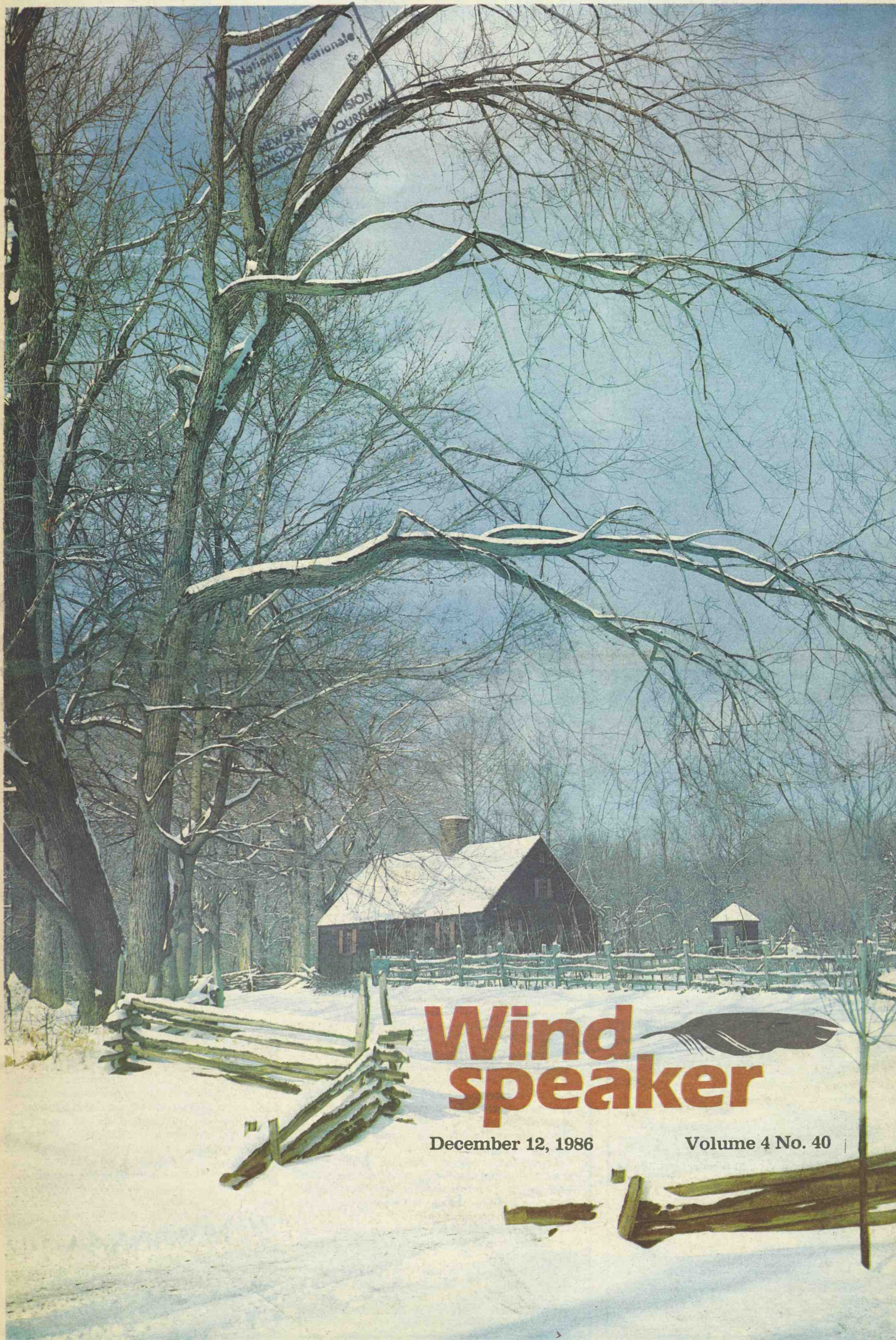


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# Wind speaker



December 12, 1986

Volume 4 No. 40

# National

## IITC tours treaty US

By Albert Crier

The International Indian Treaty Council (IITC), which advocates the recognition of the human rights of Indian and other original peoples throughout the world, made a visit to Canada recently in an effort to strengthen ties with Treaty Indians.

Bill Wahpapah of the Kickapoo and Sauk and Fox Nation was the IITC board member representative who came to support Treaty Indian nations, who met at Saddle Lake in November.

There, he explained "who we (IITC) are and why we are."

The IITC is a grassroots organization, formed in 1974, when 4,000 Indian Elders and activists concerned about the plight of Indian people and Indian lands met at Standing Rock, Arizona.

"The Indian Treaty Council promotes education about the treaties. A treaty is a document made between nations," said Wahpapah.

It has since become a world-wide organization with board members from Guatemala, Aotearoe (New Zealand), South America and the United States.

In 1977, an IITC delegation went to Geneva, Switzer-

land, to participate at the United Nations (U.N.) Commission on Human Rights, the Working Group on Indigenous Populations.

A meeting of 7,000 IITC members was also held at that time.

Since 1977, the IITC have been regular participants at U.N. and other international human rights forums.

They are the only Treaty Indian organization to have received a Non-Governmental Organization (NGO) status to participate at the U.N. Human Rights hearings.

"The NGO status is used for the documentation and recording of submissions"

to the U.N. hearings on human rights, said Wahpapah.

"We have to take the issue of treaty rights to the international level."

The IITC is based in San Francisco, and works with other Indian and indigenous peoples all over the world.

The IITC gives priority to Treaty rights, land rights, religious freedom and protection of sacred sites, human rights struggles (including political prisoners, fishing, hunting and water rights) and the human rights of indigenous people in Central and South America, Mexico, Aotearoe (New Zealand) and the Pacific region.

### New highway opening

The opening of Highway 40 between Grande Prairie and Grande Cache has been announced by Alberta Transportation and Utilities Minister Al "Boomer" Adair.

The project, which cost \$69.2 million, included the construction of 170 kilometres of completely new roadway in its total of 386 kilometres. It is the first time the city of Grande Prairie and the town of Grande Cache have been directly connected.

During construction, which began in 1983, Alberta Transportation worked closely with Alberta Environment and Alberta Forestry, Lands and Wildlife to preserve sensitive environmental areas and animal migration routes.

"This was a mammoth job which will be a boon to both communities which are now connected," said Mr. Adair. "The tourism industry, the logging and energy industries and all types of truckers are some of the groups which will benefit from this project."

Drivers using the road should be aware of finishing work still being carried out on the highway. Official opening ceremonies for Highway 40 will be held in the spring.

### Gathering of Nations Powwow dates have been confirmed

ALBUQUERQUE, N.M. — Dates have been confirmed for the 1987 Gathering of Nations Powwow and Miss Indian World contest to be held in Albuquerque, New Mexico at the University of New Mexico arena (The "Pit") April 17 and 18, 1987.

Again it is expected to be the largest Indian gathering of its type in North America. Over 1,200 dancers from the United States and Canada will be competing for more than \$28,000 in prize money.

Mike Singletary of the Chicago Bears has been invited to participate as a judge for the Miss Indian World contest. The Miss Indian World is the most prestigious crown throughout Indian country.

The Indian Arts and Crafts Market will be held inside the "Pit" also. In just two years, the Indian Arts and Crafts Market has grown to be the world's largest.

The schedule of events begins April 16, at 12 noon, with dancer registration. A rock and roll dance will be held that evening at the Upper Klass Lounge, on University and Stadium Blvd., from 7:00 p.m. until 1:00 a.m.

The Powwow will begin April 17 at 1:00 p.m. and continue through Saturday evening with the crowning of Miss Indian World. On Saturday, April 18. A 5k, 10k run, and a 1 mile walk will begin outside the "Pit," sponsored by the Al Waquie Runners.

Over 35,000 Indian and non-Indian people will converge on Albuquerque to participate in the "gathering."

Those wishing more information may write to: Gathering of Nations, P.O. Box 75102, Sta. 14, Albuquerque, N.M. 87194, or phone (505)831-1820.

## OTTAWA REPORT

By Owenadeka

So, you want to know what Ottawa has in mind when it comes to Native self-government, eh? Well, you've come to the right place because I've just finished reading three secret government documents that outline Ottawa's thinking on the matter and I'm ready to answer any questions you have.

**What secret documents are you talking about?**

I'm glad you asked me. It seems that David Crombie prepared three Cabinet documents a year ago when he was the minister of Indian Affairs. His recommendations have since become the basis for Ottawa's policy on Native self-government.

**Why haven't I heard about this before?**

You have — sort of. Ottawa didn't make a big announcement at the time, but if you've listened to Bill McKnight lately, it's obvious that the Cabinet has approved most of David Crombie's recommendations. So, that's why when you read the documents they seem like old stuff.

**Is there anything scandalous in them?**

No. In fact, the one thing that stands out is the government's apparent sincerity and good-will.

**That should make the national Native organizations pretty happy, then, right?**

Wrong. Some local and regional groups got a little to cheer about, but the national Native organizations got very little.

**So just what is Ottawa's policy on Native self-government?**

The feds call it a two-track approach. The first track involves self-government negotiations at the community level. The best example of that is the self-government legislation for the Sechelt Indian Band.

**Okay, what's on track number two?**

Well, that track involves self-government talks at the constitutional level. It's more complicated and time-consuming process because it involves the federal and provincial governments and the national Native organizations.

**What powers will Native people have under self-government?**

Oh, the usual ones — education, health, public services — things like that. However, the documents also show that Ottawa is reluctant to give Native people the power to control resources, borrowing, buying and selling land, and taxation.

**What about money? Is self-government going to mean more or less money for Native people?**

The documents say that Native people can not expect any more money just because they have self-government. They also say that government ministers should reassure Native people that present funding

levels will be maintained.

**I think I understand what Ottawa has approved, but why is it using this two-track approach?**

Because the feds say they want to make progress on two fronts at once — at the community level and at the constitutional level. They especially want to use the community negotiations — like Sechelt — as a demonstration project at the First Minister's Conference next year. Ottawa hopes to convince the provinces to get on the self-government bandwagon by showing them that there's nothing to be afraid of.

**I get the feeling that Ottawa is very concerned about the public relations aspect of this issue.**

You hit it right on the head with that one. The documents say the government learned its lesson in 1969 when it tried to turn Indian matters over to the provinces. In fact, the documents say "the 1969 White Paper...was a spectacular failure that poisoned relations between Indian people and the previous government for a decade and a half."

**So what is the basis of the government's present policy?**

Well, the documents say that "our self-government approach will be guided by principles which will strengthen our special relationship with Indian and Inuit peoples and yet will be implemented only on the basis of open, public consultations, particularly at the grassroots level."

**Okay, what's the catch?**

You're right. There's a few. For example, did you notice how the documents stressed consultation at the "grassroots" level? That is Ottawa's way of saying it wants to sidestep the national organizations and deal primarily with local and regional groups.

The cabinet has also imposed some conditions. For example, Native groups wanting to negotiate self-government will have to accept Canadian sovereignty. That probably means the end of any talk about a Native state-within-a-state.

**Is there something about Native self-government that these documents don't mention?**

Yes there is. They don't say a single word about the number one demand of every Native group. Indians, Metis and Inuit all say that Ottawa should recognize — in the Constitution of Canada — the God-given Native right to self-government. But the cabinet documents don't mention this — in any context — as being part of Ottawa's reason for negotiating self-government.

**So why is Ottawa involved in the issue?**

I thought you'd never ask. Ottawa is pushing self-government because, the documents say, it is "essential to real improvement in the socio-economic conditions of Aboriginal people." In other words, if Ottawa thought something else would work to improve Native living conditions, it would not be talking about self-government right now.

**Well, you sure have cleared up this whole self-government issue for me. Thanks a lot.**

Don't mention it. I'm always happy to help out.

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# Wind speaker

December 12, 1986

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## INSIDE THIS WEEK

We urge you to read this special Christmas issue carefully. It offers an abundance of special material for the Holiday Season, plus a host of other news and feature. Rather than list any of them here, we encourage you to make an adventure of finding the treasures in these pages.

THE EDITOR

### Heart Lake Band

## Chief want Bill C-31 people to 'come home'

By Rocky Woodward

"I want the Bill C-31 people to come home," said Eugene Monias, in an emotional interview, after he was elected to once again become chief of the Heart Lake Indian Reserve On December 4.

Monias had served as chief of the Heart Lake Band, located 80 km north of Lac La Biche, for 22 years prior to the recent election and says he ran because the people wanted him to.

The election follows heated arguments and conflict between Monias and his supporters and the now defeated Chief Peter Francis. At one point the RCMP were requested to attend one of the meetings,

because some members believed that violence might erupt. Many band members, along with Chief Monias, said that Francis was never available for days at a time and they wanted a chief who worked with the Band members.

Also elected as band councillors are James Monias and Darlene Francis.

According to Chief Monias, 17 votes were registered for him and 10 against out of the 27 Band members who attended the election.

District director for Indian Affairs, Jim Roller, also made himself available for the election meeting.

"A Band Council Resolution was signed by chief and council, and now I suppose my first goal is to

make it official with the government that we will take over as chief and council," said Monias, stating that he will do this by notifying the Indian Affairs district office in St. Paul, personally.

Chief Monias says that he and council will now look into all the business the past chief and council were doing and then, "we will start new and right from the top."

Monias further stated that his top priority is to establish off-reserve members and Bill C-31 members back on the Heart Lake Reserve.

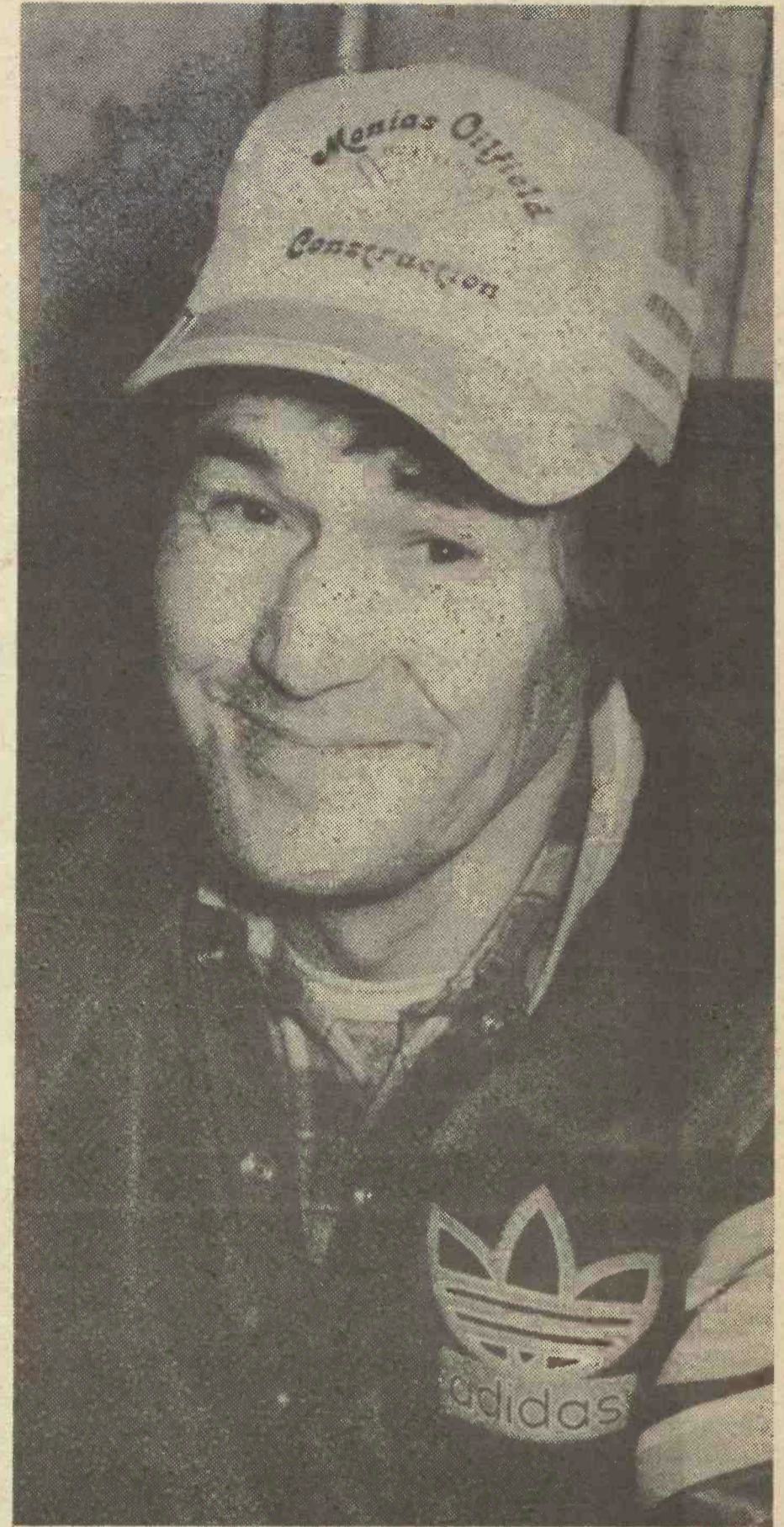
"I am going to try hard. I want them here. I will help them the best that I can. I will also fight for our kids who are on welfare; I will

fight for their moms," said Monias, who says he also has a good council that he can depend on and the majority of the Heart Lake Band members back him up.

"All the band members wanted me to run for chief. When I was chief I never had a problem like this. I only wanted to run as chief for three months, but the band members say I can stay as long as I want. Everyone said 'we want Eugene Monias.'"

Monias has promised the Heart Lake Band members that he will show the people what he and his council can do for them.

"We have a lot to do and I will be working as I never have before in my life," Monias said.



CHIEF EUGENE MONIAS  
...returned as chief

### Alberta Indian Arts & Crafts

## Olympic proposal dropped

By Clint Buehler

Plans to participate in the 1988 Olympics have been dropped by the Alberta Indian Arts and Crafts Society.

"This difficult decision was made after reviewing all options and weighing the chances for a successful project, considering the short time frame remaining before the Olympics," the society said in a recent press release.

The decision comes after more than 19 months of "hard work and negotiations" to secure funding.

The society notes that the decision to withdraw was not influenced by the Lubicon Lake boycott activities.

It also notes that the original concept had been altered and the proposal revised to a great degree in an attempt to please the funders, OCO '88, the Native Economic Development Program (NEDP),

and the Alberta Municipal Affairs Native Services Unit.

"We had not received a firm financial commitment from NEDP nor from the Alberta Municipal Affairs Native Services Unit, and NEDP had made an unexpected about turn in its view of the proposal. The society was not prepared to make further changes or concessions in its proposal, especially at such a late date."

AIACS said OCO had previously committed \$60,000 to this project in March 1986, but had suddenly issued a new stipulation eight months later for release of these funds. "The society was not prepared to become entangled in political issues which are the concern of OCO and must remain so."

According to the society, OCO's Native representative, Sykes Powderface, has said there will be lots of Native participation at the

Olympics. "Unfortunately, OCO cannot provide concrete information in this regard, but it appears as though no provisions are being made for the inclusion of residents of areas outside the Treaty 7 boundaries. The society is worried that residents of the other treaty areas in Alberta will be overlooked.

"The funders appear very ready to commit to the high profile Olympic activities, but not inclined to commit to a project involving long-term economic benefits to the Native community. This is a direct contradiction to earlier statements made by all three funders.

The society says it will not "provide the window dressing for Native involvement at the Olympics unless some long-lasting economic rewards are realized by Alberta's Native population. The major benefits must go back to the grassroots level, to the

small producer who cannot afford to participate individually but who could benefit from a collective process organized by one key coordinator."

The society says it also believes that to create a demand for Native arts and crafts but be unable to continue to supply products through an established source will hurt the industry much more than help it.

"The society is hoping that there will be concrete opportunities available for its 1,778 members at the Olympics with lasting economic benefits, but as time progresses the possibility diminishes.

"This situation could prove most unfortunate and embarrassing in a city where 'cowboys and Indians' are the main attraction and where the heavy international tourist trade and media at the Olympics will be seeking authentic Indian products."

## Lubicon Band Europe tour 'successful'

By George Poitras

The Lubicon Lake Indian Band recently toured seven European countries in an attempt to gain support for a boycott of the 1988 Winter Olympic Games in Calgary.

The delegation was headed by the chief, Bernard Ominiyak, and included Elders from the band and representatives from the Indian Association of Alberta (IAA).

The band claims the games are being held by the same government and petroleum companies that are in the process of destroying their way of life of hunting and trapping in the area.

In the two weeks the

delegation travelled throughout the countries, they met with government, Olympic and museum officials.

The band has for some time been working with support groups in the European countries. Many of the groups that they initially had contact with in these countries are the people who arranged the trip and meetings with the different officials in government, Olympic and museums.

### SUPPORT RECEIVED

The band received support and words of encouragement from most

Continued Page 5

# Role models said key to Indian success

By Lesley Crossingham

CALGARY — Because of the lack of positive role models, Indian people are allowing the government to destroy their way of life through alcohol abuse, drug dependency and high suicide rates, says the executive director of the American Indian Science and Engineering Society (AISES).

Speaking during the first day of a two-day conference on Career Planning for Native people of Alberta, organized and run by Petro-Canada and held in Calgary last week, Norbert Hill Jr., an Oneida Indian

from Wisconsin, said he was both angry and worried over the treatment of Indian people both in Canada and the United States.

"I worry to see Lysol and glue sniffing teenagers. I worry to see fetal alcohol babies and that 50 per cent of the jail population are Indians. My paranoia is that the government permits this. If you keep people drugged they do not become politicians, they do not have strong leadership and they are easy to destroy."

Hill added that this gloomy scenario need not happen if Indian people

**"Alcohol abuse is an enemy, but it is internal. We've all experienced outside assault and we've survived. But alcohol is devastating to us."**

start looking at their positive attributes instead of dwelling on the negative.

"Alcohol abuse is an enemy, but it is internal. We've all experienced outside assault and we've survived. But alcohol is

devastating to us. It has been medically proven that 50 to 80 per cent of Indian people are genetically predisposed to alcoholism."

Hill pointed out that white people have been drinking alcohol for more

than 2,000 years, whereas Indians were only introduced to alcohol about 200 years ago and their bodies cannot metabolize the alcohol and thus they become dependent upon it.

"If white people had the same predisposition, you wouldn't see a liquor store or a bar open in this city. But we have to realize that only abstinence can save us. We just cannot handle alcohol."

Hill feels that Indian people often do not realize that there are many positive role models and many positive scientific achievements made by Native people.

"It was Indian people who first discovered that the bark of the willow contains ASA, or aspirin, long before the white man came and 'discovered' it. The canoe we made centuries ago is still a perfect example of engineering. It cannot be improved. We made snowshoes, irrigation, perfect time-keeping methods — this list goes on."

AISES was founded in 1977 to provide Indian youth with the opportunity to enter the world of science and engineering without leaving their cultural heritage or way of life behind, Hill told the audience, adding that he hopes that another chapter, this time in Alberta, will be opened soon.

"But even before AISES,

we had role models. People like A.T. Anderson, a Mohawk scientist who worked with Albert Einstein during World War II. There is Mary Ross, who was the first Native woman engineer to work with Lockheed and the space program. And there is Bob Crippin, who is commander of the space shuttle. He is a Cherokee."

Hill pointed out that it is up to Indian people themselves to go out and get an education and to believe in themselves enough to go out into the workforce.

"You must realize that the buffalo have gone and the whiteman's staying. We need coherent planning and education, which means more than just a job, but whether our people are going to survive or not."

Hill encapsulated his ideas into four principles: You can do it if you believe you can do it. Don't give up. Your dreams can come true. And you can make it because the Creator will help you.

"The most valuable resource is the minds of your young people. It's a crime that there are only about 50 Native medical doctors. There should be at least 500, and it's not because we are not bright enough."

"We must use the wisdom of the past and the wisdom of the land. We are the 20th century warriors and the tool is education. The next war is going to be won or lost in the classroom."

## Seminar draws varied audience

By Lesley Crossingham

CALGARY — A two-day seminar on career planning for Native people which was sponsored by Petro-Canada Inc. drew a wide range of students and resource workers from all parts of Alberta and the Northwest Territories.

The seminar was held in Calgary's downtown Petro-Canada Building, and was organized by two Petro-Canada Human Resource employees, George Calliou, a Cree, and Roy Cunningham, a Metis both from the Slave Lake area.

Students from as far south as Lethbridge and

from as far north as Yellowknife, NWT attended the seminars which included sessions on career planning, careers in the physical and natural sciences and counselling and guidance for Native students.

During the first day, respected Blood Elder Harry Shade told the audience how important education is for the future of Native people all across Canada, and added he hoped all the young people present would take advantage of the many opportunities available to them to get a good education.

In his opening speech, Roy Cunningham pointed

out that the Native population is growing four times faster than the dominant society and 42 per cent of all Native people are under the age of 20.

"This is a very important figure to remember," he told the audience, "because they will be our leaders of tomorrow."

A banquet was held in the Calgary Chamber of Commerce Club where visiting students and delegates were treated to a meal of smoked salmon, broiled hip of beef with wild rice custard, and fiddleheads, followed by wild berry cobbler.

Then the Sarcee Broken Knife dancers demonstrated traditional dances and explained their origin. The night ended with well-known Native entertainer Winston Wuttunee, who not only made fun of his family, but also many of the dignitaries present.

The seminar finished at lunchtime the following day, and both Cunningham and Calliou thanked the people who had attended.

After the conference, Cunningham said he felt it had been quite successful and he would like to organize a similar conference next year.

## New trapping exhibit at Museum



**NEW TRANSPORTATION ON THE TRAPLINE**  
...snowmobiles replacing dog teams

By Terry Lusty

In November, the Provincial Museum in Edmonton unveiled a new display related to trapping in the north. The exhibit, entitled "Trapping in Transition," was coordinated by curator Dr. Pat McCormack and will be up at least until the spring or early summer of 1987.

An estimated 150 people, including some real live trappers, attended the opening which offered traditional snacks of tea, bannock, moosemeat and whitefish. How about that! One didn't even have to go to a northern bush community to partake of the same food that hunters and trappers enjoy.

The display items, mostly gathered over the course of the past year or so, are contained primarily in four large glass display cases. Many of the objects on display were donated to the museum and are now a part of the museum's permanent collections. McCormack

says that this is the first time that the museum has demonstrated an exhibit which focusses solely on trapping.

Trapping is a recent area of interest on the part of the museum, which hopes to expand its collections of items related to trapping.

The present exhibit consists of both historical and contemporary materials. These include fleshing tools, pelt stretchers, wool leggings, traps, muskrat spear, dog pack and harness, a dog whip and blankets, snowshoes and mitts, hats and a buckskin gun case. There are also some scale models of a log cabin, a dogsled and a deadfall trap.

To illustrate the shift to contemporary times, a few modern goods are displayed such as winter coveralls, rubber boots which are vital in the springtime, and a gas container for Skidoo fuel. An additional complement to the display are approximately three dozen wonderful photographs,

many in color.

McCormack readily admits that the trapping collection and exhibit could be strengthened. Unfortunately, she says, many of the items from the past have not been preserved and are unavailable. It seems that unless an object was one of particular decoration such as those which employed bead, quill or embroidery work, those items simply are not collected. On the contrary, most have been discarded or destroyed over time.

As a curator constantly in search of collectables, McCormack has noted a dire absence of not only men's but also women's everyday clothing. These, she claims, are difficult to find even if they do exist.

In the meantime, the public is encouraged to visit the Provincial Museum in Edmonton to view what is on display. There is no admission charge to see the display.

## Tour 'successful'

## Lubicon Band finds support in Europe

## From Page 3

meetings they attended, be it with government officials, Olympic representatives or general support groups.

In Vienna, Austria, in a meeting with the Olympic committee there, the band was promised by the committee that they would inquire into the band's concerns. In a meeting that lasted an hour, the general secretary of the Olympic Committee said he intended to raise the band's human rights concerns with his committee's executive board and general assembly.

A petition signed by 250 Austrians, 1 Swede, 1 Swiss and 24 Germans was handed to the Lubicon Band by the Association for Endangered Peoples — Austria in their support for the band's claim.

The petition stated that the Lubicon people "never ceded their traditional lands and therefore retain unextinguished Aboriginal land rights...and whereas the deliberate and systematic destruction of the band's traditional lands, traditional economy and traditional way of life has now reached the point where the very survival of the Band as a society of Aboriginal people is in serious jeopardy." And therefore, the citizens who signed the petition demanded "that the Canadian government immediately take any and all action necessary to ensure that the Lubicon Lake Indians are protected from further abuse, and to ensure that the Aboriginal land rights are properly recognized and respected."

## COPY TO MULRONEY

A copy of the petition was also sent to the Prime Minister of Canada, the Minister of Indian Affairs, and the Minister of Native Affairs at the provincial level.

What troubled many people the delegation met with was the fact that the Canadian government was misinforming the embassies as to the situation. Austria was told the Lubicons had rejected the federal government's proposal made by negotiator Roger Tasse in July without making a counter offer.

"In working with the different governments for some time now, it doesn't surprise me any more to have people in these positions to be telling these lies," said Chief Bernard Ominiyak.

The Lubicon Band offered a counterproposal to the federal government in July and it has been in their hands since. On the question as to their not returning to the negotiating

table and refusing a proposal by the feds, Ominiyak says "that is not the case."

When told that the band was willing to continue negotiations based on the E. Davie Fulton discussion paper on the land claims, and that the federal offer did not include land entitlement on behalf of Indians given back their status through Bill C-31, they said further inquiries into the actual situation would be made.

## GREEN PARTY

The Green Party in West Germany, a longtime supporter of the Lubicon people, assured the band it would write the Prime Minister and Indian Affairs Minister letters of concern and that they would pass on information to their athletes so they could become familiar with the problem.

"There was a lot of support in the area to put pressure on the Canadian and Alberta governments to try and settle the dispute," said Lawrence Courtoreille. Courtoreille, Treaty 8 vice-president of the IAA, travelled with the delegation on behalf of the Indian Association of Alberta.

"They were very upset, and in fact one government primarily said they were going to get to the bottom of it as to why they were misinformed about the situation," said Courtoreille. "Once they saw the letters and material from the band regarding their willingness to sit down and address these certain issues, they became very concerned and wondered 'what the hell is going on.'"

The Green Party holds 28 seats in the 520-member Bundestag, the German parliament.

## MEDIA COVERAGE

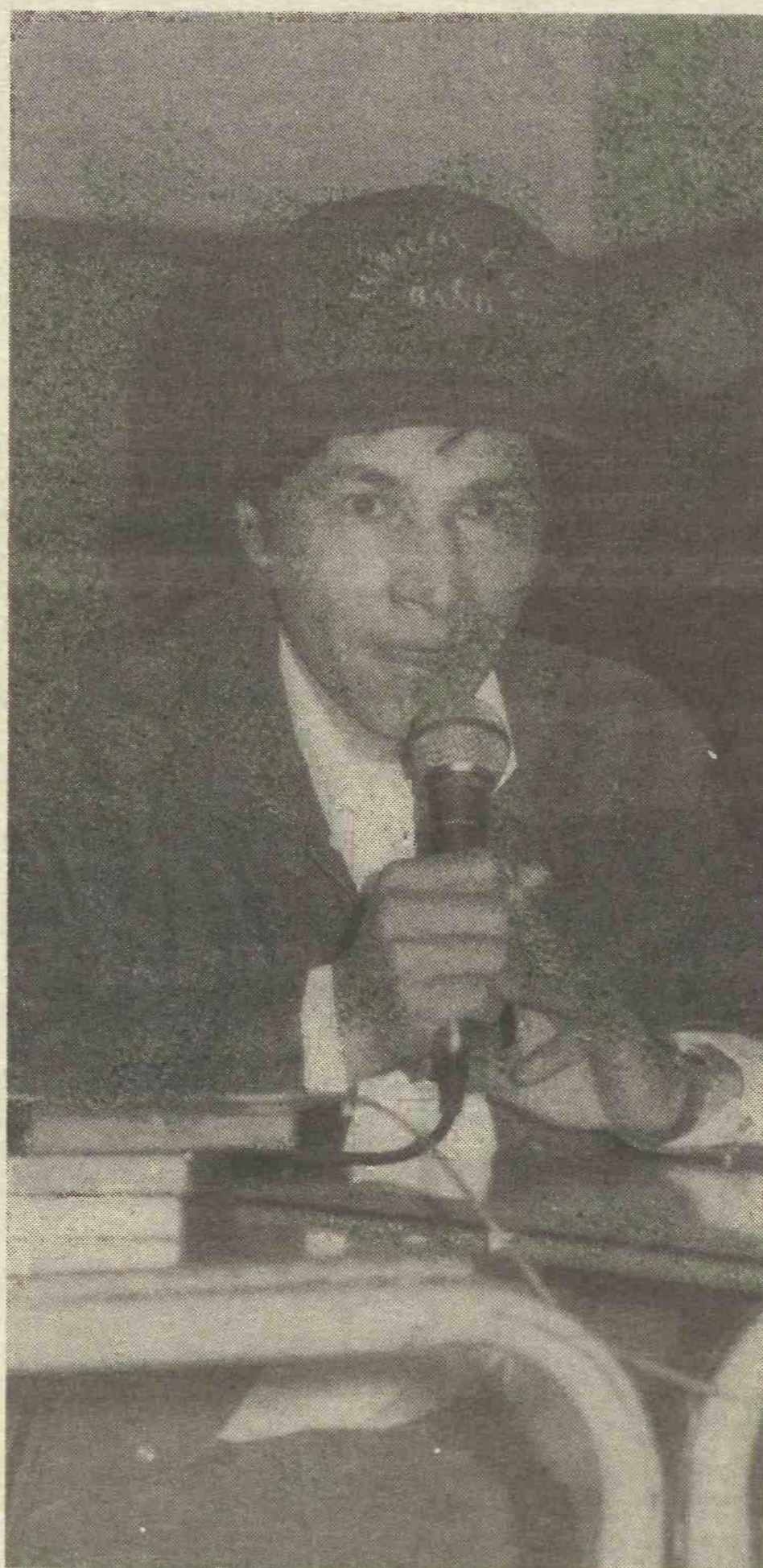
Wherever the delegation went, they had extensive media coverage. "I think we've achieved a lot," said Courtoreille. "They wanted to know why the Lubicons were being treated the way they were." Many embassies were provided with materials about the situation and "some of them even went out of their way to contact their embassies in Canada to find out more of the inside problems."

After a visit to the Lubicon Band in June by a Dutch parliamentarian, John Van Tilborg, he went away saying he was "shocked" to see the living conditions of the Lubicon and said that he hoped the federal government would act soon to settle the long-standing land claim.

Van Tilborg, a member of the Dutch faction of the

**"In working with the different governments for some time now, it doesn't surprise me any more to have people in these positions to be telling these lies."**

**Chief Bernard Ominiyak**



Green Party, said they give the band support in its boycott of the Olympic Games and will try to support them as far as possible in Europe.

"The Canadian government is quickly losing its credibility within Europe," said Van Tilborg.

In Luxembourg, the Lubicons' appeal for the Olympics boycott was rejected. A deputy minister responsible for international cooperation and the president of the Luxembourg Olympic and Sports Committee said his govern-

ment cannot make that decision and the latter maintaining that sports and politics should not mix.

## CONCERN ON EXHIBIT

Another concern which was raised at many of the meetings throughout the tour was that of the boycott of the Glenbow Museums exhibition of Native artifacts. The exhibition has been described as the flagship of the 1988 Winter Olympics arts festival.

As in the boycott of the

games, people everywhere were very sympathetic and showed concern. Much controversy has been raised regarding the sending of false information in letters to the museums by Dr. Cameron of the Glenbow stating "the concept of the Glenbow exhibition is supported by Native groups across Canada."

The Museum of Man's ethnology department in Paris will recommend their museum reject the Glenbow's request for 21 Native artifacts. Anne Vitart-Fardoulis, coordinator for North American ethnology, said she made the decision after carefully looking into the matter with the information she was provided with by the Lubicon band, the Assembly of First Nations, the Canadian Embassy and the Glenbow Museum.

To date, the Museum fu Volkerkund in Berlin and the Museum of the American Indian in New York City have honored the boycott by refusing the request for Native artifacts by the Glenbow Museum.

The Smithsonian Institution in Washington, D.C. has rejected the Lubicons' plea for a boycott of the Glenbow exhibition, stating the institution was sympathetic to the Lubicon Band's request, but could not get involved in what was seen as a political problem.

## NOT APPROPRIATE

"We feel that on one side the exhibition is to show off how rich the culture of the Native people is in this province or in Canada generally, and we don't feel that this is appropriate when people are living the way we are," said Ominiyak. "The Alberta government and the oil companies come into our land and take all our resources, destroy the way of life and leave nothing behind...these are the same people again who are behind these games."

The Lubicon land claim has been outstanding for 46 years since the time when Ottawa promised this small northern community a reserve. The band is requesting 90 square miles (taking account of the increase in population since 1939 and including the members reinstated since Bill C-31), and for some control over the nature and pace of development in the remainder of their 8,500 square mile traditional hunting and trapping lands.

The Lubicon Lake band discontinued talks with the federal government in July after the feds insisted they would recognize only 200 people. These 200 people

would be those who belonged to the band before the Indian Act amendments became law in 1985.

## VERY HYPOCRITICAL

"This is very hypocritical," said Courtoreille. In 1984 they passed Bill C-31 and it is retroactive way back; they are totally reneging, totally irresponsible and they don't want to settle this claim. "What's good for them is not good for us," said Courtoreille.

The Lubicon Band will return to the negotiating table once they (the Canadian government) is willing to deal and proceed where Fulton left off.

"All we're asking for is to be treated equally, the same as any other Native group in the area," said Ominiyak.

"The real life of the people is hunting and trapping. When they have so much oil development in the area, that's basically destroyed," said Ominiyak. The people in the Lubicon area still trap as a means of life, and at the same time the traps and lines are being destroyed and they are not killing anything, said Ominiyak. The animals leave and once there is no activity in the area the people turn to welfare.

"They turn to welfare and when you have people on welfare as high as we have, it leads to all kinds of social problems," said Ominiyak.

## 400 OIL WELLS

The oil companies arrived in the area in 1979 and have since been coming on an ongoing basis. They total about 10 companies and 400 wells being drilled within a 15-mile radius.

"We're very supportive of the Lubicon Band because we know that they are very serious in their fight. We have to support the Lubicon Lake situation because we have other tribes in a similar situation. If the Lubicon people lose, everybody loses," said Courtoreille. "If the Lubicon people make way on this one, you can rest assured that the other people will get fair deals like they would if it's ever settled."

The Lubicon Lake band members are very supportive of the situation and very determined to carry on. "They aren't going to break," said Courtoreille.

"As far as the boycott is concerned, we want to keep going. We've got a year and some time away, but we're going to do anything that's within our power to continue," said Ominiyak.



# Journalist responds to Chatsis' letter

## Dear Editor:

I would like to reply to a letter published in Windspeaker October 31 from Mr. George Chatsis.

In case any of our readers are a little confused about the story of which Mr. Chatsis was referring I should like to make it clear that the story was written more than two months ago

and appeared in the September 12 edition of Windspeaker, page 3.

Mr. Chatsis seems to be concerned over the facts, and basically accuses me of distorting what he told me. So let me give him and our readers the facts.

The story in question was written by me shortly after a telephone conversation, which I taped, between

myself and Mr. Chatsis. I think it is important to point out that Mr. Chatsis telephoned me, I did not call him. And he brought up the question of what concerned band members should do when they are unhappy with their band administration.

All quotes attributed to Mr. Chatsis are correct. He does however, complain that I paraphrased a large proportion of the story. I must point out that paraphrasing is standard journalism practice in order to make the story smoother and in this particular case it was necessary in order not to libel anyone, as Mr. Chatsis had used specific names and bands when he spoke of corruption. As I have said previously, I

cannot and will not write unsubstantiated, potentially libelous allegations.

Shortly after Windspeaker hit the streets of Calgary, I gave Mr. Chatsis a copy. He read it, and questioned the paraphrasing, but generally said he agreed with what was written.

A few days later, a radio journalist with AMMSA-ARTS in Lac La Biche telephoned Mr. Chatsis and asked for an interview. During the interview, Mr. Chatsis did not refute anything which had previously appeared in Windspeaker, despite having a perfect opportunity to do so.

In his letter, Mr. Chatsis goes back on most of what he told me during the

original interview, which is entirely his prerogative. However, he accuses me of trying to use him to further my own aims, which must be presumably, to back up the assertion that the Native press is a watchdog. Yet further in his letter, he says in effect that an investigative journalist is needed within the Calgary Friendship Society. Obviously Mr. Chatsis is a little confused about the role of the media.

Yet, probably the most important point is why Mr. Chatsis waited more than two months to write this letter and why did he not take the opportunity to either tell me or the AMMSA radio reporter that there were inaccuracies?

It is obvious that Mr. Chatsis is using this story as a weapon to personally attack me and the work I am undertaking for Native people in the Calgary area. I am currently working on projects that will, hopefully, see new jobs and opportunities for Natives in the Calgary area rather than trying to tear down what little the Native people already do have here.

I should also remind Mr. Chatsis that he and the society will have their day in court and with our system of jurisprudence, all people are deemed innocent until proven otherwise.

Sincerely,

Lesley Crossingham

## Al-Anon member offers constructive holiday resolution

### Dear Editor:

With regard to the request for material from your readers for the Christmas Season, the following is a transcript I have written for publication if you wish.

#### Holiday Resolution

Whenever the Xmas season draws near I subconsciously fall into a mild depression. I say "subconsciously" because of the fact that my family has never been able to enjoy to this day a "normal" Xmas. Normal in my terms would be to just be able to laugh with each other while in a sober (non-alcoholic) state. Some of my family members are alcoholics and due to this fact have some affect upon the rest of the family.

