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INSIDE

A special report
on racism in
Lethbridge
- page 7

Wind speaker

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Mismanagement alleged at Apeetogosan

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

Allegations of mismanagement at Apeetogosan led to a five-hour standoff between city police and 30 Metis protesters.

Pierre Fournier, who led the Dec. 11 protest, said Apeetogosan (Metis) Development Inc. hadn't been playing fair with its clients and "we're here to shut them down."

He accused the agency of foreclosing on \$300,000 of his equipment, trailers and trucks after he defaulted on a \$130,000 loan for which he said he never signed. "I don't have a copy of the contract. I went in to borrow \$25,000 not \$130,000."

Fournier charged that Apeetogosan, which lends capital to Metis and non-status Indians, is unfairly foreclosing on its clients, leaving 140 families desperate during the holiday season.

Four plainclothes city police officers arrived at the third floor office in the Circle Square Professional building after protesters knocked on the locked office door demanding to meet with the manager.

Later uniformed officers arrived to clear the 30 protesters, who came from around the province, from the lobby.

But the group refused to leave until they met with manager Ron

Stevenson.

Fournier was visibly angry. "The hell with the police, they won't help us. We'll do it ourselves, we're fed up. I've been complaining to the police for a year but they won't do anything because I'm Indian. Call the SPCA, you're treating us like dogs."

Another protester, Ken Desjarlais, told police the group "wants some answers now."

Police stayed in the locked office with four Apeetogosan employees to negotiate a settlement to the dispute while one plainclothes officer tried to settle down the protesters in the lobby.

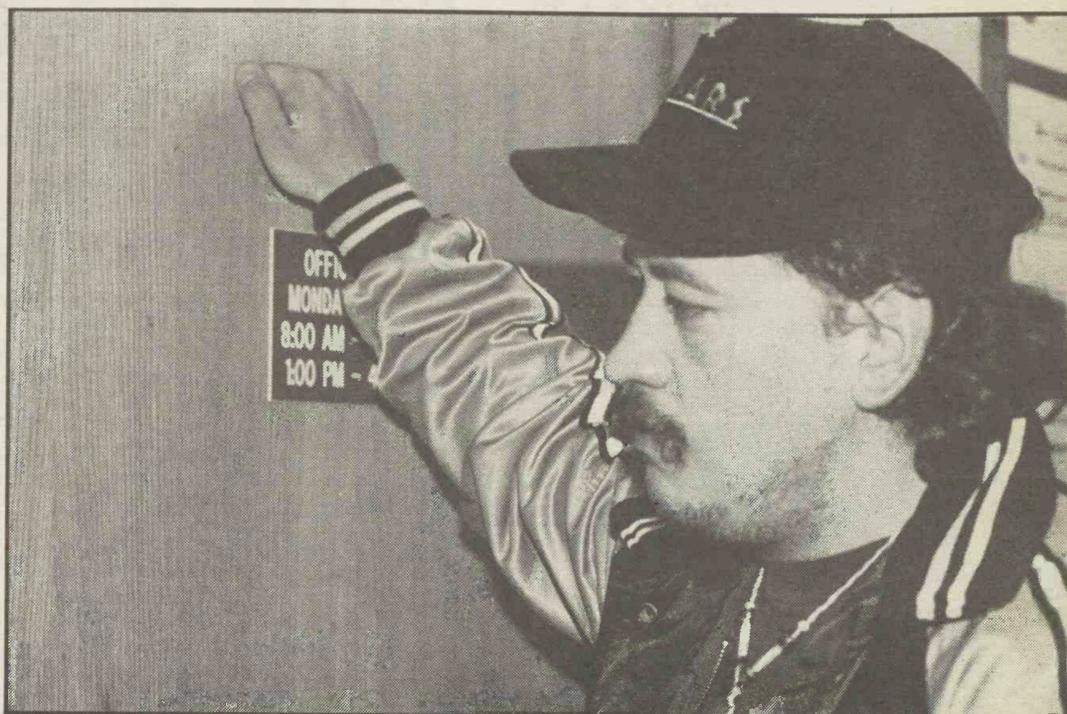
Police spokesman Sgt. Mike Tabler was brought on the scene. After a couple of hours he advised the group Stevenson was willing to meet with eight of the protesters.

Stevenson said he met with four members of the group. He claimed they "left satisfied with the results. They're upset about the way aboriginals are treated by government. That has nothing to do with us."

When asked about the group's allegations of mismanagement, he insisted Apeetogosan is "well managed."

Stevenson said he refused to meet with Fournier because "he refused to sign a waiver saying we could discuss his finances in front of others."

Gary Gairdner, chairman of



Amy Santoro

Ken Desjarlais knocking on locked Apeetogosan door

the board of Apeetogosan, said everyone left satisfied except Fournier.

"He'll never be satisfied. He'll dig around and find more people he can con into his way of thinking. He's just a rabble-rouser," he said.

During the confrontation, a handful of protesters headed to

the Metis Nation office to meet with president Larry Demeules, who Fournier said is directly involved in the affairs of Apeetogosan. Desjarlais said Demeules is profiting from the company's clients.

Following the meeting Demeules told *Windspeaker* the group's allegations are false and

are based on misinformation.

"Fournier is a flake. I'm not going to waste my time because they don't have a case."

Gairdner said Demeules has no direct involvement with Apeetogosan.

"The Metis Nation represents the Metis of Alberta who are the shareholders of Apeetogosan."

Manitoba chiefs file job discrimination complaints

By Amy Santoro
Windspeaker Staff Writer

WINNIPEG

The Assembly of Manitoba Chiefs is taking action to stop job discrimination against Natives in two sets of complaints.

The first involves 28 federal government departments and agencies while the second points the finger at 17 federally-regulated corporations.

Assembly leader Phil Fontaine says the nationwide complaints were filed with the Canadian Human Rights Commission under the Employment Equity Act because the "economic misery and degradation inflicted upon aboriginal peoples is a national and international disgrace requiring immediate action by every branch of government."

Fontaine says there are reasonable grounds to believe 27 government departments are underrepresenting Natives in their hiring practices.

Fontaine says a complaint has also been filed against Indian and northern affairs which employs more than 2.1 per cent of Natives.

Fontaine says the complaint is being pursued because the department "clusters aboriginal peoples in low-paying, insecure or part-time positions."

Fontaine, whose organization represents 60 Indian bands in Manitoba, says Indian affairs "must be held to the highest possible standard in its employment of Natives."

The federal government is the largest employer in Canada and it "must lead not only with legislation but by example," he says.

The federal government has a workforce of 227,000 people, of which 4,140 — or 1.8 per cent — are Indians, Metis and Inuit, says Fontaine.

Natives make up 2.1 per cent of the national workforce.

Fontaine says the assembly, "as a matter of justice, is concerned about all our aboriginal sisters and brothers. Economic discrimination, disadvantage and exclusion of aboriginal peoples in Manitoba will only stop when it is stopped everywhere."

The deputy chief commissioner of the Canadian Human Rights Commission says the assembly has set a precedent for other Native groups in filing the action.

Michelle Falardeau-Ramsay says she commends the Assembly of Manitoba Chiefs for coming forward with a complaint.

"Many Natives don't realize they have a right to complain if they feel discriminated against. What's the point of having rights if you don't exercise them?"

The assembly is also taking action against 17 major Canadian corporations. Two of the companies listed in the complaint are Alberta-based — Greyhound Lines Ltd. and Canadian Airlines International.

The commission is currently analyzing the employment statistics of the companies and interviewing the employers.

The Employment Equity Act covers all federally-regulated companies with more than 100 employees. Falardeau-Ramsay says the purpose of the act is to "make sure a company's employee mix is a suitable reflection of Canadian society."

She says if the companies and the 28 federal departments and agencies underrepresent Natives in their employment practices, they will be legally obliged to follow the commission's recommendations.

They do, however, have the option of appealing any commission decision.

