis from Clearwater, a small community in the Fort McMurray orbit. His family has firm roots in the area that go back to the turn of the century and close ties to the traditional life of hunting and trapping.

In 1984, after spending a

"What goes around, comes around. Treat people fairly, like you would want to be treated. If you say you are going to do something, do it. Be the best you can be."

- Doug Golosky

few years away working in the construction and welding trades, he got together with his wife and family members to launch Clearwater Welding.

It was a modest start. The company worked out of a 1,200-square-foot shop with a single welding rig. As the company started to grow, profits were re-invested in more equipment and bigger workshops.

The main breakthrough came after about 18 months in the business when Clearwater welding got its first contract with Syncrude for mine maintenance.

"We got a lot of help from them," Golosky says. "We didn't get any favors, but they gave us opportunities. . . . The people we met dealing with Syncrude were good to us and they helped us along the way."

But business is a two-way street and while Golosky may modestly credit Syncrude with helping the company succeed, it is the Clearwater's strong commitment to service that deserves special attention. Welding is a service industry and a company builds its reputation on how well it serves its customers.

"If Syncrude called us with two hours to get to the mine, we did," Golosky says. "The burden is on us to provide the service. If we can provide our service faster, we have a good chance when we bid on our contract again."

Clearwater's business philosophy is equally straightforward and simple. It is an effective recipe for entrepreneurial success emphasizing hard work, hon-

esty and commitment.

"What goes around, comes around," Golosky says, almost apologizing for not having secret formulas. "Treat people fairly, like you would want to be treated. If you say you are going to do something, do it. Be the best you can be."

"Our parent's philosophy was the same. They taught us if you can't afford something, don't buy it. If you owe money, pay it back. Make do with what you have. We run our household like that and we run the company the same way. . . . When people interview me they don't get a lot because I say simple things."

Yes, it may be simple, but it also works. Clearwater Welding is a strong employer in the community and makes special efforts to help young people get their start in the labor force. Golosky also serves on several boards and committees looking into ways to attract young Native people into skilled trades.

It has also helped Clearwater move beyond the welding business and into trucking. A small trucking venture, started to help the company provide faster service, is beginning to take off under the guidance of two of Golosky's five brothers and now bids on commercial contracts.

"It all boils down to hard work," says Bob Golosky, one of Doug's brothers, who is Clearwater's project manager at the Syncrude site.

"You get out what you put into something. . . . You put in a lot of long hours. The reward is to see how you are growing and expanding. It takes a lot of commitment."



Doug and Carol Golosky, who run Fort McMurray's Clearwater Welding, took their first vacation together since starting the company in 1984.



Bob Golosky, one of Doug's brothers and Clearwater's project manager at the Syncrude site, discusses a project with a welder.



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*Proud to Profile
It's Native Contractors*

Columnist turns talents to fiction

By Angela Simmons
Windspeaker Contributor

CALGARY

Anyone who reads a story or column written by Richard Wagamese knows he is a man who speaks from the heart.

A long-time columnist for Windspeaker and other papers, he has dropped regular column-writing in papers like the Calgary Herald, concentrating instead on writing a novel. It's one of two books by him that are expected to be in book stores by next spring.

"I had to decide what kind of a writer I wanted to be: a newspaper writer, a columnist, a short story writer or a novelist. I opted for fiction and it takes up all my energy," he explains.

Wagamese has spent many years writing short stories. However, time and energy were scarce when it came to development and completion because of his other writing commitments.

Now he is celebrating the opportunity to develop Keeper n' Me, the title of his novel that first began as a series of short stories and has grown into a full-length novel.

"I feel a lot happier, a lot more alive. . . I feel like I made the right decision for myself. I wouldn't

trade anything about the last months. I've had time to look at what's important to me, I've gotten to know myself a whole lot better. . . what's important, what's relevant."

Wagamese claims that, although the framework of the book is partially autobiographical, there are a lot of different people's stories from across the country incorporated into its theme.

Keeper, the old man, helps the young man, a storyteller, rediscover his Indian identity after he's been away from his family for about 20 years.

"He gets taken away at a young age and put into foster homes and the adoption system and he comes back when he's 25 years old, not knowing how to be an Indian."

This is where the similarity between the narrator and Wagamese blends. The story now takes on its own identity, he explains.

According to Wagamese, the reason Keeper and the young guy get together is because Keeper himself spends a lot of time drinking and not actually living the traditional way.

"It's not a serious 'I got lost and found my way home novel,' rather it's 'This is what happened to me, and we had a lot of laughs trying to be Ojibway again.' That's the kind of feel the whole thing has."



Richard Wagamese

As far as Wagamese is concerned, he sees humor and the traditional storytelling way of doing real experiences within a story an effective way to deal with sensitive issues.

"Our stories, the oral traditional storytelling, was always that way. The most 'impactful' stuff that you passed on to people was really charged with your own experiences and always humorous.

"I think our elders knew a long time ago that the only way that you could get people's full attention was to get them laughing and get them involved in what they were

talking about.

"I think the most important part of writing this novel and working in fiction, for me, is to try and carry on those traditions. I saw humor as a real big part of all our legends and stories and so, it's only natural for me to try and use that to tell those kinds of stories."

Wagamese looked at the link between humor and experience within his own culture and decided that it would be his way of writing about sensitive and difficult issues.

"The thing that I notice with Native people is that when anything that has happened in their life, an issue that comes up that they have to deal with, they've always been able to find some element of humor in it that's given them the ability to cope and then find a resolution.

"You really hear people laughing about what's happened to them and it's really tragic stuff, really dramatic things, but they've found a way to laugh about it and that laughing is the coping mechanism to deal with it.

"It is the humor element that has allowed us to survive." Wagamese has been the recipient of at least six awards for his newspaper writing and although he claims he is not "an awards-oriented Indian", he does feel good about the work he did at the Calgary Herald.

"When I was writing in the Herald, to a largely non-Native audience, what I was trying to do on a week-by-week basis was bridge the gap that separated people from each other.

"I do feel I actually made some headway in helping other people understand us."

He accomplished this by taking really difficult hard-core issues and totally unwrapping it from politics and making it a people thing, he explains.

"Using language of the living room, instead of the language of the board rooms, so people could understand and connect on an emotional level," he added.

Wagamese tackles his novel in the same way.

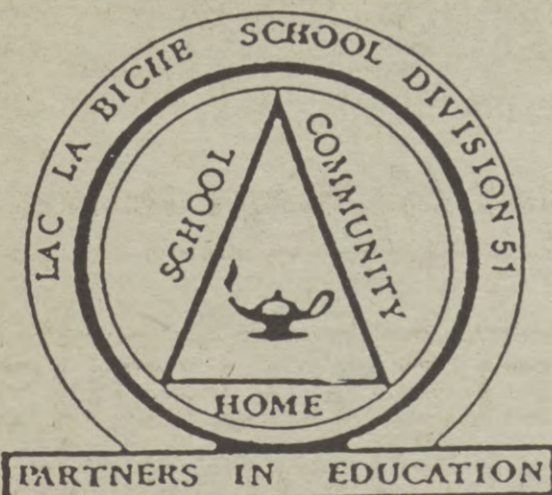
"I feel a responsibility to write in a way that non-Native peoples will be able to access easily, understand and follow through and not clutter up with a bunch of terminology and a bunch of political rhetoric."

Stories told in an accessible way that people can laugh at and at the same time say, "Wow, there's something to this," is the approach he chooses.

"So, with a lot of luck and hard work, I'll have two separate titles in the stores by next spring. Keeper n' Me, published by Doubleday, and a collection of newspaper columns by Warwick Publishing."

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

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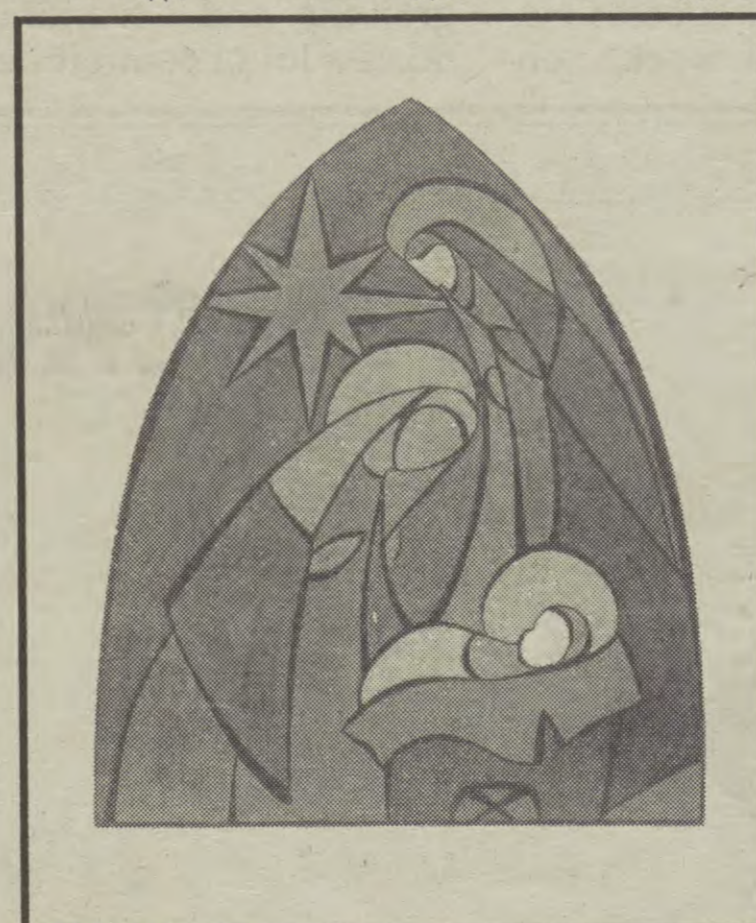
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Artist draws on wildlife as inspiration

By David Hickey
Windspeaker Contributor

WINNIPEG

"Picasso," says Ojibwa artist Eddie Cobiness when asked who was the major influence on his painting.

"The way he used lines and colors and made them beyond what others had done."

Interestingly, Cobiness can't point to any one Native artist who influenced his work, and indeed his style is uniquely his own. While it doesn't resemble Picasso's works, either, the innovation and a great attention to balance and space are there.

Cobiness, based in Winnipeg, is one of the best known and most successful Native artists in the country. In the 1970s, he says, he made more than half a million dollars with his art - a good thing with a wife and seven kids to support.