Well, so much for the

mulling over a rotten situation.

This year, along with the valuable guidance from Al-Anon, I have chosen to file away skeletons of the past and concentrate on all the good things in life. I wish to stress to those of you out there who are being affected by someone else's drinking that if (if, depends upon when you decide) you choose to see the positive side of things, that other peoples' actions will no longer have total control over your own happiness. Believe me, it's true!

For starters, tomorrow morning give yourself a break and when you look in the mirror, smile at yourself and give thanks for all the good things in your or someone else's life and decide to have a happy holiday season.

Anonymous

## Child care worker disappointed with lack of responses

### Dear Editor:

For some time now, I have been hearing that there is a demand for Native child care workers due to the overwhelming percentage of Native children in day care.

This inspired me to enter and complete the two-year program in child care at the Blue Quills Native Education Centre, a pilot project of Grant MacEwan Community College. However, as a recent graduate of the program, I am extremely disappointed with the response I have received from prospective employers.

To date, I have mailed out 25 resumes to various agencies and organizations. So far I have been called to four interviews and have received only two letters acknowledging receipt of my resume.

I being Native is one of the prerequisites for this type of enrolment, and if there really is a need for Native child care workers, then maybe I was born in the wrong race. Or are agencies, posting these positions, merely using this as a formality?

Sarah Cardinal  
Edmonton

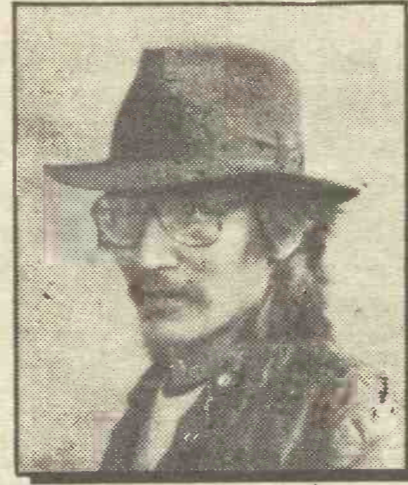
## What's Important About Bells?

The important thing about bells is that they ring. It's true that bells are shiny and Santa Claus rings them wherever he goes, so you can hear him. Bells hang from Christmas trees. Bells can be used for decorating at Christmas. Some people sing and shake bells at the same time. But, the important thing about bells is that they ring.

Crystal Michelle Dean  
Grade 4 Student  
Prince Charles School

# Opinion

From One  
Raven's Eye  
wagamese....



How can you tell where Ontario secondary road 525 ends? Right where the rough, never-sanded-in-the-winter part begins. This so-called road that snakes into my home reserve.

Back in the early fifties, the government asked whether we would give up land so they could put in a road. This was to get to a hydro dam site further north. Because they thought provincial game laws would then be enforced along that surrendered land, the chief and council at the time said, "nah."

So the province, still suffering a case of jurisdictional diaper rash, refuses to maintain our road. Of course their traffic laws don't apply either. What looks like a 12-year-old driving towards you could easily be two six-year-olds. One on the shoulders of another who is working the gas and brake pedals.

Even so, with other places who gave up real estate to the province, that shaking vehicle sensation usually means you've arrived on reserved-for-treaty-Indians ground.

As you drive along the WhiteDog version of this Aboriginal rights institution, you'll see swamps and hills of scrub timber. The lumber and pup size stuff has been clear cut a long time ago. Just when you figure your car is going to shake apart or the vibration has shaken loose some personal internal part, you pull over a hill and there it is, my bushy home address.

Down the first short stretch, to your right, are the sewage lagoons. These are the size of football fields. The kids used to play hockey on them until the health people made them stop.

Anyway, what these ponds mean is now most people have running water in their places. Some even have showers, bathtubs and inside toilets. However, since a person still has to pay for these extras themselves, it is still a common sight to see a sleepy, tangle-haired person wobbling off to the little shack out back.

The first house you pass on the left is Ronnie's place. It's one of those new CMHC units, not one of those Indian Affairs specials that still mostly dot the roadside.

Ronnie has added a sun deck. He keeps a neat yard. This house would not look out of place in any typical city suburb.

The next couple of houses are the kind reporters

take pictures of when they show up to do another helpful expose on how poor Indians really are. Plastic covers broken windows. There's a scrawny dog. You can't tell with that kind whether it's their throats or stomachs growling half the time. Dark-eyed, round-faced kids run around in the cold with their coats half open. A rusty car or a mud-smeared half ton are parked in some of the driveways.

Then there is the store. All the windows are boarded up. Unless they stay open 24 hours a day, or put in a minefield and guard dogs, the place will keep getting broken into every now and then.

The school, unless you're involved in it on a daily basis, sure looks square and quiet from the outside. In all these years, Whitedog has had four kids make it through high school. The encouraging part is three of them have done it in the last couple of years. Two band members teach in the school itself. We are one of only a few bands in the area who have taken over local control of our education. Still, attendance, discipline and general lack of parent and community support are ongoing problems.

Between the school and the store is the band office. What is left of the paint on it is blue. It is in places such as these that the idea of governing ourselves will happen or not. This is where that idea must become action. Not conference action, not speech making action, but tough, day-after-day, show-up-and-get-the-work-done action. If not, then our decisions and our pride will always drive up to the steps of such buildings in government cars carrying briefcases.

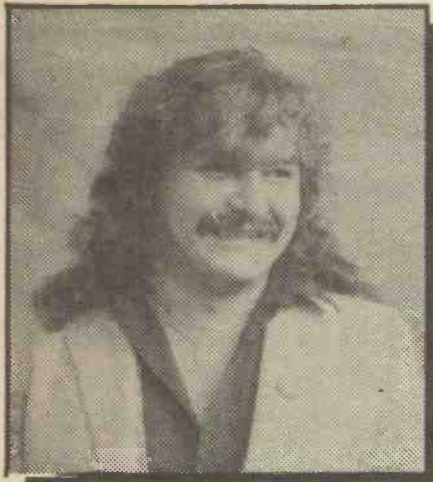
On some days you see the kids sniffing gas, the violence and the heavy drinking. On other days you see that where six years ago there were two foster homes on the whole reserve, there are now over 30 of them.

Our rez is in many ways fairly typical. It's not so bad teachers flee the place in the face of twentieth century Indian attacks. It isn't Alkali Lake where the people are turning themselves and their community around. Islington Band 29, White Dog is somewhere between 40 years ago when we make an independent living for ourselves and sometime up ahead when we can find a way to do so once again.

Some people, even those from amongst us, figure that getting rid of reserves would make us all better off somehow. Let's take a look at the idea and see what is actually being said by those who propose such a thing.

For now, as you drive away from the place you have a decision to make. One of two choices on how to drive that washboard, denture-rattling road. Some people drive like crazy over it. Their thinking is to sort of skip over the surface like a rock. Other people choose to go slow and try to bob along the wavy surface like a cork.

Well that's it for this week. I hope that no matter how rocky your road, may get and no matter how you choose to cruise it, we can still get together at a spot similar to this one next week.



The ARTS Column

By Ray Fox

Well hello, everybody! I'm still here. Clint, the editor, has had to step up deadlines for the paper, to get over the Christmas season, so one of these columns should fall close to Christmas. To be on the safe side, I'll say Merry Christmas and Happy New Year in a couple of issues in case you miss one. And speaking of Christmas, people say that a lot of people get depressed about this time of year. I guess there is one Christmas that I have a bit of a problem forgetting. I was working at the old Carona Hotel in Edmonton, and my friend Maggie wrote me this long letter/poem, I'd like to share it with you in loving memory of Maggie.

**Please Hear What I'm Not Saying**

Don't be fooled by me.  
Don't be fooled by the face I wear.  
For I wear a mask, I wear a  
thousand masks, masks that I'm  
afraid to take off.  
And none of them are me.

Pretending is an art that's second  
nature with me,  
but don't be fooled, for God's sake  
don't be fooled.  
I give you the impression that  
I'm secure,  
that all is sunny and unruffled  
with me,  
within as well as without,  
that confidence is my name and  
coolness my game,  
that the water's calm and I'm  
in command,  
and that I need no one.  
But don't believe me.  
Please.

My surface may seem smooth,  
but my surface is my mask.  
My ever-varying and ever-  
concealing mask.  
Beneath lies no smugness, no  
complacency.  
Beneath dwells the real me in  
confusion, in fear, in aloneness.

But I hide this.  
I don't want anybody to know it.

I panic at the thought of my  
weakness and fear being exposed.  
That's why I frantically create a  
mask to hide behind.  
A nonchalant, sophisticated facade,  
to help me pretend,  
to shield me from the glance  
that knows.  
But such a glance is precisely my  
salvation. My only salvation.

That is if it's followed by acceptance,  
if it's followed by love.  
It's the only thing that can liberate  
me, from myself,  
from my own self-built prison walls,  
from the barriers that I so  
painstakingly erect.  
It's the only thing that will assure me  
of what I can't assure myself,  
that I'm really worth something.  
But I don't tell you this, I don't dare.

I'm afraid to.  
I'm afraid your glance will not be  
followed by acceptance and love.  
I'm afraid you'll think less of me,  
that you'll laugh,  
and your laugh would kill me.  
I'm afraid that deep down I'm  
nothing, that I'm just no good.  
So I play my game, my desperate  
pretending game,  
with a facade of assurance without,  
and a trembling child within.  
And so begins that parade of masks.  
And my life becomes a front.  
I idly chatter to you in the suave  
tones of surface talk.  
I tell you everything that's really  
nothing,  
and nothing of what's everything,  
of what's crying within me.  
So when I'm going through my  
routine do not be fooled by what  
I'm saying.  
Please listen carefully and try to  
hear what I'm NOT saying.  
What I'd like to be able to say, what  
for survival I need to say,  
but what I can't say.  
I dislike hiding. Honestly.

I dislike the superficial game I'm  
playing, the superficial, phony game.

I'd really like to be genuine and  
spontaneous, and me,  
but you've got to help me.  
You've got to hold out your hand  
even when that's the last thing I  
seem to want, or need.  
Only you can wipe away from my  
eyes the blank stare  
of the breathing dead.  
Only you can call me into aliveness.

Each time you're kind, and gentle,  
and encouraging,  
each time you try to understand  
because you really care,  
my heart begins to grow wings,  
very small wings, very feeble wings,  
but wings.  
With your sensitivity and sympathy,  
and your power of understanding,  
I want you to know how important  
you are to me, how you can be a  
creator of the person that is me if  
you choose to.  
Please choose to.

You alone can break down the wall  
behind which I tremble.  
You alone can remove my mask,  
you alone can release me from  
my shadow-world of panic and  
uncertainty.  
So do not pass me by. Please do not  
pass me by.  
It will not be easy for you.  
A long conviction of worthlessness  
builds strong walls.  
The nearer you approach me, the  
blinder I may strike back.  
It's irrational, but despite what the  
books say about man,  
I am irrational.

I fight against the very things that I  
cry out for. But I am told that love is  
stronger than strong walls, and in  
this lies my hope. Please try to beat  
down those walls with firm hands,  
but with gentle hands - for a child is  
very sensitive.  
Who am I, you may wonder? I am  
someone you know very well.  
For I am every man you meet and I  
am every woman you meet.

Well, that's it for another week. Bye for now and  
remember, the world likes you better when you're  
smilin.

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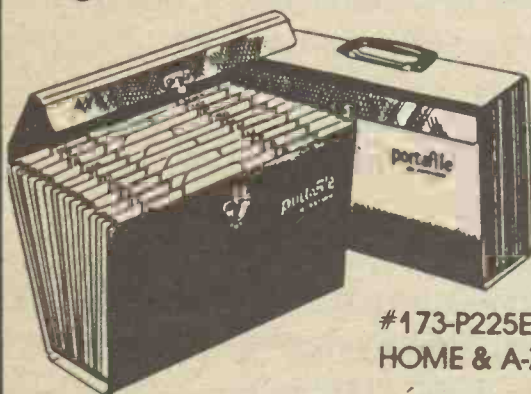
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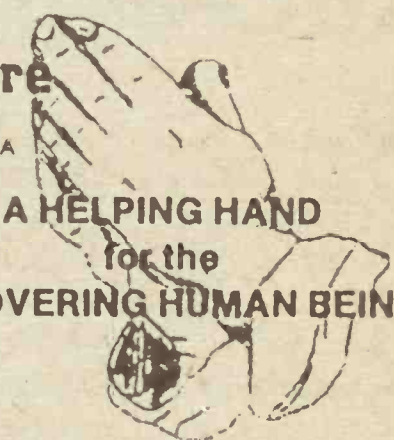
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Dropping In

**Rocky Woodward**

Hi! Have you ever noticed how work piles up just before Christmas? I may complain a lot, but somebody has to. Now all I need is to hear my Boss holler, probably on the 24th of December, "Okay everyone! Let's do inventory!" And that's only at home!

CBC just called and they have re-arranged the schedule for Native Nashville North. Here are the new dates.

**Native Nashville North** will go to air January 10, at 10:30 p.m. Saturday, a week later than originally planned. Remember, January 10, 1987.

**Beyond the Bend of the River** will air on CBC January 3 at 10 p.m. This one-hour documentary is based on the life of Harry Rusk. Both Native Nashville North and Beyond the Bend of the River, were produced as co-productions between the CBC and AMMSA.

Also, watch for fiddle player Art Burd, Winston Wuttunee, Terry Daniels, Brock Ashby, Gary Neault and horse rider Roger Masse, along with myself, when CFRN television airs the show **Metis and their Music** on "INVIEW." This half hour program will be on television on December 28, at 6 p.m. Sunday. Remember, Inview.

**GIFT LAKE:** Glad to see you can make it to our

Christmas party, Leonard Flett.

Leonard reports out of the Metis settlement he calls home that the Gift Lake Islanders are on a winning streak. The Islanders are now tied with Peace River for first place.

Leonard also tells me that all the team is doing well, especially Hector La Mosse. La Mosse has somewhere's around 30 points and "boy, that guy can play hockey," said Leonard.

Keep it up Gift Lake Islanders, and Merry Christmas! **ALEXANDER:** Do you want to get ahold of some true traditional cards for any occasion?

A friend of mine just visited the Windspeaker offices and showed me some of his work. Gabian Yellowdirt says lately he has been concentrating a lot of his time back towards what I know he does best, that of photography and artwork.

His cards have his own art designs done the only way that Fabian can present them. They are very unique and would be the ultimate card to send to a friend, loved one, or even as a business appreciation card.

Fabian, along with fellow artists, have much of their work involved with the Native Creation Group of Canada, operating out of the BANAC office. Other artists of the group include Morris Cardinal, Roy Thomas, Ray Baptiste, Henry Letendre and Eddie Cobiness.

If you are interested in Fabian Yellowdirt's "Cards for any Occasion," you can call Fabian at 939-7117 direct.

**WABASCA:** Chief Mike Beaver, you are a very busy man. But I would like to get your views on what is

happening with the Bigstone Band that you represent.

AMMSA further appreciated your councillors, Denys Auger and Charles Beaver, who were available to talk to us on your behalf and council's behalf.

We fully realize that there is much more to be said, and would hope that we can get together sometime in the future, either by phone or interview.

**WHITEHORSE:** Merry Christmas, Carol Gettys. Carol was in Edmonton about a year ago while doing a film for the National Film Board called "Doctor Lawyer Indian Chief," and says that it will air early this new year.

Carol is now working up in Whitehorse, Yukon, for a Native television outlet.

Carol, I forgot to mention when I was talking to you on the phone. If you know of some good entertainers in your neighbourhood, please give me a shout. We are always looking for Native artists to appear on Native Nashville North, and it sure would be a pleasure to have individuals from the Yukon area represent the north on our show.

All we need is a tape of not more than three songs, original music or other, and backed up by not more than two instruments.

We also appreciate any other Native acts including, dancing, comedians, or anything traditional. Thanks.

**EDMONTON:** Just a short note. Congratulations to the Edmonton Sun and Reporter Kerry Diotte for doing something positive on Native people and alcoholism. (The Edmonton Sun, December 7 issue.)

**AMMSA:** MERRY CHRISTMAS and have a safe holiday season.

**GRAY**

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## Fox Lake threatens to split Little Red River Band councillors and chief meet

By George Poitras

Members of the Little Red River Band in Northern Alberta will work together in the hope of solving problems that resulted in a Band Council Resolution on November 4, 1986 from some members of the Fox Lake community to split from the band.

The Little Red River Band consists of two reserve areas of Fox Lake and John D'Or Prairie and one non-reserve, Garden River. The population of the three communities number approximately 1800.

The local government for the three reserves is located in John D'Or Prairie and is composed of one chief and nine councillors, four from John D'Or Prairie, four from Fox Lake and one councillor from Garden River.

In a November 4th meeting in Fox Lake with members from the Department of Indian Affairs, Chief Walter Twinn of the Sawridge Band and his wife, lawyer Catherine Twinn, a resolution was

made up by some members of the council to separate and form a band of their own.

This sparked the concern of Chief Johnson Sewepegaham, who was not involved and apparently not informed of the meeting. Chief Sewepegaham was disturbed at the involvement of Chief Twinn and Jerry Thronson, director of lands, revenue and trusts for the Alberta region of the DIA.

At recent meetings held in John D'Or Prairie, Garden River and Fox Lake, members of each community had a chance to voice their feelings and concerns on the issue.

It seems that the pro-split group, comprised mostly of members from the Fox Lake community, feel they are being neglected by the administration of the band. Money allocations, incomplete structures in the reserve, favoritism, and lack of leadership are other concerns of the people wishing to split and form their own band.

Dennis Wallace, Alberta director general for the

Department of Indian Affairs was present at the first meeting held in Garden River, and the following two days Wallace was represented by Jerry Thronson, director of lands, revenue and trusts for the Alberta region of the DIA. Walter Twinn and wife Catherine were absent for the first two meetings but were available for the final meeting in Fox Lake.

Wallace admitted he made a mistake in sending a representative to the meeting of November 4 and said that at the time of the request by the Fox Lake members for someone in his department to be present at the meeting, he was not aware of the fact that everyone on the council, including Chief Sewepegaham, was not aware of the meeting taking place. "I received many requests for advice every day and I provide advice whenever I can, but made a mistake in this case," said Wallace. "If I had known everyone, including chief and council, were not aware, I wouldn't have made this mistake."

As for Chief Twinn and his wife Catherine's involvement in the November 4 meeting, as councillor William Laboucan of Fox Lake said, "Chief Twinn was asked to give advice, not to initiate the Band Council Resolution or the petition."

Catherine Twinn said she was asked by the members of Fox Lake to give them advice. "When they asked for legal advice, then I gave them legal advice." She believed at the time of the meeting on November 4 with the Fox Lake community that Chief Sewepegaham was aware of the meeting and ignored it.

Lawyer Twinn said "if the Fox Lake community requests further help, I'd be available to help."

The BCR of November 4th is, however, in the eyes of the DIA, considered null and void for various reasons.

If the alleged petition for a resolution to divide the band, was signed by all 450 residents of Fox Lake who are of voting age, it was asked at the meeting, why were so many people unaware at the time of the meeting as to what was going on?

A counter group in the Fox Lake community, numbering approximately 66, signed a petition opposing the original BCR.

A number of services to the community by the DIA were shut down once Chief Sewepegaham became aware of the meeting and the alleged BCR, including the schools. This was a concern brought about by the Fox Lake councillor, Clifford Ribbonleg.

"What authority does one have to come into our reserve and close down our school and health centre?" said Ribbonleg.

Chief Sewepegaham shut down the school, health centre and band administration until he was able to find out exactly what the involvement of the DIA was in the November 4 meeting. After an explanation and a letter of apology from Dennis Wallace to

Chief Sewepegaham, these services reopened.

Councillor William Laboucan of Fox Lake says the issue of having a separate administration has been talked about for many years. "The people here want to administer their own affairs. We feel too often that we are treated like kids."

Laboucan also feels that the monies being allocated to the Little Red River Band often stop at the John D'Or Prairie reserve. "This is why we come to this stage; if we had our own chief and council, we wouldn't have these problems that we talk of today."

John Nanooch, an Elder from Garden River and lifetime resident of the community, feels in the case of a split most people from the Garden River community will probably move to John D'Or.

"I don't feel the outcome will be satisfactory to everybody concerned." He feels there are too many views from members in each community. Nanooch says that the people of Garden River will not be affected as much as a result, whatever it may be. It's the two reserves who will have continuous problems with each other with no one really gaining anything in the end.

In speaking to the people of Garden River, Dennis Wallace said the discussion of separation "is a very serious issue." He went on to say that the chief and council in the past have made some very good job opportunities for each community.

"I suggest to you today, that you look at the problems that each community has and as a community see how you can correct them," said Wallace.

"The senior management of the DIA are prepared to work with you today and in the months to come. We think you could come out of this situation strong and with a good life for everybody," said Wallace. "This is the most serious situation of the Little Red

River Band since the signing of the treaty."

As it stands, before a separation is even considered by the Minister of Indian Affairs, Bill McKnight, Department of Indian Affairs policy Circular No. H-4 must be followed in the proper procedure.

The circular clearly states that in order for separation to occur, or for a plebiscite to be held, the minister will have to be satisfied that all the problems surrounding the situation have been looked at and all efforts have been made to solve the problems. Once this has been done, and if there is still no hope for consensus among the three communities, only then will the minister consider a separation of any reserve.

Problems arising, should there be a split:

- 1) how will all 1,800 members be split,
- 2) into what reserves,
- 3) where do members of the Garden River community go,
- 4) does Garden River get part of reserve of the now existing lands of the two reserves,
- 5) division of existing assets of the L.R.R.B.,
- 6) division of surface and mineral rights,
- 7) division of families, etc...

Many problems will have to be dealt with should there be a split in the Little Red River Band and involvement will come from many areas as the province and federal governments intervene.

When the lawyers for the administration of the Little Red River Band draw up the resolution stating a consensus as to the three communities trying to solve the problems, work will begin immediately to start finding solutions to the existing problems. A committee from each community will be formed to look at the concerns of their band members.

# John D'Or and Fox Lake profiled

By George Poitras

John D'Or Prairie is a reserve located approximately 69 kilometers east of Fort Vermilion. John D'Or, Fox Lake and Garden River are the three communities that comprise the Little Red River Band.

Total population for the Little Red River Band is approximately 1800, with the majority of the people of Cree descent.

The economic base of both John D'Or and Fox Lake consists mainly of hunting and trapping as a traditional way of life. Logging and firefighting provide seasonal employment with a potential of forestry industry and agriculture in some areas.

The local services such as the stores, health units and school also provide some employment opportunities for some residents.

The schools in both the communities of John D'Or and Fox Lake are administered by the band, but operated by the Department of Indian Affairs and Northern Development.

Grades 1 to 9 are offered in the John D'Or school and the Jean Baptiste Sewepegaham School in Fox Lake offers Grades 1 to 11.

As in many isolated northern communities, students wishing to pursue a higher education are required to move away from home and usually to board with another family

or relatives in another town. Another alternative to obtaining further education is through correspondence, with help coming from the teachers in the local schools.

Students from these communities go on to school in High Level, Fort Vermilion, Peace River or Rocky Lane.

The Hudson's Bay stores in John D'Or and Fox Lake provide the residents with much of their supplies and groceries. The Hudson's Bay store also serves as a bank in many cases, cashing cheques from the townspeople. The Bay also buys furs from trappers in the area, and much of the money is usually spent in the stores.

Both communities are powered by generator plants from Alberta Power, furnishing most homes with electricity.

Wood is still mainly used in the home for heat.

Access into John D'Or may be by vehicle through an all-weather road or by Peace Air which operates out of Fort Vermilion and also serves the Fox Lake area on a regular basis.

River crossings from John D'Or to Fox Lake is accessible only during winter months, with the Peace River being one of the major river crossings. Going on the winter road from each point would be an approximate one hour ride, compared to a 12-minute airplane ride.

These two communities both have grass airstrips for light aircraft only. There is no bus service to these communities the closest bus station is in Fort Vermilion.

There is no RCMP detachment in either of these communities; the closest detachment is in Fort Vermilion. The RCMP serve the communities on a regular basis.

The medical units both in John D'Or and Fox Lake are new, but neither has a full time doctor. A doctor arrives from either High Level or Fort Vermilion twice weekly.

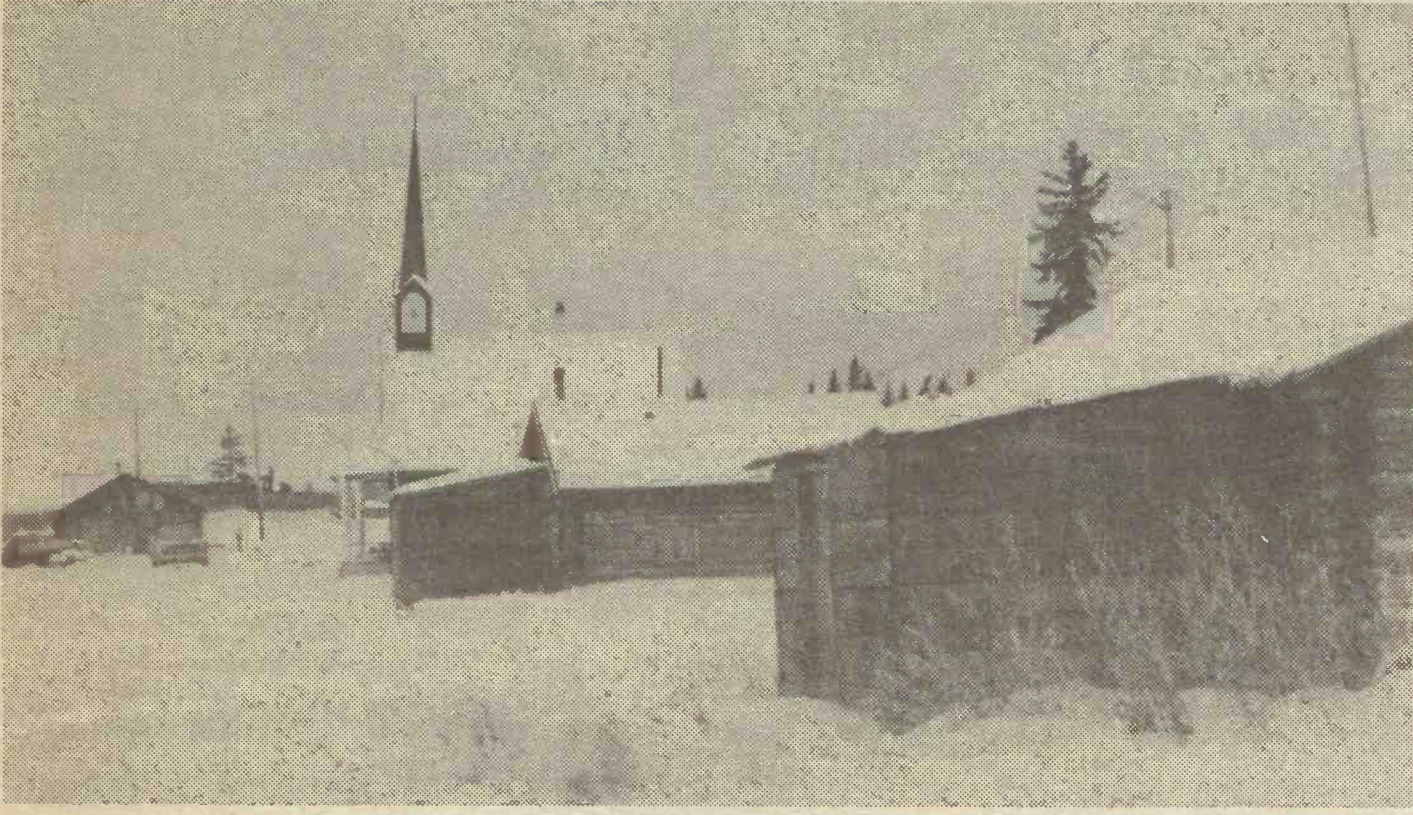
Both communities speak Cree as their first language. Many residents from out of

town find it easier to cope once they learn the language.

The members of the Little Red River Band have ancestral ties to the Woodland and the Bigstone Cree Indians of Wabasca.

The headman of the band entered into Treaty 8 on behalf of his people on July 8, 1899 in Fort Vermilion.

The band is administered by the chief and nine councillors, four councillors from John D'Or, four from Fox Lake and one councillor from Garden River. The chief lives in John D'Or Prairie, but makes frequent visits to the other two communities.



## Garden River a unique place

By George Poitras

**GARDEN RIVER** - Situated on the north shore of the Peace River, Garden River is located about seven kilometers inside Wood Buffalo National Park.

Garden River is one of three settlements that comprise the Little Red River Band, the other two being the settlements of John D'Or Prairie and Fox Lake. The total population of the band, including the 200 or so from Garden River, is approximately 1,800.

Barely touched and influenced by the outside world, this settlement is slowly being modernized. But while you can see the changes in transportation from dog teams to the now ever popular ski doo, it still maintains its traditional lifestyles through hunting, trapping and fishing which serve as the economic base for this small settlement.

Logging, reforestation and firefighting and other government jobs provide residents with seasonal employment. "But, there are still limited jobs for the few people, which also causes a lot of unemployment," said Roderick Blesse, a long-time resident.

The residents of Garden River are mostly Cree, with very few people being of Metis descent.

"The school serves as a focal point in the community," said Blesse. Many people use this facility for public meetings, bingo, or for gatherings with large crowds.

This year is the first full year the school is being utilized. Operated by the Northlands School Division, the school's population is approximately 89 students from Kindergarten to Grade 10. Community members are employed as assistant teachers, one Early Childhood Service teacher, with four professional teachers from the province.

To further their education past Grade 10 students find a boarding home or live with relatives outside of Garden River. Many students choose to continue their education in either Fort Vermilion, Rocky Lane, High Level or Peace River.

"Many students return

because of boarding problems," said Blesse, who works as an assistant teacher in the school in Garden River. Cultural shock and loneliness are other factors that hinder the students from staying away from their home of Garden River, many times leaving them with an incomplete high school education. "But, we have many students who do finish high school also," said Blesse.

Access to Garden River includes a road to John D'Or Prairie, about 75 kilometers to the west. Roads in the community are of dirt and gravel.

Alberta Power is the source of electricity with an electrical generating station located in the settlement. Most of the residents use wood to heat their homes and their drinking water is obtained in the community well or from the Peace River itself.

The R.C.M.P. detachment in Fort Vermilion serves the area of Garden River with the police making regular visits to see that all is going fine. "But rarely do you hear of any crime in this area," said Blesse.

Possibly contributing to the fact that crime is low in this settlement is the recreation that occupies many residents' time. The young and the old keep active in the school gym, outside in the skating rink and, in the summer on the baseball diamond.

A Community Health Representative serves the community on a five-day-a-week basis in the clinic operated by the Department of National Health and Welfare. A doctor arrives once a week to care for the more seriously ill. In case of an emergency, patients are flown to either Fort Vermilion or High Level. The nearest hospital is in Fort Vermilion.

A general store serves the community, but many residents feel, there is a lack of supplies, many drive to either High Level or Fort Vermilion to do their shopping. "Often it's cheaper to shop out of town," said Blesse.

A Catholic-dominated town, the people worship in the local church. There is no full time priest in the

community, but once a month a priest arrives from Trout Lake to provide services to the people.

As in the surrounding areas of Garden River, the language spoken by everyone, including the youngest, is Cree. Communication may be a problem many times to visitors or the transient government worker, so often they too learn the language. The priest and nuns in the area are usually fluent in the language and perform their services in the Native tongue.

The families in this community are very closely knit and many are related to each other. The Elders are very respected in this area and are often the leaders in the community. In speaking to the Elders of their feeling of leaving the place, their unhesitant answer was definitely no.

"The Elders are our leaders," said Blesse. "Their decisions are unanimous among all others."

The folks in the remote settlement are very pleasant. I found that they were more than willing to give a helping hand in any way possible and didn't expect anything in return. The settlement is very traditional and unaffected by the outside world to an extent, and is very beautiful along the north bank of the Peace River. The homes are made of logs to a large extent, with the odd mobile home here and there.

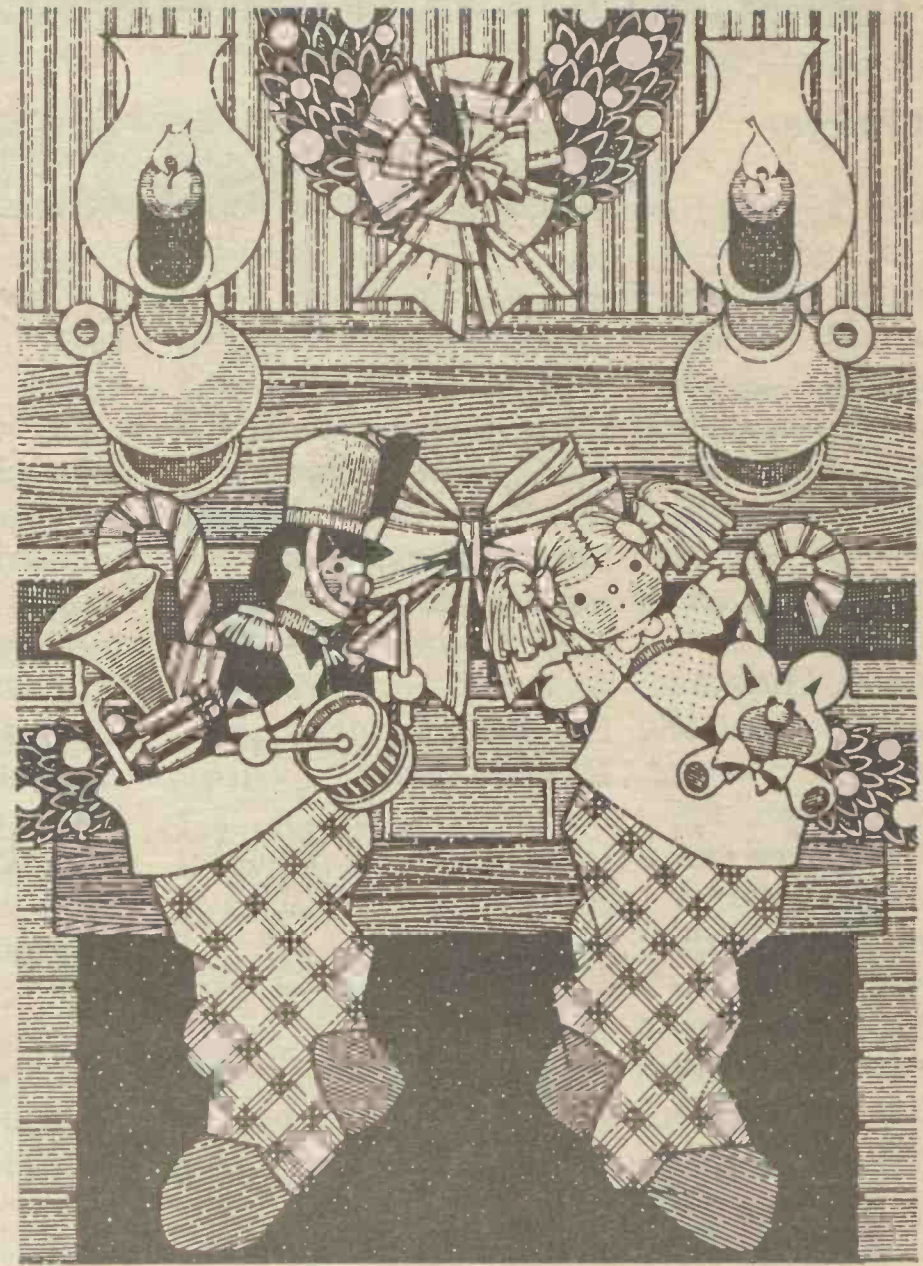
In my walk around the community, I could see that the dogs were not completely unused. A dog team runs across the Peace River. A person chopping wood to keep homes heated while another helps carry the chopped wood inside the house.

I am able to communicate with the children with my Native tongue, which is also their's. The children are tobogganing along the banks of the Peace River and ask where I come from. I guess it's unusual to see a stranger in this semi-isolated area.

I am constantly recalling my childhood days and I see it clearly in this community as I walk, and the further I walk the more I see. And the more I think of what a beautiful place this is.

# CHRISTMAS

# MERRY



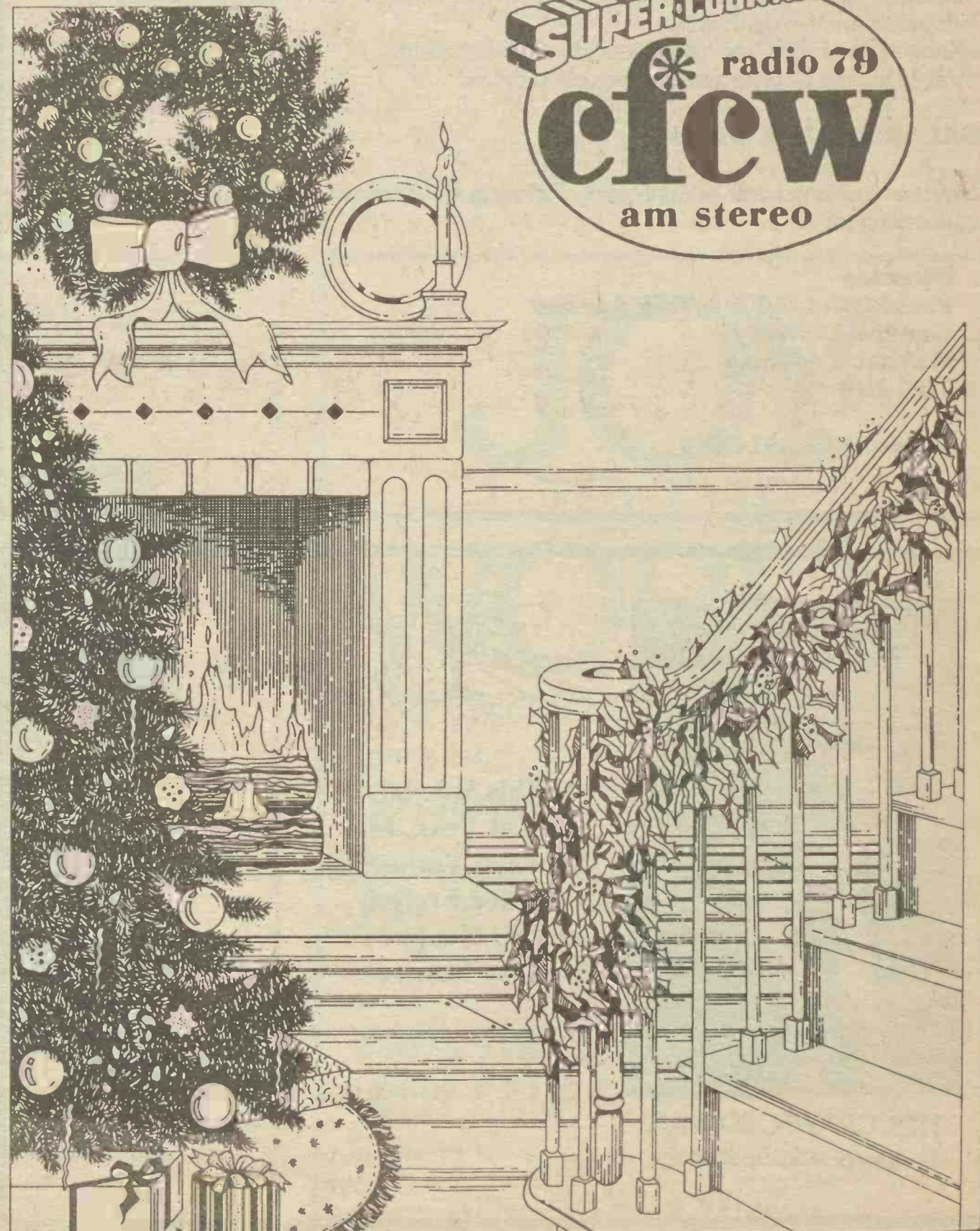
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 Administrator and Councillor - ELEANOR GRANDJAMB  
 Councillor - MARY MILTON BLAKLEY  
 Outreach Worker - TINA CREE  
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# WHAT'S HAPPENING IN

## Elder reflects on communities changes

By Albert Burger

GROUARD — "Grouard is nothing at all," says Jean Baptiste Giroux, age 76, as he reflects on the community as it was when he was still 11 and just arrived to attend the convent school. Today, Giroux says, "Grouard is nothing at all." Then, "it had everything." That was 1921.

Margeurite Thomas arrived at the convent in 1927, also aged 11.

"Grouard was free," she says. "There never was distinction. I never knew discrimination. Nobody had to carry a tag."

Jean Baptiste and Marguerite were the first to have a little frame house built on the hill by the mission. The rest of town was down by the bridge that crosses the water link between Buffalo Bay and Lesser Slave Lake.

In 1913, Grouard became the only incorporated place in the Peace River country, and the local board of trade reported:

"Grouard has two chartered banks, three churches, three schools,

### GROUARD

two missions, one convent, hospital, Dominion Land Office, six general stores, two gents' furnishing stores, two drug stores, five hotels, four livery barns, four sawmills, three barbershops, three pool-rooms, one bowling alley, four restaurants, two bakeries, one bottling works, one grist mill, RNWM Police, three doctors, two lawyers, two veterinarians, moving picture theatre, newspaper..."

