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A Windspeaker
Special Christmas
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Wind speaker

Quote of the week:

"You don't need a war to destroy a Native person. Just take away the bush. Just take away the trees. That will destroy us. The money will be all that is left." — Elder Mike Beaver, speaking to the panel reviewing the proposed Athabasca pulp mill.

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Bigstone band separates from IAA over pulp mill issue

Louis stands firm in backing Al-Pac mill

By Dana Wagg and
Jeff Morrow
Windspeaker Staff Writers

DESMARAIS, ALTA.

The Bigstone Cree Band has separated from the Indian Association of Alberta (IAA).

"What the IAA does is their own business from here on, because, as far as Bigstone Band is concerned, we are a nation, we are our own government.

"We are not with the IAA as of this point today," declared Chief Chucky Beaver to reporters

Dec. 5 during a break at a hearing into the Alberta-Pacific pulp mill proposed for the Athabasca area.

The band, which has steadfastly opposed construction of the \$1.3 billion pulp mill, made its decision after a controversial declaration at pulp mill hearings Nov. 30 in Edmonton when Indian Association of Alberta president Roy Louis publicly declared he was in favor of building the pulp mill.

In a joint-declaration, both he and Metis Association of Alberta presi-

dent Larry Desmeules backed the mill provided Native people were guaranteed jobs when it is built.

"There is no compromising," said Beaver. "We don't need anybody to tell us what to do, how to do it or where to go."

Other northern Alberta bands, which backed Bigstone's position after meeting with Beaver in Desmarais, could follow suit.

Treaty 8 chiefs are to meet at Slave Lake Dec. 11 to consider their position

"There is no compromising. We don't need anybody to tell us what to do, how to do it or where to go." — Chucky Beaver

within the association, said William Beaver, Treaty 8 IAA vice-president. Louis has been invited to attend.

Whether another organization is formed to represent northern Alberta bands is something the chiefs will have to discuss, said Chief Chucky Beaver, who expects the issue to be dealt with in January.

"It only takes one to start something and it'll multiply from there," he said.

Bigstone councillors, elders and members directed Beaver on Dec. 11 to withdraw the band from the association.

The decision will give the band "more strength in dealing with the provincial and federal governments

instead of (having) a third party Native organization representing us," he said.

Beaver said Louis should have "represented the people's opinions. He should have consulted his board, consulted the chiefs and consulted the members as to what strategy he was going to take."

It's too late for Louis to take back his words, because "the damage has been already done publicly," he said. "That submission has done a lot of

damage to us."

Louis, who met with IAA executive board members Dec. 11 in response to their concerns about his statements, said he tried to convince them his position is for the betterment of Treaty 8 bands.

Louis told the environment review board in Edmonton he supports the Al-Pac mill and he wants assurances Native people will benefit from its devel-



Dana Wagg, Windspeaker

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IAA president Roy Louis contemplating events



Jeff Morrow, Windspeaker

William Beaver, Treaty 8 IAA vice-president speaks to reporters in Edmonton following Roy Louis' controversial statements.

Metis Framework Agreement renewed

By John Holman
Windspeaker Staff Writer

EDMONTON

Alberta Premier Don Getty praised the spirit of unity between his government and the Metis Association of Alberta (MAA) Dec. 8 as the two parties signed the Framework Agreement, renewing a two-year old commitment to off-settlement Metis.

The document is a planning and economic development strategy negotiated with the province that is renewed every year.

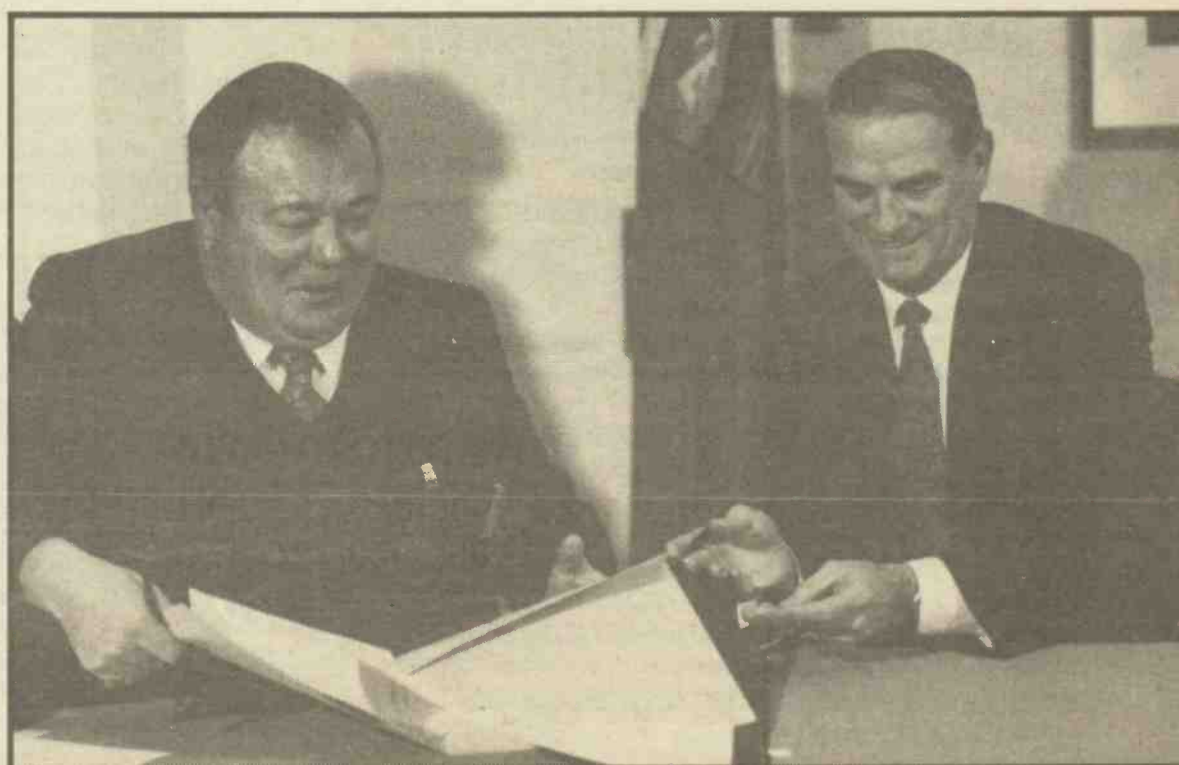
MAA president Larry Desmeules said "this is truly a historical moment" after he and six Metis vice-presidents signed the agreement originally

struck on Dec. 11, 1987.

The deal ensures some Metis control over their own affairs. Programs and services covered by the accord include career development, economic development, education, employment; forestry, lands and wildlife, and social services.

In a short speech, Getty underlined his government's commitment to helping Metis people become a stronger part of Alberta society.

"We won't be content until you feel that you are equal with all of us in being able to build your communities, your families, your homes and businesses," he said.



Courtesy of the Edmonton Journal

Con't page 2

MAA president Larry Desmeules and Premier Don Getty officially sign the Framework Agreement.

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News briefs

Lubicon determined to keep wells closed

EDMONTON

The Lubicon Indians are demanding \$170 million in compensation and economic development and they are determined to maintain control over their natural resources.

In a letter sent to Prime Minister Brian Mulroney, Lubicon Chief Bernard Ominayak said he will not accept a "socio-economic package" of \$45 million offered by government negotiators.

"We retain our Aboriginal rights and authority over Lubicon traditional lands... the negotiation of a so-called community and economic program should be discarded," the letter said.

Ominayak noted negotiators have been unwilling to include "just compensation, a suitable community or adequate reserve economic development provisions."

The Lubicon Indians claim jurisdiction over the natural resources extracted from their Little Buffalo reserve by Crown-owned Petro Canada.

"We feel this is a very fair and generous offer considering that billions of dollars of our resources have been taken from our lands, that our livelihood and way of life have been destroyed."

Petro Canada shut down two of its wells on the Little Buffalo Reserve in response to Lubicon threats to dismantle its operations. Petro Canada's corporate partner, Norcen Resources Ltd., has shut down 20 of its wells.

The Minister of Indian Affairs, Pierre Cadieux, accused Ominayak of detracting from the land and compensation claim by implicating Petro Canada.

In a letter sent to Ominayak Wednesday, Cadieux says the federal government stands by its offer to allow a 95 square-mile reserve, \$34 million for community development, \$10 million for economic development and \$500,000 for an elders' trust fund.

"Thope you will not jeopardize this progress by an ill-conceived attempt to create some apparent political pressure through media stunts," the letter concluded.

IAA wants railway land returned

EDMONTON

The Indian Association of Alberta has called on the federal government to return land provided by Alberta's Treaty Indians to Canadian railways.

"This is a forgotten piece of western Canadian history that must now be addressed by the Canadian government," said Roy Louis, president of the IAA in a letter to Transport Minister Benoit Bouchard early last month.

"The agreement with Alberta's Treaty Indians was for the use of their lands. If the railways service that crossed the reservation lands could ever not be provided, then the railway-use property would revert to the bands that were affected," he said.

Louis said more than half the bands in Alberta are wondering when they will see proper compensation as a result of Via rail cuts in Alberta.

Women picket clinic

GLEICHEN, ALTA.

Four very determined Blackfoot women picketed the Siksika Medicine Lodge Dec. 1 because negotiations broke down between their union and the federal government over salary.

"We have been without a contract for two years," said Rosalyn Breaker, a band member and 14 year employee of Medical Services. "This is the first time we have had to strike," she said.

The striking hospital workers have tried to garner the support of chief and council.

Breaker, Connie Rapid Carrier, Racheal Ermine Skin and Alice Big Snake are members of the Hospital Services group, a part of the Public Service Alliance of Canada union and the lowest paid employees in the federal civil service.

The Public Service Alliance has accused the federal government of undervaluing the work performed by the hospital workers because it is work that is traditionally done by women.

The strike will affect some of the services provided by the clinic.

Athabasca Pulp Mill Hearings



A group of Northern Alberta Natives packed pulp mill hearings in Edmonton Nov. 30.

Jeff Morrow, Windspeaker

Treaty 8 chiefs 'furious' with Louis

Emergency meeting planned on IAA

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Treaty 8 chiefs fear they have a new nemesis dirtier than the pollution they're trying to keep from contaminating their northern Alberta reserves.

They're angry at being left out of the decision-making process concerning industrialization of their regions.

After throwing his support behind the hotly-disputed development of a \$1.3 billion pulp mill near Athabasca, Indian Association of Alberta (IAA) president Roy Louis has forced a division among chiefs, who want to preserve the heritage of their homelands.

"We don't know what his reasoning is," said a furious IAA board member William Beaver in response to the presentation made by Louis during the first day of public hearings Nov. 30 at the Provincial Museum in Edmonton.

"We'll be holding emergency meetings to discuss it," he said.

During a joint presentation with Metis association president Larry Desmeules, Louis told an environmental review board his political organization supports the mill as long as there are assurances Native people benefit from its development.

According to Beaver, no one on the IAA board was consulted before Louis joined forces with Desmeules to endorse the mega project and demand guarantees there will be employment opportunities.

Beaver, who gave his response to the eight-member panel at the second day of the four-day hearings, lashed out at Louis for ignoring the wishes of the 25 chiefs who make up Treaty 8.

Visibly outraged, Beaver spoke Cree through an interpreter because he said he was better able to express his thoughts in his Native tongue.

As IAA vice-president of Treaty 8, Beaver said he was not consulted before Louis made his statements to the environmental review board on Nov. 30, and that he was standing firmly behind pulp mill opponents who are calling for a moratorium on development.

"I want to bring to the panel's attention that that state-

Bigstone separates from IAA

From front page

opment. He said there are many hard-line Native leaders, who are refusing to take an objective look at his statements. Louis said he doesn't understand why they don't understand his position.

"I told the board to read the damn thing (submission) and then make their decision" before rushing into anything that could hurt their chances to gain economic benefits, he said.

Immediately after his comments, he reported anonymous death threats had been phoned into IAA offices and he was taking them seriously.

ment had not been reviewed by our executive board and I feel I have an obligation to present the views of our Treaty 8 bands," he said.

Treaty 8 board member Robert Cree said Louis needs to start paying more attention to his decisions or they will cost him the next IAA presidential election.

"It's not his first mistake. We're certainly not happy with his leadership and the next election is coming up soon," he added.

Cree, chief of the Fort McMurray Band, said he was "taken completely by surprise" when Louis climbed on the stage with Desmeules to back the pulp mill proponents.

"Roy seemed to be speaking for the Metis, not the Alberta Indian," he said.

Chief of the Little Red River Band near High Level, Johnsen Sewepagaham, said Louis is threatening the strategy of the Treaty 8 chiefs, all of whom are trying to force a moratorium on development of pulp mills they fear will harm Native culture.

Sewepagaham, an adamant opponent of all forestry projects in northern Alberta, said Treaty 8 chiefs have to stand united in defence of their homelands even if it means sidestepping Louis and the IAA.

"We don't oppose this development for the sake of opposing it. They (Alberta and federal governments) have to make sure it doesn't harm our people. Louis is making it worse," he said.

The review panel wound up four days of testimony in Edmonton after hearing more than 100 speakers both for and against the Al-Pac pulp mill.

Metis Framework Agreement renewed

From front page

Getty also announced that a caucus committee on Native affairs will be created and made available to bring Metis and Indian views and issues to the government.

It was a response to an MAA request in a pre-signing meeting with the premier earlier.

The association also got the premier's approval to create its own piece of legislation apart from the Corporate Act, which it currently follows, reported Desmeules.

There are too many necessary MAA bylaws that contradict the act, he added, so it needs its own provincial legislation. The act will be negotiated with the province's Attorney-General.

"It will be a long process," predicted Desmeules, predicting it will take at least two years.

The MAA also asked the province to speak on the issue of exonerating Metis hero Louis Riel of the charge of high treason for his part in the 1885 rebellion.

Getty indicated he would bring up the subject with Prime Minister Brian Mulroney, confirmed Desmeules.

The signing of the agreement Dec. 8 was the first time had signed the document. Previously, Ken Rostad, the minister responsible for Native affairs, signed it in the past two years.

Athabasca Pulp Mill Hearings

MAA support for pulp mill condemned

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The president of the Metis Association of the Northwest Territories scorned statements made by his Alberta counterpart to an environmental review board set up to study the potential impact of the proposed Athabasca pulp mill.

During the second day of presentations to the eight-member panel Gary Bohnet said his group does not support the position of Larry Desmeules, president of the Metis Association of Alberta (MAA), or Roy Louis, president of the Indian Association of Alberta (IAA). They told the board they support the \$1.3-billion mill proposal.

"It's just a piece of garbage," said Bohnet as he crumpled the written submission and tossed it on to the stage before more than 200 spectators and presenters at the Provincial Museum Dec. 2.

He, and N.W.T. Dene president William Erasmus, pleaded for a halt to pulp mill development until

accurate studies are conducted into potential environmental impacts. They noted Natives in the North are dependent on the rivers, which stand to be polluted by pulp mill effluent.

The Dene/Metis Negotiations Secretariat of the N.W.T. has joined forces with Alberta chiefs of Treaty 8 to combat the proposed Al-Pac mill and other forestry projects, which they believe could jeopardize their heritage and rights to live as Aboriginal peoples.

Bohnet said he opposes Desmeules' stance and is throwing his support behind the Athabasca Tribal Council, which is helping spearhead a campaign to force the federal government to conduct its own environmental study on the Native lands of Northern Alberta.

The previous environmental impact assessment (EIA) was conducted by mill proponent Al-Pac.

"Unless our conditions are met, we are prepared to do whatever we can do to stop development," Bohnet said.

The N.W.T. Dene/Metis group is outraged its members were not given adequate preparation or representation to air concerns before the board when it toured the area.

Bohnet told the review panel his group didn't have

enough time to study the EIA, and when the committee came to Fort Smith and Fort Resolution in November, Native people were not given the opportunity to provide proper input.

"We've never attended a hearing that was so poorly organized. It was rushed from the outset," he said.

Bohnet said he doesn't believe Desmeules is representing the interests of Metis people.

August Collins, MAA Zone 2 vice-president, said Desmeules' declarations were exactly what the Metis people of Alberta needed to hear.

"It has to be balanced. We can holler about the environment but we have to look at employment opportunities for the people we represent," he insisted.

Collins said Desmeules was given unanimous backing by the MAA board of directors in presenting his submission to the review panel.

Desmeules and Louis told the panel their organizations back the development of the Al-Pac mill but employment and business opportunities must be assured for the Native people they represent.

Bigstone Cree reject Athabasca pulp mill

Under 'no conditions' should pulp mill be built, declares chief

By Dana Wagg
Windspeaker Staff Writer

DESMARAIS, ALTA.

The Bigstone Cree Band has totally rejected the building of the proposed Alberta-Pacific pulp mill.

There are no conditions under which the band could accept the pulp mill, Chief Chucky Beaver told reporters. "No compromise is possible," he said, adamantly.

The mill would worsen the social and economic situation in the north which has been hit hard by oil and gas development, he told a panel reviewing plans for the mill.

The eight-member board met at Desmarais to hear the band's concerns with the \$1.3 billion mill, which would be built 47 kilometres from the town of Athabasca.

The Bigstone band's territory accounts for about one-third of the area covered in the proposed Al-Pac forest management agreement.

The band's 3,000 members are spread throughout the communities of Desmarais, Sandy Lake, Chipewyan Lake, North and South Wabasca Lakes, Calling Lake, Trout Lake and Peerless Lake.

Beaver said mechanized logging by machines costing more than \$500,000 would do "horrible damage to the environment."

And new roads would do untold damage to wildlife in the area, he stressed.

"Time and again Native people, their lands and lifestyle have been bulldozed over by industrial developers, who see only the resources such as natural gas, oil, coal, trees and water. They neither see nor care about the people whose lives are dependent upon a clean land with abundant wildlife," said Beaver.

"Our culture has been based upon knowledge from Mother Earth — the mountains, trees, grasses and animals. If these are gone, then so is the Indian. The appetite of these developers will not be satisfied until the resources are all used up and the Indian is gone forever," he said.

Although the unemployment situation in the north has been steadily worsening over the last 25 years, Beaver refused to throw his support behind the Al-Pac mill as the solution.

The oil and gas industry didn't benefit the majority of the people in the community, he said.

The industry delivered on few of its promises to Natives, but it did have a negative social, cultural and environmental impact, he said.

Alternative labor-intensive economic strategies, which will build self-esteem and self-sufficiency in the communities, is the answer, he said.

"The government must invest in human potential to upgrade education levels and take a look at alternative economic development methods with our standards in mind, not theirs.

"Our lives and the lives of our grandchildren depend



Dana Wagg, Windspeaker

An estimated 300 people gathered in Desmarais Dec. 5 for a hearing on the proposed Athabasca pulp mill. Elders figured prominently with Native groups who oppose the building of the mill.

on the decisions we make today," he said.

"We are totally accountable to the government, yet the government is never accountable to us," said Beaver.

"We must always adjust to western society's standards. This is unacceptable to traditional Native standards. We can't compromise our culture, our traditions, our history, any longer."

"Time and again Native people, their lands and lifestyle have been bulldozed over by industrial developers, who see only the resources such as natural gas, oil, coal, trees and water. They neither see nor care about the people whose lives are dependent upon a clean land with abundant wildlife."

Economic development is possible without harming the environment, he told reporters.

Promoting the area's culture and traditions to attract tourists is one alternative the band hopes to explore with the provincial and federal governments.

Mike Beaver read a statement on behalf of the Elders' Senate. "We have lived with this land for many generations. We know its cycles. We know it won't be the same

after they take away the trees. This destruction weighs heavily on us like a war," he said.

"You don't need a war to destroy a Native person. Just take away the bush. Just take away the trees. That will destroy us. The money will be all that is left," he said.

Chief Beaver also called for:

- an Aboriginal Summit on the Environment to be held in Alberta before Jan. 31, 1990,

- a moratorium on pulp mill development in the MacKenzie Basin, including immediate revocation of the Alberta Energy Company's license to build a mill at Slave Lake,

- a Royal Commission to be established to examine current and proposed management and development policies for the entire boreal forest of northern Canada,

- baseline data studies to be conducted on animal populations, timber availability, oil and gas activities, effects of existing and past industrial activity on the environment, air quality, water quality and the existing state of the health of humans and animals,

- a survey to be conducted of educational and training needs, and

- regional conservation strategies, which would determine areas set aside for traditional pursuits like hunting and fishing.

The hearings conclude Dec. 15 but the review board is accepting written submissions until Jan. 15.

Athabasca Pulp Mill Hearings

Turbayne calls for halt to new pulp mills

Environmental standards inadequate, no permits issued without changes

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The Regional Director General of Indian Affairs has called for a halt to the development of a new forestry project in northern Alberta until Native leaders are satisfied their bands will not be harmed.

During the third day of public hearings into the development of a \$1.3 billion pulp mill proposed near Athabasca, Elizabeth Turbayne told an eight-member review panel the project should not be given a green light until environmental studies are done to answer concerns raised by Native leaders.

She stands by recommendations set down by Environment Canada and the Department of Fisheries and Oceans Canada that the project should not proceed without additional assurances fish and wildlife will not be effected.

"In our opinion, the environmental evaluations that have been carried out to date by the proponent are inadequate and unacceptable," she said.

"It is our recommendation the board recommend the government withhold any permits or licences for this project until such time as we are assured of the protection of the quality of life in Indian communities affected by the proposal."

The environmental impact assessment review board heard four days of public testimony into the potential effects on northern communities by the Al-Pac pulp mill.

More than 100 speakers made their re-

marks to the federal-provincial review panel, which will judge the legitimacy and accuracy of Alberta Pacific's environment impact assessment report.

Turbayne said the project should not go through until Native people are given proper consultation with Al-Pac and the Alberta and federal governments.

She said many concerns need to be addressed in the consultative process, including the mill's impact on water and the fishery as well as on timber harvesting on Indian lands.

There's also a need for a satisfactory business and employment program for Native people in the region, she said.

She also threw her support behind the Indian Affairs director general of the Northwest Territories region, Dr. Bill Stephen, in calling for a halt to the mega pulp mill until Native conditions are met.

Members of the Dene/Metis Negotiations Secretariat executive committee from the Northwest Territories, were also on hand Dec. 2 to demand they be given more input into the decisions concerning development of forestry projects in Alberta.

"Somehow, the North always seems to be on the receiving end of everyone else's garbage," said Dene Nation president William Erasmus.

"We have some very serious concerns about the way our government — especially the federal government — has responded to the problem."

He said the Dene/Metis of the N.W.T. no longer want to be ignored by politicians in Ottawa or Edmonton when they make decisions that could effect Natives



Jeff Morrow, Windspeaker

Elizabeth Turbayne, Indian Affairs regional director-general (second from left) stunned the audience Dec. 2 with her assessment of the proposed Athabasca pulp mill.

in the North.

The Dene/Metis group are currently negotiating a land-claim settlement with the federal government and the government of the N.W.T., which would involve 15,000 Natives located in 28 communities along three river systems.

Erasmus said Natives must be recognized by the review panel because they fish in waters downstream from the Peace/Athabasca river system — the

same system that will receive toxic effluents from the Al-Pac pulp mill.

There are more than 6,500 Treaty Indians in northern Alberta, many of whom depend on the river and wilderness for survival.

Northern Alberta Native leaders have joined forces with the Dene/Metis to put pressure on Ottawa to conduct its own environmental studies into the effects of the pulp mills on Natives.

Hundreds call for pulp mill moratorium at rally

Issue compared to Lubicon fight

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

Sounds of a unified movement to stop forestry development in the northern Alberta wilderness rang out Dec. 2 during public hearings into the environmental impact of the \$1.3 billion Alberta Pacific pulp mill proposed for the Athabasca area.

More than 200 opponents of the Al-Pac pulp mill withstood chilling temperatures to show solidarity as they rallied outside the Provincial Museum in Edmonton where the four day-long meetings were being held.

The plight of the Lubicon Indians, who are trying to keep the Daishowa pulp mill project from engulfing their Little Buffalo reserve, became the focus of attention.

Although the roars of defiance weren't heard by the environmental review board set up to study the potential impacts of the controversial Al-Pac mill, they were shared by environmentalists, labor groups, Native leaders and concerned Edmontonians worried about deforestation and pollution of traditional Native lands.

Johnsen Sewepagaham, chief of the Little Red River Band, took centre stage in attacking forestry development and praising rally-goers for their support.

"The Native people throughout Alberta are very impressed with the support you're giving each other. White people

and Indian people must form an alliance when the government refuses to listen to the grassroots people," he said.

The government must recognize, "we can not compromise the environment even for jobs," he said.

Sewepagaham said he'll be seeking a federal court order to have a moratorium imposed on the development of the Daishowa Canada Ltd. mill near Peace River until a complete environmental review is done by the federal government.

The \$130 million Daishowa bleach kraft mill is one of eight pulp mills planned or under way in Alberta.

Rally organizers, including Friends of the North, the Alberta Federation of Labor and the Canadian Paperworkers Union, also gave their allegiance to the coalition providing support for the Lubicon Indians.

Treaty 8 vice-president William Beaver said if the strong support fades away, so will the Lubicon.

Ottawa's claims to be compassionate, he added, must be proven to its own people first.

"The government should practise what it preaches. They are trying to destroy the Lubicon, and I'm sure the Canadian people are against it," he said.

The Edmonton hearings attracted more than 100 presenters, who argued both for and against development.

The review board and the federal and provincial governments have come under fire for not holding public hearings on all pulp projects planned for the province.