He slowed down in the mid-

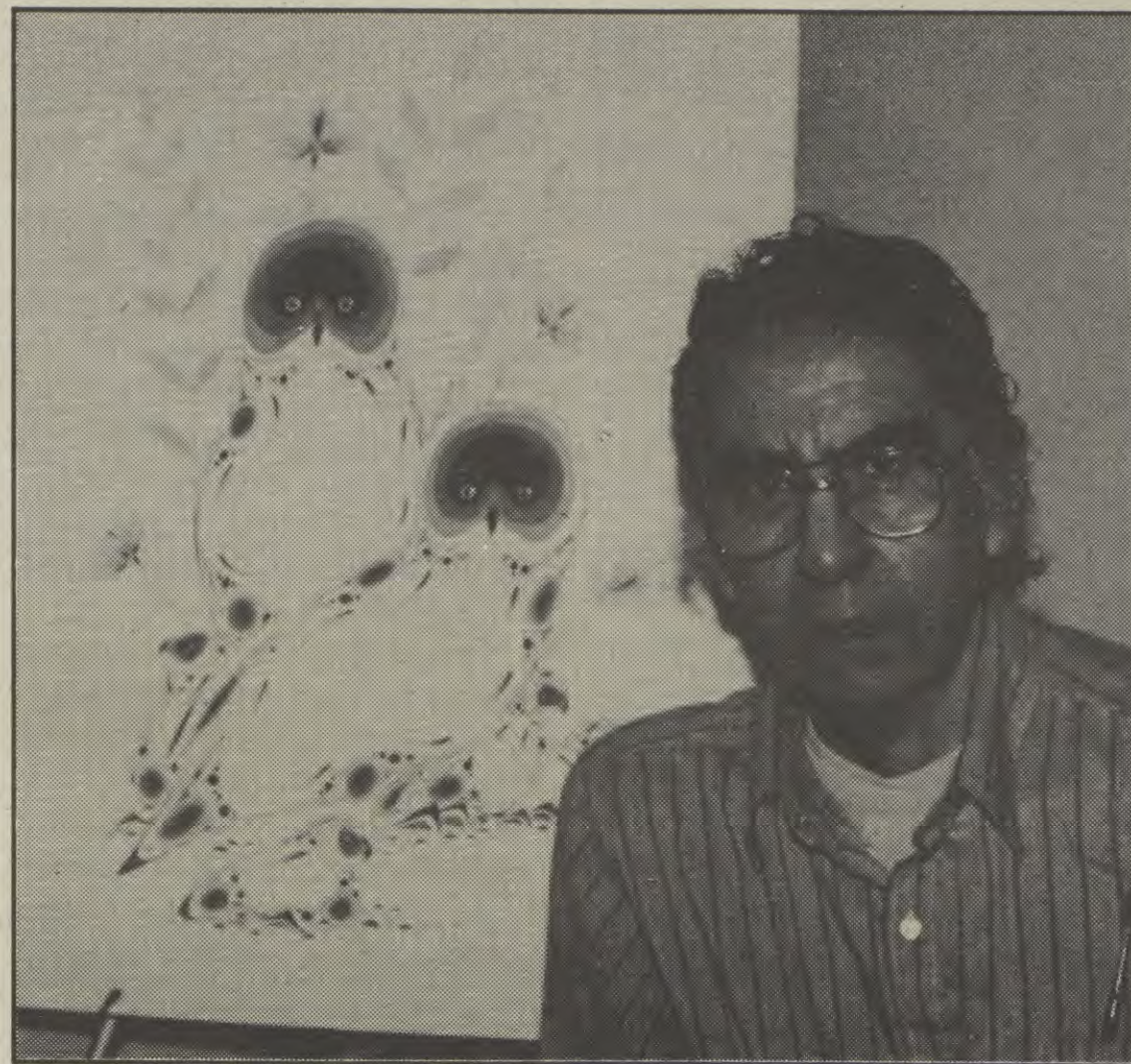
80s when he was afflicted with diabetes and he doesn't do any of the murals and large canvases he used to, but he still paints every day and you won't find much of his work lying around the house.

"I can't seem to hang on to my paintings. Someone is always asking for my work."

Cobiness was raised on a reserve in the southeastern corner of Manitoba and across the border in Minnesota where he was actually born. The area is one of rolling Canadian Shield hills, abundant forests and waterways and the large Lake of the Woods.

Considering his upbringing, it's not surprising nature is the central focus of his art. He does many water creatures - fish, otters, waterfowl - and larger animals common to eastern Manitoba like black bears and deer.

He also paints animals he has observed in his travels, like the whales he has seen on some of his numerous trips to Canada's West Coast, where his art



David Hickey

Using wild animals as a source, Eddie Cobiness incorporates movement into his work.

sells especially well.

He paints from memory, drawing on his years of observ-

ing wildlife in its element.

"I try to put movement into everything," he says, noting that

nothing in nature is ever completely still.

While they didn't paint, his parents were very artistic, making snowshoes, baskets, beadwork and moccasins. Eddie showed an inclination for drawing from a young age, erasing the lines from his sister's school notebook so he could draw on the paper.

His passion hasn't waned.

"Art is a form, but it takes something from the heart, not the mind," he says.

Cobiness is a member of the Group of Seven Native Artists, which, as the name implies, was a group of successful artists that got together in the 70s to exhibit their work across the country.

As a senior artist in Manitoba, he is always willing to offer help and advice to those starting out.

"I don't feel in my mind that I'm better than other artists," he says.

"I try to help because there's so much talent out there."



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Christmas Memories

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NOTICE OF TEMPORARY GUARDIANSHIP TO: Genevieve Buffalo

Take notice that an application for Temporary Guardianship of your children, born on December 11, 1977, November 2, 1976, February 22, 1990, will be made on January 6, 1993, at 9:30 a.m. in court room #441, Edmonton Family Court.

Contact: David Ray
Alberta Family and Social Services: Edmonton
Telephone: 431-6692

NOTICE OF TEMPORARY GUARDIANSHIP TO: Rita Bird

Take notice that an application for Temporary Guardianship of your child born on December 8, 1979, will be made on January 12, 1993 at 9:30 a.m., court room #441, Edmonton Family Court.

Contact: Cassie Calliou
Alberta Family and Social Services, (city): Stony Plain
Telephone: 963-9424

Niece takes uncle literally

Christmas Memory #15

This was to be my first Christmas without my whole family around. I had just moved here to Calgary in April from Winnipeg, Manitoba.

It was a Sunday afternoon early December. My niece and I were looking through stores, waiting for the theatre to open. She asked me what kind of present I wanted for Christmas. As I just quit drinking in October for the first time, I told her that I didn't need any presents; that I just wanted to be sober and to have "Peace on Earth" and "Goodwill to all Men."

Christmas morning we opened our presents. I received a cup from my niece! We then drove down to Banff for the day before

we came back for dinner. As we had dinner I was looking at the cup that I received from my niece. It had a picture of a dove with a small branch in its mouth and the words Peace on Earth written on it. As I looked at it, a warm feeling came over me when I remembered what I had told my niece a few weeks back.

I told my sister what I had said to my niece back then. She said she told her daughter to buy me a cassette tape for Christmas, but my niece was very persistent that she had to buy me that cup!

I don't know about other Christmas stories but I do know that I'll always cherish that cup. The one I received from my eight-year-old niece Candace. Also I'll be spending this Christmas in Manitoba with my 21 nieces and nephews.

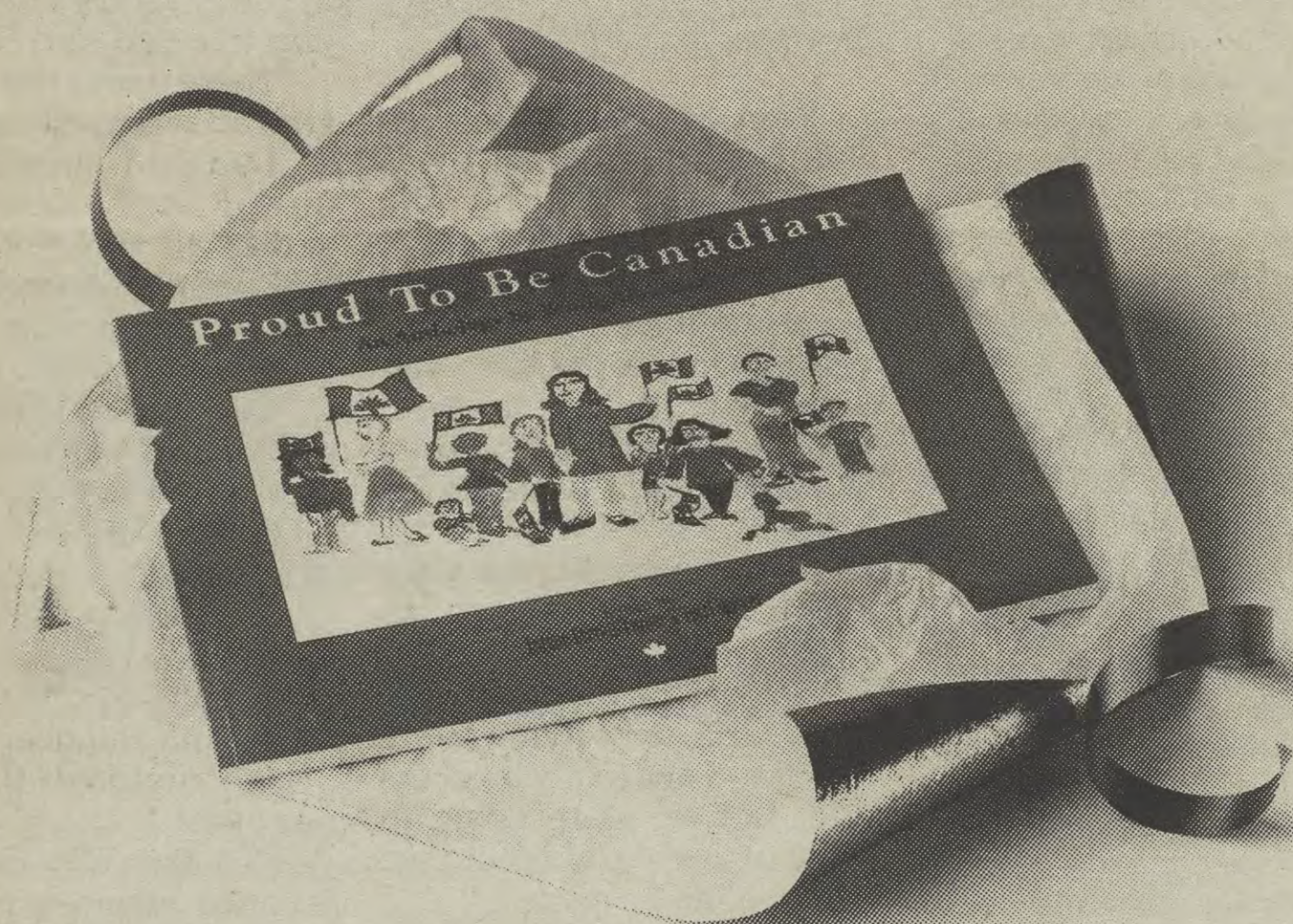


Christmas Greetings
and best wishes for the
coming New Year!