Jean Baptiste and Marguerite were the first to have a little frame house built on the hill by the mission. The rest of town was down by the bridge that crosses the water link between Buffalo Bay and Lesser Slave Lake. But there was a wooden sidewalk the entire two miles to there, "and buildings all along," and another stretch of sidewalk at the bottom of the hill near the Bay also wound its way to town,

"where everybody lived."

"We worked all our lives," says Marguerite. "I raised, I don't know how many kids." Besides her own nine children, she raised about eight babies of unmarried girls to the age of two or three, and several teenagers.

"I had to work, sign my cheque, and that was the end of it," she says. "I never had a chance in life. I sent my kids to Grande Prairie and Fairview (to school) so they would have a chance in life.

"I never knew discrimination, and that is how I raised my kids — they grew up like that. Talk about culture shock when I sent them to those places."

Marguerite's love of learning is still evident. For three years running she has attended spring senior sessions at the University of Alberta, where she has delved into such subjects as English literature, early Alberta history, archeology,

and contemporary issues.

"I never had a chance for education, and I really feel fulfilled (attending the university courses). I just hunger for it."

She says the university senior sessions attract "over 400 of us, and many end up as full-time students."

Marguerite Thomas was born September 20, 1916, in Hudson Hope, B.C., the first child of Alice Hunter ("a Native woman from around McLeod") and Jack Melville Thomas ("a Scot from Owen Sound, Ontario").

"Dad trapped, guided, and worked out," she says. "We were raised up strictly English. Children were seen and not heard. I've lived my life the way I was raised. They never discriminated against my mother. The women invited her for tea circle the same as anyone.

"In 1927, mother died. It was frowned on when a woman came into a home where there was no mother. We had bachelors looking after us when dad was gone.

"Other families would

take the children, but father didn't want to split them up." He had heard of the convent school in Grouard and that is where he took his five children.

"It was terrible. We hadn't the least notion of what it would be like. We were so lonely coming into a foreign place. We didn't know the religious ceremonies."

There were about 250 girls and as many boys, ranging in age from six or seven to well into their twenties. "After Grade 8, we went to the kitchen, the bakery, the laundry. A girl couldn't leave until she got married, that's why so many married old men."

The boys would go to school until they were 14, "then they could work in the barns. But they were more free to go."

When Marguerite was 18, she married Jean Baptiste, who worked at the mission farm for \$5 per month. "I couldn't see leaving my brothers and sisters," she says. "I wanted to make a home for them.

Jean Baptiste Giroux was born May 26, 1910, in Slave Lake. His father, Pierre Giroux, died when

Jean Baptiste was young and he never really knew him. His grandfather ranched at old Sawridge north of the river and the family owned land that is now occupied by modern Slave Lake. Jean Baptiste's mother was Mary Hamelin, who also went to mission school at Grouard, but at the Anglican mission on the other side of Buffalo Bay.

When asked from where his people hail, Jean Baptiste says he doesn't really know and begins to list off places where the family travelled throughout northern Alberta.

He remembers as a young boy playing on the banks of the North Saskatchewan where Edmonton's High Level Bridge now crosses when his family came down for shopping trips. There was a large tent camp by the river then, he says.

Marguerite laughs that their 51 years of marriage have been like "we went to Korea and back, and still not even wounded."

Jean Baptiste simply smiles at her. He'll continue at Grouard as he has all his adult life: "Just to live, work, eat, and have a place to sleep."

## COMMUNITY CRISIS WORKER

(Psychologist I: Social Worker III or IV; Level 3)

### DUTIES:

- You will be responsible for the assessment, treatment, referral and follow-up of clients of all ages with thought, emotion, and/or behavior type problems.
- You will also act as a public relations and liaison person and participate in educational and research activities involving the agency and community.
- Home visits and varied working hours may be necessary.

### QUALIFICATIONS:

- Master's Level in related mental health field, or equivalent experience will be considered. (Psychology, Social Work, or Nursing background.)
- Counselling knowledge and experience in personal, social and emotional problems in individuals and family therapy.
- Knowledge of the Cree language and culture an asset.
- Valid Driver's License and own vehicle required.

**SALARY:** \$27,696 - \$36,804

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### HIGH LEVEL

## Lots happening at the High Level Friendship Centre

By George Poitras

HIGH LEVEL — The High Level Friendship Centre is a very busy place "and this is why I enjoy my work here," says secretary-bookkeeper Carrie McGillivray.

Serving also as a drop-in centre, the friendship centre is always open for anyone to drop by for coffee or to chat, she says.

The centre serves many purposes including an outlet for sales of Native handicrafts, a clothing bank and an information centre in the winter months for the town of High Level.

Referral and counselling services are also provided by the centre for those people wishing it by the socio-cultural co-ordinator, July Middleton of the centre.

Crafts are made in the surrounding areas of Meander River, Assumption and Eleske.

Courses on Native culture, languages and crafts are offered by the centre with an instructor usually being a resident of the area.

Last year the centre offered Cree as a Native language course. This year they will offer a Dene Tha course. Maximum students to enroll number about 12, due to amount of space available for lessons. "We expect a good turnout as last year," said McGillivray.

Requests for possible courses can be directed to the centre. Anything special you'd like to learn?

Beginning in the new year, the centre will offer a \$4 hot stew and bannock lunch every Friday. Again, due to lack of space available, the maximum number of people who can be served will be 12, so reservations will possibly have to be made in advance.

At the Legion Hall in the community, the centre holds bingos every Tuesday night, always to a full house, says McGillivray. "The last three bingos I had to turn a lot of people away." The centre has recently started TV bingo also, and that's going rather well, according to the always smiling secretary.

The centre is usually a sponsor for kids going to summer camps. Last year

the centre sent 12 kids to Camp Mannawanis in St. Paul and "they really enjoyed their experience," said McGillivray.

Social events and special occasions are usually celebrated in the centre. Hallowe'en dances for children, youth dances, and Valentine's dances are usually held, always with a fair amount of people showing up.

This year's seniors Christmas dinner is expected to attract about 40 seniors, "which is always a happy occasion to see the Elders together," said McGillivray.

A new building for the centre is expected to begin in the new year and should be completed by the end of summer 1987. The building will provide 8,200 square feet of multi-function space and will include many features.

Volunteers are always needed for the operation of bingos and so on, says McGillivray. If any person in the area is interested in becoming a volunteer for the centre, drop by the centre or call 926-3355 and ask for Carrie.

# YOUR COMMUNITY

## GRAND CENTRE

### Grand Centre outreach holding meetings with Mobil Oil

By Donna Rea Murphy

GRAND CENTRE — Mobil Oil's recent announcement to begin construction of a heavy oil steam stimulation plant near Cold Lake next June has given hope to local people that the economy is on the rise, says Melanie Janvier, manager of the Grand Centre Native Outreach office, and that jobs will be available.

Since hearing the news, Janvier says, plans are being made to hold meetings between Mobile and Outreach to discuss ways of involving the local Native population in the construc-

tion phase of the plant. They have an attractive package to offer employers, she said, with incentives to hire and train Native people rather than bring in outside workers.

When a big employer comes into the Lakeland area, Native Outreach presents two employment/training programs: the federal Canadian Job Strategies Program and the Provincial Employment Creation Incentives Program. Both are basically the same in that they assist employers willing to train workers. Up to 75% of an employee's wages will be paid by the program funds,

leaving the employer with reduced costs to hire unskilled workers for the project. For instance, if an employer pays \$6.00 per hour, then the program will kick in \$3.80 and the remaining \$2.20 is paid by the employer. While the trainee is learning, he or she also receives a living allowance, and if the employer keeps the trainee on as an apprentice for one year, his company receives a bonus of \$3,000.

A local company who has taken advantage of the package is Flint Construction of Bonnyville. So far, they've taken on two

welders helpers, a pipe-fitter, and a heavy equipment operator as trainees.

Janvier says "our job is to get their clients and screen them for eligibility. All paperwork is done here and the employer has no responsibilities in this area. We introduce the package and explain their job will only entail training. It won't require a lot of paperwork or hassle for them. That way they're more likely to be favorable towards the program."

About Mobil's plans, she says "hopefully, we can get some of our people in there."

## LAKELAND AREA

### Activities listed

By Donna Rea Murphy

Hungry for turkey and trimmings? If you live in the Lakeland area there are a number of places getting into the holiday spirit and offering Christmas dinner to the public.

Beginning as early as next week, the Bonnyville Native church is sponsoring a Christmas banquet December 12 at the Lakeland Motor Inn open to the public. For more details, contact Peggy Flett at the Bonnyville Rehab Centre or Pastor Rodney Flett at 826-6871.

Two days later, on the 14th, the Rehab itself will sponsor a children and adults community Christmas party. Several area churches are supplying the goodies and this promises to be a good one. Again, contact the Rehab for the time this will be held in the gymnasium.

If you're a senior citizen living on the Cold Lake First Nations Reserve, the Health Centre is putting on a supper December 16 just for you. The only thing the nurses will be dispensing is turkey, dressing, mashed potatoes and all that delicious stuff. Go to the centre between 10:30 a.m. and noon in the education room and you'll be sure to get a good seat.

On the 18th you have to be in two places at once since both Goodfish Lake and the Cold Lake First Nations are having a community Christmas dinner. Be in LeGoff hall at 7:30 p.m. and bring your children up to 16 years old

for dinner and gifts, and in Goodfish for supper and entertainment about 7 p.m. in the school gymnasium.

After a few days break, Beaver Lake tribal administration is sponsoring a staff and Elders supper on the 20th at the community hall. Ladies please bring a dish of something. Contact Gloria at the band office for more details.

Finally, the Grande Centre Satellite Friendship Centre is hosting their 5th annual children's Christmas party on the 20th at the Leisure Sports Village between 1 and 4 p.m. Santa Claus is going to drop in so don't miss this one. If you plan to attend, phone Irene at the centre and give her your name.

What about New Year's, you say? Both the Bonnyville Rehab and Beaver Lake are hosting dances to ring in the new year. The New Year's frolic at the Rehab will only cost you \$20 per couple or \$25 per family. This is held in the Rehab Centre gym and the supper and dance is open to the public. Come early on the 31st, and start the night off right. On the same night Beaver Lake and area folks can Auld Lang Syne at the Beaver Lake Hall for a dance that goes into the new year. Both of these are sober dances, so please leave the rum-n-egg nog at home.

If you manage to make the rounds, you'll have fun, renew acquaintances, get to sit on Santa's knee and gain 20 pounds before 1987, but it's guaranteed you and your kids will have a good time.

## FORT CHIPEWYAN

### Public consultation needed before road construction continues

By George Poitras

The new winter road from Fort McMurray north to Fort Chipewyan is expected to be delayed until at least January 15.

Because the road passes through a corner of Wood Buffalo National Park, consultation from the public of Fort Chipewyan was necessary, according to the Park officials.

The park put a delay on the road that runs through the park, until it is satisfied that the people in the public

approve of the use of that part of the park for a road.

Park officials state that because it runs through the park, they would have to undergo normal environmental screening for such a project.

For a while it had many people in the community upset about the idea of not having the road open to traffic. But, to their dismay, the Department of Highways went ahead and constructed another route that went just short of the park, a difference of about one

kilometre.

Though the road is not officially open and complete, members of the Fort Chipewyan community have already travelled the road to Fort McMurray and have found it somewhat tough to travel. The road will be maintained by Alberta Transportation.

Eventually the road is expected to run through the park once the public approves using that portion of the park for a road.

A management plan that was established after much consultation deemed that

part of the park unacceptable for a road to be built "Because it (management plan) was established after extensive public consultation," says Ken East, Park Superintendent, "it would not be right to simply alter it at will."

The public will be consulted through a form of newspaper ads in three regional newspapers and residents will be able to write in for a pamphlet with a tear-off reply sheet, a process that is expected to be completed about mid-January.

## INSTRUCTOR

(Adult Up-Grading)

### Duties:

- organize, develop and implement a cross cultural adult up-grading program utilizing the "Native literacy life skills curriculum guideline."
- to instruct Native up-grading students in the areas of Math and English (in a cultural context).

### Qualifications:

- Experience in teaching in a cross cultural or life skills setting.
- Knowledge of the Cree or Beaver Culture an asset.

**Location:** Blueberry Indian Reserve, 50 miles north of Fort St. John, B.C.

**Salary:** Negotiable.

Commencing January, 1987

Please send resume immediately to:

**Art Napoleon**  
Treaty 8 Tribal Association  
#207, 10139 - 100 Street  
Fort St. John, B.C.  
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THE COMING YEAR



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# COMMUNITY

## Mother's lobbying results in a new playschool at Elizabeth

By Donna Rea Murphy

ELIZABETH SETTLEMENT — Effective lobbying by an Elizabeth mother has resulted in a playschool program being added to the regular settlement school curriculum.

Christine Bouvier says she started talking about the possibility of having playschool for four-year-olds while she was relief secretary at the separate school. Principal Gerry Letal was very supportive and encouraged her to pursue the idea. "I felt the kids would be much better equipped mentally and emotionally to begin kindergarten if they'd had a background in playschool," she explains, and with that in mind she approached parents of potential students.

In early September of this year funding became available for such a program through the Family & Community Support Services (FCSS). A parents meeting was organized to inform the group what the program could offer and what their obligations would be. A system was worked out that FCSS would pay \$100 per month for the teachers wages and each family of a child



ASSISTANT MAUREEN JACKNIFE  
...with Lance Jacknife, Carey Cardinal

attending playschool would pay \$20 per month.

The existing ECS (kindergarten) room, used only in the mornings, could be used for the new class on Tuesdays and Thursday afternoons between 1 - 3 p.m. Each day a mother would come in to assist the teacher and provide a snack.

Principal Letal submitted this plan to the school board and it was approved. Subsequently, a committee was formed to oversee the program and Laurie Collins, a young resident of the Settlement was hired. In October, 10 students enrolled for the program.

Now in full swing, the program teaches children

how to interact with peers in sharing and co-operation, how to take responsibility for bathroom needs, appropriate classroom behavior, basic ABC's and color distinction. It seeks to expand their attention span and shows the teacher is a positive authority figure.

The daily routine includes



DELANEY DESJARLAIS  
...wary of photographer

sharing time — a method of improving communication skills; art for hand/eye coordination; language, printing and recitation and storytime for development of listening skills. The sunny classroom holds a wide variety of educational toys, puzzles and games and is visually stimulating with eye-catching pictures of animals, birds and story characters. There's even a sandbox for plain, old fun.

Collins, trained at AVC Lac La Biche in Early Childhood Development and Teacher Aide training, obviously enjoys working with the children in her

class, one of whom is her own daughter, Angelica. All 10 students will advance into kindergarten next year but it's not certain the program will run again.

"There's only a small number of children who would be the right age for playschool next year," says Collins, "so I don't know what will happen then."

Bouvier states if there is enough interest shown she'll bet back to work and help start it up again. The main goal, she says, is finding the money and the interest to run it another year.



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### Objectives

Old Sun College and The University of Calgary are jointly developing a Health Careers Program. Its objectives are:

1. To increase the number of Native people in health care professions.
2. To foster increased awareness of health career opportunities.
3. To provide a positive successful educational experience.

### Program

#### 1. Life and Study Skills

April, 1987

The first six weeks of the program are devoted to developing a strong support system for the students. This orientation period would introduce students to health concepts and skills required for various health services careers. It includes a life and study skills program which would enhance skills needed for science courses and prepare students to cope with personal crises.

#### 2. Bridging Program

May, 1987-86

This program will provide students with a bridge between high school and university. The major emphasis will be on the biological sciences, so that students will be sufficiently prepared for first year university science courses. The curriculum is being developed in consultation with Native Elders in order to design a program that will qualify students

both to enter health career programs giving consideration to their traditional Indian culture.

#### 3. University Program

September, 1987

This includes first year science courses acceptable for a wide range of professions.

Concurrently throughout program

#### 4. Optional Studies

In the social sciences or humanities.

#### 5. Enhancement of bi-culturalism including:

- a. a program of interaction with Elders
- b. acquisition of, or improvement in, a Native language.
- c. program of Native speakers focusing on issues of bi-cultural identity and the practice of the health professions in Native Communities.
- d. a program of urban orientation experiences.

### Location

Old Sun College is located at Gleichen, Alberta on the Blackfoot Indian Reserve. It is approximately 100 kilometres east of Calgary on the Trans-Canada Highway.

### Accommodation

Both family and single unit residences will be available at the College site.

### Day Care

Day Care facilities are available at the College for infants to five years old.

### Counselling

Education, personal and career counselling are available to students prior to enrollment and throughout the program.

### Health Services

Dental, medical, and community health services are available at Siksika Medicine Lodge.

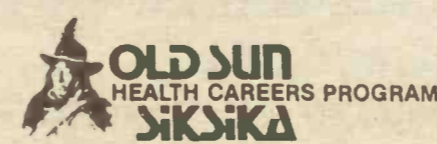
### Financial Assistance

Financial assistance may be available. Further information will be provided upon assessment of your application form.

### Admission Requirements

1. a strong interest in a health care profession
2. maturity and motivation
3. recommended minimum of Grade 10

Note: Other programs offered at Old Sun may be of interest to family members.



## BLACKFOOT

### Political, spiritual leader dies

By Lesley Crossingham

#### BLACKFOOT RESERVE

— The Blackfoot Band, located east of Calgary, has gone into mourning, cancelling many festive activities after the recent loss of a valued political and spiritual leader Adam Solway.

Solway, 67, who was a member of the Blackfoot council and who had served the band for more than 34 years, four of them as chief, recently held the band's tribal justice portfolio. He died suddenly in his home last month.

Plans for a week-long Indian Awareness Days and other festivities were cancelled and a dedication ceremony for the new Calgary Police Training School, to be named after Chief Crowfoot, the Blackfoot foot who signed the Treaty 7 agreement in 1877, was also cancelled.

"We originally had planned for the Blackfoot chief and elders to open the facility," said Staff Sergeant Diamond of the Calgary

Police "but with the death of a respected Elder, the ceremony has been cancelled until spring."

Former Blackfoot councillor Kathy Calfrope said that many band members were still in shock over the loss of Solway, and many people will not be dancing during the Christmas festivities this year.

Solway, an advocate of Indian Treaty and Aboriginal rights, was also a member of the Elders' Senate of the Indian Association of Alberta and was probably best known for his keen dislike of the world "band" to denote an Indian tribe.

He also advocated that Indian tribes also revert to their own name for themselves rather than using the "whiteman's name." Thus many institutions and facilities on the Blackfoot reserve are named "Siksika."

Solway is survived by seven sons and seven daughters, 50 grandchildren and 13 great-grandchildren.

# COMMUNITY

GROUARD

## Human Rights Commission appoints Pearl Calahasen

By George Poitras

The Alberta Human Rights Commission recently appointed Pearl M. Calahasen of Grouard as the seventh commissioner to the Commission.

The effective date of appointment was November 1, 1986. Calahasen will serve a three-year term that will end in October 31, 1989.

Having much interest in working with different people, this has made Calahasen choose a field of work in which she was always involved in working with different people. An educator, she has taught many levels at the Alberta Vocational Centre in Grouard, and she was a

continuing coordinator and a member of the Minister's Advisory Committee on University Affairs.

Today, Calahasen works as a consultant for the Alberta Education Native Education Project, and she also finds time to be supervisor of Native programs for the Northlands School Division.

The Alberta Human Rights Commission is set out to deal with anti-discriminatory law in Alberta, which is the Individual Rights Protection Act. Areas of involvement include employment applications and advertisements, tenancy and services customarily available to the public.

On November 5, 1986,

Calahasen attended her first meeting with the commission and feels very good about her becoming involved. "I really think it's great. I look forward to working with the other members of the committee...they seem to be a bunch of really great people."

Being a "people-person," Calahasen expresses herself as always being interested in becoming involved in areas where you are dealing with people, "especially different things that have to do with complaints that have to be addressed and where both sides have to be looked at and that there was a fair judgment of anything that results."

She feels her educational background will help her along the way and also attributes her Native background as having an important role in the commission. "Being from a minority group or a Native background," said Calahasen, has some bearing for her being chosen to the commission. "It helps because of the notion that being from this group, I would have empathy for the types of things that we would be addressing."

A resident of Grouard for many years, she was educated in this small northwestern community until her ninth grade. For her high school years, she moved from High Prairie to Grimshaw and finally to Peace River, where she graduated from Grade 12.

She obtained her Bachelor of Education degree from the University of Alberta and is at present working towards her Master of Education degree from the University of Oregon.

CNFC

## Midnight Mass to be held at CNFC

By Rocky Woodward

Since the Native Pastoral Centre on 10829 - 105 Street in Edmonton opened, Church Mass has been held regularly every Sunday at 11 a.m.

The Masses held at the centre are unique in that Native tradition goes hand in hand with the regular mass.

One benefit to Native people who attend the mass, are the Native women and men who make up the choir and who sing hymns in Cree.

Christmas Midnight Mass has always been held at the centre, but because of the many people who attend it, this year it will be held instead at the Canadian Native Friendship Centre, in hopes the larger space will accommodate everyone.

Cree hymns will start at 11:40, and everyone is asked to attend and join in during this special occasion that marks the birth of Jesus Christ.

Reverend Brian Janawardhana will conduct the mass.

For those wishing more information regarding the Christmas Mass or the Pastoral Centre, please call Bernadette Lemay at 424-1431.

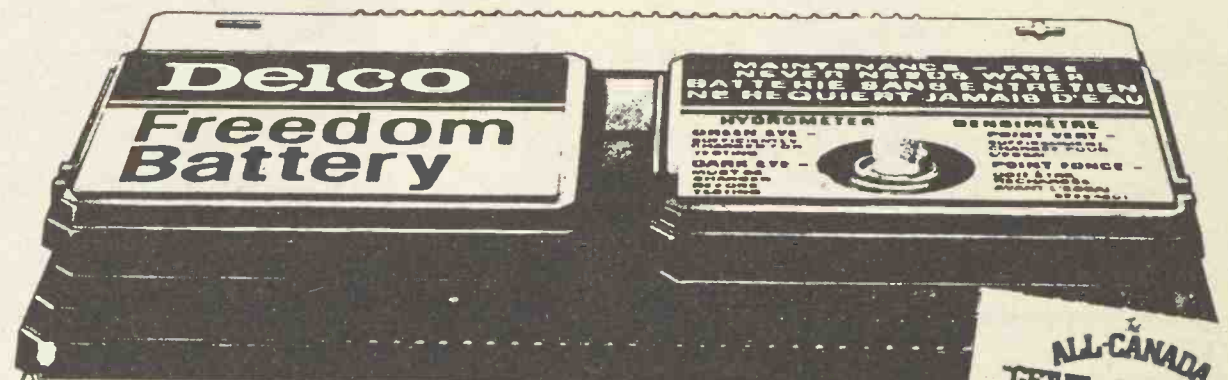
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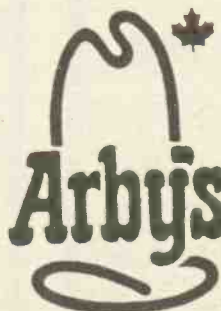
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Grant MacEwan Community College





# SONGS & POETRY

## What's Important About Christmas?

What's important about Christmas?  
The important thing about Christmas is that Jesus was born.  
It's true that we get gifts at Christmas.  
It's true that Christmas is on December 25.  
It's true that we get candy canes on Christmas.  
It's true that we see Santa on Christmas.  
But the most important thing about Christmas is that Jesus was born.

**By Eleanor Desjarlais, 10  
Grade 4 Student  
Prince Charles School**

## First Christmas

Christmas this year  
Seemed like nothing at all  
But a plot to make more money fall;  
A slick campaign full of gimmickry  
Symbolized by a Christmas tree  
Silver and bright and bold and brash  
Like cold, hard cash.

Then my memory turned  
To Christmases past  
Where times that were best in my mind still last,  
When it wasn't the price that made the gift  
But the love of the giver that gave the lift  
Raising the spirits to holiday high  
On Christmas Day.

Now I look at my child  
And I clearly see  
That the spirit of Christmas is up to me  
That what I teach and the love I give  
Will determine the joy in the life he lives  
Not the size nor how many dollars I spend  
On my gift to him.

If his first Christmas  
Is filled with love  
And blessed by the Great Creator above  
Christmas gifts for my little boy  
Will not be the measure of his joy  
But love is the thing that for him will live  
In his memory.

**By Clint Buehler**

## Christmas Time

So Christmas time is here;  
A time for friends and family to be near,  
A time to give, a time to share,  
Showing others we really care.  
That extra penny or extra toy  
Will make a child smile with joy.

We, the fortunate cannot always see,  
How our givings brings happiness and glee  
Though just a smile or little gift  
Will make someone feel so rich!

So as Christmas time is drawing near,  
We, from the North, would like to bring  
**YOU ALL**  
A little cheer!!  
"MERRY CHRISTMAS & HAPPY NEW YEAR"

**By Noella Garnett  
High Level, Alberta**

## Spineless

the most welcome image I have of you  
is gone.  
the most unwelcome image I have of me  
is still here  
big, loud and bitching.  
bigger still are my myths,  
the ones I threaten your small frightened frame  
of mind  
with  
finally shrunken to life  
size  
now.

all you've heard are lies.

and hear me  
bigger than life  
too damn wise and smiling  
bitch of the north  
colder than Jasper & 101 St.  
in a minus forty wind  
waiting for a bus  
nose dripping  
short a quarter  
and too mute to ask for change.

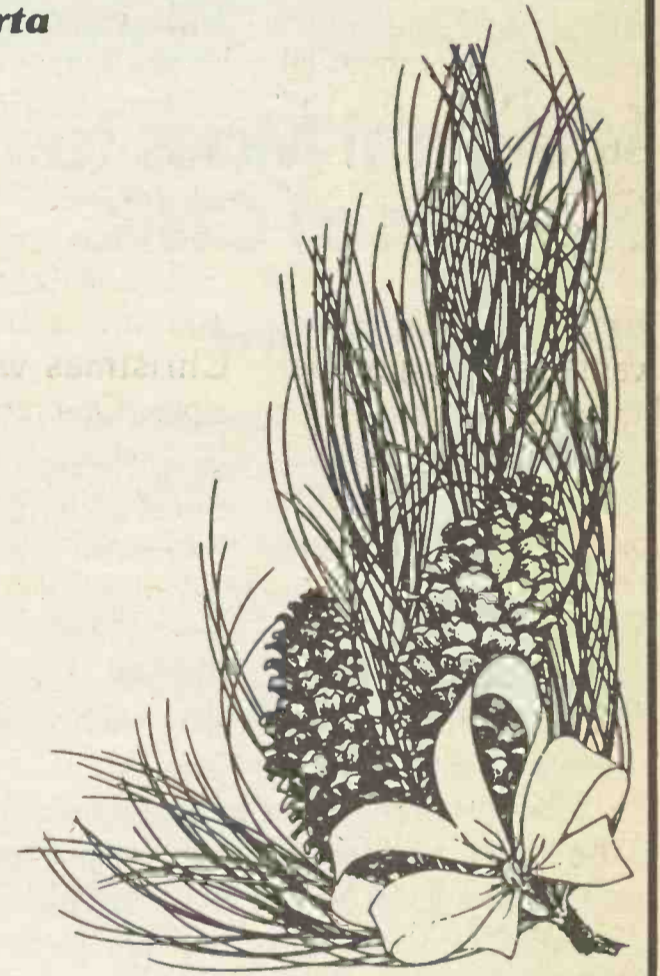
**By Marilyn Dumont**



## What's Important About Reindeer?

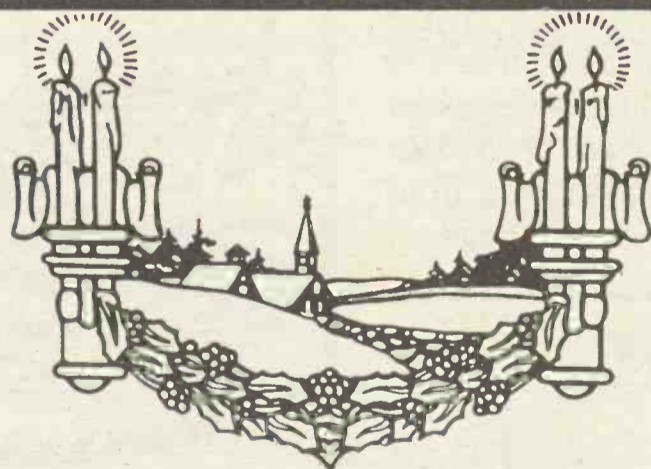
The important thing about reindeer is that they are animals. It's true Santa has 8 reindeer. Reindeer have antlers, and short tails. Reindeer eat grass and carrots. Reindeer pull Santa's sleigh. They are brown. But the important thing about reindeer is that they are animals.

**By Brent S.  
Grade 3 Student  
Prince Charles School**



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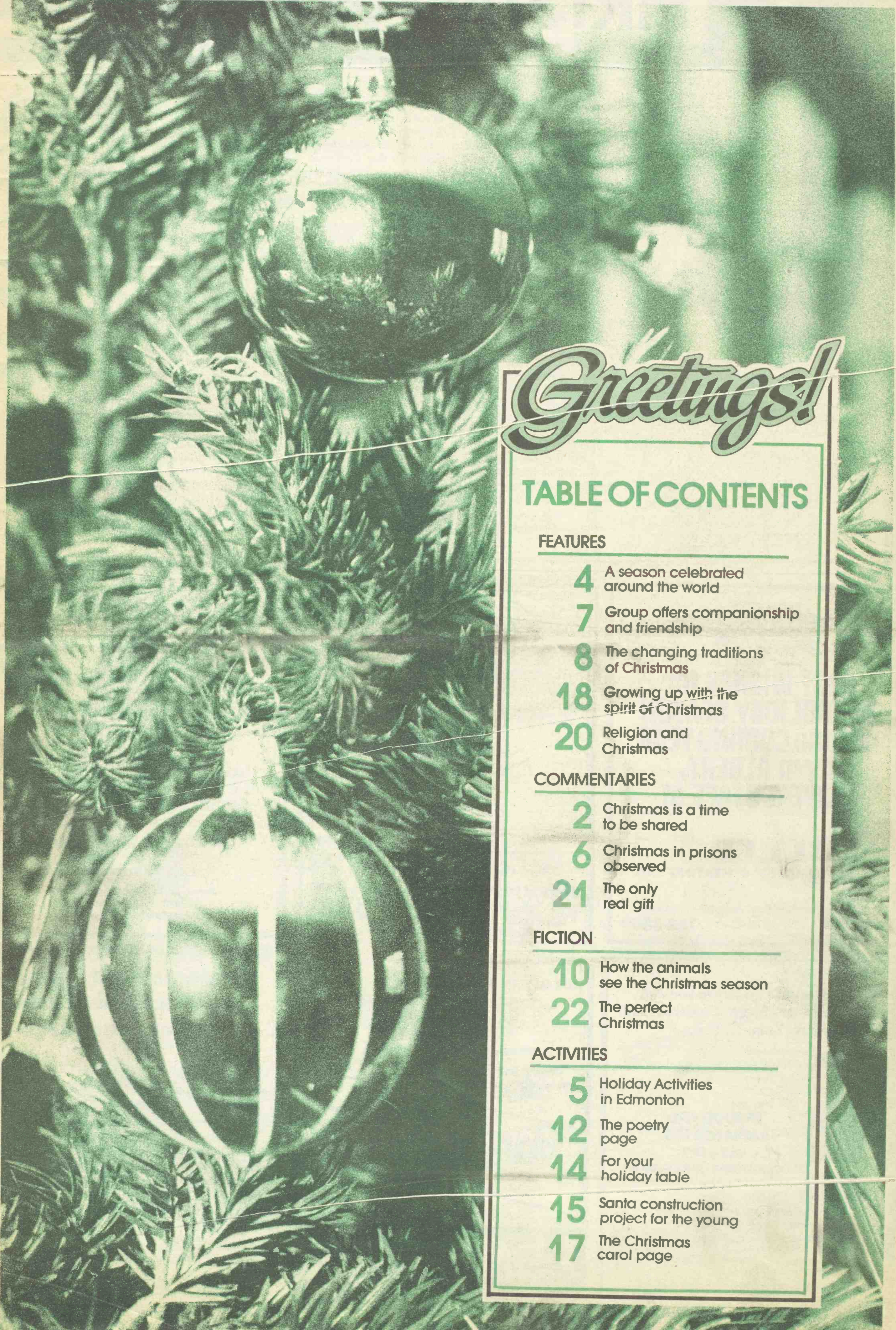


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SPECIAL · CHRISTMAS · SECTION



*Greetings!*

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# C CHRISTMAS IS A TIME

**By Terry Lusty**

Christmas, a joyous occasion? Bah, humbug! If you believe that, you'll believe anything.

To set the record straight, dig deep and look well at all that surrounds you. You just might be in for a shock. Festive times are not always what they're cracked up to be, and that will become more apparent if you try to view our world out there with a more critical eye.

First off, let's set us a stage for this dialogue. Christmas is that time of year when people resurrect the age-old Native concept of gift giving. It has been an established component of Native society for many hundreds of years.

Yet another aspect of Christmas has been the tribute and homage paid in recognition of the birth of the Christ child and the notion that his love for

humanity should be a stage for our actions with the rest of humanity.

So, what are we left with? Essentially that Christmas is a time when mankind extends peace and goodwill to fellow humans. But is this reality?

Are humans considerate and do they, in fact, practice what they preach?

Permit me to take you back several years ago when I was living in the city of Calgary and was faced with the inevitability of spending Christmas alone at a time when, hypothetically, people should be enjoying the company of being with others.

I had no relatives in the city other than my children, who were already committed to spending Christmas Day with their mother, from whom I'd been separated. That left me high and dry. I had nowhere to go and no one to be with. In consequence, I spent a

most depressing and lonely Christmas. Today, I wonder how many others out there are in the same boat that I was in then. I'd be willing to wager that the figures would be staggering, but how many of us ever think along those lines. Furthermore, for those of us who do recognize this fact, how many ever make the effort to correct this situation? Again, I'd be willing to bet that there aren't many who do.

There was one year in which a family I'd known and visited from time to time in Edmonton realized that I would not have anyone to spend Christmas with and they extended a warm heart to see that it would not be a lonely period for me.

I was invited and gratefully accepted their invitation to spend Christmas with them even though I was living further south, in Calgary, and was not family. Not

only did I enjoy their companionship and fine meal, I even got a gift from them.

I don't want to give you the impression that I'm crying on your shoulder because I'm not. What I'm trying to do is to make it abundantly clear that these situations do exist and I am simply drawing from my own experiences to provide you with some concrete examples and, if you will, I'd like to take all this a little farther.

There are many, many people out in the world who have nobody in their lives during Christmas. Those in the single men's and women's hostels, orphans, widows and widowers, the elderly, individuals whose marriages have broken up and so on. There are all sorts of people out there, rich and poor alike, who have no one and may never have anyone. My question to you is, "have you done



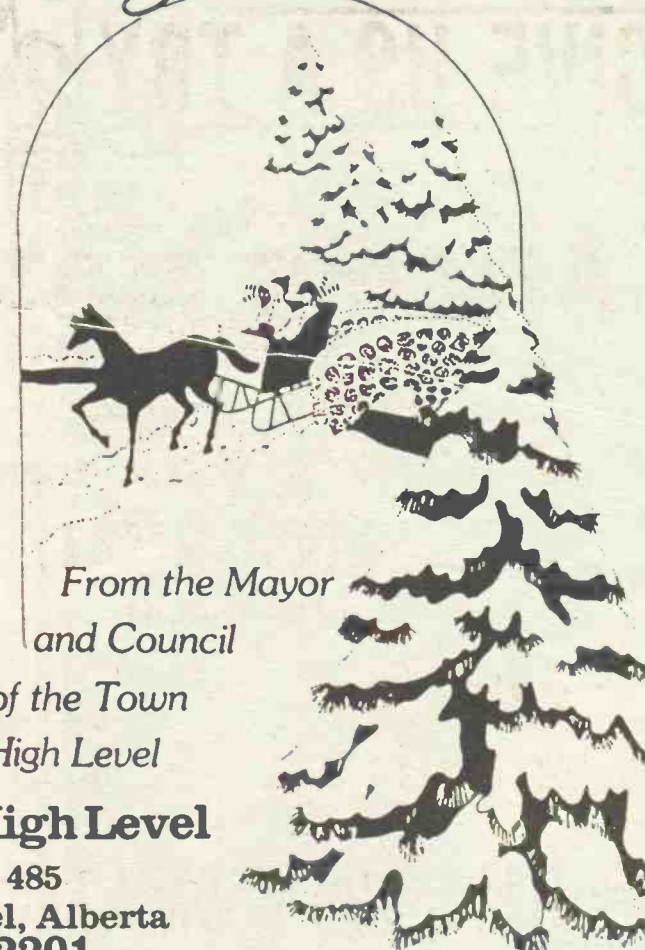
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# TO BE SHARED

anything for them lately?"

It does not take much to bring one person into your lives, into your hearts and into your homes. If you are a family without children, or if you do have one or two children, is it really that much trouble to accommodate someone else and set another plate at your table?

Even if you stem from a large family of several or more, what's one more plate? Really! When you cook for that large a number of people, what's one more? Get the picture? I'm certain that if you really stop and think about it, you'll discover that you do know someone who may have to spend Christmas alone. Perhaps, in the name of humanity and conscience, you might find yourself having an even better Christmas knowing that you are able to help somebody else to have a "Merry Christmas."

**"There are many, many people out in the world who have nobody in their lives during Christmas. Those in the single men's hostels, orphans, widows and widowers, the elderly, individuals whose marriages have broken up and so on... My question to you is, 'have you done anything for them lately?' "**



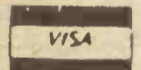
## MERRY CHRISTMAS



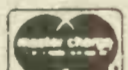
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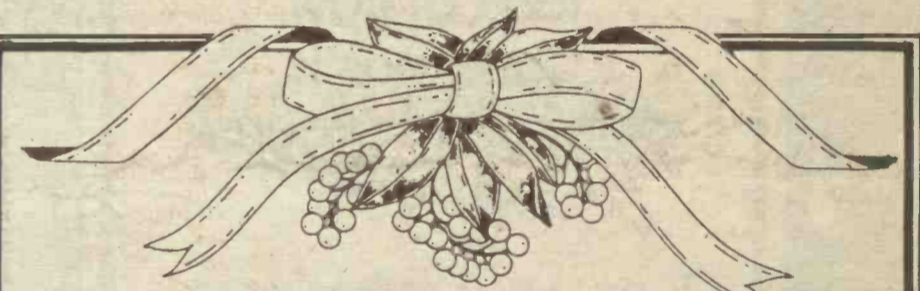
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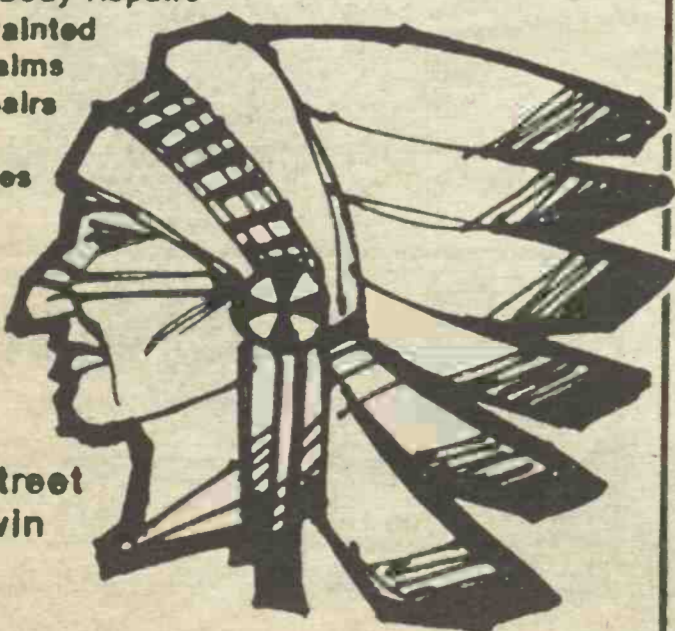
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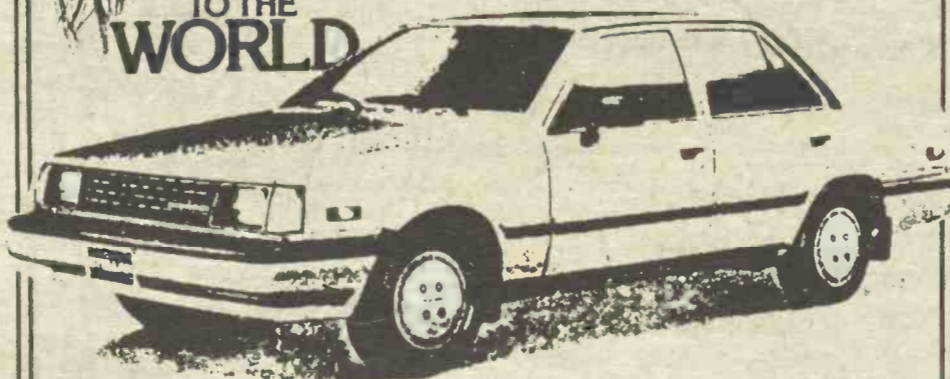


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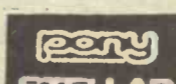
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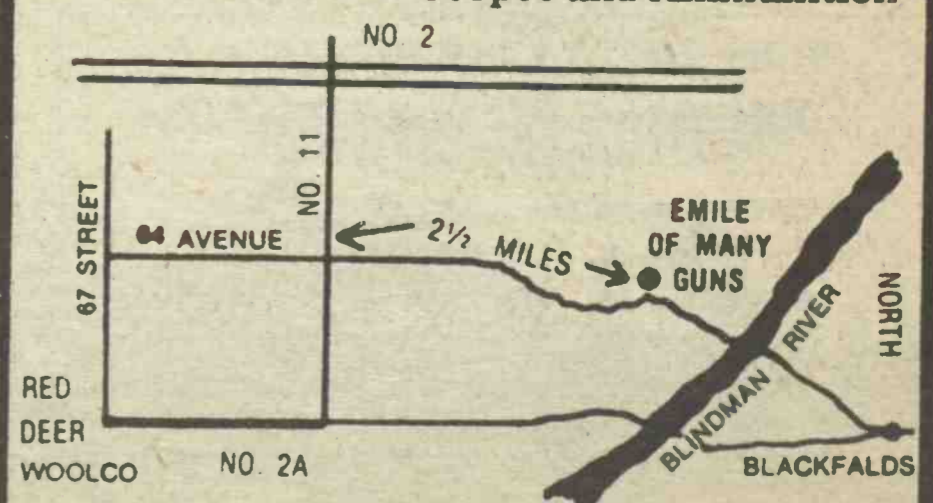
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# A SEASON CELEBRATED AROUND THE WORLD

A journalism student takes a look at how Christmas is celebrated around the world.

