

QUOTABLE QUOTE

'The Redman has been given the gift of perception by the Creator. We must always look seven generations ahead. We must begin now to create a place for them before they arrive, a meaningful place. A place for our walking wounded in the towns and cities, a place for our foster children and orphans to come and be looked after'—Dennis Thorne.

INSIDE

C-31 WOMAN REMOVED

A Bill C-31 woman has been kicked off a northern Alberta reserve, and now her lawyer is fighting to keep her on the reserve. A newly-elected chief and council for the Gregoire Lake Cree Band notified seven families that they are not wanted—please see page 3.

LUBICON BOOK REVIEW

John Goddard's book "Last Stand of the Lubicon Cree" is out. Peter Cole reviewed the book to give readers an insight into the trials and tribulations of the Lubicon Cree since the signing of treaties in northern Alberta in 1899—to present land disputes. A book worth reading—please see page 10.

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Volume 9 No.18



Ralph Leckie

One-year-old Christopher Ferintosh, sits on Santa's knee at the Sacred Heart Parish's Christmas party.

Louis tows tory line: Ominayak

By Jeff Morrow
Windspeaker Contributor

EDMONTON

The newly-appointed regional director of the federal Tories is interested more in shoring up his party's image than treating the plight of his own people, says Lubicon Lake Indian band chief Bernard Ominayak.

He charges that Roy Louis has given up his pro-Native stance to favor partisan policies. Louis has stepped over the line, Ominayak says.

Louis, a former president of the Indian Association of Alberta,

told a group of Edmonton-area businessmen recently that the Lubicon Indians should stop dickering with the federal government and accept the cash settlement offered them three years ago. He said the northern Alberta Cree band could be left with nothing if they continue to refuse the deal. "They are going to be left in the dark unless they settle," Louis told members of the Edmonton Rotary Club.

Louis also rapped the IAA for attempting to distance itself from the Canadian government during the current round of constitutional debates, suggesting that Natives negotiate on government terms instead of their own.

Ominayak says Louis' current approach toward Native rights

Please see page 2

Judge critical of Nepoose RCMP investigation

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

The case against accused murderer Wilson Nepoose got mixed reviews from an Alberta Appeal Court justice in an influential legal report that could help overturn the Hobbema man's life sentence.

The 250-page report by Justice William Sinclair — who headed the federally ordered commission on the Nepoose case — highlights several shortcomings in the RCMP investigation of Nepoose and his role in the 1986 slaying of Marie Rose Dejarlais.

Despite its critical findings,

Sinclair's conclusions provide little support for the dramatic recantation of one witness who's testimony was instrumental to Nepoose's second-degree murder conviction.

"I'm still optimistic," said Bob Sachs, Nepoose's lawyer. "I think this points to a new trial."

Sachs said Nepoose was not "particularly disappointed" by the mixed findings and feels further ahead than he did a year ago.

The report is now in the hands of the Alberta Court of Appeal. In January or March, a panel of judges will decide whether to acquit Nepoose, order a new trial or let the original sentence stand.

After hearing weeks of testimony throughout the summer and early fall, Sinclair concluded

the RCMP investigation focused too narrowly on Nepoose.

"The RCMP investigation following the identification of Marie Rose Dejarlais was directed solely at establishing whether or not Wilson Nepoose had any connection with (Dejarlais') apartment or the deceased," Sinclair wrote in his report.

He criticized police for not checking fingerprints found in Dejarlais's apartment against those of other men witnesses said, had been with Dejarlais shortly before her death.

Sinclair also said police withheld evidence from defence and crown lawyers that could have affected the eventual outcome of Nepoose's trial.

Among evidence held back

by investigators:

- witness Lilly Mackinaw was unable to identify Dejarlais from a photo line up during a police interview. At the trial, Mackinaw said she was with Nepoose and Dejarlais on the day Dejarlais is believed to have died.
- police were unable to find physical evidence to support the statements of witnesses who said they saw Nepoose with Dejarlais at various places just prior to Dejarlais' death.
- a jail informant identified as Richard Hubble said Nepoose told him he was in jail for killing a woman. Hubble said Nepoose believed he wouldn't be convicted because he was sorry

Please see page 3

Ottawa prepared to listen says Clark

By Cooper Langford
Windspeaker Staff Writer

EDMONTON

Ottawa plans to stick by the basics of its constitutional proposals for Native people but is willing to negotiate details, Constitutional Affairs Minister Joe Clark said.

Speaking at the opening of a multi-cultural constitution conference in Edmonton, Clark said Ottawa will stand by plans to let courts define self-government if negotiations between the chiefs and government are unsuccessful. The government, however, is willing to rethink some of its definitions and timetables.

"We put forward a proposal that was serious," he told reporters after his speech.

"I wouldn't want to suggest there are some issues where we wouldn't be prepared to listen to suggestions for improvement. But on some issues people would have to be pretty ingenious to persuade us."

Calling the unpopular proposal to let the courts rule on self-

government an "incentive," Clark said the 10-year limit to negotiations is not a firm timetable. He said the government is also willing to work towards a definition of the inherent right to self-government for Natives.

But any definitions of self-government that emerge either through negotiations or are issued by the courts will have to rest within the confines of Canadian law.

Clark said there are only a limited number of specific areas where self-government agreements could deviate from Canadian law. He identified special hunting and fishing rights or welfare concerns like Inuit custom adoption as areas where Native law could differ.

Looking relaxed after a week marked by stormy meetings with Native leaders in Ottawa, Clark said he feels relations between

Ottawa and first nation chiefs are better than ever.

Clark was shouted down at a widely reported all-chiefs meeting in Ottawa when he refused to back the use of force to protect Indian land in Quebec should the province separate.

In Edmonton he said media reports highlighted the controversy without reporting constructive features of the meeting. But he also warned the potential for

violent confrontation still exists.

"There were many reasons for Oka," Clark said. "I believe there is a frustration among Native people, that if not answered, could break into another Oka."

About 300 people came out to hear Clark's wide-ranging speech on motherhood issues. He said Canadians must be wary of "perfectionists" who want to write a perfect constitution for specific groups of people.

Boycott underway against Daishowa products

By Cooper Langford
Windspeaker Staff Writer

OTTAWA

Three Ontario-based companies have joined a boycott of Daishowa paper products that organizers hope will become a national campaign against the pulp and paper giant.

"We are going to try to expand this," said Ed Bianchi, a spokesman for the Toronto-based groups Friends of the Lubicon, which is organizing the Ontario wing of the boycott.

Lubicon supporters in Edmonton say a similar boycott call for Alberta will be made in the first half of December.

"What you are going to see increasingly now is the public expression of what people have been working on for some time," Lubicon spokesman Fred Lennarson said.

Boycott organizers say they will keep up the campaign until the company makes a "firm, public commitment" not to log on disputed Lubicon land.

The Ontario boycott was announced at a recent press conference attended by Assembly of First Nations Grand Chief Ovide Mercredi and Lubicon Chief Bernard Ominayak at the assembly's Ottawa headquarters.

Native leaders called on the public to stop buying Pizza Pizza restaurant products because the

company uses Daishowa paper for its soft drink bags.

Pizza Pizza was the only company out of the four targeted by the Friends of the Lubicon not to support the boycott call. Restaurant chains Culture Fresh Food and Ho-Lee Chow's said they will stop using Daishowa products as soon as current stocks run out. (Ho Lee Chow representatives said their decision came before they were contacted by Friends of the Lubicon.)

"I'm against clear cutting land," said Frank Rooke, a spokesman for Knetchel Grocery wholesalers, a company that serves 78 supermarkets in southern Ontario that will honor the boycott.

"It's strange were criticizing Brazil when we're doing the same thing in Canada."

In Edmonton, Lubicon supporters are contacting Alberta companies identified as Daishowa customers and requesting they change their paper suppliers.

Lennarson said boycott plans have been in the works since this summer across Canada as

well as in Europe and Japan.

So far, Daishowa appears to be avoiding direct reaction to the Ontario announcement. After speaking briefly with *Windspeaker*, company officials faxed a news release reaffirming their position on the Lubicon.

"While Daishowa Canada deeply regrets this land claim dispute, we cannot resolve it. This matter must be resolved by both levels of government and the Lubicons," the statement read.

The company said its stands by its promise to stop buying wood harvested on land "of concern to the Lubicon." It also said it will not harvest timber in the disputed territory.

No one has put a dollar estimate on the potential value of the Daishowa boycott. Organizers say money is far less an important issue than bad publicity with the current slump in the pulp market and Daishowa's ongoing effort to sell its operation

near Peace River.

"I don't think the financial impact is the important thing. It's the publicity," said Lennarson.

In related news, Solicitor General Dick Fowler recently heaped blame on Lubicon advisers and chief Bernard Ominayak for delays in settling the outstanding land claim.

In an interview with *Standard Broadcast News*, Fowler said Ominayak and his advisers have unfairly blocked a "very, very generous" settlement offer.

"If he (Ominayak) was getting good advice I think this thing would have been settled a long time ago," Fowler said.

"For whatever reason those people that are giving him advice continue to live in absolute and total comfort at what I presume to be very healthy incomes, while the Lubicon people that live in the area and are members of the band continue to suffer all the pains of poverty."

Correction

In our November 22 issue we ran an article, Edmonton police want Aboriginal recruits. It was mentioned the police department will pay for corrective eye surgery if a candidate meets other requirements. The Edmonton Police Service does not pay costs for eye surgery, as used in an example in the article. It was said that Edmonton police recruitment officer Jim White once worked for Social Services in High Prairie. This has proven to be false. *Windspeaker* apologises for any inconveniences this may have caused to the Edmonton Police Service and Jim White.

Tories over Lubicon plight

From front page

could be damaging to Native unity, particularly since he comes from a Treaty Indian background.

"As a Native person who knows the situation very well, he should stand up and be counted rather than tow the party line," Ominayak says.

Louis has an opportunity to help his people instead of working to undermine their rights, Ominayak said.

Louis told Rotary-Club members that the Lubicon Indians were offered a "fair and just" settlement of \$45-million from Ottawa in 1989. Ominayak turned down the offer claiming his band is entitled to \$170 million in compensation.

Louis was also critical of IAA president Regena Crowchild, who has stated to a provincial constitutional committee that she doesn't consider herself Canadian.

"Indians are saying that we want to be part of the whole," Louis said. "We are true Canadians."

During this year's federal PC convention in Toronto Louis was named co-director of the party membership for Alberta, making him the first Native to hold

that position.

He denies that he's turned his back on aboriginal people.

"I've fought like hell for Native issues. And I feel happy to be a part of the process," Louis told *Windspeaker* in a telephone interview. "I'm trying my level best to teach the progressive conservative party about some of the outstanding issues that are out there."

Louis says he is urging Ominayak to settle the long-standing dispute with the federal government before his band loses more members to other northern Alberta bands. The Lubicon claim is based on the number of its members, Louis says.

But Ominayak says Louis no longer speaks for aboriginal people.

"A lot of problems exist in the Native community. And for him to be claiming what he's claiming is really unfortunate. It's unfortunate that he has placed himself in that position," he said.

Wetaskiwin MP, Alberta Native Wilton Littlechild says he understands what Louis is going through.

He insists that Natives have to adapt themselves to the Canadian system in order to make it work to their benefit. "I couldn't run as a member of

Parliament without being a Canadian," he says. "I know that Roy is genuinely concerned about Indian issues and advancing their causes."

But Samson band Chief Victor Buffalo said Louis, a Samson band member, doesn't represent the band. "We support the Lubicon and what they're trying to achieve. Roy certainly does not speak for us," Buffalo said. "I'll have a talk with Roy and straighten it out."

Meanwhile, the outstanding Lubicon band settlement is the focus of a nationwide boycott of Daishowa paper products being waged to gain public support for their claims.

A Toronto-based support group announced the campaign during an Assembly of First Nations meeting in Ottawa.

Friends of the Lubicon spokesman Kevin Thomas said his group is calling for a public boycott to protest Daishowa's provincial logging lease which includes some of the disputed area.

Officials for Daishowa's Peace River pulp mill operation has agreed to stop logging on Lubicon land until the settlement is negotiated. But the Lubicon and their supporters fear that clear-cut logging will continue despite the agreement.

**Windspeaker
is...
Ottawa**

NATION IN BRIEF

Daishowa bags spurs pizza shop protest

Toronto — A small crowd of people gathered in front of Pizza Pizza, Nov. 30 to protest the business using Daishowa paper bags. The protesters are saying a Daishowa mill that makes the bags is breaching an agreement to not clear-cut timber on land the Lubicon Cree claim as theirs. A spokesman for Friends of the Lubicons, Ed Bianchi said they want Pizza Pizza to stop using Daishowa products. He said they want people to boycott Pizza Pizza until they cancel their contract with Daishowa. But the supervisor for the shop said they want to help the Lubicon cause. Chris Sonnene said if Daishowa is clear-cutting on the disputed land and if the Lubicons can prove Daishowa has broken their agreement they will terminate their contract with Daishowa.

NWT Trappers should exchange old traps

Yellowknife — Renewable Resource Minister Titus Alloo says his department expects to distribute more than 20,000 Magnum Conibear quick-kill traps this trapping season, and he encourages trappers to trade in their leghold traps for the new ones. Leghold traps will still be permitted for the larger species such as fox, lynx and wolf until other effective and efficient killing traps are developed and approved for those species by the Fur Institute of Canada. Trappers are required to check their traps at least every 72 hours. In introducing this standard, the NWT is now complying with the guide-lines agreed to by all Canadian jurisdictions.

Native selected for police commission

Lethbridge — A southern Alberta member of the Peigan Nation has been selected as the Native representative on the Lethbridge police commission. Slipper Potts has been chosen to fill the vacant position. Potts is a coordinator for the Youth Adolescent Treatment Program at Bocket. The commission received six applications and narrowed it down to Potts. Potts lives in Lethbridge and said as a homeowner and city taxpayer he felt obligated to get involved with the commission. There are a substantial number of Native people who live in Lethbridge and area.

Sask. waters will dry up-Rafferty dam

Winnipeg — The Federal Court of Appeal was told the Rafferty-Alameda dam project is a potential environmental disaster that will dry up much of the water in southeast Saskatchewan — and send the rest to the U.S. In a blistering attack on the controversial project, lawyer Alan Scarth said most of the water in the dam reservoirs will evaporate due to the provinces dry climate. Scarth urged the court to uphold a ruling of the Federal Court's trial division that said an environmental assessment of the project is invalid. Scarth said the project will use up all of the water flow into the Souris River either by evaporation or by allocation to the United States. The Rafferty dam has already been built and is a few kilometres from the U.S. border, while nearby Alameda is 85 per cent complete.

News

Bill C-31 woman kicked off reserve

By Jeff Morrow
Windspeaker Contributor

FORT MCMURRAY, ALTA.

Fort McMurray band member Susan Woodward has found herself square in the middle of a hot political issue that could keep her off the reserve and out of her home.

Premiers ignore invite

OTTAWA

The Assembly of First Nations is pressing ahead with plans to host a national premier's conference though the provincial leaders are slow in responding to the invitation.

A media spokesman for the leading Native organization said all premiers have been informed of the proposed meeting. So far none of the leaders have said they'll attend, but dates are being negotiated.

"There are no roadblocks yet," the spokesman said. "The people who have been approached are sympathetic. But the proof will be in the pudding."

The meeting was first proposed by Leah Tomah, AFN Atlantic vice-chief, during a recent presentation to the Atlantic premiers in Summerside P.E.I.

"We want to have an opportunity to discuss in more detail the premiers perspectives on

Woodward is one of 12 Bill C-31 Natives who have been notified by the band's chief and council that they're not wanted. "I don't know where we'll go," Woodward said when the evictions were issued.

Woodward, who moved on to the reserve with her mother four years ago, became one of 30 Bill C-31 Indians last year voted in as members of the Gregoire Lake Indian Reserve near Fort

self-government and our aspirations for a better Canada," Tomah said.

The four premiers -Clyde Wells of Newfoundland, Don Cameron of Nova Scotia, Frank McKenna of New Brunswick and P.E.I. premier Joe Ghiz- did not respond to the initial invitation.

"It might be expecting a little too much for us to come to an instantaneous answer," Ghiz said on hearing the proposal.

Ottawa has been left off the guest list in a bid to attract Quebec Premier Robert Bourassa to the proposed summit. Following the death of the Meech Lake accord, Bourassa said he wouldn't attend anymore federal-provincial conferences.

If the meeting goes ahead, it will likely be held in the Alberta communities of Morely or Hobbema next March or April. The two communities are among the few First Nation sites large enough to accommodate the provincial delegations.

McMurray.

Her's became one of seven families voted out when the newly-elected chief and council called for another vote this summer.

Chief Bernice Cree said there were irregularities in the first vote.

"When I came into office a number of members asked me to review this membership vote. (They) strongly objected to the procedures used at the meeting," she said in a press release.

Cree said Susan and James Woodward were wrongfully using band housing. And she noted that James Woodward had even run against her as band chief.

"He is now creating mischief." But the Woodward's Edmonton-based lawyer says he has filed an injunction in federal court to keep the deposed mem-

bers in their homes until at least January pending an investigation of the vote.

Brian Fish says Woodward and the other Bill C-31 Indians took part in the band election. If there were irregularities in the membership vote, Fish says the chief and council election would be invalid too.

"If they're now saying that the first vote was irregular and void, it would seem the subsequent council might perhaps be ruled void as well," he said.

Bill C-31 Indians have become the focus of contempt by many Alberta bands who claim that the returning Natives put a strain on the reserve's economy and finances. Many bands have rejected Bill C-31 Indians outright since it was introduced by the federal government in 1985.

The federal law restored status to Indians who had left their

reserve for a variety of reasons including those who married non-Natives. Indians Affairs officials have stated that there is very little they can do if a band opts out of the plan.

The Native Council of Canada's president for Alberta says there is nothing her group can do either.

Doris Ronnenberg says the case will have to be resolved through the courts. She says the proper procedures may not have been used when the members were reinstated to the band.