The other companies include the Bank of Montreal, CBC, CP Express, the Canadian Imperial Bank of Commerce, Canada Post, Air Canada, the Atomic Transportation System, the Canadian Wheat Board, CanWest Broadcasting Ltd., CP Rail,

Kingsway Transport Ltd., Manitoba Pool Elevators, Moffat Communications, Parrish and Heimbecker Ltd. and United Grain Growers.

Among the departments and agencies cited in the complaint are consumer and corporate af-

fairs, veterans' affairs, finance, justice, the National Museums of Canada and the Canadian International Development Agency.

Falardeau-Ramsay estimates it could take up to five years to see any positive results from the complaints.

Woodland Cree reach deal

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The Woodland Cree band has hit a home run in its search for a land claim settlement while the Lubicon band struggles to get to first base.

In a surprise announcement Wednesday, the provincial and federal governments revealed they had reached an agreement-in-principle with the Woodland Cree of northern Alberta only a year after the band's formation.

The announcement came just eight days after the first of 13 Lubicons were charged in connection with the Nov. 24 torching of logging equipment at Little Buffalo, which caused \$20,000 worth of damage. They are scheduled to appear in court Jan. 7.

Under the Woodland pact, the federal government will provide the band with \$35.1 million for the construction of a new community, \$13 million for a socioeconomic development trust fund and \$512,000 as cash in lieu of land.

The Alberta government has agreed to chip in 55 square miles of land including mines and minerals, to be set aside as reserves for the band. They will be established in the Cadotte Lake

and Marten Lake areas in the heart of Lubicon territory. The province will also provide a further \$5 million and — separate from the land entitlement settlement — \$3 million for a special training and employment program.

Woodland Cree Chief John Cardinal said "what is most important is this settlement will allow us to build our communities and provide for the economic future of our band members."

Indian and Northern Affairs Minister Tom Siddon said the agreement is a clear sign of the federal government's commitment to northern Alberta Natives.

The Woodland Cree band, a splinter group of the Lubicon Lake band in Little Buffalo, was formed when negotiations between the Lubicons and the federal government went sour in 1989.

Most of the Woodland Cree members live at Cadotte Lake, less than 20 km away from the Lubicon's settlement, 360 km northwest of Edmonton.

The Lubicons have said Ottawa's recognition of the breakaway group undermines their 50-year land claim struggle.

Lubicon Chief Bernard Ominayak has accused Ottawa of using divide and conquer tactics

in creating the Woodland Cree band.

Nonetheless he congratulated the Woodland Cree "for achieving what they apparently consider an acceptable settlement of their aboriginal land rights."

The agreement-in-principle with the Woodland Cree "is not a settlement of Lubicon land rights and the struggle for recognition of Lubicon land rights continues," said Ominayak in a prepared statement.

In 1989 the Lubicons turned down a federal offer of \$45 million. The 500 member band wants \$167 million in economic compensation along with 10,000 square-km. of land.

The Woodland Cree's tentative agreement is subject to the final approval of both governments and the band membership.

Ken Rostad, minister responsible for Native affairs, is reported to have said the settlement should send a message to the Lubicons.

"I think if the Lubicon sat down and said, 'We want a settlement,' and referred the compensation matter, which is essentially between them and the feds, to the courts, they could be in the same ball game."

"If anything, it shows confrontation doesn't work," said Rostad.

News

13 Lubicons charged after equipment torched

RCMP still targeting Ominayak: advisors

By Amy Santoro
Windspeaker Staff Writer

LUBICON LAKE NATION,
ALTA.

Thirteen Lubicon Lake band members have been charged in connection with fire damage to logging equipment in the Little Buffalo area.

"Each accused has been charged with arson, mischief, possession of an explosive and disguise with intent" in the Nov. 24 torching of equipment used by Buchanan Logging Company to harvest trees on Lubicon claimed land, said Peace River RCMP Staff Sgt. Lynn Julyan in a news release.

Band lawyer Bob Sachs says Chief Bernard Ominayak was not one of those charged since "there was no evidence to charge him at this time."

Sachs says Ominayak was the target of the investigation but political reasons prevented the RCMP from charging the chief.

"The RCMP were trying to get people to say the arson was Bernard's idea and they were threatened by the RCMP if they didn't it would come down on them."

Calling the RCMP investigation suspicious, Lubicon Lake band advisor Fred Lennarson says the RCMP "are trying to build a case against Bernard."

"It's a strange investigation. I don't know why some are being charged and others aren't." Lennarson says he can't imagine what the evidence to support the charges could be.

The RCMP searched a cabin owned by the chief in the Fish Lake area four days after men disguised with ski masks set fire to trailers and destroyed about \$20,000 worth of equipment. Julyan said the RCMP were looking for gasoline, beer bottles and cloths.

"What are they going to bring

to court to support the charges? There's gas in every northern log cabin. What are they going to do? Bring in a can of gasoline? I can't make any sense of any of this stuff," says Lennarson.

Sachs says application was made by the Crown prosecutor to the judge granting the search warrant "to seal information so I can't find out what they used to get the warrant." Sach says the move is legal but "very unusual."

Lennarson says the "issue is not whether someone broke the law, but whose law applies. Canadian law does not apply in Lubicon territory. The RCMP has no authority to do what they're doing. The Lubicons face the same jurisdictional problems with this event they did with others. People are in their unceded territory exploiting their resources without any authorization."

He says the Lubicons have only two choices: to assert their jurisdiction "any way they can or accept they have no rights."

Ominayak says he has one message for developers on Lubicon claimed land: "The best thing they can do at this time is to get the hell off our land. We're going to keep going. They can't get rid of us."

Ominayak issued a final warning to developers working on Lubicon claimed land Nov. 8, saying they would need proper authorization if they "wished to continue exploiting resources from unceded Lubicon land. He told 200 protesters in Edmonton that logging equipment working on lands claimed by the Lubicons would be "subject to removal at anytime. This is the only warning they'll get."

Buchanan Lumber, Brewster

Construction and other companies cutting timber on the disputed land supply spruce and aspen chips to Daishowa Canada's \$500 million pulp mill operation.

Meanwhile, Norcen Energy Resources announced it would

re-open 18 wells this month, which have been shut-in since Nov. 30, 1989 after threats of sabotage from Lubicon members.

Band councillors Steve Noskey, Walter Whitehead and Dwight Gladue, along with band

members Paul Ominayak, John Letendre, George Whitehead, Hector Whitehead, Reinie Jobin, Victor Scotty, Brian Laboucan, Norman Laboucan, Sullivan Laboucan and John Sawin are scheduled to appear in court Jan. 7.



Jackie Red Crow

Environmentalist and scientist Dr. David Suzuki was inducted into the Kainai Chieftainship Nov. 23 and given the name Sacred Mountain by the Blood Tribe

Getty, chief finalize Whitefish land claim

By Amy Santoro
Windspeaker Staff Writer

ATIKAMEG, ALTA.

The Whitefish Lake band's \$19.2 million land claim settlement was finalized last week at an official signing ceremony.

Premier Don Getty and band Chief Eddie Tallman signed the agreement, which was four years in the making, Dec. 13.

The multimillion dollar deal also provides the band with 2,359 hectares of land near Atikameg, 300 km northeast of Edmonton.

In a telephone interview Tallman said the land adjacent to the reserve will "give us more space for housing and oil exploration."

The Alberta and federal governments agreed in principle to the land claim two years ago. A deal was struck a year later and formal documents were signed in January.

The secret negotiations, says Tallman, "were very low-profile because we thought we could achieve more that way."

Tallman, who will not run for re-election during the January band council elections, applauds the premier for his role in the negotiations.

"We dealt with Getty directly and without his support we may not have reached an agreement."

Band members received \$500 each in March and the band has

invested \$17 million in trust for the membership, says Tallman.

"We need 75 per cent of the membership to approve before we can spend the money and only 25 per cent of it can be spent at any given time."

The signing ceremonies were cancelled twice. The signing was postponed in June because of washouts caused by severe thunderstorms and in Sept. government officials cancelled because of the Oka crisis.

Tallman says the band of 800 members plans to build a \$3-million, 45-unit townhouse complex in Slave Lake. He says construction may start in April.