By Ed Burnstick

Christmas is probably the most celebrated holiday throughout the world. Nobody really knows the true origin of this festivity that takes place in the month of December. However, there are several versions of why people around the world acknowledge this time of year to be involved in various Christmas activities in their communities.

Most people follow the Christian meaning of a saviour being born in Bethlehem almost 2,000 years ago. Due to the many religious beliefs held by Christians, the joyous celebration of the birth of Christ is different in many parts of the world.

Although the 25th of December is the date that most people tend to recognize as the biblical birthday of Jesus Christ, there have been many other days that have been selected as Christmas and somehow were changed to December 25. Some of the days were in the month of January, or on different days in December. The celebration took from one day, to one week, to sometimes a month.

As we look at the different ways people celebrated this

special occasion, there are some very interesting traditions carried on by different people in various parts of the world.

Most areas have an imaginary being that is called Santa Clause, St. Nicolas or some other name depending on where the festivities are taking place. This is basically for the society's children and mostly centres around the concept of gifts being given or being received.

Trees are usually decorated and in some cases the entire home is fixed up in bright colored ornaments of various shapes and sizes. Many of the decorations are designed so that they reflect the festivities and joyousness of the occasion in each area.

One common activity is the feasting that happens during this period. The variety of food is diversified, featuring all types of poultry, from turkey and pheasants to waterfowl, such as geese and ducks. Often there is special preparation of ham or venison. Berries and fruits usually come with all the other types of desserts and pastries and puddings.

Songs about Christ child and things and people

related to the biblical version of Christmas are sung in church and at social functions such as Christmas concerts. Some places make it a family occasion where the entire family takes part in singing, feasting and gift-giving.

In Denmark, the Danes celebrate Christmas like all the Scandinavian countries, with chiming church bells, elaborate dinners with Christmas carols and soul-stirring hymns. A Christmas tree is the centre of the home festivities, where "Yule Man," a Danish version of Santa Claus is the centre of attention.

In Poland, like many of the Slavic countries, the Star of Bethlehem is observed as the symbol around Christmas Eve. Supper is held with members of the family. A chair is left vacant at the supper table to indicate the presence of the Christ child. After supper, "Starman" appears at catechism and asks the children questions. If they answered correctly, they receive a gift.

In Chile, the people celebrate Christmas in the same manner as other South American countries. The people pay tribute to the Virgin Mary with

processions a ritual and native dances. This Christmas fiesta consists of a Santa Claus, named Viejo Pascuero, who travels through the sky with his reindeer, travelling from home to home to bring gifts to children who are asleep. The festive dinner here is made of chicken soup with potatoes, onions and corn.

The Japanese and Chinese, along with most cultures in Asia, do not have an original Christmas celebration, and it's only recently that they have had contact with the Christian version of Christmas. Today some are adopting gift-giving, turkey dinners and some even have a Christmas tree. However, the countries in Asia have their own New Year celebrations that they consider the most important celebration of the year.

With all the various ways of celebrating Christmas in different parts of the world, whether traditional or more modern and commercial, Christmas can be enjoyed by young and old.

(Ed Burnstick is a student in the Native Communication Program at Grant MacEwan Community College.)

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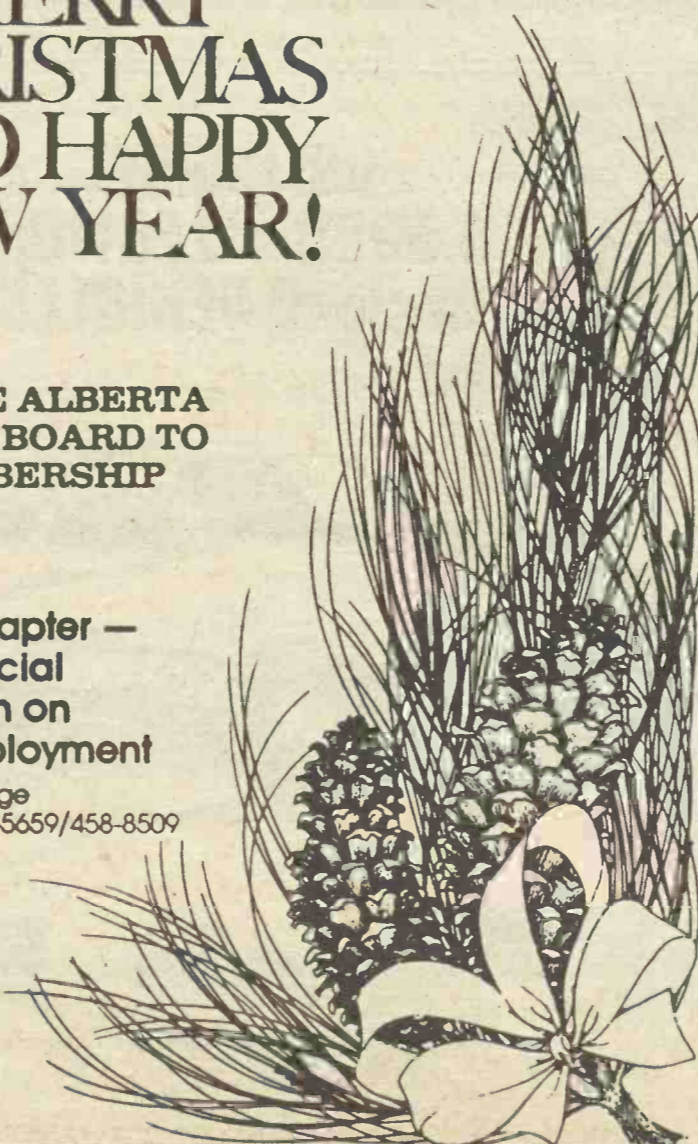
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## HOLIDAY ACTIVITIES

Beginning Sunday, December 7 from 1:00 p.m. to 4:00 p.m., Hawrelak and Rundle Parks in Edmonton will be hosting old-fashioned sleigh rides.

Sleigh rides at the Mill Woods Winter Park will begin Sunday, December 21 and will run throughout the winter Sunday afternoons from 1:00 p.m. to 4:00 p.m.

This year, adult sleigh ride costs have been rolled back. Each ride now costs only \$2 per person. That's a dollar less than last year's adult fee.

Those interested should meet at the Family Centre in Rundle Park, or at the main skating pavillon in Hawrelak Park.

Group bookings can be arranged through Barry Sawchuk at 471-3232.

\* \* \*

Beginning Monday, December 29 the Northeast District Office of Edmonton Parks and Recreation is hosting, "Winter Wipeout '86," a three-day winter break program for children 6 to 12 years old.

The program will be held at the ACT Centre and the Rundle Park Family Recreation Centre. Activities include speed skating, films, music, a clowning workshop, sleigh rides, cross country skiing, and nature crafts.

For more information, or to register, please call Parks and Recreation at 428-5817. Registrations for the program will be taken between December 1 and December 16.

\* \* \*

Christmas at the Northgate Lions Senior Citizens Centre, 7524 - 139 Avenue, is a special time of year. It's a time for celebration and sharing. This year the centre is hosting a number of special Christmas events throughout December.

Tuesday, December 9 the centre is holding a Christmas Concert from 7:00 p.m. to 9:00 p.m. Admission is free and everyone is welcome.

Wednesday, December 17 is the date for the centre's annual Christmas Dinner. Admission is \$5. For reservations call Bob at 475-0838.

The Northgate Lions Centre will ring in the New Year twice. First on New Year's Eve, December 31, with a dinner and dance, featuring entertainment by the "Spotlights." The party starts with cocktails at 5:00 p.m., dinner at 8:00 p.m. and dancing until 12:30 a.m. Admission is \$13 per person. Tickets will be available until noon December 29.

The second New Year's celebration is Tuesday, January 13 "Ukrainian New Year's Eve". The orchestra will be "Radomsky". For complete details call the Northgate Lions Senior Centre at 428-5195.

\* \* \*

The Northwest District Office of Edmonton Parks and Recreation beginning Sunday, December 28 is hosting, "Frosty Family Frolics," a week-long winter break program for families, daily from 11:00 a.m. to 4:00 p.m.

The program will be held in two locations, West Jasper Place Community Hall, 9620 - 152 Street and at the Rosslyn Community Hall 11015 - 134 Avenue.

A variety of winter activities including snowshoeing, skating, broomball, and cross country skiing are planned.

For more information please call Parks and Recreation at 451-4361.

\* \* \*

Edmonton Parks and Recreation's Southwest Cultural Centre, 11507 - 74 Avenue, is holding a three-day winter break program for children 4 to 12 years old. The program commences Monday, December 29, classes run from 9:00 a.m. to 4:00 p.m. each day and from 4:00 p.m. to 7:00 p.m. on Wednesday, December 31.

There will be three structured classes each day in art, drama, music and clay sculpturing, plus lots of activities, fun and games.

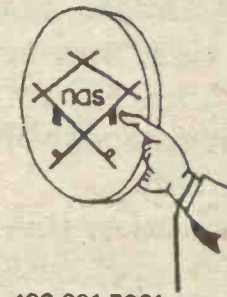
Lunch will be supervised, however parents should send their children with bag lunches. On Wednesday, December 31 children will be able to cook their own dinner under supervision and enjoy an early evening, "for kids only", New Year's Eve party.

The three day program fee is \$45 which includes all food cost for the New Year's Eve party. You may register your children by calling 437-7259. Registration is limited.

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# Christmas in prisons observed

By Terry Lusty

It is a well known fact that the prison population of many institutions consist of many Native people. Statistics more than prove this statement.

In case you are not already aware of it, a great many of the Native people incarcerated, particularly in federal prisons, are hundreds and hundreds of miles from their homes, their families and their loved ones. A recent estimate I've been given for such inmates at the Edmonton (Maximum) Institution is that about 85 per cent of the Native population are from out-of-province.

Indeed, I have discovered

that a lot of the Native prisoners are from B.C., Saskatchewan, Manitoba and other points of Canada all the way across the country as far as the Maritimes. The same holds true for inmates at other ends of the nation. For example, eastern provinces like the Maritimes, Quebec and Ontario house many Native inmates who originate from western Canada and the Northwest Territories.

Whether this situation exists by design or by accident is not the point at this particular time. The point is that their geographical distance from their loved ones leaves them with no one to share their Christmas with other than

their fellow inmates.

Relatives, spouses and those near and dear to Native inmates are often not in a position to travel the great distances to visit an inmate. As well, many have their own families to look after at their home base and find it most awkward to try and visit a relative or friend in jail during Christmas.

Most provincial and federal institutions have a Native Brotherhood organization that tries to involve people from outside the system. Although they encourage outside involvement, that participation has a long ways to go. The number of outsiders who actually get out to the institution is very low.

Inmates are in an even more precarious situation than we outsiders. We have all sorts of friends and supports that we can draw upon in the outside world, but those behind bars are very, very limited. Sadly, the pressures of penal life often lead inmates to disorientation, listlessness, anxiety, nervous breakdowns, a low sense of self-worth and yes, suicide attempts.

While most of us on the outside are out enjoying the festive season, the same does not hold true for inmates. They are the forgotten people and just because they may have done something wrong in the eyes of the law does not make them any less human

beings.

As humans, we all need a certain degree of love and attention. Without it we die. Our spirits give in and we become non-humans. This holds moreso for those inside the walls than those of us fortunate to be on the outside. We are in a much more privileged position.


The extended incarceration of Natives is an awful blow to them. The abuses of these people are not just physical and mental, they are also spiritual, and without that spirit, catastrophe is not far away. It is a very thin line between life and death for many. But there is a solution.

We, on the outside, can be part of that solution by visiting these inmates and involving ourselves in their

lives. It is that support that can make the difference in someone going over the edge.

Whether incarcerated people are truly guilty of the offence(s) for which they are "marking time" or whether they are there as a result of society's ills is irrelevant. The fact remains, in our love for our fellow man, we need to support all people. The Native Brotherhoods would more than welcome your participation and you, in turn, could help Native inmates immensely by building links with them.

Christmas is an ideal time to think of those less fortunate than ourselves. However, rather than just think of them, why not help them in a concrete fashion.



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## Group offers companionship, friendship

By Angele Kuliktana

Being a single parent isn't easy, especially at Christmastime. For most people, the season is a time of joy but it's often hard on single parents.

One such parent recalls her own part, noting that Christmas was often a "depressing" time because alcohol was too big a factor in the season.

Alcohol was always involved during Christmas, even by her life companion when she started her own family. She decided that for her own good and the good of her children she had to leave with her kids to live alone where alcohol wasn't involved.

During Christmas, memories of Christmas with alcohol sometimes depress her.

But, as any other family would at Christmas, she plans a dinner and buys Christmas gifts for everyone. Still, it can be hard.

Having to stay home and miss social gatherings can leave a single parent feeling very lonely.

Single parents, lonely people or students who don't have anything planned for the future can get involved in any number of associations that operate in Edmonton. College and Careers is one such organization. It is open to both young and old.

The group gets involved in singing songs, prayer sessions, having suppers together or just going for a good conversation over coffee.

This year, organizers are looking forward to such activities as bowling,, skating, skiing, swimming and playing sports in the gym.

Christmas is just around the corner, but the group has really nothing planned. It is preparing to sing Christmas songs at Edmonton hospitals. The participants will also be building ice sculptures in front of the

St. Paul's Anglican Church. A dance will be held at the Red Barn, which is located north of Edmonton. The people in the group will be setting up decorations, recording music for the dance, and finding out who will be serving snacks and drinks.

"Nothing can really be done sometimes when Christmas comes, because most of the people involved go home for Christmas," says organizer Cathy Brooks.

It is very sad to hear single parents say it is sad to spend Christmas alone with just themselves and their children, facing the fact that they will be alone during the special occasion.

College and Careers started up eight years ago when a group of people had nothing to do on their Saturday nights. The people had a Christian emphasis so after church on Sundays, they got together and discussed what they could do about their situations.

The group was named "The Youth Group" in the beginning, but, as it started involving more older people with students, they decided to change the name to College and Careers. They got the name from students who got involved, and from other members who had careers.

This year the group had 43 participants. Half that number are regular attenders.

Cathy Brooks, Carol MacDormand and Richard Matthews are regular members who organize and see what facilities they require.

Christmas would be an ideal time for single parents and children to get involved.

As for New Year's, the group will be holding a party at the Church Hall.

*(Angele Kuliktana is a student in the Native Communication Program at Grant MacEwan Community College.)*

# WISHING YOU A MERRY CHRISTMAS AND HAPPY NEW YEAR!

'Tis the season to remember good friends with kind words and sincere sentiments. Since it is better to give than to receive, we give to you our best wishes for a happy holiday season and our thanks for allowing us to be of service to you throughout this past year.



## Season's Greetings 1987

A special salute to the many people in the Native communities who I have enjoyed working with during 1986.

May the Great Spirit guide you to a happy and prosperous New Year.

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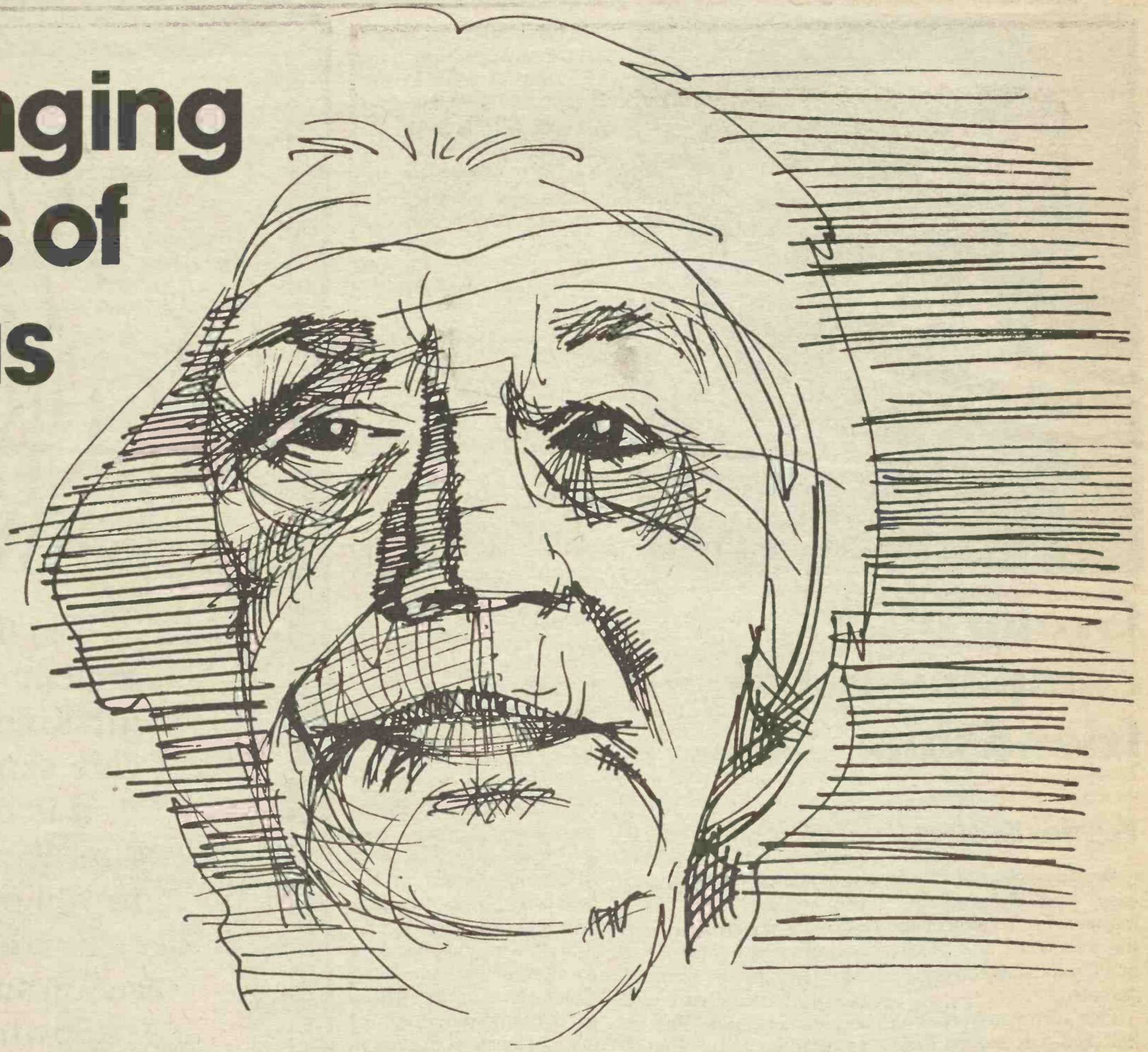
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# The changing traditions of Christmas

Modern times have changed some of the traditions of Christmas, still, the spirit remains the same. This reporter takes a reminiscent look at how Christmases were in the Native communities' past and how they've changed over the years.



By John Copley

The Christmas season, or as the Cree call it, Manito Okesikam, is a time of harmony, joy, peace and the giving of one's self to family and friends.

But times have changed. Technology, communications, the modern department store, and a gradual transition to big-city lifestyles have ultimately ended the traditional Indian Christmas of earlier years.

Seldom do we see Christmas gifts that are

made from raw farm products. The sweater you receive this Christmas will probably come from the loom of a giant factory in Taiwan or Korea, not from the shorn wool of your own sheep, spun to yarn and hand-knitted by Kokum (grandmother).

The home-tanned moosehide mitts, toques, jackets, and moccasins decorated in beautiful beaded flower patterns are rarer gifts now. Only those fortunate enough to have retained their heritage and traditional

identity are now blessed with such gift-giving.

In those days, no one even considered the time and labour involved in the making such gifts — they were concerned only of the warmth and love the gift would bring to its recipient.

Social evolution and the introduction of alcohol have also played a major role in the disappearance of tradition. Alcohol, probably society's worst enemy, is predominant in nearly all functions, family and otherwise, in nearly every

nation in the world. More and more the threat of alcohol abuse is being recognized, and action is being taken by various Native and non-Native groups.

In days gone by, when alcohol was virtually non-existent, the success of a party or social get-together was often determined by the laughter one heard upon listening to the stories of the Elders. These Elders, usually men, would sit around in their favorite chair smoking a pipe-full of

tobacco make from the inner bark of the red willow and mixed with the fragrant leaves of the bear berry. During these relaxing sessions they would tell tales and reminisce about the past. They would teach the children with their stories and their wisdom and advice was much respected.

Jigs, reels, and square dances were an almost automatic accompaniment with every family gathering.

Food was different, too. An example is the modern day and now considered traditional Christmas menu which ultimately has turkey as its main course. Back then, the turkey was passed over for the more succulent wild goose. The table was always abundantly

filled with various edibles including wild meats, fish (baked, boiled or dried and warmed in the oven), and a variety of vegetables from the family's summer garden.

A heavy spread of home-made butter melted deliciously into the pieces of fresh, warm bannock and this treat was enjoyed immensely by everyone. A large, warm pumpkin pie, fresh from the oven, was a main feature on the dessert tray — and a favorite way to end a meal.

Other traditional desserts included raisin and rice pudding, home-crushed choke cherries made into bannock spread and stewed, evaporated apples — all cached away after the fall harvest.

Today, with Safeway only a few blocks away, many of these traditional dinners have gone by the wayside with only a scant memory, or "something mother used to talk about" left as a reminder.

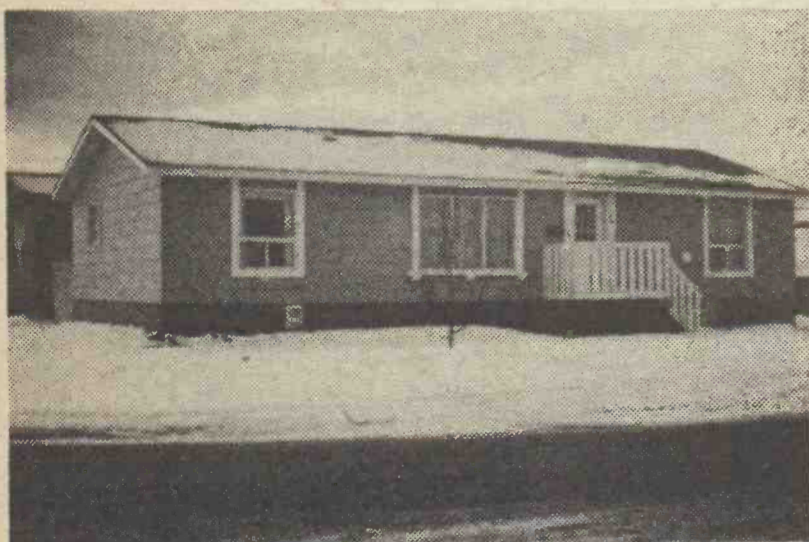
The spirit of Christmas, however, still lives. The family reunions, the welcoming of friends, the love and peace of the family unit and the wisdom of the Elders are still respected by many.

This Christmas, think of your heritage, hug your family, count your blessings, and above all — if you drink, call a cab. This modern means of transportation will undoubtedly prevent the beginning of a new year filled with frustration and worry, or even tragedy.

Merry Christmas to all — and to all, a good year.

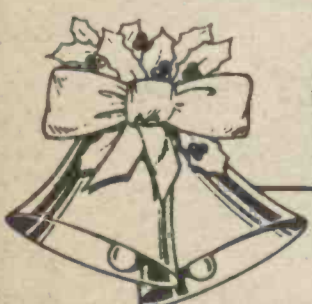
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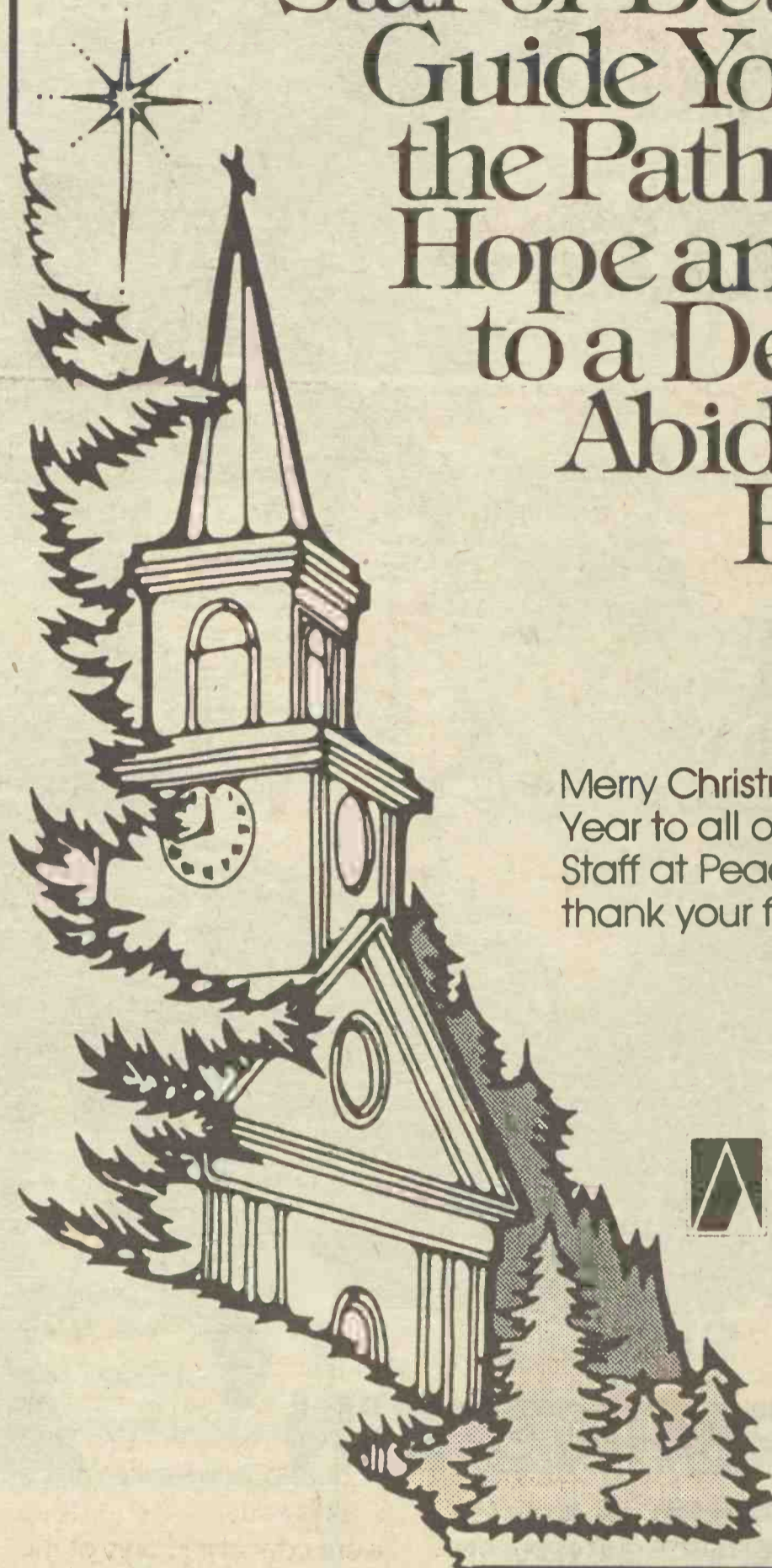
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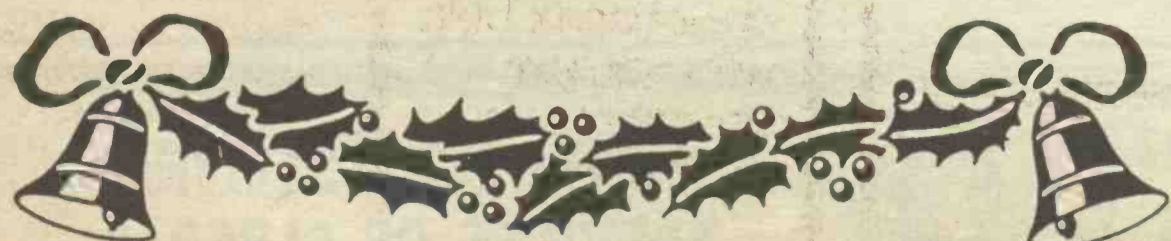
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## How the animals see the Christmas season

By Alison-Joy Cox

Many seasons past, in the month when days grew short and the nights were bitterly cold, there was a gathering among all animal who had travelled from all directions.

Around a warm and glowing fire each took their place and meeting began.

"From what I hear, it all began with a small child, a precious gift to mankind who symbolized Peace on Earth, Goodwill towards all men," spoke the fox, "or so the Wind told me. But I have also heard of the many wars and the continuous battles that have stemmed from His birth. Is this the peace that they celebrate each year?"

The fox slipped back into the shadows and quietly listened to the others as they told what they had seen and heard of this celebration that occurred each year.

"I have heard the children's voices talk of a fat jolly old man with a long white beard, and a sled that is pulled by deer that can fly. Each winter the children make their way to the field and can always be heard singing a song about Santa Claus, who I presume is the old man. They whisper of a morning when all the lights are turned on in their houses and they rush to a room where gifts have been placed the night before," remembered the blue jay.

"I don't know who this fat old man is, but if you saw

the shining eyes and listened to the excitement that surrounds the room on that morning, you would want to thank him for bringing such joy and happiness to those children. I think this celebration is for all children, a celebration of their life, and of their happiness that isn't tainted by wars and battles."

The final speaker was a timid mother hare. She slowly hopped up to the front of the circle and spoke to the other of what she had seen.

"I also see a child, playing in the snow, but there are no songs to sing, there are no presents to open. He doesn't know of the wars, or the battles either. He knows nothing of a fat old man, and doesn't dream of flying deer. He knows the cold and speaks to the animals and trees. He knows how to play alone and he knows the direction of the wind.

"One day, he falls and is hurt. His mother quickly comes to his side to comfort him. She tucks his cold hands into her own and she kisses his forehead which has been hurt. There is an exchange, then, between mother and son. His eyes openly express what that celebration is — it's a seasonal kiss that soothes the aches of the world."

(Alison-Joy Cox is a student at the Native Communication Program at Grant MacEwan Community College.)



To our many friends, clients and acquaintances.

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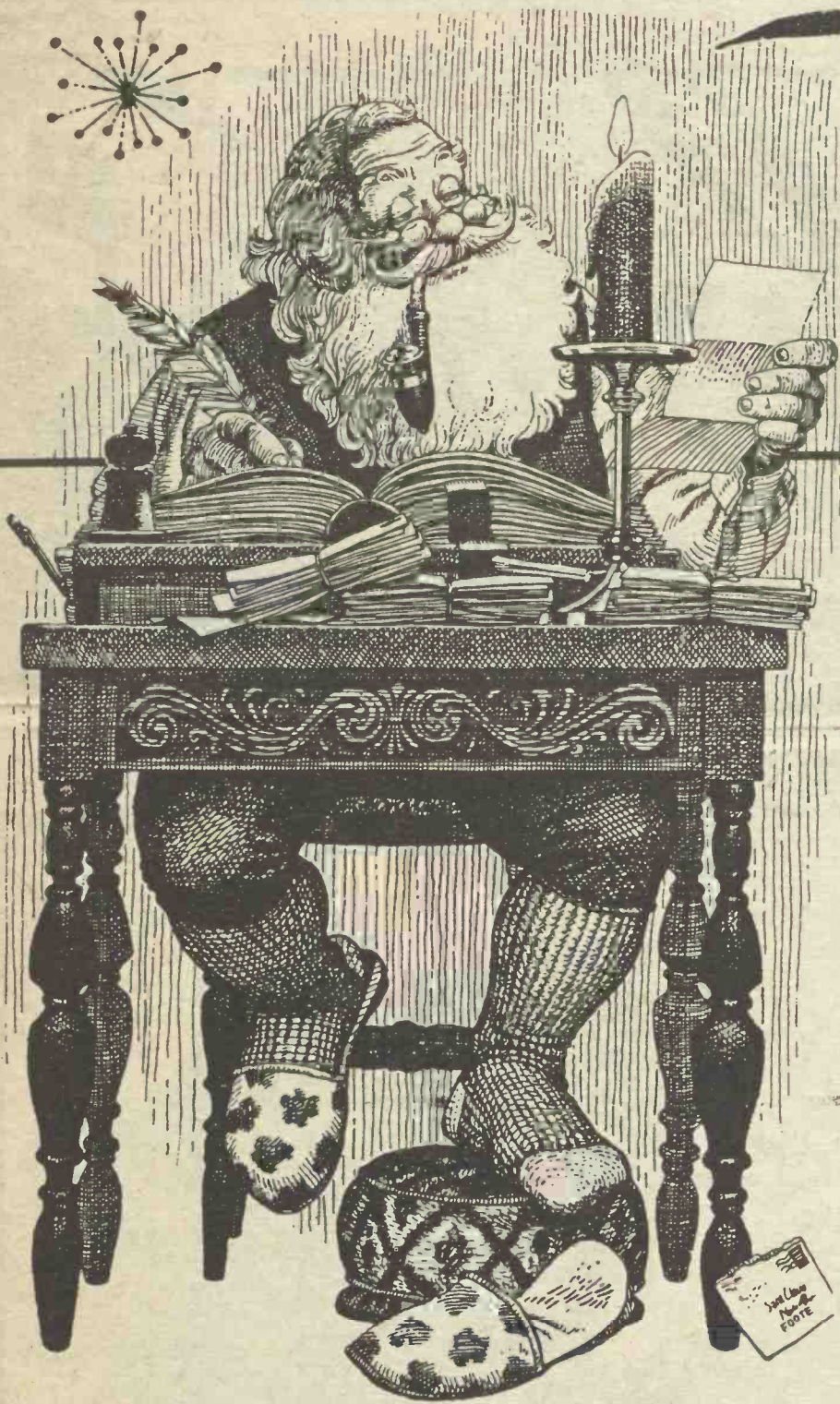
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# THE POETRY PAGE

## A Christmas Poem

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And Santa in his wisdom  
Told us all what we should know.

First, he said, remember  
If not for you and me  
Many little children  
Would have no Christmas tree,

And underneath the mantle  
On the fireplace,  
Would be no filled-up stocking  
Bring joy to a child's face.

We know that there is sadness  
In many lands below,  
And we must spread our blessings  
So we can bring them hope.

But we must also tell them  
That it's more than joy we bring,  
To lift their spirits and their hearts  
And give them cause to sing.

For Christmas is very special,  
A certain time of year —  
When joyous tidings are symbolic  
Of the peace that's really near.

For peace on earth, goodwill to men,  
Is spoken with such ease,  
But we know it is not true,  
Peace is not easy to achieve.

First we look unto ourselves  
And find a common goal,  
Amity must first be found  
Within each person's soul.

It's you and me, Santa said to us,  
Not east or west decides,  
Who is best or who is wrong  
Or who's on the right side.

That's why this Christmas season  
Like all those in the past,  
We spread good tidings everywhere  
And pray that they will last.

And if this year we help to bring  
Closer fellowship with man,  
I know that one day, Christmas  
Will see a world holding hands.

And as we jumped into the sleigh  
And yelled to our reindeer,  
I heard a cheerful Santa say,  
"87 — will be a great year!"

By John Copley

## Why I Like Christmas

I like Christmas because  
I can roll in the jello my Mom made.  
I like Christmas because  
of the cookies she bakes.  
I like Christmas because  
it makes my Daddy glow.  
I like Christmas because  
we also play in the snow.

I like Christmas because  
of the carols we sing.  
I like Christmas because  
the church bells ring.  
I like Christmas because  
I help to decorate the Christmas tree.  
I like Christmas because  
there are presents addressed to me.

I like Christmas because  
the whole world is full of cheer.  
I like Christmas because  
I have really heard Santa's Reindeer.  
I like Christmas because  
I know my Mom and Dad love me.  
But most of all I like Christmas because  
I can roll in my Mom's Jello.

By (little boy) Rocky Woodward

## Christmas Awaits

Christmas, awaits; like a herald good  
Spiritually patient; as it should  
Snow blanket covers Mother Earth  
Many people will commemorate the Birth,

Christmas awaits so peacefully  
A spiritual thing; it is to me  
Quiet; beauty all around  
Listen! Listen! Not a sound

Teach little ones; this spiritual thing  
Then to the next generation they will bring  
A spiritual gift to all they meet  
Christmas awaits; snow so deep.

Now it comes; O glorious day  
Jesus was born so far away  
'Twas in a stable so humble and poor  
Born a saviour; with pain to endure

Then Christmas will await one more year  
For all men who hold it so very dear  
Generations gone; those to be born  
Christmas awaits! To blow its horn.

Creator-God, who made all  
Thank you for Jesus who came to call  
Such a short time; He was on Earth  
Spiritually I'll love Him; for all I'm worth.

By Marion Pennings

## Christmas Day

Her face was red, she wished she were dead, but she  
knew it couldn't be.

She cried and cried when her grandma died, that's how  
sad was she.

Christmas Day was a day away, on December 25.  
She didn't care — she wasn't aware that she was deathly  
sick.

When the doctor came, she wasn't the same, she called  
for her grandmother.

The doctor sighed, her mother cried, and the girl wanted  
no other.

On the night of her death the girl called Beth continued to  
scream and wonder.

She heard a sound, she looked around, and she saw her  
dear grandmother.

Her granny smiled, and said "Child, you're not going to  
made it through the night,

"But I'll be here. Now, don't you fear, Grandma's always  
right."

Beth waited and sighed, in an hour she died, and she went  
to meet her Maker.

Her mom came in, her face turned grim, and she never  
tried to wake her.

On Christmas Day she was taken away — there were  
tears and great sorrow.

But her mother smiled and said "My child has gone to a  
new tomorrow."

People nodded and were known to say, "She may be  
gone, but not for long. She celebrated CHRISTMAS  
DAY."

By Norma Campbell, 14,  
Holy Cross School,  
Grande Prairie

## Tomorrow

What will become of this world tomorrow?  
Will there be pain, grief, misery, and sorrow?  
No love, No life, No peace, No sharing.  
Life without joy, happiness and caring.  
A world with bitterness, hatred and war.  
A place where beauty will be no more.  
Over things like this I worry and I fret.  
A question like that, please don't forget.  
In my heart I try to be kind.  
For peace and love aren't easy to find.

Tara Kappo,  
Grade 6 Student,  
Prince Charles School,  
Edmonton



# Season's Greetings

Chief, Council and all the staff of:  
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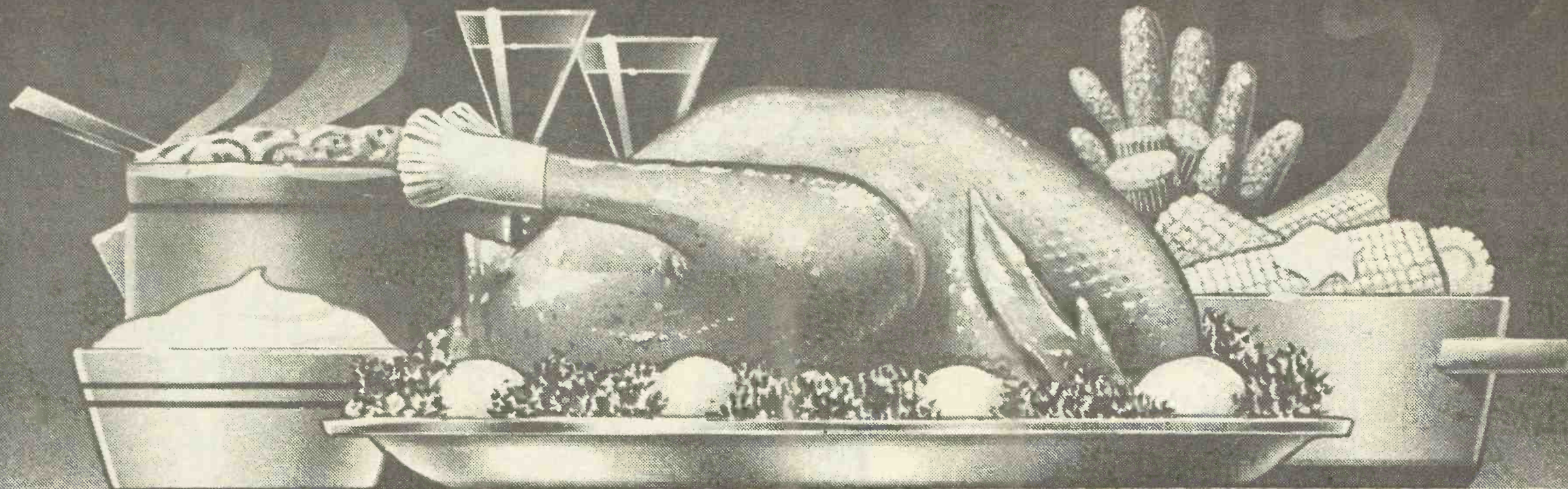
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# HOLIDAY IDEAS



## FESTIVE FAVORITES FOR YOUR HOLIDAY TABLE

By John Copley

As you sit reading this issue of Windspeaker, you are probably getting ready to prepare your plans for the year's Christmas dinner.