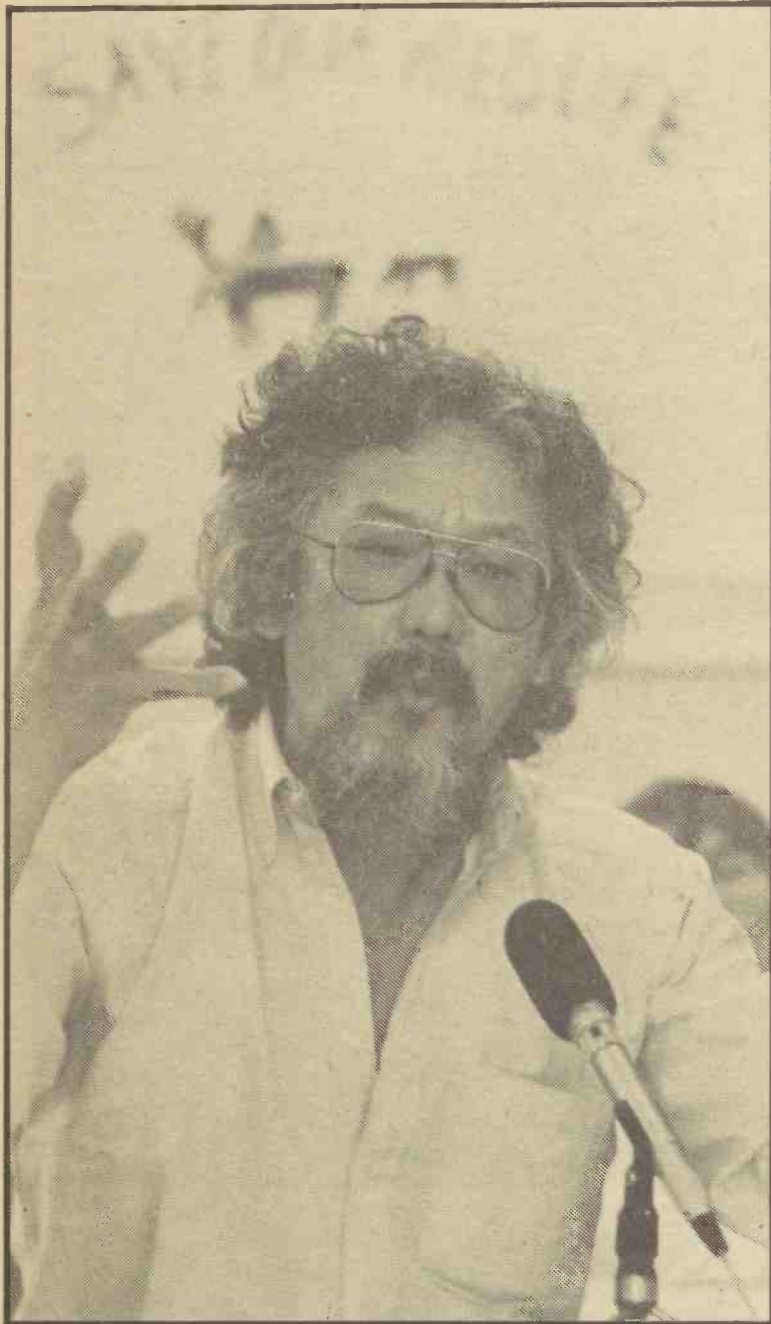
Jeff Morrow, Windspeaker

Environmental concerns centre on a 'green' future for the next generation at an anti-pulp mill rally Dec. 2

Athabasca Pulp Mill Hearings

Suzuki: Global environmental disaster coming in ten years

By Dana Wagg
Windspeaker Staff Writer
DESMARAIS, ALTA.



Dana Wagg, Windspeaker
David Suzuki emphasizes a point in a passionate speech to an overflow audience in Desmarais Dec. 5.

The deep knowledge, which Native people have of the world, should be heard on environmental issues and not casually tossed aside, says noted Canadian scientist David Suzuki.

"It's kept them alive for tens of thousands of years and yet we ignore it as if scientists running around putting bells and whistles on a few caribou, counting a few trees and measuring their rings somehow inform us about complex ecosystems," he said.

"Don't be fooled by that."

"The body of information accumulated by Aboriginal people around the world is vast and profound and something science can never duplicate," said Suzuki.

"It's not only profound, it works."

He spoke in Desmarais Dec. 5 to a review board

"This planet is dying. Human beings are stripping the support systems of all life from this planet. Scientists say we have 10 years to turn things massively around..."

conducting hearings on a plan by Alberta-Pacific to build a huge pulp mill. He was supporting the Bigstone Cree band which hopes to stop the mill.

"I hope you as a committee will recognize the rights of the people who have always been here and to whom the land belongs," he said.

His fiery "this planet is dying" speech earned him a standing ovation from the 300 people packed into the gymnasium of the Bigstone Cultural Centre.

"I urge you to listen to the wisdom that resides in our elders and people who have inherited a body of knowledge which, when they pass away will never be replicated," said Suzuki.

"It is priceless beyond dollars and cents," he said.

Meanwhile, said Suzuki, environmental assessments while

necessary, are of little use in predicting long-term consequences of development.

Instead, the track record of the pulp industry should be studied, he said.

"Let's look at the history of this industry which is telling you they are going to clean up their act. That is the best data you have."

He pointed to seven recent closures of fisheries in British Columbia located near pulp mills. A year ago two areas near Howe Sound mills were closed because of pollution.

"What is the history of this industry? Promises of jobs, of cleaning up their act and a steady violation of permits over the years.

"Don't listen to all the fine words. Look at the track record and look at the history. That is your data," he said.

Suzuki attacked wanton industrial development that he said has placed the earth on the brink of destruction.

"This planet is dying. Human beings are stripping the support systems of all life from this planet," he said, noting that was the consensus of more than 120 scientists and researchers with whom he talked this spring.

Suzuki said he was "shocked at the near unanimity" of their views.

"Scientists say we have 10 years to turn things massively around, that the 1990s must be the turnaround decade. We must cut our emissions of fossil fuels massively. We must

cut our pollution and our production of garbage massively and we must struggle to save every bit of wilderness we have," he said.

"The most fundamental life support systems are air, water and soil and nothing must jeopardize the cleanliness and purity of that. You can't buy your life back no matter how wealthy you are," he said.

Mega-projects like Hibernia have to be shelved and the money used in other ways, he said.

Suzuki said he has met with resistance in his treks across the country to promote preservation of the planet.

"They say 'this is a local issue.' Nobody wants to do anything in their backyard," he said.

Suzuki's wife, Tara Cullis, also delivered a rousing speech.

She encouraged the Bigstone, when they "feel alone and wonder whether if you can do this," to remember Natives fighting around the world, in the Amazon, in Sarawak, in Labrador, in Quebec and in British Columbia.

"You are not alone. You are part of an emerging forest of Indigenous peoples fighting around the world to save this planet. You may not see all of your fellow warriors but they are fighting beside you. Remember them when you get discouraged and keep on speaking out," she said.

"And remember too, gradually more and more of us non-Native people are coming to our senses and coming to join you, you the Bigstone Band, you the Dene Tha' of Assumption, because your fight is on behalf of all of us," she said.

Mills bring only grief — B.C. chief

By Dana Wagg
Windspeaker Staff Writer
DESMARAIS, ALTA.

A B.C. chief says pulp mills have brought nothing but grief to his people.

Their lives have been destroyed, Chief Simon Lucas, hereditary chief of the Hesquiat Band told a hearing Dec. 5 at Desmarais on the proposed Alberta-Pacific pulp mill.

He offered his full support to the Bigstone Cree Band, which has decided to totally reject the building of the Al-Pac mill.

His band, which is a member of the Nuu-Chah-Nulth Tribal Council, is located on the west coast of Vancouver Island near a Gold River pulp mill. Some areas near that mill were closed to fishing by the federal government recently because of pulp mill toxins.

"I know what it means to be without a forest. I know what it means to be told you can no longer dig clams. I know what it means to breathe air with a stench. I know what it means to have 400 people charged with poaching along the Fraser River when industrial people get away scot-free (with pollution)," he said.

One of the B.C. Island tribes can no longer dig clams, because of a contaminated beach.

Lucas said one young member of the tribe concluded "if the clams are dying, we must die along with them."

Authorities have been

slow to punish mills guilty of polluting rivers but have been quick to punish Indians accused of poaching, he said.

"Some of our people are criminals now because they've been charged with poaching," said Lucas in an emotional speech. Industrialists have become billionaires while Natives have become criminals, he said.

There is one Native on the eight-member review board. There was but one Native in the Al-Pac delegation, which numbered about 10 people.

"We're suffering from alcoholism because of the new world you brought us. We're hooked on prescription drugs. We can't tolerate it any longer," he said.

When the pulp mill company came to Gold River, Natives were assured their lifestyle was safe and that all on the reserve would find jobs at the mill, said Lucas.

"I can count on one hand how many are employed at the pulp mill," he said.

The development has greatly restricted the Indians, said Lucas. "They no longer have freedom to fish in the rivers or roam in the mountains."

The review board has been travelling across northern Alberta to assess a proposal by Alberta-Pacific to build a \$1.3 billion bleach kraft pulp mill at Athabasca.

Lucas sits on the Aboriginal Council of British Columbia. He's also a member of the B. C. Aboriginal Fisheries' Commission.



Hesquiat band chief Simon Lucas Dana Wagg, Windspeaker

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**BEN KAWAGUCHI, Director of Education
Box 130 Brocket, Alberta
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Windspeaker

Windspeaker is published by the Aboriginal Multi-Media Society of Alberta (AMMSA) each Friday to provide information primarily to Native people of northern Alberta. Windspeaker was established in 1983 and is politically independent. Indexed in the Canadian Magazine Index and indexed on-line in the Canadian Business & Current Affairs Database and Canadian Periodical Index. 35mm Microfilm: Micromedia, 158 Pearl St. Toronto, Ont M5H 1L3

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Bert Crowfoot
General Manager
Gary Gee
Editor
Carol Russ
Finance Manager

Viewpoint

Choosing a future

Northern Alberta Natives have spoken. And their message is loud, clear and final. They are saying no to environmental pollution. No to resource development. No to bleached kraft pulp mills. That message was delivered in emphatic terms in Desmarais this week to the environment review panel conducting hearings into the proposed \$1.3 billion Athabasca pulp mill planned by Alberta-Pacific.

Bigstone Cree Chief Chucky Beaver, whose territory accounts for one-third of the area covered in an Al-Pac forestry management agreement, put it very bluntly.

Under no conditions would the band's 3,000 members accept a pulp mill in the area. "No compromise is possible," said Beaver.

Even with a carrot stick in the name of "jobs, jobs, jobs" for Native people dangled in front of him, the outspoken chief stuck to his guns and told Al-Pac, the Indian Association of Alberta, the Metis Association of Alberta, the Alberta government and other pulp mill supporters that Northern Alberta Natives will not be cajoled into giving up their most precious resource — their environment.

He made his case eloquently and passionately: "Time and time again Native people, their lands and lifestyle have been bulldozed by industrial developers who see only the resources such as natural gas, oil, coal, trees and water. They neither see nor care about the people whose lives are dependent upon a clean land with abundant wildlife.

"Our culture has been based upon knowledge from Mother Earth — the mountains, trees, grasses and animals. If these are gone, so is the Indian. The appetite of these developers will not be satisfied until the resources are all used up and the Indian is gone forever."

What Beaver and other northern Alberta chiefs are protecting is the same thing Native people have been saying for a century in this country — give us our land and let us live the Indian way.

As one elder told the panel: "You don't need a war to destroy a Native person. Just take away the bush. Just take away the tress. That will destroy us. All that will be left is the money."

Stripping bare the arguments behind supporters of the mill, the issue essentially comes down to that one sad economic denominator — greed.

And for Northern Alberta Native people, no amount of money, job promises or compensation can convince them to give up what they hold so dear and precious.

The land, the wildlife, the trees. . . they represent everything that is valuable to Native people. Their lifestyle, their beliefs, their legends all come from a reverence for the Creator who gave them that earth and natural environment.

Past history has shown how 'resource development' has decimated Native communities, forced them to assimilate into a dominant society which they cannot and do not understand.

Northern Alberta Native leaders are saying there is only one choice for Native people on this issue.

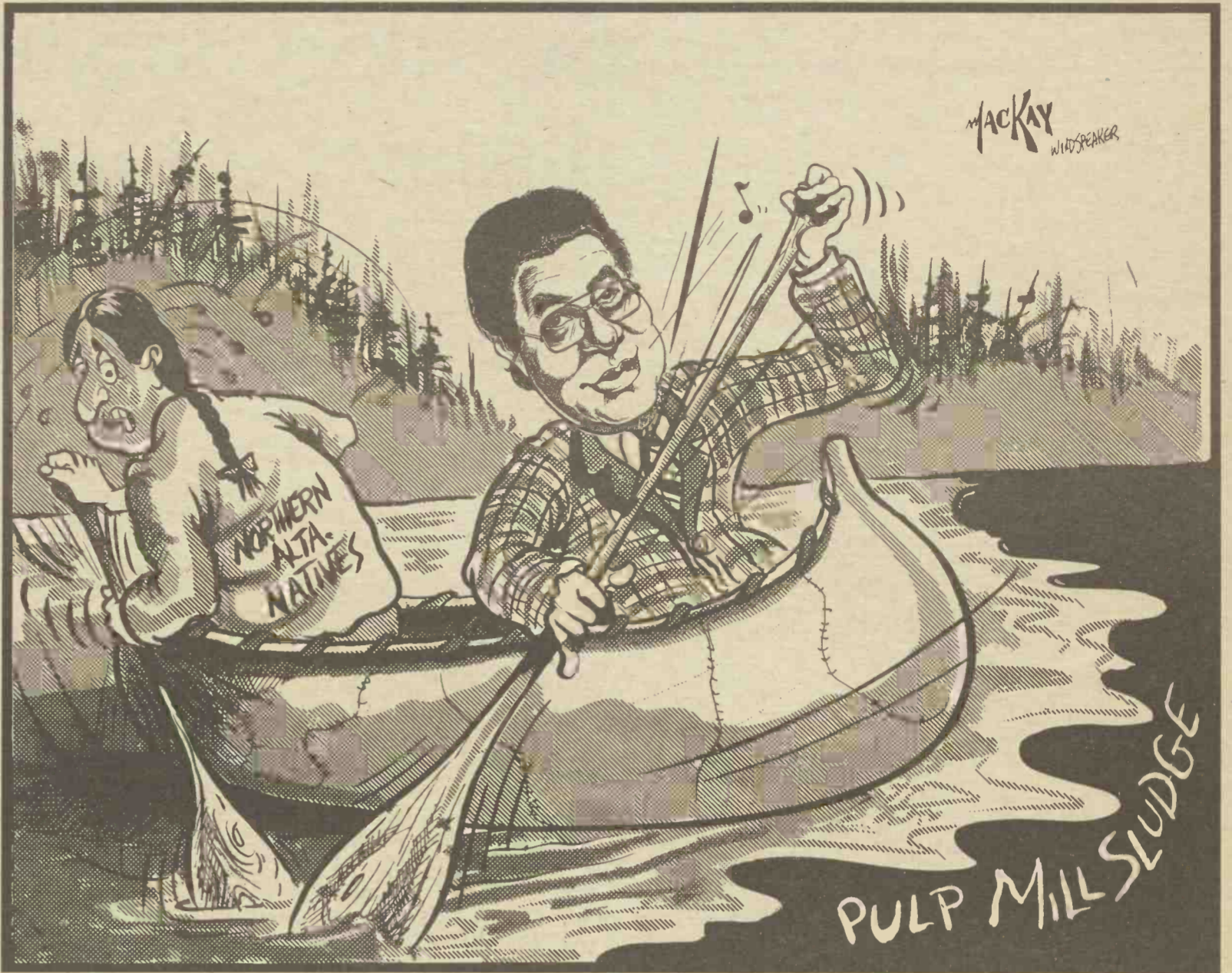
That choice is survival. And they have said adamantly they will make that choice by themselves and no 'third party' like the IAA will speak for how they will choose to live their lives in their own communities.

It has taken years but Native people are finally protecting what is rightfully theirs.

They are saying no to economic exploitation but yes to their future.

And yes to the survival of their culture and, ultimately, their way of life.

Editorial Page



Letters to the Editor

Settlement agreement defended

Paddle Prairie 'pullout' failed to consult local residents, says Hardy

Dear Editor:

I am writing in response to your articles of November 24, 1989 on Paddle Prairie's alleged withdrawal from the Federation of Metis Settlements.

In your lead article, it states that I could not be reached for comment. Unfortunately, your reporter and I missed one another in phone calls, so I will take the opportunity of this letter to respond.

Your article asserts that Paddle Prairie has pulled out of the Federation because they do not like the terms of the Alberta Settlements Accord.

In the first place, it is not clear whether or not Paddle Prairie has pulled out of the Federation. The matter was first raised at a Council meeting called to discuss the possible expansion of the local mill.

There was no notice to members that the Federation and the Accord were to be discussed, the Federation and the Accord were not on the agenda, and consequently very few members attended the meeting.

At the Settlement's all-council meeting on November 17, two Paddle Prairie councillors announced to the settlements their intention to withdraw from the Federation and then left the meeting.

Two other councillors said that they do support the Federation and that Paddle Prairie has not decided to withdraw from the Federation and the Accord.

They stayed at the meeting and continued to represent Paddle Prairie. Again at a meeting with the Assistant Deputy Minister on December 1, two indicated a lack of support.

The most important point in all of this is that we have yet to hear from the Paddle Prairie members. There has been no public consultation, no large public meetings, and no input from the general membership to instruct Council.

The most recent mandate we have from the Paddle Prairie people is the June 20 Referendum. In that Referendum, Paddle Prairie members participated in a vote across the Settlements that saw 78% of members approve the Accord.

In our opinion, this vote by secret ballot is a better indication of grassroots support than a secret meeting attended by about 15 people.

According to your article, Cora Weber-Pillwax says that Paddle Prairie's concerns have not been taken into account by the other seven Settlements.

This is simply not true. It may be that Ms. Weber-Pillwax is not familiar with Paddle Prairie's contribution because of her recent arrival

on the scene.

Paddle Prairie's has always been a leader among the Settlements particularly when it comes to protecting the land.

Furthermore, most of the changes recommended by Paddle Prairie to which Ms. Weber-Pillwax refers have been incorporated in the proposed legislation.

At Paddle Prairie's request there have been changes to the legislation in the areas of Settlement Council election procedures, members input on General Council Policy making, unanimity for some types of General Council Policies, and land management.

I find it difficult to understand how Ms. Weber-Pillwax would not be aware of these as she has been participating for the past few months at our weekly meetings on legislative development.

It is true that Paddle Prairie has not had every one of its recommendations accepted. The process is one of give and take between the Settlements, and that compromise between the Settlements and Government.

In any case, the basic principles of the Accord are set in the Accord as approved by the June 20 referendum. One such principle is the common interest in the land reflected by General Council holding the "fee simple title" to the Settlement land.

This principle reflects the essential unity of the Settlements and maximizes the protection of the land for future generations of Metis people.

At the same time, the legislation sets up a system whereby the individual land owners has the essential rights associated with ownership, Settlement Council decides (in accordance with bylaws approved by the members) who gets what land for what purposes, and the Metis Appeals Tribunal handles appeals from members regarding Council decisions on land.

The General Council holding the bare legal title does not affect this, but it does reflect the essential unity of the Settlements and the principle of one land, one culture, one future.

I look forward to having the opportunity of discussing these matters with the people of Paddle Prairie. As always, it is their decision.

No one can force the people of Paddle Prairie to do anything they do not want to do. In any case, it is time once again to hear from the people. With open discussion and with clear communication, we can make a decision and move forward from there.

Randy Hardy, President
Federation of Metis Settlements

Community News

Friendship centre getting ready for Xmas season

Hi!

Are there any hockey coaches out there! So far my team the BULLDOGS, are 0-6-0. I'm beginning to feel like the coach of the New York Islanders or worse, Detroit.

Last night, December 4, we had a game and lost 8-1. As I walked out on the ice after the game for the traditional handshake with the other teams coach, he said, "Great game! Boy! Finally we did it. Did you know this is our first win?" he beamed.

Still beaming, he asked me how I was doing so far. "I have four wins," I lied. Well what would you say?

Parents are now threatening to go to the top unless things turn around very shortly. Last week, I received an anonymous phone call telling me as a coach I do very well, but hasn't anyone told me that I'm coaching in the wrong league, soccer takes place during summer months.

But you see, statistics lie! Just because we're 52 goals against us and four goals for, it doesn't mean the coaching is bad. It simply means my team needs more time to jell, like all season. And even if we continue to do poorly all season, well there's always summer and soccer.

So for all you minor hockey league coaches out there, there is a message in this for you. Winning isn't everything as long as the team is learning properly to play the game of hockey.

In January, the Bulldogs shall rise to the occasion. Either that or in January, I'll be demoted to just filling their water jugs and sharpening their skates.

EDMONTON: Lest I forget. Merry Christmas, Georgina Donald and everyone else at the Canadian Native Friendship Centre!

Georgina said the centre is already getting into the Christmas spirit and to start it off, a SENIORS CHRISTMAS BANQUET AND DANCE will be held at the Montgomery Legion, beginning at 6 pm on December 4. The banquet and dance is free of charge and open to



Droppin' In

By Rocky Woodward

those seniors who are 55 and over.

Then on December 17, a children's Christmas party sponsored by the CNFC will be held at the Ben Calf Robe School. I guess this means the guy in the red suit will also be on hand. Santa Claus is on his way folks!

For any seniors who wish to register for the banquet and dance and for any information regarding the centre's Christmas plans, please call CNFC 452-7811.

METIS LOCAL: We all know what comes after Christmas and that's New Years party time! If you're thinking of where to bring in the new year, why not join LYLE DONALD and the rest of the Edmonton Metis Local gang at the Saxony Motor Inn.

According to Lyle, everybody's favorite, DAVE BOYER and his country rock band, ROCKY MOUNTAIN HIGH, will be delivering great music to bring in the new year, 1990.

Tickets are going for \$20, but it's a great way to spend a little money if you have a hankering to enjoy a Happy New Year Rocky Mountain High!

For more information you can call Lyle Donald at 461-0779.

BROCKET: From all of us here at Windspeaker we send our condolences to the family and friends and to the community of Brocket for their loss of a great community leader, Percy Smith.

Only a short time ago (1987) it was Percy Smith who first organized the festival at Pincher Creek for the first INDIAN SUMMER WORLD FESTIVAL OF ABORIGINAL MOTION PICTURES. His hard work and untiring efforts toward the planning and implementation of the festival set the foundation on which the festival is built today.

The festival has seen producers and directors of excellent television programs from as faraway as Australia, South America and the United States, visit Pincher Creek to share their Aboriginal stories, traditions and experiences through seminars and the screening of motion pictures.

Percy was a big part of this and we at Windspeaker were at the first festival, by Percy's invitation. I remember him well and will miss him.

Percy passed away on October 14 of this year at age 44. He will be remembered for his kindness, his friendship and his commitment and dedication to the Peigan Nation.

BONNYVILLE: A WINTER GATHERING on December 8 is the way the Bonnyville Friendship Centre will celebrate the spirit of Christmas.

According to Valerie Ozirny the Winter Gathering takes in all kinds of Christmas activities for children right up to the Elderly.

"It's basically a cross-cultural happening which involves everyone and a very nationality in the whole community. You should be here," commented Valerie.

Thanks for the news, Valerie and to all of you at the Bonnyville Friendship Centre, have a great "WINTER GATHERING" and a very merry Christmas!

That's about it! Until next week, have a great weekend and remember to drive safely because the person sitting next to you may just be carrying a duck, bound for Edmonton to drop it off at Windspeaker for you know who...and of course in the Christmas spirit.

Bye!

Compiled by Tina Wood and Connie Morin

NATIONAL FILM BOARD, Special Screenings of Aboriginal Films, beginning Sept. 6, every Wednesday at noon, 3 p.m. and 7 p.m.; N.F.B. Theatre, 120 Canada Place, 9700 Jasper Avenue, Edmonton

ROYAL CANADIAN LEGION ANNUAL FRIDAY NIGHT SUPPERS; Fort Vermilion; Starting Nov. 24; Doors open at 5:30 p.m.

PROPOSED ALBERTA-PACIFIC PULP MILL HEARINGS; to be held in Prosperity, Athabasca, Lac La Biche, Ft. McMurray, Beaver Lake, Ft. Chipewyan, Janvier and Wabasca/Desmarais and Ft. Resolution (NWT); anyone wishing to make a presentation or written submission should obtain info. on how to make submissions; for more info. call George Kupfer at (403) 422-2549.

ST. HENRY'S CATHOLIC CHURCH SUNDAY SCHOOL; every Sunday in Ft. Vermilion at 10:15 a.m.; children 3-8 years old are invited to attend; for more info. call Diana LaSlamme at (403) 927-4494

FREE DANCING LESSON; every Wednesday; Bonnyville Native Friendship Centre Hall; 7 - 10 p.m.; for more info. call (403) 826-3374.

POWWOW DANCING LESSONS; every Monday from 3:30 - 5:30 p.m.; Bonnyville Native Friendship Centre; for more info. call (403) 826-3374.

FREE SOUP KITCHEN; Tuesdays & Thursdays 12 - 1 p.m.; Bonnyville Native Friendship Centre; for more info. call (403) 826-3374.

AA MEETINGS; Tuesdays & Thursdays starting at 8:00 p.m.; Bonnyville Native Friendship Centre Hall; for more info. call Larry Ducharmes at (403) 826-3374.

NARCOTICS ANONYMOUS; Tuesdays starting at 7:30 p.m.; Bonnyville Native Friendship Centre; for more info. call Brian Tercier at (403) 826-3374.

SWIM NITE; Fridays from 9 - 10 p.m.; Bonnyville Swimming Pool; free to all members; for more info. call (403) 826-3374.

CHRISTMAS GATHERING & ROUND DANCE; Dec. 8; Bonnyville Agriplex; 2-9 p.m.; everyone welcome to enjoy all the talent from local artists in our community; for more info. call (403) 826-3374.

HEAD-SMASHED-IN-BUFFALO-JUMP MINI-EVENTS; Each Sunday from Dec. through March; celebrating this rich Native heritage; Dec. 3, Artifact Display; Dec. 10, Heritage Through My Hands; Dec. 17, Native Films; Dec. 24, Beadwork Display; Dec. 31, Artifact Display; arrangements can be made to accommodate large group tours; for more info. contact Louise CrowShoe at (403) 553-2731 or Calgary Office (403) 265-0048.

HERITAGE THROUGH MY HANDS; Peigan and Blackfoot arts & crafts displays; Dec. 9 & 10, 9:00 a.m. to 5:00 p.m. daily; Head-Smashed-In-Buffalo-Jump; includes demonstrations of traditional arts & crafts, fashion show, Blackfoot drummers & dancers, flintknapping and cooking; also children's crafts and activities, singing and storytelling; Door prizes will be awarded; for more info. contact Louise Crow Shoe at

Indian Country Community Events



Powwow dancing lessons are becoming popular

(403) 553-2731 / Calgary (403) 265-0048.