The band is also a 50 per cent partner with the Metis Nation in

Aboriginal Logging Limited. Tallman says the company has a \$1.3 million logging contract with Daishowa Canada, currently involved in a jurisdictional dispute over logging operations with the Lubicon Lake Nation.

Fraser outraged by racist letter

By Amy Santoro
Windspeaker Staff Writer

HOBBEEMA, ALTA.

A racist letter demanding Indians "go out and bust their asses like white men and women" was mailed recently to a Hobbema woman.

The head of the Alberta Human Rights Commission is outraged by the letter addressed to Samson band member Merle Baptiste. Fil Fraser says the letter, "sent by some bigot," is part of a "poisonous attitude which is under the surface in the hearts of many Albertans."

Baptiste, 59, is offended by the one-page letter because it stereotypes Natives as lazy.

"I raised a family of 10 without going on welfare. There's white people who are on welfare, too."

Baptiste, who lost her three sons and her husband to substance abuse, publicly shared her story of grief at an Oct. drug rally

in Hobbema. The letter referred to Baptiste's tragedy by saying "well, the cemetery is filling up. It's about time something thinned out the hordes of baby machines on the reserve."

Baptiste is not hopeful the person responsible will be caught since the letter was not

signed. The letter's postmark indicates it was mailed in Edmonton.

Marlene Buffalo, administrator of the Four Nations office, says the letter is "an example of the type of racism aboriginal women face."

Fraser says the commission

cannot investigate the letter without the identification of the person responsible. The RCMP in Wetaskiwin are aware of the letter but haven't received an official complaint. Baptiste says she will not go to the RCMP because "I'm an Indian. They won't do a darn thing."

Reserve Indians exempted from GST

By Amy Santoro
Windspeaker Staff Writer

OTTAWA

Finance Minister Michael Wilson has announced that reserve Indians will not have to pay the recently approved GST.

Wilson said Indian purchases under the GST will be consistent with the Indian Act which exempts from tax the personal property of an Indian or band on a reserve.

The GST will not apply to on-

reserve purchases of goods and services by Indians or bands, said Wilson in a news release.

Unincorporated Indian businesses will be spared the GST but incorporated Indian-owned businesses will be responsible for collecting the tax.

Wilson also noted Indians will "enjoy the same eligibility as other Canadians for the GST credit."

"My officials will be working with Indian representatives to ensure Indian people receive the full benefits of the GST credit."

The credit will be paid quarterly to modest and lower income Canadians.

Wilson also announced the government will review Native taxation in general.

"The government recognizes the need to take a serious look at Native taxation particularly in the context of Native self-government. We will be seeking input from Indian leaders on this important initiative."

After a lengthy Senate debate the controversial GST will take effect Jan. 1.

Wind speaker

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Bert Crowfoot
Publisher

Justice and just-us

If the Canadian judicial and political establishment pursued justice as zealously as it seeks to uphold 'law and order,' Native people would be approaching utopia.

Instead we have a situation where 13 Lubicon Indians have been charged for violating law and order. And RCMP are reported to be trying to build a case against Chief Bernard Ominayak.

Their crime — if they're guilty — chasing the justice that has for so long eluded them.

That isn't to say we are defending the use of violence to achieve political objectives.

But sight must never be lost of the circumstances in which events occur.

The Lubicons of northern Alberta have been pushed to the wall. Their search for a fair and just land claim settlement has been scorned, ridiculed and ignored.

And if they're guilty — which remains to be proven — action was taken only after fair notice had been given.

Lubicon Nation Chief Ominayak, who grows more defiant by the day, warned developers in November they had better respect Lubicon law.

That law was ignored. The logging companies went their merry way, stripping trees from land claimed by the Lubicons.

They were comforted, knowing only too well they would be protected by the power and might of the Canadian state and the RCMP, who rush in where fools fear to tread.

Lubicon law, be damned, they in effect said.

Not too long after Norcen Energy Resources jumped on the bandwagon, saying it wanted to re-open oil wells which have been shut-in for the last year.

Their pronouncement takes the cake for callousness, greed and stupidity.

It's like throwing gasoline on a brush fire. Now during this Christmas season, 13 Lubicons have criminal charges hanging over their heads and their families.

But is that greater than the evil of having all their resources sucked out and their land stripped bare?

The RCMP's new top cop in Alberta says he's going to give Native relations top priority.

Well, well, well.

He's got an awfully long way to go, judging by recent statements he made about the Peigan and Lubicon Nations, both of which had a multitude of RCMP descend on their land recently.

Referring to the Peigan's Lonefighters' Society and the Lubicons, Chief Supt. Les Holmes said "there's just some people out there who want to create bad publicity."

If he's going to get out of the starting blocks, he's going to have to spend some time with the Peigans and Lubicons so he clearly understands their actions are not prompted by whimsy.

They are defending their land. He might pause and give some thought to the words of Lubicon advisor Fred Lennarson.

"The issue is not whether someone broke the law but whose law applies. Canadian law does not apply in Lubicon territory.... People are in their unceded territory exploiting their resources without any authorization."

WHAT OTHERS SAY

Given the terms of the 1981 agreement between the Peigan band council and the Alberta environment minister, the Alberta government's sneaky, pre-dawn entry onto the Peigan reserve might be considered technically legal. That agreement says the band is willing to provide the environment department with the use, control and access to the lands (on which the Lethbridge Northern Irrigation District weir sits) for as long as the lands are needed for the LNID diversion and conveyancing system.

The environment department moved onto the reserve to fill in a diversion ditch built by a group of Peigans called the Lone-

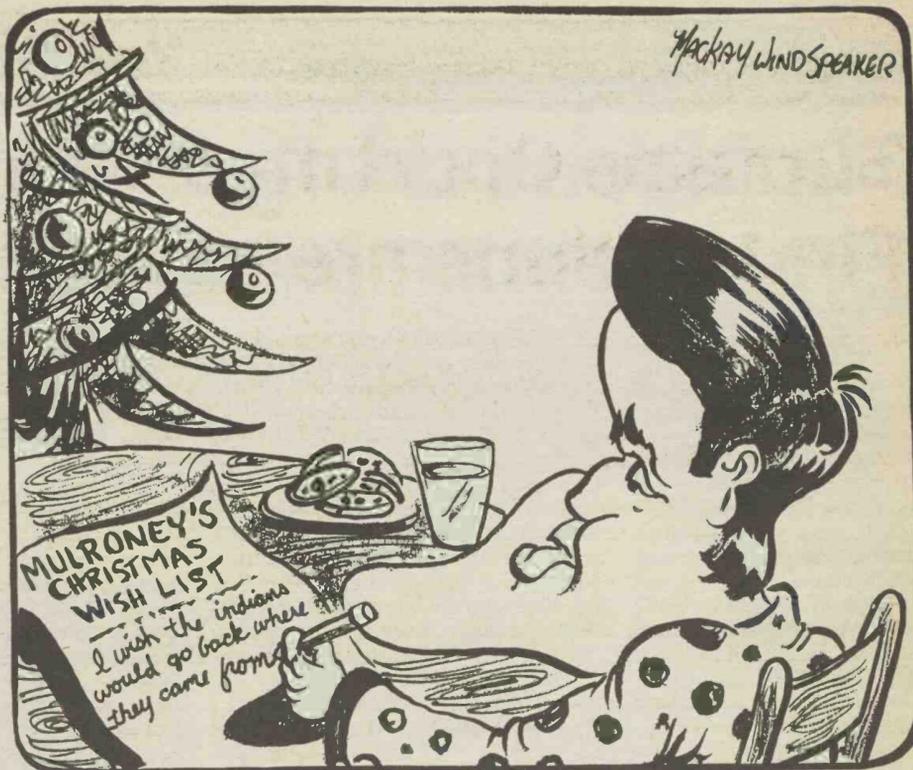
fighters. At the same time, however, several other factors must be taken into consideration before the government's action can be judged as having been either reasonable or fair.

- The permit granted to Alberta environment by the department of Indian affairs states the government has not gained tenant's rights or possession or exclusive use or occupation of any of the land it uses for the LNID. So how does this land become the Alberta government's "property" as Environment Minister Ralph Klein described it in the legislature?