DAVID J. CARTER, MLA
Speaker of the Alberta Legislative Assembly
MLA, Calgary Egmont Constituency

A Very
Merry Christmas
&
Happy New Year

ED TEL



IT'S THE THOUGHTS THAT COUNT

Alberta's youth have a lot on their minds, and it's not all a reflection of the season.

A wonderful sample of their insights is contained in *Proud to be Canadian*, an anthology of words and pictures that describes what these young Albertans have discovered it means to be citizens of our country.

The book was edited and produced as a Canada 125 project by Dr. Lorene-Everett Turner and Terri Walker of the University of Alberta.

Rather than send you a card this holiday season, we've purchased copies of *Proud to be Canadian* and placed them in public libraries throughout our service area.

They are gifts we're pleased to share as we wish you the very best of the season.

Fairview College
extends greetings of the season
to all.
May the New Year
hold promise of progress

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Christmas Memories

Christmas a time of miracles and magic

Christmas Memory #8

An old lady got lost on a trapline. She was 67 years old at that time. The year was late 1946. We got the message on Christmas Eve from a woman who had a hard time walking herself. By the time she got in with the message, it was already dark again. The old age pension was just starting at that time for the old people, who were 65 years old. They were only getting \$68 per month, so they had to try hard to make a living. They were trapping squirrels and squirrels were only 35 cents each at the time. She was nearly blind and was checking traps and got turned around, that was how she got herself lost.

We got word that the priest wasn't going to come for midnight mass, so we all got ready to go to midnight mass in town. By the time we all got ready to go there were about 12 teams of

horses. When the priest started saying mass, he said "Let's all pray for the old lady that got lost." This was two nights now since she was lost and the temperature was 62 degrees below zero.

On the way back, some of the horses were having a hard time making it back from town after mass. It's about 20 miles round trip. In the morning, I fed the horses early. By the time they were ready to go, I was ready. Five of us with saddle horses. Johnny was always a joker. He said "Are you coming with us?" I said "yes, I am." He said "some day you'll go to heaven for this." I was 15 years old at the time. Five men had gone out to look for this lost old lady, including me. The old lady who was lost was the sister of one of those in the search party. It snowed during the night and it had warmed up a lot. We got to the place where the old lady wandered

off the trail. At this place we had a little discussion on how to look for her. Some had said it was best to stay on her tracks. The rest of us wanted to look for her like a moose: Make a circle, and if she had gone through the circle, we'd make another circle.

Two had stayed on her trail and three of us went out in the circle. We knew she couldn't have gone very far, as the snow was almost two feet deep. The winters we had in those days were very cold and lots of snow.

We had gone about a half-mile, then we had cut in. Just about that time, I kept looking inside the circle. I had seen something red. I called the other two guys who were ahead of me. I said "There is something over there." So they turned back and I pointed in the direction at what I had seen and we rode straight for it. From about 300 yards, we saw it was her. She was standing up under a big spruce tree. Her

feet were covered with spruce boughs. We got to about 100 feet from her. We stopped and she never moved. For sure I thought she had frozen standing up. Then her brother said "Sister, are you still alive?" Slowly she started moving her arms, like reaching for her brother, who was talking to her. We got off our horses and started making a fire. She told us at about midnight, she had heard church bells. She said that was about the time she had hopes of being found. She had stood under that spruce for two nights before we found her. At that time we had called out to the other two guys who were tracking her that we had found her. She only had one pair of stockings and rubbers on. She said she prayed all the time.

When we had checked her hands and feet for frostbite or frozen fingers or toes, she didn't have any at all. Someone had to

be watching over her. We had packed a lunch so we had lunch. Then it was time to be going home. No one had thought of bringing along an extra horse. Johnny called my name. I knew what was coming, I had said "sure", and got off my horse. I knew I was going to heaven for this. We had put her on a slow horse and someone had to ride my horse, as it was too fast and frisky. I had to walk home.

When we got back to Sam's place, there were 10 teams of horses, people who had come to find out what had happened to the old lady. I had missed the first part, the hugging and kissing. I put my horse in the barn and I slept for the rest of my Christmas day.

That old lady lived to be 90 years old. By the time you read this, I'll be 62 years old. I'm the only survivor left of the five of us who had searched for this old lady.

Reunion brightens holiday

Christmas Memory #10

I'm writing to tell you about the greatest Christmas my sisters and brother could ever have and will always remember for the rest of our lives.

I was born on the Wood Mountain Reserve in southern Saskatchewan 43 years ago. When they say everybody has the kid in them, well I understand the feeling of what it feels like.

Being a descendant of Chief Sitting Bull when he crossed into Canada in 1876.

Years ago you didn't or were afraid to acknowledge you were Indian when my family had to move from the reserve and try to live harmoniously in the white man's world. My father left when I was 6 years old and coming from a broken home made it harder. I guess I kinda looked after my brothers and sister when we were growing up. I got married very young and had my own family. Again a single parent. Also losing my youngest brother to alcohol and drugs.

Through the years of growing up I tried to keep in touch with my relatives on the reserve and kept inquiring about my fa-

ther, but no one knew anything.

Now my family has grown up and gone, I want to find my family roots, but most of all my father. I want to learn our culture, customs and language of the Lakota Sioux originally from Pine Ridge, South Dakota. I knew I had two uncles in Montana, so I took two weeks off work and went. Luckily, I found them. Not seeing them for 35 years, it was very emotional when we first saw each other. But my Uncle Shep is still the same very gentle man I remember when I was so young at age 7 or 8 years old. I stayed for the powwow and uncle told me about the different dances and why they dance. Listening to him I didn't want to ever leave. He told me I could come to a Sun Dance he was attending in Oklahoma. But I had to sit and watch and be very quiet. My two weeks holiday was up so I had to think of coming home. Hobbenma has the greatest powwow I've ever seen. I've learned some of the customs from my uncle Shep who is an Elder and a veteran of the wars. My only wish is I could have learned all of this years ago, starting from birth.

I had asked my Uncle Shep when he had last talked to my father and he told me 40 years ago

and I haven't heard anything. So with a little push, I came home and went to the RCMP detachment in Edmonton. They were very good about helping me fill out the missing person report. I had to describe him as I remembered when I was six years old. But always keeping in mind he might have passed on, or I would come to a dead end again. When I heard he was in different places, I would phone and ask for a listing but nothing. This time I heard my father was in Clinton, B.C. His real name is Henry Kikte, but years ago my great-grandfather worked for a butcher in Wood Mountain, but the manager could never pronounce Kikte. So he called him the same as the name of the butcher shop, the same name we all used and still do. Leaving the RCMP station not thinking of a finding him I came home.

That's when I almost fell over. On my answering machine was my father.

So you see mine is going to be the greatest Christmas ever. So much to catch up on after 37 years. Again I can't thank the RCMP who were involved in finding my father.

Thank you.

Santa Claus sneaks in while little ones sleep

Christmas Memory #9

I am the oldest of seven children, and the year I was six years old was my favorite Christmas.

At that time there were four of us in the family. Every year after midnight mass, dad would tell us kids to go to sleep right away or Santa Claus wouldn't come to our house.

Every year we would bug him to let us stay up so we could see Santa.

That year, mom had the baby's crib in the living room, so me and one of my brothers told dad we were going to sleep in there so we could see Santa when he came.

So dad indulged us two and let us sleep there. We tried our best to stay awake, whispering in the dark and wondering how is Santa going to fit down a stove pipe? Needless to say, we fell asleep because we were only six and four years of age.

Early Christmas morning dad woke us up and asked us if we got to see Santa Claus. We told him no.

He pointed to the Christ-

mas tree and said "Look!"

There under the tree were gifts all wrapped up!

Dad had already woken up our other brother and together all three of us soon had all the wrappings in a pile and were admiring our gifts from Santa.

Dad told us to put on our coats and come outside. Reluctant to leave our precious gifts, we followed dad outside.

He pointed to the roof of our house. There on the roof right up to the chimney was sleigh and reindeer tracks!

We could hardly believe our eyes!

To this day that is my favorite memory of Christmas.

That was also the year I found out from the older kids in school that there is no Santa Claus, even though I tried my best to explain that I saw his sleigh and reindeer tracks on our roof!

They just laughed and told me that our parents had probably done that.

Now years later I know that they were probably right, but I can still wish.

Christmas was once special

Christmas Memory #11

I remember a time when Christmas had a "special" meaning, written in my heart and mind, when individual family members, either from my mom's side or my dad's side, would arrive for the traditional Christmas dinner. Everybody would be filled with joy and wonderment that each and every one, including friends and relatives, had made it in one piece through the passing year.

You think back of the good times and the bad, but in each and every situation someone was always there for you when times got tough. You always fall back and always will be your grand-

parents. They are strong within their hearts and minds to recognize the consequences of what's right and wrong.

Today, in our society, people are suffering from poverty and unemployment and having a hard time finding shelter and putting food on the table. How many times have you seen a person suffer and nothing is being done? It's time that we join together as equals, no matter what race or nationality, to forgive each other and believe in the faith of Jesus Christ. People in general are drawn away from the teachings of Jesus Christ, the church and the Holy Bible.

You see all the destructions

around you - TV, bingo, radio, news media, family violence, drugs, alcohol - and yet we act as if nothing happened.

The grandparents have always mentioned the fact that there is one "Spiritual Dimension," and that is to believe in the Lord, God's son Jesus Christ, who died on the cross for our sins.

I leave you with some scriptures from the Bible to think about:

"And she shall bring forth a son and thou shall call his name Jesus for he shall save his people from their sins."


"Glory to god in the highest heaven and peace on earth to those with whom he is pleased."

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Christmas Memories

Choose role models carefully

Christmas Memory #13

It was around three in the morning when I woke up, sick, sorry and sober. I realized I was in a flop-house somewhere in the inner city. Damn was I ever sick! Who hath sorrow or unexplained bruises? Well never mind. I stumbled into the bathroom, washed my face, brushed my teeth, threw up and looked into the mirror and there looking back at me was Elvis Starblanket. With a smile he said, "Having a good Christmas?"