If you've been thinking of goose (as grandma used to make it) or turkey (the domesticated variety), then perhaps you'd like to try one of these mouthwatering recipes.

The decision of what to make for Christmas dinner is actually based on individual taste, since any number of items including ham, chicken, duck and pork are often used, especially in the smaller families.

We've chosen to highlight the goose and turkey because these meats are still the two most enjoyed at Christmas by Native people across Canada and the U.S.A.

Wild goose, leaner than the domesticated species, yet very juicy and tender, is noted for its rich flavour and dark, succulent flesh. The most common goose found on the Christmas table in these parts is the 6 to 14 pound Canada Goose. This variety is among the favorites in Canada, but almost all of the many types of wild goose are tasty.

All wild geese have much less fat content than their domesticated relatives.

If wild goose is your choice for Christmas dinner '86 — and you still have one left in the freezer from this year's hunt, try this recipe. Add your favorite bannock along with various other side dishes for a delicious meal this season.

### Ingredients

- 1 ready-to-cook wild goose (about 6 pounds)
- 2 medium onions
- 2 apples
- 2 slices of chopped bread
- 4-6 slices of bacon (or oil)

- 1 sliced orange
- Salt and pepper for taste

### Directions (Roast at 400 degrees)

Lightly salt the inside of the goose.  
Cut the onions and apples into 1/2 inch pieces and mix with bread.  
Stuff the goose loosely with this mix.  
Tie legs together and attach at tail.  
Lay strips of bacon (or oil lightly) and sliced orange over the breast section.  
Place into a pre-heated 400 degree oven, breast side up on a rack in shallow pan.  
The bird should be uncovered during roasting.  
A 5 to 7-pound bird will take approximately 4 hours to cook. To avoid over-browning place a piece of tinfoil loosely over the bird for the last hour of cooking.

When done remove and discard the stuffing mix.  
You can add pre-boiled potatoes and carrots to the roast pan about 1/2 way through cooking.  
Allow about one pound of bird weight per person.

The annual spring hunt for wild turkey does not exist in Alberta. Several introductions of the bird to the wilds in our southern regions by government and other organizations (the most successful being in 1973 at Porcupine Hills) have taken place in past years but either growth problems or non-interest by hunters has insured that no hunting season on wild turkey is yet available.

The domesticated turkey, introduced to North America by the Pilgrims in 1620, is bred today specifically for its abundance of white meat. A fast growing bird, the turkey, only 20 weeks after birth will weigh in at 12 to 16 pounds — a nice size for the average family Christmas dinner.

Here's our favorite recipe.  
**Bread Stuffing**, a favorite with turkey, can take on a variety of interesting ingredients. This one is quite common and extremely delicious.

### Ingredients

- 1/2 cup chopped onions
- 1/2 cup margarine or butter
- 10 cups dry bread crumbs
- 1/2 tablespoon salt
- 1/4 tablespoon pepper
- 1 tablespoon poultry seasoning
- 1 tablespoon ground sage
- 1/4 to 3/4 cup of broth or liquid
- 1/2 cup finely chopped celery
- 1-8 ounce can mushrooms

Cook the onions, mushrooms and celery in a generous portion of melted butter or margarine. Mix this, once cooked, with the bread crumbs and seasonings. Add enough liquid to moisten. This will make 7 to 8 cups of stuffing — enough for a 12 to 14-pound bird.

### Roast Turkey Directions

Fill the turkey (including wishbone cavity) with stuffing just before you are ready to begin roasting. Allow about 2/3 of a cup of stuffing per pound of turkey weight. Using a skewer, fasten the neck skin the back. Tie legs together and fasten at the tail. For convenience, twist the wings under the back of the turkey.

Place the stuffed bird into a suitable roasting pan and baste with oil. Place a piece of tinfoil loosely over the bird, making sure that it does not touch the sides or top of the turkey.

Roast, uncovered, in a 325 degree oven. A bird weighing 12 to 15 pounds will take approximately 5 1/2 hours to cook. During the last 45 minutes or so cut the string between the legs and the tail, remove foil, and continue cooking until done.

Allow the turkey to stand for 15 to 20 minutes before carving. Allow about 1 pound of meat per person.

Enjoy, and a merry Christmas dinner to you all.

**CHRISTMAS GREETINGS & BEST Wishes for a Happy New Year from the students and staff of the COMMUNITY VOCATIONAL CENTRES**

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**Best Wishes for a Happy Holiday Season**

# IT'S EASY!

All you need are scissors, glue or paste and cardboard. Paste sections of Santa on cardboard and decorate with water colors or crayons. Cut out the pieces and attach with string or metal fasteners.

# HEY KIDS

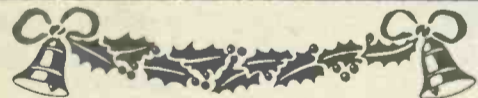
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Christmas Season is one of joyous and happy times — a time to reflect on a year gone by and to look forward to the next year.

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**MERRY CHRISTMAS**  
FROM CHIEF THERESA STRAWBERRY  
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*Season's Greetings*

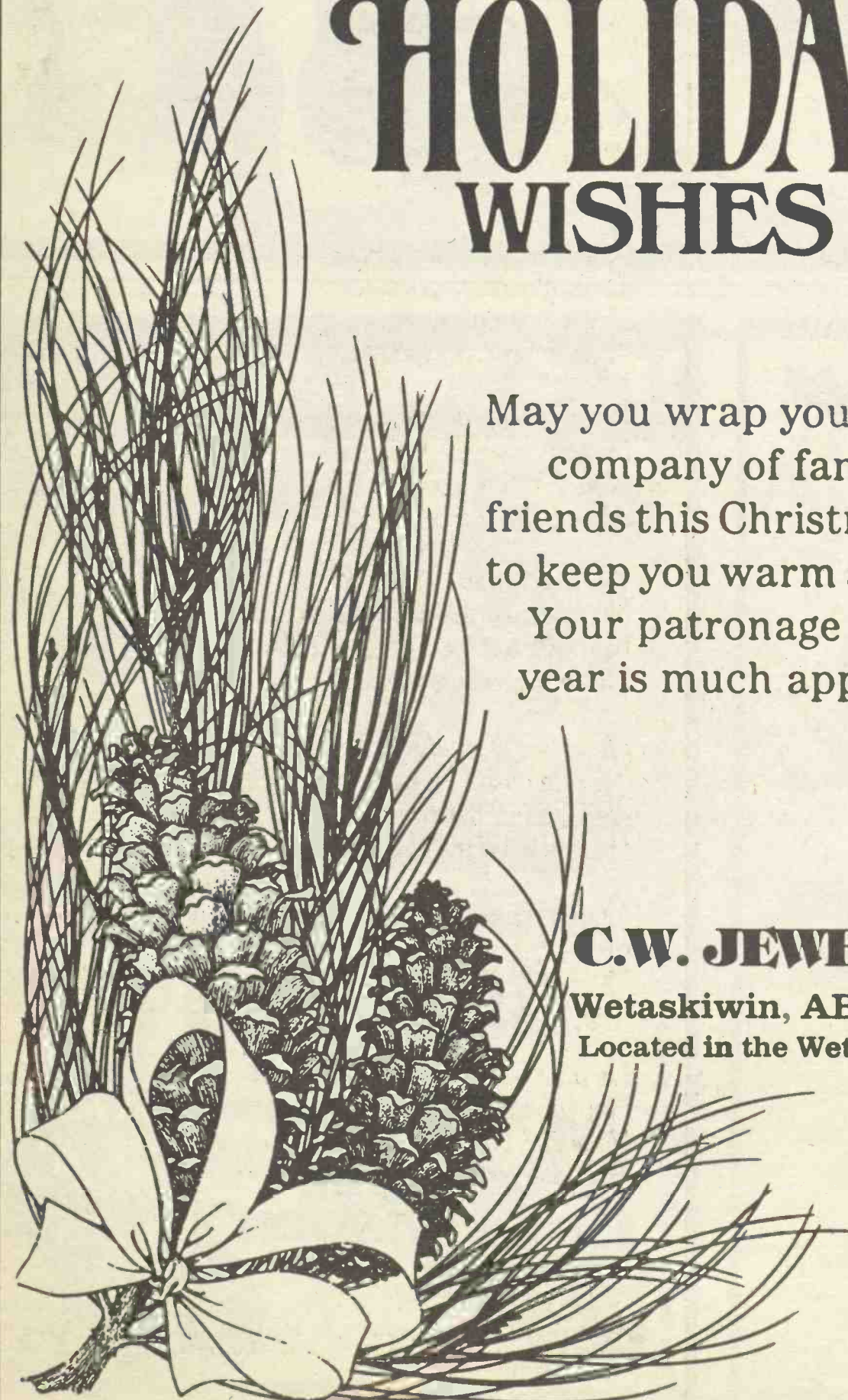


**Chief Eugene Moonias  
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**WARMEST  
HOLIDAY  
WISHES**

May you wrap yourself in the  
company of family and  
friends this Christmas season  
to keep you warm and happy.  
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# THE CHRISTMAS CAROL PAGE



## O Holy Night

Ekwa anotch ka kitchi tipiskak  
Manito kipe yasistakunow  
Pastahuwin tchi Kasinamakoyak  
Otwiwa e wi Kakitchihat  
Misiwe mamatakusinaniw  
Pikohuwin ki miyikawinow  
Nawlkistak awah ka pikohiwet  
Jesus Jesus Manito awasis.

Iyinitik anotch wi sakihatak  
Miyo Jesus ka pe natikoyak  
Wiya tapwe ki pimatchihikownow  
E we kwatakihestamakoyak  
Mustusokamikok ka nittawikit  
Maskusiya ka onipewinit  
Nawokistak awah ka pikohiwet  
Jesus Jesus Manito awasis.

Askik ite ka ki nokusiyit  
Atit kanawemayatikwewok  
E mekwa nipakanaweyimatwaw  
O Mayatikusimiwawa  
Ketatawe ki nipawistakwok  
Wesamiyositi kisikowa  
Ki itikwok nasik ka pikohiwet  
Jesus Jesus manito awasis.

*O holy night! the stars are brightly shining,  
It is the night of the dear Savior's birth;  
Long lay the world, in sin and error pining,  
Till He appeared and the sould felt its worth.  
A thrill of hope the weary soul rejoices,  
For yonder breaks a new and glorious morn;  
Fall on your knees, O hear the angel voices!  
O night divine, O night when Christ was born!  
O night, O holy night, O night divine!  
Led by the light of faith serenely beaming  
With glowing hearts by His cradle we stand;  
So led by light of a star sweetly gleaming  
Here came the wise men from Orient land  
The King of kings lay thus in lowly manger  
In all our trials born to be our friend;  
He knows our need, to our weakness no stranger,  
Behold your King before Him lowly bend!  
Behold your King before Him lowly bend!*

## Silent Night Holy Night

Kamwachi tipiskaw,  
Kihitchi tipiskaw;  
Kamwatan waseyaw,  
Marie mina Manito Awasis,  
Awasis e kiyamiwisit,  
Wetinahk ta nipaw.

*Silent night! holy night!  
All is calm, all is bright;  
Round yon virgin mother and Child,  
Holy Infant so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.*

Kamwachi tipiskaw,  
Kihitchi tipiskaw;  
Okanawapikewok,  
Matwe koskweyhtamwok;  
Okiskowa wihtamiyit;  
"Opimatchihiwew,  
Anohch nihtawikiw."

*Silent night, holy night!  
Shepherds quake at the sight;  
Glories stream from heaven afar.  
Heavenly hosts sing Hallelujah.  
Christ, the Saviour is born!  
Christ, the Saviour is born!*

Kamwachi tipiskaw  
Kihitchi tipiskaw;  
Manito-kosisan,  
Miyinan miyotehewin  
Mina kita sakihitak,  
Anohch nihtawikiyen,  
Anohch nihtawikiyen.

*Silent night, holy night!  
Son of God, love's pure light  
Radiant beams from Thy holy face,  
With the dawn of redeeming grace.  
Jesus, Lord, at Thy birth.  
Jesus, Lord, at Thy birth.*

## Manito Nehtawikin (Christ is Born)

By John Copley

Manito nehtawikin  
Pechi Bethlehemik  
Meyoweyihtamowin, meyowehtamowin  
Kitayami hesta mawanan

*Christ is born  
In Bethlehem  
Rejoice, Rejoice  
We pray for Him*

Manito awasis nehtawikiw  
Anoch  
Ni meyo weyhtenan  
Nitayamihanan

*Christ Child is born  
This day  
We rejoice  
We pray*

Manito awasis nehtawikiw  
Ochi neyanan  
Nawusonaw  
Ota Ayaw

*Christ Child is born  
For us  
He is chosen  
He is here*

Na sakehanan  
Awa Manito awasis  
Mamawi ni mamechimanan  
Pimatisiwin ne meyikanan

*We will love  
This Christ Child  
Together we praise Him  
For the life he gives*

## Meyo Achimon (Good News)

Meyo achimowin  
Awasis e nehtawikit  
Ki mekawinaw  
Pimatisiwin

*Good news  
Child is born  
We are given  
Life*

E tipiskayik nokosiw

Kiyanaw e natikoyahk  
Meyowatamok, Sakihik  
Awasis kechi meyosit

*He was born at night  
He came for us  
Rejoice and love Him  
The child that is sacred*

Muchiya eke sakohat  
Kahkiyaw ayiseniwa  
Maka weya pe muskahtwew  
Ana ka meyosit awasis

*He overpowered Satan  
In all mankind  
He took over  
That sacred child*

Ekwa ki natomikowaw  
Semak anoch ka kesikak  
Ekaweya sakweyimok  
Kiwe Pimachihikowaw

*Now He asks you all  
From today  
Do not hesitate  
He wants to give you life*

## Sasiy Manito Awasis (Already a Christ Child)

Sasiy Manito awasis  
Ayiseninahk Wechihiwew  
Sasiy Manito Awasis  
Bethlehemik nehtawikin

*Already the Christ Child  
Is among men  
Already the Christ Child  
Is born in Bethlehem*

Kayas ochi pe tachimaw  
Tahki de asawapamaw  
Ekwa e ohtitikoyahk  
Mamawi mamechimatak

*For a long time He was heard of  
He was always expected  
Now He has arrived  
Altogether we praise Him*

Osam e kutawusisit  
Namoya wehkach ta puskiyaht  
Namoya wehkach pehtakosiw  
Eko e meyo awasisiwit

*He is too beautiful  
No one could be better  
He is never heard  
He is such a good child*

Mostosokamikohk nehtawikiw  
Muskoseya nipewiniw  
Mostosokamikohk wikiw  
Osam tapwe peweyimaw

*He was born in a barn  
Hay was His bed  
He lives in the barn  
Truly He was disrespected*

(Courtesy of Dr. Anne Anderson, Native Heritage and Cultural Centre)

By Rocky Woodward

They say so many times in the media or on the street that Christmas is for children. That's not how I recall it at all, and I really don't think this goofy meaning has any good standing today. At least as far as I'm concerned, it doesn't.

Christmas is for everyone, the old and young, families and individuals, no matter the age.

If for one still look forward to Christmas. I look forward to wrapping presents, and counting down the days along with my children, looking forward to Christmas Eve when good ole Saint Nick arrives.

I remember when I was a young boy, growing up in my home town, and how on Christmas Eve I would look out our window and see all the Christmas lights and lights from our neighbors window's shining out onto the snow. People in those days left their doors open and everyone visited each other.

I remember the school bus that would come to get all us children for the Christmas concert. And after that it was off to Midnight Mass. Midnight Mass may not have been something a little kid like myself would want on his agenda, but today I look back at those church services with the fondest memories.

At Christmas time, today, I do not let those memories slip away. I hold onto them lest I forget the feeling of Christmas, because of the way it has been commercialized.

Some of us can't have a real Christmas tree. Some of us cannot afford any sort of tree. Some of us can't afford presents for our children, a turkey for Christmas Day, so sometimes we say, why look forward to Christmas?

I remember once when I was living on the streets, come Christmas Day I had no one to spend it with in Edmonton. I had a few dollars so I thought to myself, heck I can buy some liquor and visit. Instead, I thought of a family and Mrs. Haineault, if you are listening, you will understand.

I bought Mrs. Haineault a box of chocolates and when I walked in the door, they were just sitting down for Christmas turkey. They invited me to join them just as if I was one of the family and I had my Christmas.

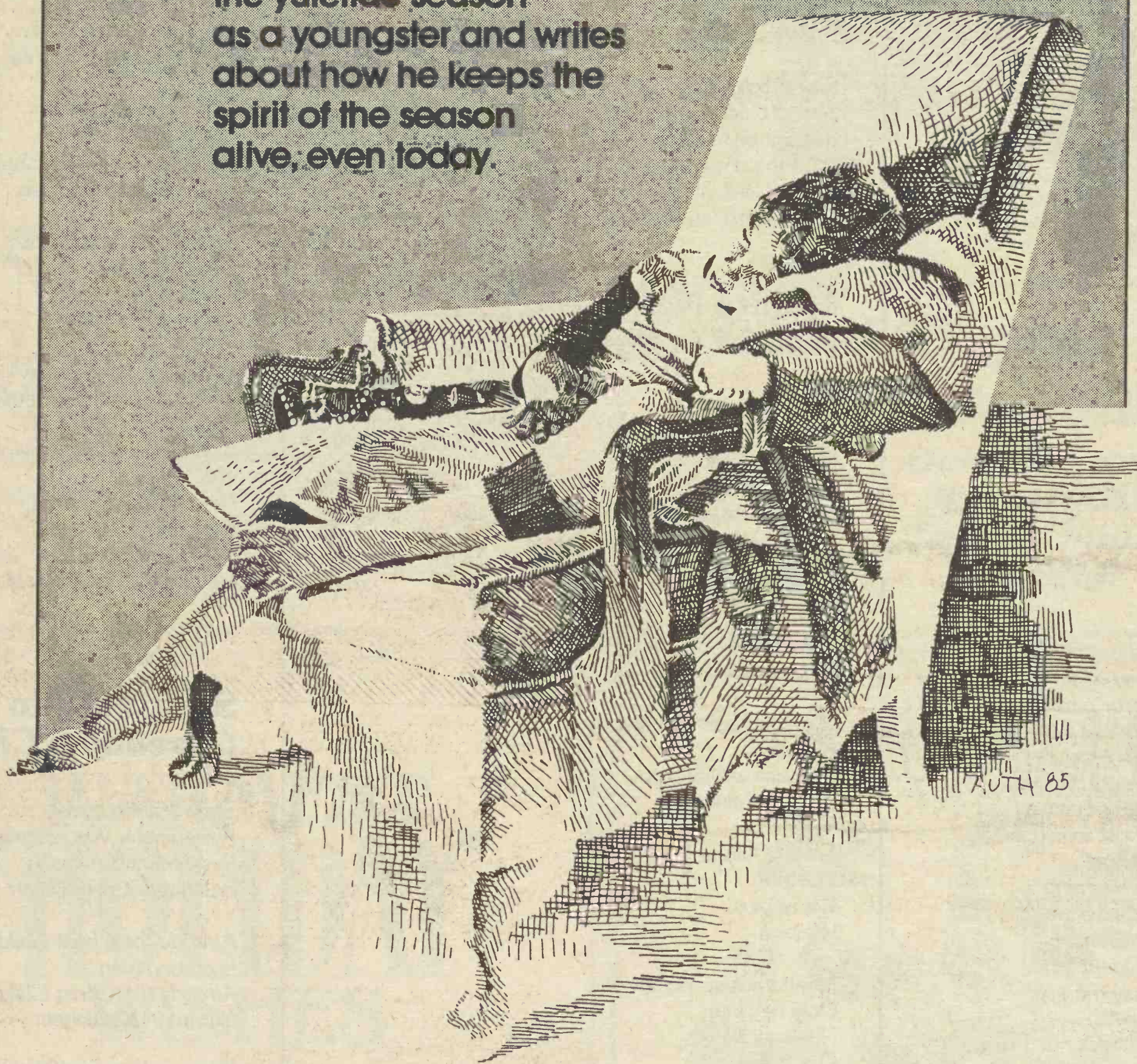
The reason I say this is because I did not give up on Christmas, even though I

had good reason to. I made the best of it, found some friends and enjoyed their company.

I remember another Christmas when I was young. Christmas morning arrived and when I went to look under the tree, I saw no wrapped presents for me, but this huge cardboard box, filled with small and large toys. What a Christmas! I was too young to know if we were down and out, but all those plastic airplanes and Donald Ducks, although they might have cost my Dad five cents a piece, were the greatest gifts on earth to

# GROWING UP WITH THE SPIRIT OF CHRISTMAS

Rocky Woodward recalls the yuletide season as a youngster and writes about how he keeps the spirit of the season alive, even today.



this delighted boy's eyes.

Today when I watch television, I see all these toy that cost!

"Hey Dad! Can I have a computerized jeep?" or "Look Dad! Can I have that \$400 train set? Huh? Can I?"

I don't remind them of how it was when I was a kid, but instead, and from experience, I know no matter what you give your children, as long as it is wrapped, they're going to love it!

The Christmas spirit is not lost. It is only lost if we let it become that way by going along with the world

and the way businesses, stores and television, because of their need for dollars, makes it.

Christmas is for everyone, and it is up to us as individuals or families to let go of the stress, the false laughter that is sometimes shown at this time of the year. It is a time to rejoice in Jesus and this time of year. If you're a non-believer, well Christmas is made for you, too. Rejoice the spirit of Christmas. Get down and have some real fun.

Two years in a row I have been the Santa Claus at AMMSA's Christmas party for the staff's children. Do

you know the problem with this? I was not enjoying it. I would rush to a costume store and fight for a rented suit. Then I would rush to the party. First a drink and an orange. Then quickly, a video about Christmas, then Santa would arrive and all the parents beam at their children. Out comes the cameras and are we not having fun!

Then everyone beams again as each child opens his or her present, and then we all disappear and I rush back to the store to return the Santa Claus suit so it won't cost us more money for overtime! By the time

my family and I reach home we're in a tailspin.

I really believe this is the time of year to give. Give of yourself if you can't afford a present. Slow down and enjoy this beautiful time of year. Grab a dog and kiss it. Grab an old lady on the street and don't steal her purse, but instead wish her a Merry Christmas!

Maybe it's because Christmas won't let me be sad that I believe in it so much.

Once again, when I was just a tyke, I remember laying on the couch at home staring at the Christmas tree lights. I was home alone when this lady, Jennie Cockerill, who was staying with us at the time while her husband was working in town, walked in.

I was sad, because at 10 years old and seeing no Christmas present under the tree for me...who wouldn't be sad.

Jennie didn't say anything, just smiled and looked at me like a mother would. In the morning when I woke up on the couch, I noticed an envelope leaning on one of the branches of the tree. I thought to myself that it wasn't there when I went to sleep, so I opened it.

Inside was this Christmas card with my name on it, wishing me all the best. Also inside was a five dollar bill! There was no name on the card or envelope of who the donor was, but Jennie, it could only have been you. I was too young to cry then and understand what you did, but today when I think of that Christmas, it brings tears to my eyes and, Jennie, thanks.

So Christmas in my mind is still alive and doing well. When the thousands of negative things today try to destroy my Christmas, I rely on those fond memories to bring myself up. Sure there may not have been many, but because of that, it seems much easier to keep the good memories of Christmas from days gone by vividly in my mind.

This Christmas I am not going to cause myself stress by moving without thinking at the speed of light or like a turkey with its head cut off (pardon the expression).

I'm going to Midnight Mass with my family, and on Christmas Eve we're all going on a sleigh ride and Christmas dinner will be spent at Grampaw and Grandmaw's house. We're going to do this even if it means stealing two Elders to do it.

Enjoy yourself this Christmas. Keep care of your world and Merry Christmas!



**So Christmas in my mind is still alive and doing well. When the thousands of negative things today try to destroy my Christmas, I rely on those fond memories to bring myself up. Sure there may not be many, but because of that, it seems much easier to keep the good memories of Christmas.**





**Let the  
Bells Ring  
Out the  
Glad Refrain  
of Peace on Earth,  
Good Will Toward Men**



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*Let the  
Bells Ring  
Out the  
Glad Refrain  
of Peace on Earth,  
Good Will Toward Men*



**IT IS SAID THAT...**  
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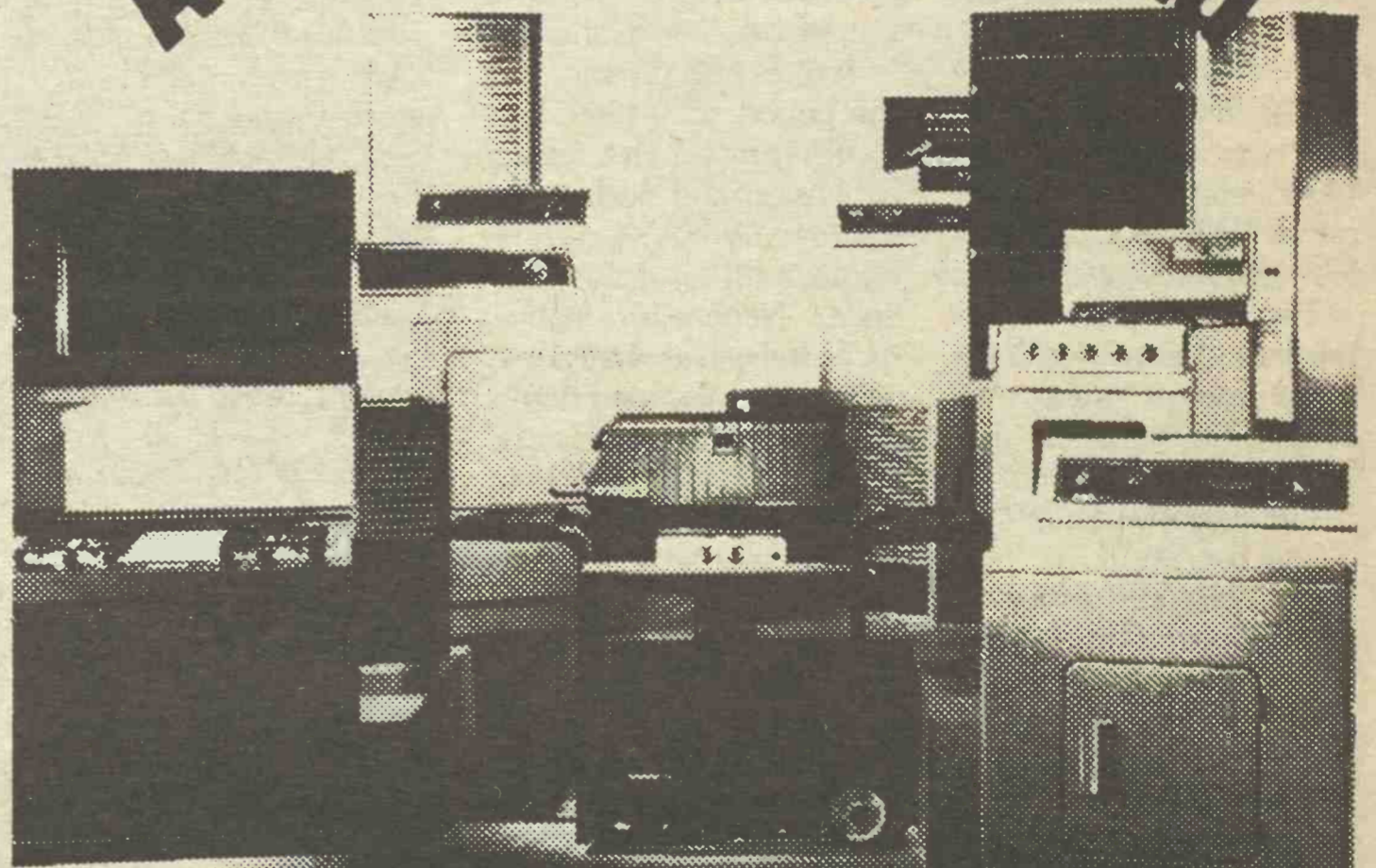
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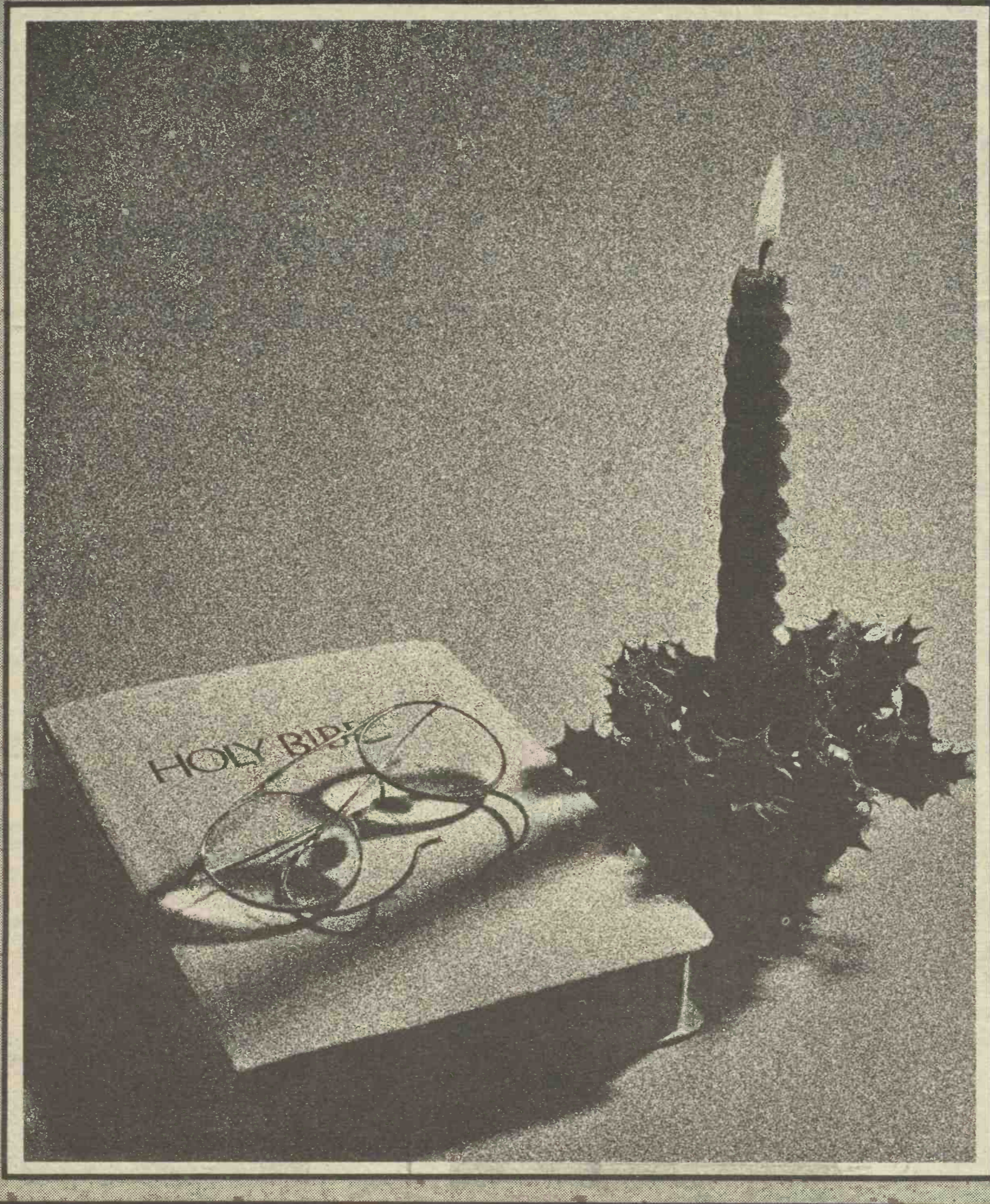
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# RELIGION & CHRISTMAS

## HOW CHRISTIANITY HAS CARVED THE NATIVE OUTLOOK ON CHRISTMAS



By Guiou Taylor

History says that several Chinese boats landed along the California and Central American coast 200 years before the birth of Christ, 1600 years before Columbus.

Just suppose, then, that the "new world" had been "discovered" by Buddhists, rather than by Christians. How different it would be.

The fact is that Native religions everywhere have been swept away by colonialists, who feel that their religion is superior to the traditional beliefs of Native people.

The two great missionary faiths, Christianity have both been successful in converting large parts of their spheres of influence to the new religion.

Christianity, a religion which emerged out of tiny Palestine in the 1st Century A.D., was only one of many Jewish sects. Jesus himself was a Rabbi (teacher) of the Jewish faith.

Only after 100 years of attempting to convert Jews to the new Messiah, did the church, under St. Paul, begin to make inroads into non-Jewish people.

Through 400 years, the church was a minority religion, persecuted often by the Roman Empire. As Rome expanded its rule over Europe — England, France, Germany — missionary and believers

took their faith into new nations.

By 400 A.D., the Church had grown in numbers until it was a force to be contended with, as the overextended Roman Empire began to crumble.

The British Empire, in the period 1500-1945, has experienced the same expansion and decline, as its ex-colonial members declared their independence. Nationalism, native races, indigenous religions, self-government and home rule are factors which are working to change alliances.

By the 7th Century after Christ, the beginnings of feudal states had begun to emerge from tribalism in Western and Eastern Europe.

The missionaries of Christianity had, however, not only come to Europe, but to Africa and Asia. Christianity was well established in Egypt and Ethiopia long before being planted in England or Spain.

When the central control of Rome fell, each conquered land was free to begin their own national identity. The Church in Rome, however, had developed a controlling influence towards the outlying European Christians.

Over several hundred years, the power of the Pope in Rome retained itself.

By the 10th Century,

1000 years after Christ, Christian Europe found itself overpopulated, and with hundreds of small Christian principalities — feudal states — Europe was unmanageable.

As the faith of Jesus, Christianity, had become the uniting religion of Europe, from Britain on the West to the Russias on the East, to Spain and Italy on the South, a new African/Asian religion was being born — Islam.

In 611 A.D. — (Anno Domini, the year of our Lord, Christ) a new prophet/messenger declared the religion of Islam — submission to God (Allah).

Muhammad, like Jesus, was a direct descendant from the Old Testament patriarch, Abraham. Muhammad, again like Jesus, lived in a land of tradition, of heritage and of a history of religion based on a revelation from God.

Muhammad declared, like Moses, that there was one God; that the worship of idols must cease; that only a life of pure action, prayer and holiness was acceptable to God.

Muhammad taught that both Jews and Christians were true people of God, people of the Book. His own book, The Koran, was revealed over a period of 24 years before his death.

Within his lifetime of almost 70 years, Muhammad saw the "religion of God,"

Islam, taken to Ethiopia and North Africa, convert the Sinai, and the land which is now Saudi Arabia. Hundreds of warring tribes, dozens of races and ethnic people converted to Islam.

By the year 1000 A.D., by the Christian calendar, Islam had become the religion of mankind stretching to the South, against Christianity on the North. Islam was the religion from Morocco and Spain on the East, across modern Iraq and Iran, to India on the West.

Each of these two religions, both claiming heritage from Adam and Abraham, and recognizing David, Moses and Jesus as true Prophets, had also built nations, controlled economies, intrigued in politics, and were looking towards new worlds to "convert."

By the year 1000 A.D., European Christianity invaded Islam; the Crusades had begun. For nearly 300 years, popes and kings sent armies and administrators into Moslem lands.

Though the Crusades ultimately failed to recapture the Holy Land and the crown city of Jerusalem, the contact between Christianity and Islam, East and West, proved very rewarding to Europe.

The West, over its 1300 year Christian history, had grown arrogant and intolerant of non-Christian

knowledge. Sciences, arts, agriculture, higher thought had disappeared, creating the Dark Ages.

Islam, on the other hand, had promoted the creation of knowledge: traditional folk medicine had been promoted, writing, literature and arts were encouraged, scholarship and health were promoted, and government had become an art.

Though Christian Europe ultimately "lost the war" of the Crusades, the contact established the transfusion of new civilizing blood into a dying Europe.

The period after 1200 A.D., the Renaissance — rebirth — brought new medicine and health care to Europe, new foods and agriculture were introduced, producing higher standards of living. New architecture and clothing were introduced.

More important, Islamic sciences, mathematics, medicine and scholarship opened a fresh window into the Dark Ages.

Europe, following a 200 year breather from its dark sleep, awoke.

Envy of the rich spices and cloth silk from the Orient which flowed through Moslem countries; hearing (i.e. Marco Polo) of the wealth of Asia, Europe set upon a new wave of conquests and conversion.

Having tried for 300 years to penetrate to the Asian lands across the Middle East, Europe now turned to the seas. Spanish and Portuguese sailors attempted to sail around the horn of Africa to the Indies.

By 1492 A.D., the "Indies" had been reached. Or so thought Christopher Columbus — only it was not. Rather than discovering a new route to India, which itself is one of men's most ancient and wondrous civilizations, Columbus and his subsidized "discoveries" had stumbled upon "the Americas."

No matter, accident or plan, Columbus' and Europe's intent was the same — to convert the inhabitants (if they were human) to the Holy Catholic Church; and to convert the wealth and land of those people to the pockets of European owners.

While the exploration and conquest of Native people and lands in the new world proceeded basically on plan from 1500-1900, all was not well for European Christianity.

Christian reality was always a divided state. Jesus himself had said "render unto Caesar what is his, and unto God what is His." This warning had been ignored as the secular pagan Roman Empire was transformed into the Holy Roman Empire.

A controlling central Roman church had attempted for 1000 years to exercise control over an increasingly complex world.

Tribes in what are now called Nations, had grown in population and in diversity. Nations were

emerging, each seeking its own identity.

In the 11th Century, fully one-third of Christendom defied the control of Rome and the city of Constantinople fell. The Orthodox churches asserted their independence.

In the 12th to 16th Centuries, central Europe examined many non-Christian ideas and was influenced by scholarship which the Roman church could not control. Nations were being born, out of national character, and out of war, exploration and commerce.

Finally in the early 1500s, 20 years after Columbus, Martin Luther proclaimed the birth of Protest against Rome. Henry VIII of England formally established the Church of England, the parent of today's Anglican Church.

Since 1500, once united Christendom has fragmented into a thousand pieces — each affirming a different creed or no creed, a different administration or no administration, a different liturgy and ceremony or none.

There are now over 1000 demoninations in Protestant Christianity alone — United Church, Baptists, Methodists, Anglican, Pentacostals, etc.

Worldwide, Christianity is splintered into three giant forces: the Roman Catholic Church, the Orthodox (Eastern) Churches and Protestant Churches. The Christian nations, by and large, are still the European nations plus their offspring, the converted Americas. Along the way, large numbers of "native" countries have normally converted; especially the brown skinned natives of the Americas, Hawaii and the Pacific Islands.

In Asia, despite 400 years of colonialization, only a few percent have been converted to Christianity. The total Christian church now numbers a little over one billion, one of each four people on earth.

Islam, the religion of Egypt, Iran, Iraq, Arabia, Pakistan, and influential in a dozen other nations, also counts one billion faithful among its membership. The smallest of the trinity of Abrahamic religions, Judaism, numbers less than 20 million, mostly in Israel and the United States.

How strange and hurtful that at Christmas 1986, the major conflicts on earth are between these "people of the book." Both the Soviet Union (Orthodox Christian) and the United States profess the same historic religion; The Moslem Middle East is involved in a confusing civil war — Iran vs Iraq; Lebanon, Syria, Egypt, Saudi Arabia, Israel, an island between the giants.

How different would our Native history be if we had been converted by a group of Chinese sailors in the year 140 B.C. (Before Christ)? Unfortunately, we'll ever know.

# The only real gift

By Guiou Taylor

The story of The Three Wise Men has given birth to school Christmas plays, and musical oratorios, and we might even put the blame on them for setting up the whole Christmas commercial racket.

Somehow, though, it seems far fetched to take the story of one bright star in the sky, and a few symbolic gifts and turn it into an orgy of materialism and "giving."

Have you ever overheard a Christmas shopper? "Yeah, I've got these three people on my list, you know, down at the office." And then there's the recycled aftershave, perfume, handkerchief, and scarfs — we can get rid of the accumulation.

Is the whole European Santa story a big 1-? I remember several Christmases in Germany. There, he is a skinny little guy. Over here, he's overfed, carries too much glitter on his back, and is supposed to reward us for being Good or Bad. Would you believe that?

And can you imagine taking the Little Lord Jesus out Christmas shopping? What could you really get Him — Rambo toys and laser guns? Would Christ really use a Ghetto Blaster. (Naturally if He had needed a sweater or a necktie, we should have given it in November or April when it was needed.)

No, things have changed. The Wise Men, whoever they were, were not trying to buy popularity, or to play catch up in giftgiving, or trying to impress.

God forbid they were trying to get points with Christ by getting there first.

Gifts are supposed to be from the heart.

Gold, despite it's being expensive (even 2,000 years ago it was rare) is only a symbol. You can't eat it, it won't keep you warm. Gold then and now comes from slave labor — 50 per cent or more from South Africa.

Gold, though, still symbolizes the Sun, and an untarnishing splendor. Like love should be, it does not fade or dry up.

Frankincense — something like the resin from the pine trees, and used the same. Incense is usually used as our symbolic spirit or prayers, their smoke going up towards the Great Spirit.