- Since the Lonefighter action stopped in Sept., the Peigan band council passed a resolution in-

sisting on a six-month moratorium on any repair work to the Lonefighter diversion. It has been discussing the situation with Alberta officials. Can the Alberta government simply ignore a resolution of an Indian band council regarding Indian land? Does that band council resolution affect the standing of the 1981 weir agreement? Instead of settling the property dispute over the diversion in a courtroom, or negotiating to ensure the best interests of both the Peigans and other southern Albertans are served, the government offered a demonstration that might be right. It has seriously offended one constituency to protect the interests of the other. At the very least, it has added fuel to a sensitive situation.

(Lethbridge Herald editorial/03 Dec. 90)



The spirit of gifting



**RICHARD
WAGAMESE**

time of year forever.

Long before the settlers arrived, and consequently, long before the idea of Christmas emigrated to North America, gifting was an honored part of everyday aboriginal life. There was no one special day of the year when gifts were bestowed and the act of giving itself was simple and unadorned.

If a man, woman or child were walking across the prairie, or through the mountains, they kept their eyes open to everything around them. The earth was always seen as a living, breathing entity and to those old traditional people any movement was seen as important. So they learned to observe everything.

Sometimes they would come across an object — a stone, a stick, a pinecone — that aroused their curiosity. Perhaps a particular softness in a patch of moss would remind them of their mother's lodge or the flinty abrasiveness of a pebble would recall their cousin's sense of humor. Maybe a stick would take them back to a shared moment while fishing with a friend and they recalled those special qualities of that person.

At times like this the people would take the stone, the moss or the stick and return to their village. Seeking out the person they related with the object, they would approach them directly.

Generally the giving went like this "While I was out walking today I noticed this stone. I was sitting on a ridge eating and I saw it at my feet. You see this little streak of blue here? When I saw this it reminded me of the sky that day we lay on the grass talking last summer."

"I remembered that day I was grateful you were my friend and I also remembered how much I appreciate your laughter, your kindness and the way you always treat people with kindness and gentleness."

"This little stone reminded me of all that and I want you to have it to remember I am always your friend. Thank you."

It was important the person be approached and addressed directly. The value in the gifting was the open declaration of emotion, the imparting of a private moment that demonstrated a person's importance in someone's life.

The traditional way of looking at the process was that although the object in question might someday be lost or misplaced, the words and the emotion that accompanied them would be part of the giver and the receiver forever. This was the true nature of gifting.

The Old One went on to tell me my problem in finding that perfect gift for my friend could be solved by looking at the world around me. Everything in this reality is related. Opening myself up to the emotions, feelings and memories in this friendship would open me up to the possibility of encountering something in the outside world that would relate to it. It did.

Believe me, there's nothing quite like the look on a person's face when you hand them a rock at Christmas time. Unwrapped, unadorned. But there's also nothing quite like the look on a person's face when you tell them exactly why a rock would remind you of them. Nothing like the look when they realize they matter. That they are loved and appreciated enough that you would declare it openly, without need of reciprocation.

So, you'll pardon me if I'm low-key through this Yuletide season — but trust that I am thinking of you in this journey through the world.

Eagle Feathers — To everyone engaged in peace, kindness and humanity these days.

(Richard Wagamese is a full-time reporter with The Calgary Herald. He is also an associate producer of Spirit People, a Native documentary program produced by CFCN-TV in Calgary. Wagamese is the country's first nationally-syndicated Native columnist. His column appears weekly in Southam newspapers across Canada.)

Your Letters

Supreme Court must rule that First Nations are sovereign

Dear Editor:

Greetings Brothers and Sisters of all First Nations.

I am writing this letter from what my heart feels about the future of Canada and our First Nations. We all are on a course of destruction if the Supreme Court of Canada does not rule our First Nations are sovereign territories and doesn't allow our Warriors and women (People of the Pines) to be freed of government charges extending from carving out their traditional responsibilities to defend their territories from invasion and from protecting their nation and way of life from harm.

We must continue to pray to our Creator the highest court in

Canada rules legally and morally on the question of sovereignty and not politically. We do not want an unjust decision from this court like it did when it honored the bill declaring us as First Nation citizens to be Canadian without our say and when it refused to hear Leonard Peltier's appeal even after 20 million people around the world called him a political prisoner and provided evidence of wrongdoing by the justice department and court system in the U.S.

It's hard to believe this court will make a just decision in favor of First Nations when they agreed with the government we are Canadians. Because of this mistrust towards the political and court system that is not a part of our way of life and because of our responsibilities as men to be warriors, we must continue to prepare for war and continue to secure our territories

and look at what kind of economic damage we will be able to do with government resources on our territories for we as First Nations cannot win a war on arms alone.

It is our responsibility to make sure of the security of our borders and the safety of our people. My statement should not sound radical or militant. All we are doing is, like any other nation, making sure of security for our nations in case there's an attempt to invade our territories and to harm our people and way of life. But we must continue to pray for peace, respect and honor. If our prayers are answered, our children and future generations will have a positive future without war and disrespect.

A future of peace and respect, that is what we are fighting for, to be what we were born to be and proud of it! Let us remain in one heartbeat.



In the Spirit of Crazy Horse
Running Wild

Lakota Sioux Warrior
Renous, New Brunswick

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Spanish pavilion a waste of money

Dear Editor:

I received a letter from the Hon. John Crosbie acknowledging my letter to him and I would like to share it with you. If anyone is going to write him, expect a letter similar to mine. I've also written another letter to him which I am going to share with you.

I would like to get people's comments on this case. We need to stick together.

Thank you for publishing my letter in your newspaper.

Martha Half

Dear Ms. Half:

Thank you for your letter of Sept. 20, 1990 concerning Canadian participation in the Universal Exhibition to be held in Seville, Spain in 1992.

The principal aim of EXPO '92 is to provide visitors with a better knowledge of humanity's capacity for discovery and innovation. This event has attracted firm commitments to participate from 103 nations, 22 international organizations and 23 multinational corporations.

World expositions are an important opportunity to display our industrial and technological capabilities to a large international audience and to promote trade, investment and tourism. Our participation in EXPO '92 is part of the federal government's long-term plan to raise Canada's profile in Europe and to demonstrate our commitment to strong economic, political and cultural ties. The discovery theme of EXPO '92 is well-suited to the promotion of Canadian innovation and technology.

The year 1992 also marks the beginning of a single trading market with no interior barriers for the 12-member European Community. This trading area is Canada's second most important for exports. The commercial impact of EXPO '92 will transcend Spain's boundaries. Spain and Europe-at-large have considerable identified needs in many

fields in which Canada has a demonstrated capability and an export track record. We are confident our presence at EXPO '92 will contribute to attaining our foreign policy goals by sensitizing decision-makers and opinion-leaders of major foreign partners to Canada's technological, cultural and intellectual achievements.

At EXPO '92 we join with other countries in looking forward to and building an exciting new world. I sincerely hope you might wish to consider the positive benefits which will flow to

Canada from our participation in EXPO '92.

Yours sincerely,
John C. Crosbie

Minister for International Trade

Dear Mr. Crosbie:

I appreciate that you have answered my letter.

I could see your point in wanting a pavilion and wanting good public relations with different countries. I could also see how it could benefit your government but I still disagree with

the move. It benefits your government but it does not benefit Native people. We as a whole suffer a lot as you can see today through the media and talking to people.

Your government has never apologized for the wrongdoings done to our people. To me it is giving away our land and our freedom.

Besides Canada could use the money the government is spending over there. Could you help us?

Martha Half
Sehelt, B.C.

Proud to be Native

Dear Editor:

I am writing this letter in regard to the hate literature printed in your Nov. 9 issue. As a Native I found it very disrespectful to all Natives, including myself. I'm very proud to be Native and also proud of who I am. I have noticed it is always Natives who are stereotyped more than any other race.

Native people have been pushed around by so many other individuals who do not have any pride in themselves. If they cannot accept that God created all of us to be here — and not only those who think they should be the only ones on this earth — then why do they try to bring us down with them?