I'd like to tell you a story about a guy who could drink anyone under the table. His name was Elvis Starblanket. Elvis was born on a reserve in the remote north, and as a child he was kicked from pillar to post. Nobody wanted him. Elvis' father had died in a big bar-room brawl and his mother had gone to the city and was working the drag. All of this had turned Elvis into one mean dude; he was mean as a miser, meaner than a wounded grizzly.

But Elvis had his good side, too. He was everyone's best friend with his slicked-down hair, cowboy boots, fringed leather jacket and tight Levis. He was also the craziest guy around. He used to laugh about his childhood and

say, "You know, we used to be so poor, when we were kids, we didn't even have mice in our house." I remember one Christmas morning, man was it cold, me and my little sisters ran for the Christmas tree and found that the rabbits had ate it up during the night. We ended up exchanging dirty looks the rest of the day. Sure was hard times.

Elvis had a few bad habits: Jack Daniel's Whiskey, Winston cigarettes and wild women. Women were always after him and sometimes he would play hard to get and break their hearts. He always claimed, "Why should I make one woman miserable when I could keep a dozen happy?" He believed that fair play, keeping a bevy of beautiful babes and good booze was the only way to go.

Once in a while Elvis would get on a bar stage and sing a few tunes - Hank Williams, Merle Haggard and Waylon Jennings were his absolute favorites. I can still see him on the stage singing and loving every minute of it. Elvis had a voice with a perfect pitch and with his stunning good looks, it's no wonder I always wished I could be like him.

One dark, stormy Christmas

night, Elvis was at a house party drinking when she came in. The perfect woman. She was wearing skin-tight jeans, a small halter top and a "come hither smile." She had a body that would make the Venus de Milo hide in shame. Elvis said to himself, "Now that's a woman a man could kill for." Unfortunately for Elvis, that's exactly what happened.

They were dancing together when her man came in packing a gun. The gun in his hand looked big as a cannon. He snarled, "What the hell are you doing with that Indian?" All Elvis remembered was gun shots, screams and darkness. Elvis had turned into a savage, smashed a bottle over the guy's head and used the broken glass like a knife.

When Elvis ran out from the party, he was drunk, he was bloody, he was a murderer and now a fugitive. The last time I saw Elvis he was running, stumbling, crying as he disappeared into the darkness and the blind snow.

The face of Elvis Starblanket faded as my eyes came back into focus and I saw that over the years of trying to be like him, I had finally succeeded and realized I had wasted my life as well.

Calling all critics!

Windspeaker offered a contest for Christmas called *Christmas Memories*. These next two issues are for the critics, that is you. We need you to figure out which of these stories will be our winners.

REMINDER We did not leave our critics out of the winners podium. Those people who have voted will be entered in our draw prize for a Windspeaker jacket and an one-year subscription. The deadline for the entries will be January 11, 1993.

Windspeaker

CHRISTMAS
MEMORIES
CONTEST

NAME: _____

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CHRISTMAS MEMORY# _____

SEND ENTRIES TO:

Critics for Christmas Memories
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Giving makes Christmas special

Christmas memory #16

I remember vividly on Christmas Eve, my family and I were gathered in our living room relaxing after feasting on a pre-Christmas dinner. We were feeling safe, warm and contented, and happy in the knowledge that our loved ones were beside us and safe.

Suddenly we noticed a great chain of smoke about a quarter-mile up the road. Racing to the scene, our worst fears were realized. A house was on fire and was completely engulfed in flames. The family members had escaped safely enough, but their gifts, tree, and everything they owned was utterly destroyed. The mother was crying and won-

dering why God had delivered her such a cruel blow on Christmas Eve.

Christmas morning, the entire reserve gathered at the band hall as is tradition, to feast and pray together as we've always done. However this year we were reminded of the previous night's events. It was difficult for the family to give thanks to the God who had destroyed all their belongings.

Then, an old man spoke up and said in his tongue, "Oh, that ole' house should have burned down 20 years ago." Suddenly the mother smiled, and everyone burst into laughter. The tension broken, each family began to give to the family that lost their home a gift that they had received earlier that morning.

There were also offerings of food and clothes, and another man offered to let them stay with him, which was a generous offer considering they had six kids. We laughed, danced, sang carols, feasted, and gave thanks for what we did have well into the night.

At the time, I remember feeling happy and glowing. Our small community had pulled together in a time of need. Past grievances were forgotten, adults shook hands with old enemies, and even the children got along. Now I have come to realize that what I witnessed was truly a Christmas miracle. Everyone had opened their hearts to one another and in doing so, realized the true spirit of the season.

Good, evil do battle

Christmas Memory #12

I remember a story my grandmother told me about Christmas and the birth of Jesus and how it repeats itself every year on Christmas Eve. The main part I remember is — each year on Christmas Eve, the Devil tries to break free of the chains that bind him, to stop the birth of Jesus — how if he succeeds — it will be the end of Christmas forever. This scared me for a while, especially when we were on our way to mass one Christmas Eve.

My uncle had hitched up the horses to the sleigh and he had hung all sorts of bells on the harness. When we started on our one-mile trek to church, I didn't notice the sounds. But when we reached the lake, I noticed everything. The moon was full and bright, the air was crisp and cold, and the lake — the lake was like a field of shimmering diamonds, sparkling in the moonlight. That's when I heard it

— the chains rattling — like a distant rumbling sound coming from somewhere amidst the diamonds. I could feel the hairs rising on the back of my neck, and I was never so happy as when we finally reached that church.

As I sat in church, I tried to shrug off the incident as meaningless childhood fright; that all I had heard was simply the bells and chains of the harness. But now when I think back on it, the sounds could have been symbolic.

The bells could represent all the good in the world and the love of family, friends and mankind. The chains could represent all the evil and hate in the world.

I chose to comfort myself and ease my fright by thinking of the bells instead of the chains, but I will always be aware that there is a fine line between love and hate.

Each Christmas I remember this story and thank my Nohkom for sharing it with me. I hope you enjoyed it, too.

Santa puts in a personal appearance

Christmas memory #3

Have you ever wondered or has anyone ever asked you "Do you believe in Santa Claus?" Read on and find out about my perception of Saint Nick and the meaning of Christmas. My belief in the spirit of Christmas is whoever shares and gives from the heart, and that person could be your spouse, parent/grandparent, best friend, etc.

This is a story of the most memorable Christmas I ever had and will never forget. The yuletide season had always been a special time for my cousins, my brother and myself as we grew up. My moosum and kokum had raised four of us from infancy. They had also shown us Christmas was a time for giving, loving and sharing what you have. Moosum and kokum also taught us to respect our elders by listening rather than speaking out.

One Christmas Eve about 37 years ago my moosum and kokum decided to miss midnight mass because the road

was drifted over. The road at the time was just an old wagon trail and in the winter time we would travel over the same road with a team of horses and a caboose. For the reader that doesn't know what a caboose is, it's a small trailer-like contraption that sat on a pair of skids and had a small wood stove inside it for warmth.

We lived in a two-storey dwelling about six kilometres west of the Sacred Heart Church at the Saddle Lake Reservation. On this particular Christmas Eve, moosum and kokum decided instead that we would sit up until midnight to wait for the arrival of Santa.

The living room was decorated with streamers of different colors of crepe paper, red and green Xmas bells, Xmas wreaths and mistletoe. We had a beautiful Christmas tree that we had all helped kokum decorate the week before with candy canes, strings of popcorn with cranberries and antique decorations she had saved over the years. Under the tree was a small nativity scene complete with the Christ child, his parents Mary and Joseph, the three kings, the shepherds and their

flock of sheep.

Nearing the midnight hour as we sat around the living room listening to moosum's legends, we heard the sound of jingling bells and someone crying out HO HO HO. All of us children got excited and screamed with glee because Santa had finally arrived.

There was a door adjoining the living room to the kitchen and as it was closed we heard a lot of bells and stomping around on the second floor. (The stairs led off from the kitchen to the second floor.) We heard Santa coming down the stairs and as moosum opened the door leading to the kitchen Santa strolled in saying HO HO HO. He was a jolly little fat fellow with a white beard, and he had a red suit with bells on it topped off by a red toque. Over his shoulder he carried a big red sack filled with goodies and lots of presents.

All of us gathered around Santa as he handed out the goodies first. Then Santa took a seat by the light (in those days we had kerosene lamps for light) and he proceeded to read out the names for our Xmas presents. All of a sudden Santa

couldn't make out the name on one of the presents and Santa asked "Where are my glasses?" At the time all we ever spoke at home was our mother tongue (Cree) and when Santa asked for the glasses it was in English. Immediately I recognized my kokum's voice and I said in Cree "That's kokum, kokum is Santa Claus." That night we all had a good laugh however for a good cause.

The next day we had turkey with all the trimmings, stuffing, mashed potatoes with carrots, topped off with a dessert of canned Saskatoons and Christmas cake kokum had baked. We always had our fair share of guests on Xmas Day. There was food for all and nobody ever left moosum's house hungry.

I'll never forget that Christmas because this particular Santa had given me the gift of love and memory as I grew up, and there is no greater gift you can give than LOVE, especially at Christmas time. It isn't what the present is worth but instead what comes from the heart. As long as there is a Spirit of Christmas there will be always a SANTA CLAUS!

Christmas Memories

Red dress stuff memories are made of

Christmas memory #4

My earliest memory of Christmas occurred when I was seven years old. I was the youngest child in a large family of nine children. My father was a plasterer who only worked during the summer months. My mother supplemented our family's income by doing house-cleaning and janitor work. As a result we were very poor and each year there was very little money to spend

for Christmas celebrations. We had to accept Christmas hampers from the town hall or go without most of the Christmas dinner extras. My parents always did manage to save enough to buy a turkey.

I remember that seventh year of my life thumbing through the Eaton's catalogue wish book looking at all the toys and clothes. I saw a beautiful red velvet dress in the catalogue that I thought I just had to have. This creation had a Peter Pan collar,

short puffy sleeves and white lace around the hem. I begged my mother for this dress. I already knew at that age there was no Santa Claus. Our parents had to tell us because if we thought there was a Santa Claus, we would expect to get the gifts we all asked for. I wanted this dress very much and being only seven years old, I could not really understand the concept of 'poor.' I also didn't realize this dress would be very impractical. We had to walk to school

and this dress wouldn't keep me very warm, not to mention that it wouldn't go very well with my long brown woolen stockings.