Myrrh — another resin from trees, but used in embalming. As a gift to Christ, myrrh was a symbol of life and death.

Perhaps just perhaps, the Wise Men were wise because they knew that real gifts are always more than the thing itself.

How much fuller our lives would be if we could give of ourself — maybe that's the only real gift, after all.



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By Kim McLain

The father's eyes welled up with tears, and a slow, sincere smile warmed over his face. The son stood facing his father and soon his eyes began to glaze over with a moist sparkle. They stood at arms length, eye to eye, and the whole world stood silent with them. And like a warm winter's breeze, relief swept over them, relieving a warm blanket of love. Years of hurt, pain and hatred melted away and it was clear that a great divine purpose was being realized.

At last, one spoke: "Son, I just wanted you to know..."

"I know," said the son, as he read his father's mind.

"I love you," said the father, already half crying.

"I love you, too," cried the son, and they fell into one another's arms and held each other for a long time, both crying. The tears seemed to wash away the painful past, cleaning the heart, the mind and the soul.

After the hug, they stood with their hands grasping each other's shoulders. Then with elegant clarity and gentle determination, the father said to his son, "this is truly the spirit..." and with a pause that indicated a moment of simple, yet immense truth, "...of Christmas."

A long pause.

Then a commercial.

Ray reached for the remote control, then pressed the "power off" button. He sat in contemplative silence, relishing the bittersweet climax of the Special Christmas Presentation, brought to you by NBC. A gentle grunt of laughter thrust its way up, stopping at his throat. He felt his tears cradled by his bottom eyelid, waiting to roll down his cheek. Then his nostrils were forced open as he inhaled the love that still lingered in the room, fresh and vivid.

"What a beautiful movie," he thought to himself.

"I liked that," this time he spoke his thoughts aloud. He sat staring as if in a pleasant daydream. In his mind he skipped over the movie, savoring the most heartgrabbing details. Then slowly, surely and magnetically, the reality of his surroundings called to him, pulling at his attention. It didn't stop until it had hold of his entire consciousness.

Ray sat tucked in the corner of his parent's sectional sofa, his arms spread out over the backrests and his legs stretched out across the cushions. The room was dark. The only light came from the street lamps which shone through the large, frosty picture window. Blue crystal designs wove geometric patterns against the glass. Through the window, the color of night dropped itself upon the room, defining the soft edges of the living room

furniture.

But with crystal clear clarity, Ray knew the room. He mused at how little had changed since he had gone. The same television, the same sofa, the same coffee table, the same plant — everything the same. Only the people had changed. The house had stayed the same. Each piece of furniture possessed a memory, a feeling. Ray felt welcomed, at home. Tonight he would sleep in the sofa, and he couldn't help but remember the times he had slept under the stars outside his grandmother's house. This place was special, safe. He became a child and the house embraced him.

Downstairs, his mother and father slept. His two little brothers, too.

Tomorrow they would join in this room and open presents. Christmas morning would be nice; but this night...too bad it would end.

This night.

"So much has changed," he thought to himself. Ray had spent six years of his growing up years here. His mind skipped over the last three years since he had moved away to go to college.

After his first year at school he found it difficult to return, didn't even bother to come back for the second year. But this year, things had changed.

Christmas.

In the opposite corner of the room from where he sat stood a dry, decorated pine tree. Somewhere beneath its boughs lay an electric

cord waiting to be plugged in. To Ray, the tree looked so dead and out of place, desecrated by plastic tinsel and burdened by the heavy green cord of painted glass and tungsten. "Not yet," he thought.

His eyes left the tree and crossing the wall, stopping on the large framed photograph of the family. It was too dark to see any details, but he knew that he and his family were there, forever smiling and staring out. He also knew that behind the picture was a hole, a small fist sized hole in the wall. He knew it was there because he had put it there.

His thoughts floated back to the time where he was twelve. It was on a Christmas Day.

As far back as he could remember, father had

insisted that the whole family gather for breakfast before the presents could be opened. It was always an agony to have to wait. Yet on that Christmas when Ray was twelve, he couldn't recall breakfast, but he was sure that there had been one. Part of the excitement that year was that he had bought his mother a present. Dad had given him a dollar, probably expecting him to spend it on candy or comic books. Instead, Ray had found a necklace for his mother. It was made of watermelon seeds. The seeds were strung together to form a long pattern of flower-like shapes. It was so long that Ray's mother could have easily wrapped the necklace around twice and still it would hang low on her

chest. Once home, Ray had secretly wrapped it up in a piece of typing paper, taping it with clear scotch tape. Then he put it away until Christmas Eve. That night, he slipped the package in behind the pile of large colorful boxes, delighting at his slyness.

"This is a first, and she's going to love me so much for doing this," he thought to himself.

As usual, he found it almost impossible to sleep that night, what with all the presents out there waiting for him. And that one, waiting for mother. Mercifully, he slept. It was better to sleep because in sleep, time becomes timeless and anxiety vanishes. Then suddenly and majically it is morning, Christmas morning.

Everything was perfect. Ray's eyes shone as his mother held the necklace before her. "Put it on," he urged. And she did.

That was not all. Ray felt that his present was like no other he had received. It wasn't a toy truck or car, nor a model or game, it wasn't even a toy. He thought it was a gift that a man would receive. It was a bee-bee gun. A pistol with a cast iron barrel and a smooth wooden handle. It looked like a German lugar.

"What a Christmas it was," thought Ray. First his gift, well accepted by both parents, then he is given a man's gift. And on that Christmas, Ray felt like he was a man.

And he was given manhood, he was thrust into the world of adulthood, painfully and harshly, without his wanting, and unexpectedly.

"Go down by the creek and try out your gun," consented Ray's father.

"Without you?" queried Ray in his mind, head cocked to the side. Then a smile came over his face. He was almost a man now, and this was his father giving him the freedom that only adults could have. So without a word, he put on his coat, hat and gloves, put a box of bee-bees in his pocket and walked out the door with his pistol at his side.

The creek was totally silent. Not a car, a bird or even the wind could be heard. Not like the city, thought Ray. In the city there is always the steady hum of machinery droning all day and all night. This must be what it is like to be deaf, he thought. Only the sound of his breathing and the dry crunch of the snow as he walked. But when he stood still, it was absolutely silent.

Chirp!

There's one. A bird.

Quickly, Ray cocked the pistol open. Then he threw off his glove and reached his hand into his pocket. He fumbled around, opening the box, then the bee-bees fell loose in his pocket. He put the bee-bee into the small hole at the end of the barrel and closed the pistol. Then he picked up his glove and worked his finger into

# THEY PERFECT XMAS

## FICTION

Ray had been on a life-long pursuit of that elusive 'magic' of Christmas and he finally found it where he least expected it.

the trigger, careful not to shoot.

Suddenly, he became a hunter. He stood like a statue as if frozen in a step with his left arm at his side and his right arm bent up, holding the pistol close to his cheek, pointed to the sky. His eyes were round and motionless and his mouth a still 'o.' Listening for the next chirp, ready to prowl.

Chirp!

To his right and down towards the creek's bed. Must move fast. And Ray darted down the hill.

The snow was soft and deep, so Ray stepped high. His eyes stayed frozen at the spot that the bird had sounded from and he ran as quickly as he could. He stepped on something hard under the snow and tripped. He fell so fast it was like someone had roped his ankle. He lay there in the snow, on his back, looking up at the clear blue sky with his pistol still held near his cheek. For a moment there was silence again as he lay motionless, then he began to laugh. He laughed hard and long at himself, at how he had fallen so unexpectedly. "Oh what a great day," he laughed. "Time to go home."

Lost in his thoughts, Ray took off his winter clothing and went straight to his room. Still thinking about his expedition to the creek, he absently opened up a box. From the box he placed the pieces of the

model airplane before him on the floor.

Then his little brother, who was about three years old at that time, came to his open door. "Ray, mom wants to see you," he said.

"Til this day, Ray doesn't know what it was, but he knew that at the moment his little brother came to his door, there was something deadly wrong. It wasn't the way his brother said, "Ray, mom wants to see you," because he said it like "Ray, the cartoons are on." Nothing was out of place, everything was just the same as he had left it, yet his heart skipped a beat and his stomach tightened. He felt sick.

But this is what he did. he finished putting the model pieces in an orderly fashion across the floor. Then he put the lid back on the empty box. On the cover was a picture of a Mustang World War II fighting plane. It looked strong and sleek against a stormy blood red sky. Then he placed the box under his bed, stood up, walked down the hallway and turned the corner into his parent's bedroom.

His mother was reclined on the big king-size bed. She turned to look at Ray. Her face was round like a basketball, absurdly round. The purplish bruising hadn't taken place yet; her face was reddish. The puffiness around her eyes and cheeks had made her eyes look dark and sunken

and her lips were so inflated that her mouth looked almost open. Ray recalled how her mouth looked like one of those fish you see on the Saturday morning cartoons.

His mother's eyes glazed and a look of pity and hurt came over them. Ray thought that strange, since it was she, not he, who was beaten. Still, her expression sought to comfort, not to be comforted. And she reached out her hand to him.

Without effort and without thought, Ray cried. And he rushed to her and held her. Some stranger watching would have had difficulty telling who was hugging whom. They stayed hugging, for a long time, both crying. The whole world lay silent for them.

Ray stopped to look up as his father came into the room. He was searching for something in the closet.

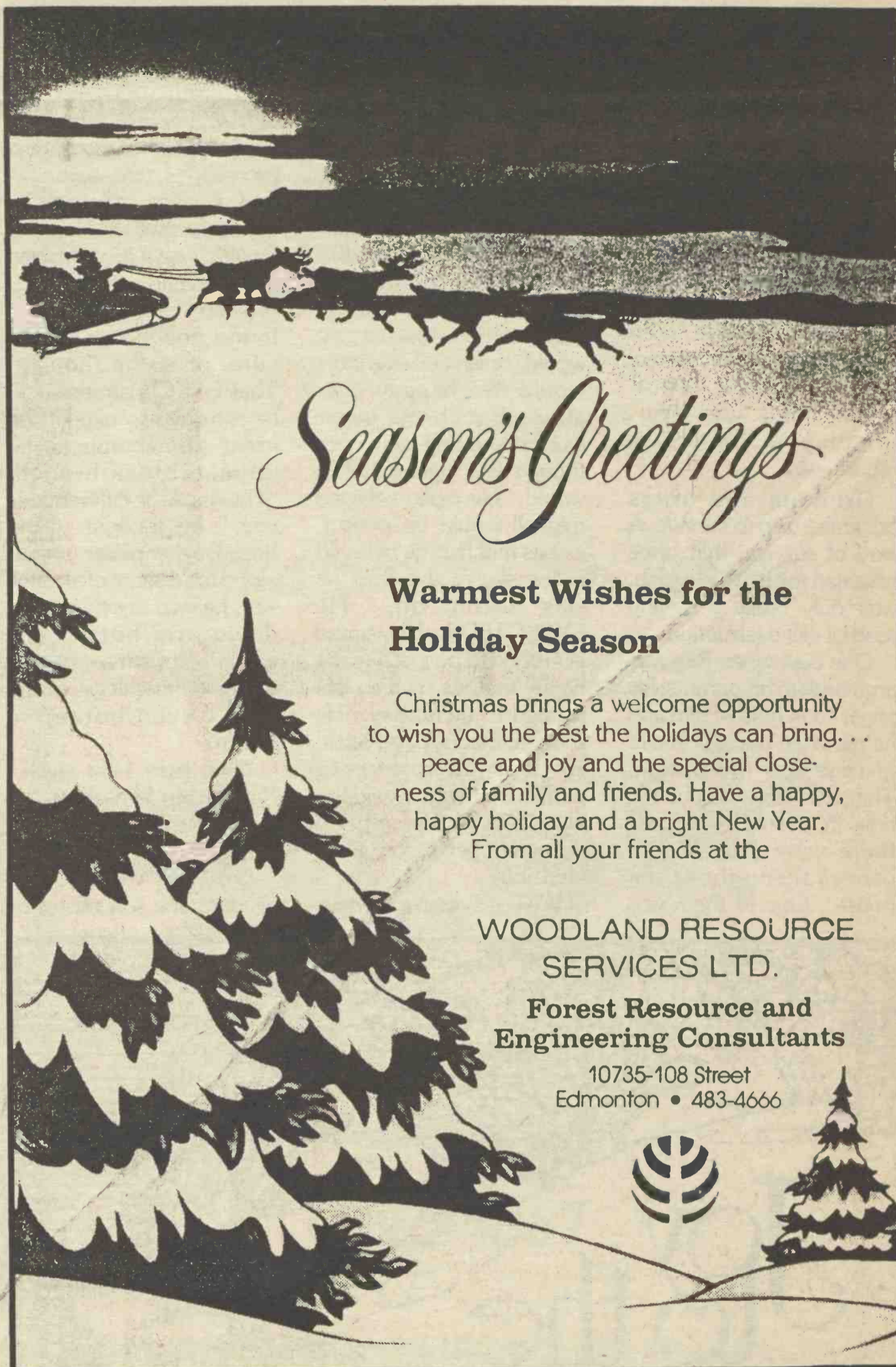
"Why did you do it," whispered Ray.

"I had to son, I just had to," and he turned away and walked out of the room.

After that day, no one spoke of the beating. Ray's mother's face went down after a while and the purpleness surrendered to brown, then the brown disappeared.

Ray had the innocence from the ugliness of failing relationships. The pain and hurt, he found. To survive,

*Continued Page 24*



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# Peace

May the Christmas  
season bring peace  
and joy to all



**From Page 23**

he lost all trust, feeling, safety and the healing of being able to talk. The denial of what was happening took hold of the whole family. Not only did they deny to another, but they denied the reality of the situation to their own selves. The family got progressively worse. There were times when it seemed like all would be "normal" again, but it was only a disillusion, and was short-lived.

Drinking and drugs became a way to survive. A way of survival that once revealed for its true worth, was only really a steady road of self-destruction.

One day, when Ray was arguing with his parents, his anger took hold of him and he punched the wall in a fit of rage and frustration. That was how he put the hole in the wall. Actually there were four or five others throughout the house. One of them was

made by his father as he fell in a drunken stupor and put his head through the particle wood door.

Christmases after that only became a letdown. About a month before the day of the 25th, Ray began his self-assigned responsibility of making sure that this Christmas would be the one that would be so full of magic and love that the past would vanish and everyone would live happily ever after. But things never worked out that way, even though Ray believed they would. He really believed that all would be perfect, just as much as he believed in the sky or the chair he was sitting on. He EXPECTED it. He wanted everyone to be just like the happy families on TV. He wanted to be normal. He thought that he deserved it. He learned to expect perfection from everyone else and above all, he expected perfection from HIMSELF.

Well, it was no wonder

that he was always let down. After feeling so dejected year after year, and each year getting worse, he just left. He went, or more accurately, he escaped, to college.

After a year at college, he was sure that the drinking wouldn't be a problem and that he had left the real problem behind. He had found the geographical cure, or so he thought. That first Christmas back, he returned to expect the great homecoming, the ultimate breakthrough. "Things will be different this time," he thought. And because he never understood the disease of alcoholism, he was once again let down and hurt. The second Christmas, he just thought the heck with it and didn't even bother to return.

"And here I am again," Ray said to himself, to the room...maybe even to some unseen power.

Outside the picture window, the soft mist gray

of dawn was just on the edge of the horizon. Much time had passed. In just a few hours, the boys would be waking, then talking loudly and excitedly, they would run up the stairs to marvel at the presents beneath the tree.

On that Christmas morning when Ray was twelve, he had found the necklace in a corner. It was broken and there were dark brown watermelon seeds scattered across the floor. He had picked it up and put in a kitchen drawer, never to be seen again.

How much pain that was, thought Ray. He still felt hurt whenever he thought about it, even though so much had changed.

"Damn it, this place is special to me," thought Ray. Despite all the pain for so many years, he had learned how to truly live with it. He had found a great relief.

He found relief in knowing that his family suffered from the indirect and direct

effects of the illness called alcoholism. He learned that his family grew sick and not sinful. He learned that the disease of alcoholism was thorough in its affliction; that it affected the mind, the body and the spirit. He learned that it was incurable and progressive, so he no longer felt the blame or responsibility for his parents' drinking.

He learned that he himself had become affected by the disease and that he had to work on his own self. He discovered that his obsession with others' drinking did nothing to relieve his own pain. He learned that he was not perfect, that no one was and that he was asking for the impossible.

He learned to replace his anger, his resentment, with compassion and love. He needn't pity anyone, only to accept them and their situations for what they were.

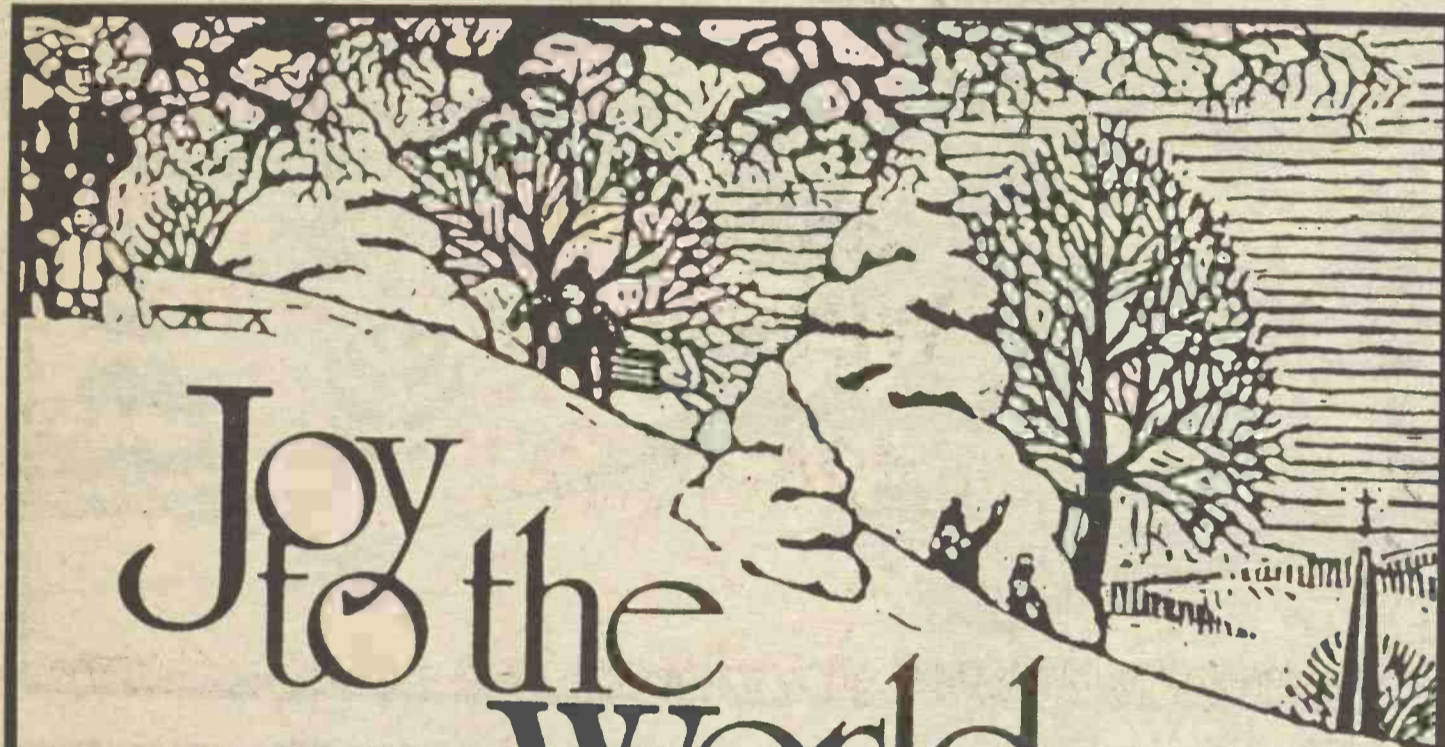
He learned how not to be so hard on himself, for the

things he did or the things he'd done. He learned that everyone was doing the best they knew how at the time.

He learned not to be always seeking what was for him. He learned that he was selfish and self-centered. Instead, he learned how to give himself. He became willing to put back what he had taken for so many years.

"I'm so grateful to have seen what I see today," thought Ray. He felt a warm spirit inside his soul. He felt complete.

This is what he did. He got up of the sofa and went over to the Christmas tree. He knelt down and plugged the lights in. The room glowed in oranges, blues, greens, reds and yellows. Light reflected off the tinsel, sending soft slivers of light across the room. Then he went back to the sofa, took off his socks, lay down and covered himself with a blanket. Then he closed his eyes and fell asleep.




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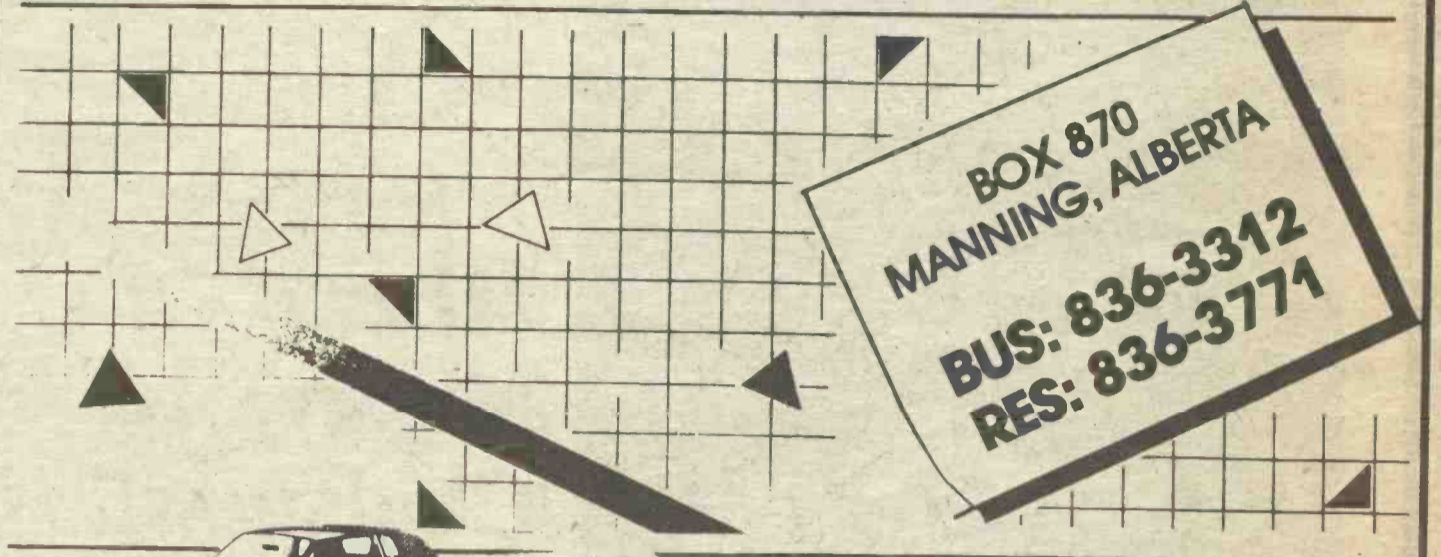
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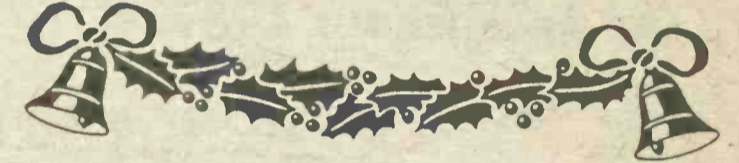


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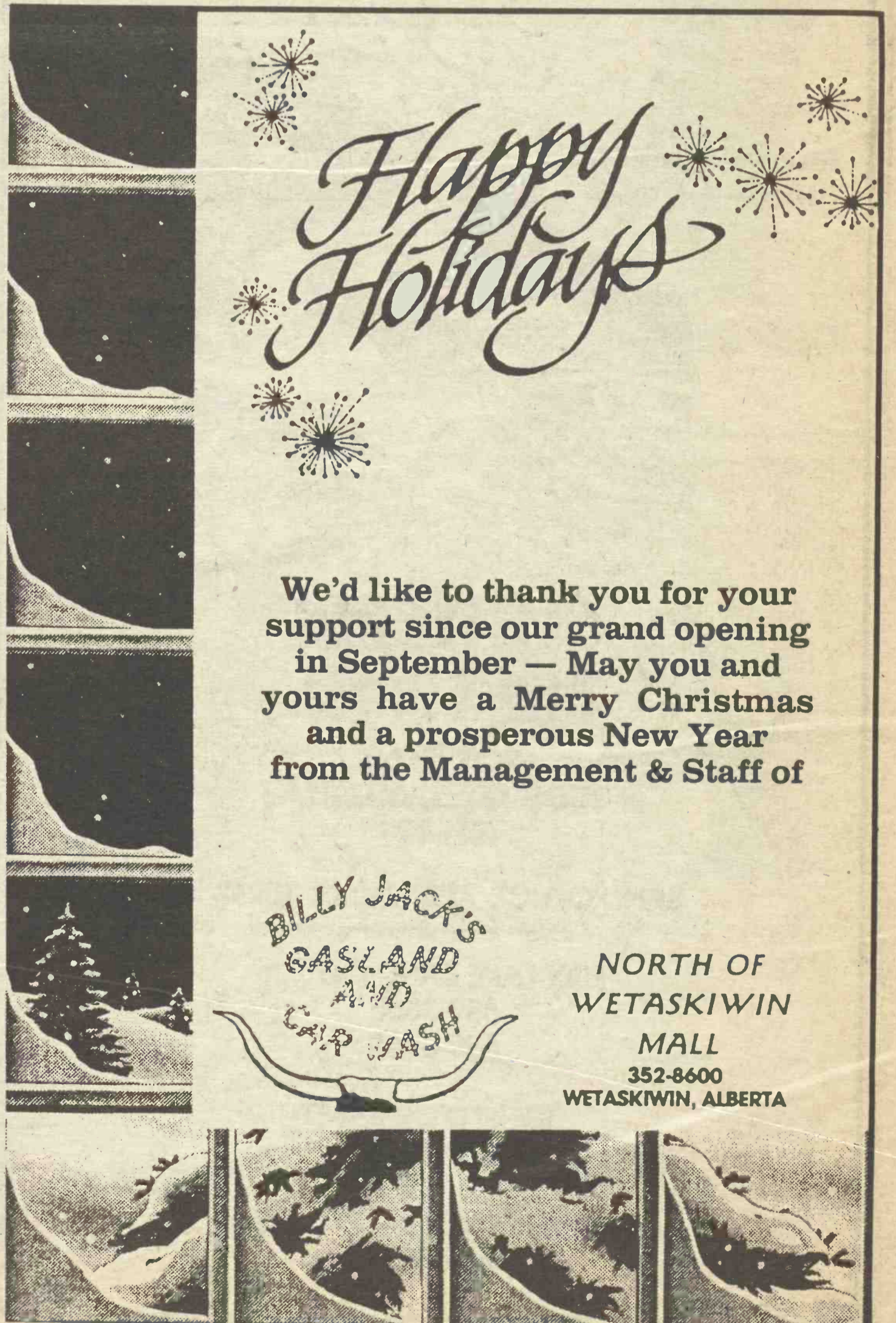
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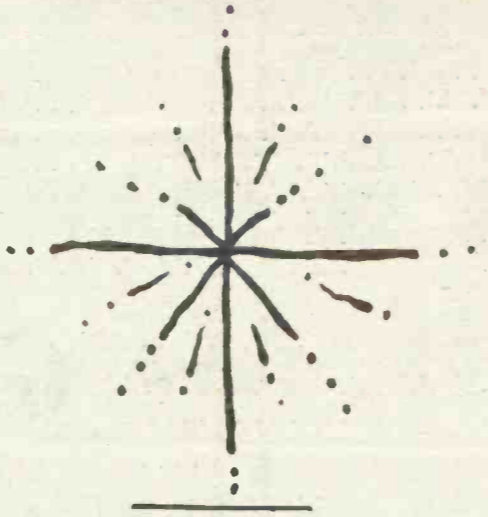


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By Wagamese

You know about raven, eh? Those big, black beaked winter birds who hop around getting into everything. Well, some kids get like that, especially around Christmas. This is about a time Charlie Raven did that and ended up wishing he hadn't.

It was the day before Christmas when he first spotted that big white box. The one poking out of the brown bag just behind the TV watching chair. He would have found out everything else about it too except his gokum caught him sneaking up on the package. As it was, he managed to read, "childrens' boots, size 6" written on the box anyway.

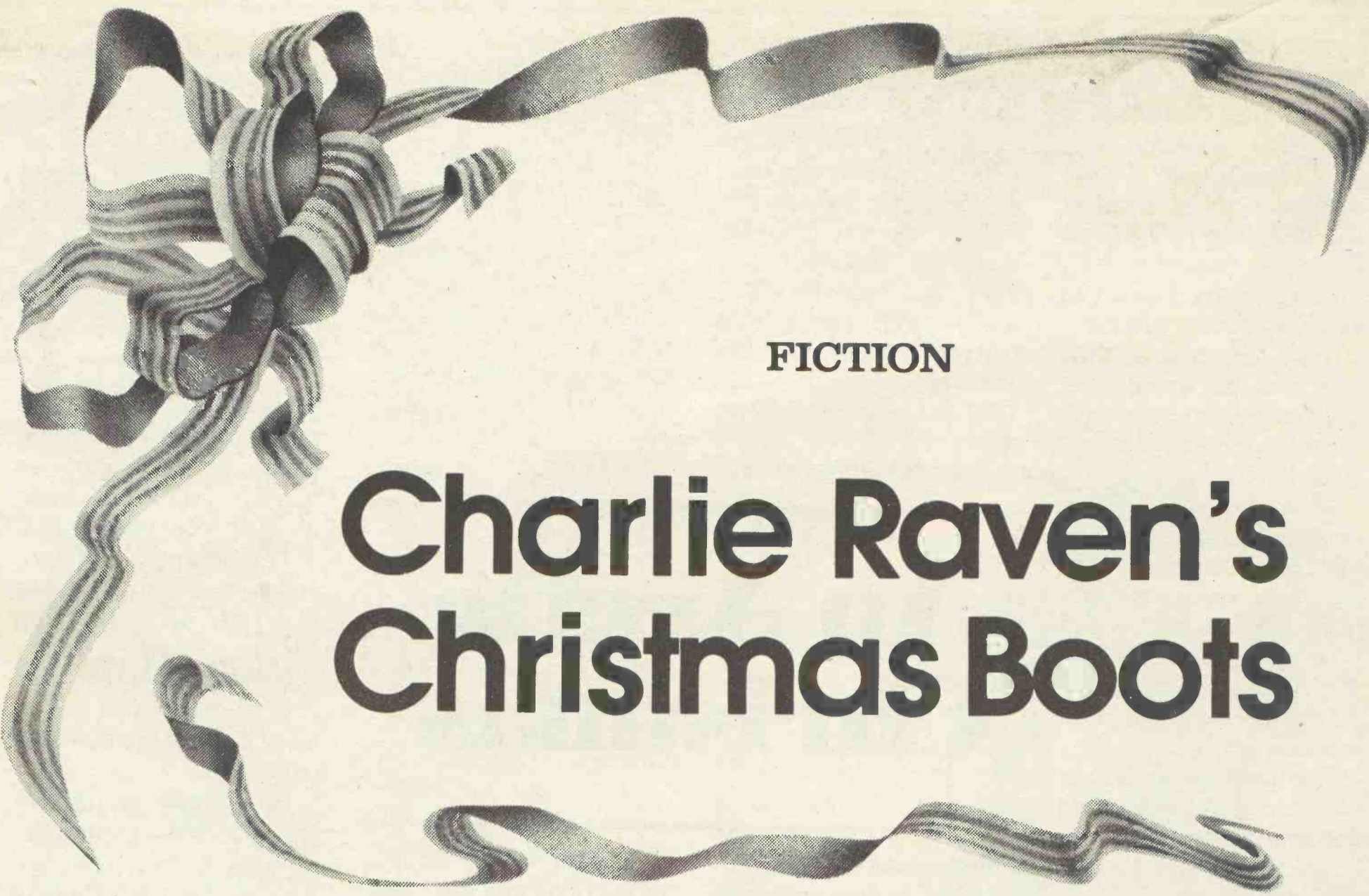
"It's not what you think, grandson" his shomish said, pointing a steamy cup of tea at Charlie as he said so.

Charlie plunked back down in the chair to think the situation over. Hmm...the way his grandmother carried the bag into the bedroom...it couldn't be a Skidoo, or a computer or a hockey game either. It couldn't be some new kid to have for a brother, someone besides Merle, that is.

Just then a commercial came on TV. It showed these boots like his dad and shomish wore in the winter bush. Not these white, army kind most kids wanted these days. Nope, he wanted a pair just like real trappers wore.

All of a sudden a light clicked on in his head. A couple of days ago he had watched the same commercial. He remembered rolling over and saying out loud that he wanted a pair just like those. Now today his grandparents came back from town with this box that said, "childrens' boots, size 6," just his size, on it.

"Oh wah," Charlie turned



FICTION

## Charlie Raven's Christmas Boots

to say, but then another light clicked on in his mind.

Those boots had thick, yellow laces from the toes to the top. And you don't even know how to tie your own shoes yet. That's what the talking light in his head now said.

Tomorrow morning, when presents are opened, everybody's gonna find out and...everybody's gonna laugh. What are you going to do now, Charlie Raven, what are you going to do?

Charlie shook his head and that light went out. Suddenly though it seemed instead of being so far, Christmas was way too close. One more sleep and that's it.

Maybe if I go and practise, he thought. No, he would never be able to learn even if he stayed up all night. For the last two years he had been pretending to know how to tie his own laces when really he couldn't.

"Oh, the teacher's dog pulled them loose again," he'd say. Or, "when they get so wet and sandy they

can't stay done up."

Last week, when his shomish showed him how again he had said, I guess they just don't make laces like they did in the old days, eh shomish."

All this wouldn't be so bad if it wasn't for that smarty pants Merle. Merle, who was two years younger, could lace his own boots by himself. Then he would turn around and try to stand on Charlie's loose ends all the time, especially in front of visitors.

Charlie's eyes started to blink like the little lights on the tree. "Those are tied together, too," he thought. He tried looking somewhere else. Overhead the silvery, green streamers tied from the corners of the room were tied again in the centre of the ceiling. When it came time to hang up stockings he mumbled, "well, at least socks don't have laces."

All that evening, just when he started to have fun, laces or boots or tying would cross his mind. He

was laying in bed, scrunching up his eyes trying to sleep when he remembered something even worse yet.

His family had this little thing they did every Christmas. Whoever got handed the first present would get to open it while everyone else would sit and watch. Just a little moment to maybe stop and give thanks, his gokum would say. Now what if, what if he got that first gift. What if it was that box that said, "childrens' boots, size 6"? And what if Merle or someone else said, "let's see them laced up." And what if everyone else started singing, "Go on Charlie, tie them tight, tie them, lace them, tie them right."

Suddenly he felt all laced up himself. He turned this way and that to fight loose but couldn't. Suddenly, softly, out of nowhere a warm, brown hand reached out to shake him by the shoulder.

"Wake up Charlie. It's Christmas." His gokum

smiled down at him.

"Waniska grandson, all the other kids are up already."

Charlie's eyes smiled open, then fell to his feet. "Beh o mah Charlie," he could hear his brothers and sisters calling. "Come on. Hurry up. You got the first present this year."

Charlie's heart took off like a bird then tumbled to a heap in his chest. His legs hurt as he crossed the room. The room full of huge brown faces. The ones that had sung last night, "Go on Charlie, tie them tight. Tie them, lace them, tie them right."

Yes, there it was, a present the same size as the box he had spotted yesterday. The card taped to it said, "with love from your gokum and shomish, Thomas and Mary."

His dad handed it to him. "Merry Christmas, Charlie," he said. Charlie's lips said the words but the sound didn't reach his ears.

He yanked at the ribbon. It was the kind you can't

break with your hands. Merle handed him a pair of scissors.

He tore the paper off as slowly as he could. Then even slower yet he opened the lid of the white box. The one that said, "childrens' boots, size 6," on the side. From under the white, stuffing paper he saw the tops of those boots. The ones he had wished for out loud. The one with thick, yellow laces all the way to the top. The ones he would never, ever know how to lace up when they asked him to...

The ones that...but hold on, what's this now? Someone had sewed leather over the holes where the laces go. They had sewed on four wide leather straps. The loose ends were covered with that velcro. You know that stuff you just press together and it sticks. The kind you find on boots these days instead of laces. Instead of laces. No laces... "ya whoo," Charlie yelled.


He plopped down on the floor and yanked them on. Then he walked over and hugged his grandparents one after the other. When he turned around to get busy with his other presents he felt and heard something crinkly in the toe of one of those boots. He took it off and reached down inside. He pulled out a little booklet tied along the back edge with green ribbon. On the cover, it had printed, in thick, black pencil, "How to Tie Your Own Laces, by Thomas and Mary Raven."

Well that book explained tying so easy Charlie learned how to tie nearly as good as Merle by supper-time. So, aside from good warm boots which he had always wanted, Charlie Raven himself got a very good laugh and a very merry Christmas out of that time when peeking around where he shouldn't caused him to almost have a bad one instead.


*Celebrate the Season!*

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By George Poitras

Celebrate Christmas in the Arctic?

Many preconceived ideas about chilly, cheerless Christmases near the North Pole are all wrong.

You'll soon find out as we journey 50 years ago to a small community in the north called Coppermine, N.W.T. where author Richard Finnie found out that they did indeed celebrate throughout the Christmas season also, though sometimes in an unusual way.

Coppermine is on the Arctic coast, midway between the Hudson Bay and Alaska. At that time it is inhabited by a dozen white people. The Hudson Bay Company serves as a grocery outlet, there is also a medical depot, a wireless station and both the Roman Catholic and Anglican churches.

It's the 20th day of December, 1936. The polar clan join each other singing Christmas carols. They spend the rest of the day in ice-houses (igloos), wrapped in their bearskins to keep from freezing.

It's believed that many Eskimo families from the island far in the north, from capes and bays on the west and from seal hunting camps on the frozen sea are on their way to the settlement of Coppermine to hold a yuletide reunion. You ask how? With their unfortunate environment and cold temperatures, how would they celebrate or prepare for the festive season?

Until a few years ago these families had no knowledge of the Christmas season, in fact they had no precise means of reckoning time whereby they could arrange to foregather on an appointed date. But, as many Native communities, the white man's influence altered this situation.

Almost every Eskimo

family now had a calendar on their wall. Carefully, as each day passed, they would mark it off. In one respect, they were aware of the significance of the Christmas season, it was a time of merrymaking in which they too might join.

They were now on their way to Coppermine on dogsleds piled high with household goods, furs, seal oil and meat.

Meanwhile, back in the settlement, the two rival missions were getting ready with their special supplies of biscuits, jam and tea, and other goodies with which they hoped to entice the Natives to masses and services.

The trading post manager was taking a count of his goods and getting his store ready and in shape to do business.

The doctor at the medical depot, a slightly homesick young Scotsman, was concerned in his yuletide preparations neither with soul-saving nor trade; he was merely determined to maintain the traditions of his race as well as circumstances permitted.

Trees were nowhere in sight and could only be found in the wooded country to the north. In the previous year, a tree decorated with glass balls, festoons and candles became an object of amused curiosity.

When not sending out weather reports at the wireless station, the operators baked many loads of bread and undertook mysterious culinary experiments. They had issued a general invitation to the white colony for Christmas dinner.

It's the 24th day of December, Christmas Eve. Nearly 200 copper Eskimos — men, women and children — had gathered in the settlement. Not at any one time had there been so many people gathered in this settlement. They had a

good spirit of fellowship as they joked, laughed and sang.

Accommodations were no problem to these people. As the women unloaded sleds, the men set out to work on fringe of the sea-ice cutting blocks from windpacked snow to build their igloos. This would take the men one or two hours.

The finished igloos would

generators that started and stopped at the turn of a switch evoked gasps of admiration. But the chief attraction was the electric lights.

How, asked the visitors, was it possible to build within glass bottles a fire that could be lit or extinguished without being touched? This was quite obvious that this was a specimen of the white

not last long as the beard fell off and his face was soon recognized amid shouts of merriment. Undaunted, he began handing out gifts: raisins and candy to everybody, pocket knives to the boys, and of all things, hankerchiefs to the girls.

A raven-haired fur-clad girl was persuaded by all to try a fox trot with the doctor as the radio was tuned to a static-free dance program from New York.

The younger women, and even some of the more matronly ones carrying babies on their back, seemed to have a sense of rhythm quite equal to that of any metropolitan debutante.

An example having been set, the Native men themselves were soon fox trotting, executing a variety of steps that were original if not always graceful and as they were all wearing moccasins, it didn't matter so much if one trod on his partners toes now and again.

It had been rumoured that dinner was to be of exotic character, but no details had been released through the wireless station's 5 p.m. report.

Menus were given out and listed were potage ptarmigan, filet of Arctic salmon, fried white fox and Greenland hare a la king, roast snowy owl, and giblets of seal, caribou steak, canned vegetables and plum pudding.

After dinner was served and consumed, an Eskimo brought word that a Native dance was being held in the visitor's camp and that everyone was invited to attend.

On the way to the camp you could see from a distance the cluster of dome-shaped structures dotting the shoreline and yellow light from the seal-oil lamps shone cheerfully through the ice windows. In the midst you could hear

the throbbing of a drum.

Gathered in an enormous room, the men and women began the ceremony by forming a circle and humming softly while one of their number stepped into the centre and thumped a drum to test its pitch. (The drum was the only instrument of the Eskimo and was a light wooden hoop over which a caribou skin was tightly stretched.)