A lot of Native people have done a lot for themselves and their own people and that is why we have every right to stand up for who we are and what we believe in.

I am very teed off about that letter and if I had the chance to meet this low self-esteem person I would inform him Natives are the best people there are and that he should learn how to be a friend to us and not an enemy.

Proud to be Native!

Julie Hamelin
Brownvale, Alta.

PM too cozy with the United States

Dear Editor:

The prime minister of Canada has acted like a favorite catamite of whoever is president in the States. Whether it's Reagan or Bush, our noble prime minister valiantly bends over backwards every chance he gets.

First Mulroney surrenders our sovereignty to the U.S.A. under the Free Trade Agreement. Now he has ended Canada's traditional role as a peacekeeper and rushed halfway around the world ready to battle Iraq, with or without UN approval. As if the U.S. needs our help! We can only hope Mulroney will become an even better robot by thinking and acting exactly like Americans.

At least Indians in the United States have won major court decisions that confirm their right to manage natural resources on lands under their control. The U.S. Supreme Court has consistently followed the general principle that the U.S. has received Indian tribes into its protection and that tribes are considered self-governing sovereign entities.

Since our prime minister is such a good Yankee puppet, I ask what are you waiting for Mr. Mulroney?

Gordon Robert Dumont
Prince Albert, Sask.

Letters Welcome

Windspeaker welcomes your letters. But we reserve the right to edit for brevity, clarity, legality, personal abuse, accuracy, good taste, and topicality. Please include your name, address and day-time telephone number in case we need to reach you. Unsigned letters will not be printed.



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What's Happening

Merry Christmas and Happy New Year!

Hi! Canadian light heavyweight boxing champion Danny Stonewalker has nothing to be ashamed of after his eight-round loss to World Boxing Organization (WBO) title holder Michael Moorer.

In fact Stonewalker might have went the distance with Moorer, if not for a head butt that opened a cut on his nose early in the fight.

Moorer was favored 60-1 to beat Stonewalker with many odds-makers saying it would be over by the third round. But the Fort McMurray boxer proved them wrong by going eight rounds with the undefeated Moorer (23-0) before the referee stopped the fight.

Stonewalker, like most Canadian boxers over the years, has lived up to a reputation as being an aggressive combatant. After the fight Moorer gave credit to Stonewalker for being one of the toughest boxers he's ever faced.

But Stonewalker knew what he had to do to beat Moorer and he stuck to his fight plan until blood began pouring from his face. It slowed him down.

Moorer was awarded a TKO over Stonewalker and credit must be given to the champion, who has KO'ed every opponent he has faced.

Still Stonewalker has again proven when he fights he fights with heart and this loss (16-6-1) doesn't mean it's over for him.

Now Stonewalker must regain himself and maybe next time he will come back, as he has done in the past, to worry his opponents and then win.

EDMONTON: Aren't they the best looking group of people you have ever seen? The people in this picture are none other than the Nechi training graduation



Rocky Woodward
Danny Stonewalker takes a breather during his fight earlier this year with Machine Gun Dave Fiddler

To everyone please have a safe and Merry Christmas and I'm looking forward to talking with you in a very Happy New Year!

KEHEWIN: I just received a call from my friend Florance Trottier who tells me their talent show will be held Boxing Day Dec. 26.

Florance, I wish you all the best and if I can be there, I will.

Merry Christmas to Kehewin, Saddle Lake, Peerless Lake, Little Buffalo, Fort Vermilion, Little Red River Band, Tall Cree Band, Peigan Nation, Hobbema Four Bands, all the Metis settlements of Alberta, the Metis Nation and of course beautiful

downtown Anzac, Alberta.

METIS SETTLEMENTS: On Dec. 15 the Federation of Metis Settlements held its Christmas party and it was a great one. Watching Archie Collins and Ernie Gambler, along with the rest of the band, play great fiddle music and the best darn Metis dance group I have ever seen — the Kikino Northern Lights — was a delight!

Even MLA Pearl Calahasen



Droppin' In
By Rocky Woodward



Rocky Woodward

MLA Pearl Calahasen (left) and Archie Collins fill their plates at the FMS Christmas party

was there. So was federation president Randy Hardy. And who can forget the food! Merry Christmas to all of you and a Happy New Year!

class. Merry Christmas and a Happy New Year to each one of you. And the same to the Nechi staff.

DROPPIN' IN: At this time Droppin' In would like to express its undying gratitude to all our Droppin' In readers.

I hope this column has made you smile over the last year and I hope it continues to offer you the same in the coming year.



Rocky Woodward

Staff and graduates of Nechi Institute

IF YOU WOULD LIKE TO INCLUDE YOUR EVENT IN THIS CALENDAR FOR THE DEC. 21st ISSUE, PLEASE CALL TINA BEFORE NOON WED., DEC. 12th AT (403)455-2700, FAX 452-1428 OR WRITE TO 15001 - 112 AVE., EDM., AB, T5M 2V6.

THE FACE OF DANCE; Dec. 1, 1990 to Dec. 1, 1991; Glenbow Museum, Calgary, AB.
C.N.F.C. FAMILY SWIM NIGHT; every Sunday from 6 - 7 p.m.; O'Leary Swimming Pool, 8804 - 152 Avenue, Edm.
C.N.F.C. METIS CULTURAL DANCE CLASSES; Sundays, 2 - 4 p.m.; St. Peter's Church, Edmonton, AB.
ROUND DANCE; Dec. 22, 8 p.m.; Sunchild O'Chiese School, Rocky Mountain House, AB.
NATIVE COOKING; Dec. 23; Head-Smashed-In Buffalo Jump Interpretive Centre; Ft. McLeod, AB.
C.N.F.C. CHRISTMAS

DANCE; Dec. 25, 9:30 p.m.; Westmount Community Hall, Edmonton, AB.
CHRISTMAS COWBOY RODEO; Dec. 26-29; Hobbema Panee Memorial Agriplex, AB.
NORTHEASTERN ALBERTA 5TH ANNUAL TALENT SHOW; Dec. 26, 1:00 p.m., dance to follow; Bonnyville Agriplex, AB.

CASEY HALFE MEMORIAL OPEN NO-CONTACT HOCKEY TOURNAMENT; Dec. 28 - 30; Goodfish Lake Lakeside Arena; Goodfish Lake, AB.
SADDLE LAKE CHRISTMAS HOCKEY TOURNAMENT; Dec. 28 - 30; Round Dance on 29th; Saddle Lake Complex, AB.
CO-ED VOLLEYBALL (C.N.F.C.); Tuesdays from 6 - 8 p.m.; Ben Calf Robe School, 11833 - 64 St., Edmonton, AB.

Indian Country Community Events

C.N.F.C. BOXING & FIRM-UP; Monday, Wednesday & Friday from 7 - 9 p.m.; Westmount Jr. High School, 11125 - 131 St.; Edmonton, AB.

ARTIFACT DISPLAY; Dec. 30; Head-Smashed-In Buffalo Jump Interpretive Centre; Ft. McLeod, AB.
NEW YEAR'S SOBER DANCE; Dec. 31, 10:00 p.m. - 2:00 a.m.; Sacred Heart Church, 10821 - 96 St., Edmonton, AB.
NATIVE LEGENDS AND STORYTELLING; Jan. 6, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump Interpretive Centre;

AB; to register call 452-7811.

FLITKNAPPING DEMONSTRATIONS; Jan. 13; 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump Interpretive Centre; Fort Macleod, AB.

NATIVE FILMS; Jan. 20, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump Interpretive Centre; Fort Macleod, AB.

BLACKFOOT CRAFT DISPLAY; Jan. 27, 11 a.m. to 4 p.m.; Head-Smashed-In Buffalo Jump Interpretive Centre; Fort Macleod, AB.

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We bring your world to you.

News

Mayor defends Lethbridge against charges of racism

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

Lethbridge mayor David Carpenter says he's upset by reaction to a racial letter declaring "open season on North American aboriginals" because his city is "not at all racist."

The letter found at Lethbridge Community College (LCC) Oct. 19 sparked an outcry by both Natives and non-Natives. Lethbridge was described as having "the most intense anti-Native sentiment in Canada" by Jim Penton, a member of the Three Rivers Society.