ALEXANDER BAND, CANADIAN NATIVE FRIENDSHIP CENTRE & EAGLE WING SINGERS PRESENTS A ROUND DANCE; Dec. 15; Alexander Elementary School, Alexander Reserve; for more info. contact Narcisse Paul at (403) 939-2233 or Dylan Thomas

at (403) 452-7811.

12 TEAM MEN'S HOCKEY TOURNAMENT; Dec. 15-17; Saddle Lake; for more info. contact Dennis Moosewa or Ken Kakcesumat at (403) 726-3829.

INDIAN ASSOCIATION OF ALBERTA STAFF CHRISTMAS PARTY; Dec. 20; Continental Inn West; tickets available from staff at \$10 or at the door; Cocktails at 8 p.m.; Dance at 10 p.m.; Harley Buffalo Band; Midnight snack; sponsored by I.A.A. staff.

MEMORIAL ROUND DANCE & HANDGAME TOURNAMENT; Dec. 27, Kehewin School Gym; Kehewin, AB; Handgame tournament starts at 10:00 a.m., Feast starts at 5:00 p.m. for more info call (403) 826-3333.

COWBOY ROUND DANCE; Dec. 22 & 23, Onion Lake Band Hall; Onion Lake, AB; for more info call (403) 344-2107.

BRING IN THE NEW YEAR WITH THE EDMONTON METIS LOCAL; Featuring Dave Boyer & Rocky Mountain High; Saxony Motor Inn, 15540 - Stony Plain Rd. Edmonton; Tickets \$20, for more info. contact Lyle Donald at 461-0779.

PRINCE ALBERT INDIAN METIS FRIENDSHIP CENTRE 6TH ANNUAL ABORIGINAL TOURNAMENT; Jan. 12, 13, 14, 1990; Prince Albert Communityplex; Entry Fee: \$550 payable in advance; 1st Prize - \$3,200, trophy and jackets, 2nd Prize - \$2,200, 3rd \$1,100 & 4th \$1,100; for more info call Prince Albert Friendship Centre at (306) 764-3431.

MEMORIAL ROUND DANCE; In Memory of Simon Prosper Jackson; Jan. 27, Goodfish Lake, AB; Pipe Ceremony at 5:00 p.m., Supper to follow; There will be giveaways, singers will be paid; Everyone Welcome; Sponsored by Prosper Delver & Lillian Jackson & Family.

4th ANNUAL 1990 TUNE-UP GOLF; Feb. 2-5, 1990; Sahara Golf & Country Club, Las Vegas, Nevada; for more info. call Gina (403) 585-4298 (home) or Bill (403) 585-2139 (home) or Emile (403) 585-3805 (home).

SENIOR HOCKEY TOURNAMENT; March 16, 17 & 18, 1990; Regina Exhibition Stadium - Exhibition Park, over \$7,000.00 in prizes; Entry Deadline: March 9, 1990; for more info. contact Milton Tootoosis at (306) 584-8333.

BUFFY SAINTE-MARIE: LIVE IN CONCERT; Mar. 30, 1990 at 8 p.m.; Calgary Centre for the Arts, Calgary; for ticket info. call (403) 294-7472.

NATIONAL INDIAN ATHLETIC ASSOCIATION VOLLEYBALL CHAMPIONSHIPS; (Men/Ladies), April 7-8, 1990; University of Regina Physical Activity Centre; Entry deadline: March 29, 1990 for more info. contact Milton Tootoosis at (306) 584-8333 or Fax (306) 584-0955.

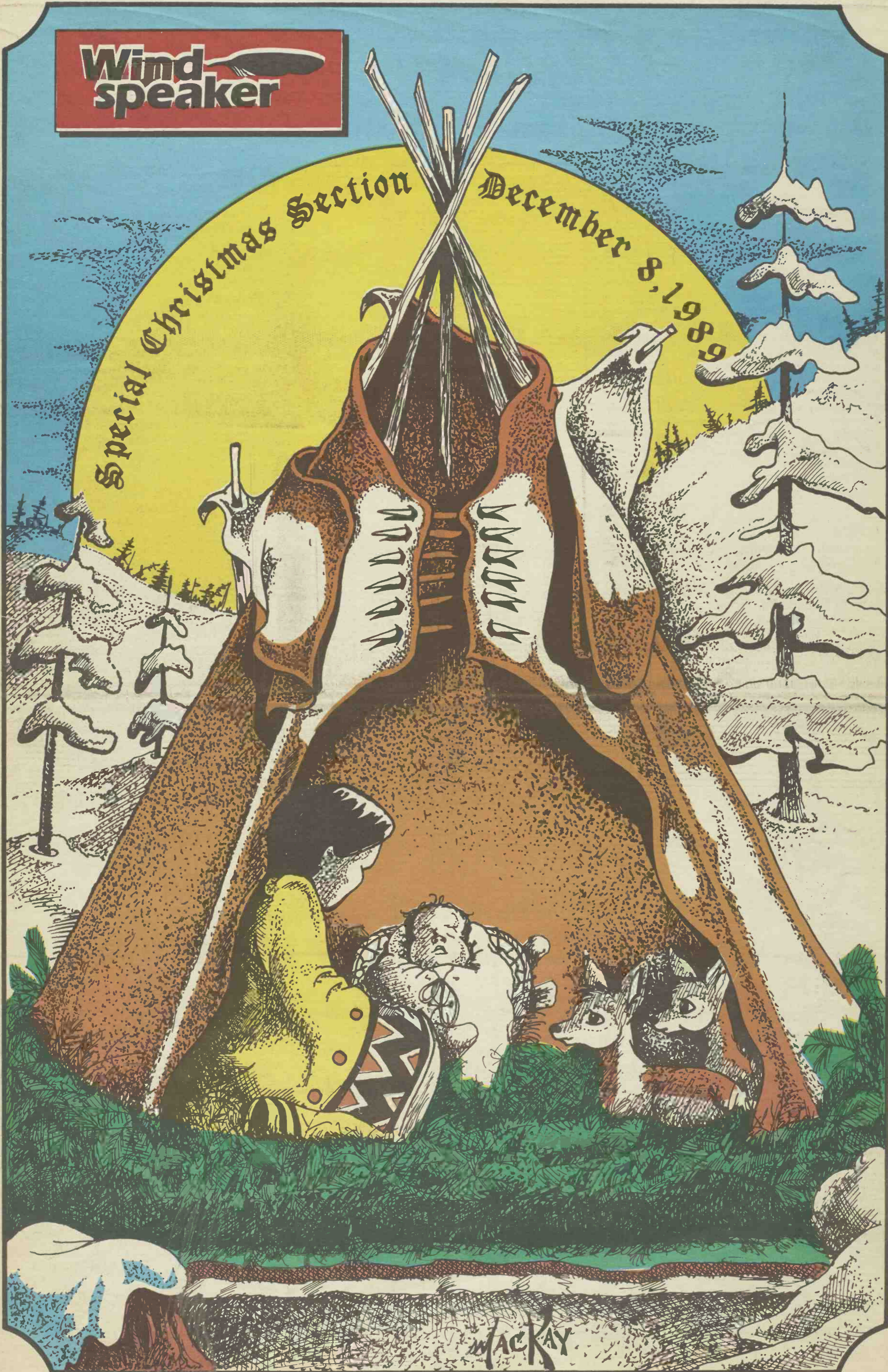
12th ANNUAL SPRING POWWOW; April 14-15, 1990; held at Canada Centre East Building Regina Exhibition Park; for more info. contact Melody Kitchemonia at (306) 584-8333 or Fax (306) 584-0955.

BIRTLE INDIAN SCHOOL REUNION; July 1990; Winnipeg, Manitoba; for more info. Write to W.C. Thomas, Box 280, Hodgson, Manitoba, R0C 1N0 or call (204) 645-2648 (bus.) or (204) 645-2456 (Hm.).

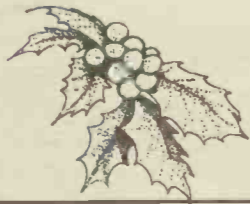
**Wind
speaker**

Special Christmas Section

December 8, 1989



MACKAY



A Christmas Special



A Christmas wish to share with the less fortunate

Christmas is a time to reflect on the goodwill of people.

Whether there is generosity around us or not, it should be a time to give to your fellow man — whether it is a friend, neighbor, family or a stranger.

Most people understand this, but many of us forget to put it into practise.

We're reminded countless times that a perfect Christmas means Santa Claus comes knocking with lots of gifts for the kids (and adults, too), plenty of wholesome turkey on the table, topped off by just enough of the white stuff and, of course, all your family and friends close by to celebrate this special day.

Except not everyone can look forward to a good Christmas.

For many people in the Native community, Christmas is not what society makes it out to be.

Sadly, many Native people face a bleak Christmas because they live a life that is impoverished, both in material goods and spiritual happiness.

So the writers at Windspeaker went out to find how Christmases, both past and present, are spent in the Native community.

We found that some have struggled to make ends meet, faced battles with alcohol and drugs, and hit roadblocks in their lives that have been extremely difficult to overcome.

We listened to one man who had no control over the course of his life.

The man is homeless. Institutionalized since the age of one, he does not even know what it's like to have a family, never mind spending Christmas with his real relatives.

It has been a struggle for many.



One single mother, a university student, tells how difficult it is trying to budget and give her two children a decent Christmas by herself.

The thought of Christmas makes some children cringe. A 15 year-old, girl tells how alcohol at family Christmases has made her memories sad and painful.

We found out what it would be like to spend a night at the Womens Emergency Accomodation Centre where many women spend Christmas Eve. They are the homeless in our inner city.

We went back in the past, too. Far back, to a time when for many Native children, Christmas turned out to be a nightmare.

Two Native elders told us what heartless cru-

elty they suffered as children growing up in a residential school even during Christmas. A prominent Native artist tells how he has come to grips with his own experience in a residential school, reflected today in his art.

But in spite of the suffering and pain, we found that many people feel Christmas is a time to reflect on the good that exists in the world.

We discovered some happy stories, too. We found some hope in the Native community.

An inner-city teen finds a caring family to celebrate Christmas while he's away from home.

Then there are people like Violet Williams who volunteers for Edmonton's Food Bank. Needless to say, she has a healthy dose of the Christmas spirit.

The Great Christmas Spirit is out there. The students, staff and parents at Ben Calf Robe School are sharing their Native culture to make Christmas this year a better one.

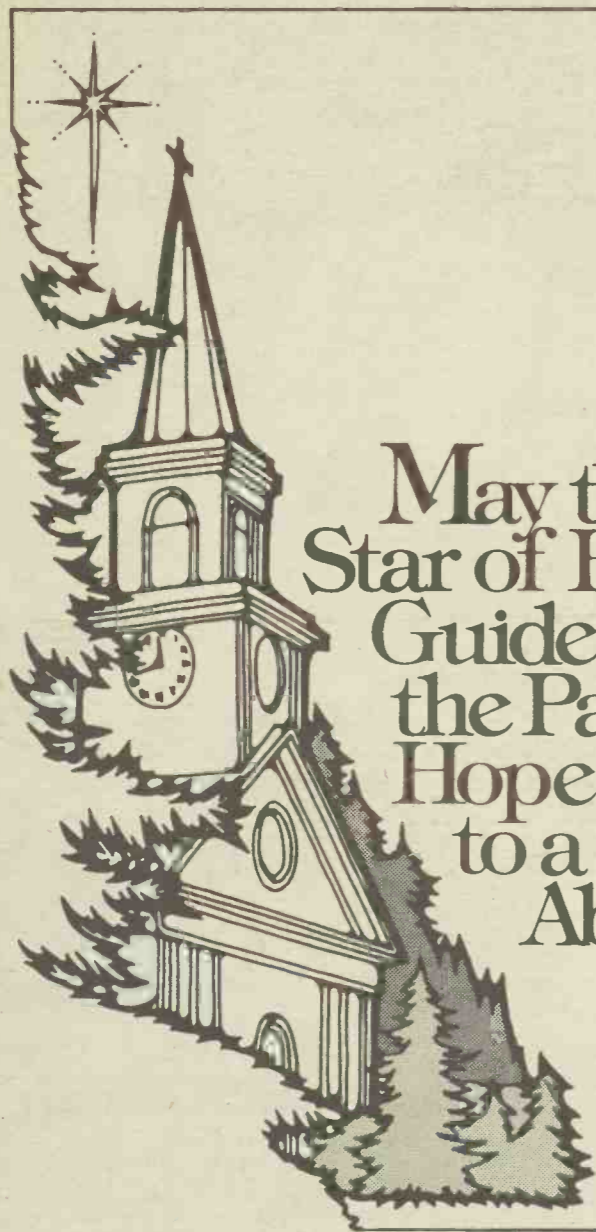
One 82-year-old elder remembers Christmases of long ago and what it was like to celebrate Christmas traditionally.

And for the people who hurt emotionally, physically and spiritually the Native Pastoral Centre will help put the good spirits back in Christmas.

These stories we share with you.

MERRY CHRISTMAS!

FROM THE REPORTERS WHO BROUGHT YOU THIS EDITION: JOSIE AUGER, LETA MCNAUGHTON, JOHN HOLMAN, GARY GEE, HEATHER ANDREWS AND DIANE PARENTEAU.



May the Bright Star of Bethlehem Guide You along the Pathway of Hope and Love to a Deep and Abiding Peace.

Have a Safe and Happy Christmas and may you have a Happy New Year From the people of Dene Tha' Band, Chief Harry Chonkolay & Council

DENE THA' BAND

Box 120, CHATEH, Alberta T0H 0S0 (403) 321-3842

Merry Christmas

Wishing you and all your loved ones joy and peace, now and always. And may the Spirit of Christmas light your way through the coming years.

From the Management and Staff of the Sawridge Hotel.



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- Slave Lake - 849-4101
- Jasper - 852-5111



SAWRIDGE HOTELS

"Your Hosts in Northern Alberta"



A Christmas Special



Good Samaritans help needy at food bank

By Josie Auger
Windspeaker Staff Writer

EDMONTON

Christmas just wouldn't be what it is for many needy people, if it were not for the volunteers and donors who contribute to Edmonton's Food Bank.

Each year, approximately 10,000 Edmontonians rely upon these good samaritans to help make their Christmas possible.

One of these good samaritans is 51 year old Violet Williams.

Each day she spends four hours cleaning shelves at the food bank's downtown location and stocking them with canned or packaged goods.

Her health has been poor for the past few years and she depends on Indian Affairs for a monthly check that helps her get by.

"When I'm volunteering it makes me feel like I'm earning my welfare check. It gives me a sense of pride," says Williams.

When Williams heard through the media that the Food Bank needed volunteers to help them relocate, she wanted to return a favor.

"Because they've been very nice to me in the past, I got involved. It gives me a satisfied feeling to be a part of an organization that helps the needy. It's an extra boost in my life, it gets me out of the house too," she said.

Williams began her volunteer work in 1985 for Humans on Welfare and today her efforts are concentrated at the Edmonton Food Bank.

"We have 150 regular volunteers on a

rotating basis. We could use a lot more people who aren't afraid of doing some physical work," says Lee Funke, the Edmonton Food Bank's public relations officer.

The Food Bank operates year round but they begin their Christmas preparations in the fall.

The community plays an important role in helping to stock the shelves of the food bank. The Edmonton Eskimo Football Club kick off the food donation season in October with a Tackle Hunger Food Drive.

Seventy to 80 per cent of the food donations come from the food industry while 20 to 30 per cent come from the general public.

"We need public donations," says Lee Funke. "We have extreme shortages in peanut butter, pork and beans, canned meat and fresh vegetables."

There is more of a demand for food during winter. Much of the seasonal labour is no longer needed when the demand for non-perishable food donations rise.

When a person is in need, they go to the food bank. Workers at the main outlet refer people to the outlet closest to their home area.

Funke says the food bank has to question people on why they need food.

"Anytime an individual has to swallow their pride, it's a humble experience. It's unfortunate people have to use a service like this, but it's a much-needed service.

"For the most part people are thankful when they come down here," noted



Food bank volunteer Violet Williams

Josie Auger, Windspeaker

Funke.

After the inquiry process is complete, a three-to-five day supply of non-perishable food items are given.

"The key thing is that the food is easy to store and prepare. It certainly is an asset, for people in the downtown core who may only have a hot plate. It's difficult to prepare a four-course meal on a hotplate," explains Funke.

Approximately ten thousand people are fed in a month with January and February are the food bank's busiest months.

With the help of more volunteers like Violet Williams and the generosity of the public the Food Bank should survive another winter season, according to Funke.

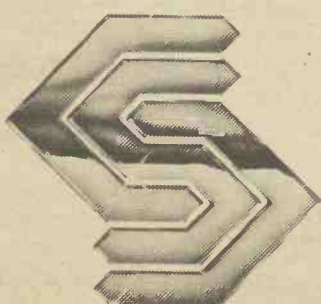
"It's good to see people generous. It's crucial to us," he said.

A Sleightful of Good Wishes Coming Your Way

This Christmas, you deserve lots of love, a big hug, and a cookie. A happy song, a warm and welcoming smile, and another cookie. Happy holidays to everyone!



Syncrude Canada Ltd.



Box 4009
Fort McMurray, Alta.
T9H 3L1

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(403) 790-6407

A Christmas Wish.



"'Tis the Season to remember good friends with kind words and sincere sentiments. Since it is better to give than to receive, we give you our best wishes for a happy Holiday Season."

CARCROSS TAGISH INDIAN BAND
P.O. BOX 130 CARCROSS, YUKON Y0B 1B0
TELEPHONE: (403) 821-4251



A Christmas Special



Student Brenda Blyan

Windspeaker file photo

Single student mom hoping for help at Christmas time

By Leta McNaughton
Windspeaker Staff Writer

EDMONTON

"I need an emergency loan for December for food. It's going to be a weak Christmas."

Brenda Blyan is a 25-year-old university student attending the University of Alberta.

In her first year in a transfer program, she is a single mother with two children aged six and ten months.

Last year, Brenda used Santas Anonymous when she was between jobs, and may have to again this year.

"When I decided to go to school I knew there were some sacrifices that had to be made in order to ensure a secure future for my kids," says Blyan.

Brenda has a lot of pride and has found it hard to lower her standards in order to make it through each month.

"I'm used to having lots of clothes and entertainment," says Blyan. "Now I wish I could have some nice clothes."

"I'm willing to drop my pride to an extent, but going to second-hand stores for my kids is hard. I want them to have nice new outfits too."

Brenda is living off a student loan and child support but it doesn't seem to be enough.

"I'm trying to budget, but towards the end of the month I'm really stretching it," she said.

"The child support is an agreed-upon thing, not through the courts. At the end of each month we figure out how much I need," says Blyan.

"I've really been depending on him."

Brenda says that each month there are unexpected costs that come up.

"There is medicine for my baby who gets sick from me taking her from place to place, and I'm not under any coverage," she says.

"This month I need new glasses and that takes a \$200 chunk out of this month's budget."

"Sometimes I think

'what am I going to do now?' After I get emotional, I start using my head again."

She has been thinking "seriously" about getting a part-time job that would allow her not to spend extra time away from her kids.

"In order to ensure security I would be willing to give up that time with my kids. The time we would have together would be real 'quality

time'."

"I need people's support. My peers, family and friends. I don't have any family in the city, but my mother lives close enough to visit," Blyan says.

"But I don't feel I should have to go to her for help. She's finally just getting on her feet from raising us (financially)."

Brenda says she and her kids go without recreation to ensure there is enough money for food.

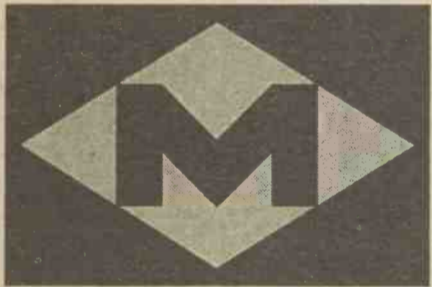
"Make sure the kids get the right food and go without other things."

Although Brenda finds trying to constantly budget stressful, it always seems to work out. She gets tired and emotional but she is "definitely not quitting school."

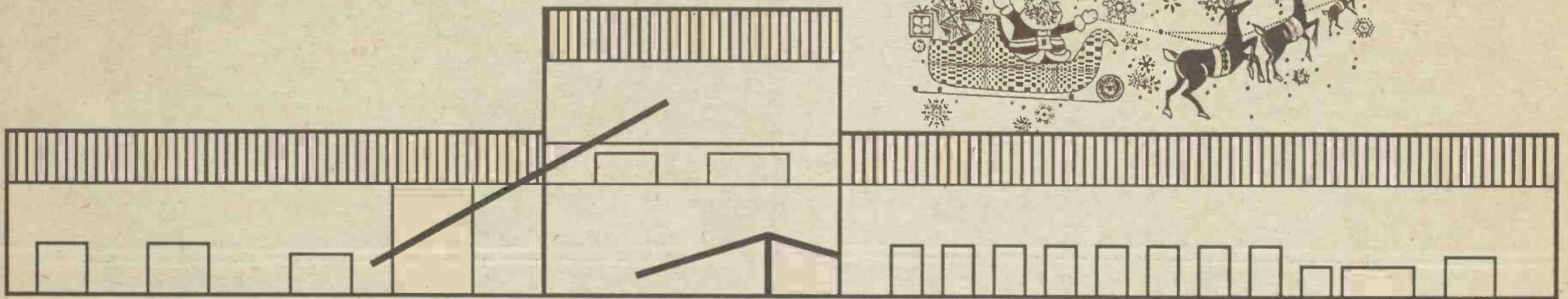
"When I decided to go to school I knew it would be hard," she says. "But I weighed the pros and cons, and the pros outweighed the cons."

"I need an emergency loan for December for food. It's going to be a weak Christmas."

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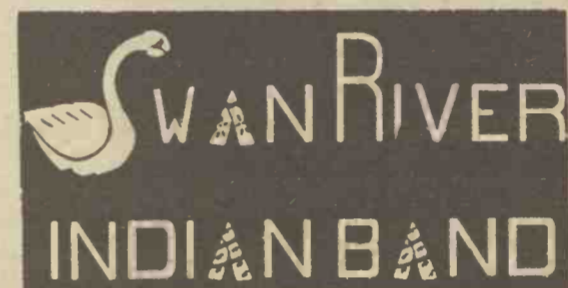
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Duties:

- to undertake Employment Equity initiatives with the senior management of major crown corporations
- to be responsible for all public relations activities, including research
- preparing and distributing news releases as required
- preparing and arranging for advertising
- arranging media interviews and attending media PR events
- establishing liaison functions with existing communication media and maintenance of those functions
- attending Board of Directors meetings
- establishing a data centre and filing system to control the flow of information within the organization
- compiling promotional, resource and research data
- submitting monthly narratives of organizational activities

Qualifications:

- Good knowledge of journalistic principles, practices and objectives
- Innovative and creative skills in developing new concepts, programs and projects
- Ability to organize meetings, seminars and workshops, and the information required for presentations
- Excellent written, verbal and communications; including interpersonal skills
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- Must be able to travel, and possess a valid driver's licence
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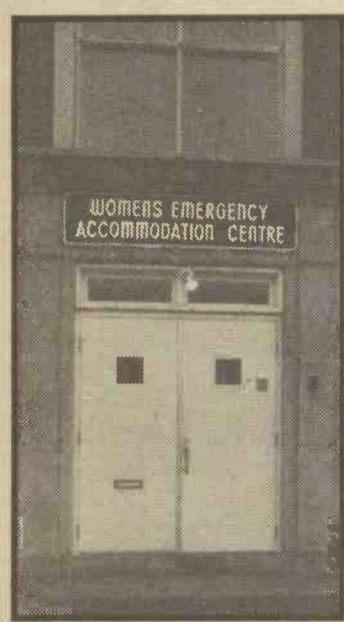




A Christmas Special



Salvation from the streets...



It's hard to imagine what life on the streets is like. You hear stories of hookers being found dead, people vanishing, drug busts and alcohol abuse.

It comes down to a choice of lifestyle. In most situations, people on the street have no support.

Other people may plan for the holiday season, but to those on the street, Christmas is just another day — a day with little hope, much like their future.

To find out what their



lives are like, Windspeaker staff reporter Josie Auger spent a night at the Women's Emergency Accommodation Centre in downtown Edmonton.

Needy women find hope at shelter during Christmas...

By Josie Auger
Windspeaker Staff Writer

I was anxious because I didn't know what to expect.

The old, two-storey, red brick building could have passed as an abandoned mission.

Some of the windows were boarded up, the rest caged with wire. If it didn't have the sign on the front, I would have passed by it unnoticed.

The front door was locked. I knocked on the tiny window and a fellow standing there, opened the door. There was a loud, annoying buzzer. As I would find out later the centre also has an intercom and camera to watch the comings and goings of its residents and guests.

Entering, I met staff member Narda Brooks, who had been busy talking to one of the Native residents. Martha (not her real name) was a little drunk, caught trying to sneak in a bottle of whiskey.

Narda explained that if a resident comes in drunk or brings in a bottle they're

usually asked to leave. Staff don't want any fighting but it happens. And a bottle could become a deadly weapon, says Narda.

Martha was allowed to stay for supper but afterwards she planned to do what she normally does almost every Saturday night — go out to a skid row bar and drink.

At five o'clock, meals were brought in from the Single Mens' Hostel across the street because staff have no time to cook meals for the residents.

During supper, I passed around a few Windspeaker papers. As it turned out, I should have brought more.

An older, white lady who seemed a bit disturbed came to ask me for a paper. I gave her one. I gave a couple more away to the others, which left me with just one.

Martha who was having supper with her two friends demanded that each of them have a paper. It was a little tense but nothing came of it. They were satisfied sharing the

one paper, looking and giggling at it.

I was writing notes and drinking my tea when a tall red-headed woman started cursing reporters in general. Max, a young Native girl told the red-head to leave me alone.

Max laughs and says to me — "That's our disturbed one."

When you don't own anything or belong anywhere, people try to carve out a little piece of territory and protect it. Some will stick their necks out for you, if they like you, like Max.

After supper I went down to the office.

Mary Jean, one of the staff, was about to give Max a haircut when the police arrived. They were dropping off a Native woman who said she was a resident

There's nothing you can say that can make the grim reality of the streets any better than it is.

"It's just something you can't pretty up," explains Narda Brooks.

there. The woman had been drinking and looked desperate. She didn't want to be taken down to the police station so Narda let her stay downstairs.