"It's like anything else," she said. "You have to follow the rules. It's really a self-government issue."

Native Council of Canada represents 18,000 Bill C-31 Indians. About 8,000 of this number have been allowed back onto their reserves.

When Canadians work together we can take on the world and win.

To succeed in today's world, Canadians must be able to compete because our jobs directly depend upon it. Our competitive edge will secure the prosperity we want for ourselves and our children. Prosperity that's measured not only by productivity but by better jobs, greater opportunities for young Canadians, support for health, social and senior citizen programs - and more.

We can achieve it by investing in our own abilities and being a country that says... yes we can.

*Yes we can.
We've got the proof.*

A look at some of Canada's success stories proves it can be done... with real benefits for individuals, the communities they live in and for Canadian industry.

Hundreds of Canadian companies are achieving remarkable international success. They're creating jobs, developing new skills and opportunities for thousands of Canadians and creating markets around the world for Canadian products.



CANADAIR GROUP, BOMBARDIER INC.

St. Laurent, Quebec

A world leader in aerial firefighting with its renowned water bomber, a major force in business aviation with 250 Challenger jets already delivered and the acknowledged leader in the development of regional commercial jet aircraft, Canadair is also a leader in job creation. Employment has increased by more than 2,000 since the Company's purchase by Bombardier Inc. in 1986.



STANLEY TOOLS

Smiths Falls, Ontario

If investing in the future opens the door to success, Stanley Tools of Smiths Falls, Ontario certainly has the key. Over the last two years, the Company has invested millions on equipment and worker training and retraining which will double production and increase employment by the mid 90's.

prosperity through international competitiveness. But there is one more critical factor: Canada's ultimate potential depends on the commitment of individual Canadians.

*Yes we can.
We've got the people.*

It's time now to unite around our greatest economic challenge yet... preparing for a prosperous future. As individuals, there's a lot we can do. Put yourself in the picture through further education or skills development programs.

As parents, we can encourage our children to stay in school longer and start career planning activities sooner. As employers, we can think of training as a business investment and encourage a work environment where excellence and a commitment to learning are celebrated. Finally, as Canadians, we can become a positive part of the process through involvement in the consultations on our economic future.



NEW FLYER INDUSTRIES LIMITED

Winnipeg, Manitoba

With exports accounting for 50% of sales and job creation up 82% over three years, it's hardly surprising that New Flyer Industries Limited of Winnipeg received a 1991 Canada Export Award. Already a major success in the U.S., New Flyer is now aggressively pursuing markets in Mexico, Europe and the Middle East.

Nepoose investigation

From front page

about the crime.

• a cashed family allowance check used to establish the date of Dejarlais' death. If the check had been made available to lawyers it could have affected Nepoose's alibi defence.

But while Sinclair listed numerous RCMP fumbles, he did not believe the reversed testimony of Delma Bull, one of two witnesses who linked Nepoose to Dejarlais at the time of her death.

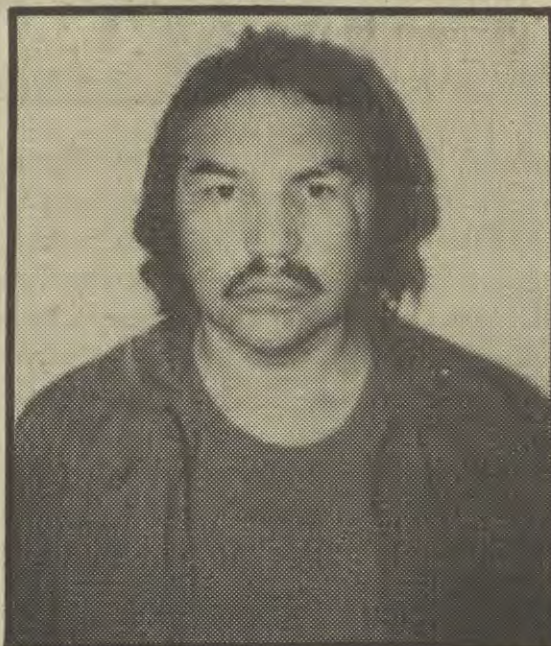
"The Commissioner does not believe (Bull's) evidence at the trial, with all its imperfections, can be cast aside as completely false," Sinclair wrote. "Put yet another way, the Commissioner has difficulty accepting Bull's testimony before the commission as being true."

During police investigations and at Nepoose's 1987 Wetaskiwin trial, Bull said she saw Nepoose with Dejarlais at the Ponoka dump on the day the murder was said to have occurred. She countered Nepoose's claims he had never met Dejarlais, saying she had seen them together at a hotel a few months before the death.

Bull also said Nepoose later threatened her with the words "I've wasted one woman and it won't be a problem wasting another" if she testified about seeing him with Dejarlais at the dump.

At commission hearings, however, Bull repeated the story she told a private investigator in 1990. Bull said she feared her children would be taken away from her if she changed the story she first told police. She said told police what she thought they wanted to hear in hopes she would be left alone.

Sinclair dismissed much of Bull's new testimony saying it "seemed to lack conviction." He



Wilson Nepoose

also said he had confidence in the RCMP officers who dealt with her during their initial investigation.

Sinclair likewise cast doubt on Nepoose's statements to the commission that he was with friends at Ponoka's Rancher Inn when the murder is said to have occurred.

"The Commissioner is far from convinced that Wilson Nepoose's testimony can be safely relied upon to any significant degree," he wrote.

Nepoose is currently serving a life sentence with no parole for at least 15 years. He has consistently denied ever knowing Dejarlais.

His conviction was based largely on the testimony of Delma Bull and Mackinaw. Mackinaw died in a house fire in 1989. Before she died, Mackinaw told a long-time friend she too had lied at Nepoose's trial.

Mackinaw's recantation was raised during commission hearings. Sinclair said it would be up to the appeal court to decide if it was admissible evidence.

Federal Justice Minister Kim Campbell ordered Alberta's appeal court to review the case after Bull recanted her original testimony.

Yes, we can.

Canada

Natives should consider boycott

The fax machine at *Windspeaker* was busy last week. Someone — we're not absolutely sure who — was sending us copies of letters from Ontario companies planning to join a boycott of Daishowa paper products.

Then came the Friends of the Lubicon boycott press conference announcement and a letter from Edmonton New Democrat MP Ross Harvey calling for a United Nations review of the Lubicon dispute. Both notices arrived within an hour of each other.

The people organizing the Daishowa boycott have their act together. This much preparation for news announcements usually generates some suspicions at newspapers. It's simply a gut reaction to people actively seeking publicity.

But the Daishowa boycott is an important story. Whether the boycott succeeds or fails, it will be strong measure of the depth of public support for the Lubicon.

Already three Ontario companies have joined forces to boycott Daishowa, and a fourth is considering it. Toronto's Pizza Pizza shop says if the Lubicons can prove Daishowa is cutting on the disputed land they will terminate their contract with Daishowa.

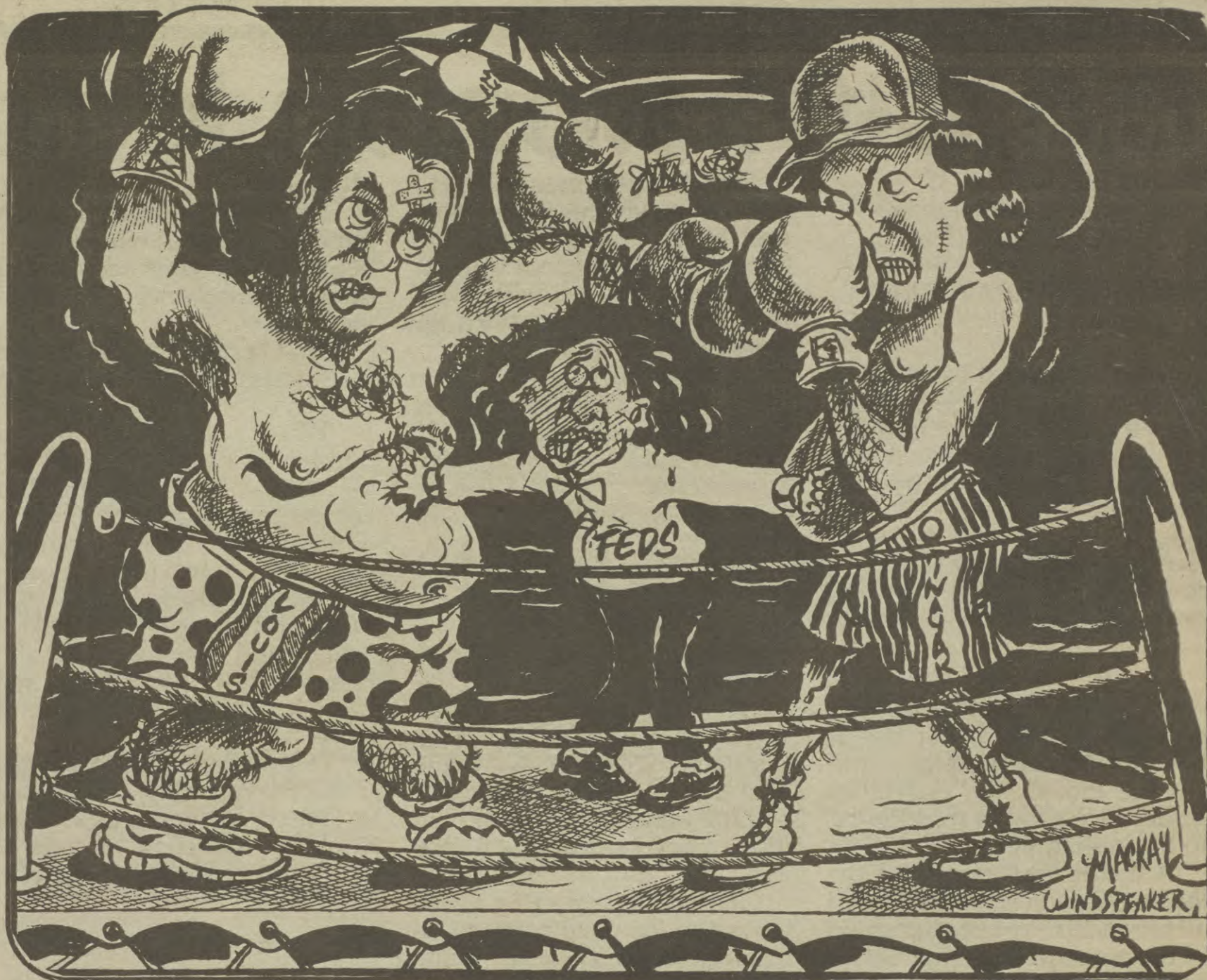
Some people might argue it is unfair to embroil third parties in a dispute between a Native community, the provincial government and to a greater or lesser extent, Daishowa.

But boycotts can work. And if the Native community's bottom-line support rests with Lubicon, then the community should be prepared to back up that support. Even if that means dragging people not directly involved in land rights issues into the picture.

The Lubicon have shown that even a little guy can carry a big stick. That stick, however, is only as big as the public support it represents.

If you support the Lubicon land claim, honor the boycott. You'll be showing the community strength behind land rights issues across the country.

It's high time. The Lubicons have been ignored for far too long.



It's time to befriend old soldiers still with us

These are the days when our lives are touched again by the hands of war. Days of cenotaph and ceremony, when honoring the fallen evokes the torment of a world ravaged by conflict. Days of remembrance when feelings become the slate grey of November mornings and the sound of guns fired in salute can send chills up the spine.

Fifteen years ago, I watched a soldier die. He was a long time out of the army by then and the only battles he fought anymore were against the chronic arthritis he brought back with him from France and Korea, and the emotions he struggled to keep inside.

We called him Old Joe. He'd sit for hours and regale his son and me with tales of foreign places, of battles fought and won, of parties, women and how the army turned out men. We'd drink his vodka, smoke his cigarettes and when he passed out, as he always did, we stole his money.

I suppose we were too young to understand that often there are gigantic holes between the things that people say. Too young to grasp the fact that the real stories live in those holes, or that cries for help often are wrapped in braggadocio.

At any rate, we saw him only as the shell of the giant that strode through his tales. He was a free drunk, a place to stay and cigarettes.

It was only after he passed

away that I learned the real story. Talking to his sister who lived in Toronto, I discovered a man and a story I've never been able to forget. It turns out Old Joe was a family man. He met Lenore when he was a dashing young corporal in the Canadian Forces. They fell in love, were married and had a son while stationed in Germany prior to his term in Korea. As couples go, they were as happy and optimistic as any newlyweds in those post-world war times.

As the baby grew, so did their love for each other. Eventually, Old Joe retired from the Army with the rank of sergeant. They settled in southern Ontario and he looked for work as a mechanic, his old Army trade.

His arthritis, born of years of slogging through mud and snow, became severe and the only work he could find was as a janitor in a local high school. For a man used to commanding men, it must have been a crushing demotion.

Then Lenore was struck by a hit-and-run driver while walking home with a bag full of groceries. She never walked again, nor did she regain her senses. She couldn't remember a thing about her life or who she was, so that when Old Joe would go to see her he was greeted by a look both vacant and distant: a distance he never would cross.

At first he went to see her every day. He'd read to her, show her pictures, talk about their son and tell her stories, but she never came back. His arthritis raged, the son grew up a trifle wild and he, as a good soldier, never allowed anyone to know his pain. The visits stopped completely after a couple of years.

When I met him he was 50 going on 110.

He'd sit in his chair and rail

away about everything. He still worked and he'd talk about the "kids these days" and how none of them, or us, ever would amount to anything. Every day he'd send us "on a run" to the liquor store for another 40-ouncer of Smirnoff's, cigarettes and the occasional bit of food.

He died in his sleep early one summer morning. He'd been hospitalized a couple of times for shattered nerves brought on by drinking and his body finally gave up the fight. I never made the funeral. I was working in the West by then and couldn't get back in time. When his sister told me the story, I got good and drunk myself for a while. Eventually his son and I went our separate ways and my life took on the twists and turns that have led me here each week. But I've never forgotten Old Joe or the wounds he bore so tragically.

Maybe you're asking yourself right now, just as I am, what makes this a Native issue? Nothing. Except that there are old warriors like Joe everywhere in Canada and none of them deserve to die alone. And maybe on this one day when we honor and remember those who fell for our continued freedom, it's better to reach out to the ones who still live because there are big holes between their words, too, and sometimes we only learn how the hands of war have touched their lives when it's too late to help.

Remembrance Day entails more than just honoring the fallen, I suppose: it also means reaching out to the survivors. Had I known that 15 years ago, I may have grown up sooner than I did.

Eagle feathers: to old soldiers everywhere for their unselfishness and concern for we the young and we the living.



RICHARD WAGAMESE

Windspeaker

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Your Opinion

Gerald has a message for the youth—from jail

Dear Editor:

February 19, 1990, is a day I'll never forget even though I was in a maximum security institution in Edmonton. It was the first time in my life I had ever experienced the feeling of being welcome. It happened when "the guys" asked me to smudge, handed me a drum stick, and welcomed me to learn and sing pow-wow songs.

I'm a 26-year-old prisoner serving time for assault and robbery. I have five months to go before my mandatory supervision date comes up. The charges I was arrested on were due to the fact I was high on pills and vodka.

I began to experiment with alcohol at a very early age. Most of my family drank and we always had people coming over with booze. I'll admit I wanted to try and taste alcohol when I was only seven. The taste was awful, at first, and I didn't remember anything until the next day when I had to go to school.

I started to miss school and hockey, which was always a priority in my young life. I took pills from my mother and my grades were drastically getting worse. I ended up in a juvenile home in Lac la Biche. Gradually my charges came in bunches and little did I know I'd end up in a federal penitentiary. I was sentenced to three years for a break and entry charge I barely remember doing because I was intoxicated.

Being inside a prison full of



Drumgroup at Drumheller

negativity isn't good for a 17-year-old. I've been in and out since 17 and my heart goes out to the younger people who want to get involved with alcohol and drugs. While in jail, and for the next six years, I did little to overcome my addiction problem. I lost my father in 1983, my mother in 1985, my sister in 1987 and my brother in 1988. Three of the four was a result of alcohol.

Sitting in this jail and in this rotten old cell makes me think of

them, and I realize I have to overcome my addictions or I'd stay in jail forever. It's up to me to help myself, to face my problems, and admitting that I am an alcoholic is a beginning.

The smell of sage and sweetgrass, the jingle of dancers' bells made me feel good that day I was invited to drum with the guys. I sat with them and pounded the drum all evening. Towards the end of the evening, the guys each had to take the

lead twice for the final song and when it was my turn, I was sweating and getting excited from the song. The guy next to me took my turn and I was relieved.

The guys were teaching me how to concentrate on my drumming while I learned their songs. An elder joined us, guided us and shared his wisdom with us. He explained the drum, the songs, and he said as a group we were a little family singing for

the Grandfathers.

The elders' teachings have been helpful to me. I've learned to be honest, to share and care, and to help my people. The sweetgrass, sage, cedar and going into the sweatlodge has turned my life around. An elder told me, "Slow down with your career planning. Things will come to you." I've learned to be patient.

Today, I may be in prison but soon I'll be out there to challenge the fight of alcoholism. I'm working towards a counselling career, to straighten out my life, and to become a role model for the younger generation, who think that drugs and booze is a priority to them. It's in this area that I want to help.

Now, after months of practicing various songs I have become accustomed to them. Today, I can lead songs on a drum which I am very proud of. The long struggle of being someone else is over, and now I can be the person I grew up to be, an Indian. I'm proud of being Indian, it's something no one can ever take away from me.

Every time I am having a hard time, I pick up a braid of sweetgrass and say a prayer. I'll never stop learning about Indian life and our culture.

For the youth. When elders speak, listen. Alcohol and drugs is not fun. You can do many things without drinking and taking drugs. Drinking alcohol is not Indian.