I can't imagine the thoughts that went through my mother's head as she thought about the idea of buying me this dress. I was her baby, and I'm sure she wanted to give me whatever I wanted. On the other hand she could spend the money on warm mitts or stockings for me. I never gave up hope and Christmas

morning I was awake very early to check my presents. I couldn't believe my eyes when I opened the package and there was my beautiful red dress. I was very happy and thought my parents were the greatest. I think back now and realize the great sacrifices they must have had to make in order to buy me what I wanted so badly. I never forgot that Christmas and often think on Christmas day of how lucky I was to be raised by such loving parents.

Grandma leaves guardian in her place

Christmas Memory #20

It was Christmas in Saskatoon, back when street lights were Ditch Lamps and the snow piled higher than your door.

Grandma had just finished her latest quilt. She had sewn quite a few the last couple of months. We must have visited the second-hand stores at least once a week for her materials

She sewed for many women, hardly ever leaving her Singer. She would whip up all our clothes, altering and hemming anything that would look good enough to wear.

That year she made a wonderful feast - bannock, turkey, cranberries and tea. All her children showed up; 13 dancers, singers and comedians.

I remember running with a big turkey bone that I was planning on hiding. When I reached my secret place, I found a big box. It stood beside the bannock I placed there that morning. Curiosity quickly set me to opening it.

It was the doll I'd seen at the Sally Ann. It had wonderful blond hair and eyes that would shut when I laid her down. It wore a little brown cowboy outfit and boots to match. I had known not to ask for it. Money was tight those days and things like that weren't expected.

My grandmother must have scrimped and scratched for a long time to save up for that little doll.

Later that night when there was only her and myself, we sat staring up at the moon. I re-

member asking her who that man was standing on the rock. His arms were out-stretched towards us and his robe was long and grey. She told me he was a friend, someone who would watch over me when she was no longer around.

A year later, my grandmother died. I was too young to realize where she had gone. I knew, though, that the man we had seen that night would be there, to love and watch over me just like my Grandma said he would.

Every year, when Christmas comes, I remember my Grandmother. The happiness my family shares and in the love of giving... to someone who will always keep a warm and special memory tucked deep within their heart.

Christmas a time to forget troubles

Christmas memory #18

Christmas was a time of giving and sharing. The Xmas of 1962 must have been a trying time for families like ours who were poor in possessions and father with little or no work to feed himself, his wife and his seven children. And now, just three days before Xmas, another child born, their eighth, a healthy baby girl.

And for the time being, mother and child were safe

and doing well. The townspeople from the Baptist Church had made sure there were plenty of goodies and food for the little ones at home, while father had enough money for a bowling ball set, a brand new toy we could all share.

For a while the worries and troubles of this world were put aside and in its place was the spirit of Christmas, which had come to our house that year.

God bless all the families.

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..... SEASON'S GREETINGS from the Chief, Council and Band Staff

Aspiring designers to compete

Canada's first national aboriginal fashion show is seeking professional and up-and-coming designers to compete for the top prize of \$5,000 or an equivalent trip to Paris.

Winds of Change is organized by the Canadian Council for Native Business to showcase the best of aboriginal fashion design in Toronto on March 24, 1993.

The show is a career-making opportunity for aboriginal designers, says council president Patrick Lavelle.

"We really hope to get an enthusiastic response because this is the first time aboriginal fashion creators will gain a national spotlight in Canada for their work," he said.

Seven professional and three new aboriginal designers will be selected in a Canada-wide design competition to take part in the fashion show. Tantoo Cardinal will act as a co-host with designer Alfred Sung.

"Fashion has always benefited from the interplay of diverse ideas of many cultures," Sung said.

Judges include actress Shirley Cheechoo and representatives of Flare magazine and Holt Renfrew.

All Canadian aboriginals are eligible for entry in either category. Deadline for submissions is Jan. 4, 1993. Competition rules can be obtained from Karen McCall at the Canadian Council for Native Business, 204 St. George St., 2nd Floor, Toronto, ON M5R 2N5 or phone (416)961-8663; fax (416)961-3995.

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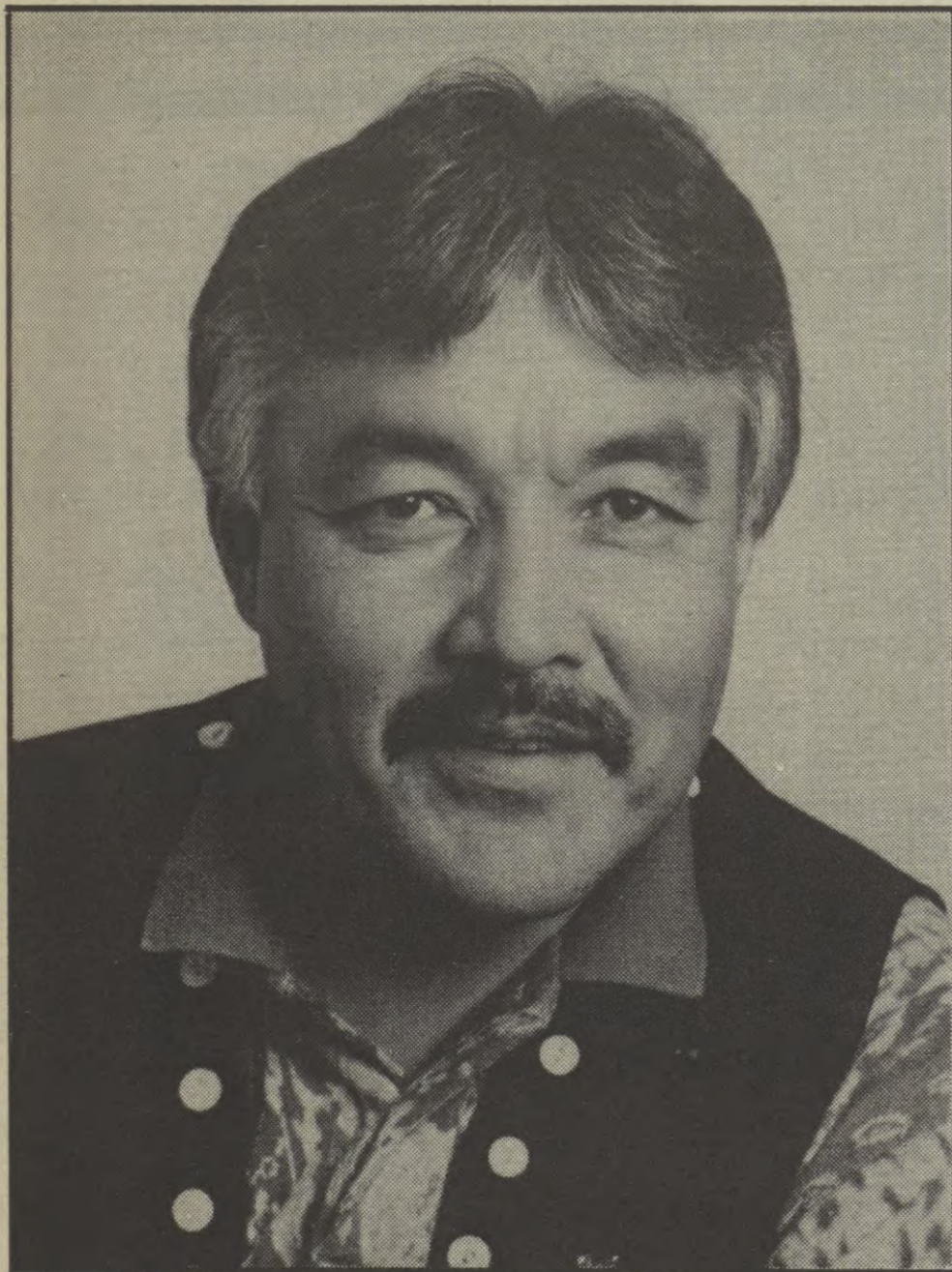
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Artist's directing takes her to the top

By Angela Simmons
Windspeaker Contributor

Micmac film director and singer Catherine Martin has three films to her credit and is already working on the fourth.

Her second film, Kwa'Nu'Te', a film on Micmac and Maliseet Artists in Atlantic Canada, grew out of her four year's experience as director of Atlantic Indian Arts and Crafts. She travelled around the four Maritime provinces working with artists.

She also worked with the Micmac Association of Cultural Studies in 1989, where she worked as a volunteer trying to develop materials that were relevant for the school curriculum.

Martin explains that they "were quite successful pulling the negative parts of history out of the curriculum." But once that was achieved it was necessary to find material to put in its place. And it was from that road that Kwa'Nu'Te' grew.

It took six months to locate a director, explains Martin, but "we weren't doing very well because there weren't any Micmac

or Maliseet directors at the time in film across the county, and so that's how I came into it. They asked me if I'd give it a try.

"I agreed to do it along with a co-director who was very technically minded and knew film."

Martin explains her co-director in Kwa'Nu'Te', Kimberlee McTaggart, "was the best co-director" she could have had.

Some aspects of directing and producing were not difficult, she explains.

"You have to be a good manager, a good people person, so going to the communities, finding the artists, getting their co-operation, that was no problem."

However, Martin felt a little like a "fish out of water" when it came to the technical side of things.

"I had to spend a lot of time building up my own confidence," she declares, "but the wonderful part of doing films with the National Film Board is that they have the best technicians, the best of everything."

"While speaking with the artists, I realized how important it was to know the people, for them to know and trust you and I think that's the part where I



Catherine Martin

contributed the most - the community part," she explains.

Before Kwa'Nu'Te' was completed, Martin was approached by Shirley Bear, a Maliseet artist from New Brunswick who is well known for her activism in Native women's rights.

There were 16 grants awarded for a film project called Five Feminist Minutes, and she was awarded one of them to do a short film of Shirley Bear.

"That was my first film in '89

and it won best short documentary at the Atlantic Film Festival."

Another of Martin's films that she wrote and co-directed - Initiations, won an award from the National Screen Institute as a part of the Reaching Out series.

"In all three films I worked with Kimberlee McTaggart. She's my confidence and I couldn't do it without her," explains Martin.

The two women have forged a strong working partnership and together they have formed a company, Matues (Porcupine) Productions, so they could accept grants. It was this company that produced Initiations.

Martin is back with the National Film Board working on another documentary. It is in the preliminary planning stage and will focus on parenting styles in the Native community.

"I am hoping the main focus will be on the Micmac, because it is where I am most familiar."

In addition to Martin's commitment to family and film, she also chairs the Society of Canadian Artists of Native Ancestry, formed in the 70's by artists across the country.

SCANA is an advisory board for federal, provincial and private agencies that support and encourage involvement and promotion of artists across the country.

Seeking balance between her work in the artistic community and her commitment to family continually plagues Martin.

"There's a lot of stress to deciding, especially as a filmmaker - so I jump into that nine-to-five rut that is breaking my spirit, or do I try to do what I want to do and seek a balance?"