She explained those residents with violent behavior problems are kept downstairs for their own protection. Some of the other residents will pick on them to egg them on. By keeping them downstairs it prevents fights from occurring too often.

After the woman went



This resident relaxes with a good meal

Josie Auger, Windspeaker

downstairs, we went back to the office. As I found out, the office was a therapeutic place, where the women can talk at ease about their lives, their futures, about anything, their boyfriends.

Aprille, one of the residents, told me about a fight she got into four blocks from the centre. Apparently Aprille was sleeping and

she got attacked by another woman because they were involved with the same man. Her face was bruised and her hand was still pretty swollen. Aprille said she was here seeking shelter — from her enemies.

One of the rules at the centre is that everybody is issued a bed after eight p.m.

I was tired but I decided to head down to the drag area to see the action on a Saturday night.

But this Saturday night, the skid row scene was pretty quiet. I only saw three prostitutes around the York Hotel.

The bar was half full at eight o'clock, but the night was still young.

At ten-thirty I checked back in to the centre which was quiet. It was family allowance night, so many were out spending their cheques drinking.

I got to talking to a 29-year-old woman from Tuktoyaktuk, NWT. Her name was Kim Dick, who wore a long-sleeved shirt. "Life is one big party,"

she said of her hometown.

When she was 26, Kim says she became suicidal.

Nobody really cared for her, said Kim. One day three years ago, she slashed her arms but survived.

She was sent down and committed to Alberta Hospital.

Doctors put her on lithium, but she refused to take it after awhile because it made her sick. The drug, she said, numbed her memory and she started having problems remembering and pronouncing words.

While Kim was at the institution, she worked in a tree nursery and took life skills course.

It helped her. Before taking the course Kim had never been able to talk about her thoughts and feelings.

Last May, she was free to go and moved in with two other patients who were being released. But the three roommates kept the apartment for only two months.

She said she liked staying at the Women's Emergency Accommodation Centre. "At least, I don't have to be alone," she said.

Most of the people I talked to at the centre have plans to leave the centre. Plans for a better tomorrow. But it seemed like their plans were sketchy as if they weren't certain of how or when they will leave the streets.

But that hope is still there. A hope that will help them survive the streets.

The Women's Emergency Accommodation Centre is located right next door to the biggest prostitution area in town. In this

neighborhood, knifings, rampant substance abuse, fighting, drug dealing and prostitution take place.

For many who stayed at the centre, it was a warm and friendly place away from the dirty, cold, hard, reality of street life.

But for many Native people, the street is a trap. They get stuck in this way of life.

It's a crude subculture that never disappears.

For me, it was finally slapping me in the face, telling me to wake up and see what was really happening to these wandering souls, who are more or less seen as social outcasts by society.

There's nothing you can say that can make the grim reality of the streets any better than it is.

"It's just something you can't pretty up," explains Narda Brooks.

Hope is the only thing that these people have. It's something precious to them. If their plans for a better tomorrow don't happen in the few weeks, Christmas will be spent in organizations like the Women's Emergency Accommodation Centre.

On Christmas Eve the staff and residents will get together for dinner. On Christmas Day gifts from the staff will be given to the residents. They're simple things such as chocolate, scarf sets and toiletries. but they are much appreciated

For the residents, it will be a day, just like the rest, to have a hot meal and a place to rest.

For you and I, it may not seem like much. But for these people, that's a real blessing.

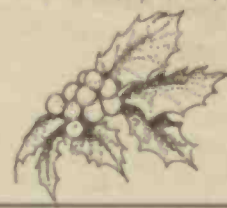


Hot meals are available at the Women's Emergency Accommodation Centre

Josie Auger, Windspeaker



A Christmas Special



Christmas a time for families at Ben Calf Robe

By Josie Auger
Windspeaker Staff Writer

EDMONTON

This year the staff at the Ben Calf Robe Junior High School will be cooking and preparing a Christmas feast for the students keeping it small and cozy.

The staff want to give small gifts to the students. The students appreciate the Christmas feast.

"This may be the only time some of the students have Christmas dinner. Our staff will serve our kids and provide small gifts," says Kevin Hendriks, Ben Calf Robe vice-principal.

For some of the students the school is their family, says the vice-principal. The past few Christmases the focus has been on the invited dignitaries.

"It really became too political. When we started this dinner we wanted to do something for our kids," says Hendriks.

Christmas celebrations at the school have maintained a cultural balance combining both Native and Christian traditions.

"It's a time to give thanks to Mother Earth, at this time of year She is resting. The Christmas feast is a part of our lives," says school counsellor Heather Jacobs.

A pipe ceremony will take place on Dec. 20 followed by a Christmas feast on Dec. 21.

Jacobs feels it is important to combine both traditions into the Christmas theme because the majority of the students have lived in the city most of their lives, find it difficult being the only Native in a non-

Native school.

"Edmonton is the biggest reserve in Alberta," says Jacobs and adds "the support has to be there."

The Ben Calf Robe School counsellor feels it is important to bring the students into the century as bilingual and bicultural people so they will develop a more positive identity at school and carry that home.

"It's important to be with people you care for. It's a part of our culture to give. At Christmas we can practice the culture and get to know each other," says 15-year-old Nicole Stoney, chief of the Ben Calf Robe student council.

This year the student council will be in charge of entertainment after the feast. Plans are still being made. Last year some of the students from the Native cultural class performed a skit with a Native theme to it.

The Ben Calf Robe school offers a regular junior high curriculum and modified program for 105 Native students from Edmonton and surrounding areas.

The creed of Ben Calf Robe staff, parents and students is based on a philosophy that thoughts and behaviors begin with love — that this love emanates spirituality, caring and self-esteem.

They recognize and respect that all life has worth and dignity. Staff, parents and students realize they have a responsibility to assist each other in continuing the journey of wisdom.

By recognizing the need to balance life then pure enjoyment, sharing and celebrations can be shared, according to the school's philosophy.



Ben Calf Robe students will be entertaining at Christmas

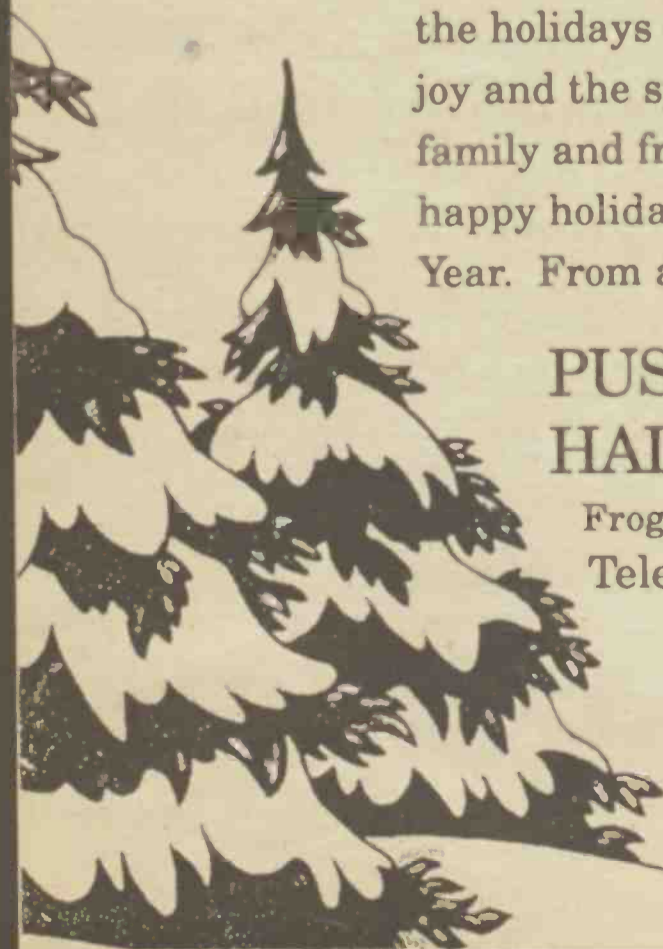
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A Christmas Special



Christmas a happy time for inner-city teen

By Leta McNaughton
Windspeaker Staff Writer

EDMONTON

"Christmas is a time of peace, love... it brings you together," says Dwane Jeff.

Dwane is 18-years-old.

He lives in Edmonton and is part of the Boyle Street Outreach Program.

His smile is from ear to ear and his voice is friendly and cheerful.

"Christmas is the perfect time, other than the summer," says Jeff.

While Dwane lives here in Edmonton, his family resides in British Columbia.

"They're spread out all over the place. We usually come together each Christmas. Christmas is my favorite season, that's when everyone gets..." says Jeff.

He says its "like a reunion every year."

"Usually we get together, we don't plan big parties, we just sit around and talk. Presents aren't an essential, but we do bring presents for the small ones," he says.

While the family would reunite for the holiday season, Dwane would wonder what the meaning of Christmas actually was.

When he was a young boy no one explained it to him.

"I didn't really know what Christmas was. I knew from when we had to go to bible study. I sort of had an idea of why we celebrated Christmas. But I didn't know there was gifts!"

This year Dwane is upgrading at Alberta College and will not be able to make it home.

"This year I'm going to miss it, but I'll be here with all my friends so that's good enough for me," he says.

The Christmas fever is spreading, people are friendlier, warmer.

"I've only known this girl for four months here and she invited me to have Christmas dinner with her family. I was pretty surprised," he admits.

He says the best thing about Christmas is everybody is in a good mood.

"If your walking down the street someone will say Merry Christmas, and it kind of makes you feel happy,"



Leta McNaughton, Windspeaker

Dwane Jeff says Christmas is a time for peace and love he says.

"Then you say, 'Oh! Merry Christmas to you too!'"

For Dwane, the best Christmas was "when I was five or six. It was the first "Christmas-Christmas."

"We thought we had no food in the house. I think we starved for about a week because my parents were alcoholics. There was about eight of us kids and my parents.

"It was Christmas week. I think Christmas was on a Saturday that year."

Dwane looks down at his hands and gives a reminiscing smile.

"We didn't have a tree," he says. "We all got together, that's what counted, we didn't care about the gifts or a tree."

"Anyway... That night my sister brought home a Christmas carol book from the newspaper. I guess she took it out of the garbage and we were laughing about that," he says, laughing.

"So we all went outside by a bonfire in those big bins. We were all standing around, there was about 11 of us,

singing Christmas carols.

"This was the first night my parents were sober actually in about two weeks, and I rarely see my parents sober. So it was a real special Christmas. And I rarely see my parents sober.

"The rest after that were drunk Christmases, you know, because as the others got older and they got into alcohol and drugs," Dwane says, his smile vanishing for the first time.

Despite the fact that he won't be with his family and they are "hardly ever sober", he wouldn't change much.

"I think the main thing Christmas is to me is family and friends, that's what it's for.

"Everything is just about perfect."

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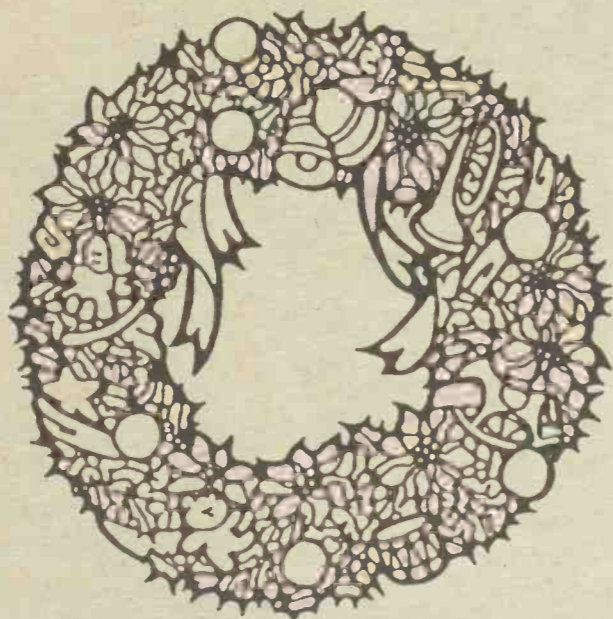
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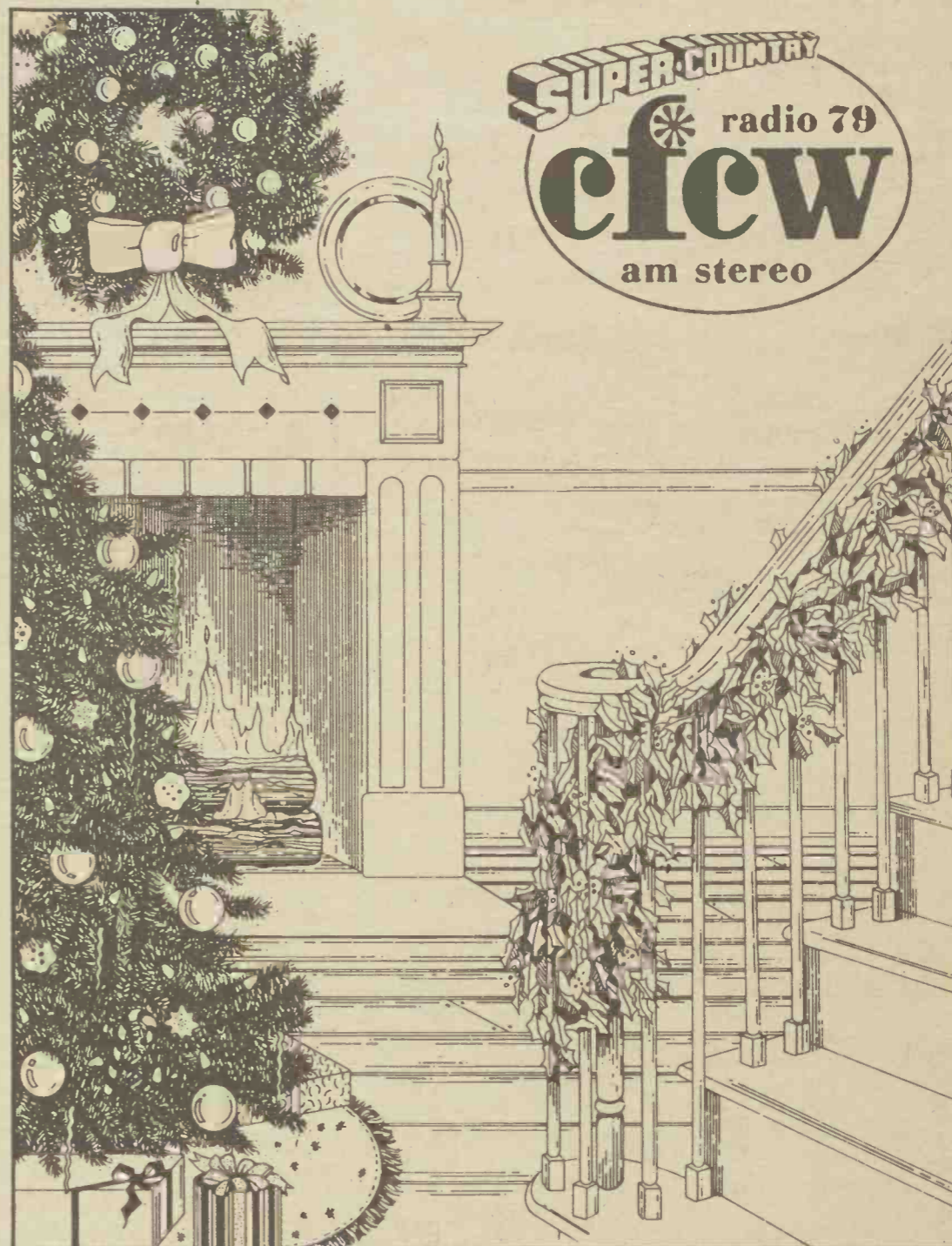
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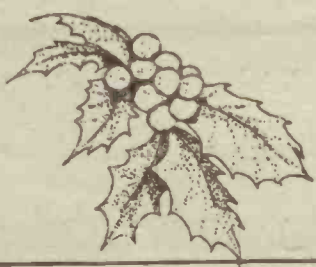


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A Christmas Special



Life on welfare won't change Christmas feeling for woman

By John Holman
Windspeaker Staff Writer

EDMONTON

Past Christmases were robust gatherings for Doris Ludwig.

She would enjoy loud, massive dinners with her parents, four brothers and a sister.

"I've always had good Christmases," says the 38-year old divorcee.

This year, Christmas will be a bit subdued because she can't afford to visit her parents at the Valley River Reserve in Manitoba.

Instead she'll have a potlatch Christmas at her home. All her brothers will attend, she says.

This seems to be a sign of Christmases to come, said Ludwig, who is a welfare recipient with no hope of financial independence.

But she doesn't let her situation drag her down because she feels other people on social assistance shouldn't let themselves get dragged into a typical life of alcoholism or drug abuse.

People often think they can't survive on assistance, but she says this is untrue.

If she can do it, other people can do it, Ludwig declares.

She draws social assistance because a deteriorating disc disease prevents her from getting a job.

The pain is so extreme sometimes that she can't walk for three or four days. Medications can't ease it, either.

"There's no way I'll be able to get off social assistance because of my back," she says.

"I'm going to end up in a wheelchair one of these

days. That's a reality," she mused.

The kids keep her mind off her back. She supports three of them, a boy and two girls. They belong to her sister, who left them on her doorstep in August.

"They lived in Winnipeg, Yorkton and here last year. They're nomads," she says referring to her sister's frequent moves.

Just because she lives on welfare, Ludwig doesn't feel she should be depressed. Instead she focuses on the kids.

"I want them to have a stable life. That's my goal, to give these kids a good life."

An Ojibwa from Manitoba, she was raised in a Ukrainian community. Her Indian parents worked for them, moving from farm to farm around Manitoba.

Then she married a farmer, who she lived with for 17 years. They had two children.

"I had all the clothes I wanted (and) a new car every two years," she says.

But she left him because he spent all his time working, not spending enough time with the family.

Ludwig came to Edmonton, having found a place and getting social assistance on the first day of her arrival last year in December.

"I never had a job. I went right from home to being married," she explained.

The key to surviving on welfare is tight budgeting and developing a routine, especially for the kids, says Ludwig.

The children should know when they have meals, snacks and naps—it stretches the groceries.

"You don't want them running around all day



Doris Ludwig's kids wait for Christmas

Josie Auger, Windspeaker

with food in their mouths," she said.

Ludwig buys bulk meat, sugar and potatoes every month because it's cheaper, but occasionally runs out of fruit, milk, cereal or bread.

When that happens she calls her contact, a teacher at Norwood School, where the boy, Evan, goes to school.

The teacher picks up a food hamper for her. "I don't abuse it," she adds, because she runs short only about once every two months.

Aside from that, there are soup lines and free meals available at inner city agencies, though she doesn't use them.

"There's no such thing as starving in Edmonton," affirms Ludwig.

She buys clothes for the kids at the Salvation Army and Value Village.

"I never go to the store to buy clothes. I don't go to K-Mart and buy expensive clothes that they will eventually grow out of," she said.

"They're just happy that they have clean

clothes. I look after them and they're good kids.

They just needed a little discipline."

"I don't really have any problems," she explained.

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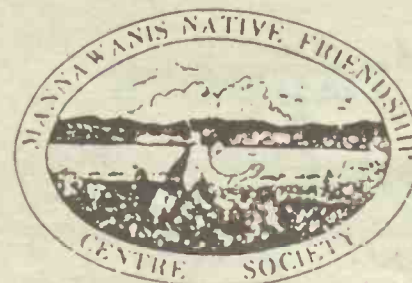
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A Christmas Special



Christmas no longer a 'drunken haze'

Former alcoholic finds new hope and beginning

By John Holman
Windspeaker Staff Writer

EDMONTON

This Christmas will be one of hope for Ron Powder, a client at Urban Manor, a residence for homeless men on skid row.

The 37-year old Metis man has lived in Edmonton's inner city for seven years.

Powder was curious about the city, having heard a lot about it while at

the Fort Saskatchewan Correctional Institute where he spent numerous terms for break and enter and theft. He was 16 when he served his first term.

Raised with four brothers and four sisters by alcoholic parents the family worked on farms, moving from job to job.

Powder recalls many times the kids went without food for three days while his parents binged on alcohol.

Eventually, the family split apart and he hasn't

seen his mother for 16 years.

Last year one of his sisters died from the constant drinking of Chinese cooking wine, now banned from grocery shelves.

By the time she was hospitalized her stomach area was bloated, one of her kidneys was damaged beyond repair and her blood pressure was extremely low, recounted Powder.

She died seven hours later. The high salt content of the liquor killed her.

He lost two other sisters, one from a drug overdose, another was stabbed in 1976 in a skirmish over a bottle.

Powder has been sober for a month and a day, taking his days one at a time.

He decided to quit drinking, realizing it was a "waste of life." Another reason was his girlfriend had been sober for three years.

"She's glad I'm sober," he said.

He used to drink Lysol, a disinfectant cleaner even though he couldn't stomach it. When he binged, he wouldn't eat for up to a week, and just drank Lysol. Bloody bowel movements were the result.

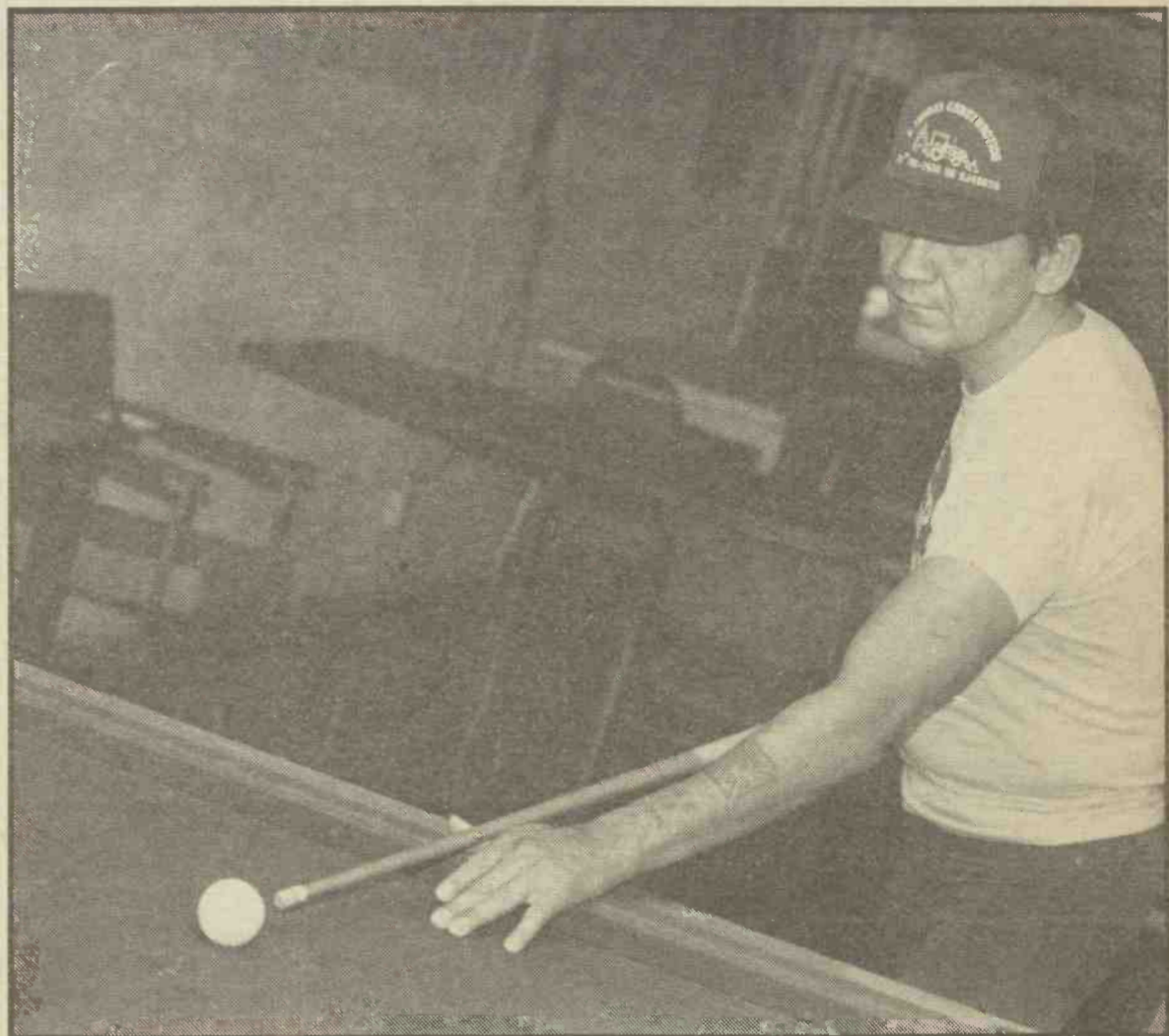
"Some guys can really handle it," he added. But a lot of his friends have died drinking the cleaner and he wished there could be some way to prevent people drinking it.

"I always wish that the person didn't have to die from the stuff."

One of his brothers also lives in Urban Manor but hasn't quit drinking Lysol. He has no hope, Powder said without, much pity.

Most of the people in the inner city are like his brother, he explained.

"They don't care if they live or die," Powder



Ron Powder passes away the time at Urban Manor

John Holman, Windspeaker

added. "They don't understand that drinking will kill them."

The first step to a happy life is quitting drinking. The second is fighting to keep sober, said Powder.

Despite being harassed and humiliated since sobering up, he has been happy. "It's a good thing. A person can sleep good at night. (There's) no paranoia. But I hope to God I stay sober."

His last Christmas was spent in a drunken haze, but this time it will be better at his girlfriend's house.

It will be his first personal Christmas dinner in all the years he's been in Edmonton, he added, though in the past he's turned down invitations to spend Christmas with his oldest brother in Morinville.

Powder is the kind of person Constable Rick

Saunders sees every day. Saunders has patrolled skid row for nine years, the last three of them on foot.

There are three types of homeless people staying in the area: prostitutes, juveniles and older men who Saunders coins the "bottle-pickers".

He estimates about 75 per cent of the population are the same people he saw on his first day of work, nine years ago.

The inner-city church and voluntary agencies are excellent because their staff "actually care for people."

A lot of programs are available to the homeless if they want to improve themselves, but they don't want to be pushed. Basic services like food, shelter and clothing are easily received, he notes.

Most of the hookers and

bottle-pickers are Native, Saunders said, while the minority of the youth are aboriginals.

The bottle-pickers do not really get into trouble, Saunders explained.