Gerald D. Skani

Collector looking for WWII B.C. Thunderbird

Dear Editor:

I read my very first issue of *Windspeaker* October 11 and enjoyed it. I was impressed with the letter to the editor from Mr. Gordon Dumont (Don't be fooled by insincere help from

Catholic Church). So true. But you never see this story in other papers.

It stated that letters were welcome so I hope you don't mind me asking for some help from Native people.

Many Native Americans

served in WW II and many Indian paintings appeared on aircraft of the United States Army Air Force.

A Thunderbird appeared on three World War II American bombers and it was a unit crest on the 13th Tactical Reconnaissance, and the more famous 34th Bomb Group.

I am working on research of what I think was the very first use of the thunderbird totem crest in WW II. I believe it was the Royal Canadian Air Force (RCAF) unit in British Columbia, and it was from the Saanich Indians. This thunderbird totem was also featured in a comic strip by Milton Caniff called "Terry and the Pi-

rates". In 1944, Caniff featured a Canadian in RCAF (111) Squadron, called Flight Lieutenant Tote Bonny, and his totem pole for luck. This Canadian appeared in the strip until the end of the war.

So you can see the great story, and all the thanks to the Saanich Indians and their support in WW II.

I am at a dead end on information for the reason the thunderbird was given to 111 flight squadron, who gave it? What the correct colors were? And what happened to the totem pole? Was it returned? Can you assist me in any way?

I would also like to hear from any Native people who served

in World War II, and, who painted in WW II. Thank you.

(On March 17, 1942, the Saanich Indians adopted 111 Flight Squadron and presented it with a Thunderbird Totem pole. The unit then became Thunderbird Squadron and painted a totem motif on the nose of some of their aircraft. From 1942-43 the unit became part of the RCAF reinforcements to the USAAF in Alaska. In 1944 the unit left for overseas duty and were redesignated No. 440 Squadron).

Clarence Simonsen
509 Summerwood Place
Airdrie, Alberta
T4B 1W8
Canada

Dear Editor:

I have written a poem titled "Born A Native" which I would appreciate if you would take the time to read it. If you believe you can use it in your next issue, I would be honored. If you do use it, you have my permission to print it in one issue only.

Sincerely

Jerry Chalifoux
McLennan, Alta.

(Thank you Jerry. Here's your poem)

Born A Native

What can we do once we get our education?
Do we do this to learn better communications?
We all know that if we try and better ourselves there will always be someone who tries to pull us down
All this...cause we were born Native

We try forever to keep our goals in sight
so one day we can reach them
We all know there are plenty of people
who keep putting obstacles in our way
This is all because of our skin color
All this...cause we were born Native

When we go for jobs we are automatically
graded because of the color of our skin
We tend to get less pay
All this...cause we are Native

Let's pull together and show our qualifications
for we have good recommendations
Don't be afraid to go against the grade
We have pride — for we were born Native

Education cutbacks offend Native student

Dear Editor:

Ovide Mercredi, National Chief of the Assembly of First Nations has declared November 12, 1991, "National Action Day on Aboriginal and Treaty Rights to First Nations Education."

This is significant because it draws attention to the recent cuts of post-secondary education by Indian and Northern Affairs Canada. We, as Native students currently attending NORTEP/NORPAC are concerned by this reduced funding as it affects future students of these programs. According to treaties and the Royal Proclamation of 1763, the federal government has a legal obligation to provide education for Aboriginal people of the First Nations.

These restrictions by the federal government are discouraging to young people who want education in order to fulfil the national Aboriginal goal of self-government.

Here in northern Saskatch-

ewan we too will be doing our part to raise awareness of this situation. NORTEP/NORPAC students will be asking for your support by asking you to sign a petition stating our concerns. This petition will be forwarded to the Assembly of First Nations in Ottawa.

Only through education will Aboriginal people determine their own future.

Tina Fietz Ray, President
NORTEP/NORPAC Student
Association
La Ronge, Saskatchewan

Border Crossing receives compliment

Dear Editor:

Not often enough do we take time in our busy lives these days to pause and say thank you to those who do a great service for us.

The Board of Directors and staff of the Battlefords Indian and Metis Friendship Centre would like to pause and "thank you" for the well written, positive article you wrote regarding

our centre, published September 27.

We know that your article will assist us a great deal in re-establishing a positive image in the community.

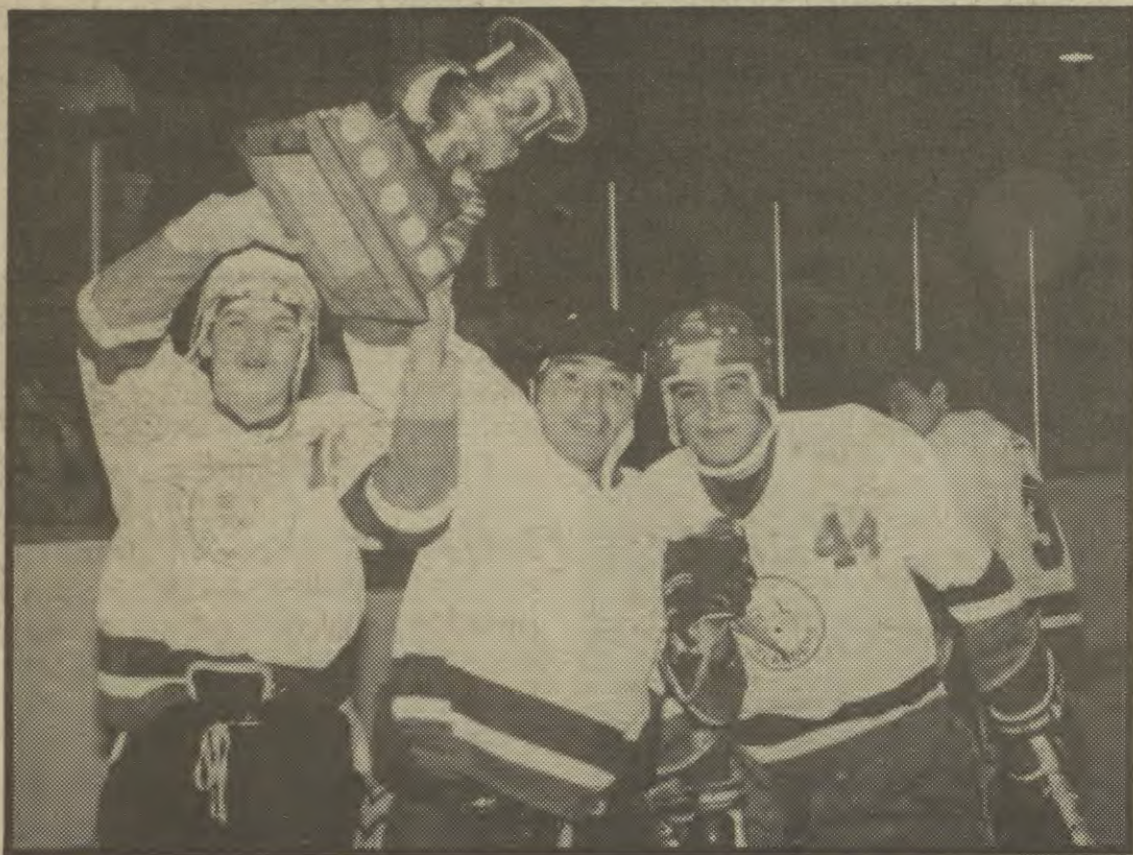
It was a pleasure to meet you.

Yours in Friendship,

Barbara Heisler
Executive Director

What's Happening?

Gift Lake Islanders do it again!



Ralph Leckie

Federation Cup worth effort

Undefeated, the Gift Lake Islanders came to town to play hockey. They worked the boards, and blasted the puck past startled goalies, and when it was all over, the Islanders captured the Metis Settlements of Alberta Federation Cup for the second year in a row.

Played at the Enoch Recreation Centre, the double knock-out tournament is in its third year and the competition between the settlement teams, gets better and better. Credit has to be given to Islanders coach Allan Lamouche, for guiding his team to the finals, but the real test for both team and coach, came in the final game.

The Kikino Chiefs, after losing their first game, climbed up the B-side of the tournament to reach the finals. They weren't about to let the Islanders take the cup so easy.

It was a hard fought battle. About 60 minutes in penalties were awarded, with the Islanders having the most.

Still, the Chiefs were the first to get onto the score board early in the first period. After that, goal scoring zigzagged back and forth between the two teams.

It could of went either way.

Going into the third period the teams were tied at 5-5. With only 20 seconds left the Islanders broke out. Crossing the

Chiefs blueline, forward Clayton Shaw blasted the puck past Chiefs goalie Dennis Littlechild, and the Islanders became the 1991 Federation Cup champions.

Also entered in the tournament were the Elizabeth Oilers, Peavine Kings, Buffalo Lake Sabres, East Prairie Athletics, Paddle Prairie Broncos, Peavine Flyers and the Fishing Lake Riel Rebels.

Fans are always important to their home town teams and this year it was no different. They came out to support their favourites.

The Most Valuable Player (MVP) award went to number 77 Gift Lake Islander centre, Travis Cunningham. On December 14, an awards night will be held at the Rundle Recreation Centre in Edmonton for individual and team award presentations.

A special thanks goes out to Tournament Organizer Ray Wanuch for his hard work in what was—a great tournament. **DROPPIN' IN:** dedicates its section to all the players in the Federation Cup tournament. Congratulations to all teams involved.

EDMONTON: Last issue I ran a caption mistake on two photo's from the Rita Houle Memorial Athlete Awards banquet. For this I am truly sorry. The picture you now see—the gentleman in the cowboy hat—is not Clayton Blood as described in our last issue.

It's, George Mallett, president of the Native Friendship



Droppin' In By Rocky Woodward

Centre in Edmonton.

Sorry George, but be assured, many of your loyal friends called us to check our mistake on your

behalf. Lord! I love being editor. Merry Christmas, Dr. Anne Anderson. We really do all love you.



Lisa Ashley

Sam Sinclair, Keisha McMaster, George Mallett

Best wishes during the
Holiday Season
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The Gift Lake Islanders

Ralph Leckie

Indian Country Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE DEC. 20TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WED., DEC. 11TH AT (403)455-2700, FAX 455-7639 OR WRITE TO 15001 - 112 AVE., 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.

CHRISTMAS TRADITIONAL LUNCHBOX MATINEES;

Every Wednesday, 12:05 p.m.; Dec. 11—*The Merry World of Leopold Z.*; Dec. 18—*A Christmas Gift*; Colin Low Cinema, Canada Place, 120, 9700 Jasper Ave.; Edmonton, AB.

VOLUNTEER TRAINING FOR SPEAKERS BUREAU AND OFFICE ASSISTANCE; Dec. 6 & 7; registration deadline Dec. 3; sponsored by Feather of Hope Aboriginal AIDS Prevention Society, 205, 10704 - 108 St., Edmonton, AB.

CHRISTMAS TRADITIONAL POWWOW; Dec. 14, grand en-

try @ 7 p.m.; Peigan Community Hall; Peigan Reserve, AB.

6TH ANNUAL NATIVE SENIORS POTLUCK AND VOLUNTEER APPRECIATION NIGHT; December 20 at 6:30 p.m. to 12 a.m.; East wood Community Hall, 11803 - 86 St., Edmonton, AB.

IN COLUMBUS' WAKE-READINGS FROM NATIVE WRITERS; December 22, 3 - 5 p.m.; Grabba-Jabba Cafe (Old Strathcona); Whyte Ave. & 104 St., Edmonton, AB.

8TH ANN. NATIVE AMERICAN JOURNALISTS ASSOC. CONFERENCE; April 29 - May 2, 1992; Oneida Nation's Conference Centre; Green Bay, Wisconsin.

FESTIVAL OF NO. AMERICAN NATIVE WRITERS; June 1992, presented by The Greenfield Review Literary Centre (New York), Oklahoma.

Edmonton

Clayton Campbell donates murals to senior centre

By Ralph Leckie
Windspeaker Contributor

EDMONTON

Two wall murals unveiled at the Operation Friendship drop in center in Edmonton, by Native artist Clayton Campbell is simply his way of saying thanks to all the elders who have inspired him.

"It was wonderful. The seniors sat for hours and watch Clayton create the murals," said the centre's volunteer coordinator, Judy Axline.

Operation Friendship center caters to inner city seniors and is also home to about 40 hard to house seniors.

Campbell, a 21 year old Sauleaux Obijway said he started drawing at age six while living in a foster home.

"It was about the time I began to speak English," smiles the Sandy Bay, Manitoba artist. He's been living in Alberta for about six months now.

Axline said she met Campbell through a friend who was conducting art classes to establish a relationship between seniors and young people. "I asked him to give the centre a price to do two murals. He offered to donate his work," said Axline.

"The seniors now have the enjoyment of looking at art by a recognized artist. His work sells as fast as he can create them," she added.

Campbell said being in Alberta has given his art more exposure. "It has been rewarding."

His works of art have been viewed in Malaysia, Indonesia, New Zealand, as well as the United States and across Canada.

"A message from my ances-

tral elders was to go and be a successful artist, it's what I'm trying to do," grins the creative artist.

He expresses his "visions" in vibrant colors and they're done in a very Native traditional style. One of the murals entitled "Freedom" says a lot about the soft-spoken Campbell.

"Freedom gives me space on this earth. Free to walk anywhere but not to abuse my freedom by

doing bad things. My mother helped me a lot. She taught me that alcohol and drug abuse was something not to get involved with."

His donated murals both have geese in them.

"Not always in Native art do the figures look like what they represent. Clayton's geese are a little different," said Axline.

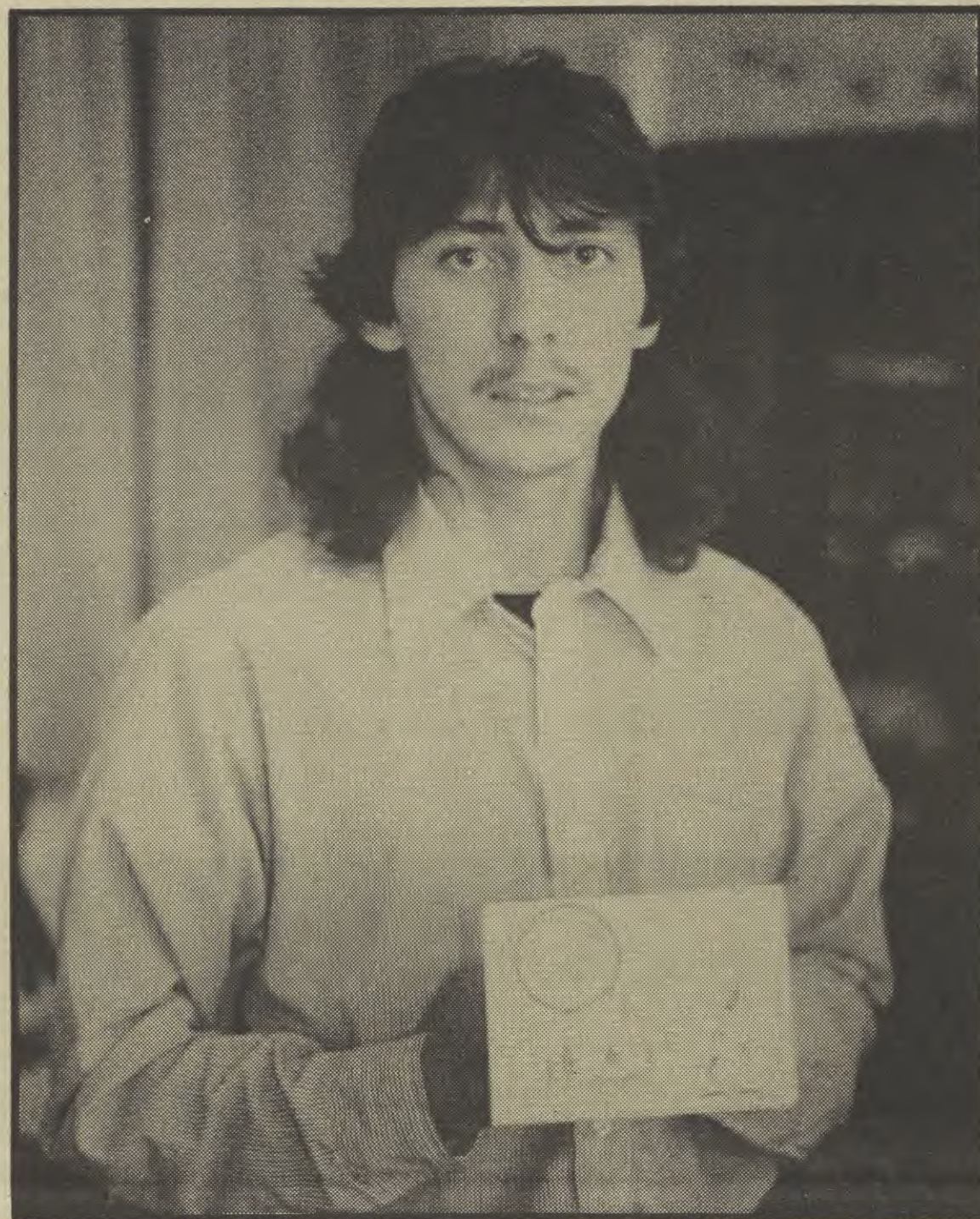
"Growing up partially in the city and on a reserve has been a

positive influence in the way I am — the way I create," said Campbell.