The drummer held it by the short handle and swung it from side to side against a club in his other hand as he danced and sang.

The dance had no set form, but was often the pantomimic complement of the songs. Some songs were composed on the spot, others seemed to be well known to nearly everybody in the igloo.

This lasted for many hours.

The next day the igloos stood alone, abandoned. The Natives had packed all their belongings on their sleds and with staccato commands to the teams, had driven off into the distance.

The settlement was left quiet and forlorn and business and services returned once more to normal.

So, all the false and misleading stories you hear of the north, those stories that had created a wrong atmosphere, stories that make you think of the Arctic as nothing more than an eternally frigid and forbidden region where no one could be really happy or comfortable, are all wrong.

Ultimately, as we have just discovered through Mr. Finnie's travels to the north, the Arctic had been and is now, just as congenial as any other section of the globe — and especially at Christmas time.

(Adapted from *The Beaver* magazine, December 1936, pp. 36-39 and pp. 65, 66 by Richard Finnie.)

## An Arctic Christmas

be furnished with deerskin bedding, numerous knick-knacks and the stone seal-oil lamps which served as three-fold purpose — heat, light and cooking.

They then started, according to a custom they had developed in recent years, to go the rounds of all the white men's homes, staying at each one just long enough to negotiate a feed of hard-tack and tea.

The hunters would bring their fox pelts of white, cross, silver and reds which they had accumulated since freeze-up to the Hudson Bay store. The post manager, good humored and patient, allowed his customers to deliberate as much as they wished over the choosing of goods, but diplomatically tried to discourage purchase of golf sweaters, silk underwear and the like, recommending instead food, tools and ammunition as being more useful.

Some Eskimos were visitors to the wireless station which had been in operation for only a few months and was a source of wonderment to the visitors.

The big gasoline driven

men's witchcraft, which, though different, was really not so remarkable as the feats of Eskimo medicine-men, who could see through a mountain or fly to the moon.

Christmas Day finally arrived.

The trading post apprentice had been prevailed upon to masquerade as Santa Claus.

When all guests arrived at the medical depot, he made his entrance wearing a false beard and a Santa Claus costume of scarlet flannel.

The children screamed with fright, while the men and women drew back shyly to make way for this peculiarly attired stranger.

They had been told that a benevolent white man who lived at the North Pole was to pay a call, but this man they felt, could hardly be the one. Why, he was not even wearing furs of any sort, though the temperatures were freezing and his boots were not made of moose-skin! This was not the proper attire for a person living in the far north. They could hardly believe this was the man.

This impersonation did

## Season's Greetings

St. Luke 2  
(King James Version)

### Chapter 2

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenus was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

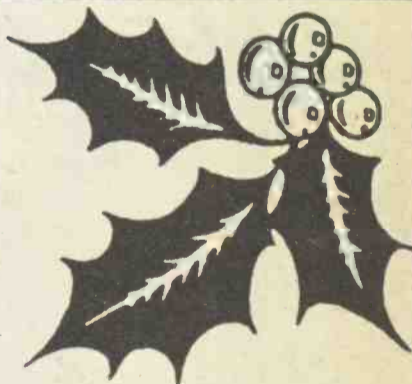
19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

LEON P. LIEN ROOFING

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## Merry Christmas



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By Ivan Morin

Last year, when I had the pleasure to reflect on Christmas past, most of my memories were of the unhappy nature. This year I feel much better and have these faint memories of one or two happy experiences, which I hope will reflect the true nature of the holiday season.

Although the happiness was but a fleeting moment, or so it seemed, there were times I've spent Christmas in prison and still managed to participate in some activities which brought a feeling of happiness and pleasure.

A major activity in most prisons, which is appreciated by most who are involved, is the family social. My most memorable and happy memories of this are the three years I spent in Edmonton Maximum Institution.

Preparations for the Christmas Social usually began with the decorating of the hallways and gymnasium. With the help of volunteers from groups such as the Native Brotherhood, Prison Fellowship and Le Liberte, the prison population would generally turn out in force to make the "joint" as cheery as possible for their family and children.

Last minute arrangements are made just days prior to, and up to the day of the social. A phone call is made to the North Pole to ensure that Santa is bringing enough toys for the children who will attend the event, prisoners are in the institution kitchen making sure that all the food is being properly prepared, and all the trimmings are with the food.

The Christmas Social Committee has a last minute meeting with the Assistant Warden in charge of security, usually a tough job because of the maximum security status of Edmonton

Institution. All things seem to be in place, all roles have now been filled.

On the eve of the social, 25 per cent of the prisoners are in the gymnasium setting up tables and chairs for their family and guests; a chimney is prepared for Santa to make his appearance from and the weight room is turned into an instant daycare, filled with toys and other things to keep the young and young at heart busy for the day.

On the "big" day, a shower meant waiting in line, and everything was on full speed ahead for the morning. Brunch consisted of coffee and toast, then the wait for 12:30 came which was time that we would be allowed into the gym.

Although I wasn't expecting any of my family members or a personal visit, I was expecting two friends who worked for Native Counselling and were volunteers for the Native Brotherhood. Except for letters to and from my family and friends, Corola and Amanda were my only link to the outside through most of 1983. Each in their own way, they provided a friendship, which every prisoner needs, and I was (and still am) lucky enough to have these two as friends. Amanda and Corola may have been unique to me, but every prison volunteer has to have a lot of good in them to take the time out to visit, particularly in a maximum security prison, and this occasion being of a special nature, the volunteer presence was high.

Meanwhile, back at the social, prisoners sit or stand in little clusters, or off by themselves waiting for their families or a familiar volunteer they can start the day with. You can feel excitement and anticipation in the air as we all stand around waiting for the first group of visitors to arrive, and hope is in the air that

the first group will have someone you know in it.

By 1:30, some visitors still haven't arrived and the guys involved are starting to feel a little left out. Being the time of year it is, they aren't allowed to feel that for too long, as a fellow prisoner or volunteer offers their company for the day.

By 2:00 p.m., things are in full swing, you can hear the shrill cries of joy and happiness of the children in the weight room, and the laughter of the kids watching videos, purchased for the older kids. Your wife, mother, sister, father are all trying to tell you a story at the same time. For a minute there you forget where you're at, and enjoy yourself.

Late afternoon brings the sound of bells and the sound of "ho, ho, ho," bringing dozens of screaming children into the gym to watch Santa crawl from our makeshift chimney. His arrival brings cheers from the children and a smile from the adults, particularly the adults who are from the outside. Santa draws everyone's attention to a stack of presents on the corner of the stage and pulls a long list from his baggy red pants. The list contains the names of all the children present up to 18 years old, and a present for each. After each name is called and the child either runs or ambles to Santa to receive their present, a large cheer is heard from a watching crowd. Fathers beam as their children walk up to receive presents, knowing that he has shared a little of the "spirit" with his child.

After the handing out of the presents, Santa mingles with the crowd then insists that he must return to the North Pole and prepare for another party down the road.

Christmas supper is filled with all the trimmings: turkey, stuffing, cranberry



## Some bright moments in prison remembered

sauce, fruit salads, pastries and everything else imaginable for a Christmas meal.

After supper, which usually takes about two hours, you can start to feel the tempo die down, but it's hard to let go of the good feeling, so we all dance happily to the music of an

outside band. As the minutes pass you can literally feel the life go out of the party as it gets closer to nine o'clock.

Conversation starts to get serious at the realization that we are going to play "jail" again.

"Five minutes to nine, all visitors please leave the

gymnasium."

After the long hugs and lengthy goodbyes, the gym slowly empties of outside guests and we cons stand around telling or asking each other if we've had a great day.

"About as good as we'll ever have," one tells another.

## Season's Greetings



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## JOY TO THE WORLD

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# The magic of reading revealed

By Guiou Taylor

Chances are, over the holiday season, a lot of hours will be spent in Indian country watching television.

Native people usually make a big case of being an "oral people", whose history and traditions are passed on by talking and listening.

This argument usually comes up whenever someone suggests that "you should read a book."

Frankly, if people were

so select about protecting Native culture from white influence, we would send back the car and gasoline, bingo, booze, schools, hospitals and store bought clothes.

Native people have always been adaptable. Just think about the changes that were brought with the coming of the horse and gun. These were easily integrated into the "Indian Way", and try to think about the last century without them.

The argument against reading, or education for that matter, not being

"Indian" doesn't hold water.

What we must learn to do, and to encourage, is to read selectively.

### Literacy is Vital

There are few people today who have not been in a print culture. Even the 80-year-old from the most isolated community was raised in a world where reading was important.

Reading gives control over the world of information. Birth certificates are written to be read, maps

and street signs are to be read; prices and receipts and bank accounts are written, again to be read.

It's true, unfortunately, that you can't believe everything you read or hear. That's why it's even more important to be able to have your own skills.

### Greatest Gift

Just being able to count numbers, and read the daily papers is called functional literacy...having enough to make it day to day.

The greatest gift if

reading, is to explore the world through other's eyes.

Television, for all the good it does, requires you to be a passive spectator... sitting in front of the tube.

Reading — holding a book, and squirming around to be comfortable — is a contact sport.

Reading turns on the inner eye. I must work at reading. And what is written comes alive in my own mind, on the giant screen of imagination and wonder.

A book can be the words and the pictures created by another human 10,000 miles or 10,000 years ago. A diary can be read long after a person is gone. A book can help keep a dream and a culture alive.

Especially, you can keep in touch with friends from every important phase of your life.

Books — though. Books can open doors for beyond our own experiences and friends.

A visit to a library or a bookstore is a trip to wonderland.

Books can take you — in your wildest imagination — back to the 1880's at Batoche; to visit and share the lives of Poundmaker and Crowfoot.

The Battle of The Little Big Horn, is only 110 years ago, and a hundred different books tell of the defeat of the imperialistic General Custer.

An Indian dictionary can add words to your vocabulary in Cree, Blackfoot, Ojibway or a hundred other languages.

The heritages and traditions of the past are recorded in books.

Through other books, you can learn the greatest adventures, and relive them in your own imagination: a trip across the Sahara Desert, or to "20,000 Leagues Under The Sea". India and Persia and the Amazon River are only a bookshelf away.

There are Native people all over the world, and with a minimum effort we can visit the Nangas of Australia, the Ainu of Japan, the Same of Norway. And we can write them, as we can the Navajo and Sioux in the United States.

### Learn to Read

You are never too old to learn. There are thousands of Canadians — not all Native by a long shot — who can not read this story. These people are school children and young adults, many work beside you everyday, they are in business and often are successful and key people in their communities.

Not being able to read and write is often their most well-kept secret.

Yet, they can learn and use the skills of reading and writing.

There is no magic — either to writing proposals for grants, or in writing love letters, or letters back home.

If you know someone who cannot read this article, you can share it with them.

Every community either has a remedial reading program now, or can start one whenever the request is made.

So, for a wonderful holiday season and a fuller new year, read a book. Give a book. And encourage others to open their inner world.

### The Book

The book most people think about is "The Bible". This book of 66 smaller books, is the most published, but not the oldest. Each of those Old and New Testament books was actually composed by one or several authors, over almost 1,500 years, though they were collected more recently.

The Bible of the Christians contains the Christmas Story, and the first 100 years of the Christians church.

The Bible also contains some of the much older books, The Old Testament. These stories begin with a story of creation in Genesis, and end a few hundred years before the birth of Jesus.

Only the Old Testament of the Bible is used by the Jewish Faith, although the Jewish people have a number of major religious and spiritual books in addition.

### Today's Books

Once the imagination is awake, there is no limit to what the gifts of writing and reading can bring.

This is important to know. We are free not only to read what others have written, but to write.

The simplest writing is, perhaps, the letter between friends. While the telephone seems to be more convenient, how do you remember a phone call. Letters between friends, cards and notes, share a message in a wonderful way.

You are free to write anyone in the world. There are people, average people like you and me, who have written Kings and Presidents and Prime Ministers — and received answers back.

You can write your favorite actors or musicians; your political leaders or an ex-school teacher.

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**P**ut a smile on someone's face with "The Best of McLain," a collection of the best editorial cartoons done by Windspeaker's own Kim McLain. It's 64 pages of humour for and about the "Indian Country" that you know and live in. With a combination of quotes from Ahenakew to Wagamese, it's eye-opening and informative and always funny. This is the stocking-stuffer you've been waiting for, so send for yours today!

the best of mclain

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# Natives gather in support of Danny

By Rocky Woodward

No one can say that Native people do not become involved, in force, after a turnout of over 250 showed up at the Danny Charles Fundraising Jamboree, held on the weekend at the Canadian Native Friendship Centre in Edmonton, December 7.

Danny Charles fundraising activities have been held for the last three months, ever since it was learned that Charles was suffering from liver cancer.

The need for funding rises from Charles' need to Toronto once a month for five days of chemotherapy. The cost is tremendous, however his chances for full recovery are 80 per cent, compared to Alberta, where it ranges near a 50/50 chance of success.

Friends and supporters have rallied around Danny Charles trying to raise much of the \$3,500 a month necessary for his treatments.

Danny Charles is originally from Leduc, Alberta and is Metis by birth. Just recently a jamboree was held in his home town that saw many friends among local celebrities in attendance.

Many of his friends and supporters are in the music business, and Charles himself still plays gigs whenever he can with his country band, known as "Danny and the Journey-men."

The CNFC Jamboree was put together through the participation of "Windspeaker," Metis Local 1885 and the CNFC. The coordination of the six hour show was planned by Lyle Donald and Sher and Tom Daniels. These people arranged for the individuals and country bands to entertain.

While people sat or got up to dance, country bands such as Doug Heavens and Steel Rider played home-grown music. Steel Rider opened the jamboree as the host band and arrived all the way from Chilliwack, British Columbia. Only together for approximately three months, this superb group of entertainers will not be easily forgotten by people who attended the show.

Other bands that participated were Native Nashville North's Whispering River Band, the Percy Tuesday Band, Rocky Mountain High, the Fourth Generations Band and individual entertainers Lillian Souray, Leonard Gauthier and duet Gail Ferguson and Ron Good.

During the break, people lined up for moose stew along with bannock, supplied by the CNFC.

A jigging contest was also held with many of the crowd getting involved. It was a lot of fun. During entertainment breaks, Sher Daniels raffled off tickets for Christmas turkeys.



DOUG HEAVENS AND STEEL RIDER  
...perform at fundraising jamboree

Gospel singer Harry Rusk also attended the show that saw more than \$1,000 raised for the Danny Charles Fund.

The coordinating committee sends a special thanks to all the people, both entertainers and the audience, for their show of

support for a very worthy cause.

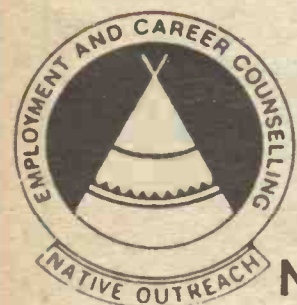
On the same evening of the show, Danny Charles flew to Toronto for his third

treatment, and thus was unavailable for the jamboree. He, through a friend, extended his thanks to everyone involved.

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# Canadian Native artists are featured in Los Angeles show

LOS ANGELES - John Vernon likes to tell everyone - "It all started in Edmonton, Alberta., Canada."

He did it on November 19 when he presented Peace Hills Trust's top prize to Alberta artist Morris Cardinal at a ceremony in Edmonton. Vernon wears a necklace of eagle claws belonging to an Indian chief and presented to him by PHT president Roy Louis.

He did it again on a recent Sunday afternoon (November 23) at the home of Joan Winser, Canada's consul-general in Los Angeles.

The Saskatchewan-born actor is the driving force behind the first-ever exhibition of Canadian Indian art in Los Angeles - A Celebration of Canadian Contemporary Native Art which opens February 6 in the Southwest Museum.

The reception at the consul-general's home honored Canadian Native artists whose work will appear in the exhibition.

The reception and preview gave art loving Angelenos a tantalizing glimpse of what Canada's Indian artists are expressing in paint, stone, precious metals, wood and paper.

Vernon tells his audiences that when he stopped by chance at Agnes Bugera's Bearclaw Gallery in Edmonton earlier this year, he was confronted by the image of a thunderbird done by famous Ojibway artist Norval Morrisseau.

"I don't know what it was trying to tell me, but I got a message."

"I didn't know the difference between a moccasin and a parfleche, maybe I still don't."

Known in the entertainment industry as a "quick study," Vernon has crammed a lifetime of study of Indian culture and art into a few months, and has gratefully accepted the advice of experts in Indian art. Vernon admitted that a year ago he didn't know anything about art. "I was

getting into it slowly," he said. "I have some friends who are interested and knowledgeable about art, and conversation always seemed to lead into that area. "Then it sort of struck me all of a sudden when I saw that Norval Morrisseau painting; it touched on some chord inside me and it became an addiction." Vernon's passions was also fueled by patriotism. He said U.S. native art is popular and well-supported in southern California, but he found few enthusiasts know much about Canadian native art. "I figured it was time our people got some exposure in the American market," he said. "And I was damned well going to make sure that whatever they've done down here in terms of supporting their native artists, I was going to make sure we have the same kind of passion in Canada."

He was inspired to put on a "small show" of work by "several" of Canada's

Indian artists at his mountain-top home overlooking Los Angeles.

But Mrs. Winser suggested, "let's use my home, it's bigger."

That "small show" has now grown to major proportions through the efforts of Vernon, his wife Nancy, and their associate Raoul Bennett, with the help of Peace Hills trust of Edmonton, a major sponsor; the Sawridge Band; CP; CN; Air Canada, the federal department of Indian and Northern Affairs, and the department of External Affairs.

The provinces of British Columbia, Alberta, Ontario and Quebec represented by John Bateman, Helen Rosenberg, Bruce Williams and Guy Beaudoin, respectively, were co-hosts of the reception and are supporting the exhibition.

The art previewed at the consul-general's home set off vibrations of energy and enthusiasm that will be felt across the U.S. after it leaves Los Angeles next April for Dallas, Tex., and other American cities.

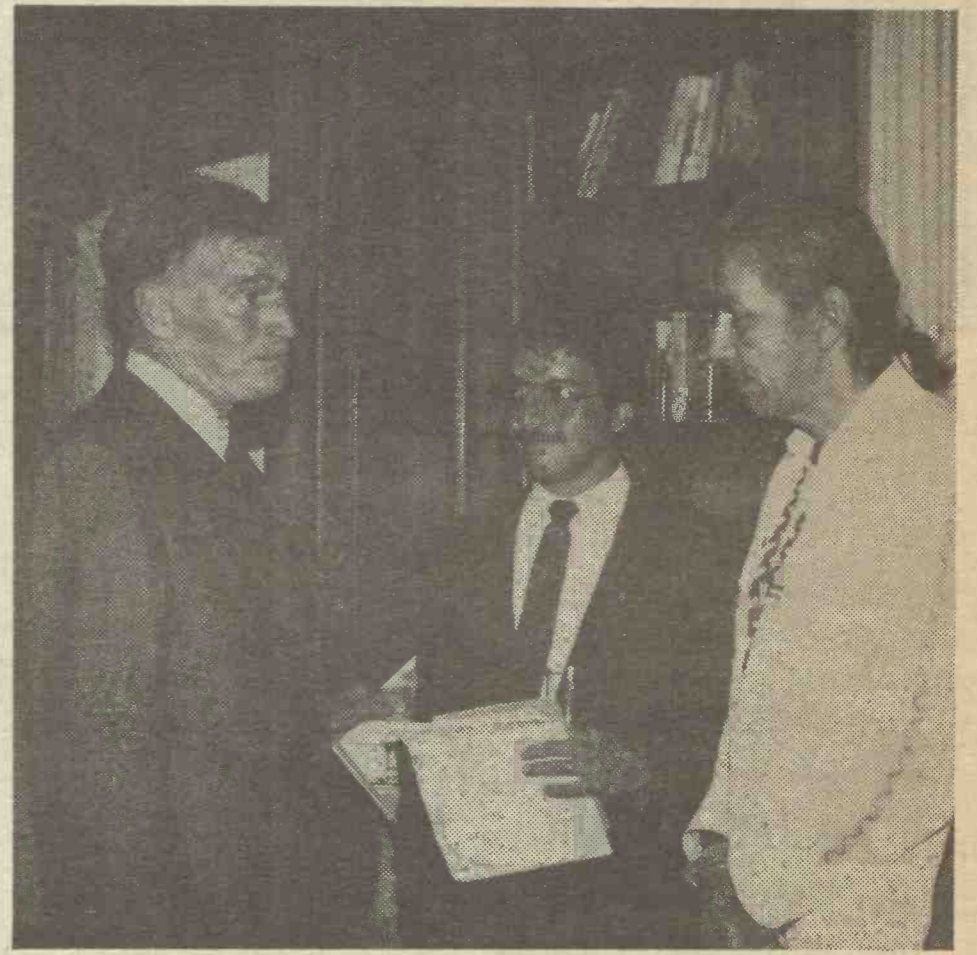
Alberta artists who attended the event at the consul-general's home and whose work was displayed were Jane Ash Poitras of Edmonton, who designed the exhibition logo; Alex Janvier of Cold Lake, Joan Cardinal-Schubert of Calgary, and Order of Canada-recipient Norval Morrisseau, formerly of Ontario and currently artist-in-residence at Jasper.

Peace Hills Trust's president Roy Louis and his wife, Nancy, and Steven Brant, PHT's vice president for business development and client services, of Edmonton, were also guests.

Eddy Cobiness of Manitoba and Tony Hunt Jr. of British Columbia were there to talk about their work, too.

Artists who were not present but whose work was seen in the preview-reception and is included in the February exhibition included Daphne Odjig, Bill Reid (winner of the 1986 \$20,000 Saydie Bronfman award), John Livingston, Art Thompson, Dempsey Bob, Richard Adkins and Ozzie Mutilpy, of B.C. Allan Sapp of Saskatchewan; Robert Houle, Glenna Matoush, Maxine Noel, Rick Beaver, Helen Wassegijig, Blake Debassige, Vince Bomberry, Cecil Youngfox, and Joe Jacobs, all of Ontario; Bob Boyer of Saskatchewan; and Mireille Courtois and Pierre Sioui of Quebec.

And, adding a bit of stardust of their own, were actors Charlton Heston who with his son Faser is a fan of Indian art; Canadian



**CHARLTON HESTON**  
...with Steve Brant, Norval Morrisseau



**ACTOR LORNE GREENE**  
...with Alex Janvier

actors Lorne Greene and Lloyd Bochner, and director Arthur Hiller, all of whom expressed admiration for the skill and talent displayed.

Dr. William Taylor who initiated the national collections of Indian and Inuit art, was a co-founder of the National Museum of Man, and is currently president of the Social Sciences and Humanities Research Council of Canada, spoke on the timelessness of West Coast Indian art.

"Tony Hunt Jr. is a member of a family that creates an art form whose traditions extend unbroken for 3,000 years. It compares to that of Ancient Greece and Rome in sheer power and complexity," said Taylor who is an anthropologist, an archaeologist and a sociologist.

It is hoped Hunt will curate the Northwest Coast portion of the exhibition.

Taylor singled out Alberta's Alex Janvier as "one of those rare artists who has achieved not only a distinctive style but a style that is unique."

Since Canada began to express its own identity through art, there have been only three significant points of passage, he says.

"First was the Group of Seven, the blue-eyes, shortly after the First World War, then the explosion of Inuit art, and now, the third stage, the shocking development over the past 30 years in

contemporary Indian art. "I urge you to pay attention to it."

Taylor abandoned a self-styled professorial attitude when he explained this was his first visit to Los Angeles in some 30 years.

"Here you deal with myth, illusion, dream and unreality. In Ottawa they deal with myth, illusion, dream and unreality - but they don't know it."

Tom Hill of the Woodland Indian Cultural Centre in Brantford, Ont., and curator of the exhibition, asked that people "let the art speak for itself."

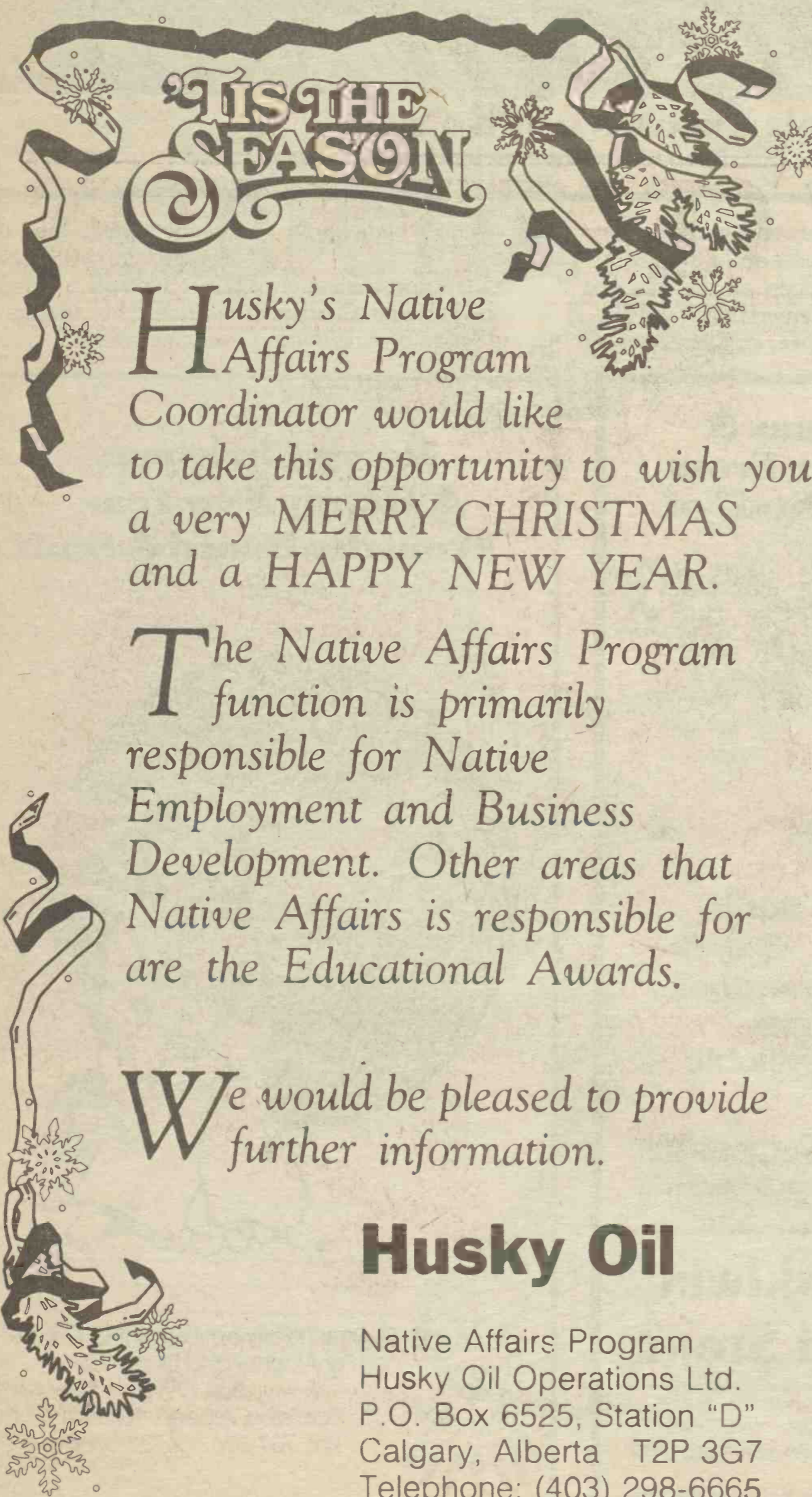
He said Indian art in Canada is a "relatively new phenomenon for the art-buying public. but here in the U.S. there has been an understanding and appreciation since the 1920s."

Vernon said that since news of the February exhibition became generally known, many Indian artists have had difficulty keeping up with the demand.

"There's been a new awareness of Indian art," Vernon said.

Dr. Patrick Houlihan, director of the Southwest Museum, described the exhibition which will be companion to the Canadian Contemporary Indian Art show as an "historic and contemporary collection" called The Legacy which features Northwest Coast art.

As John Vernon would say, almost unbelieving, "And it all started in Edmonton, Alberta, Canada."



**'TIS THE SEASON**

**Husky's Native Affairs Program Coordinator would like to take this opportunity to wish you a very MERRY CHRISTMAS and a HAPPY NEW YEAR.**

**The Native Affairs Program function is primarily responsible for Native Employment and Business Development. Other areas that Native Affairs is responsible for are the Educational Awards.**

**We would be pleased to provide further information.**

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**Inuit artist exhibits in Edmonton**

**Northern lifestyles portrayed**

**By Terry Lusty**

A few weeks ago, Windspeaker introduced its readers to a young Inuit artist from Cape Dorset who now makes her home in Alberta. Last week, she was in Edmonton to promote her art work at the Bearclaw Gallery.

Depictions of traditional Inuit life are the subject of Jaw's art. The fishing and hunting which continues to pervade northern culture and lifestyles is generously portrayed in her pencil and mixed media work. Her pencil work in particular shows an early and seasoned maturity of her talent despite her youth. They evince the sensitivity and love she has and now shares with others for her culture, and which now flows on paper and canvas as honest art.

The hunting of seal, walrus and whale are recurrent themes in her art, as is fishing. A very alluring piece in the exhibition is a large pencil color creation of a camping scene entitled "Winter Camping." The slightly abstract but rhythmic lines of her work exude an appeal to those attracted by the lilt of line art.

Her illustrations of water, land, sky and animals are constants and corroborate Jaw's relationship with the natural environment. The open, uncluttered spaciousness of her art tends to instill that raw sense of space, freedom and contact with nature that is so often absent in an urban environment. Perhaps it is the reason why so many urbanites take to this style of Native art.

The artist is fortunate in that she is able to draw from real life experience.

Her many images are the result of hunting and camping trips that she has been a part of on the Arctic ice and Tundra with her parents.

It is obvious that Jaw has something pleasant to offer in the world of art. Unfortunately, she needs to hone her abilities in the use of acrylics. While her mixed color works do demonstrate a tempering, the same cannot be said for her black and white efforts in acrylics which fail to meet the standards of clients.

Although she portrays a definite talent, her recent introduction to acrylics remains somewhat raw and telling. Acrylics are a new medium for Jaw and it would seem that she is still exploring in a world that will undoubtedly mature with time. The exhibit, all original creations, shows promise but some polish is yet required.

Jaw comes from a family of seven brothers and four sisters. Her parents are carvers and her aunt, Mary Pudlat, is her favorite artist, but there are others.

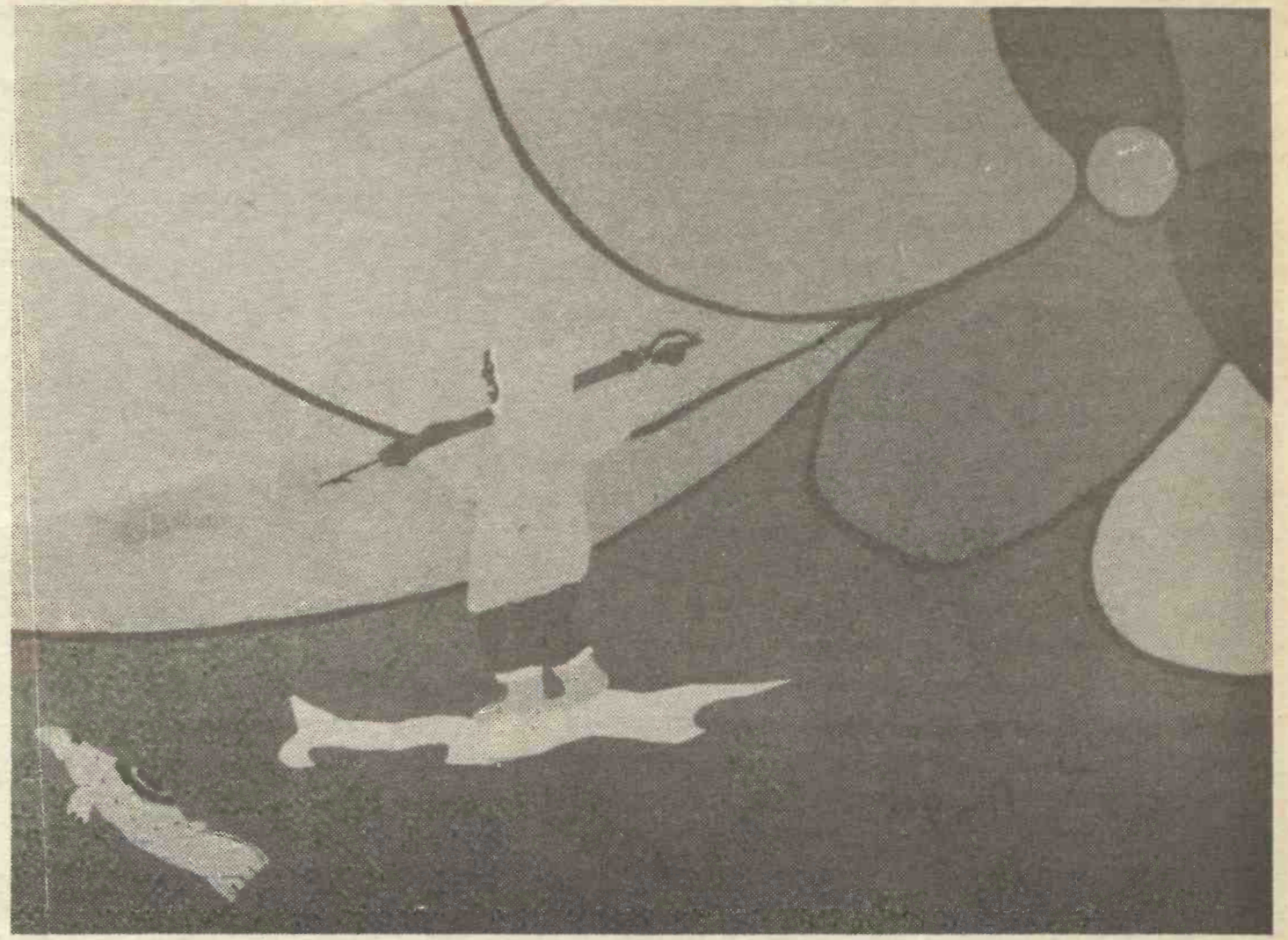
Her uncle, Pudloo Pudlat is a painter also and, says Jaw, has been the strongest influence in her art career. Mary and Pudloo are internationally respected Inuit artists.

Jaw began marketing her work about three years ago through the art co-op at Cape Dorset. She has also sold on an individual basis, especially when tourists would fly into her home community of Cape Dorset.

British Columbia's Premier William Vander Zalm wrote her a letter commending her on her ability stating she is "a very talented artist and I am proud to display her work in my office."

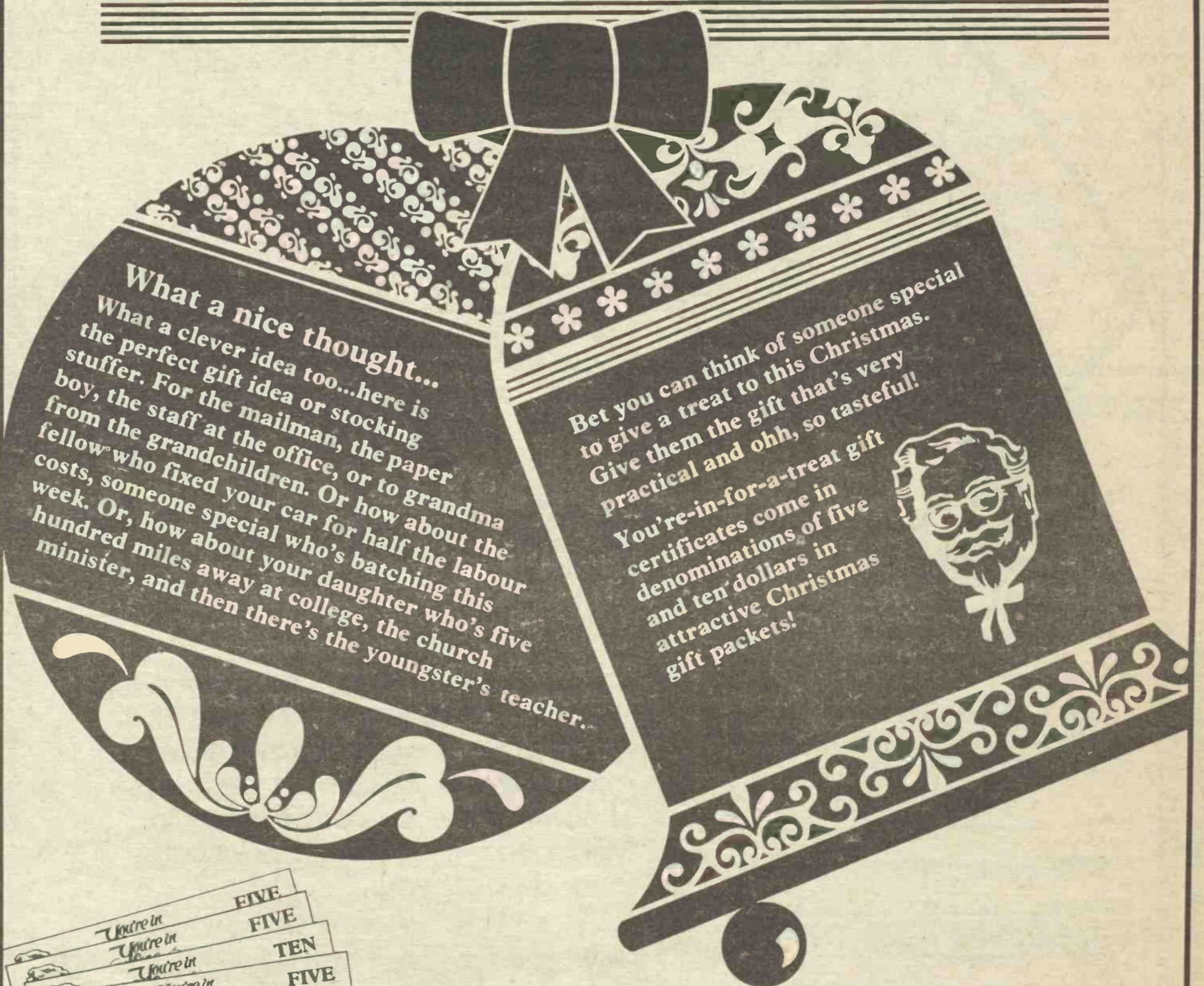
Residing at St. Paul, Alberta where her husband Tom Fitzsimmons, is the principal at the Blue Quills Native Education Centre, Jaw continues her artistic pursuits and claims to enjoy travelling. Future exhibits are planned in Montreal, Halifax, California and Texas.

Her works will remain on display at the Bearclaw until December 13.



**ART BY QILIQTI JAW**  
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**COBRAS SHOW INTENSITY**  
...good enough for second

**Volunteers organize fun weekend**

**Woodticks take volleyball tourney**

By Mark McCallum

Robert George, who works at Native Outreach and volunteers a lot of his free time towards organizing recreational activities for central Edmonton's Native youth, put together a volleyball tournament at the McCauley Boys' and Girls' Club December 6.

When Robert phoned "Windspeaker" and asked if the gang would participate in the tournament, we accepted his friendly invitation. Never knowing full well the competition we would face, I asked him what we could expect. Robert said, "Oh, it's just a fun thing we do at the end of the year. We don't want anyone out there power spiking or anything like that."

But we weren't falling for this little ploy. After months of research,

experimenting with different diets and assembling the best team possible, we marched into the tournament with a certain degree of confidence.

There were 10 other teams at the event, and we knew it would be a long and grueling day. But, once again, we were confident. All one had to do was look at our leader, General Manager Bert Crowfoot, to know that we were physically, as well as mentally, prepared for the task ahead.

In the very first round of play we lost to the BCR Warriors. We were out of the tournament. We threw the game plan out the window and sent Bert over to do some "heavy" negotiating with Robert. He let us back in, and we regained our composure.

We got by our second competitors, the Nets, in a three-game, total point must system and advanced to the next round of single series knock-out play against the BCR Warriors, who proved to be even tougher opponents. But, we dug deep and came out ahead, thanks to the brilliant serving of Bert, the leadership of Kim McLain, and my promise to watch the game and not take notes while I was playing.

Three teams remained, as the weaker competitors fell to the wayside, the Woodticks, the Cobras and us. We drew the short

straw and play the Woodticks in a series of games that would decide who would play the Cobras for the title, the championship and right to be called the best of this day.

We lost. But, we held our heads high. Anyway, it was only a fun thing they do once a year. Who cares if we have to wait a year to redeem ourselves. Okay, I'll come back to reality again and get serious for a minute.

It was actually a fun day, although I'm not sure if my body will ever forgive me for putting it through that much exercise. People from around the community were there and nobody was really that serious. There were a lot of laughs and everyone enjoyed the day.

The Woodticks won the tournament in what proved to be the best series of the day. I would have picked the Cobras to be the champs because they seemed to have players who had played together before. But, somehow, the Woodticks overcame the odds in a very close five-game series. In fact, they became the odds on favorite after taking the first two games (15-6/15-9). But the Cobras came back strong and beat them in next two games (15-3/15-4). The final game ended: Woodticks 15 and Cobras 13. But, the most important fact of the day was all the big smiles.

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**The Windspeaker Calendar of Events**

**Check it out!**

**Children's Christmas Party** December 21, 1986, 1 p.m. - 4 p.m., Waspison Daycare, Wabasca. For more information call 891-3850.