"They're actually very quiet and they stay within themselves."

Often a group meets each morning to organize bottle-picking expeditions, cash them in, then spend the rest of the day in a bar.

Success stories have been confined to hookers who got married and began a normal life, he said.

But aside from that, there has been nothing like a person living on skid row, striving for education and eventually becoming a doctor.

"It's kind of sad," he said. "There's a lot of potential here."

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A Christmas Special



Remembering Christmas past:

Artist's boyhood Christmases spent in residential school

By Josie Auger
Windspeaker Staff Writer

COLD LAKE, ALTA.

Alex Janvier, one of Canada's best known Canadian artists, spent his boyhood Christmases at the Blue Quills Indian Residential School in St. Paul, Alberta.

Like many little children he remembered Christmas fondly as a time for playing, receiving candy and warm mittens.

But today, that childhood adoration and awe has been replaced by a rather cynical view of Christmas past.

From his beautiful Cold Lake cabin where he has resided the past 13 years, Janvier, now 53, recounted that before each Christmas the nuns from the residential school would direct Native children to perform a play and

sing in a choir for the St. Paul town council.

All the children were very excited because if they performed well, they would be rewarded.

While it may have been a night of entertainment for the small town crowd, Janvier feels it's primary purpose was to show what a good job the priests and nuns were doing civilizing Indian children.

Federal government officials then who would inspect the school, would continue funding the Blue Quills Indian Residential School because it was so successful, he argues.

"The Church would make money and skimp on us," he said, angrily.

Throughout the year, he said, young Indian kids would eat porridge and

goulash.

They would be given a brown vitamin pill and a spoonful of cod liver oil to supplement the diet, he recalled.

Native people were suffering all over and back then food was always scarce, he said.

For Christmas, Janvier recalls ruefully, it didn't matter much whether you

were naughty or good, Christmas treats consisted of

more goulash and an apple.

Some hard candy would be given but only if you were good, he said.

"The nuns would feast. The rest of us ate like serfs," slams Janvier.

Even though Janvier knew it wasn't fair he still had to see some sunshine through the dark clouds.

That ray of sunshine was the break from farm chores to perform in the choir.

"Christmas was the biggest thing of the season. We (Native children) would memorize lines from the play. We performed as many nights as required. We would get a little bit of a reward, like an apple, eat a little extra," he recalls ruefully.

While some children performed in the play, some sang in the choir and others would be chosen to work on the background scenery.

Janvier sang in the choir.

"We could even sing in French," says Janvier, observing that the kids were orchestrated like string puppets.

Not all the Native children performed in the Christmas concert. Those who didn't continued to do work.

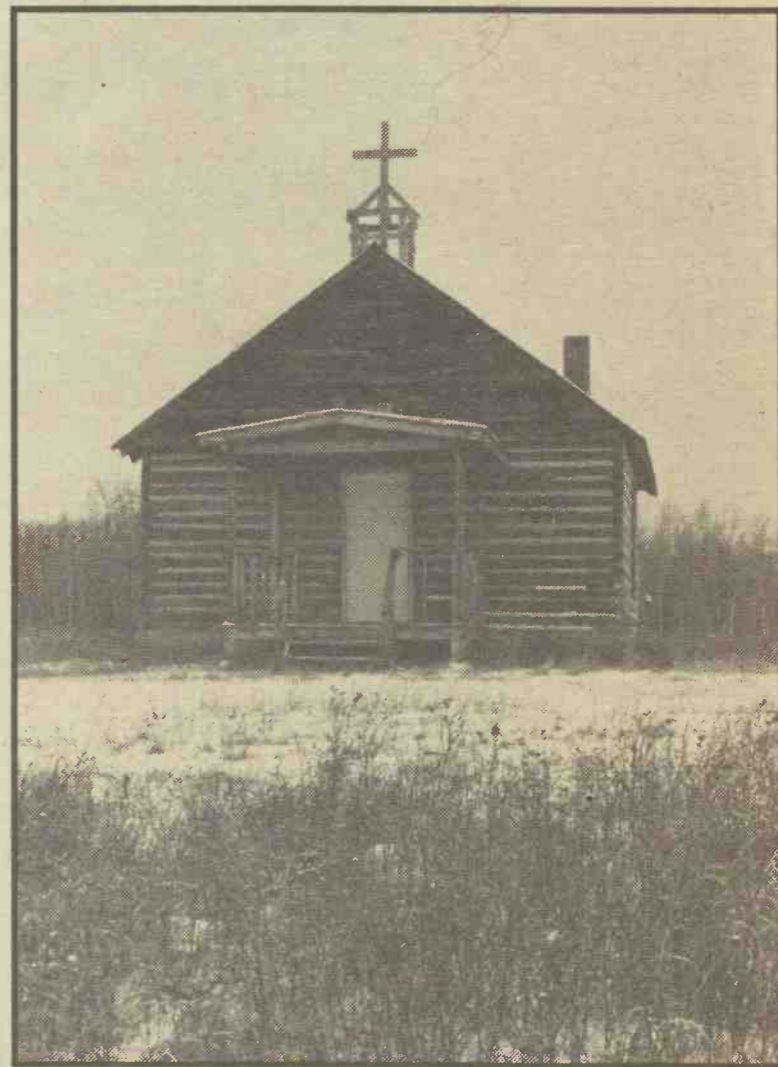
If the children were good, they were allowed to take one day out of the year off. For one day, they didn't have to do farm chores and were allowed to ice skate and slide on a sled, under careful supervision.

This strict lifestyle was too much for some children who wanted freedom but that freedom paid a high price.

Janvier recalled one incident where a girl tried to run away. When she was caught, the girl was stripped in front of all the boys and girls, young and old at meal time, and whipped.

Of course, he says, nobody wanted to eat after this ordeal.

Alex Janvier left his parents farm and trapline when he was eight years



Josie Auger, Windspeaker

For Indian kids, the Catholic church was the most dominant force in their lives in residential schools forty years ago.

old. From 1943 to 1953 he did farm work for the Blue Quills Indian Residential School where he had been sent to get a formal education.

At that time, the country was still recovering from the Great Depression and people feared starvation.

They had to do what they thought was best, said Janvier.

When he was 16-years-old, Janvier left the Blue Quills Indian Residential School.

After spending his first eight years learning Indian ways and the next eight in residential school under what he feels were strict slave labor-like conditions, it left the young man confused and uncertain about who he was.

"I did not know if I was Indian or if I was white."

"It (residential school) was like a concentration

camp. You even had the haircuts," he said.

While he still feels the effect of residential school on his own identity, he has become one of the country's best known visual artists.

His work has often been described as a bridge between European and Indian art.

Janvier moved away from his home town of Cold Lake after leaving residential school but in 1976 the artist moved back and lives in a beautiful log house. He works out of his studio, which was conveniently built next to his home.

He is currently working on a series of pieces, to be ready by spring, drawing attention to the confusion among Native people about their identities relying on much of his experience in residential school some 45 years ago.



Artist Alex Janvier

Josie Auger, Windspeaker

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A Christmas Special



The first Christmas...

Elder recalls being alone with no family

By Leta McNaughton
Windspeaker Staff Writer

SADDLE LAKE, ALTA.

"The first Christmas I remember was the first year I was in school," says a bent-over Stanley Redcrow, trying to remember Christmas some 73 years ago.

"We had holidays for one week, but we stayed in school," said Redcrow, who was among the first Indians to go through the experience of residential school in the early 1900s.

In residential schools, the children were not allowed to see their families for Christmas, said Redcrow.

"Some ways we didn't like it, because we wanted to stay with our parents. But we didn't get that chance, they never gave us that chance."

For the first six or seven years Redcrow was in school, going home was forbidden.

"They let us go home after that, for one week," he recalled.

Stanley Redcrow, 79, is now an elder with the Saddle Lake band. He has lived a full and happy life, but the memories of the years spent in school bring back feelings of anger and hurt.

Born in 1910 on the Saddle Lake reserve, he started school when he was eight-years-old. He has lived there most of his life. In 1929, he married and was father to eight children.

"I started in the year 1918 and went up to grade eight," says Stanley. "We weren't allowed to speak our own language. If we did, we were strapped."

Although the nuns were strict, Stanley can still say today that "we were treated well."

"When we didn't give a right answer, when the teacher asked us a question, we had to put our fingers like this," he demonstrates by pinching all his fingers together and holding them upright.

"And they'd hit them with a stick. If we did something wrong, we got a strapping."

"We could hardly speak English," he recalls, "because all the teachers we had were French. We were mixed up with French and English."

The Christmas dinner was a large one. We ate meat, potatoes and desert. The sisters used to make us

mittens or stockings. It wasn't presents like children have today," he said, giving a little chuckle.

"I was kicked out when I was 16-years-old," he recalled. "Not just me but everybody. When a person was 16, they had to go out and that's it for life. We had no high school, no other school besides what we had there."

"The education that we had... we couldn't get anywhere. We learned a lot more when we were out of school just by hearing, and by reading," he says, with a little bitterness in his voice.

"We could hardly read by the time we got out of school and we could hardly speak English. That's the kind of education we had."

He believes that the government was trying to put an end to Indian culture because they considered Indians second-class citizens.

In 1968, the people of the Saddle Lake reserve were told that the Blue Quills Residential School would be closed.

Ironically, four years later, Indian people were



Saddle Lake elder Stanley Redcrow

Josie Auger, Windspeaker

allowed to take over the same school that had controlled their lives for some fifty years.

For Redcrow and others like him, it was a way of giving back something to Indian people after years of terrible treatment.

He says Indian people now have access to a better education.

"We can hire teachers and fire teachers if they are no good," he noted.

He says the residential school experience has made Indians recognize what has always been important.

"In the past, Indian people loved their children, they raised their children at home. They raised their children the Indian

way," Redcrow says, shaking his hands for emphasis.

"They'd teach them Indian culture, language and they were happy about it."

"When I was growing up myself," Redcrow smiles, "my mother and father taught me how to speak my language, they told me what to do about my culture. I'm using that myself today."

"The Indian people today love their children too, but they have to have an education, so they go to school and when they have children they bring them to the daycare and they are taken care of," Redcrow explains about Blue Quills now.

"They take them out

when they go home. Everyday is like that.

"The children around today, when you go on the reserves, they don't speak their language. They speak only English," he laments.

"That's the only difference there is," he says, comparing it to his growing-up years.

"They're losing their language... they should keep their language and their culture," he says with regret.

"Even though the native kids say we have a right to education, they are forgetting their culture," he adds with a chuckle.

"We have to teach our children that we're Indians and are going to stay Indians all our lives."

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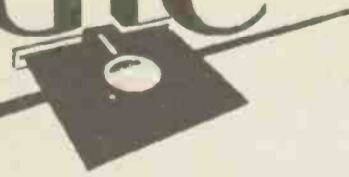
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A Christmas Special



A residential school Christmas. a day like any other day

By Leta McNaughton
Windspeaker Staff Writer

SADDLE LAKE, ALTA.

The residential schools that were part of the early 1900's, are not around today, but the memory of them still lives with elders like Joe Large from the Saddle Lake reserve.

"We were forced to speak English. One word in my own language and I'd get fifty lashes in my rear end," recalls Large, now 65.

He was born on the Saddle Lake reserve in 1924 "in a little mud hut" from a family of eight children where he was the second oldest.

"At that time there were hardly any doctors, because the roads were difficult," he says, laughing.

Joe Large laughs a lot when he talks.

He has greying hair and looks like Santa Claus would look if he were Indian.

He has a friendly voice and likes to make jokes about men and women. His eyes are always shining except when the topic of residential schools is

mentioned.

"A lot of people don't believe what we went through," Joe explains.

"Some of the people here that went to school with me, my age, they know."

He looks down at the floor for a moment. "It still hurts them. Like me, I still carry that around in my conscience, it hurt."

During the early residential schools, Christmas was a holiday for the nuns and ministers.

The children received a holiday and that was all, recalls Joe, noting the teachers ate like kings and queens but the children barely had enough.

"There was hardly anything as good as today (in terms of) the way we ate," he said, looking down at the floor. "Sometimes I don't like to talk about it, because it was that poor."

Compared to Christmas for children today there was "no lavish dinner like turkey," Joe says. "Maybe one orange, one donut, popcorn balls for

the meal," he says, matter-of-factly.

"We didn't see hardly anything to eat that I know of in those days."

He says that Christmas meant the kids were given a day off. But that was it, he said, recalling it was just a normal day. "We hardly did anything on that day. In later years we'd have concerts."

"I started school in the early thirties at the Catholic Institution close to St.

Paul (Blue Quills)," he recalls. "I was six years going on seven."

"We were there ten months of the year," he said. "We'd come home in summer."

A lot of times the children didn't see their parents except for that time in the summer.

"My dad used to come once or twice in the winter to visit. During the year, maybe 3 or 4 times," Joe says, smiling.

You had to travel by horse, there were no cars in those days."

His eyes widen to make his point. "He'd stay there

two days."

Even though talking about the school is hard, he still smiles through it.

"We were fenced in, not to go out. Some kids used to run away, they didn't like it. It's like a jailhouse in a way for them," he said. "They were brought back."

His eyes widen again. "Sometimes you got a strap too."

Joe believes that the residential schools "was a way of the government to do away with our culture, to turn us into little white children," his voice rising.

"But it didn't work because the Great Spirit looked after us!"

Joe went to school during the Great Depression. "There was no money in those days," he laughs, again.

"We had no money! It was the time of Depression all over, not only Indian country."

Joe says despite the strictness in residential school, he can't blame the nuns. "They were strict because the government had put them there, had paid them. They were controlled and worked for the government."

He observes that things

"No lavish dinner like turkey. . . maybe one orange, one donut, popcorn balls for the meal."



Saddle lake elder Joe Large

Josie Auger, Windspeaker

have changed so much for Natives since the days of residential schools.

"Young people are lucky these days. They don't see those kinds of things."

Joe, like many Natives who have gone through

residential schools has bitterness and painful memories.

"Now today they're saying 'go back to your culture' but we lost most of it already," he says.

"I find it funny, the system."



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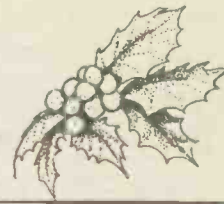
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A Christmas Special



A Christmas with freedom . . .

New life away from the institution

By John Holman
Windspeaker Staff Writer

EDMONTON

These days Christmases are more serene for Joseph Loyie, compared to his childhood memories.

On Christmas Day, Loyie will visit the Boyle Street Co-op, then go to the Sacred Heart Church for a Christmas dinner. Later, he'll visit the Bissell Centre where they will be giving out gifts.

"You get toques, shaving lotion, hair brushes, mitts; stuff donated from the city...toys for the kids, if you have any," he says.

"I'm very thankful for it too," he acknowledged.

It will be a secure, but lonely Christmas for Loyie, who recently discovered his family lives in the Paddle Prairie Settlement.

"He's very lonely and he often talks of his family," says Barbara Beauchamp, an outreach worker. His family hasn't tried to call or visit him though they know of him," she adds.

Loyie was taken away from his parents when he was one-years-old and placed in the Grouard Mission in Red Deer where he lived for 10 years.

Now 43, Loyie recalled pleasant Christmases at the Catholic residence where kids opened their presents, then sat down to cold plates of food.

One Christmas morning, though, he was beaten for wetting the bed. Loyie was a chronic bedwetter

and beaten regularly.

He also was diagnosed as having an emotional disability and as a result he finished only up to grade two.

Loyie says he broke his nose, hit people, bit people and bobbed back and forth to music in the institutions, behaviour which he still exhibits.

"It relaxes me," he explains.

When he was ten years-old, he was sent to another Red Deer institution—the Provincial Training Centre, now known as Michener Centre, an institute for mentally-disabled children and the emotionally-disturbed.

Christmases there were good, says Loyie. As a child he got a lot of presents and could eat as much candy as he wanted.

"In fact, when I was a kid I used to wait all night until the old man (Santa Claus) came."

Then he would rip open his gifts and play until the afternoon of the next day, when he would finally fall asleep, exhausted. He reached grade three and lived there for 17 years.

In 1973, he was transferred to the Alberta Hospital just outside of Edmonton near the Evergreen trailer court.

Loyie has never known his family or where he was born, only that he was born April 8, 1946.

He spent five years at the hospital and in 1978, he was released. Finally at 32 years-old, he was free.

But he had never had lived outside of institu-

tions. The hospital had not taught him basic life skills to deal with the real world—how to cook, clean, find a place to live or find a job.

He knew no one and had no assurances of a place to sleep or food to eat, and a grade three education.

He was alone, lonely and afraid.

"I was scared to shit," he says, remembering his first night alone. "I couldn't sleep for two weeks."

He spent his first two nights of freedom at Edmonton's Single Men's Hostel but couldn't stand it.

He stayed at a cousin's house, then at a "flop-shop" behind the hostel. There he met a counsellor who invited him to stay with him.

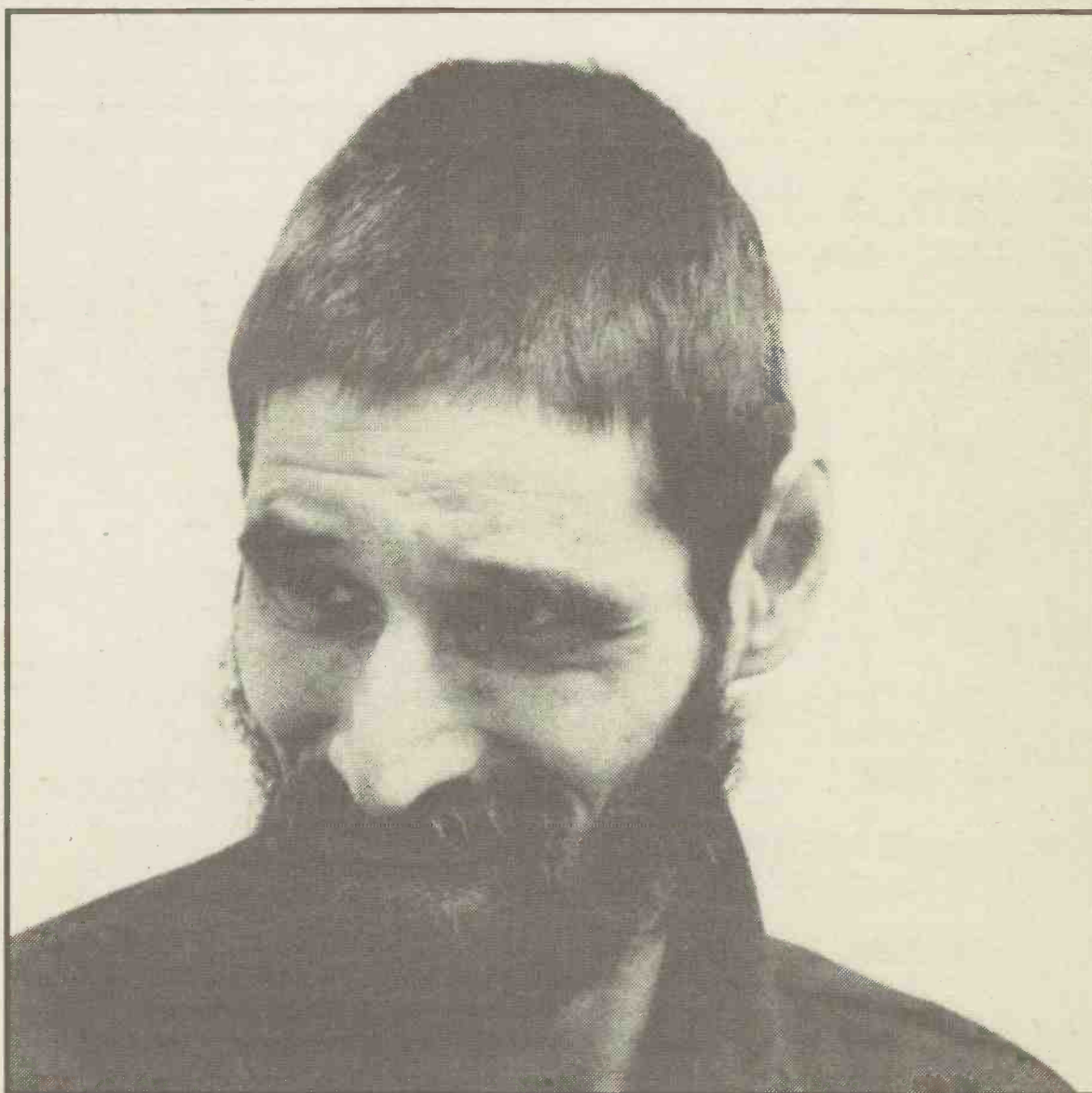
"I went into the flop-shop to find a place to sleep, and I began bobbing back and forth and he asked what my name was. So I told him my name," Loyie recalls.

The counsellor said he knew one of his cousins. "And that was how he came to help me, because he knew I wasn't tall there."

Now Loyie has been independent for two years, surviving with a meagre permanent disability pension.

He fights off loneliness by spending his days at the Boyle Street Co-op in downtown Edmonton and his nights at home alone.

Other ex-psychiatric patients forced out of the hospital fell into a life of crime, he says.



John Holman, Windspeaker

Christmases are much more serene for former mental patient John Loyie

Many robbed people for money or got into trouble with the law while others committed suicide because they were unprepared for independent life or could not adapt to it.

According to a 1987 study by the Edmonton Coalition on Homelessness, 295 ex-psychiatric patients were homeless and staying in facilities developed for people with psychiatric disorders.

In 1986, the Alberta Hospital discharged nearly 120 individuals a month to Edmonton. Between 53 to 62 per cent of them required supportive housing. One-half to two-thirds of the discharges returned home.

The report notes that family breakdowns result in a "significant number" of the people being turned out on the street.

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It has been our intention to keep readers informed of the day to day health care needs and concerns as they apply to today's busy society.

We trust this series of health care features has been informative and usefull and extend our sincere appreciation of your support.

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A Christmas Special



Native Pastoral Centre puts spirit back in Christmas

By Josie Auger
Windspeaker Staff Writer

EDMONTON

The Native Pastoral Centre staff are preparing for another warm and happy Christmas season for its church members and newcomers.

"Christmas is one of the most important feasts that

we celebrate throughout the year. It is the day in which we celebrate the birth of our savior. So it is a good, happy time," says Lucienne Meek, director of the Native Pastoral Centre.

The church members and staff look forward to the event. They prepare by lighting one purple advent candle on the four Sundays prior to Christmas.

"At Christmas our celebrations begin early in the month of December. We begin with the lighting of our advent candles. It represents the light of Christ in the world," explained Meek.

The centre attracts people from all walks of life combining Catholicism and Native spirituality in its church services.

If one were to stand in the hallway to the Native Pastoral Centre's church, you would hear sweet voices singing Cree hymns, the strum of a guitar and maybe the chimes of an organ.

You would hear the Father's kind words and prayer as the aroma of sweetgrass fills the air.

The centre is located in the downtown area.

They have had people off the streets come in to warm up, have a cup of coffee, or make a phone call.

It's a part of the street scene. Everybody is treated equally.

"We have the street people who come here. They're welcome, everybody is welcome. They are treated the same. If they are drinking they can't attend Mass, but they can sit here," stresses Meek.

The centre has seen people who are in crisis.



The staff at the Native Pastoral Centre

The staff will try to talk to them, offer them some kind words of encouragement.

"Most of them are not seeking help. They are drinking to exist, I guess," says Meek.

But she adds: "They are good people. They seem to respect the place. On Sunday, if they are sober, they will come to mass."

Meek has worked at the Boyle Street Co-op in the past and knows that

not everybody she's talked to has successfully left the streets.

"I feel really bad for them. It's like they really lost," she says, adding, "as a church we accept the poor and where they are at."

The people who attend church services at the Native Pastoral Centre are searching for their Native community, somewhere to worship.

The centre gives the

Native people a voice in their own church.

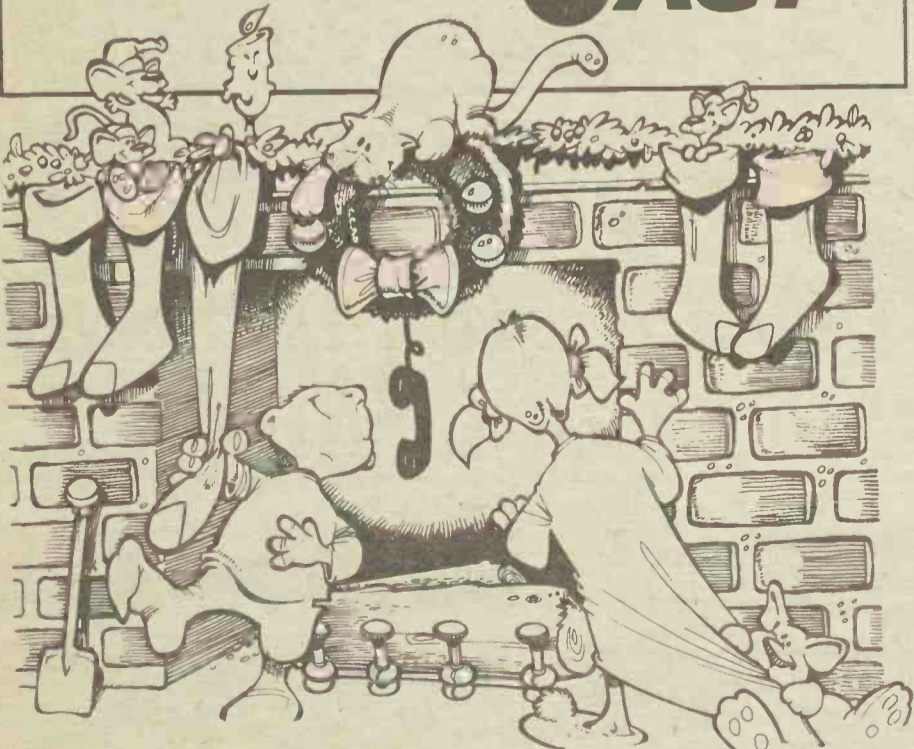
Last Christmas the Native Pastoral Centre was able to serve a turkey dinner after mass. After dinner, Santa Claus gave gifts to each child, while the adults held a dance.

This year she would like everyone who is coming for dinner to notify the centre in advance so she can make preparations. The number to call is 424-1431.



Young Billy Cote runs away happy after receiving a gift from Santa.

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A Christmas Special



Elders fondly remember Christmas magic' 50 years ago . . .