Campbell already has plans for future murals and he intends

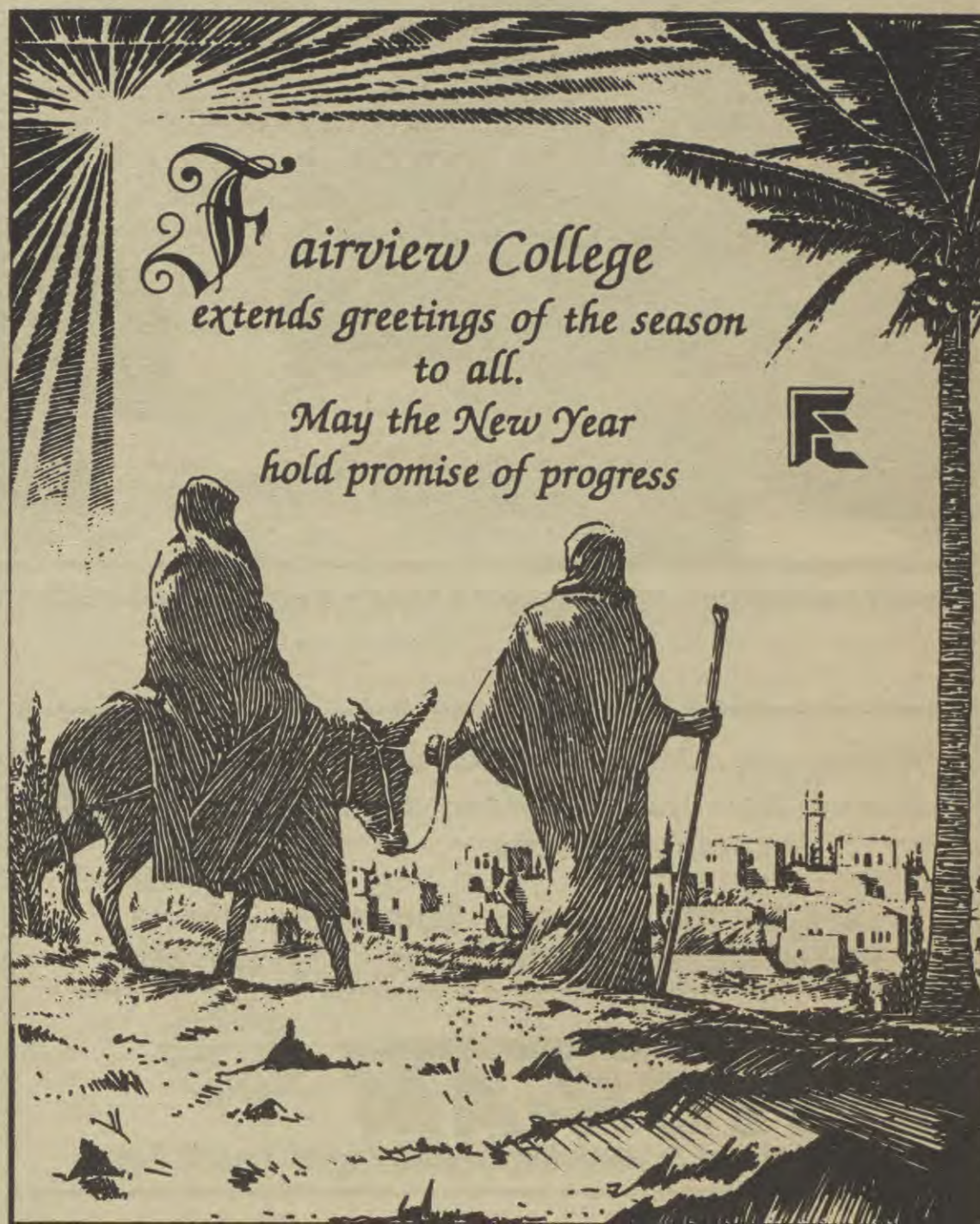
to teach his Native style of art at several schools in Edmonton.

Campbell can be reached through Heritage Consulting Services (403) 455-6072.



Ralph Leckie

His artistic designs are in demand: Clayton Campbell



SEASON'S
GREETINGS

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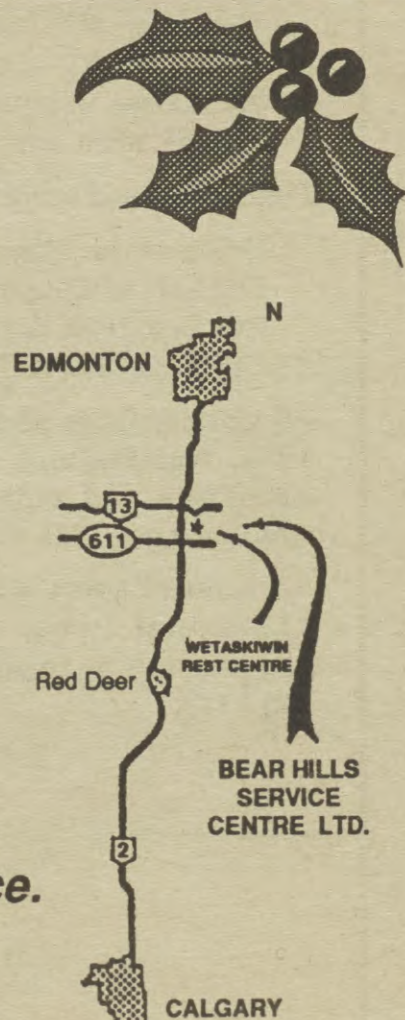
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or call: (403) 495-5886

Stoney Nation

Elders' program gives old hands new life



Seventy-something women come once a week to drink coffee and tea and share their skills.

By Carol Picard
Windspeaker Contributor

STONEY NATION

The seven elderly women speak infrequently, the soft rhythm of the Stoney language barely interrupting the *snick snick* of their scissors slicing through piles of heavy corduroy and denim heaped before them.

Precise squares are cut from the discarded pants and neatly stacked. Zippers are deftly separated from the material and saved to another side. Buttons are collected in a third pile.

The seventy-something women come once a week to the renovated bungalow on the Stoney Reserve in Morley to drink coffee and tea and share their skills. This week they are making quilts for the soon-to-be completed Stoney Family Violence Shelter. After the quilts are done, when the hides arrive, they'll sew and bead buckskin moccasins for sale in Banff and Canmore and in the reserves own Handicraft Store.

Profits from the sale of the moccasins will be pooled, until there's enough for them to take a trip — destination unknown.

"Not over the ocean," Lorna Mark smiles. "Too many wars. Maybe another part of Canada."

Life line to the community

The women have been coming every Monday since September. Usually they number a dozen or more, but this day is cold and snow clouds threaten.

For most, this weekly gathering is their lifeline to the community. Most are widowed, living alone and physically limited from age. Without the bus that picks them up each week for this regular gathering, they are confined and isolated.

"They really look forward to this. Before this program they were so much left alone," says Diane Rider, coordinator of Adult Care and Elder Service.

Mark, Rider's aunt, has lived alone since her husband died accidentally several years ago. She was, she says in Stoney, "lonely all the time."

"It's just like I was sleeping, just like you woke me up in my sleep," she says to Rider.

That was in May, when the Elders' Program organized and sponsored a Women's Wellness course at the Stoney Medicine Lodge. For two weeks 15 elderly women learned about nutrition, health and Native spirituality.

"When she came home from the lodge she was very happy, very pleased with her inner-self. She takes care of herself now," says Rider.

Shortly after, the Elders' Program opened up its space in the small bungalow adjacent to its Social Services offices for the women to come together each week. Transportation was arranged to drive the ladies to the bungalow and home again.

"The main thing is, we're busy together. It feels good to be busy again," Mark says.

There are 140 elders over the age of 55 on the Stoney reserve. So far, the attendance at these weekly meetings is about 14 to 16 women, but each week a few more attend, says Rider.

Services expanded

New activities are planned to offer something for the senior men in the community. Talks have been initiated with the Morley Community School to accommodate regular visits by the elders to tell the children stories of their cultural history. In December, the group will host its second annual Elders' Christmas Feast.

The program is funded solely by the Stoney Tribal Council. Recently an application was made to the province for a grant under its New Horizons Program for elders.

A year ago, when it was initiated, the Elders' Program employed Rider and a single receptionist. Now there are two program coordinators, an administrative rehabilitation worker, a caseworker, three homemakers who visit elders needing assistance with light housekeeping and errands and a Meals on Wheels program.

"Our goal is to get our community together again. All parts of our community," Rider says, adding, "I can just imagine what we will be like next year at this rate."

Windspeaker
is...
the
Stoney Nation

Wishing you a Merry Christmas and prosperous New Year from Management and Staff at Nor-Am.



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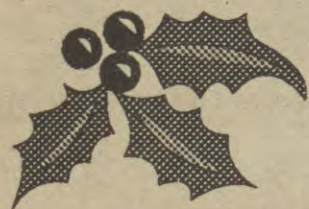
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- create bridges of understanding, through cross-cultural experiences, between Aboriginal and non-Aboriginal cultures;
- create, within Canadian society, an understanding of the uniqueness and value of Aboriginal culture; and
- encourage, or support Aboriginal people in the fields of education, employment and training.

Please forward nominations in writing to:

Office of the Mayor
The City of Calgary
P.O. Box 2100, Station "M"
Calgary, Alberta T2P 2G5

All nominations should be received by January 31, 1992. Nominations should include a resume of the candidate and a description of the contribution for which recognition is being sought.

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

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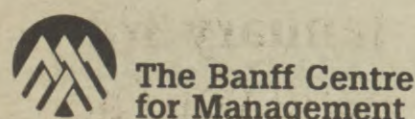
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Arts & Entertainment

Review: Last Stand of the Lubicon Cree

By Peter Cole
Windspeaker Contributor

Author John Goddard's book "Last Stand of the Lubicon Cree" is a comprehensive, easy to read chronology of the Lubicon Lake Cree and their subjection to the genocidal policies, legislation, and actions of the federal and provincial governments.

Goddard takes us back into the history of the Lubicon band and six other bands in the Lesser Slave Lake Agency. The commissioners responsible for getting signatures for Treaty 8 in the spring and summer of 1899, did not go into this part of the province, and so the bands were never a part of the treaty agreements. They did not sign away their aboriginal rights to their homeland.

Today, says Goddard, within a 15-mile radius of Little Buffalo, where the Lubicon band is located, there are 400 oil and gas

wells. The moose and other wildlife have all but vanished. The traplines have been purposely buried and otherwise sabotaged by oil company employees. There are hundreds of miles of roads criss-crossing the traditional lands of the Lubicons. A third of the band has tuberculosis. There is drug and alcohol problems, violence and family break-ups are common, suicide has moved into the area and devastated the young. Much of the band's population is on welfare. Civilization has arrived.

We read about Malcolm McCrimmon, the Presbyterian accountant who worked for Indian affairs. He created policy as he went along. In 1942, alone, he struck off 640 people from band lists in the area. As Registrar under a new Indian Act in the early 1950s, he had final and conclusive control over band membership.

When oil was found in Alberta, McCrimmon tried to move

the Lubicon people to the Whitefish Lake Band. He managed to transfer some.

Goddard writes about the policies of past Indian Affairs Minister, Jean Chretien, about Harold Cardinal's rebuttal to the Whitepaper, and about the policies and practices of the Lougheed and Getty govern-

ments.

Once the Lubicon land became the source of huge revenues for oil companies and the provincial government, Goddard points out it was too valuable to let Indians get title to it. We learn from the book that people home and abroad were shocked, disgusted, and

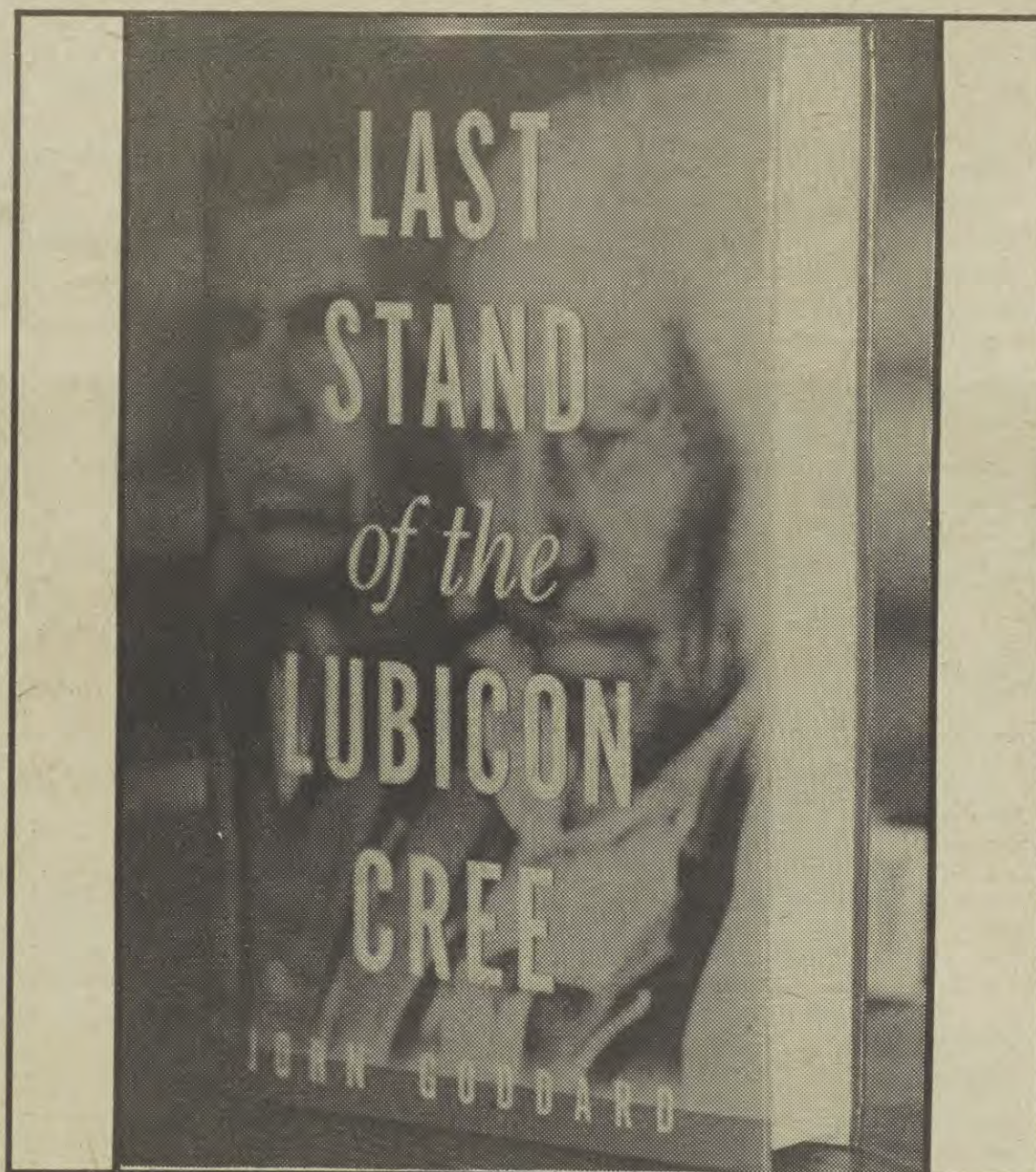
outraged when in the middle of a Supreme Court of Alberta case in May, 1977, in which the Lubicon Lake band was trying to put a caveat on its own unceded land, the government of Peter Lougheed changed the wording of Alberta Land Titles Act to prohibit caveats on unpatented Crown land, and the law would be applied retroactively.

Goddard tells us about Ominayak's problems with alcohol in 1978, yet we see Ominayak as a man, a leader who knows that although he is in the right, also knows that he is fighting an enemy who can and will change the rules to suit its own battle plans.

We are told that in October 1988, the Lubicons declared their intention "to assert and enforce its aboriginal rights and sovereign jurisdiction as an independent nation, with its own law-enforcement program." They put up barricades within the boundaries of the disputed land. The media came. And the Mounties came — with helicopters and automatic weapons. Following the invasion, 27 Lubicon Nationals became "prisoners of war."

Following this, Goddard writes that negotiations were made with Alberta's premier, Canada's Minister of Indian Affairs, and other foreign politicians. In the end, nothing came of the talks except talk. Canada's Minister of Indian Affairs encouraged new bands to form in the area of Lubicon Lake and monies were paid to voters in order to encourage them to vote in a certain way. The Lubicon band became smaller and smaller. Eventually, Ominayak's wife, Louise, unable to stand the pressure and the frustration, left him and took their children with her. So now there is another casualty, another front, another theatre in this conflict, the home front — the family unit.

Finally, we are told, that although the plight of the Lubicon Lake people is now out of the main focus of the public gaze, the band continues to lobby for its aboriginal rights, including its sovereign right to assert its laws within the boundaries of its homeland.



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Focus on Native Business

Hobby turned into business for Pat Piche

EDMONTON

Pat Piche begins by laying out material on an empty table. She studies its shape, designs a pattern in her mind, wonders how it will look. Eventually an idea clicks and Pat begins to sew. At the end of the day, the scattered pieces of cloth or random collection of beads are woven into an intricate pattern on a one-of-a-kind designer jacket.

Pat Piche has been looking at patterns all her life. Whether it was clothing for dolls when she was five years old or dresses while in high school in Edmonton, Pat has been sewing ever since she can remember.

"I never thought anything of it," she recalls, "It was just a hobby."

Pat now travels to fashion shows and trade fairs across Alberta and B.C. displaying her work. She is developing a reputation as a skilled artisan whose delicate patterns are woven in denim jackets.

Her natural ability was likely picked up from her mother, grandmother and aunts. Her mother is from Saddle Lake and is still a source of ideas and advice. Pat's father (also an adviser) grew up in Cold Lake.

When she was a child, the young Piche would perform with her family at Pow-wows in Alberta, Saskatchewan and the United States. She still remains an active dancer and looks to the summer events as a source of inspiration.

"I'm proud of who I am and I show it through my work," she says.

School confirmed that Pat had an instinct to design clothing. But to develop further, she needed formal training.

Six years ago, she enrolled at NAIT to take a one-year tailoring program. On the job experience with a designer and a cloths

manufacturer taught her practical lessons that could not be learned at school.

She was closing in on her goal to become an independent designer but she felt she wasn't

quite ready. Pat enrolled in the Yellowhead Tribal Council's two-week entrepreneurship program to learn about developing a business plan. She then signed up with the YMCA's

business program to learn more about running a business.