The executive director of the Calgary Native Friendship Centre shares Penton's feeling. Laverna McMaster says Lethbridge is "a redneck town where people look at you and if you're Native they write you off. Some people in Lethbridge have nothing but hatred for Natives."

But Carpenter says the letter was an isolated incident. He says the city has "done everything it can to integrate Natives but they don't want to be integrated."

The president of the city's chamber of commerce says Lethbridge, population 60,000, is your average small town "with average people making a living being families and businessmen."

"The Indians keep to themselves. We don't experience a lot of problems with them, we co-exist very well," says John Gray.

Fil Fraser, head of the Alberta Human Rights Commission, says the situation in Lethbridge is deplorable. He says the commission will make its presence known in southern Alberta to encourage more Natives to file complaints with the human rights body.

"We're going out of our way to make our presence felt in Lethbridge. Native complaints get top priority yet we don't get many of them."

The commission has received four complaints from Natives in southern Alberta since April.

Local businesspeople say they're willing to hire qualified Natives. But none of the businesses interviewed by *Windspeaker* employs any Native people. Al Jang, manager of Knick Knacks Restaurant and Lounge, says he's willing to hire Natives but "unfortunately they give themselves an image when they come in here drunk and create a scene."

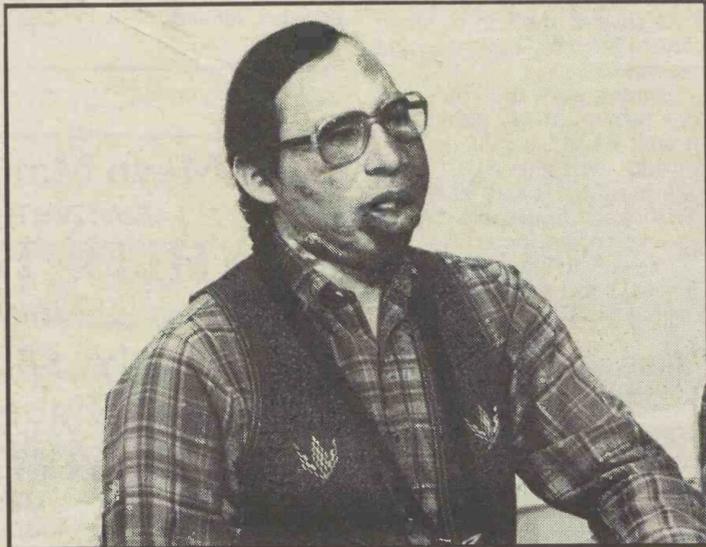
The executive director of the Native friendship centre in Lethbridge says he resents people denying there's racism towards the city's 4,000 Natives. If "racism wasn't a fact in Lethbridge, why else would Indians be yelling?" asked Mike Bruised Head.

"People have to accept that Indians are going to speak up. We're not the quiet Indian anymore, nothing is going to stop us."

Bruised Head says "you can feel the racism in the streets, in businesses and the colleges." He says the mayor's attitude is "typical of civic leaders here who don't understand Natives. The mayor doesn't have a good rapport with any Native person. He doesn't understand."

The managing editor of the Lethbridge Herald says racism in Lethbridge is "less subtle than other parts of the country."

Jim Haskett says overt racism is the reason Natives are not vis-



Jackie Red Crow

Mike Bruised Head

ible in banks and stores.

"The problem is long-standing. There is an undercurrent among some that Natives are not part of us, so they are not encouraged to take part in greater society."

Yet, says Haskett, efforts have been made through schools, the university and the city to reach out to Natives in order to find some common ground.

"The city has looked to hire Natives and so have the school boards but they just don't get the applications."

The University of Lethbridge has graduated 60 to 75 teachers over a 15-year period but "none or very few have applied," says the superintendent of the separate school board.

Ralph Himsel says he knows of three Natives in the past 18 years who have applied for teaching positions. Himsel says Lethbridge does not discriminate against Natives, rather there is apprehension among Natives. "I see them walking the streets in groups of four or five and it makes me wonder if they are afraid."

Himsel says the Oka standoff this summer has made Natives "supersensitive and ready to see something where maybe there is nothing. They're assigning a racial interpretation to a lot of situations."

Himsel says there is a "reservoir of goodwill in Lethbridge that must be tapped into."

Tony Hall, professor of Native American studies at the University of Lethbridge, says "a series of episodes in the Lethbridge area, such as the dissemination of the letter have pushed racial tensions to the brink."

Hall's college professor Chris Miller says southern Alberta "suffers from the taming the Wild West syndrome." Miller says southern Alberta, with its great Mormon population, farming industry and Canada's biggest Indian reserve has oppressive forces, which make racism more evident than in other parts of the country.

Citing the hate letter found at LCC, the president of the Students' Union at the University of Lethbridge says the community holds "a lot of anti-Native sentiment. The U of L has some racist attitudes but it's not as bad as the greater community," says Terry Whitehead.

Gordon Campbell, a Lethbridge resident involved in civic issues, says the letter, on Alberta fish and wildlife letterhead, is typical of universities and colleges. "There's a lot of outra-

geous stuff that floats around campuses."

Indian Association of Alberta president Regena Crowchild, who lived in Lethbridge, says the city is "definitely racist." There are many disputes between Natives and non-Natives, she says. "They feel Natives are always out there asking for more handouts. But we're not asking for handouts, we want our rights to be recognized and honored. This was our land and we agreed to share it."

John Gogo, Lethbridge-West MLA, also says the letter was an isolated incident, which does not reflect the attitudes of the community. "The drunken Indian perception has disappeared and racism is not a problem in Lethbridge."

But the discovery of the LCC hate letter is not a first for Lethbridge. In 1989 the Alberta Human Rights Commission investigated a letter distributed by a Lethbridge realtor. The letter discussed real estate values in an area where a Native organization bought a house. Natives in the community complained the letter was racist. The commission's investigation concluded serious problems existed in the communications between Native and non-Native communities.

New Democrat Native affairs critic Bob Hawkesworth says the hate letter is "symptomatic of a problem in Alberta." He says a thorough investigation of the letter is necessary.

Lethbridge RCMP Staff Sgt. Bob Hubber says there are few racial problems in the city. "Probably quite to the contrary. That Lethbridge is racist is far from the truth. We do everything we can to embrace Natives."

Lethbridge police have not been able to come up with any leads. But fish and wildlife has wrapped up its investigation into the letter. Jim Rivait, executive assistant to Forestry Minister Leroy Fjordbotton, says the investigation indicates the letter did not originate from department staff.

A \$600 reward for the conviction of the person or persons responsible for the hate letter found at LCC is being offered by the Alberta Indian Investment Corporation in Edmonton, *Windspeaker* and the Sucker Creek band.

Section 3.18 of the Criminal Code says anyone who promotes or advocates genocide is guilty of an indictable offence with a maximum penalty of five years. The Lethbridge letter says Natives should be shot.

All the best to you in 1991

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Season's Greetings



Steve Zarusky
Chairman
Alberta Multiculturalism Commission
MLA Redwater - Andrew

On behalf of the Alberta Multiculturalism Commission, I would like to express my very best wishes to you this holiday season. I encourage you to extend the spirit of goodwill and friendship to all Albertans every day of the year.

In 1988, the Alberta Multiculturalism Commission conducted a province-wide tour to discover what Albertans wanted in the area of multiculturalism. After consulting with individuals and organizations throughout the province, we developed a number of programmes that focus on enriching our diverse society.

We believe that multiculturalism is of interest to all Albertans. With the development of The Multiculturalism Action Plan (MAP), we hope to create a partnership with Albertans in the development of multiculturalism. The MAP theme is "Alberta: One Heart, Many Colours" and we invite you to participate in our exciting new programmes.

Become a partner in multiculturalism. It's where we all belong.



Alberta
MULTICULTURALISM COMMISSION

News

Natives will be a priority with Alberta's new top cop

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The RCMP's recently-appointed highest ranking cop will make Native relations his top priority.