By Diane Parenteau
Windspeaker Correspondent
FISHING LAKE, ALTA.

The young mothers of this community's first Christmas party are grandmothers now but at least one still remembers that magic evening over 50 years ago when Santa first discovered the Metis living on the shores of Fishing Lake.

Seventy-seven year-old Victoria Fayant helped organize that first party in the mid 1930's.

She had three small children of her own at the time and got everyone working together doing things from fund-raising to tree decorating.

"I made a suit from flour sacks," said Fayant from her home. "Our old dad was the Santa Claus and we make a bag and put the toys in."

She spoke fondly remembering vivid memories of the early times on the settlement.

"I dyed the suit red and trimmed it in white. We even made a white beard. I think we used a white rabbit hide for that.

"We had a pine tree and we bought candy and a small toy for each of the children. They were very excited. That was the first time the children ever saw Santa."

One of the 30 or so children living in Fishing Lake at that time was Margaret Fayant.

"I got a doll that time," said Fayant, then motioning with her hands. "No it wasn't a doll, it was a small cook stove with pots about this big."

Having arrived with his family in 1940, Francis Dufrense also has some memories of settlement Christmases of long ago.

"There were not too many people who had Christmas trees in their

home and not too many kids that had Christmas presents," said Dufrense.

He remembers a lot of small details including sounds and conversations.

"The only time my brothers and sisters had Christmas presents was when we bought them in the fall. In 1946 (brother) Jimmy and I bought those presents when harvest was in full swing.

"It was a flute and instructions, the other was a toy gun-six shooter and the rest I don't remember."

They put them under the kitchen table Christmas Eve.

Community fund-raising efforts raised enough money every year to buy small gifts. \$40.00 was a lot of money, then.

"They had basket socials, beautifully-wrapped baskets. If they didn't make enough money they'd call another dance and pie social.

But he admitted he didn't miss too many dances.

"There was a lot of fiddle playing at those dances.

One holiday after the log church was built, the local priest Father Levert arrived at the Dufrense's home looking for someone to haul wood to warm the church for Christmas mass. Fourteen loads were hauled by seven teams.

"We all helped each other. It didn't take too long. Payment was coffee, lunch and a tailor-made cigarette. But they didn't have filters, they were cork tip."

New Year's was a time for visiting with people in the area and some came from Frog Lake and Onion Lake to enjoy and share in the feasts and friendship associated with New Year's Day.

"It use to start at 12:00 sharp, midnight. People used to be travelling back

and forth with a high sleigh full of people and everywhere you go the table would be set and ready to eat. That was every house you go," said Dufrense.

"Not too many places you find turkey, but they save lots of things for that special occasion.

"Some places they didn't have no meat and they hunt rabbit and they make hamburger out of it and you can't tell the difference.

"My mom used to kill a rooster and cook it and she used rabbit meat for the dressing. People made blueberry pies, raspberry and saskatoons".

"People didn't have much in those days but all those who remember agree that they were happy and no one ever complained."



A Social at Fishing Lake settlement

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A Christmas Special



Memories of Christmas past sadden young teenager

By Leta McNaughton
Windspeaker Staff Writer

EDMONTON

Christmas for many children is filled with happiness and joy. They get presents, good food, and get to see favorite relatives that they haven't seen for awhile.

They live in comfortable homes with loving parents that give them all they need.

But for some that's not the case.

For some it's a time of fighting, alcohol, poverty and loneliness.

Marilyn Bright Eyes recalls these memories.

"There were barely presents, just mostly partying," says Marilyn Bright Eyes.

When other people are madly shopping, eating and having Christmas cheer, some are alone. But the people of the inner-city make the best of their Christmas too, so it's special in its own way.

"Christmas is my favorite time of year," says

Marilyn, as she munches on a cookie.

She is a quiet 15-year-old who is part of the Boyle Street Outreach Program.

She comes from a family of six, but lives alone with her mother.

For Marilyn, Christmas used to be happier.

The best Christmas "was when we had our tree," says Marilyn smiling.

"The whole family helped decorated, then we went tobogganing with our dog."

Now Marilyn and her mother don't have a tree.

"We left it (tree) in our old place when we had to move suddenly. A lot of things got left behind," says Marilyn as her smile vanishes.

"Since we moved everyone's been drinking and getting into drugs. No one comes together anymore. We watch t.v., sit around, drink... most the time it's arguments."

The softness in Marilyn's voice turns to bitterness. "Booze and drugs. If it wasn't for that we'd all

be together."

Despite the fact that Marilyn doesn't have a lavish home, lots of presents and a tree, she still has the Christmas spirit.

"I'm saving up my money from the Ben Calf Robe arts program. Then with that money I can buy a tree and presents."

Her advice to others: "Don't let alcohol and drugs get in the way of happiness."

Ben Calf Robe has recently started a business training program.

It consists of the children making arts and crafts to sell. They receive a third of the profits, a third goes to the marketing, and a third to the program.

Kevin McCloskey, a community policeman, thought of the idea when he saw too many kids getting into trouble when they didn't have anything to do. The objectives were to come up with a program that would teach the children about business, have them make a profit, and keep them in school.



Marilyn Bright Eyes

The Edmonton JC's send a business consultant, an accounting and marketing person, and a lawyer to the school once a week to talk to students and answer any questions they have.

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A Christmas Special



Christmas for Native people a long time ago...

By Leta McNaughton
Windspeaker Staff Writer

EDMONTON

Imagine what life was like before the Europeans came to what is now Canada.

The land was wild and untamed. Animals were plentiful. On the plains, there was thousands of buffalo roaming and in the north there were bears, coyotes, rabbits, deer, moose and rabbits.

The air was clean and the Indians were the first people to live in harmony with the earth.

Indians in Alberta were separated into different tribes, the Blackfoot and Cree. The Cree were separated into the Plains Cree and the Woodlands Cree.

Between the different tribes were bands that would disperse each fall to different areas where there would be enough food for everyone.

For Indians today, winter means skiing, skating, warm homes and Christmas but for Indians of long ago, winter was the worst time.

Each tribe prepared all summer for the coming of a wicked winters which made hunting often impossible because when

wild animals perished from the severe weather.

The Elders dreaded it and some tribes lost many members from starvation and cold, making survival very difficult.

During the winters, the Woodlands Cree relied on food by fishing through the river ice.

They scouted for hibernating bears and dug out beaver lodges. Supplies of pemmican, which they made in fall by pounding dried meat with caribou fat and berries, were preserved in birch bark containers for winter.

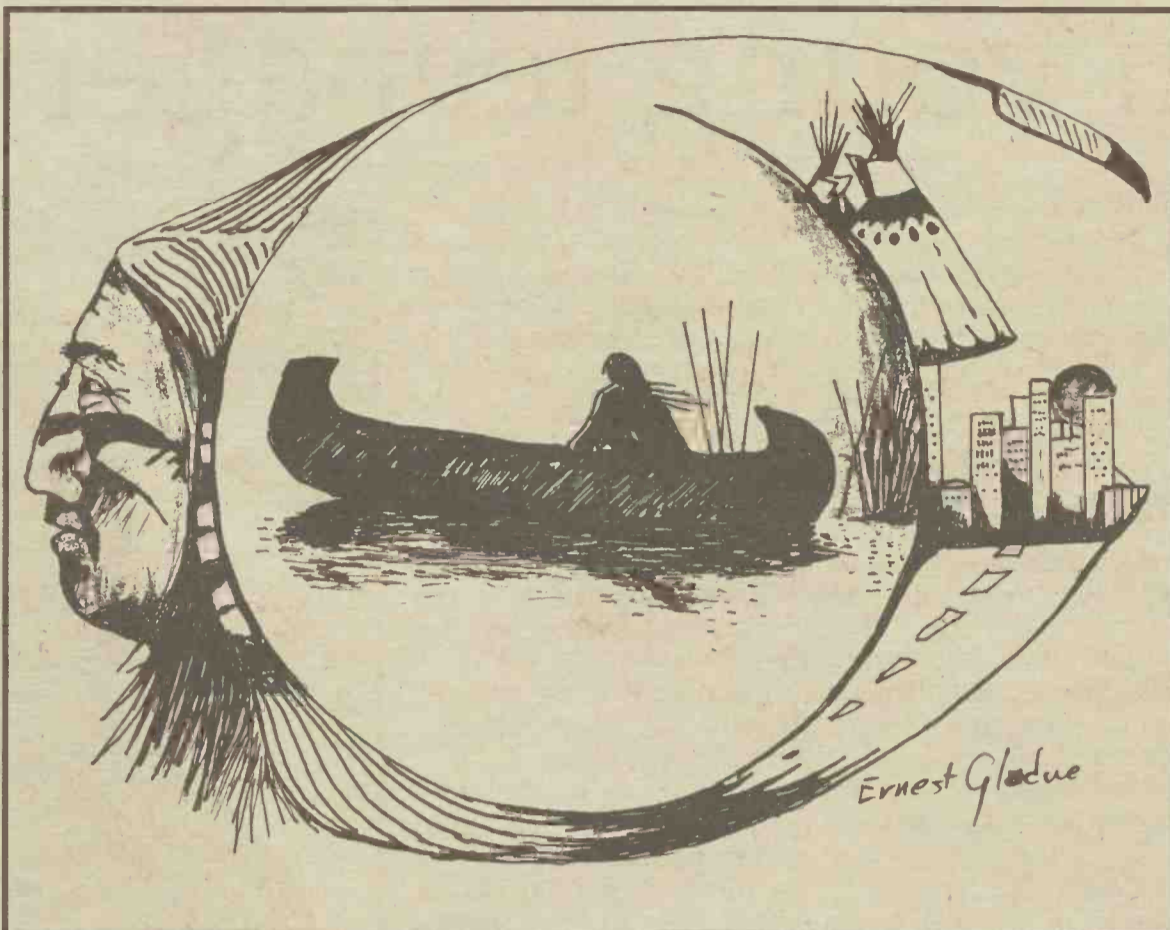
The Plains Cree would hunt and wore buffalo skin cloaks to keep warm.

The Blackfoot made their home on the plains as well and survived much like the Cree.

In winter, bands dispersed so there were no large ceremonies. Winter was reserved for family and teaching the young.

Myths were told, symbolically significant stories about the tribe, world and why things were the way they were such as creation, death, and animals who brought inspiration.

All of nature held different meanings for Indian people with different songs and ceremonies, passed on during the win-



ter season.

In winter, Indians believed the spirit forces were sleeping and were less powerful. Therefore they could talk about them without worrying about the presence of evil spirits.

Medicine bundle holders (material symbols associated with a vision from the spirit world) could, if it was felt was the right time, would have ceremonies

with their bundles.

They opened them to cure people (medicine bundle) or to pass them onto others they felt was ready for them. The more materials (rock, braid, bird foot) the bundles had the more powerful and expensive they became. These ceremonies were sometimes held in winter.

The Pipe ceremony, where the pipe is transferred to someone who

had come to a certain place in his spiritual development were held as well as native cultural survival.

The winter was a time for rejuvenation for summer. Educational things relating to healing and "philosophical learning".

In the winter, Indians would also plan spectacular summer events during different conferences.

The Sun Dance, a war procuring boats and horses

or whether or not there would be a mass migration.

A leader was chosen who they thought would feel the most strongly about the job and therefore put their heart and soul into it.

The choosing of a leader would be religious in our terms but was normal to them. The voting of everyone in the tribe to pick a leader was not done. It was conducted in a ceremony with just the Elders, chief, and select few in the tepee.

When the winter season comes now, Indians look forward to hockey, skidooring and feasting.

Before the coming of Europeans, games were also played, but indoors. There were hand games and stick games as well as singing and learning new songs.

The women would repair clothes, sew new ones and the men would make dog harnesses. This was all done indoors during the winter because there was nothing else they could do to occupy their time.

But the main concern was survival.

This year when you feast, dance and receive gifts, say a prayer for your forefathers and thank them for their strength.



From Chief Johnson Sewepagaham,
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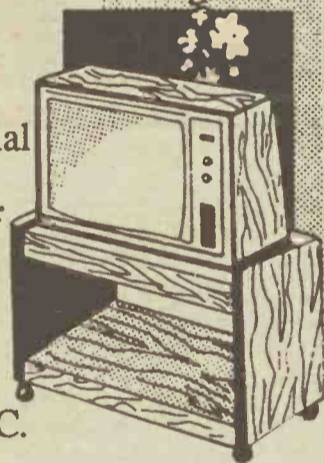
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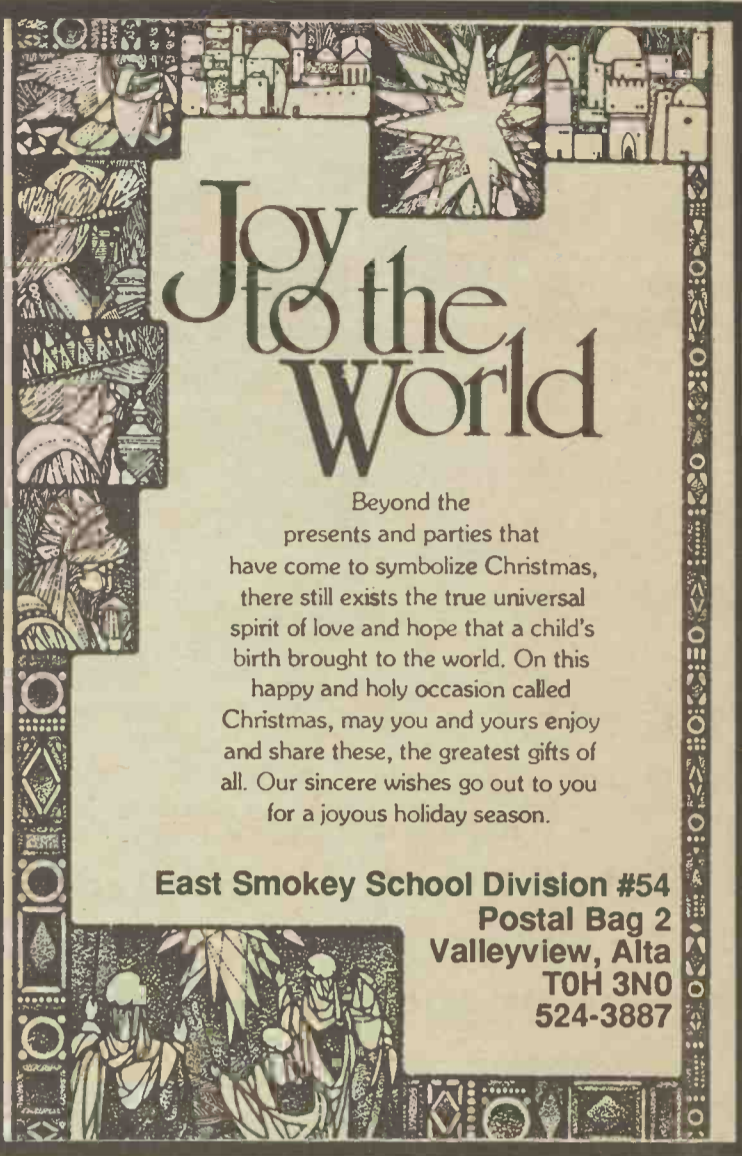
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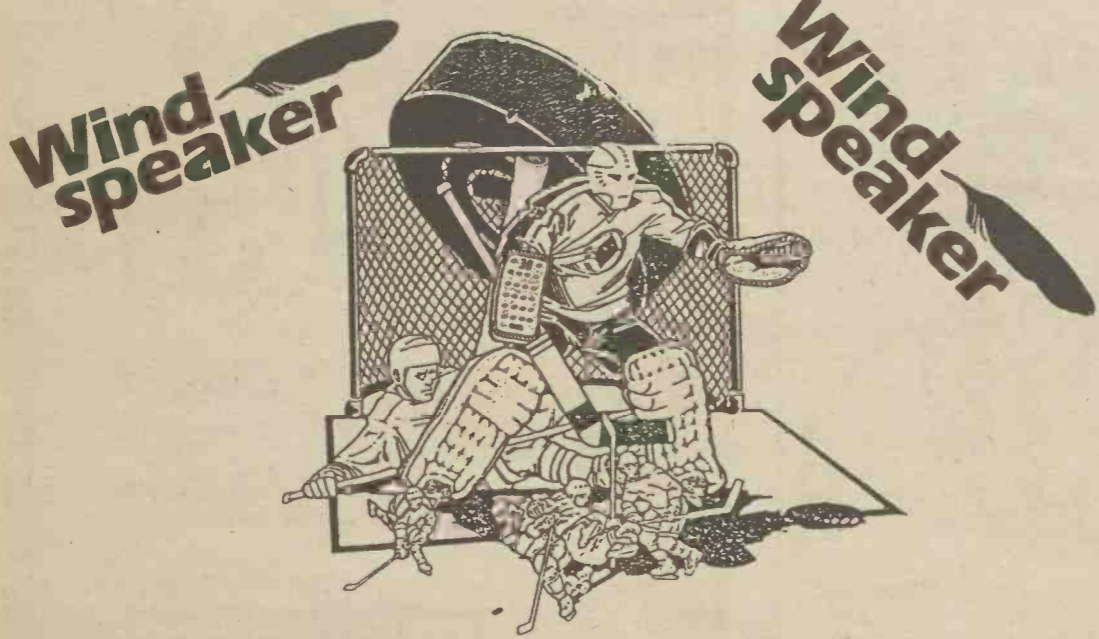
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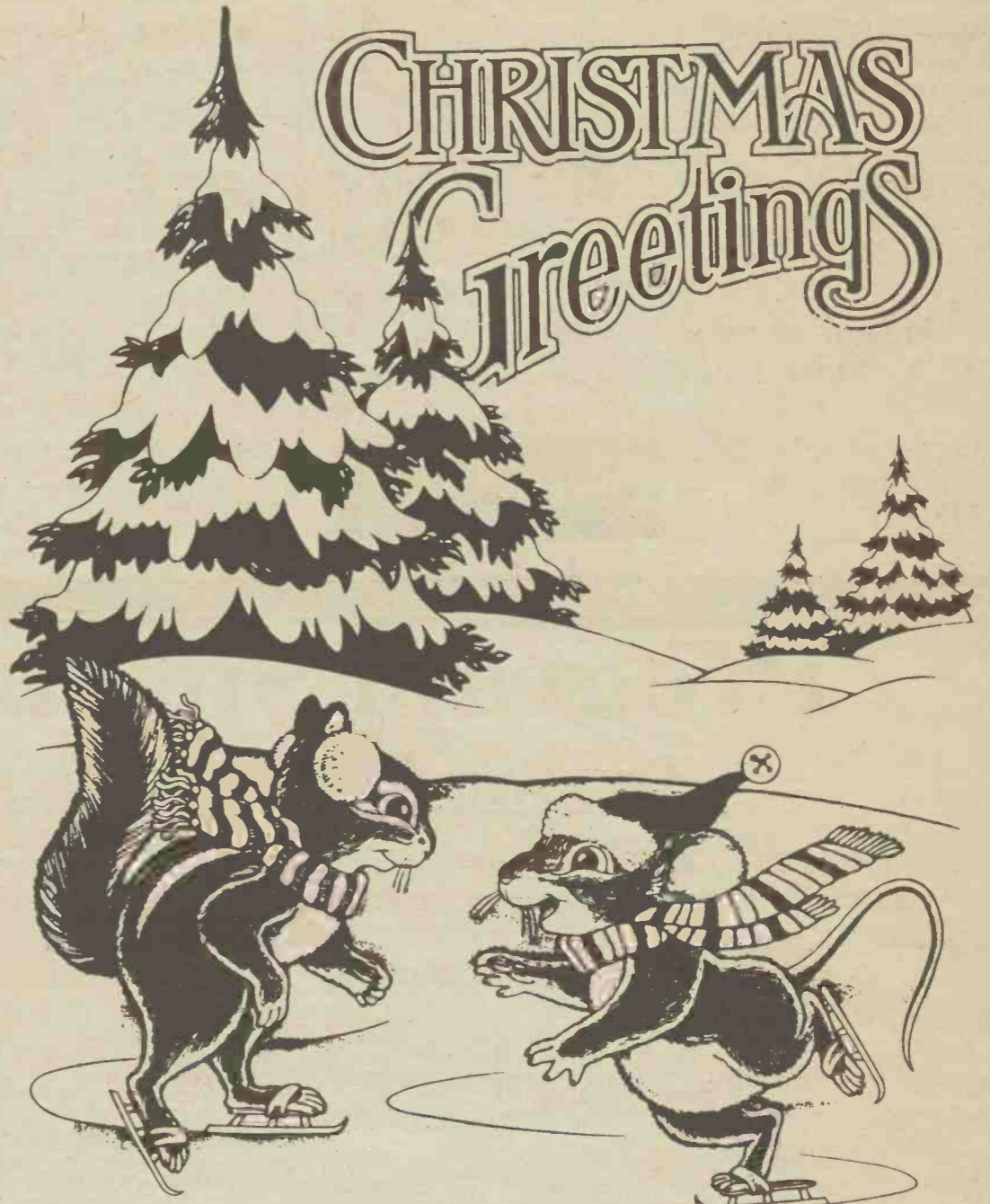
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A Christmas Special



Elders remember traditional Native Christmas

By Heather Andrews
Windspeaker Correspondent

EDMONTON, ALTA.

Josephine Ward is 82-years-old but she can remember sewing Christmas gifts of toys and clothes for her family of seven children like it was yesterday.

"We didn't buy anything in those days," she laughs.

Mrs. Ward is one of the regulars at the Native Seniors Drop-In Centre located at 11339-88 street in Edmonton.

"I used to tan hides, sew moccasins, as well as all our clothes," she recalls.

Cooking for special occasions was a treat too. Soup of deer meat or rabbit was enriched with home-grown potatoes and carrots.

"Desserts of canned saskatoons, blueberries and cranberries were topped off with cream from our own cow's milk," she said.

Mrs. Ward grew up at the Old Flake settlement, north of Bonnyville.

She was only seven years old when her mother died.

"I learned everything by watching the other women," she says.

Another regular at the Seniors' Drop-In Centre is



Josephine Ward (left) and Jean Paul

Herb Bell.

He can remember making Labrador Tea. "You'd take the muskeg plant, boil it, then throw in some wild peppermint leaves," he says.

He also recalls making a mud pack from clay. "We'd pack a cleaned jackfish or a duck in good old gumbo, and lay it in the fire for a few hours," he states.

Bell also remembers home-made chokecherry syrup which his mother still makes today.

"We'd make Indian

Peanut Butter, too, frying ground-up cherries in lard and spreading it on bannock or bread."

Bell's mother Bertha Belcourt has many special recipes she's been making for years.

Jackfish from nearby Lac Ste. Anne were cleaned, flavoured with a little ketchup, then canned in jars, with the finished product "tasting just like salmon," according to Bell.

Another specialty which Mrs. Belcourt's family has long enjoyed is her unusual Christmas

dinner. "I'd get the butcher to cut half a turkey, and half a goose.

Then I'd stuff them, tie them together, and cook them," she explained.

The dressing was a mixture of bread crumbs, spices, onion, a little rolled oats, and hamburger. "It was really moist, and very good," she noted.

Not many generations ago, special dishes prepared by Indian women included wild liver, soaked in salt water for several hours, then sliced and fried.

Another time-honoured favourite, deer heart was also soaked in salt water, sliced and seared in fat. Vegetables were added, and gravy made from the broth, with the delicious combination left to simmer or the heart was left whole, then cleaned, and stuffed.

A special occasion or feast long ago featured buffalo tongue as a treat.

As well, the older women were experts in using the gut from a wild animal.

Tying one end, they

would pour fresh blood in the open end, and once it was full, tie the other end closed. The "sausage" was then boiled.

Guts were also stuffed with dried berries and water, and boiled several hours.

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"Happy Holidays to you and yours. May Christmas fill your hearts and homes now and always, and may the future hold only the best for you."

A message from Chief Chucky Beaver, Council, Staff and Band Members.

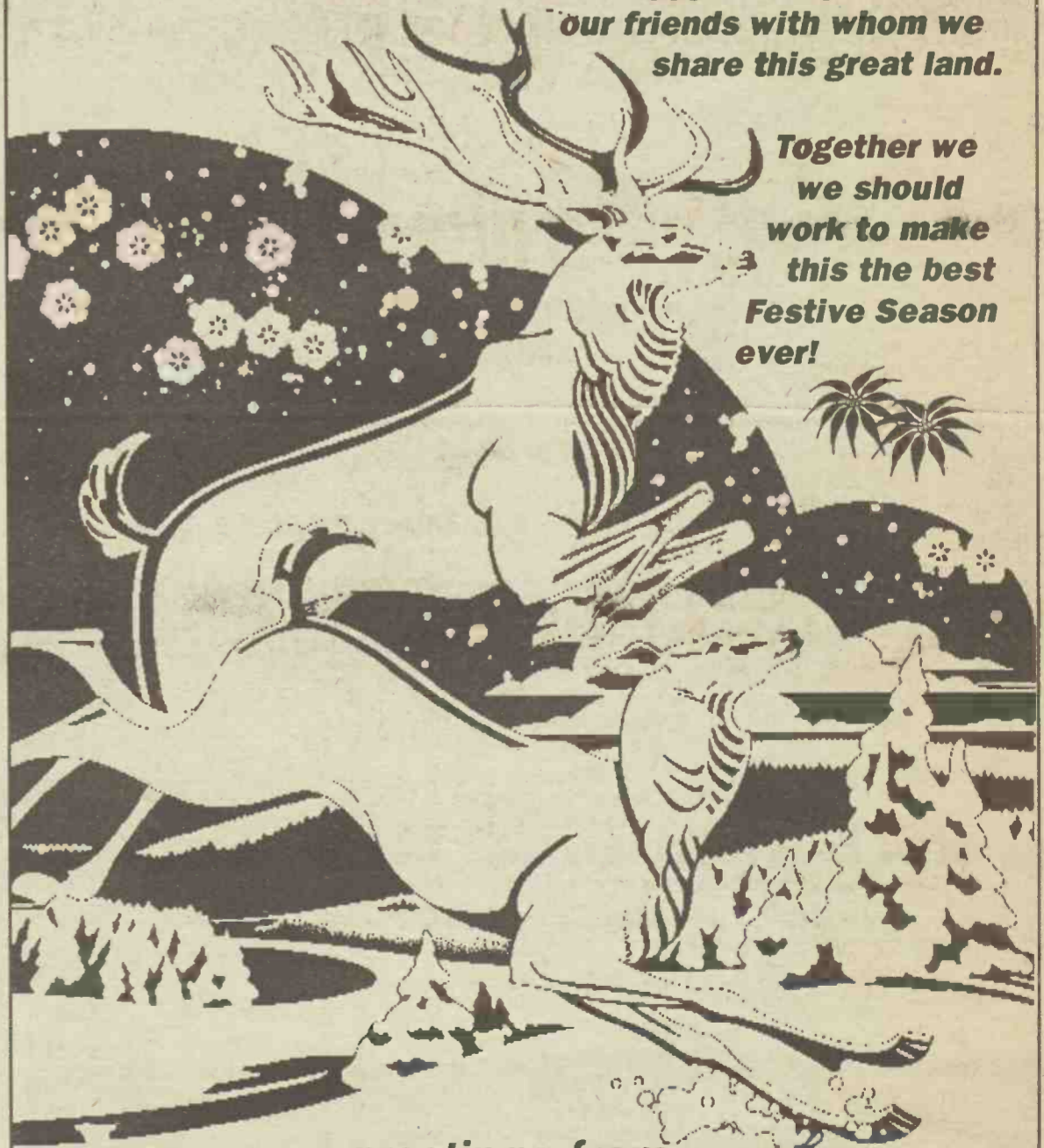
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Provincial News

MAA reinstates Edson local; internal dispute lingers

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

The Metis Association of Alberta have reinstated Edson local 44, which has been dormant from participation in the organization for the past 17 months.