Last January, she decided to take the plunge. Sewing machines now line one wall of her small apartment and a computer hugs a corner near the kitchen. Everything is neat and organized — almost a pattern of its own suggesting deliberate purpose.

"All my friends and family said I should start my own business. But I wanted to make sure I had the background and experience to make it successful."

She keeps strict hours during the day, developing designs and cutting patterns for new collections to be shown at fashion shows. In the evening, she attends Grant MacEwan College to learn more about accounting and other business fundamentals. Next year, Pat will complete her two-year program at the Edmonton community college.

In the mean time, she busily prepares for monthly fashion

shows and trade fairs. At these events, models display her specially designed jackets and she meets customers. She learns what will sell and how to sell.

Direct contact with customers is very useful but it can also be intimidating. "Even now, I find myself kind of shy," says Pat.

But she labours on gathering the experience necessary to meet her goals. Down the road, she would like to have her handiwork available in larger cities such as Vancouver and Toronto. It will take careful planning. But Pat Piche is not really in a rush. (*Focus on Native Business* is a monthly column sponsored by the Economic Development Discussion Group which meets four times a year to discuss Native employment and business development. Current members include: Huskey Oil, Indian Affairs, Indian Oil and Gas, NOVA Corp. Royal Bank, Shell Canada, Alberta Solicitor General, Suncor, Syncrude, and TransAlta Utilities.



Rocky Woodward

Sewing works of art comes natural to Pat Piche



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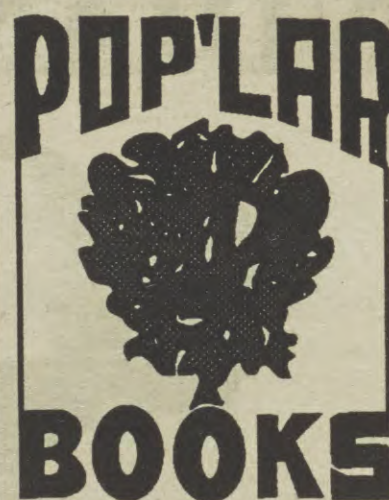
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Mosquito Reserve

Chief Jenny Spyglass fought for what she got

By Rocky Woodward
Windspeaker Staff Writer

MOSQUITO RESERVE, SASK.

Jenny Spyglass is one woman who knows what she wants. She wanted to be Chief of her band and one day — she was.

Chief of the Mosquito Grizzly Bear Head band about 30 km west of the Battlefords, Spyglass and her husband Mervin are also owners of the Chief Cornerstone Truck Stop cafe and grocery store. It's something else Spyglass dreamed for — wanted — and got it.

Jerry, Darrel and Titus are the rest of the Spyglass family and when not attending school they're busy helping out with the family business.

"I always wanted to have a business like this one. When I was elected Chief it gave me the opportunity to look into it. I applied for grants. It took a long time but nothing comes easy," said Chief Spyglass.

Spyglass paid her dues. For 18 years she was a band councillor and in April, when her four year term as chief expires, she plans to retire.

"I spend a lot of energy running the store. There's too much work to be chief."

Spyglass remembers when she ran for the headsman position of her band, she became the first woman in Saskatchewan to be elected chief. It wasn't easy.

Spyglass ran against five men and captured the position by only three votes. There was an appeal and in 10 months, "I was thrown out of office," she smiles.

She ran again and this time won by 50 votes, yet Spyglass was challenged once more. So, she did the right thing. "I ran again. I'm not a quitter," said Spyglass. Finally, there was no appeal and she won "for keeps"



Rocky Woodward

Jenny and Mervin Spyglass, proud owners of Chief Cornerstone Truck Stop

100 votes in her favor.

She laughs now. "Now I'm tired. The majority of people don't want me to quit, but I think it's time for new ideas. I ran out of ideas," again she smiles.

Spyglass did good as chief. A new band office, medical transportation, over 20 reserve people employed, a band deficit cleared in one year, and last September, the band took over it's own education. Mosquito reserve also teamed up with the Sweetgrass and Poundmaker reserves as partners in their own Top Line Tire (garage) shop in North Battleford.

"Before we had very little in programs. It's different now," Spyglass said.

There are about 1100 Assiniboin at Mosquito reserve. Just east of them is the Red Pheasant Cree reserve with a population of about 1200, "And I have the only store between us and the Battlefords," smiles the smart business woman.

"The business is good. That's why I want to quit as chief. To make sure it continues to flourish," she said.

Spyglass is a wonderful lady, full of life, yet always the business person. Her husband Mervin has a grin a country mile long. It's small wonder the Spyglass family is doing so well. Good things come to honest folk, like Chief Jenny Spyglass and her family.

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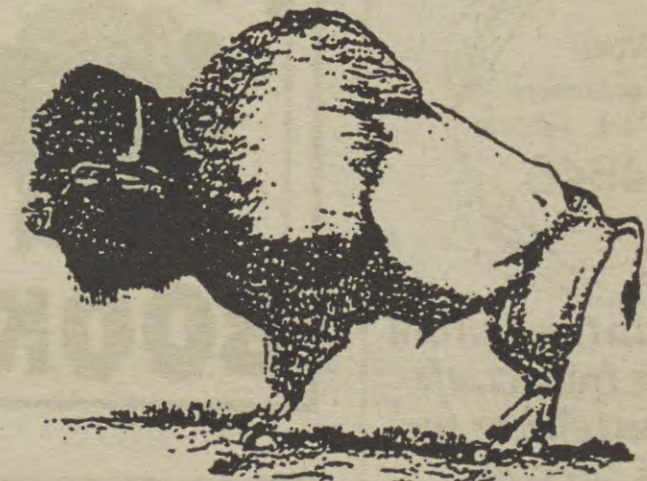
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As another year draws to a close, we thank you for your friendship and sincerely wish you happiness, health and prosperity throughout the New Year.



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Mosquito Reserve

Mosquito reserve controls own education

By Rocky Woodward
Windspeaker Staff Writer

MOSQUITO RESERVE, SASK.

There are about 94 students at the Mosquito Grizzly Bear's Head Reserve Elementary School. Three teachers are Native and just recently after a band council resolution (BCR) was adopted and passed, the band took over their own education program from Indian Affairs.

It's a step in the right direction.

"Now all we need is a gymnasium, and a better water system that doesn't have so much

iron in it," said the schools guidance counsellor, Phyllis McDonald.

According to the director of education, Derrick Graham, renovations are being planned, and he's working on Indian Affairs for a gymnasium for the children, and the water, "everything takes time," Graham said.

In Graham's opinion, when the school was federally run, it was run extremely poor, he says. "What was happening was total neglect.

"The teachers didn't care, everyone working at the school was hired by Indian Affairs supervisors. The best thing we did is to take over our own band

controlled education system," comments Graham.

Graham hired the new principal.

"Art Classen was retired. But too me, it was a waste of good knowledge after 31 years in the public school system. Classen had really nothing to do with the federal system of education. I'm glad he accepted," said Graham.

"I'm glad I accepted," Classen returns the compliment. "It's a very nice learning experience for me."

The next thing Graham did was to hire teachers with good teaching abilities.

"There was no discipline. The kids were restless. These teachers know how to deal with children," said Graham, adding before the change, many parents were driving their children to other schools at Cando and the Battlefords.

"I stressed to the teachers to try new things to gain the students interest. Math and language arts studies were increased," said Graham, a university graduate himself.

The next step Graham wants the school to take is to teach Assiniboin to the students.

"Over the years, the Cree language has become more regular here. The only time Assiniboin is heard is when the Elders speak it. We're hoping to have Assiniboin elders come into the school and teach the language," Graham said.

The change-around in the

school has more and more children finding interest in attending classes.

"At one time students were skipping classes. Now we find the kids are coming back to school. Now, if we have a problem, we work it out."

Graham also gives credit to Chief and Council. "They have been very cooperative towards band controlled education. I work with a counsellor closely.

They give me support. We talk and they make suggestions. It's been very good, and we're all learning," Graham said.

Enrollment at the school has increased. People are working together and students seem to be doing alright. Band controlled education looks as though its working. Now all that needs to be done is, "to fight for a gym. It's on my agenda," Graham said.



Rocky Woodward
Derrick Graham and Phyllis McDonald work for better education

Seasons Greetings

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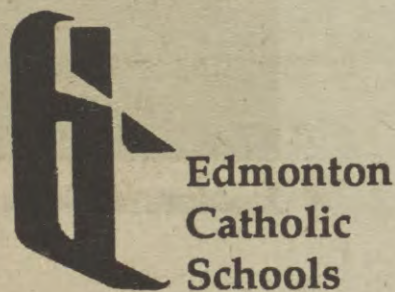
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Christmas arrives early at Sacred Heart

Christmas with all its trimmings came early at the Sacred Heart Church when 400 people attended a Christmas party after Sunday Mass, Nov. 24.

Prepared by Helen and Harold Robinson and a bunch of "Santa's helpers" everyone was invited to a feast of turkey, salads and mashed potatoes.

"I see the Natives are getting restless," laughed the director of Pastoral Services, Lucienne Meek, referring to the meal being ready and for everyone to "dig in."

Entertainment was available and this time Santa's helpers made sure the musicians ate first. "They're the ones who supply a lively atmosphere and they're usually forgotten. This time we decided they should eat first," commented Harold Robinson.

In traditional fashion the Elders were served at their tables, and all afternoon the youth looked after their every need.

On stage, a large Christmas tree sparkled with decorations while children waited in anticipation for the arrival of Santa Claus. It wasn't long before they heard sleigh bells ringing, and a hearty ho! ho! ho! Santa had arrived and little kids pushed and shoved to get as close to Old St. Nick as they could.

In turn, each child sat on Santa's knees while he listened to what they wanted for Christmas, gave them a bag of candy and an early Christmas gift.

Even Lucienne showed you're never too old to sit on Santa's knee. And Santa gave her a gift for being "so good" all year long.

Sacred Heart Parish Church serves the Native community in Edmonton. Father Gary Laboucan is the parish priest and he is also responsible for the Enoch Reserve, west of Edmonton.



Leanna Olsen receives a gift from Santa at the Sacred Heart Christmas Party.

Ralph Leckie

Sacred Heart Church is a sharing experience

Mass at Sacred Heart Parish Church in Edmonton is unique. It's Catholic mass and Native spirituality mixed together. But the outcome is the same —the word of the Lord is shared by all who attend Church service at Sacred Heart.

A Native blanket is spread on the floor for Church offerings. At Sacred Heart you won't see the traditional basket passed from pew to pew for donations. And the smell of sweetgrass always fills the chapel.

Sometimes a Drum Mass is held, sometimes church hymns are sung in Cree, Blackfoot, Chipewyan and English so everyone feels comfortable.

This Christmas, like past Christmases, Sacred Heart will celebrate a Midnight Mass and a feast on Christmas Day.

"We always hold Christmas mass for people," said Director of Pastoral Services, Lucienne Meek.

Since moving to the new location Meek and other church workers have been kept busy filling their community calendar with church activities. There are Cree choir practices, prayer groups, Alcoholics Anonymous meetings every Thursday and a New Year's Eve sober dance will be held.

Meek said the goal of the parish is to put forward a positive image.

"When we act as a role model it helps to build up self-esteem in our Native people so we can take our rightful place in society," smiles Meek.

There are fun things. Old time dancing and square dance lessons are held. You put it all together and "Recreation, personal development and spiritual guidance helps to create a friendly and comfortable atmosphere where people can grow," Meek added.

"Serving the needs of the people in our parish is the principal function of the church," explained Meek.

Father Gary Laboucan is Sacred Heart's parish priest.



Ralph Leckie

6 week old Joseph Parsch visits Santa during his first Christmas at Sacred Heart Parish.



Lucienne Meek joins in the

"Tansi NE' Totan"
"NAH-NA-GINNEE, UDJON-LON-AH-TE'"

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Three wise men save Prince Charles Christmas tree



Father Jack Johnson offers mass.

Ralph Leckie



The winning Christmas tree and proud Prince Charles students

Edmonton's Prince Charles Elementary school couldn't have asked for a better Christmas gift—their own Christmas tree donated back to them.

It's a wonderful Christmas story.

When elementary schools across the city held a contest for the most decorated Christmas tree, Prince Charles placed first in their category.

"The students pooled their talents and decorated the tree with ornament size dolls, winter mitts, snow shoes, moccasins and other Native cultural items," said co-ordinator, teacher Leslie Yaniw.

The tree was one of many displayed at the annual auction of Christmas trees at the Edmonton Convention Center. Proceeds this year go towards the purchase of diagnostic imaging equipment (X-ray machines) and for hospital based research.

At the auction the bidding was high, especially for the Prince Charles' tree. School officials tried

to get their tree back for the students but continued to be out-bid until it was discovered by "three wise-man" about the school's intentions.

Dr. Lorne Tyrell, lawyer Grant Patrick and a Molsen Brewery official, all had their eyes on the tree, but gave in to human emotion and actually, backed the school raising the price on the Christmas tree to \$475.

"Sold to the Prince Charles school," cried the auctioneer, and Red Deer MLA Stockwell Day.

Christmas is full of surprises. The tree was returned to the school thanks to the donations by the three.

Now the students can enjoy a remarkable tree filled with their own artistic decorations, and know that it helped raise funds for a good cause.

"The decorations were to have Native originality and the students worked very hard to accomplish it," said Yaniw.



... joins in the children's fun while sitting on Santa's knee.

Ralph Leckie



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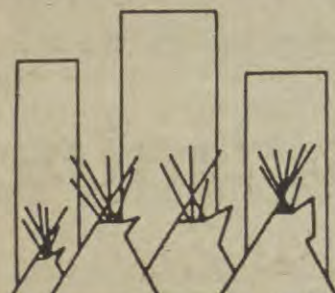
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Merry Christmas

That Christmas Feeling

By Rocky Woodward
Windspeaker Staff Writer

OK! Ok! so we've commercialized Christmas and we've asked people to buy gifts as early as November 1, but what the heck, it only comes once a year and it's the greatest celebration of the year.

It's hard to get into the Christmas spirit in November and people are complaining that they've lost "that Christmas feeling" so what should we do about it? Nothing?

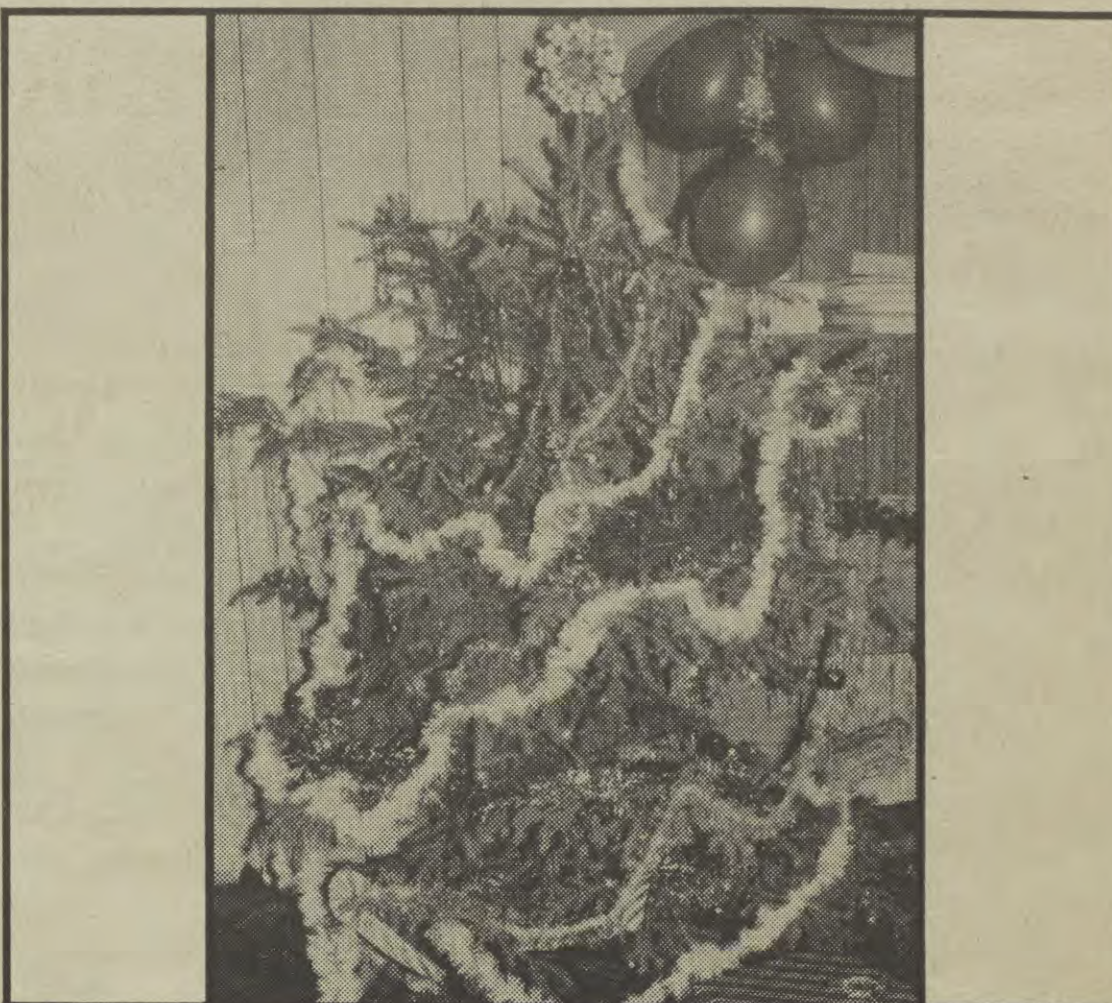
Possibly, when you read this, there will be only 18 days to Christmas, and maybe we should start thinking about slowing down. This Christmas, many of us have already looked at our cheque stubs from work and know "it's gonna be tough." We worry about what we'll get "little Johnny" we worry about facing all the bills come January, we worry because we remember our Christmases and they were good. But for some reason, they're not the same anymore.