Chief Supt. Les Holmes is Alberta's new assistant commissioner of K-Division. Holmes says his main concern is improving relations with Indian and Metis communities in the province through better communication and cultural understanding. "We need to be able to under-

stand their culture in order to relate to Natives. It's an ongoing investment."

Holmes says the force has gone through many public and internal inquiries into its relationship with Alberta's Native communities. He says an elders' advisory committee was created as a result of the inquiries.

"We're listening to the elders. They have some say in what our policing priorities are with Natives."

Holmes says he will attempt to increase the number of Native officers in the force. Currently the RCMP employs 50 identified Native police officers.

Holmes says in general the RCMP's relationship with Native communities is excellent. Referring to the Lonefighters Society in southern Alberta and the Lubicon Lake Indian band in Peace River, Holmes said "there's just some people out there who want to create bad publicity."

He says some groups want to "use the media as a platform which puts the RCMP in a difficult situation."

Both the Peigan Lonefighters and the Lubicons have had confrontations with the RCMP in battles over Native rights.

The 34-year veteran will take on his new duties at the end of the month.

LCC dean honored

Bill Persley, Lethbridge Community College Associate Dean of Native and General Education (Community Education) received a special distinction at the Native Adult Education Conference, held Nov. 1-3.

At a unique naming ceremony in tribute to Persley's commitment to Native education, Blood Elder, Dan Weasel Moccasins conferred upon Persley the

Blackfoot name "Yellow Otter" and inducted him into the Blood tribe. The name of Yellow Otter has had a long tradition and signifies years of service within the Blood community. In Persley's case, it has been his 15 years promoting Native education.

Persley was also given an original painting by Blood artist Henry Standing Alone.

Persley is very excited by the distinction and feels humbled the Blood tribe would think of him so highly. "It is a tremendous honor for me to be welcomed into the tribe and to carry the name "Yellow Otter".

Correction

In a story in our 7 Dec. 1990 issue on Edmonton's Young Offenders Centre, we printed the wrong number. The correct number is 992-2440.

Hope, peace and love

By C. Piche
CHATEH, ALTA.

I saw Christmas...It was a beautiful thing to see, all red and green and sparkly. The snowclad fields and the scented pines...The star shining in splendor over the town of Bethlehem. It was colored lights, happy Santas and prancing reindeer. It was a stocking hung by the chimney, a sleepy little child, a warm fire.

It was a bed of straw, a radiant mother, a beautiful baby. It was Christmas dinner, with family and friends gathered in love to celebrate the birth of our Savior.

I hear Christmas...It was a beautiful thing to hear. I heard it in the laughter of children, the jingle of sleigh bells across the snow, the click of a grandmother's needles as she hurried to finish knitting her Christmas gifts. I heard Christmas...as greeting and good wishes were exchanged on the street and carollers sang "Glory to God in the Highest." I heard Christmas in the scuff of sandaled feet, as shepherds and wise men crossed the fields to enter the stable at Bethlehem, bearing their gifts.

I felt Christmas...It was a beautiful thing to feel. I felt it all around me like a soft warm cloak. I felt a closeness and brotherhood, where quarrels were forgotten, wrongs righted and smiles brought to the faces of everyone.

I felt Christmas...the very presence of the newborn King so close my heart was filled with love. I felt the true spirit of Christmas as it renewed itself in each person's heart. I felt life and death held a purpose through the birthday of a King.

I saw Christmas...I heard Christmas...I felt Christmas and knew once again there would be "Peace on Earth and Goodwill Among Men."

May you have the gladness of Christmas which is hope. The spirit of Christmas, which is peace. The heart of Christmas, which is love.

Season's Greetings



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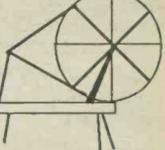
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To the Great Spirit of Christmas
a prayer:
That we may touch the earth with kind
and gentle hands,
That freedom will be found in this and other lands,
and joyous peace shall reign throughout the world!

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News

Green Plan offers Natives 'a trinket' - environmentalist

By Amy Santoro
Windspeaker Staff Writer

EDMONTON

The executive director of the Mother Earth Healing Society says Ottawa's new Green Plan does absolutely nothing to address Native environmental concerns.

Lorraine Sinclair says the money allocated towards aboriginal reserves is "a trinket to get Natives on side with the plan."

The \$3-billion Green Plan unveiled Dec. 11 proposes to spend more than \$350 million in aboriginal areas including new sewer and water systems on reserves.

Sinclair, a Metis involved in environmental issues for 10 years, says the initiative does not belong under the Green Plan but rather under the department of Indian affairs.

"It shows how lax the department has been in providing those services."

Sinclair says the government "doesn't care about Native interests because Natives had no input into the plan. The government is not listening to us. They didn't go out into the communities to give us a chance."

Sinclair says if the government "really wanted to study environmental issues, they'd be studying Natives too."

The plan proposes the addition of five national parks by 1996 and the creation of 13 more by the year 2000. But Sinclair says the creation of the parks is "the white man's way of looking at wilderness protection, not the Native way. It's a glorified noble deed similar to putting Indians in museums."

Sinclair says national parks will limit the activities of Native people.

"Humans are a part of Mother



Dana Wagg

Lorraine Sinclair

Earth. We are the caretakers. We can live off the land — pick berries, kill the animals for food — as long as we take care of it. National parks will not benefit the Native way of life."

Bob Hawkesworth, Alberta New Democrats environment critic, says the money is an obvious token because the government is "still allowing development on Native land which is their traditional hunting and trapping area."

Hawkesworth says for the government to want to create parks and yet continue its "massive exploitation of natural resources on Indian land for short-term economic gain is ironic."

Martha Kostuch, spokesperson for Friends of the Oldman River, says the government is not serious about protecting the environment when "land claims, based on protecting traditional hunting and trapping and the

northern forests, are continually ignored."

Kostuch says Natives should not "get all excited" over the \$350 million allotted to them by the plan because "the government should have spent that money on them a long time ago."

The plan, which is spread over a five-year period, also provides \$500 million to Natives, environmental groups and industry for environmental studies. But Sinclair, Kostuch and Hawkesworth say most, if not all, of the money will go to industry.

"The government intends that money to go to their business friends. Natives and environmental groups will get the crumbs," says Hawkesworth.

Sinclair says the plan is a "total concession to industry," and she adds, it's "completely superficial, vague and full of bullshit."

Amnesty analyzing Mohawks' human rights complaints

By Amy Santoro
Windspeaker Staff Writer

OTTAWA

An Amnesty International official says the group is in the analysis stage of its inquiry into allegations of human rights violations during the Oka crisis this summer in Quebec.

The information obtained by Amnesty International's Dutch-based lawyer "cannot be made

public until the analysis is complete," says Roger Clark, the human rights group's secretary general for English-speaking Canada. Clark could not say when the results would be made public.

Information was collected by Dutch lawyer Menno Kamminga on cases involving Mohawks and Quebec provincial police.

Amnesty received about 200 complaints that Mohawk Indians were mistreated during the 78-

day standoff, says Clark. He says the probe involved the investigation of five specific allegations.

Clark says Kamminga interviewed Mohawks at the Kanestake and Kahnawake reserves. Kamminga could not be reached for comment.

Amnesty International is a London-based group which protects human rights and works toward the release of political prisoners, who haven't used or advocated violence.

U of L education faculty wants more Native staff

By Amy Santoro
Windspeaker Staff Writer

LETHBRIDGE

The University of Lethbridge's faculty of education wants the road opened towards hiring more Native staff.

The faculty's associate dean says efforts are being made to hire more Natives.

Myrna Greene says the faculty is doing its best to "target the aboriginal community by putting ads in papers that will reach

possible Native applicants and is actually asking Natives in the community if they can recommend people."

As much as the faculty would like to appoint more Natives, says Greene, few applications are received from Natives because they are unable to meet the degree requirement.

"Right now we have two Native faculty members out of 40 because not many Natives are going on to get PhDs."

Recently the faculty approved a policy which will develop non-

discriminatory practices recognizing differences in age, physical ability, sexual orientation and sociological background.