"It is a time that's so critical in the change of attitude and the change of things for the future - so, anyone who is working towards that change is totally absorbed by it."

"I guess, I want to believe that what I am doing is for my children and I have accepted that responsibility," she adds.

"I really believe the arts will move the people to where they belong, because it's like music, it's a universal language."

"Artists express, better than anybody, their feelings and their dislikes about what is wrong. I think it is one of the most powerful ways for us to be balanced in this world."

May this Christmas be the merriest ever - filled with the joy and laughter of friends & family to warm you inside out.

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December 1992

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During the Holiday Season, we will be closed December 24th through to January 4th, 1993.

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Board, Management & Staff
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Storytelling more important than beauty



David Dragonfly's polished soapstone sculpture of a medicine pipe carrier stands about six inches high.

By Barb Grinder
Windspeaker Contributor

Sculptor David Dragonfly wants to tell stories with his art.

"I think form and beauty are less important than meaning. The ancient Indian artists who painted on rocks and hides knew this. They were trying to tell a story," he says.

Dragonfly may be more concerned with expressing a narrative line, but his pieces have a strong emotional and aesthetic appeal. His cottonwood sculptures, finely crafted portraits of Native faces carved into thick slabs of cottonwood bark, have a rugged beauty based on the detail of the work. But they also tell the viewer something about the relationship of the Indian with nature.

Where his bark carvings depend heavily on detail and specific imagery for their appeal, his stonework has the flowing and stylized form of much Inuit art.

"I don't start working on stone with a pre-conceived idea," he says. "I like to start

carving and let the stone dictate to me what it wants to be."

Dragonfly has been studying and working as an artist since 1979. He attended the Institute of American Indian Arts in Santa Fe, New Mexico, and later received a Bachelor of Fine Arts degree in painting from the University of Montana in Missoula.

His sculptures have won several awards and are represented in collections throughout the United States. One of his pieces was part of a cultural exchange with China and his work has also been shown at the Snowbird Gallery in Edmonton.

"My grandfather was from the Mosquito Reserve in Saskatchewan and I used to have a workshop at Hobbema, so I feel as much at home in Canada as in the United States. It bothers me that Canadian Indians can sell their stuff in the U.S., but now we have to go through all that GST hassle to sell stuff up there."

The Kalispell-born artist of mixed Blackfeet and Assinaboin heritage uses the

traditions and styles of both cultures in his work, especially his paintings and prints.

"I don't have a press anymore, so I haven't been doing any printmaking. But I've been doing some jewelry and souvenir things to try to make some money. I'd like to be able to work on my art full-time, but I can't make a living that way."

To eke out a living, he teaches part-time at the Blackfeet Community College and does other odd jobs.

He also tries to keep his expenses down by using local and free materials. His soapstone comes from a tale mine near Dillon, Montana and most of the alabaster he works with comes from Helena.

Dragonfly does mostly smaller pieces now, because there's less cost for materials and a broader market, but he has done sculptures that measure several feet high.

"I'd like to try my hand at working with steel, doing welded pieces. And I'd like to get some of my better stone carvings turned into bronzes. But that takes a lot of money."

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ENTER THE CONTEST BY ANSWERING ALL THE QUESTIONS ON THE ENTRY FORM. THE ANSWERS CAN BE FOUND ON THE PAGES OF THIS ISSUE OF WINDSPEAKER. JUST BROWSE THROUGH THE PAPER, FILL IN THE ANSWERS AND MAIL YOUR ENTRY TO WINDSPEAKER BEFORE THE CONTEST CLOSING DATE TO BE ELIGIBLE TO WIN SOME GREAT PRIZES.

RULES ★ ★ ★ **PRIZES** ★ ★ ★

Contest is open to all readers of Windspeaker (except staff and their families of AMMSA and Windspeaker). You may enter as often as you wish, but all entries must be original, no photocopies or facsimiles please. Winners will be selected from completed and correct entries received at Windspeaker's offices by the contest closing date January 11, 1993. Prizes must be accepted as awarded. The decision of the contest committee will be final.

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1. Which of Windspeaker's columnists is writing a novel? NAME:

2. What is Windspeaker's toll-free phone number? ADDRESS:

3. Who is the Editor of Windspeaker? CITY:

4. Who is Eddie Cobiness' major influence in painting? PROVINCE: AGE:

5. Who is the 27th Rhodes Scholar? POSTAL/ZIP:

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Fashion show features Moses

By V.C. Shephard
Windspeaker Contributor

SASKATOON, Sask.

Distinctive Native fashion designer D'arcy Moses featured his line of culturally inspired furs and clothing at a recent fashion show in Saskatoon. The show followed a two-day conference on aboriginal newspapers and commercial development.

Moses, who is known both locally and internationally for his fashion designs, says his is a hectic lifestyle. Any goals he has reached have been a result of a difficult period in his life.

Moses was the featured designer at the fashion show. His line of furs and coats bore traditional Native designs and symbols and included sheared and dyed beaver coats.

The reactions to his designs are usually "positive" because people are "intrigued by the mixture of tradition and con-

temporary to create a fresh, unique look," he says. He has shown his designs in some fashion capitals of the world, including Milan and Switzerland.

Inspired by famous designers - including Yves St. Laurent - in the 70s, Moses began his interest in fashion design at the age of 13. Flipping through magazines and liking what he saw, he decided to pursue designing as a career.

After his family moved to the city, Moses lost some of his cultural identity. By the age of 16, he was on the street facing the normal problems of street life, including drugs and alcohol. Eventually he regained his culture and language and began to drum and dance, which led to his decision to actively follow through on his dream of becoming a designer.

Now, at the age of 26 and only four years after his first show, Moses is well on his way to success. His only regret is a lack of time. "Because I have such a busy schedule, I'm un-

able to pursue other hobbies like painting or sculpting. I mean, I see my parents like once a year."

Within 10 years, he hopes to be well established in the fashion industry and he figures he will also have more time to himself.

Even though his designs use animal furs, Moses is not affected at all by the activists who claim the hunting and exploiting of animals is wrong.

"It's getting so that people are starting to form their own opinions on these issues because the arguments are becoming redundant and people are tired of hearing it."

He also realizes animals provide food and a livelihood for Native trappers.

His advice for young people is simple and straightforward.

"If you have a dream, believe in yourself. There is always hope. If you make the first move, the opportunities will present themselves."



V.C. Shephard

Designer D'arcy Moses displayed his designs at a recent fashion show in Saskatoon.

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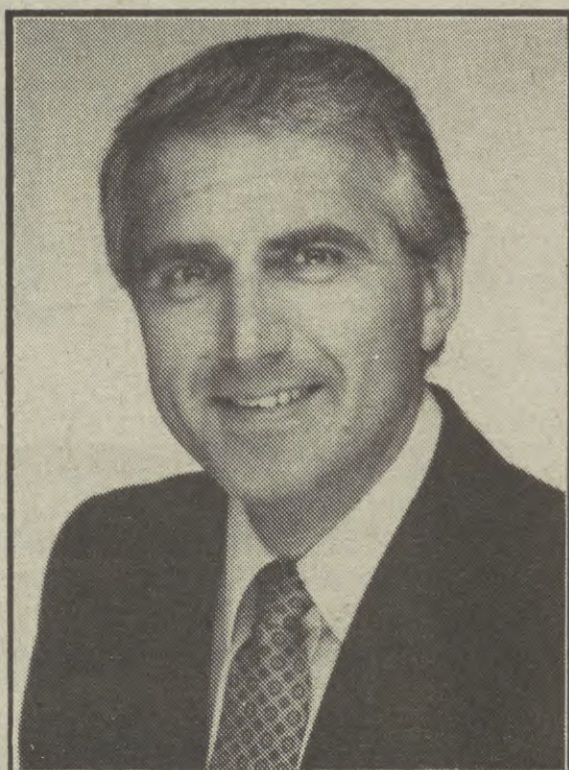
Premier's Message

On behalf of the Province of Saskatchewan, I would like to extend Season's Greetings to all Aboriginal peoples. The Christmas season is a time of reflection and renewal. It is our hope that the coming year will be one in which your hopes and dreams are realized.

May the peace we enjoy among the many communities in Canada serve as an example by which other nations can learn to live together in mutual respect and genuine affection.

Sincerely,

Roy Romanow



HOLIDAY GREETINGS AND EVERY GOOD WISH FOR THE NEW YEAR!

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Craftswoman pursues art as a living

By Barb Grinder
Windspeaker Contributor

PEIGAN RESERVE, Alta.

Beading has long been a favorite pastime of Native women. But for Karen Many Chiefs, a wife and mother of two young girls, it's also become a way of earning a living while still leaving her the flexibility and time to look after her family.

Many Chiefs, a resident of the Peigan Reserve near Brocket in southern Alberta, has more than average skill at sewing the tiny plastic beads she uses. Her work is neat, precise and strong, but she also has an obvious flare for color and design.

"I get my ideas as I work. I don't really plan things first, though I usually pick about three or four colors to work with that I think look good together. But I just start in the middle of the piece and make up the design as I go along."

Though Many Chiefs has been beading commercially for about 14 years, a recent exhibit

and sale at Head-Smashed-In Buffalo Jump was the first time she publicly displayed her work.

"I usually work just on contracts. People ask me to do some moccasins or a powwow outfit, or some small pieces," she said at the Buffalo Jump's Heritage in My Hands show Dec. 6. "I was actually real busy with a rush order when they asked me to come in the show here. But I've done pretty well. I sold a lot of jewelry."

As a child, she learned beadwork from her mother on the Blood Reserve at Stand Off, Alberta. Later she took classes in beading at Red Crow College and began doing pieces for people other than her family and friends.

"At first, I didn't even know how to set my prices, but I started to see how much time different things took and learned to base the cost on that. I'll charge about \$700 for a beaded outfit, if all the materials are supplied."

Though an entire outfit may be expensive, Many Chiefs also does smaller pieces, which she sells very reasonably. Sets of



Barb Grinder

Karen Many Chiefs has turned her love of beading into a living.

three fully beaded hair barrettes were only \$30 at the Buffalo Jump sale and sold well. Earrings ranged from \$10 to \$25 a pair.

"It's good money. For a while, I was working part-time

in Fort Macleod, but I realized I could make more money with my beading - and I could do it at home."

Many Chiefs does some work while her family is around, but gets a lot more done when

she's home alone, especially when the sun is shining.

"I like to sit at home and work on bright, sunny days. It takes a lot of patience and sometimes my fingers get sore if I've been working long hours on a rush job, but I enjoy the work."