Christmas suppose to be a time of celebration. A time to look into the faces of the ones you love and love them just a little bit more. It's a time of year when sleigh bells are ringing, Christmas lights are out, blue, red, yellow, on every house in the neighborhood. Snow is falling, and that strange but wonderful spirit of Christmas fills you from head to toe.

Christmas is gifts wrapped with every color of the rainbow under a tree and soft 'Joy to the World' music fills every living room.

It's that time of year when you hug your dog and forgive it for being a pest, hug your neighbor, your boss, while you think nice things.

Christmas is a time to "Slow Down" even if you don't have



Rocky Woodward

anything. Slow Down. Even if you're by yourself. Breathe in that wonderful Christmas feeling, hold onto it, don't let it slip away, make yourself enjoy it. Happiness doesn't come easy, you have to work at it. So why waste such a precious time as Christmas?

Why be a Scrooge? Why let foolish commercials that come out to early, destroy your thoughts about Christmas? Why let money rule when you don't have any? Why let sadness kill you because you're on social service with nothing for your kids? It's not the meaning of Christmas.

Don't disagree. Think about relaxing with what you got. Christmas is all about feeling good. And you can feel good without material things. You can take all those precious feelings

stored up inside you and make Christmas special to you.

Someone once said, "Did you know that you are the most important thing on this earth to God?" Out of all the billions of people, you are special to Him? So why hurt Him by giving into loneliness, despair or any other negative feelings? By hurting Him, you only hurt yourself — enjoy Christmas.

Close your eyes and dream, Santa Claus, music like Silent Night, sleigh bells, fluffy white snow falling, midnight mass, decorated Christmas trees, joyful things like, Frosty the Snowman, Rudolf the Red Nose Reindeer, Jingle Bells, laughter.

And lastly. Remember, don't let "the uglies" sneak up on you and destroy that beautiful feeling —

That Christmas Feeling.

MAY LOVE AND PEACE LIGHT YOUR WAY THIS CHRISTMAS...
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Merry Christmas

If Christmas trees could talk

By Rocky Woodward
Windspeaker Staff Writer

If Christmas trees could talk what stories they would tell
Of decorated spruce boughs and shiny Christmas bells
They'd talk about the children, peeking under the tree
At red and blue presents, wondering what they might be

If Christmas trees could talk what stories they would tell
Who really ate the cookies and drank the glass of milk
They'd tell you about the reindeer that come on Christmas night.
A sleigh full of presents and Santa's beard so white

If Christmas trees could talk what stories they would tell
The Oh! Oh! Oh! of Santa, with a belly round and well
If only they could talk, they'd tell you it is true
That Santa was in your house with a present just for you

If Christmas trees could talk what stories they would tell
About children opening presents and how it made them feel
They'd talk of Christmas dinner and granny's smiling eyes
The turkey in the oven and the smell of Christmas pies

If Christmas trees could talk what stories they would tell
They'd tell you the Christmas spirit is alive and doing well
If only they could talk, their message would be simple but true.
Merry Christmas everybody! Merry Christmas too you!

*To the Great Spirit at Christmas, a prayer:
That we may touch the Earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!*

Meyo Manito Kesikaw

from
Chief Victor Buffalo and Family,
Council, Staff and Band Members
of

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That freedom will be found
in this and other lands,
and joyous peace
shall reign throughout the world!



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Chief Philip Maness, Council,
Staff and
Band Members

978 Tashmoo Avenue
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To the Great Spirit at Christmas, a prayer:

That we may touch the Earth with kind and
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That freedom will be found in this and other lands,
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Seasons Greetings & Best Wishes for a
healthy and prosperous New Year.
May the Creator be with you on
all your journeys
from the



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Chief Bernice Cree,
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Micheal Cheecham
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Deck the halls and Santa Claus

Decking the halls with boughs of holly — and other evergreens did not start off as a Christmas ritual at all. Indeed, this custom goes back to a Roman festival honoring Saturn, the God of Agriculture. During this celebration, which was held around December 25, Romans would fill their homes

with greens and give each other holly wreaths as symbols of friendship.

In later years, the first Christians (who had to practice their new religion in secret) hung holly and greens on their front doors to mask their beliefs from the Romans.

After awhile, the Christians adopted the custom as their own, and now wreaths, boughs, and garlands remain a favourite part of Christmas festivities.

Santa Claus wasn't always the round cheerful figure we know today. He was first pictured as a rather dignified person in long robes. That's because the idea of this gift-bringer is based on St. Nicholas, a real 4th century bishop.

One of the stories about him is this: Hearing of a nobleman who had no money for his daughter's dowries, St. Nicholas rode by their house and tossed in three bags of gold. One bag fell into a stocking drying by the chimney, and so the custom of hanging up Christmas stockings began.

The legend of St. Nicholas, and the stocking, spread throughout Europe and was brought to this country by the Dutch. They called him Sinterklass, but English speaking settlers changed it to Santa Claus.

Not until the 1800s did Santa lose his stern image. In 1822, Clement Moore's delightful poem, "A visit from St. Nicholas," portrayed Santa with a fat belly and merry laugh. The final touch came in 1866, when famous cartoonist Thomas Nast drew a red-cheeked Santa with his Christmas list in a popular magazine.

That's how kids have pictured and loved Santa ever since.



Ralph Leckie

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Hobbema

Ermineskin students gain their feathers



Ralph Leckie

Mary and Catherine Stoney with Catherine's awards at the Hobbema children's awards night.

By Ralph Leckie
Windspeaker Contributor

HOBBEMA, ALTA.

At a Kindergarten to grade six special ceremony over 100 Ermineskin Reserve students were honored for their school performances and achievements.

The awards are offered to students to help them to excel in school programs and in the community.

"Don't stop at one feather, gain another feather," teacher Dola Buffalo told students and their parents. Later, Buffalo performed a song, "I have a feather and I want to earn more," Buffalo sang while pointing to her headband.

This is Ermineskin's 11 annual Children's Awards Ceremony. This year the theme was "Bridging the Gap."

Director of Ermineskin Education Trust Fund and band

council member, Anne Wildcat reminded parents that home is where the foundation is built.

"The first six years are most important for children," she said.

Students were given certificates for good attendance records, academic performance and over-all improvements. The Jim Rattlesnake Athletic Award was given to six students who excelled in sports. Students received awards for most improved, most congenial, good citizenship, and artistic proficiency.

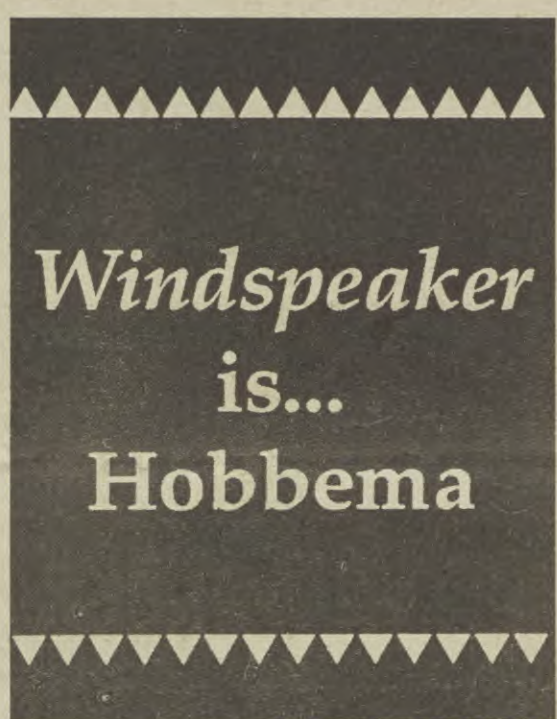
It was a fun time for everyone.

Children brought their parents along and everybody was treated to a banquet and entertainment by Cowboy, "Uncle Ron."

Uncle Ron used 'Here Comes Santa Claus' music and had children laughing as he roared the "skinniest horse on the prairie" around the gymnasium floor, while singing about the mutant ninja turtles. His routine in-

cluded a flute, accordion, guitar and trumpet.

Education trustees, Curtis Ermineskin, Sam Wildcat, Karrie Wolf and Joanne Oskatamin also attended the special awards night.



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To the Great Spirit of Christmas
a prayer:

That we may touch the earth with kind
and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!

We wish everyone a Joyous Christmas Holiday
and the Very Best in 1992.

FROM:

Chief Fred (Scotty) Holmes,
Councillors: Cindy Lindley, Darlene McRae,
Charleen Alexander, Dan Manuel, Francis Michel,
Charlotte Ned, Cindy Lindley,
Staff and Band Members
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**May the stars shine brightly
on you and yours as we
celebrate the wonderful
miracle of Christmas...**

From Chief Simon Threefingers

Councillors

- Herman Roasting
- Winnifred Bull
- Henry Raine
- George Deschamps
- Stanley Deschamps
- Larry Bull
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Merry Christmas to all!

From the Chief,
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Merry Christmas

A Metis Night Before Christmas

By Rocky Woodward
Windspeaker Staff Writer

It was the night before
Christmas when all through
the house,
not a creature was stirring,
not even my dog
The stockings were hung by
the chimney with care—
yours would be too if you only

had one pair.
The children were nestled all
snug in their beds,
with old woollen toque's
covering their heads.
And Mamma in her long
johns and I in my Metis hat,
had just settled down for a
long winter's nap
When out on the snow there

rose such a clatter,
I sprang from the floor to see
what was the matter.
Away to the window I flew
like a flash,
I tripped over dog—into the
wall I did crash.

The moon on the breast of the
new-fallen snow,
gave a lustre of midday to my
wrecked cars down below.
When what to my wondering
eyes should appear?
Maybe food for the table—
eight tiny reindeer.

With a little old driver so
lively and quick,
I knew in a moment it must be
someone from Revenue
Canada!

More rapid than hungry
ravens his coursers they came,
and he whistled and shouted
and called them by name

"Now Dasher! Now Dancer!

Now Prancer and Vixon!
On Comet! On Cupid! On,
Donder and Blitzen!
To the top of the porch!
To the top of the roof!
The fat man screamed as I
counted each hoof.

I watched him closely he was
dressed all in red,
while visions of reindeer steak
danced through my head.
Then I trembled and shook
cause I couldn't believe,
that this was all happening on
Christmas Eve!

So up to the housetop the
steaks they flew,
with the sleigh full of toys and
the fat man too.
And then in a twinkling I
heard on the roof,
the prancing and pawing of
each sweet little hoof.

As I drew in my head and was
turning around,

down my chimney he came
with a bound.
He was dressed all in fur there
was nothing to fear,
I looked up the chimney
hoping the reindeer would
appear.

A bundle of toys he had flung
on his back,
and he looked like a trapper
just opening his pack.
His eyes how they twinkled!
His dimples how merry!
I hollered to mamma are the
reindeer still there?

He had a round face and I
knew at a glance,
this guy could eat,
by the looks of his pants.
He was chubby and plump
and I knew it was silly,
but this fat little guy was
making me hungry.

With a wink of his eye and a
twist of his head,
I knew right then the reindeer
weren't coming in.
I hollered to Mamma, "quick
fetch me my gun!"
Then I sprang up the stairs like
a starved man on the run.

Santa spoke not a word but
went straight to his work,
while I climbed up on the roof
like a half starved jerk.
Santa laying a finger aside of
his nose,
arrived just in time up the
chimney he rose.

He sprang to his sleigh to his
team he did call,
while I lay in the snow from
whence I did fall.
But I heard him exclaim as he
drove out of sight,
"Happy Christmas to all. And
to all a good night!"

So Mamma in her long johns
and me in a cast,
looked out the window where
the reindeer flew past.
There's presents for morning
and wood in the box,
a duck in the oven
—but the reindeer we lost.

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**May this season bring to all the world the peace
and joy which is the real meaning of Christmas—
and may it last throughout the year...**

from Chief Alex (Johnson) Sewepagaham & family
Council, Staff and Band Members

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The courage—the wisdom to change

Conference to focus on Native addictions world-wide

At least 2,500 delegates from around the world are expected in Edmonton next July to take part in a conference devoted to Native addictions. Called "Healing our Spirit World-wide" the five-day international event will take place July 7-11, 1992 at the Edmonton Convention Centre.

The conference, to be partially funded by Canadian Center on Substance Abuse (CCSA), is expected to attract Native and other interested participants from Canada, the United States, Australia, New Zealand, Finland and South America. The event is geared towards families, and will include a youth section. Daycare facilities will be available to encourage families to attend.

The event offers a total of 20 sections on a variety of topics, with 10 workshops held in each section. A total of 220 speakers will participate in section workshops devoted to alcohol and drug treatment, primary prevention and community-based recovery programs, and AIDS and sexual transmitted diseases. Other sections include fetal alcohol syndrome, solvent abuse, addictions training and the healing of families.

During the week, a different guest speaker will address delegates each morning, with workshop activities to follow. Cultural events and entertainment will be featured throughout the conference, as well as a banquet and dancing. The last day will be marked by a pow-wow with anticipated attendance of 5,000 sober graduates of Poundmaker Lodge/Nechi Institute in Alberta.

Seeds were sown for an international assembly of Native people and caregivers in 1986 in Vancouver during a conference on addictions called "Bridges into Tomorrow". The idea was raised then of an international forum for viewpoints and experiences related to Native addictions. Maggie Hodgson and Rod Jeffries, both



Bert Crowfoot

of Poundmaker/Nechi, began working on the project, and finalized plans last May.

On June 6 there will be a pre-conference workshop and wel-

come reception featuring Jane Middleton-Moz, a specialist in the fields of recovery and Adult Children of Alcoholics.

Abstracts are now being con-

sidered for presentation at the conference. If you would like to submit an abstract, or would like more information about the conference, contact the World Con-

ference Office, Box 3884, Station D, Edmonton, Alberta, T5L 4K1; ph. (403) 459-0989, fax: (403) 458-1883.

(reported from Action News)

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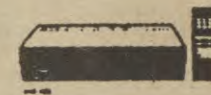
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We would like to thank our members and the community at large for the support and efforts given to us this year. Have a Merry Christmas and a Happy New Year...

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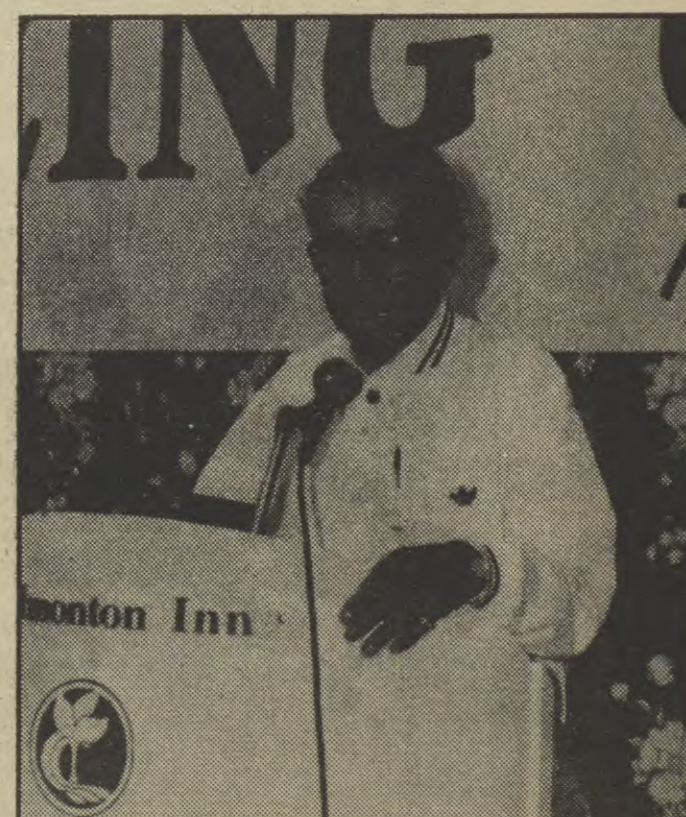
President's Christmas Message

I would like to extend to you my very best wishes during this special holiday season. It is my hope that you and yours will enjoy a quiet moment of reflection and may you find personal peace upon which you can bring in the New Year.

On behalf of the Indian Equity Foundation's Board of Directors and staff, I am pleased to announce the birth of our subsidiary company, the Alberta Indian Investment Corporation. Over the past year the Indian Equity Foundation has matured and prospered with the addition of business development services. With the birth of the Alberta Indian Investment Corporation these services shall be enhanced even more in the communities across the province.

It is my hope that you and your loved ones shall receive prosperity and happiness in the forthcoming year.

Fred Gladstone, President



The courage—the wisdom to change

Words of wisdom—Tungan Cikala speaks

I quit drinking in 1975 without the benefit of a program or institution to help me. The only help I asked for during my moment of crisis was to verbally ask the Creator for guidance. Before then, I was contemplating suicide. I was fed up with my lifestyle of self-destruction and abuse against other people. I did not like what I had become.

In 1979, I left Yellowknife for a two-year college course in addictions. It was helpful knowledge being taught academic philosophies about addictions—but I was searching for alternative answers for our people. I remember prior to leaving for Toronto for college, I had asked my peers working in the addictions field, how come Native elders, spiritual guides or ceremonies, such as the sweatlodge weren't used in rehabilitation? They laughed at me and said "What's culture have to do with alcohol and drug abuse?"

In 1988, I left college and began to search out knowledge from the elders and medicine people. During that search I found my true identity, a meaningful way of life for myself and

for my people. Through the Sundance, vision quest, sweatlodge and other ceremonies I earned many "relations" and I've helped a lot of people in our traditional way. My responsibilities today, which I have earned, are to help all people, if they choose.

Seven of my last 10 years were spent working in federal penitentiaries, in Kingston, Prince Albert and Saskatoon. There I tried to help Native women and men find their identities. I used the sweatlodge to purify them, to teach them and to help them find the road out of prison. And prison staff and the justice system learned there had to be more sensitization towards cultural awareness.

Early in my search I realized that alcohol was not the problem, but one of many symptoms relating to deeper reasons why people drink and took drugs.