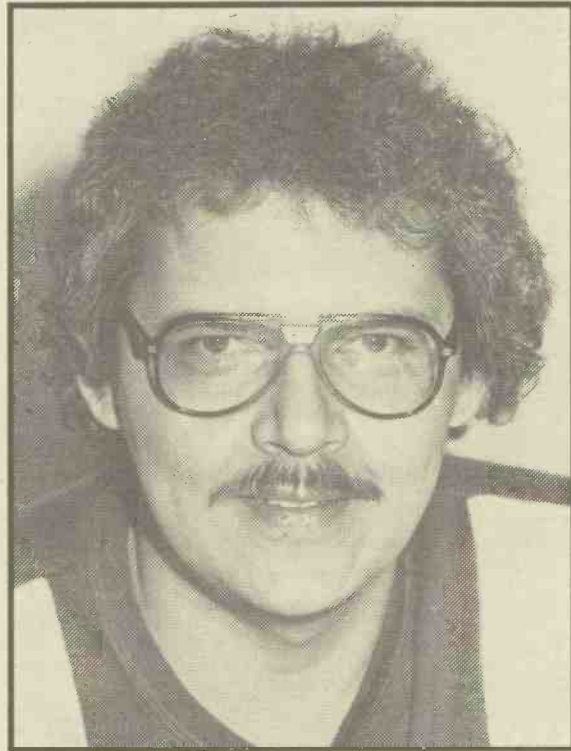
At a meeting in Edmonton Dec. 5, Edson Local 44 and ten other locals who had been inactive were given the green light to join the organization again.

In addition, Joe Blyan was re-elected vice-president in Zone 3 while Thelma Chalifoux was re-elected Zone 4 director.

However, Edson local president Dan Martel — the former zone 3 vice-president who had his membership stripped 17 months ago but who was ordered reinstated into the MAA by a provincial court judge in August still doesn't see eye-to-eye with association president Larry Desmeules.

Martel was suspended last year after Desmeules convened a conference call of at least nine of the 13 board members to deal with allegations against him.

Martel, however, went to court and after \$15,000 in legal fees, provincial court judge Tevie Miller ordered his reinstatement in August.



Dan Martel

The judge noted Martel hadn't been informed of the allegations or of the meeting. Nor was he given an opportunity to confirm or deny the allegations prior to the vote.

"The basic rules of natural justice in the procedure followed by the board of directors fell short of the standard required," wrote Miller.

He said the directors should have given notice to Martel of their intention to consider a motion to rescind his membership, a



Larry Desmeules

reasonable outline of the complaints against him and an opportunity to make a full and reasonable answer to the allegations.

Desmeules said he had "no problem" with Judge Miller's decision ordering that Martel be reinstated.

He also has no regrets about how Martel was treated, charging that he believed Martel was "misusing his office."

The MAA launched a civil suit against Martel and his wife, Sharron Johnstone, June 14, 1988, which alleged they had misused \$4,000 in association money. A month and a half later the couple filed a counter-

claim for \$167,375 in damages.

Desmeules scoffed at Martel going to court to get his membership back.

"Dan could have had his membership back any time he wanted. All he had to do was meet the elders. He didn't have to go to court. They'd have gladly given it back to him. He just refused to do it," he claimed.

"At the last two (annual) assemblies I publicly welcomed him back anytime he wanted to come back," claimed Desmeules.

Martel said his membership was suspended and court action taken before the elders' council was established by Desmeules in Sept. 1988 to resolve disputes.

If Desmeules is such a strong believer in the elders' council, he'd have taken the issue of the \$4,000 to the council rather than filing a statement of claim, charged Martel.

"The offer to meet the elders came later on. They were organizing themselves and were not aware of what their duties and responsibilities were," he said.

"It was Mr. Desmeules, who pulled my membership card. It was Mr. Desmeules, who took legal proceedings against me and then he says, 'Now, you go to the elders, Dan' but in the meantime he's taking me to court. It's kind of ironic," said Martel.

Martel said he had been reluctant to approach the elders' council, because he didn't want to "put them in a situation where they'll be hated or disliked."

Elders should be turned to for advice not for rulings on judicial matters, said Martel, who will now be approaching the council though in hopes of resolving the lingering dispute between himself and Desmeules.

NOTICE

NOTICE CONCERNING INDIAN RESERVE 139, ONCE KNOWN AS BOBTAIL RESERVE

NOTICE TO:

John Doe and all persons whose names are unknown to the Plaintiffs and the Defendants and who are lineal descendants of persons who are alleged to have been members or entitled to be members or about June 12, 1909 of an Indian Band once known as the Bobtail Band with a claim to the lands originally set aside and known as Indian Reserve No. 139, once known as Bobtail Reserve, situated near Hobbema in the Province of Alberta, which is adverse to those of the Plaintiffs, the Montana Band and those of the Defendants, the Samson and Ermineskin Bands and their respective members.

TAKE NOTICE that an action has been commenced in the Federal Court of Canada, Trial Division, by the Montana Band against Her Majesty the Queen as Defendant, with the Samson and Ermineskin Bands of Indians as Co-Defendants. The action, filed under No. T-617-85, seeks, among other things, compensation for breach of fiduciary duty against Her Majesty the Queen in relation to the disposition of part of Indian Reserve 139 situated near Hobbema, Alberta, on or about June 12, 1909 and thereafter.

AND FURTHER TAKE NOTICE that pursuant to the Order of the Honourable Mr. Justice Rouleau of the Federal Court of Canada, Trial Division, dated the 16th day of October, 1989, the said John Doe and other person described above were ordered to be given notice of this action and an opportunity to apply to the Court for such status in the action and such further directions as the Court may think just.

If you are one of the persons described in this Order, you may obtain a copy of the Further Amended Statement of Claim by writing to Thomas R. Berger, #300 - 171 Water Street, Vancouver, British Columbia V6B 1A7; and if you wish to participate in the action, YOU MUST FILE in the Registry of the Federal Court of Canada in Edmonton, Calgary, or Ottawa, or at another local office, an application for directions WITHIN 60 DAYS of the last day of publication of this advertisement. Failure to do so may result in any future claim being barred or any judgment given by the Court binding upon those mentioned in the advertisement.

A copy of the Rules of Court, information concerning the local offices of the Court, and other necessary information may be obtained upon application to the Registry of this Court at Ottawa -- telephone 992-4238 or at any local office thereof.

Clean Water Licence Renewal Invitation for Public Submissions Regarding Procter & Gamble Cellulose

The Honourable Ralph Klein, Minister of Environment, has ordered Procter & Gamble Cellulose to file an action plan to bring the existing bleached kraft pulp mill near Grande Prairie into compliance with Alberta's new stringent requirements for pulp mill effluents. Procter & Gamble Cellulose's action plan has been completed and is available from them at 1-800-661-3360.

Alberta Environment is inviting input from concerned parties regarding the proposed effluent discharge limits, monitoring, reporting, and other requirements.

To assist the public, a draft licence to operate is now available to allow everyone the opportunity to assess whether their concerns are addressed, as well as make recommendations for changes.

Please obtain your copy of the draft licence at the following:

Grande Prairie:	Peace River:
Alberta Environment Provincial Building 10320 - 99 Street Grande Prairie, Alberta T8V 6J4 Telephone: 538-5383	Alberta Environment Provincial Building 9621 - 96 Avenue Peace River, Alberta T0H 2X0 Telephone: 624-6169

Please direct inquiries or submissions before January 15, 1990 to:

J.C. Lack
Director of Standards & Approvals
Alberta Environment
4th Floor, Oxbridge Place
9820 - 106 Street
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Telephone: 427-5883
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Arts and Entertainment

Filmmaker captures cultural conflict

By Josie Auger
Windspeaker Staff Writer

EDMONTON

Last month, the National Film Board presented the award-winning film "Circle of the Sun".

World-renowned film director, Colin Low and film narrator Pete Standing Alone were in attendance at the Centennial Library Theatre in Edmonton.

The National Film Board reflected upon three decades of Mr. Low's outstanding film achievement.

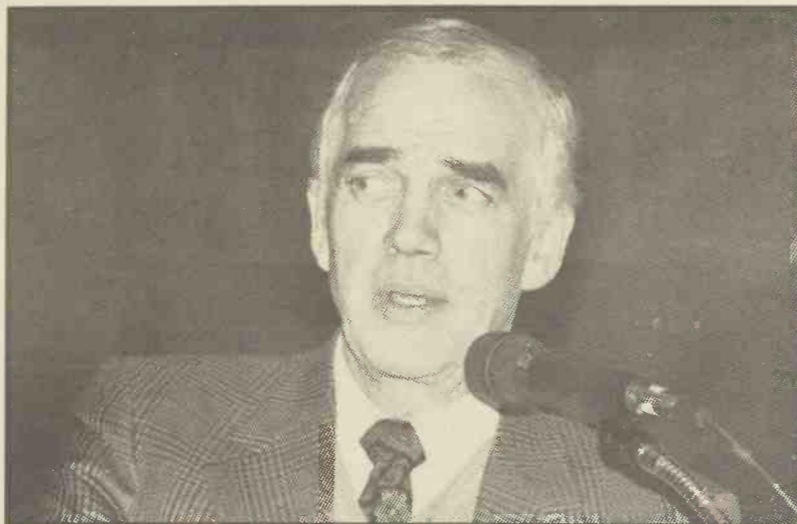
Two hundred people in attendance came to see Low's earlier work, films including the films "Corral", "City of Gold", "Circle of the Sun" and "Universe".

"Circle of the Sun" captures some rare Native cultural ceremonies on film.

Filed in 1961 on the Blood reserve in southwestern Alberta, it takes place at a Sun Dance camp on sacred grounds.

While none of the actual Sun Dance ceremony was filmed, the opening of a beaver bundle was.

The film brings out the elders' concerns that Indian culture will eventually die. It also depicts the predicament of young bands members who are cutting



Colin Low

the bonds with their Native heritage but have not built a solid foundation in non-Native society.

The film doesn't present an optimistic view about the survival of Native religions or culture.

One must keep in mind that it was made in 1961 before the era of 'Red' power in Canada. Since then, Native people have come back to their heritage, environment and culture.

Director Colin Low grew up in southern Alberta where his grandfather was one of the first white settlers to trade with the Native people at the turn of the century.

Low left Alberta to pursue his film career and he returned to his roots, wanting to learn more about the Blood Indian tribe.

Needing someone to narrate his film, he began to work with Pete Standing Alone from the Blood reserve, who had spent a few years travelling through the United States. That working relationship continues today.

About making the film, Standing Alone says because he never made any big money travelling through the States and because his culture didn't play a significant part in his life then, he had no personal feelings about narrating the film.

When the film was being made, Standing Alone was careful not to lie about himself nor his people.

"I don't imagine it's (the film) been one hundred per cent accepted by the



1982 film 'Standing Alone'

people," he admits.

In 1982, the National Film Board followed up the 1961 film "Circle of the Sun" with a thoughtful portrayal of Pete Standing Alone.

The film is aptly called "Standing Alone". It's a thoughtful portrayal of Standing Alone who is caught between two worlds — trying to be faithful to his Indian heritage and religion and supporting his people in their transition into the modern world.

In the film, he shows his children how to break horses and hunt on horseback but he knows they will probably never use these skills. It makes him feel uncertain if it is worth supporting his people's heritage and religion.



Pete Standing Alone

JOB OPPORTUNITY

Assistant Executive Director

Native Employment Services Association - Alberta (NESA)

EDMONTON - NESA requires a highly motivated individual to assist the Executive Director in the development and implementation of provincial public relations strategies; to assist the Executive Director in the development of administrative and counselling support systems utilized in the determination of goals and objective measurements; to assist the Executive Director in the documentation of activities of NESA.

Duties:

- to undertake Employment Equity initiatives with the senior management of major crown corporations
- to be responsible for all public relations activities, including research
- preparing and distributing news releases as required
- preparing and arranging for advertising
- arranging media interviews and attending media PR events
- establishing liaison functions with existing communication media and maintenance of those functions
- attending Board of Directors meetings
- establishing a data centre and filing system to control the flow of information within the organization
- compiling promotional, resource and research data
- submitting monthly narratives of organizational activities

Qualifications:

- Good knowledge of journalistic principles, practices and objectives
- Innovative and creative skills in developing new concepts, programs and projects
- Ability to organize meetings, seminars and workshops, and the information required for presentations
- Excellent written, verbal and communications; including interpersonal skills
- Knowledge of Native language is an asset
- Ability to work on own initiative
- Must be able to travel, and possess a valid driver's licence
- Must be knowledgeable to operate an IBM Compatible Laser 286 and software such as Wordperfect 5.0, Paradox 2, Lotus 123, Harvard Graphics and Pagemaker

Education:

- University Degree, or equivalent, or a demonstrated capability to work in the information field combined with the ability normally required to complete secondary school education

Please submit applications/ resumé before December 15, 1989 to:

Laurent C. Roy
Executive Director
Native Employment Services Association - Alberta (NESA)
#301, 10603 - 107 Avenue, Edmonton, Alberta T5H 0W5
(403) 428-9350

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Submit resumé with cover letter by January 5, 1989 to:



First Nations Resource Council
#502, 10036 Jasper Avenue
Edmonton, Alberta T5T 2W2

Community News

Healing the spirit at Poundmakers round dance helping many

By Gary Gee
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Twenty-one year-old Lydia Paul and 60-year-old Adelaide Longmore came to the Poundmaker Nechi centre Nov. 25 for similar reasons.

Both women are struggling with sobriety.

For many in the audience of more than 1,000 people, Poundmakers Round Dance had a special significance.

It was an opportunity to reaffirm a commitment to sobriety and to renew the spiritual faith that has helped many beat alcohol and drug addiction.

The round dance culminated the end of National Addictions Awareness Week locally.

For Paul, who has now been sober for 15 months, coming to the round dance has been a necessary stepping stone towards beating her alcohol problem.

"It makes me feel good to be here. It's very important to me," said the Alexander band member.

Just twenty months ago, Paul tried to commit suicide after coming home from a party drunk.

"Alcohol was definitely related to my suicide attempt," recalled Paul, who decided to come to the Nechi centre for help.

"I had a lot of depression and hate," she noted.

Paul said her alcohol problem began at 17 when peer pressure made her take her first drink.

But today, as an admitted alcoholic, she tells family and friends not to drink and many of them, like her, are in treatment because Paul's traumatic experience made

them think twice.

"I think I've had a big influence on them.

"It's a struggle every day. But it's getting easier," she noted.

Adelaide Longmore is also in treatment for alcoholism and after years of struggle, the Cold Lake elder feels she has come to grips with her battle with the bottle.

She has been coming to Poundmakers round dances for two years now and the spiritual contact with other Native people rejuvenates her faith.

"It really makes you feel really good inside. You can just feel the spirits inside. When you're holding the hand of the next person, you're holding someone who makes you feel good inside," said Mrs. Longmore, who used to attend round dances in Onion Lake, Saskatchewan when she was a child.

"There's lots of people you meet that you haven't seen for quite awhile and you make new friends," said Mrs. Longmore, whose daughter attends with her.

For others like seventeen-year-old Tammy Delorme, coming to the round dance was a chance to get in touch with her own people and culture for the first time in twelve years.

"This is my first round dance," said Delorme. "Just being with Native people makes me feel good," she said, her voice breaking.

"I don't know anything about my culture," she said. "It's just a joy being with the spirit of these people. When I listen to the powwow music, I think of my grandfather and late father. I always pray for them, always," said the young Cree from Saddle Lake reserve.

She says she plans to come back to more round dances. "When I hear about



Dancers join hands and form a circle for the round dance.

Photo courtesy of Neighbors

them, I'll be there. People come here tonight to join with one another."

Don Burnstick, a youth counsellor, says round dances are becoming more and more popular particularly with young people.

"All round dances are really spiritual connections. It connects all tribes in unity," he said.

Burnstick says Poundmakers Round Dance reinforces what many communities are doing about alcohol and drug abuse.

"Before they came to round dance. Now they're making alcohol awareness the theme to it. They're doing something right for our people," said Burnstick, who grew up on the Alexander reserve.

Burnstick, a former alcoholic, says prevention is the key now to alcohol and drug abuse and that message is directed towards youth whose problems are now being taken much more seriously.

"For so long, they have been unrecognized and shunned. They need to be recognized as important. All young people must realize they're part of the circle," said Burnstick, who has helped co-ordinate the Yellowhead Tribal Council youth conference for the past five years.

Pat Shirt, the director of Poundmakers Nechi centre, told those in the audience that it is about time the message of sobriety be accepted by Native people.

"We come together tonight to give the message that sobriety is OK. Staying sober is all right.

"If we sober up the man, the wife wins. If we sober up the woman, the man wins. If we sober up the child, the family wins. If the family sobers up, the community wins.

"If we get sober, we come together. If we come together, the Indian Nation wins," he said, earnestly.

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Career Opportunities For Native Professionals

This notice is directed to you, the up-and-coming Native professional whose decision making skills and area of specialization would make an important contribution to the Federal Public Service.

The Public Service Commission of Canada has the responsibility for the recruitment of individuals in over 35 Federal Government departments.

Although many Native people have been hired in the social development field (ie: teachers, counsellors, social workers, etc.), we continue to search for qualified Native professionals in occupational groups ranging from accountants, computer science, health science, agriculture sciences (plant, animal, soil), forestry environmental sciences, to engineering, and other related technologies.

Whether you are presently employed or soon to be graduating into a professional field, if you would like to be confidentially considered for positions in the Federal Government, call Mike Martin at (403) 495-3144, or send your resumé and/or application form, quoting reference number 61-9999 to:

Mike Martin
Resourcing Officer
Public Service Commission of Canada
830-9700 Jasper Avenue
Edmonton, Alberta T5J 4G3

Personal information which you provide is protected under the Privacy Act. It will be held in Personal Information Bank PSC/P-PU-040, Personnel Selection Files.

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NOMINATIONS CHIEF DAVID CROWCHILD MEMORIAL AWARD

Nominations are requested for the 1989 Chief David Crowchild Memorial Award. City Council and the Calgary Aboriginal Urban Affairs Committee have established the Award to recognize an individual or group of individuals within Calgary who:

- create bridges of understanding between aboriginal and non-aboriginal cultures;
- create, within Canadian society, an understanding of the uniqueness and value of aboriginal culture;
- encourage, or are involved in, cross-cultural experiences between aboriginal and non-aboriginal communities.

Please forward nominations in writing to:

Office of the Mayor
City of Calgary
P.O. Box 2100, Station "M"
CALGARY, Alberta
T2P 2M5

All nominations should be received by January 31, 1990. Nominations should include a resumé 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.

95S000013



THE CITY OF CALGARY
SOCIAL SERVICES DEPARTMENT

Provincial News

Rights of Indian women ignored, panel told

BILL C-31

INQUIRY

By Jeff Morrow
Windspeaker Staff Writer

EDMONTON

The bitter struggle to regain and maintain her rights as a Treaty Indian is not a campaign Nellie Carlson takes lightly.

On her mother's death bed, she swore her undying dedication to preserving the heritage of Native children by fighting for the rights of Indian women.

She said it is a 17-year-old struggle that has made her resent Indian bands throughout Alberta which reject their own people because of their status.

Carlson presented her case to an Aboriginal inquiry panel set up to study the impacts of Bill C-31 on Indians across Canada.

She told the four-member western Canadian contingent Native children are suffering because the Indian Act amendment is incomplete and ineffective in providing rights and benefits.

"I had a kind and gentle mother. On her death bed she said we must speak for the little kids. That's why I pushed and pushed for this legislation to pass," she said during public

hearings held in Edmonton Nov. 28 and 29.

She said there is a "general reluctance" of bands in Alberta to accept their people back into the reserves or offer treaty benefits for fear there will be stress on the band's finances.

"But we should all be entitled — whether on the reserve or off," she said.

Carlson, who spoke on behalf of the organization Treaty Rights for Treaty Women, lives near Edmonton's downtown core.

She said reinstated women should be able to vote in band elections and be a part of the band's decision-making process because there are many issues that affect them and their children.

She offered her oral and written submission to the panel outlining her group's grievances about the 1985 amendment so the Minister of Indian Affairs can prepare his presentation to Parliament next year.

Among their complaints about Bill C-31 is lack of economic opportunities for status Indians living off reserves, no flow of benefits to people separate from band member-



Nellie Carlson speaks to C-31 panel

Jeff Morrow, Windspeaker

ship and no funding allotments for housing or renovations for Bill C-31 Indians.

"We just want to be able to fix up or homes," she added.

The panel heard two days of emotional testimony by individuals, families, Indian groups, bands and tribal councils, who spoke of how the controversial bill has affected their lives.

The Aboriginal Inquiry is a joint effort of the Native

Council of Canada (NCC), the Native Women's Association of Canada and the Assembly of First Nations (AFN).

The western and eastern panels are collecting evidence from Native people about the positive and negative impacts of Bill C-31 for Indian Affairs Minister Pierre Cadieux, who will be giving their findings to Parliament in 1990.

The target date for completion of the report based

on the inquiry findings is June 1990.

Sturgeon Lake Band Elder Dan Maclean told the Edmonton panel he's not opposed to Indians wanting to remain Indian but he said those who left reserves can't expect to come home to open arms.

He said many reserves just can't handle the influx for financial reasons.

"I'm in favor of bands deciding who's on the membership list and who is not. I don't understand

why they want to come back anyway. It's (Sturgeon Lake Reserve) a breeding ground for alcoholics," he said.

Maclean lashed out at Cadieux for trying to divide Indians through government regulations in the first place.

Bill C-31 called for reinstatement of Treaty Indians who moved off reserves after marrying non-reserve members. The reinstatement included children.

Bands cannot make 'new Indians', says Twinn



Sawridge band chief Walter Twinn

Bill C-31 impact called a 'hardship' to bands

By Dana Wagg
Windspeaker Staff Writer

EDMONTON

Sawridge Chief Walter Twinn says some Bill C-31 Indians hoping to join bands have a "lottery mentality."

By becoming members they hope to cash in on the benefits, he said.

"We're suggesting that bands or First Nations have the right to determine membership. It has nothing to do with discrimination. You just cannot shove new Indians on us. We cannot make new Indians for you," he said.

Too much attention has been paid during the debate on Bill C-31 to individual concerns while the impact of the legislation on bands has been ignored, Twinn said.

"It's easy for government to (listen to) the sad stories, the crying (of individuals)," he said. "There's nobody speaking on behalf of the hardships to the bands."

Twinn was reacting to hearings on Bill C-31, which were conducted in Edmonton last week by the

National Aboriginal Inquiry, which is looking into the impact of the controversial Bill C-31 on Indians across Canada. The four-member panel heard two days of emotional testimony.

The inquiry is a joint effort of the Native Council of Canada (NCC), the Native Women's Association of Canada and the Assembly of First Nations (AFN).

Women, who lost their Indian status under the old Indian Act, when they married non-Indians have

The number of Bill C-31 people moving to reserves is considerably higher than the federal government predicted, said Twinn.

A study done for bands before Bill C-31 was approved indicated its greatest impact would be on bands with a population of about 500 people; their population could be expected to grow by at least 25 per cent, while Ottawa insisted it would be at most eight per cent, said Twinn.

But the impact on the

"It's easy for government to (listen to) the sad stories, the crying (of individuals). There's nobody speaking on behalf of the hardships to the bands."

been "calling down their chiefs across the country," claimed Twinn.

"You have not heard the chiefs retaliate. They haven't said anything. They've been gentlemen about it," he said.

Bill C-31 reinstated Treaty status to Indians who lost their status after marrying non-Indians. The reinstatement included children.

nine bands in the Lesser Slave Lake area, where the Sawridge Band is located, was predicted to be about 80 per cent, but Twinn said it's gone even higher than that.

Bill C-31 was introduced by Indian Affairs without negotiating with the bands, he said.

"If the Department of Indian Affairs can change the act anytime they want

to, it can erode the treaties," Twinn said.

Twinn said his band has yet to determine the financial impact of C-31 on Sawridge.

A suit launched by the band on the bill is to be heard by the Supreme Court of Canada. Twinn accused the government of "stalling" on the suit.

Meanwhile, the IAA has more research to do before outlining its position on Bill C-31, says president Roy Louis.

The association, which did not address the Edmonton hearing, will submit a report directly to Indian Affairs Minister Pierre Cadieux before June 1990, he said.

"We will be including relevant input from Elders, Chiefs and the membership of the association," he said.

"There's many issues that need to be discussed and clarified," he said. "I want to hold back for the time being and see what happens with Walter Twinn's case in the Supreme Court of Canada."

The outcome will have "national implications," said Louis.

Sports

Mustangs capture senior volleyball title

All-Native team storms back to win

By Allan Beaver
Windspeaker Correspondent

ACME, ALTA.

The Mistassiniy Mustangs captured a gold medal in volleyball at the Senior High School Provincial "A" championships held in Acme on November 24-25, 1989.