**Christmas Share-a-Thon '86**, get involved with the Friendship Centre in High Prairie. Call 523-4511 to make a tax deductible donation or help with hamper assembly and distribution.

**OKI 10th Annual Men's Basketball Tournament**, December 21, 22 & 23, Pincher Creek. Call 627-4224.

**Memorial Hockey Tournament**, December 26, 27 & 28, 1986, Saddle Lake.

**Hockey Tournament**, December 27 & 28, 1986, Kehewin.

**Worlds Only Cowboy Xmas Rodeo**, December 26, 27 & 28, 1986, Panee Agriplex, Hobbema.

**Native Nashville North** — to air on January 3, 1987. Every Saturday 10:30 p.m. on CBC Television.

**7th Family Memorial Round Dance**, January 2 & 3, 1987, 6 p.m., (Feast) 8 p.m. (Round Dance Nightly), Saddle Lake. For information contact Celina McGilvery 726-3829 Ext. 172 (days) or Rosemarie Cardinal 726-2381 (nights).

# SPORTS ROUNDUP

By Mark McCallum

It's that time of year again. Did you remember to buy a hefty supply of mistletoe, get ma those new mukluks

and some socks for dad?

You know, there's something about Christmas that brings out the best in people, particularly at retail outlets. I mean Sears has a 2 for 1 special, the Bay will give you up to 50 per cent off, you don't have to pay 'til next year at the Brick, and I almost start believing Auntie Margaret needs a new couch.

I guess I'm referring to the spirit of the season and the jolly ho, ho, ho of those who exploit everyone's giving feelings. If you're anything like me, you've probably considered taking out a second mortgage on the teepee. It seems like every year my shopping list gets longer and my equity shorter. But is this what it's all about? Nah, you know it and so do I. Christmas is meant for spending time with special people — not spending money.

Besides, just try rounding up some of those things on your shopping list. You have to go through shoppers who resemble John Mandrich or Gover Covington for a lousy tie. It's just plain scary.

I think I'll stay home this year, work on my Santa Claus belly and relax. Or maybe I'll go skiing, ice-fishing, anything...but I'll enjoy the holiday season. That's the way Christmas is supposed to be anyway. **EDMONTON** — At the Canadian Native Friendship Centre, a senior citizens' Christmas banquet and dance will be held on December 19. The centre will have parties for children five and under (12-2 p.m.) and 6-12 (3:00 p.m.) on the 21st. Recreation director Gordon Russell can give you more details on these events, so phone him at 482-6051.

T.J. Roy, who heads the youth support program at Metis Children's Services, told me they have a gym booked at Poundmakers every Sunday between 2 - 4 p.m., where people of all ages can get some exercise. They arrange the transportation and all you have to do is be at their offices by 1:30 p.m. They're located at Room 44, 9912-106 Street. You can phone T.J. at 424-4960/4957 for more information.

The Edmonton (Maximum) Institution is looking for volleyball teams to play. So pay up your parking tickets and give recreation director Bob Foss a call at 973-9211 for more information.

**HOBBEWA** — On December 19, recreation coordinator Lorna Lenz says the Oldtimer's Hockey Club will hold a dance at the Howard Buffalo Memorial Centre. Also at the centre, a Christmas powwow will follow on the 27th and 28th. Phone Lorna at 585-3012/3793 for more information.

**GRAND CENTRE** — The LeGoff school and community hall will be the centre of Christmas events. On December 16, a dinner will be served to senior citizens. On the 18th, a community banquet will be held at 6 p.m., after the school Christmas concert is over (1-5 p.m.). Cold Lake First Nation's recreation coordinator Ernie Houle invites everyone in the surrounding communities to come be a part of the free banquet and concert, but he can invite you personally by phoning him at 594-7183.

**KIKINO** — Recreational organizer Denise White says "dress warm" and meet them at the Youth Development Centre at 6 p.m. for a hay ride and caroling session on December 23. But before then, on the 21st, Denise said a Christmas concert will be held at the community hall (7 p.m.). Give her a call at 623-4131 for added information.

**GRANDE PRAIRIE** — Mark Calliou, programs manager, phoned me up and said he'd like to thank the Fort McMurray Nistawoyou Friendship Centre for their sportsmanship in the two hockey games they played recently. The Grande Prairie Friendship Centre took the first one 13-7 but lost the last 8-4. He says they will discuss any other challenges from other teams.

Mark added that a senior's banquet will be held at the centre and will be open to the membership, on December 17 at 5 p.m. At the Prairie Mall, on December 19 and 20, a crafts sale will be open from 10-6 p.m. on both days.

The CNFC is also trying to start a youth group, and Mark says that they would "appreciate input from the community," on such topics as sports, education and home skills. He said you can phone Danny or himself at 539-7514 for more information.

Until next week, that's all.

## Your safe choice this Holiday Season

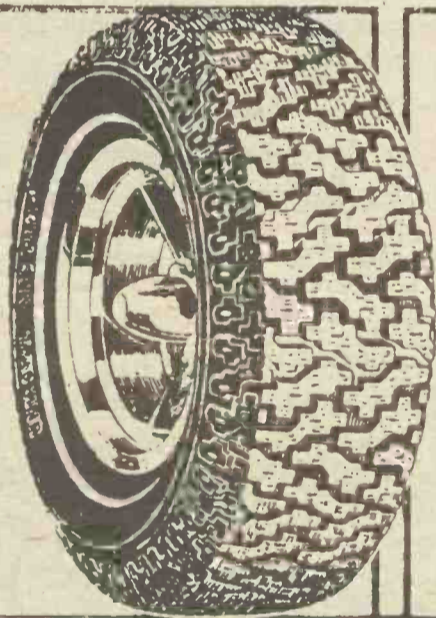
### The Tire Warehouse

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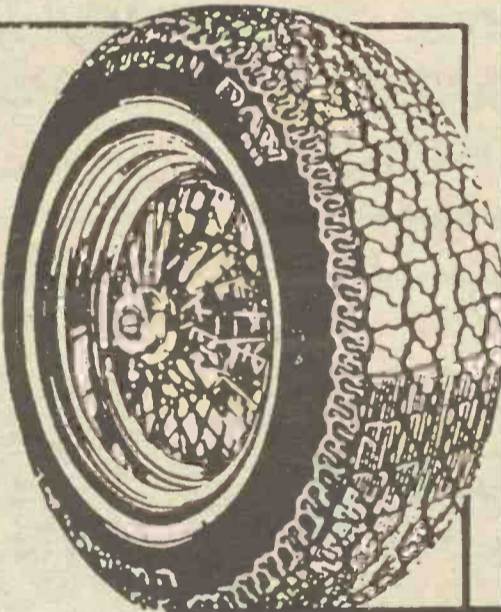
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**SYMPOSIUM:**

**PREVENTION OF MENTAL HEALTH PROBLEMS**

**EDMONTON** — Over a hundred people, Native and non-Native, met recently at the provincial government sponsored symposium on mental health problems. Guiou Taylor, a Windspeaker freelancer, writes about some of the concerns and conclusions resulting from the gathering.

**By Guiou Taylor**

"Civilization gone sour can drive people into mental illness" seemed to be a conclusion of over 100 persons attending a symposium on Mental Health in Edmonton recently.

According to Dr. Roger Bland, Executive Director of Mental Illness Services for Alberta, one-third of the people involved in a recent survey in Edmonton, showed symptoms of mental illness.

These figures were told to the audience which had gathered to discuss the area of Community Participation in Mental Health. While an exact definition of both mental health and mental illness seemed difficult to pinpoint, sixteen general categories of mental illnesses were provided.

The symposium was clear in stating that mental illness is not identified with what lay people mean by "crazy" or "insane".

Panelists also clarified recent suicide statistics. Dr. Ron Dyck, suicidologists for Alberta Mental Health Services, told the audience suicide figures you might have heard are not totally accurate. Some band and Native communities have suicide rates much less than the national average.

Dr. George Albee, professor of psychology in the United States, em-

phasized that mental and emotional problems are caused by the stress of urban living. Dr. Bland pointed out that alcohol-related problems constitute a major area of mental illness. Eighteen per cent of those surveyed suffered from alcohol problems; 11.2 per cent anxiety; 8.6 depression; and 3.7 anti-social personalities.

Mental illness, according to Dr. Bland, also include the categories of family violence and sexual abuse, neglect of dependents including the elderly, and physical abuse and spouse and child battering. The evidence according to Dr. Bland, is that a small percentage more wives are physically abusive to their spouses. Husband to wife abuse, however, is considered more serious, because of the difference in physical strength and the added stress of a male dominated family.

In trying to pin down cause of mental illness, Dr. Bland indicated that involuntary unemployment can be a contributing factor towards psychological and psychiatric disorders.

The provincial government-sponsored symposium on mental health problems, and the recent survey, indicated that mental illness effects a large number of all Albertans, not only Native citizens. It is believed that provincial mental health facilities treat over 20,000 patients each year.



*Merry Christmas*

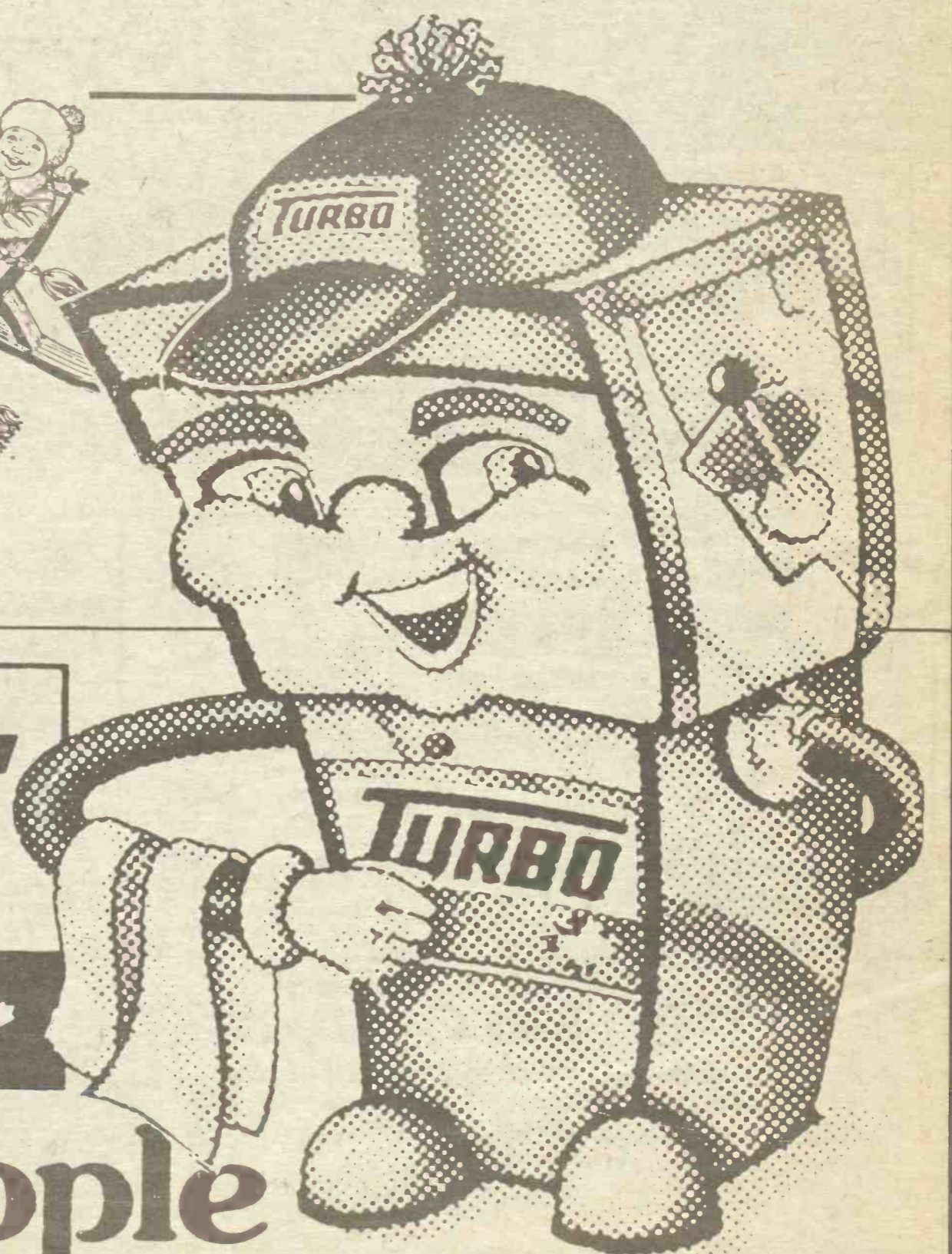
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**The Pumper People**

# Native scholar speaks on Native mental health problems and strengths

By Guiou Taylor

"You must see a role for yourself in promoting mental health", was the message to Marlene Brant Castelliano, Professor of Native Studies at Trent University, Peterborough, Ontario.

Speaking at a symposium on Mental Health at the University of Alberta on Thursday, December 4, Mrs. Castelliano, who holds a Master of Social Work degree, spoke to the mixed audience — Native and non-Native — concerning the strengths of Native people.

Mrs. Castelliano stated that there were three psychological conditions that can lead to mental problems:

- 1). *Poverty* - not having what you need, and relatively, what you feel you want.
- 2). *Powerlessness* - the feeling that you can't control or do anything about your situation or yourself.
- 3). *Anomic* - a great sense of personal loss of meaning, identity and culture.

Native people, who have suffered the loss of land and the resources, the environment and sacred places, experience a total poverty. Three hundred years of having culture and language stripped away, of institutions and religion ignored and belittled. The personal putdowns, the daily insults, and the disparaging images carried in the media, have worked to destroy personal image. These historical situations, coupled with the personal experiences that each Native person faces, could cause mental problems on a grand scale.

The wonder is, according to Mrs. Castelliano, that despite the widespread unemployment, the low income, the isolation, "Native people have survived. We are survivors."

"Our survival has lasted over the centuries in the face of these social situations, as a result of our creativity and our will to survive, says the Native scholar.

To offset these negative situations, Mrs. Castelliano identifies the Native family and community as the strongest support system.

Native Elders, families and strong friends can provide "caring and sharing" that people under stress must have. "If there are friends and Elders available to care and share, this may be worth more than changes in economics or employment."

"Economic development is not a traditional Native goal — this seems to be a model (from the outside) to provide a rapid turnover of our money away from our own communities; it can create more dependency."

Castelliano presented a challenge to the Native people in the audience by stating that "family violence is our issue." The first line of solution for Native people, must be the people themselves.

As a professional and active Native leader, Castelliano sees many encouraging signs of Native people taking charge of their own destiny. "This workshop, Nechi and the Four Worlds Project" are signs that there are hundreds of Native people who care about others, and that all people care about themselves.

"Our survival has lasted over the centuries in the face of these social situations, as a result of our will to survive."



## Signs of suicide listed

By Guiou Taylor

Educating the public, especially schoolage children, that suicide can be prevented, is the most vital neglected aspect of suicide prevention, according to Dr. Charlotte Ross, a suicide expert in Washington, D.C., at an Edmonton Mental Health Symposium.

It's not that it (suicide) is talked about, but how it is talked about, that makes the difference, said Dr. Ross. Media, including, Windspeaker, have often been criticized for providing too much coverage to suicides among Native people.

"Seductive, romantic reporting can enhance suicide," according to Dr. Ross.

There is a trust barrier, says Dr. Ross. Youth especially who are having extreme stress and difficulty, often turn to friends and

classmates, before they will talk to parents and school counsellors. Counsellors are often the last to suspect or see the signs.

Both Drs. Ross and Dyck, provincial suicidologist, told the audience that suicides can be prevented by early identification of people, especially youths, who are experiencing what they see as unbearable loss or futility.

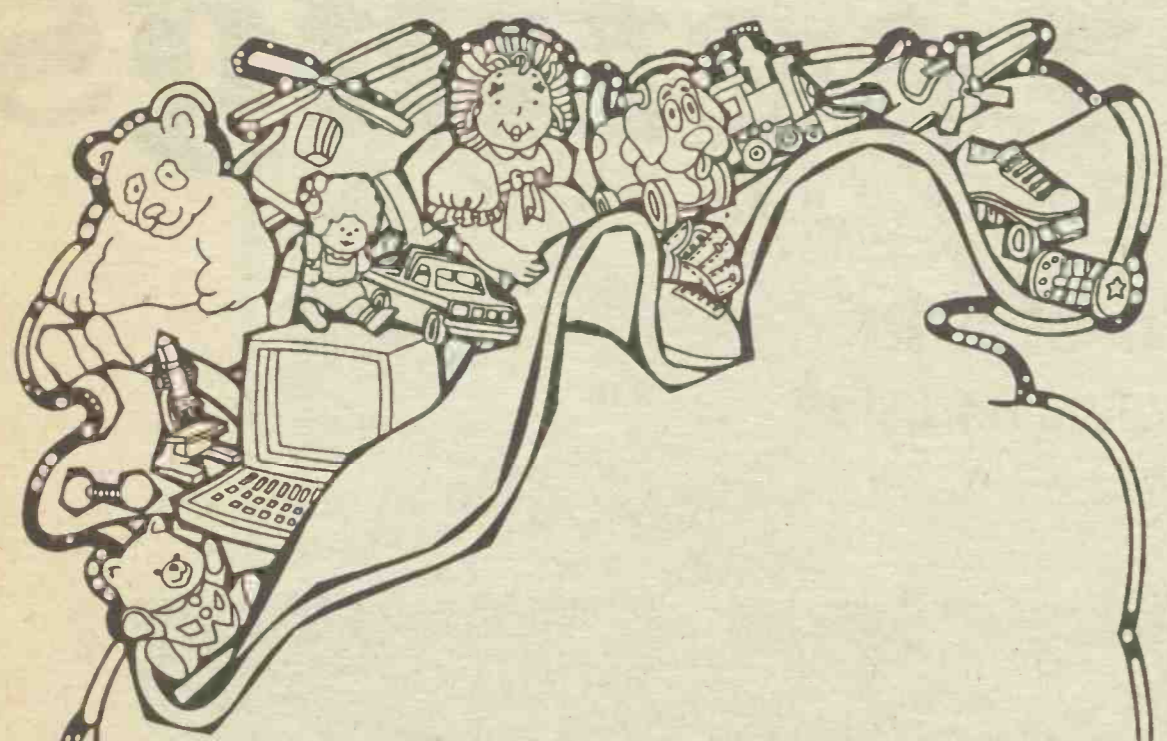
These symptoms — lack of communications, depression, being withdrawn, even discussing possible suicide or self-injury — are warning signs. There seem to be stages, according to Dyck, at which the symptoms can be detected, and if professional help is available, the suicide can be prevented.

Suicide is usually the final step in a long chain. Yet, there can be intervention at early stages.

The severe stresses which cause an individual suicide are usually experienced by many people — only each person sees his own case as unique... "I'm the only one that has it so bad."

Native suicide has the same causes as in the general population. When any person undergoes an overwhelming loss or grief, when the loss of hope is complete, the idea of suicide can enter. Most people, Native and non-Native, never undergo a complete sense of loss or hopelessness, and help is often available from agencies and local support systems.

People feeling the pressures of unemployment, lack of money, grief at a death or breakup — any of these problems — can seek counselling at Alberta Social Services or Mental Health offices.



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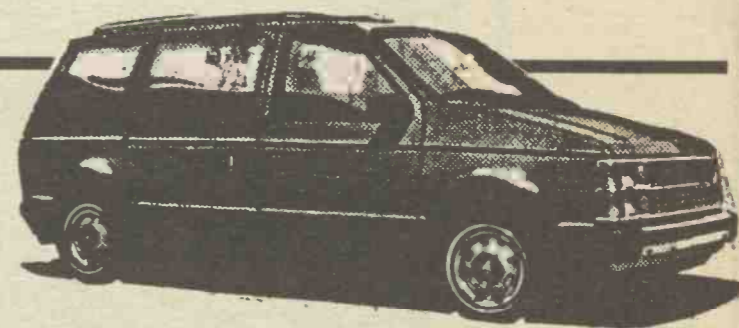
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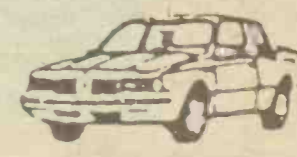


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## War on Drugs and Alcohol

### Tuccaro educating through radio

**By Maggie Hodgson,  
 Director  
 Nechi Institute  
 (Nechi Newsletter)**

Historically, storytelling has been the traditional method of education within the Indian community, and that was a good process. Now we're in the electronic media age, and many people believe we cannot have that intimate approach. Yet storytelling and radio have successfully brought the two worlds together in a suicide prevention radio program developed by George Tuccaro, a Native employee of CBC North, Yellowknife, N.W.T.

The show, "Kill the Feelings First," has Northern Native people telling their stories of 1) attempting suicide; 2) being a survivor of suicide within the family; and 3) being a trainer of the Native communities in the area of suicide prevention. Through the stories many things are taught about signs and symptoms of suicide.

The difference between non-Native and Native approaches to education and prevention is that non-Native methods tend to rely on facts, while Natives use stories as a means of giving facts about suicide. These

stories stimulate the audience to examine various questions: Is there "life after death?" Is our spirituality a "resource" to "hang in there" even when in despair? Is our family a resource?

Through the storytelling process, Mr. Tuccaro was able to have the storytellers identify their own signs and symptoms of high risk. He was able to bring the audience into the hearts of the people interviewed and build hope for communities as a whole by examining what unique approaches some Native communities have used in dealing with suicide prevention strategies in the communities.

As survivors, what issues do we struggle with after the loss of a son to suicide? What do Elders think about suicide? What are the implications of alcohol and drugs for the Native suicide rate? What are the causes of suicide in our Native community? How can we as a Native community be creative in our approach to suicide prevention?

Mr. Tuccaro's application of this traditional teaching method to suicide prevention, using radio, the principal medium available to Northern residents, received a tremendous

response from across the Northwest Territories. Doctors, nurses, Native social workers and community members called and asked for copies of the show. Later the program received an International Gabriel Radio Award for Educational Radio, winning out over such prestigious competitors as Boston Educational Radio and many others.

The challenge to mental health service planners in Canada is threefold: Are you willing to look at Native cultural health processes as good resources or mental health? Will you trust us to direct our own path in developing methods and approaches? Will you be able to see Native mental health from a spiritual (though not necessarily religious) perspective?

George Tuccaro and his station managers have demonstrated all these issues in the storytelling process. Too often Native mental health in our isolated areas have been neglected by all levels of governments, Native and white. Our challenge is to have the courage to venture into our new waters in addressing Native mental health, as George Tuccaro has. Are you up to it? I am!

# Season's Greetings

FROM

**POUNDMAKER'S/NECHI CENTRE**

**Board of Directors, Executive Directors and Staff  
 Trainees and Clients**





# Committee

# Christmas



*Elaine Boucher*

*Bruce Mokuhin*

*Robin Kuhle*

**FROM THE STAFF  
OF THE  
NATIVE PERSPECTIVE**

*Tracy Hadoucek*

*Roy H*

*Joan's  
Bill*

# IN TOUCH

By Dorothy Schreiber

Grants are often the life blood and sustaining force of volunteer and non-profit community organizations. If you scratch a successful non-profit organization, you are likely to find a stack of grant application forms.

With this in mind, In Touch would like to remind readers that the deadline for the City of Edmonton's, Community/Recreation/Cultural Grant Program (CRC Grant) has been extended to December 31, 1986. The CRC grants are administered under the City of Edmonton, Parks and Recreation.

This grant is available to registered non-profit organizations whose primary objective is to provide

recreational, art, or multi-cultural activities. Some examples of eligible organizations are: community leagues, visual arts groups, performing arts groups, cultural heritage organizations, senior citizens clubs, etc.

The CRC Grant has three components which include Capital, Operating and Planning Grants.

### Capital Grant

Community Capital funding may be considered for:

1. new building construction, facility development and major additions
2. renovations, but not more than once every five years
3. equipment with a life span of three or more years
4. debt retirement of up to 50% of total outstanding debt as identified from the most recent financial statements or verified by the lending agency
5. improvements required by law
6. renovations to improve energy conservation

Grants are available for up to 50% of project costs. It is a matching grant which means organizations must be capable of providing 50% of project costs.

### Operating Grants

Operating grants are available to:

1. offset the cost of rents and taxes
2. offset the costs of utilities, including one telephone but not including long distance charges
3. offset the costs of normal repair to building support systems, e.g. furnaces, toilets, sinks, washrooms, etc.
4. offset costs of security systems and security guards
5. offset the costs of building and content insurance
6. offset the cost of direct program advertising

CRC Grants are available for up to 25% of the costs. The amount received will be based on an organization's pre-paid receipts from its last fiscal year.

### Planning Grant

Planning grants may be considered for:

1. Recreation/Cultural master planning
2. development of feasibility studies
3. Master plan and feasibility study assistance may not be awarded when the proposed planning/feasibility study is normally provided by the Parks and Recreation Board.
4. Design costs are to be included with the CRC "Capital" grant applications and will be considered as part of the total costs and may be funded up to 50%.

If you believe your organization is eligible for the CRC grant, the first step to take is to contact a Parks and Recreation office.

City Wide Cultural Groups	428-8323
City Wide Athletic/Recreation & Special Groups	428-8151
Northwest District Office	484-2257
Northeast District Office	428-5817
Southeast District Office	432-0244
Southwest District Office	437-0731
Grants Unit	428-3697

You may also contact Ted Norris, multi-cultural advisor, at 428-8463.

Edmonton Parks and Recreation will assist organizations in completing the application forms.

In Touch would also like to remind people that along with providing information on services, grants, etc., the main purpose of this column is to respond to questions from readers.

Until next week.




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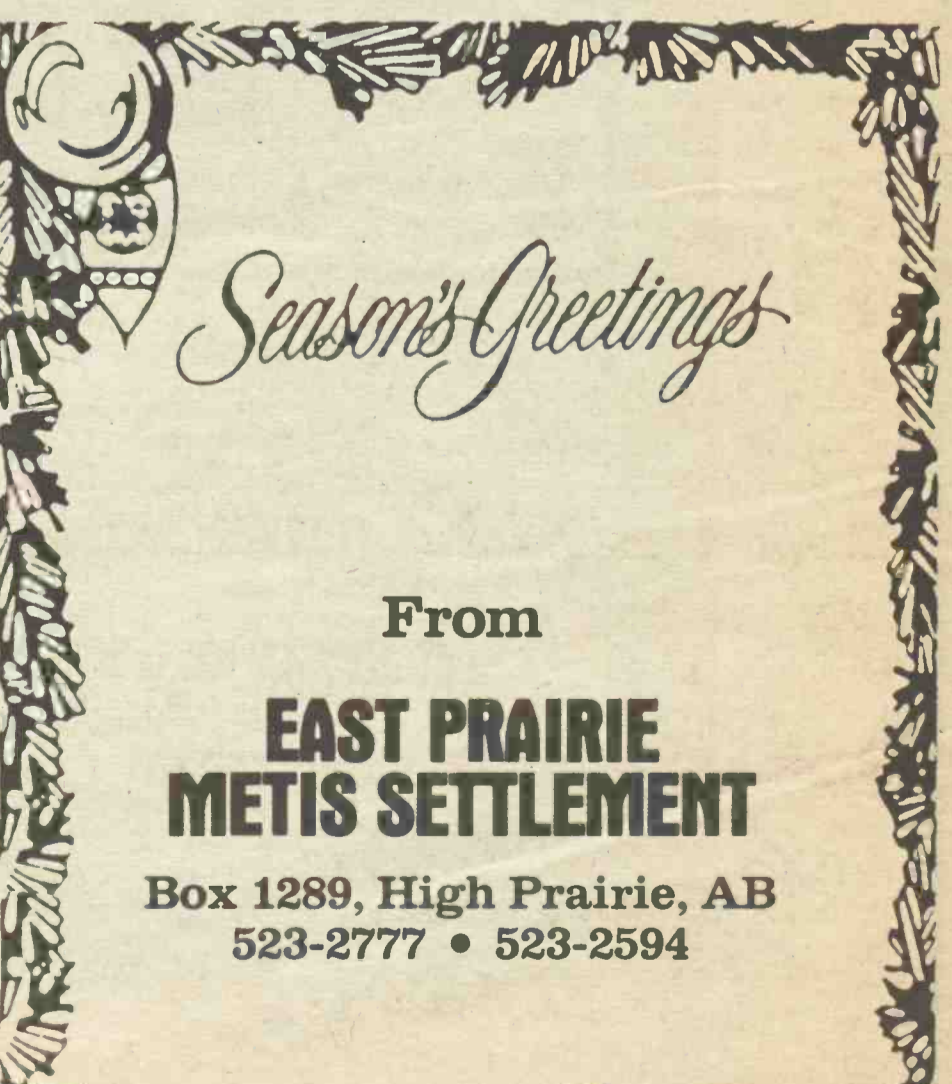
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# How to build a Christmas bird feeder

By John Copley

Cold weather and blowing snow — it's for the birds! Birds, you say? Those little critters seem to fare better than we do in these cold months of winter.

Yes, the ducks, geese, crows, and even the swallows migrate to warmer climates in winter, but many songsters including various seed-eating jays, woodpeckers, and the chestnut-backed chickadee remain behind and prove that they can also survive the northern climate.

Perhaps you are one of the many who enjoy the presence of the little chirpers. They are neat to watch, photograph and study, and some of their tunes could make the top 40.

If you want the birds to visit regularly and perhaps even take up residence, feed them.

This Christmas make a special little present for them.

The Christmas bird-feeder wreath is a unique and fun way to guarantee Tweety's satisfaction, and it'll ensure that your visitors will be close by all winter.

When you're ready to put your bird-feeder wreath to it's test, be sure you locate it in an open area, nailed to a tree, preferably 10 to 15 feet off the ground. This, combined with the wiliness of the birds (especially in winter) will help eliminate a sneak attack by the neighbour's cat.

Birds that stay with us during the winter months are usually those which enjoy and prefer a balanced diet of seeds and meat.

The following recipe is not only economic, especially if you live near pine, spruce or fir trees, but also fun and easy to make. Once you've gathered the "ingredients" it's only a short hour job to completion.

And remember, kids, if you borrow mom's kitchen and her utensils to make this project, do your part and clean up afterwards.

### Ingredients

4 feet of wire (about coat hanger thickness)  
Several pine tree branches (Fir/Spruce)

- 6 Pine cones
- Green colored cord or string
- 1 pound of suet
- 3-4 pounds wild birdseed (or cracked farm grain)
- 1/2 cup of honey
- 2 tablespoons of salt

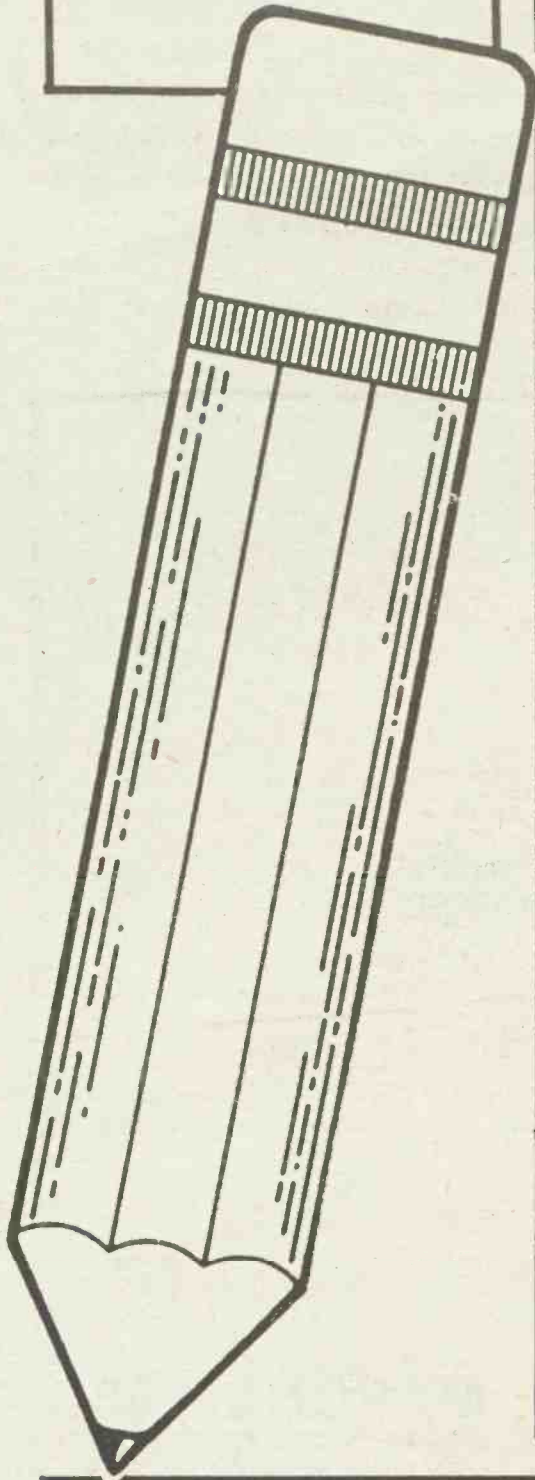
### Directions

1. Form the wire into an oval shape. The diameter of a 4-foot piece will be about 15 to 18 inches. After attaching the ends of the wire to each other, lay the 'hoop' flat on a table.
2. Cut the branches into sprays of about 10 inches. The heavier and denser branch ends are the best.
3. Tie branch ends onto the wire using the green cord. (This color blends in well and will not frighten the birds.) Keep tying the branches (facing different ways if preferred) to the wire hoop. Overlapping is okay. Be sure to weave the cord through the entire branch system. This will ensure that nothing falls off once the feeder is in use. Once the wire is completely covered, proceed to the next step.
4. Melt (at medium heat) the pound of suet. While still warm on the stove add and mix in the 1/2 cup of honey. Add the salt and stir mixture.
5. Immerse and thoroughly soak the pine cones in the suet/honey mix. Set on a plate and put into the freezer.
6. Once the solution has formed on the cones (about 15 minutes) remove from the freezer, tie securely to the wire and branches and set the entire project outside.
7. Dump about 1/2 of your birdseed/grain into the remaining mix of suet and honey. Stir in.
8. Paint, with brush or other utensil, the contents of the solution onto all branches and cones. A nice, even coat is best.
9. Sprinkle the rest of the birdseed/grain over the entire project.
10. Wait about 20 minutes (or until the mixture firms up) and nail the wreath into a tree as mentioned earlier.

Try this Christmas project. The birds will love you, and the entertainment you get while watching from your window is well worth the effort.

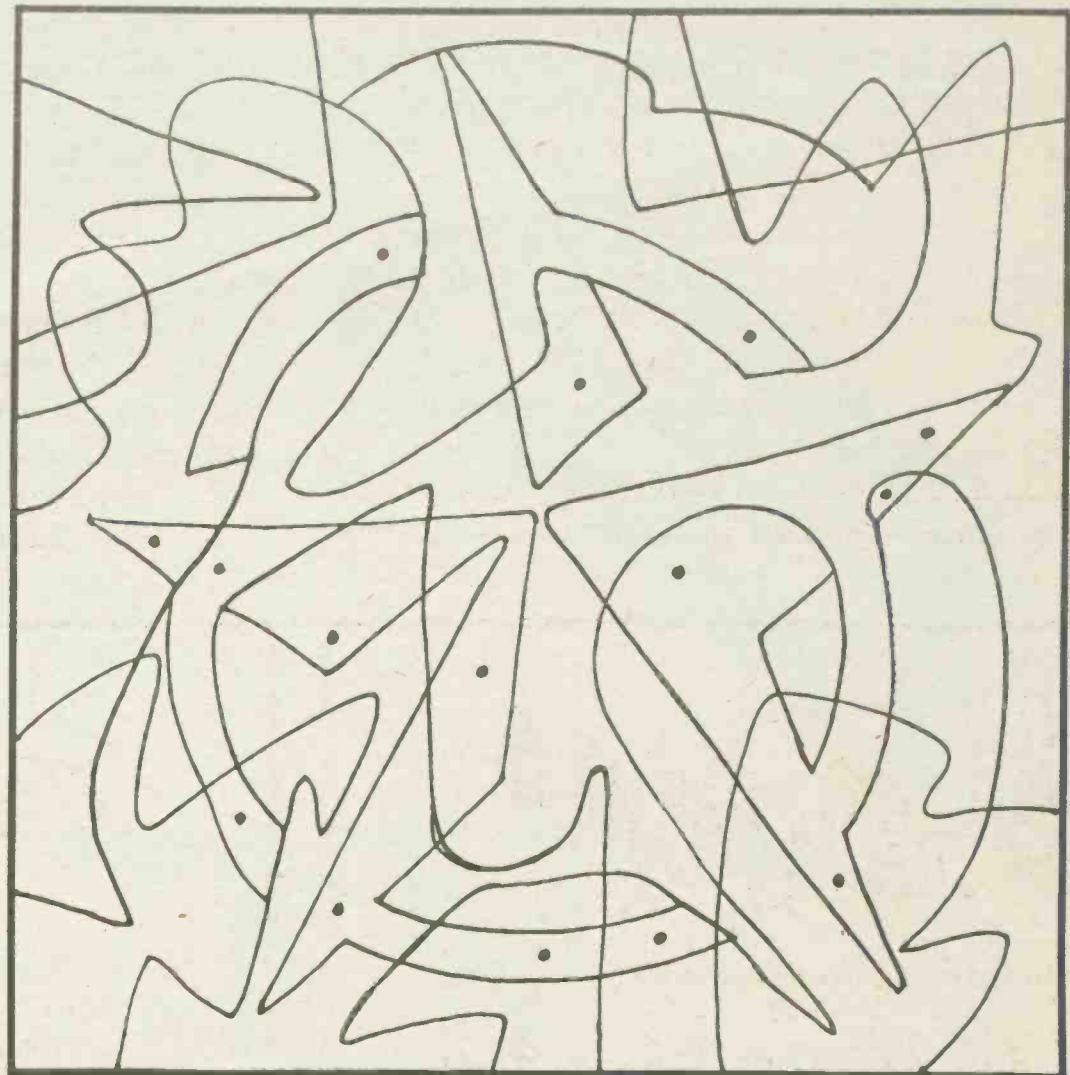
## THE ACTIVITY CORNER

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## WINDSPEAKER PICTOGRAM

By Kim McLain



Use a pen or pencil and fill in the segments that contain a dot. If done correctly, the filled in segments will reveal a hidden picture. This week's pictogram will be shown in next week's paper in completed form.



LAST WEEK'S SOLUTION:

## WINDSPEAKER WORDSEARCH

By John Copley

Circle the words from the following list and the remaining letters starting from left to right (working across) will give you a phrase or sentence. Letters may be used more than once in order to achieve another word. Words may run vertically, horizontally, backwards and diagonally.

THEME: The Christmas Scene

A	S	S	A	M	Y	F	P	H	S	L	S	Y	N	I	M	O	H	E	R
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E	R	A	C	E	C	N	E	R	D	L	I	H	C	G	N	I	S	S	A

- Lights
- Nature
- Parade
- Prayer
- Shares
- Thanks
- Wisdom
- Wreath

- 7 - letter
- Children
  - Chimney
  - Creator
  - Garland
  - Prancer
  - Tinfoil

- 8 - letter
- Occasion
  - Reindeer
  - Remember

- 9 - letter
- Christmas
  - Greetings
  - Merriment
  - Mistletoe
  - Stockings

- 10 - letter
- Decoration
  - Grassroots
  - Traditions

- 11 - letter
- Cranberries

- 12 - letter
- Storytelling

- 18 - letter
- And to all a goodnight

### WORDLIST

- 3 - letter
- Ham
  - Joy
  - Pie
  - Tea

- 4 - letter
- Care
  - Dove
  - Hoho
  - Holy

- Kind
- Love
- Mass
- Mint
- Noel
- Pork
- Prim
- Sing
- Star
- Tree
- Wish

- 5 - letter
- Acorn
  - Bells
  - Bread
  - Candy
  - Cupid
  - Dance
  - Elder
  - Faith
  - Feast
  - Gifts

- Hopes
- Jolly
- Learn
- Maheo
- Merry
- Peace
- Santa
- Snowy
- Teach
- Vixen

- 6 - letter
- Candle
  - Church
  - Colors
  - Family
  - Friend
  - Giving
  - Hominy

LAST WEEK'S ANSWER: Northern Life

**St. Paul Value Drug Mart**

**FAST Prescription SERVICE**

Season's Greetings

**BOB & MAGGIE POROZNI**

Bus.: 645-3063 ST. PAUL, AB

**WINTER and  
SPRING SESSION '87**



**Apply now for programs ...**

**JANUARY 5, 1987**

- Pre-employment Carpenter Trade

**JANUARY 7, 1987**

- Survey II (Survey Technician)
- Forestry II

**FEBRUARY 2, 1987**

- Natural Resource Worker
- "B Pressure Welding"
- Community Economic Development Leadership
- Addictions Treatment
- Bank Teller
- Medical Secretary
- All Academic programs

**MARCH 2, 1987**

- MIG & TIG Welding

**MARCH 16, 1987**

- Pre-employment Cabinetmaker Trade
- Pre-employment Welder Trade

**APRIL 6, 1987**

- All Academic programs

**TBA**

- Family Support Worker
- Emergency Medical Technician



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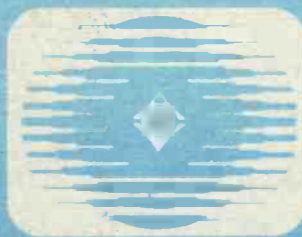
**Extension & Distance Education**



- watch for the  
winter edition of  
**HORIZONS,**

coming in  
January ...

**Alberta  
Vocational Centre**



**GROUARD  
CAMPUS**