Native people have come through over 100 years of oppression and suppression of our culture. It has left a devastating effect on our people. We have been left feeling helpless, without hope, about who we truly

are as a distinct people. We became powerless over our autonomy to govern ourselves in our traditional way. We were constantly told by "other people" who we were, how we should live, where we should live and what to believe.

Over many generations, Native people began to believe we were inferior, and we behaved

accordingly. Many of us live with a feeling of emptiness. As individuals we are unable to comprehend what it is that's bothering us? There is only that sense of longing for something meaningful to fill the emptiness. We live with the pain, frustration and apathy.

When you have no internal powers to overcome these feel-

ings, it is human nature to search outside of oneself to deaden the pain. When it's realized that alcohol gives a sense of well-being, when you don't feel inferior anymore, that becomes meaningful.

Living in an environment where all you see is fighting, arguing, poor living conditions, sexual abuse, emotional abuse, and negative stereotyping of yourself, alcohol becomes meaningful, giving a false sense of well-being. When alcohol or drugs blot out the visual perception of the ugliness around you, it becomes meaningful. Sadly, when you lose that sense of caring for yourself, when you're full of anger and want to self-destruct, again, alcohol becomes meaningful to you and a way of life.

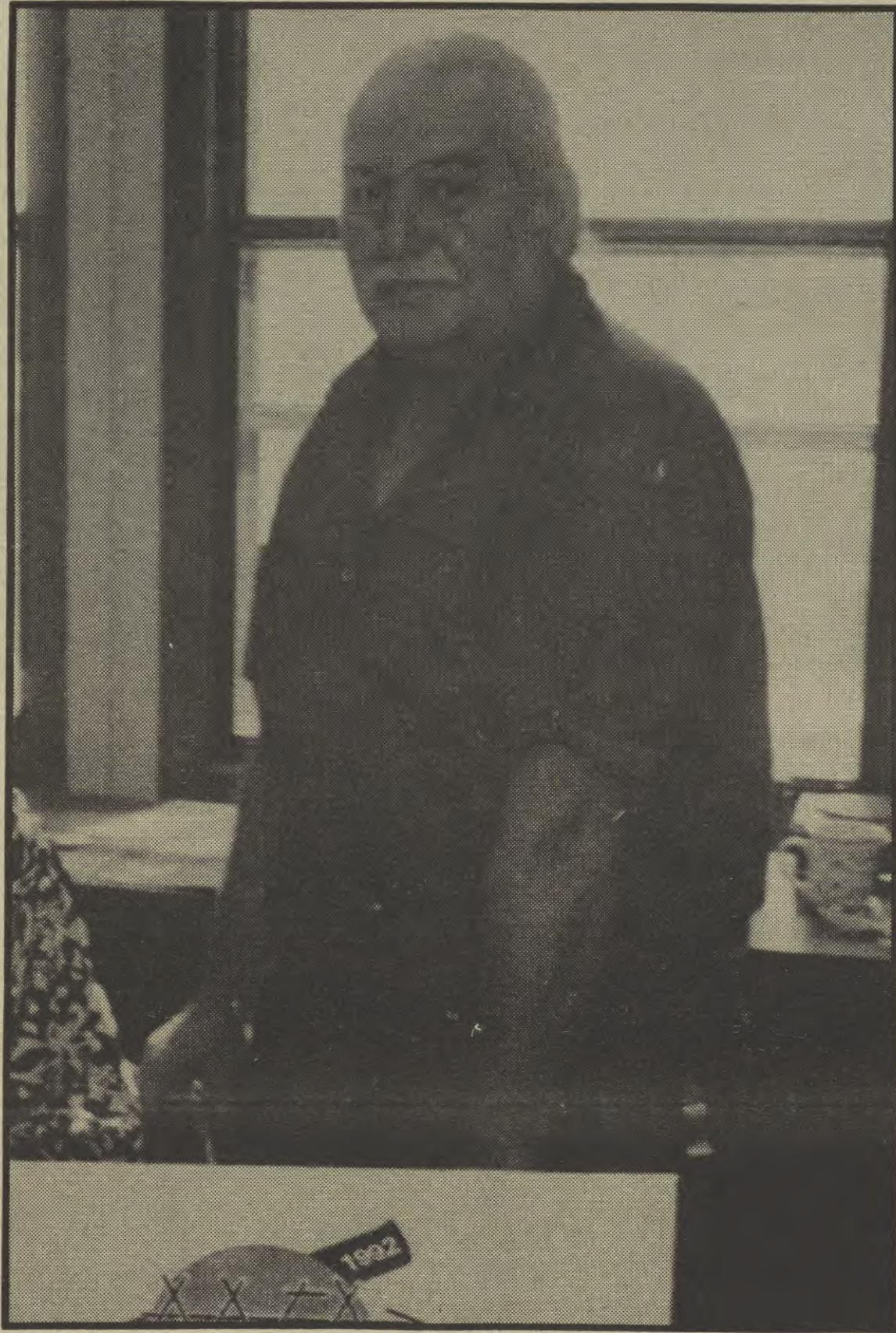
Over the last 15 years aboriginal people have taken a more active and sincere effort to help their own people with addictions problems. Today elders and spiritual people are involved in many rehabilitation programs across the country. Sweatlodges, pipe ceremonies and spiritual counselling are combined with the non-Native philosophy of recovery. It's good, but I feel we must go beyond this stage of development. We must go beyond the 28-day institution program for our walking wounded.

One of the greatest gifts offered by the Creator to human beings is free will. This gift offers freedom of choice. People must have a choice how they want to receive help, and we Native people must develop more alternatives for help. We are evolving towards self-government and self-autonomy.

Clean water must be protected and set aside either on or off reserve land, to heal ourselves with. Mother Earth will play a large part in our rehabilitation. Healing communities must be established for the purposes of good health, happiness, help and understanding for people. It would be a place where people can go and find their true identity, learn their language, songs, dances, their traditions and customs for spiritual development. There they could live out their inherent right to govern themselves in the traditional way—a positive environment for survival and a meaningful life.

The healing communities would be there for those coming out of prison or going towards them. A place for our walking wounded in the towns and cities, a place for our foster children and orphans to come and be looked after.

The Redman has been given the gift of perception by the Creator. We must always look seven generations ahead. We must begin now to create a place for (generations) them before they arrive, a meaningful place. All my relations, Dennis Thorne.



Dennis Thorne—his journey was on a spiritual road

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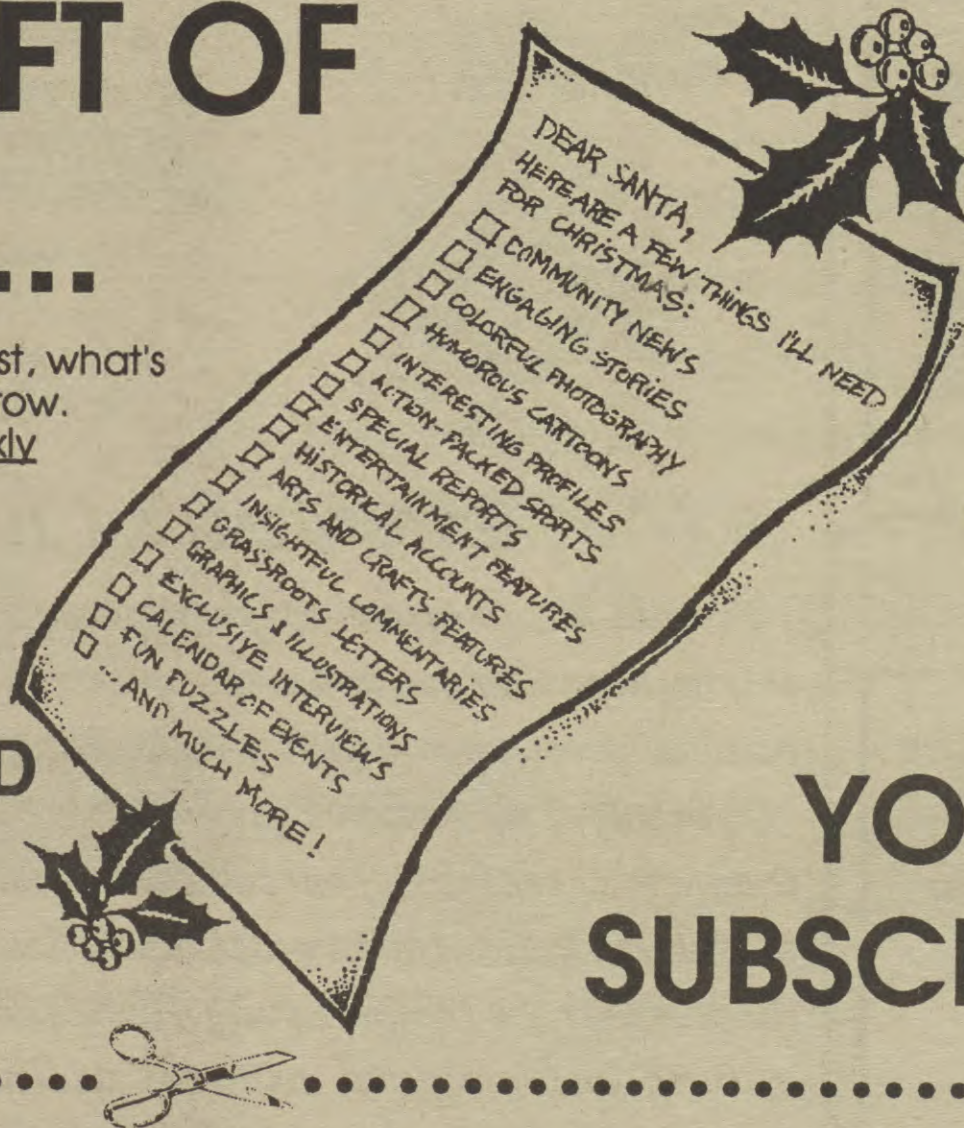
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The courage—the wisdom to change

Sunworks is more than a modelling agency



Bert Crowfoot

one," explains Oulette.

"Sunworks is variety. We train people to dance, act, sing. There's a performer in all of us, be it, storytelling or any of the above," smiles the university dance class graduate. Sunworks has only been in existence for about six months, yet Oulette is building a very good reputation for the agency.

One "big" reason is because Sunworks hasn't forgotten where its roots are — in the community.

Sunworks has gone on the road to reserves and Oulette's models have visited Drumheller and Edmonton penal institutions. She says it's a goal of Sunworks to youth from the

"I don't mind where a person comes from. We accept people at face value. We don't care about their past," Oulette said.

"I feel many Native people are shy and reserved and good looking," she laughs, "I want to bring out their beauty and talent," Oulette has been in the fashion, beauty and fitness industry for the past 10 years.

The models posing for the drug and alcohol issue agree that Sunworks has been good for them. They have modelled western style at the Metis assembly at St. Albert, they've sang and danced on stage at Edmonton's end of the year rodeo finals, West Edmonton Mall, and of course, trips to community events.

"It's what Sunworks is all about," said Oulette, a Cree-French descendant from Flin Flon Manitoba.

"Some models have said Sunworks has given people chances they might not have received otherwise," she adds.

This February, Oulette and one of her models, Saddle Lake's Phyllis Cardinal are travelling to Los Angeles to enter the International Model and Talent Association's variety talent show.

"Phyllis will compete as a model. I'm competitive as a make-up artist. We'll do alright," Oulette said.

Bringing the agency into the international spot-light is the next step for Oulette.

"It has to happen," she said.

By Rocky Woodward
Windspeaker Staff Writer

EDMONTON

The people over at Sunworks Models Company are good people — professional — but never beyond it. I know. I met owner Laurie Oulette Boutkan and the rest of her cast during a studio shoot.

Oulette and her models were kind enough to volunteer their modelling talents towards two drug and alcohol issues that

Windspeaker did.

They were good. Dressed in black leather jackets, sometimes in evening wear, with smiles that could light a whole city, the models went through pose after pose as the director tried to capture his ultimate shot.

It's hard work. And it's hard to believe this bubbly group of artists, at one time went through what many teenagers do, alcohol and drug abuse.

To see them take on each role the director asked of them, to watch them, one could almost

imagine they were working for some high fluent New York fashion designer, big smiles, poses only the fashion world would know about, actually having fun, it was hard to fathom these young adults ever having a problem.

Today, the past is behind them and their talents have blossomed.

So how did they come to be models? For the Mercredi sisters, Rose, Cindy and Patricia, modelling has been a part of their lives for sometime now. John Gansevles and Wesley Gallent recently started to model at Sunworks.

But the agency is not just a modelling business. It's more.

"Sunworks is about professional development, building self-esteem and self-expression. We're creative modelling, and Native awareness rolled up in

start training community.

Meyo Manito Kesikaw



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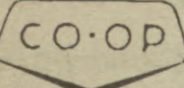
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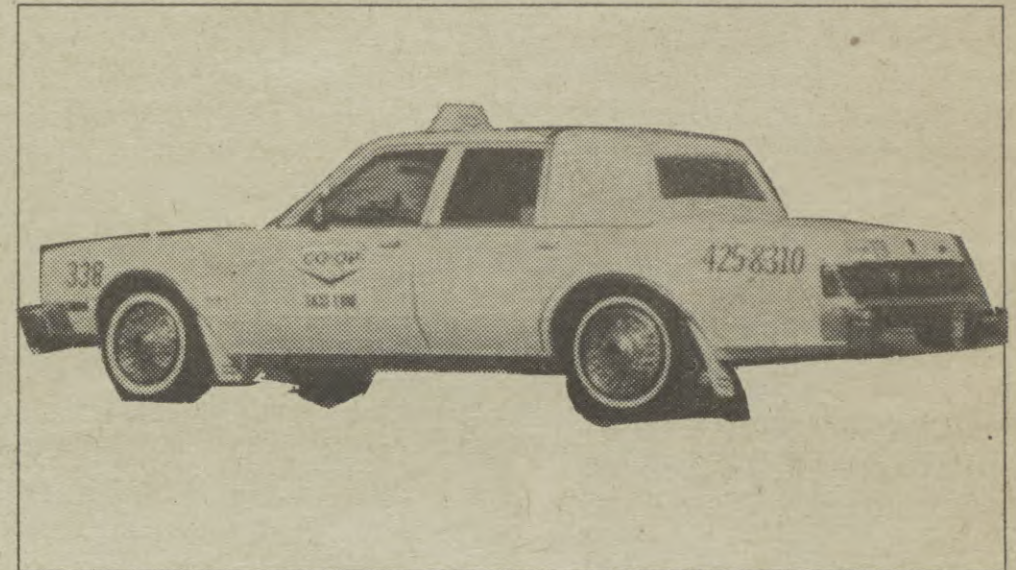
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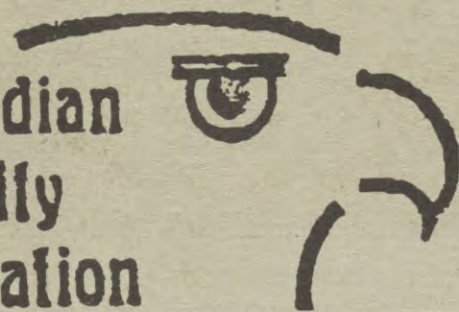


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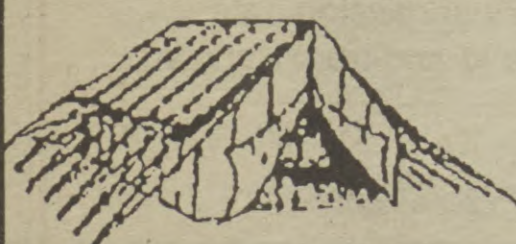
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The courage—the wisdom to change

Driftpile band raises awareness about addictions

By Joe McWilliams
Windspeaker Contributor

Drug and alcohol abuse, as everybody knows, are huge problems in Canadian society. No community is free from the ravaging effects of addiction, and the Driftpile Indian Reserve is no exception.

But thanks to a progressive vision and energetic effort by many members of the community, progress against drug and alcohol abuse is being made. That is the overwhelming message of everyone involved in National Addictions Awareness Week, Nov. 17-23.

The community of about 600 east of High Prairie got together in a big way to raise awareness about addictions, says George Isadore, director of Driftpile's National Native Alcohol and Drug Awareness Program.

"The community is getting involved more and more each year," says Isadore. This year, representatives of the band, Child Welfare, Driftpile school, the community health youth worker, elders and others pitched in to develop a five-day program aimed at young people and their families.

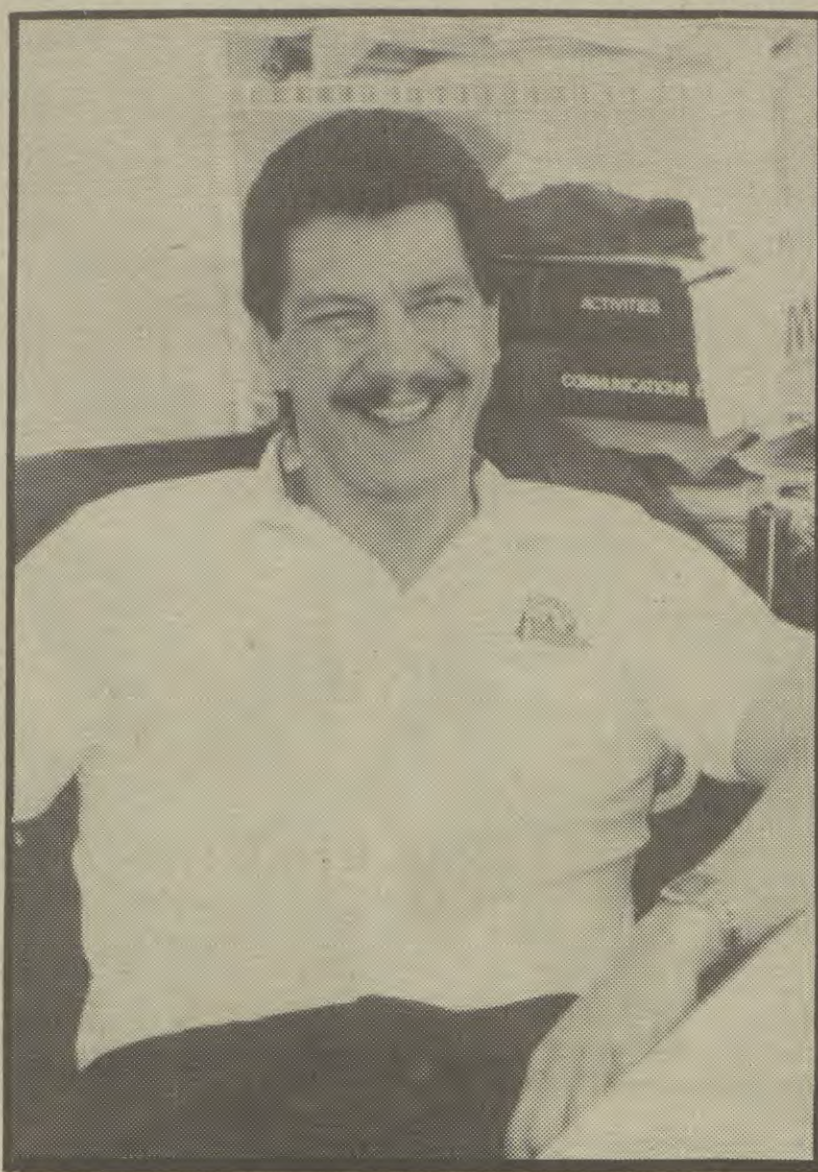
"I think the message is getting through," says band administrator J.R. Giroux.