A lot of her work is done on rush orders. Recently, she worked all through the night to finish two pairs of high-top moccasins for a wedding, an order that only came in that day. When she has no specific orders, she will usually do up smaller pieces to have on hand for gifts and other sales.

She also has a standing order from the Napi Friendship Centre in Pincher Creek and several of the suppliers she gets her beads from give her orders for finished pieces. But commissioned pieces still make up most of her orders.

"Someone will see an outfit I've done for another person and they'll ask me to do something for them. It keeps me pretty busy, but I could still do more. I'm going to make up some cards to tell people about my work and where they can contact me."

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Interest in Native art, culture growing

Popular movies, Columbus' anniversary contributing to increased interest

By Barb Grinder
Windspeaker Contributor

Darrell Norman, a highly respected Blackfeet artist and teacher from Browning, Montana, says the time is ripe for Native artists and crafts people to display and sell their work.

"There's a real interest on the part of the general public in Native culture. Indian artists in the southwest United States are cashing in on it and the Plains Indians could be doing the same.

"We're in discussions right now with Glacier Park Incorporated, that runs Many Gla-

acier Hotel and the Glacier Park Lodge, about a major show and sale at the lodge next July, in connection with North American Indian Days. They had a show there last year, with 18 Native artists participating, but we'd like to expand that."

The increased interest in Native culture is due in part to more negotiating for human rights on the part of Native communities themselves, Norman says. It may also have something to do with the film *Dances With Wolves* and the interest, both positive and negative, in the 500th anniversary of Columbus' landing in the New World.

The increased interest in Native culture is due in part to more negotiating for human rights on the part of Native communities themselves.

- Darrell Norman



Though he didn't sell anything at a recent show at Head-Smashed-In Buffalo Jump in

southern Alberta, Norman says his own art and crafts are becoming a more important part

of his income all the time.

"I'm disappointed in this show, but I think it's critical to participate and show your work as much as possible. The exposure is really important and you never know if someone will see something they like and then call you later to buy a piece."

Norman currently teaches part-time at the Blackfeet Community College and gives workshops on Native culture for the Glacier Institute in Kalispell, Montana. With Curly Bear Wagner, he helps to organize the cultural component of Browning's annual North American Indian Days.

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Carving a family affair

By Lisa Ashley
Windspeaker Contributor

SAANICHTON, B.C.

"I always knew I would be an artist, and that I would seriously start doing it when I turned 40."

And that is precisely what silver carver Reg Gladstone of Saanichton, Vancouver Island, has done.

That was 18 months ago. He has very recently participated in his successful first show at the Native Heritage Centre in Duncan, B.C.

A West Coast fisherman who works at his art about six months out of the year, Gladstone is "basically self-taught." He was partially influenced by his great-grandfather, one of the original silver carvers of Canada.

"The story is that in the 1800s he took a whaling ship to Spain, where he spent about five years learning his craft. His Salish name was Klamaba, which means the greatest Native artist. His son, my great-uncle, Gordon Gladstone, also held this name - he carved as well.

"I started out watching well known silver carvers, the Lancaster brothers and the Seaweeds.

"Now, I'm very, very busy. I work in my kitchen and in my father-in-law's basement. There's silver filings everywhere - in our socks, everywhere."

Gladstone carves Native designs on silver and gold bracelets, rings, earrings, pins, tie clips and whatever else his customers request.

He feels Native art is becoming more popular, but for him, something else is needed. He feels it will soon be time to expand, change his art.

"I have a friend who says there has to be a change in the Native art.

It has to become more contemporary, somehow. I think he is right. Something is brewing, for me."

He's not sure what form this new art will take. For now, he will continue to enjoy his work until further vision directs him.

Best wishes during the Holiday Season from the Chief and Council and Band members of the

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Greetings from Andrew Petter
Minister of Aboriginal Affairs

The holiday season is a time when we can reflect on the past year ... celebrate our successes ... learn from our experiences.

It is also a time to look ahead to the new year.

It is my wish that we bring to 1993 a renewed determination to build a British Columbia where all peoples have the opportunity to live in peace and dignity.

Andrew Petter

Province of British Columbia

NOTICE OF HEARING FOR PERMANENT GUARDIANSHIP TO:
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Take notice that on the 6th day of January, 1993, at 9:30 a.m. a hearing will take place in room 441, Edmonton Family Court. A Director under the Child Welfare Act, will make an application for permanent guardianship of your child(ren), born on December 24, 1990, January 20, 1987, February 1, 1988, April 13, 1984. You are requested to be present at the hearing. You have the right to be represented by legal counsel. An Order may be made in your absence, and you have the right to appeal the Order within 30 days from the date the Order is made.

Contact: David Ray
Alberta Family and Social Services, (city): Edmonton
Telephone: 431-6692

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Film details Hudson's Bay Company's exploitations

By Glenna Hanley
Windspeaker Contributor

In the late 1960s, when the Hudson's Bay Company was making plans for its 300th anniversary, a Native film-maker had other plans to mark the occasion.

Willy Dunn and a colleague at the National Film Board of Canada in Montreal were hatching a film about the HBC, a film that would tell the company's history from the Indian perspective.

The Other Side of the Ledger exposes the HBC for its callous treatment of its Native suppliers from the beginning of its mo-

napoly in 1534 up to the 1900s. Histories written by white men tell of the benefits the company brought to the Indians.

"We have a different viewpoint," said Dunn in an interview at a showing of the film.

The fur trading monopoly that the English crown gave to the HBC in what was then known as Rupert's Land brought "misery, deprivation and exploitation to the indigenous people."

The film was remarkable not only for balancing a previously one-sided story of Canadian history; Dunn, a Micmac who grew up in Montreal, was one of the first Native directors in the Ca-

nadian film industry.

Although the 20-year-old film is a bit primitive by today's standards, it still has a powerful impact.

The company set the rates for furs it bought from the Natives. With no competing buyers, the Native trappers were left with no bargaining power. Records show the company often made as much as 2,000 per cent profit.

The company's factors ran the remote fur trading posts, controlling the sale and price of provisions, guns, ammunitions and even the mail. The Natives couldn't get lists of current fur prices through the mail because

they would be intercepted by the factor or his employees.

While Native families starved, some factors amassed personal fortunes by cheating their Indian suppliers.

"The company controls their lives but takes no responsibility for their welfare," said the film's narrator.

The final insult was the decision, made by the HBC, to sell Rupert's Land to the Canadian government. The Native inhabitants were not consulted.

"We lost pride in our culture and pride in ourselves. We had no voice over our lands."

Dunn, who now works for

the Assembly of First Nations education branch, recalls there were fears the NFB and the producers might be sued by the HBC. That didn't happen. But the powerful company, now better known for its chain of department stores than its fur trade, did manage to have a showing of the film halted for more than a year.

It was finally released in 1972, two years after the HBC's 1970 anniversary.

"They did try to blackball me," said Dunn. But he wasn't worried. A musician and songwriter as well as film-maker, he could always count on music to make his living.

Cheechoo's a woman of many talents

By Glenna Hanley
Windspeaker Contributor

Shirley Cheechoo says things on stage many of us hardly dare to think in the privacy of our minds.

Her monologue, Path With No Moccasins, with its explicit images and distortions of the female genitalia, are Cheechoo's way of portraying her own suffering and the suffering of many Native women.

But while her prose and song may be riveting on stage, it is in stark contrast to the off-stage Cheechoo.

In an interview, the Manitoulin Island Cree talks of her young son and describes a typical maternal scene, curling up on the sofa at home with him to watch TV.

"I like to hug my son. He gives me so much energy and I get so much joy out of it, it's like medicine."

The multi-talented Cheechoo is actress, musician, singer, writer and painter. Most recently she has turned her talents to script-writing for films.

Her career has taken her to television and stage productions across Canada, the United States and the United Kingdom. She performed in Thompson Highways' The Rex Sisters, at the Edinburgh International Theatre Festival.

Her performances keep her on the road about half the year, but she is always looking for opportunities to work closer to her James Bay area home and to make time for her 13-year-old son.

"I went through so much abuse. I would never want him to go through that," Cheechoo said.

One of her concerns now is that too few children on the reserves have good role models to imitate and have no dreams to follow.

"I didn't have anybody when I was growing up," said Cheechoo. Until the day she met Buffy Sainte-Marie.

She recalls in detail the Canadian-born U.S. performer's appearance at Ontario Place. Cheechoo was 23 and had just been named Canadian Native Princess. Sainte-Marie wanted to meet her and the two runners-up in the contest.

The face-to-face meeting with the Native superstar inspired the young princess from Manitoulin to give up drinking and to pursue her own career as an entertainer.



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First Nations scholars sought

An educational awards program for First Nations students was announced recently by the Royal Bank.

Five students will be selected for the Royal Bank Native Student Awards program. They will receive \$4,000 per year for their educational expenses, up to a maximum of four years at university or two years at college in disciplines relevant to the banking industry.

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Inuit and Metis are eligible. An independent committee of Native academics will review the applications and make their final selections based on each student's personal and academic achievement and financial need.

Award recipients who are interested in pursuing a banking career will be considered for summer and post-graduate employment at the Royal Bank.

"This program is a concrete example of how corporations

can have a significant positive impact on the future success of our people," said Professor Corinne Mount Pleasant-Jette of the faculty of engineering and computer science at Concordia University and a selection committee member.

For an information brochure, students can write to the Royal Bank Native Student Awards, Human Resources, P.O. Box 6001, Montreal, Quebec, H3C 3A9.

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PUBLIC NOTICE

The Royal Commission on Aboriginal Peoples is seeking applications for employment from post-secondary students from across Canada who will be employed in Ottawa from April 1st to September 1st, 1993.

The Directors of the Secretariat, Administration, Communications, Public Participation and Research will require a number of individuals to provide general assistance on various projects relating to the Commission's mandate. To be eligible, applicants must be enrolled in a post-secondary program and be returning to full-time studies in the fall 1993 session. Remuneration will be in accordance with rates established by Treasury Board for summer students. The cost of travel to and from Ottawa at the commencement and termination of the employment period will be borne by the Commission.

The Commission's requirements include university and community college students with an interest and/or experience in accounting, writing, computer systems, translation (particularly Aboriginal languages), desktop publishing, travel planning and logistics, marketing, policy analysis and general research.

Preference will be given to Aboriginal students. Those seeking to enhance their experience in any of the categories referred to above are invited to contact:

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Threat of TB still exists

Education, increased awareness can slow spread of TB

Tuberculosis. The word can bring fear and unwelcome memories to Native people.

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Her TB came from the Indian boarding school-orphanage she had recently left in South Dakota.