The Mustangs, from Wabasca-Desmarais and Sandy Lake, played against Malaig in the best of three semi-final.

In a hard-fought match, Malaig came on top in the first game by a score of 15-12.

After jumping into a commanding 14-6 lead in the third game, Malaig looked like they had the

game in the bag.

But the Mustangs, an all-native team, did not fold instead they stormed back with 10 consecutive points to win 16-14.

An amazing feat, considering the pressure of being in the provincial championship.

From here on the Mustangs advanced to the championship match against the host team, Acme. The Mustangs won in straight sets 16-14, 15-12 to take the provincial championship home to Mistassiniy School.

Volleyball, for these young men, has provided a focus for their energy.

It has given them a sense of worth and accomplishment, and a healthy avenue away from the

depression and despair they have seen their friends fall victim to.

These youngsters have told a story that should serve as one of many shining examples of the potential Native youth have when the right opportunities are provided for them.

The team includes Captain Bobby Beaver, Ronald Sinclair, Rodney Taron, Dale Beaver, Ronnie Rathbone, Daryl Auger, Greg Yellowknee, Marcel Yellowknee, Coach Robert "Kapoor" Cardinal, Assistant Coach Chris Gladue, and Manager Jerel Gibbs.

Mistassiniy Mustangs would like to acknowledge the following sponsors: Bruce Rathbone, Bill Ord, Riverside Services, and Northern Stored Inc.



The Mistassiniy Mustangs, Senior High School Provincial "A" champions.

Allan Beaver, Windspeaker



This player looks for an opening

Bert Crowfoot, Windspeaker

Sarcee takes Hobbema basketball tournament

HOBHEMA, ALTA.

On Nov. 24 and 25, the Hobbema ladies basketball team hosted the Week-end of Hoops basketball tournament.

Five teams competed for the championship trophy.

The tournament was originally scheduled for last April but had to be postponed because of a lack of teams.

Most of the awards were dated 1989, so an early bird tournament was organized to utilize the various awards.

League teams participated as well as teams from Edmonton, Wetaskiwin and Sarcee.

The Sarcee team from Calgary cruised through the A side and eventually won the true double knockout tournament with three easy wins in-a-row.

The first game was against the tough Hobbema #1 team, but they were handled easily 57-32.

The next victims of the Sarcee run and gun offense were the Wetaskiwin Ladies who were dumped 66-26.

In the championship final the Sarcee team utilized their patented fast break to jump to a quick 25-19 lead. The Sarcee team was lead by Dana Jacobs with nine points and Debbie Recollect with eight points.

The second half was no different as the Sarcee team cruised to an easy 48-31

victory and the championship trophy.

Debbie Recollect finished the game with 16 points followed by Tanya Cardinal with 12 points. Josie Cutknife replied with 10 points for the Hobbema team.

The Wetaskiwin team eventually finished third with the Edmonton Bandits coming in fourth and the Hobbema #2 team in last spot.

The awards that were given out were Deena Guglich named Miss Hustle (Edmonton Bandits) and the high scorer award went to Darlene Traptow with 70 points (Hobbema #1).

The all-stars selected were: Josie Cutknife - Hobbema #1; Debbie Recollect - Sarcee; Tanya Cardinal - Sarcee; Sana Hibley - Edmonton Bandits and Joy Cornelissen - Wetaskiwin.

The most valuable player for the tournament was Darlene Traptow of the Hobbema #1 team for her outstanding play throughout the tournament. Darlene was a former player with Camrose Lutheran College.

The tournament was successful and organizer Joanne Buffalo was happy that the teams who did come to play ball had a lot of fun and there were no real blowouts.

Hobbema will be having another tournament soon and hopefully more teams will be involved.

Wabasca Native wins baseball award

By Allan Beaver
Windspeaker Correspondent

WABASCA, ALTA.

George Stoll, a Wabasca-Desmarais resident, has been honored as the 19th recipient of the Carling O'Keefe award of merit.

Stoll was given a standing ovation at the annual Baseball Alberta meetings after being named the winner on November 18, from among 10 nominees.

"I like working with the kids. I want to give the

youth of my area a chance to meet new friends, play ball and have some fun," said Stoll, of his willingness to contribute to minor baseball.

"You have to understand the difficulties under which George labors," added Ron Hayter, the chairman of the Board of Trustees for the top individual award in amateur baseball in the province.

Hayter cited "isolation, lack of competition, and lack of funding" among the problems Stoll has to deal with in the Native commu-

nity 140 km northeast of Slave Lake.

"In spite of this, he keeps baseball alive in his area, and the boys under his guidance are receiving positive and beneficial leadership," Hayter commented.

He has funded many of these activities out of his own pocket to take his teams on long-distance trips for games. Most trips are taken travelling on secondary roads.

Stoll once took six of his players to a three-hour Team Alberta Junior camp

in Peace River, a 640-km round trip for the players so they could improve their knowledge and skills.

For the last eight years, Stoll has registered teams in the bantam, beaver and mosquito categories for competition in provincial playoffs.

Stoll has spent more than 40 years in baseball as a player, coach, and organizer. He was instrumental in the organization of an annual awards banquet in Wabasca-Desmarais to recognize coaches and players.

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9310-82 AVENUE

Sports

Federation Cup '89 starts Dec. 15

By Everett Lambert
Windspeaker Correspondent

ENOCH, ALTA.

The first ever Federation Cup '89 will be hosted by the Federation of Metis Settlements at Enoch reserve Dec. 15 to 17.

The hockey tourney will be held in conjunction with the annual FMS's Christmas all-council meeting, which will be held at Edmonton's Beverly Crest Hotel, says organizer, Ralph Ghostkeeper-Richard.

A settlement may enter up to two teams, but Richard is hoping each settlement will send at least one.

The Federation office, located in Edmonton, is also entering a team. Each settlement has entered at least one team, except Peavine and Kikino who have each entered two teams.

A total of ten teams will be competing. Travelling to the event will be a long journey for some

but Richard is nonetheless enthusiastic and ice at the arena has already been reserved.

The tourney will be played in the double knockout format and each team will be required to pay a \$250 entry fee.

Most of the necessary funding for the tourney will come from the Federation, who will cover the arena and officials' expenses.

Additional funds will also be raised. It's hoped that funds raised from this year's tournament can be used in another tournament next year.

Students from the Elizabeth settlement are also hoping to raise funds at the tourney for a trip to Europe, says Richard.

Richard says "about ten years ago they used to have tournaments for minor hockey players from time to time."

He adds that the event is meant to "bring the sporting people together from the settlements. I want to make this an exciting afternoon for the fans."

Door prizes and novelites will also be given away to fans at the tourney, which is being sanctioned by the Alberta Native Hockey Association.

Games will start on Dec. 15 at 6 p.m. and 12 noon on Dec. 16 and 17. Richard is also looking at holding a bingo-type game in conjunction with the clock used for stop-time games.

A dance will also be held at the Beverly Crest hotel in east Edmonton. The Enoch Arena (Recreation Centre) is located on the Enoch Reserve immediately west of the city.

With the tourney only a short time off, Richard says "everything's going good and everything seems to be on schedule."



DAISHOWA CANADA CO. LTD PEACE RIVER PULP DIVISION

ENTRY LEVEL EMPLOYMENT OPPORTUNITIES

Daishowa Canada is seeking energetic, highly motivated Peace River Area residents who wish to acquire entry level positions in its Peace River Pulp Mill Division. Interested candidates should phone 624-7064 to reserve their seat at one of the following seminars:

- A. Saturday December 2 - 9:00 am - 4:30 pm
- B. Wednesday & Thursday December 6 & 7 - 7:00 pm - 10:30 pm
- C. Monday & Tuesday December 11 & 12 - 7:00 pm - 10:30 pm
- D. Wednesday & Thursday December 13 & 14 7:00pm - 10:30 pm

All seminars will be held in the Catholic Education and Conference Centre, 10307 - 99St. in Peace River. Across the street from the Centennial Museum.

The seminars will provide a detailed description of Daishowa Canada and the Peace River Pulp Mill operation, its management philosophy and teamwork concept, salaries, benefits, training and advancement program and a comprehensive evaluation of the available employment opportunities. During the course of the seminars those attending will be asked to complete an application form and participate in several written - exams and aptitude tests.

Entry Level Position Available to Peace River Residents

These positions will appeal to good communicators interested in playing a role in the high energy teamworking environment of the Peace River Pulp Mill. The desire and ability to successfully challenge a demanding training program and willingness to strive to continually upgrade will be required of all successful candidates.

Applicants must be capable of working with advanced technology in an often physically demanding environment. Most positions require shift work as the mill operates on a continuous year-round basis. Finalists must be willing to undergo a Medical Fitness Examination.

The positions include:

Operating Technicians - Steam and Recovery and Pulping

These positions in our Steam and Recovery and Pulping Groups require a minimum of a Grade 12 education (or equivalent) and a Fourth Class Power Engineering Certificate. A good mechanical aptitude and advanced technical training in Chemical Technology or Process Operations would be considered assets.

Operating Technicians are responsible for the routine operation of the pulp mill.

Quality Control Technicians

Interested candidates will possess a minimum of a Grade 12 education (or equivalent) and Chemistry 30. Preference will be given to those with post secondary technical education such as a diploma in Pulp and Paper, Laboratory or Environmental Technology or B.Sc. in Chemistry, Biology, Physics or Mathematics.

Quality Control Technicians will work in the Technical Services Department performing analytical laboratory testing, field sampling and other projects related to environmental and process quality control.

Mechanical Maintenance Technicians - Apprenticeships

These positions will appeal to persons with a minimum Grade 12 education (or equivalent) with mathematics 20 or 23 and a strong mechanical aptitude. Consideration will also be given to applicants already enrolled in apprenticeship programs in Millwrighting, Steamfitting Pipe fitting or Welding. Journeymen in other related trades will be evaluated as well.

Personnel in the Mechanical Maintenance Group are responsible for the ongoing maintenance of the pulp mill. Although initially schooled in a specific trade all personnel will be capable in a broad range of maintenance duties.

Electrical and Instrumentation Technicians - Apprenticeships

Applicants considering these positions will have completed a Grade 12 education (or equivalent) with mathematics 20 or 23. Consideration will also be given to persons already enrolled in an electrical apprenticeship.

Electrical and Instrumentation Technicians are responsible for the maintenance of the power and control systems integral to the functioning of the pulp mill. Technicians in this department are journeymen in the Electrical and/or Instrumentation trades and will become versatile in both trade areas.

Operating Technicians - Pulp Machine

These positions require a minimum Grade 10 education and a mechanical aptitude. Experience loading railcars and operating a forklift would be considered assets.

Personnel in the Pulp Machine Group are responsible for the forming, drying, baling, warehousing and shipping of the pulp.

Stores Technicians

A minimum Grade 10 education and a mechanical aptitude are required for these positions. Preference will be given to persons possessing warehousing and/or materials of parts distribution experience.

Stores Technicians are responsible for receiving and distributing the pulp mill's expendable materials and parts inventory.

Woodroom Technicians

Candidates will possess a minimum Grade 10 education and a mechanical aptitude. For candidates applying for positions in the Woodyard preference will be given to persons with prior experience operating mobile equipment.

Woodroom operating technicians are responsible for the operation of the woodroom and woodyard. These personnel receive and process the mill's raw resources, hardwood trees and chips, and softwood chips.

Please Note

All the above positions are only available to persons permanently residing in the Peace River Area. All interested persons are urged to phone the above number to reserve their seat in one of the seminars and indicate the type of position they are considering. Attendance at the seminars is required by anyone wishing to be considered for these positions as this will be the only manner in which candidates will be selected.

Alberta

CHILDREN'S ADVOCATE FAMILY AND SOCIAL SERVICES

The Child Welfare Amendment Act (1988), proclaimed September 1, 1989, established the Children's Advocate as a resource for children receiving child protection services. The Children's Advocate is appointed by the Lieutenant Governor and reports to the Minister of Family and Social Services. The office has a legislated mandate to safeguard the rights, interests and viewpoints of children receiving services when decisions are made. The Children's Advocate can also investigate complaints and concerns about individual children or the child welfare system as a whole; he is expected to provide advice and recommendations on such matters to the Minister and, by annual report, to the legislature.

DIRECTORS NORTHERN/SOUTHERN ALBERTA

(Senior Manager)
Children's Advocate
\$40,200 - \$60,648

EDMONTON/CALGARY - These two senior, high profile positions report directly to the Children's Advocate. Functioning as leader of a team of specialists serving half of the Province (North or South), you direct and manage the provision of statutorily defined advocacy services to children who receive child protection services pursuant to the Child Welfare Act. You provide advice, direction and consultation to Children's Advocates in the development of case advocacy strategies. Knowledge of the child welfare system, legislation and resources are essential. Individuals must have excellent management, negotiation, organization, problem solving, analytical, interpersonal and verbal/written communication skills. A good understanding of Native Culture and sensitivity to native issues required. **QUALIFICATIONS:** University degree in a human services discipline plus extensive directly related experience. Supervisory, management and advocacy experience preferred. Equivalencies considered. Travel and a valid Alberta driver's license required. Offices will be located in Edmonton and Calgary; please indicate location preference.

Competition No. SS89EM342-010-WDSP

MANAGER, PROGRAM POLICY SERVICES

(Manager)
Children's Advocate
\$37,560 - \$54,936

EDMONTON - Join in the development of a dynamic Children's Advocate team managing, directing and analyzing program policy and research. You will be responsible for providing policy advice, staff training/development, case and systematic advocacy consultation. As the program policy specialist, you will be knowledgeable about policy development, management processes, the child welfare system and advocacy. You will also assist the Children's Advocate in the design and development of the Children's Advocate Annual Report to the legislature and management of a research agenda into systematic issues. Tact and the ability to manage complex policies and programs, along with excellent verbal/written communication skills, are essential. A good understanding of Native Culture and sensitivity to Native issues required. Computer awareness an asset. **QUALIFICATIONS:** University degree in Human Services/Public Administration plus considerable directly related experience. Policy development and advocacy experience preferred. Equivalencies considered.

Competition No. SS89EM341-019-WDSP

CHILDREN'S ADVOCATES

(Managers)
Northern/Southern Alberta
\$37,560 - \$54,936

CALGARY/EDMONTON - Seven individuals are required to provide case advocacy services to children across Alberta. Children Advocates report to the Director and investigate concerns, grievances, or complaints relating to the rights, interests and viewpoints of children who receive child protection services. A Children's Advocate must be able to listen to children and others, to problem solve, and to negotiate firmly and persistently, and above all must be genuine. Analytic ability and knowledge of the child welfare system and legislation, community services and resources for children, and child development are essential to the development and implementation of case advocacy strategies and action plans. In addition, strong organization and excellent verbal/written communication skills are required. An appreciation of and sensitivity to Native Culture, heritage and traditions is required. **QUALIFICATIONS:** University degree in a human services discipline plus considerable directly related experience. Management and advocacy experience preferred. Equivalencies considered. Travel and a valid Alberta driver's license required. Offices will be located in Edmonton and Calgary; please indicate location preference.

Competition No. SS89EM341-020-WDSP

Please send a separate resume/application quoting competition number for each position you are applying for.

Please send an application form or resume quoting competition number to:

Alberta Government Employment Office
4th Floor, Kensington Place
10011 - 109 Street, Edmonton, Alberta
T5J 3S8

Sports

The Russians are coming! Can they ski?

Howdy.

My name's John Holman and I began with Windspeaker on Nov. 20. I've taken over for Lyle Donald, a past Windspeaker freelancer and Sports Beat columnist.

I like ball, I like cycling, I even like writing.

It's the off season for all them ball players, but then there's always snowshoe baseball. Up in the NWT, where I'm from, it's occasionally played at winter carnivals. It's fun to take pictures of, never mind playing. The rules are the same except they use a larger, softer ball and snowshoes.

HOBHEMA: People in Hobbema are bent on downhill skiing and not baseball. Ever since the Louis Bull Rec. Centre introduced ski trips to Louis Bull band members in 1985, it's skyrocketed in popularity.

"Skiing is catching on the reservation," says rec coordinator Bill Godin. "We used to get only eight or 10 skiers (four years ago) but now it's no problem filling a motor coach going out to the mountains."

Last weekend, 54 people enjoyed a two-day family adventure at Lake Louise, flailing, falling and occasionally skiing (just joshing). On Sunday they faced 40 mph winds at Sunshine Village, but braved them. Godin says the kids especially enjoyed themselves.

It was the first of seven trips this season.

This year there will be a couple of adult trips (tough luck kiddies!) outside the province. There will be a trip to Whitefish, Montana and another to British Columbia.

How do you join the Indian slalom warriors? You call Bill at the Louis Bull Rec. Centre, 585-4075, he'll inform you of prices, times and other arrangements. Better call soon though, he says the largest trip had 74 people on the slopes.

Bill reminds our readership that there will be separate volleyball tournaments at the Louis Bull Rec. Centre for adults and juniors in the coming year, so keep practising! If you want to keep your swing in check there's a Tune Up Golf Club event in Las Vegas from February 2-5. One day will be fun, the rest will be competition. Again, if interested, call Bill.

And the Russians are coming! The best team in the Soviet junior hockey league will play an exhibition game against the Hobbema Hawks on the evening of Dec. 16. Coach Ted Hodgson says tickets always go fast for these



Sports Beat...

With John Holman



Hobbema wait for Russians

exhibitions, so you can call him at 585-3885 to buy them.

The Soviet team is making the rounds of junior hockey teams across Canada to warm up for the Viking Cup in Camrose, which is held every two years. Junior hockey teams from all over the world compete in the tournament.

The Hawks have been struggling. "Right now our record is five (wins) and 25 (losses)," says Hodgson. "We've lost a lot of one-goal hockey games, and it's not because of our offence."

The players need to improve their weak defence — work on coming back and back-checking when they lose the puck. The guys can't "just stand around and watch the puck," the coach adds. They usually play high-scoring games and if they

can reduce the goals against to four per game, they can string some wins, Hodgson declares.

Six of the Hawks are in the top 20 scorers list of the Alberta Major Junior Hockey League. Star Chubby Crighton is only a couple of goals away from being the topscorer, says Hodgson.

On Dec. 5 the Hawks gave a 6-2 beating to the Calgary Canucks, the best team in the AMJHL. This proves the Hawks can fly through any of the teams in their league, though they have suffered a 14-4 blow from the skates of the Old's Grizzlies. "There are other teams that have been beaten 11-2," Hodgson notes. The Hawks have four games left before there is a Christmas break beginning Dec. 17.

The coach is also trying to organize an exhibition game between the Winnipeg Thunderbirds and the Hawks (that one's for the birds, eh?). The T-Birds are the only other Native junior hockey team in Canada. He hopes to have the game in late Jan. or Feb. It should promote the two teams and encourage Native kids to play junior hockey, which is "only a couple of steps away from the pro's."

For tournament hoppers: Goodfish Lake, Alberta is hosting the Clifford Metchewais Memorial Hockey Tournament from January 26 to 28. Twelve teams will compete so you had better give Randy Metchewais a call at (403) 594-1457 after 5 p.m. He reminds teams it's a no-contact tourney and slapshots are allowed.

Morley: Eighteen teams are expected to converge here from Dec. 16-17 for an oldtimers' hockey tournament. Entry fees haven't been set, but you can call Terry Rider at 881-3744 to get more details. Another tournament is also in the works for Dec. 27 to 29. It's not known yet if it will be a full-contact tourney or not.

If you're interested in having your sports event appearing in Sports Beat, or if you have a sports tip, give me a call at 455-2700 at Windspeaker. Also call if you know a Native athlete and feel our audience should hear about him or her.



Good News Party Line

ST. HENRY'S CATHOLIC CHURCH SUNDAY SCHOOL

Every Sunday in Ft. Vermilion at 10:15 a.m.; children 3-8 years old are invited to attend; for more info. call Diana LaSlamme at (403) 927-4494

PUT IT HERE.

Call or write the editor to include good news of non-profit events you want to share, courtesy of AGT.



UNCLE GABE'S FRIENDSHIP CENTRE

EMPLOYMENT OPPORTUNITY

ALCOHOL AND DRUG COUNSELLOR

Under the supervision of the Program Co-ordinator, you will provide assessment, counselling, treatment referral and follow-up for community residents. From time to time you will also be called upon to plan, design and conduct educational and/or personal growth workshops. Duties include regular liaison and consultation with other agencies and organizations in the community, maintenance of statistics and participation in program activities.

Qualifications: An advanced counselling certificate from Nechi Institute or equivalent is required with a minimum of 3 years of addictions counselling experience. Candidates should also have completed courses in workshop delivery, possess excellent interpersonal and communication skills and have a good understanding of native culture. Native applicants are preferred.

Salary is \$24,670/annum plus \$5400/annum housing allowance.

Send resume by December 15 to:

Executive Director
Uncle Gabe's Friendship Centre
P.O. Box 957
Fort Smith, N.W.T.
X0E 0P0

For further information, call (403) 872-3004



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SECRETARY / RECEPTIONIST

Duties include reception, typing, word processing, photocopying, filing and recording and transcribing minutes.

QUALIFICATIONS:

- Minimum 1 year secretarial experience
- Typing speed of 55 words per minute
- Word processing experience
- Knowledge of the Native Friendship Centre Movement
- Good organizational skills
- Good communication skills
- Ability to speak Cree would be an asset

SALARY: Commensurate with qualifications and experience.

DEADLINE FOR APPLICATIONS: December 15, 1989

SUBMIT RESUME TO: Executive Director
Canadian Native Friendship Centre
11016 - 127 Street
Edmonton, Alberta
T5M 0T2

**ALBERTA FEDERATION
OF
METIS SETTLEMENT ASSOCIATIONS**
presents
The First Annual Federation Cup



MEN'S RECREATIONAL HOCKEY TOURNAMENT

PLACE: Enoch Arena, 7 miles West of Edmonton
DATE: December 15, 16 & 17, 1989
TIME: Friday Night 6:00 p.m., Saturday & Sunday 12:00 noon.

Novelty games, door prizes, and gift certificates for the fans.
Maximum of 14 teams entered by December 1, 1989 will be accepted with a \$150.00 deposit. For more information, contact the Federation office, and ask for Ralph or Ray at 428-6054.

TO: Settlement Members
FROM: Alberta Federation of Metis Settlement Associations
RE: Senior Men's Recreational Hockey Tournament

The Alberta Federation of Metis Settlements, are pleased to present the first annual Metis Settlements senior men's hockey tournament. The dates for the tournament are: December 15, 16 & 17, 1989. Friday nights game begins at 6:00 p.m.

The entry fee is \$250.00 per team. A deposit of \$125.00 before December 1, 1989 will ensure your teams entry. Trophies and prize money will be awarded to the top 4 placed teams. Individual awards will also be presented.

The location of the tournament will be the Enoch Arena, located 7 miles west of Edmonton, Winterburn road. The tournament is scheduled as a double knock-out format. Each team will be guaranteed 2 games. The games will consist of "2" - 20 minutes stop time periods. The tournament will be sanctioned under the Alberta Native Hockey Association. Each team will be required to submit a team roster of 21 players. The registration fee is \$40.00 per team. Qualified officials require this registration for their services.

A hockey banquet for players, coaches and guests will be held Saturday Night in the adjoining gymnasium. The tournament will also feature exciting games, door-prizes and a "new hockey-bingo" for the fans.

FOR MORE INFORMATION ON THE TOURNAMENT PLEASE CONTACT RALPH GHOSTKEEPER/RICHARD, TOURNAMENT CO-ORDINATOR AT 428-6054.

METIS

A new exciting game! \$\$\$ for hockey fans!

Easy to play (just like bingo). The clock is used as the caller. Whenever the clock is stopped, the seconds remaining signify the number called. (e.g. a goal is scored ... the clock is stopped. The time of the goal is 12:40. "40" seconds remaining is the number called). Games are played on a Go-Go series. Standard line, two lines, letter "X", all around the outside and then a blackout. The winner's of these games shouts "METIS" and verifies their winning card to one of the organizers. GOOD LUCK and enjoy the game.

All the proceeds from the Metis game will go directly into the Federation scholarship fund.

M	E	T	I	S
10	19	28	X	49
5	14	33	38	58
11	21	xxx	42	52
5	15	27	45	52
3	20	35	46	53

Cards are numbered from 1 to 49, some cards have bonus numbers.

BAND MANAGER

QUALIFICATIONS:

Grade Twelve, with training in Senior Management plus a minimum of 5 years experience in Senior Management.

DUTIES:

Under the direct authority of the Band Council, Band Manager will oversee the administration of the entire Band organization to ensure that activities and programs of the Band are carried out efficiently within the policies and regulations.

Oversees the Financial and Personnel Management of all Band run programs.

Direct Supervision over the senior staff of the Band.

Assists the Band Council with current and long range planning, and in developing the objectives to reach the goals.

Develop proposals and projects under the direction of the Chief and Council of the Band.

OTHER QUALIFICATIONS:

Knowledge of the Dene Community and its aspirations with regards to land claims, self government etc. would be an asset. Knowledge of the local language would also be an asset.

SALARY:

Negotiable, depending on experience.

Forward resume to:



Chief Roy Fabian
Hay River Dene Band
P.O. Box 1638
Hay River, N.W.T. XOE 0R0

CLOSING DATE: December 29, 1989

CHRISTMAS CASEY HALFE MEMORIAL NO-HIT TOURNAMENT

IN CONJUNCTION WITH A 3RD ANNUAL ROUND DANCE FRIDAY DEC. 29-30, 1989

DECEMBER 28-31, 1989
AT GOLDFISH LAKE
LAKESIDE ARENA

Send all entries to G.F.L.
Recreation Committee.
Send certified cheque or money
order no later than December 20/89



First Prize
\$2,000.00

Plus •Jackets & Trophies
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- First fourteen teams accepted
- \$350 Entry Fee

ADMISSION:

- Adults \$3
- Students \$2
- Children \$1

(Seniors and children under 6 free)

THE G.F.L. REC COMMITTEE IS
HAVING A RAFFLE ON THE FINAL
GAME - SUNDAY DEC.31, 1989
PRIZES AS FOLLOWS:
1ST VCR
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3RD \$50

Second Prize \$1,500
Third Prize \$800
Fourth Prize \$600
Total Prize Money \$4,900

For More Information:

ALBERT HOULE: 636-3622 EXT 11
RESIDENCE: 636-2067

RONALD BULL: 636-3622 EXT 11