Giroux threw his full support behind the week long program. He sees definite progress in confronting the disease (or habit, depending on who you talk to, he says) of addiction on the reserve, and he says Awareness Week is an opportunity to get on a national bandwagon to make an even bigger impact.

"The opportunity was there, it was recognized and (you) take it to its maximum."

Driftpile activities got off to a smashing start Nov. 18, with a community feast at the recreation center. The community was invited to join with elders in the feast which began with a traditional offering to the Great Spirit. The feast also featured elders speaking about the effects of alcohol, and how it is important to respect those who have been hurt by it. Isadore says the turnout was so good they ran out of food.

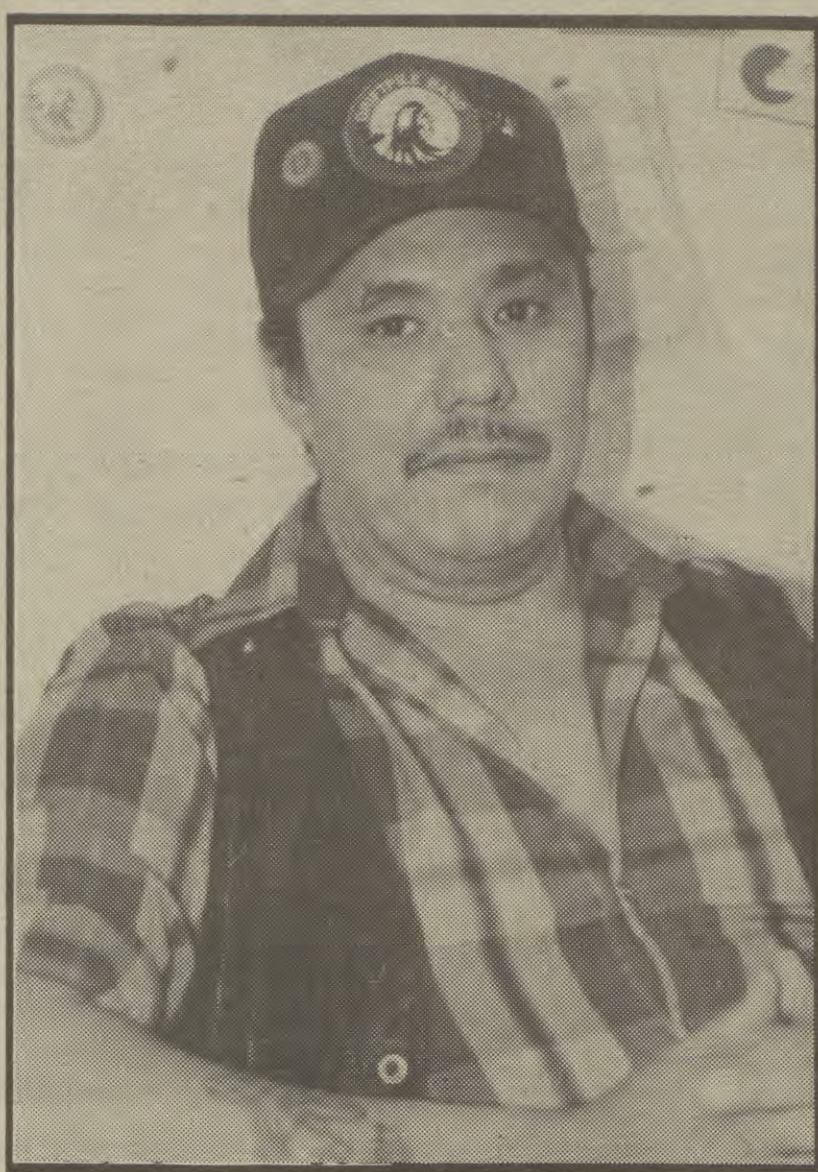
During the week, the Child



J.R. Giroux

Welfare Committee did a skit for school children. Their theme was on alcohol and drug abuse and it was successful.

Child welfare worker, Louise



George Isadore

Giroux played a drug pusher.

"It's about a 12-year-old girl and a 15-year-old boy," says Giroux.

The girl is in the habit of lying

to her grandmother, always saying she is going out to community functions. But instead, she goes out and buys drugs with the boys.

Giroux says the skit was both serious and funny, and it provoked some very thoughtful questions from the students.

Grade five to nine students were invited to read essays they had written on the theme of alcohol and drug abuse. Community health worker Maureen Thunder, Faust RCMP Sergeant Doug Greenan and Driftpile Youth worker Glen Giroux were judges.

On 'games day' Glen Giroux organized snow-shoe races, hand games, an art contest and a moose calling contest. The idea was to get families involved in fun activities that don't involve drinking or drugs. Giroux thinks the unified effort of the Awareness Week has made a big difference.

"Everybody is working together," he says.

J.R. Giroux shares that opinion and takes it a bit further.

"More often than not the efforts of the local people are overlooked. So I'd like to say thank you and keep plugging away."

As for the problem of drug and alcohol abuse, Giroux says "It's not something you can fix overnight. But with patience and understanding it can be fixed in time."

May Christmas joy and cheer be yours throughout the year

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The courage—the wisdom to change

Dene counselling healing centre opens

By Rocky Woodward
Windspeaker Staff Writer

COLD LAKE, ALTA.

It can be said that Cold Lake First Nations was one of the first reserves in Alberta to take an active role in the fight against substance abuse in its community.

"Healing our community of Cold Lake First Nation, our citizens, and our families has always been the priority of all the chiefs and councils through the years," says Vicki Jacob.

Jacob is the director of Dene Counselling. On Nov. 20 a grand opening was held for the new building.

"The community's policy has achieved results. The percentage of our people in our community who abuse drugs and alcohol has dropped considerably during the past 12 years," Jacob commented. "This beautiful building is the symbol of all the good that is happening here."

The building actually opened last August but Jacobs says they saved the grand opening for a special time, "We wanted to of-



Ribbon cutting ceremony L to R: Acting Chief Alex Charland; Stephen Chriss, Indian Affairs; Leo Sasakamoose, NNADAP; and council members Lorraine Janvier and Mary Francois.

ficially open the building during National Addictions Awareness Week," she says.

Acting Chief Alex Charland and band councillors Lorraine Janvier and Mary Francois welcomed the many guests who attended the grand opening.

Students from grades one to eight at the LeGoff School participated in the grand opening by entering a poster, essay and poetry contest. The entries were

displayed for the public to view during the ceremonies. Although Jacob says all the children "were winners" the contest's top three students were; grade eight student, Laurie Jackknife and Jason Janvier, and grade seven student, Joanne Martial.

The centre tackles the drug and alcohol problem through a holistic approach, "mentally, spiritually, physically, emotionally. We're a healing centre," says Jacob.

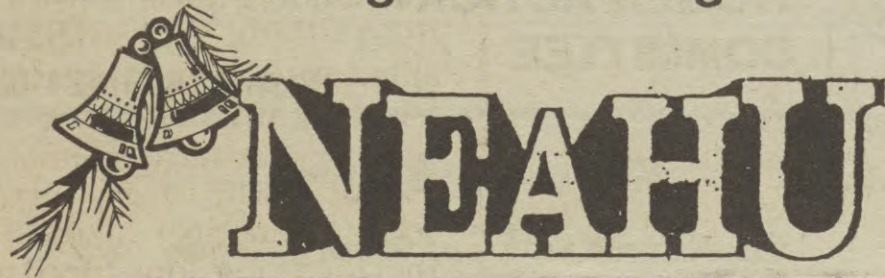
And for every program Dene Counselling offers, there is follow-up.

"Intervention and prevention. We do a lot of work with students grade one to seven. Promoting alternatives to substance abuse and working with families is important."

NNADAP zone consultants, Stephen Chriss, James Kan, Rene Half, Treaty 6 NNADAP consultant, Normie Trotter and Nechi Director, Maggie Hodgson attended the opening.

Father Henri Bosi blessed the building for all people who enter it.

"Season's Greetings to everyone. May this be a time for loving and sharing."



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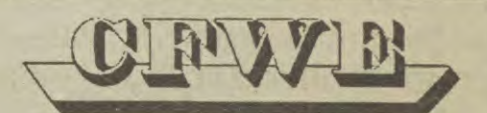
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May the joy of Christmas be with you all

The courage—the wisdom to change

I'll always remember my friend Norman

By his friend June Ward

I first met Norman in the early spring of 1979. It was early evening and the front buzzer rang for the first time since my shift started a few hours ago. Peering through the glass stained window, I saw a tall thin Indian man. I could see he was quite drunk and he looked very cold.

I was new and green at the game and so not waiting for the nurse I opened the door and admitted him into the building. Later, I pulled his file and noted in large words: "Admit with caution. History of violence". I felt a little chilled, but since he was already in I decided to make the best of it. I couldn't know at that moment, the kinship I would come to feel with this man, or that, for the next few years I would laugh and cry with him as he lived, and as I watched him slowly die.

Norman's story began when his mother, a raven-haired Montana Blackfeet woman, left her mountains to marry a tall handsome Blackfoot from the foothills of Alberta.

She loved her husband and set out to make him a happy home and bare his children. Norman was the seventh son born to her.

Over the years, Norman's mother took him to Montana many times where he was loved by her family, and especially, Norman loved his cousin Billy.

On one such trip his mother became ill and as he sat on a grassy mountain slope he saw his mother's spirit leave the camp below and soar into the

clouds that topped her beloved mountains.

Later, not knowing how to fit into a white society, Norman became a homeless alcoholic, wandering from city to city.

On one such journey, Norman returned to Montana and found his cousin Billy wearing a United States army jacket. Billy was leaving for Vietnam. Norman knew Billy was always the dare-devil, always the first one to try anything new. But Norman couldn't let Billy go alone. Norman joined the army and the two of them left their mountain home together for Vietnam.

Billy was killed. Norman found it impossible to describe what he saw or what he did, during his term in Vietnam. It was beyond what his gentle nature could accept. He lay wounded for a long time in a Vietnamese hospital where they gave him heroin to ease his pain and his screaming unaccepting mind. Somehow, he made it home. But his personal battle had just begun.

His relatives had moved from the mountains to Billings, Montana, and Norman was glad because he needed to be near his source of heroin. No longer was Norman the boy they knew. Now he was given to fits of rage and uncontrollable weeping. He made it back to the streets of Edmonton where he wandered penniless and homeless and traded in his heroin addiction for the easily obtainable booze.

As I slipped a pillow under his head and removed his toque, I noticed his shiny black hair was closely cropped in a army brush cut. During the evening

between short periods of sleep he called "nurse help me, help me please" over and over again. He wept loudly as his body shook. I noticed his whole body was flushed and hot, well into withdrawal. He had tremors and he was hallucinating. One evening, he grabbed my hand and I became his Vietnamese nurse. He begged for heroin, he talked and cried about Billy, the

killing and his family.

Norman stayed in our centre for a week that time, and I spent as much time with him as I could. That's when I learned about his home, and Billy.

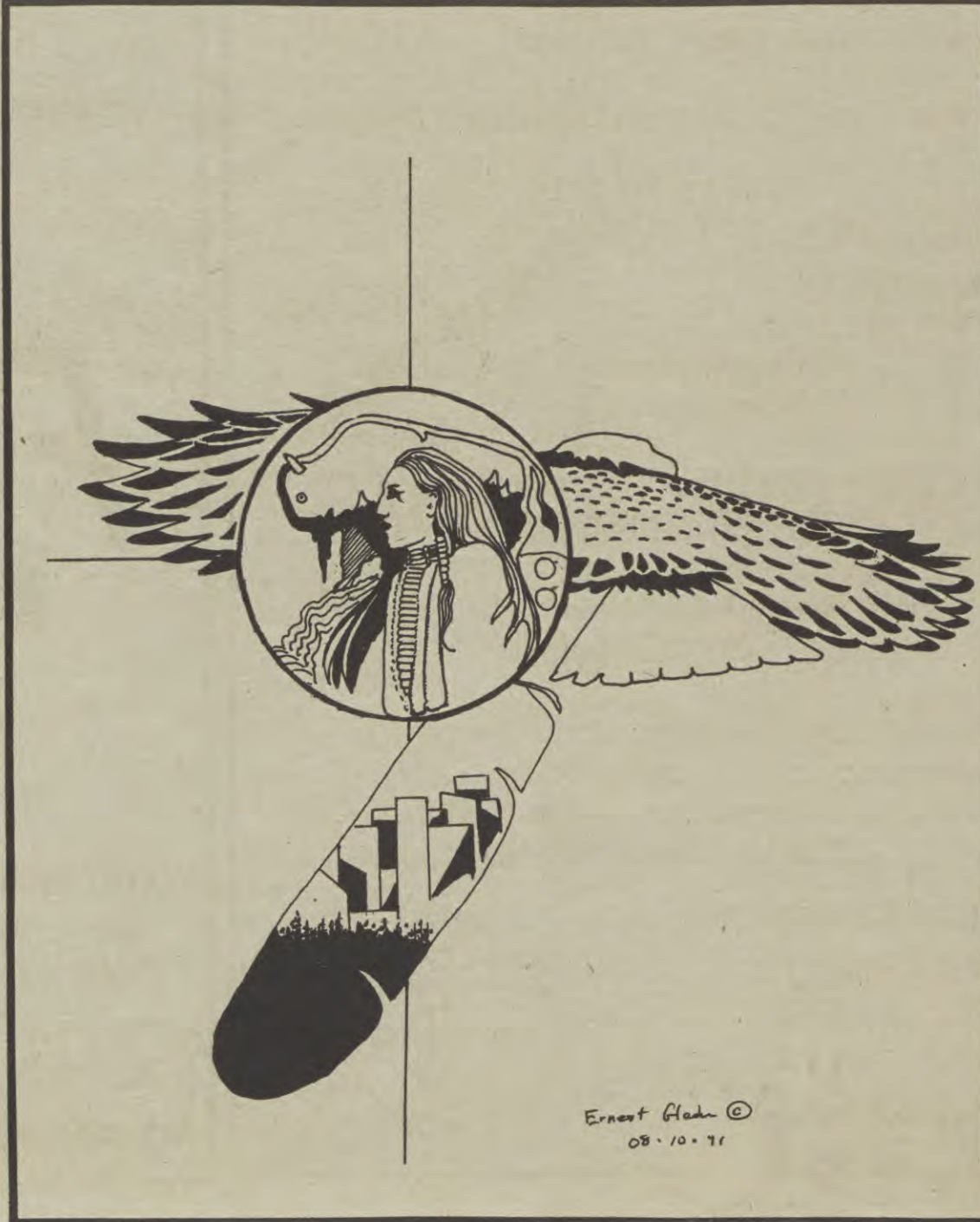
After discharge from our centre Norman returned each day for our outpatient program and I saw him often. Hesitantly at first, but soon he was running down the street, waving and

shouting hello, and smiling his wonderful broad smile. Sometimes at the end of the day while I waited for my bus, we would sit on the grass on the boulevard and talk. Sometimes one or two of my buses would go by before I could bare to leave. I loved to hear his stories and listened intently as he shared his life and the fragments of his broken dreams with me and called me friend.

Soon, my shift changed to midnight and I never saw Norman sober again. He returned to our center many times, and now using heroin and alcohol, he became sicker and sicker. Sometimes, I again became his Vietnamese nurse. The last time I saw him, he told me how much my friendship had meant to him. But I never saw him smile that broad and wonderful smile again. And I never had the chance to tell him how much he had given me.

In the spring of 1987, the hospital phoned to ask if we could give them Norman's next of kin. The worker who answered the call never thought to ask if he actually died. My heart broke, as she causally mentioned the call and I went home and cried into my pillow for a long time.

Later, I called Vital Statistics to see if they could tell me if Norman died and a crisp little voice said she could release information only if I were kin. I didn't think she would understand the kinship we had shared. I hardly understood it myself. Putting down the phone, I tried to put it out of my mind, but somewhere deep inside, I knew that for a long, long time I would remember Norman.



Graphic by Ernest Gladu

Merry Christmas

HIGH PRAIRIE Roman Catholic Separate School District #56

**Box 789
High Prairie, Alberta
T0G 1E0
Telephone (403)523-3771**

To the Great Spirit at Christmas, a prayer:
That we may touch the earth with kind and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!

*From Chief Al Lameman & family
Council, Staff and Band Members*

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Season's Greetings



*At the Holiday Season,
our thoughts turn gratefully to those
who have made our progress possible.
It is in this spirit we give our lasting support
in the continued battle against alcohol and drug abuse.*

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