Many Native families have such stories. Because TB is increasing again in certain North American populations, it is time to review the facts, and consider how to protect our communities. TB need not be the terror it was in the past. We need only learn the symptoms, support screening, and encourage maintaining treatment when TB is diagnosed. Drug treatment today is very effective, if initiated early and maintained.

TB is a disease of poverty and displacement. Native rates of mortality from tuberculosis are five times the total TB mortality rate for all races in the United States. In this century, lack of access to health care has contributed to higher tuberculosis death rates for Native people. A healthy immune system is an effective defense against tuberculosis. Poverty, poor nutrition, and substance abuse are conditions of life for too many Native people. Psychological, economic, social, physical

TB need not be the terror it was in the past. We need only learn the symptoms, support screening, and encourage maintaining treatment when TB is diagnosed.

environment all affect the strength of an individual's immune system.

TB Basics Tuberculosis (TB) is a communicable disease that produces damage to the lungs (or other organs). TB is caused by a bacterium. It can be fatal. Many people have been exposed to TB and have TB infection, but because their immune system is healthy they do not become ill with active or infectious TB.

Only a few people who have been exposed to TB will become ill with active TB. TB infection is screened through the use of tuberculin skin tests. The main symptoms of active TB are weight loss, coughing, and fatigue. The illness is diagnosed by chest X-ray and sputum analysis. Active TB is contagious and requires treatment.

Sometimes people who have been exposed to TB, but are not showing symptoms, need to be treated. One example would be people whose immune systems may not be healthy, such as people infected with HIV.

Public health policy makers are not recommending the reopening of TB sanitariums because when a person begins and maintains treatment he or she is no longer contagious. However, peo-

ple who have TB, but are not identified, or who resist treatment, are a public health concern.

TB is a consideration where living conditions are crowded or the ventilation is not good. Homeless shelters, prisons, and some other institutional settings are places that need to identify and treat people with TB quickly.

Currently TB is on the increase among the foreign born, the Hispanic, African-American and Asian-American populations.

Tuberculosis is a disease of poverty. Native people are among the poorest in North America. If TB is not diagnosed early and if treatment is not begun and maintained, it can spread in a close-knit community. Also, tuberculosis has become an early complication of HIV infection. If persons with HIV infected with TB are not treated promptly, TB can lead to early and unnecessary death.

What can we do? We can prevent TB from spreading in our communities through early diagnosis and maintenance of treatment and we can offer compassion and care to those infected with HIV.

(Written by Mona M. Smith)

TB on the rise

Many believe tuberculosis is a disease of the past. They remember TB as a disease suffered by earlier generations, rather than a current threat.

In fact, tuberculosis rates are rising alarmingly in developing countries and American inner cities. In New York, hospitals are opening TB wards for the first time in decades. In Alberta in 1990, rates increased 18.5 per cent.

Unless we refocus our attention on TB control, the 1990 world picture of 12 million cases and three million deaths will be 96 million cases and 36 million deaths by the year 2000. The resurgence of TB is attributed to AIDS, drug abuse, homelessness and the quality of health care for the poor, yet tuberculosis is totally curable and 90-per-cent preventable. Health officials recommend that anyone in a high risk category (foreign born from countries with high rates and aboriginals) have a tuberculin test.

To tackle these alarming statistics, a new group has formed in Edmonton called The Canadian Association for the Elimination of Tuberculosis. The objectives of the group are:

- to alert Albertans to the rising rates of tuberculosis;
- to provide advisory support to the tuberculosis awareness project to advocate on behalf of tuberculosis awareness with the federal and provincial governments.

The group works closely with the Alberta Lung Association, which was once the Alberta Tuberculosis Association.

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CFWE 89.9

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I. JOB DESCRIPTION

- A. Ministry of Pastoral Care to Native People:
1. To provide counselling services,
 2. To guide and assist individuals and groups to appropriate social and governmental agencies when required.
- B. To have an Advocate role within the Community and the Church.
1. Training and experience in the ministry,
 2. Familiarity with the roles, functions and responsibilities of:
 - a) All Tribes Presbytery
 - b) All Native Circle Conference
 - c) National United Church of Canada

II. SKILLS REQUIRED

- A. Necessary:
- openness to Native spirituality and Native cultural values;
 - possess a good command of the English language (spoken and written);
 - public speaking skills;
 - ability to work with minimal supervision;
 - familiarity with Native issues and Native organizations;
 - knowledge of the functions of government and non-governmental agencies.
- B. Qualities Desired
- Ability to speak a Native language
 - sensitivity to the dynamics of urban and Native society(ies);
 - an appreciation of Indian spiritual beliefs

III. SALARY:

Dependent on Education and Experience
Housing and Travel provided

IV. APPLICATION:

To include a covering letter, a resume, and two references to:
Attn: C. Buffalo
All Tribes Presbytery
Box 509
Hobbema, Alberta T0C 1N0
Ph: (403)585-2030

V. DEADLINE FOR APPLICATION: Midnight, January 30, 1993

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To enter, send ONE original poem, any subject and any style, to The National Library of Poetry, 11419 Cronridge Dr., P.O. Box 704-ZT, Owings Mills, MD 21117. The poem should be no more than 20 lines, and the poet's name and address should appear on the top of the page.

Entries must be postmarked by Dec. 31, 1992. A new contest opens Jan. 1, 1993.

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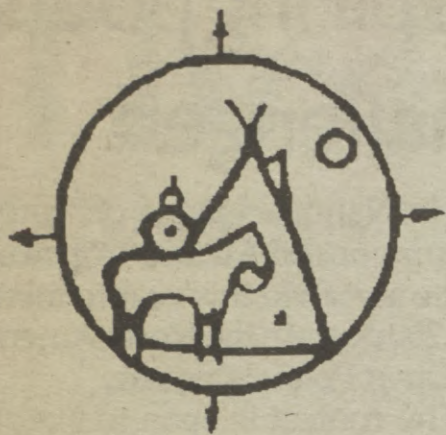
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NATIONAL NATIVE ASSOCIATION OF TREATMENT DIRECTORS IS EXPANDING

THE HISTORY:

The National Native Association of Treatment Directors was formed in 1982 by a group of 13 native treatment centre Directors who met formally for the first time in Morley, Alberta. Their intent was to unite the Directors of Native alcohol and drug treatment centres throughout Canada in the continuing search for clearer perceptions and strategies to confront the problem of substance abuse among the aboriginal people of Canada.

The concept of a national association developed as the treatment directors realized that the difficulties each were struggling to resolve were experienced in common. The sense of isolation, lack of knowledge, inadequately trained counsellors, staff burn-out, management difficulties and so forth were experienced by most of the native treatment directors at some point in their job. No matter how frustrating their work circumstances were however, these treatment directors shared a common commitment to improve services to Native persons suffering from alcohol and drug problems.

THE CHANGE:

The association has increased its membership since, and now represents 33 treatment directors across Canada. Membership is available on an associate basis for individuals who do not operate residential treatment centres, but have a continuing interest in the native addictions field. Recent developments, however, will see the Association voting membership expand dramatically. The Healing Our Worldwide Conference, in July 1992, was the site of one Association membership meeting. At this meeting, the membership voted to amend its constitution to allow community-based workers working in the areas of prevention, after-care, follow-up, referral and assessment to join the organization. This change will take effect, July 1993 prior to which, additional constitutional amendments need to be ratified by the membership in order to facilitate the restructuring of the organization.

GOVERNANCE:

The National Native Association of Treatment Directors is governed by a Board of Directors made up of members and elected by the membership at the General Membership Assembly. Membership in the association rests with the individual. Therefore, when an individual joins the association, they represent themselves, not their treatment centre. And in the case of the new members, they will represent themselves, not the projects at which they work. The National Native Association of Treatment Directors is an professional association of the members and is mandated to provide members professional and personal support. Because membership rests with individuals, the National Native Association of Treatment Directors is politically autonomous.

ACCOMPLISHMENTS:

Over the past ten years, the association has undertaken a number of special research projects, conducted numerous educational and training workshops for substance abuse professionals, coordinated conferences, conducted two membership meetings each year and consulted with numerous other agencies and organizations around substance abuse issues and policies.

Each of the research projects the association has undertaken has resulted in materials which directly benefit the members of the association. For example, as the addictions field in general moved to address family needs in treatment, the association developed the In The Spirit of the Family program. Most of the research for the handbook came from interviews with elders and treatment centre directors and staff. There was very little written about native families. Even our history as part of the healing process, was poorly documented in areas which impacted significantly on native people, such as the residential school experience, internment on reserves, epidemics of T.B. and various political struggles. In order to design an effective treatment and training model for Native people, it was imperative that the direction come from the native community.

Other research projects the association has undertaken, or in the process of developing are a Pre-Treatment Program for Aboriginal Offenders (male); a Pre-Treatment Program for Aboriginal Offenders (female); Recreational Therapy and Physical Development and A Right to Be Special: A native alcohol and drug counsellors handbook for dealing with sexual abuse disclosures. Each of these projects follow a similar format in development. First the association checks to determine what has been written about the subject, and how relevant the materials which exists are to native experience. Interviews with community people, elders, treatment directors and staff of treatment centres are conducted to collect information on the native history of the subject; today's experiencing of the subject and what has or hasn't worked in the past to remedy the situation. A draft manual is developed field tested, and revised based on input from participants and facilitators of the field test. Once all this background development is complete, the manual goes to print. It needs to be kept in mind, that the driving force for the development of such specialized materials comes from the expressed needs of the members of the association. This is in support of one of the main objects of the association which is to "encourage and promote the development of suitable training standards and programs for professionals and other involved in the treatment of native Indians suffering from alcohol and drug addiction or abuse."

The other two objects of the association are to promote and enhance a high level of preventative services with respect to alcohol and drug abuse and to encourage and promote the development of alcohol and drug abuse treatment programs for native Indians. These objects direct the activities of the association.

INFORMATION SOUGHT:

As the National Native Association of Treatment Directors prepares to accept membership applications from community based workers, we invite requests for information about the association. If individuals have ideas they wish to have incorporated into the definition of the terms prevention, aftercare; referral; follow-up and assessment, please complete the form below, mail it to NNATD, and you will be contacted by the staff for your comments.

- I wish to receive more information about NNATD
- I wish to receive an Application for Membership of Community Based Workers, when available
- I wish to be called for my ideas about the association changes.
- please put my name on your mailing list for updates on NNATD's activities

Name: _____

Address: _____

Position: _____

Mail to:

National Native Association of Treatment Directors, #410, 8989 MacLeod Trail S.W., Calgary, Alberta T2H 0M2