The report states "our climate, ideally, will be one where healthy tension or conflictual harmony will be viewed positively and in an environment where differences are nurtured and not just bland conformities."

Greene says the policy is aimed at balancing out the number of women and minority group members hired by the faculty.

Christmas

Remember the environment at Christmas

By Jerome Yellowdirt

Every year during Christmas Day, we seem to forget about everything else except opening up that large gift and admiring what we got.

Sure we try not to forget the less fortunate, but what about our environment? Is that important too or do we just simply ignore it for the time being?

We should be responsible for keeping the environment clean and safe.

As adults we should know better about how important the environment is to us. We are the ones who should be educating our kids on what our elders have taught us about our environment.

Everything that relates to life is part of the environment. If we destroy some plant life, we begin to create an imbalance. Balance is what the environment is all about, everything is connected.

Take our air for instance. Too many toxic chemicals are destroying the entire atmosphere. Cutting too much timber prevents the air from cleaning itself.

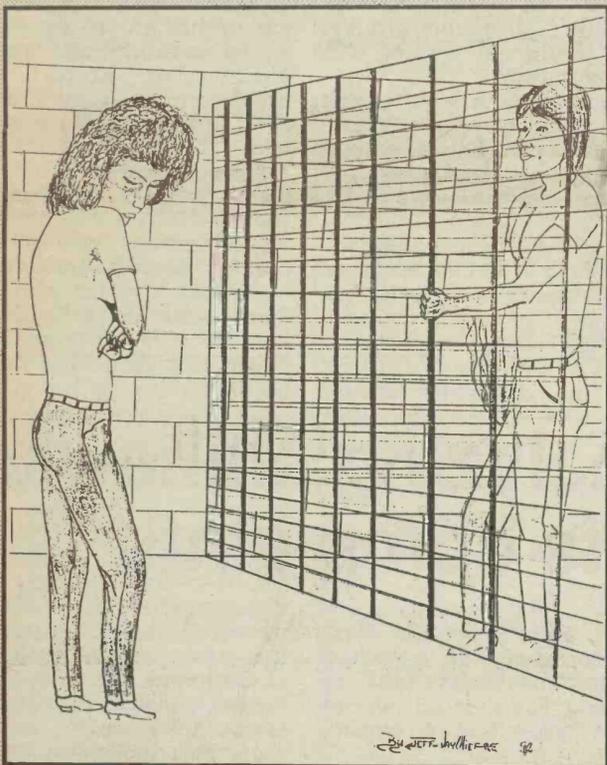
People all over the world should get involved by planting one tree or some kind of green plant at least once every year. And lobby some of the industries who pollute the air, water or the land.

So when you open your Christmas gift, remember the wrapping paper is loaded with all kinds of toxic chemicals. When you burn it, you are also burning off some of the air you breathe. Even some of those plastic ribbons or decorations contribute to the destruction of our environment.

Instead of burning them or throwing them away, why not recycle? After all there are a lot more Christmas seasons to think of.

As Indian people of the land, who knows best the importance of the environment around us?

(Yellowdirt is a Treaty 6 community health liaison worker)



Graphic by Jeff Daychief

Remanded in Custody

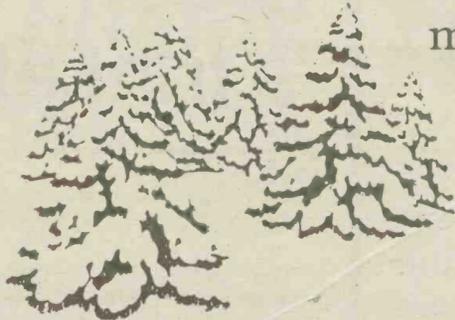
By Mona Medin

Missing his freedom, his family and friends.
 100 days today and 100 aching, lonely nights.
 Waiting to see what the courts will deliver to him.
 Anxiously awaiting the weekend so that for one hour
 We can tease each other with tantalizing kisses.
 Wishing ever so hard we could be alone together.
 Watching the seasons pass by his window, he waits.
 Denied in our attempts at bail, the frustration builds.
 But my husband is a man of great patience, he is strong.
 He'll keep his mind in the cultural way and follow tradition.
 Because that's how he is.

Me
 Well, I'm not remanded in custody
 But may as well be
 I also miss my freedom, the freedom to express tomy
 husband my love for him, properly, not with
 some guy watching us and telling us not to do the
 thing that comes most naturally to two people in love.
 I miss my husband so terribly bad. He's been in
 remand, 60 miles away from me. It hurts so much to
 be apart, there must be something I could do about this.
 I'm also playing this silly waiting game. Because if
 they sentence my husband, then I too will receive
 that sentence. Unlike him, I serve my time at home.
 Waiting, ever waiting for my husband to come home.
 Because that's how I am.

(Medin is from Rocky Mountain House)

May Your Hearts Be Open at Christmas
 so that the circle of Love & Peace
 may Grow and may You
 have a Prosperous New
 Year from the



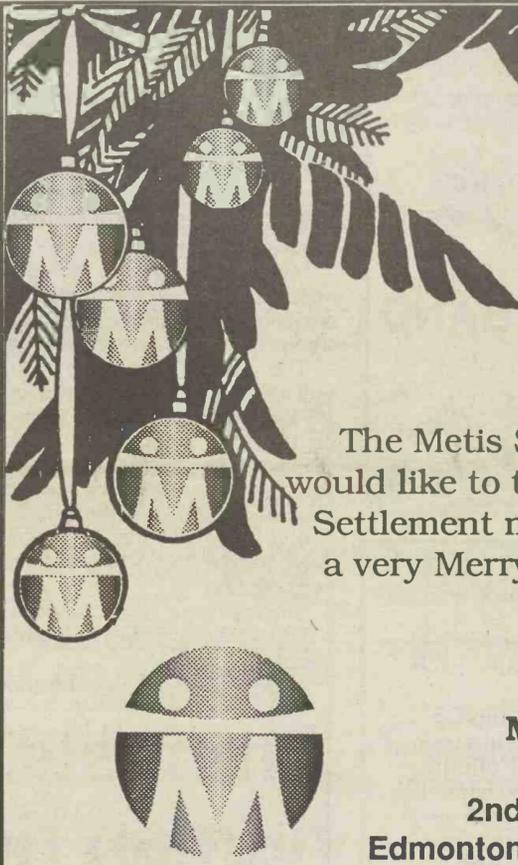
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Frog Lake

He might not be home for Christmas

By Diane Parenteau
Windspeaker Correspondent

FROG LAKE RESERVE, ALTA.

A large circle of Frog Lake's most respected elders, chosen leaders and the family and friends of Renee Stanley joined hands as they stepped to the drumbeat of the prestigious honor song recognizing him.

The Nov. 23 celebration banquet demonstrated the pride and admiration felt by the community for Stanley, 21, a private with the Canadian Armed Forces at Cold Lake, who has volunteered for service overseas and may be shipped to Saudi Arabia sometime before Christmas.

"It will be an experience. Of course there is danger but I would be retrained in chemical warfare. It's a chance to see the world."

The community, in a show of respect and support for Stanley, who has become a role model to many, gathered to honor him.

"I have a 50-50 chance of going (overseas)," said Stanley, who was born and raised in Frog Lake. The soft-spoken youth was taken by surprise when he realized the evening was in his honor.

After finishing high school he made the decision to enlist. He wanted to make something of himself and show others there was more to life than what some others had chosen. He wanted to set a good example.

"This reserve is bad for young guys getting stuck here and later on they can't do anything with their lives. Hopefully seeing me will show the other kids there is something else out there. It's nice to come back," said Stanley, looking fondly at the people gathered in his honor. "But you've got to make something out of your life. I wanted to show my family I could do something with my life and I did."

Stanley wasn't able to give a lot of details about his present situation or the mission he may be sent on because of military regulations, but he did say he would be on a three-month rotation system if he was chosen to go to the Middle East.

During a tearful presentation by the Stanley family, brother Ricky expressed the family's feelings of pride.

"Five years ago, Renee decided to choose a dream and a goal of joining the Armed Forces. Today that is reality."

Renee shares the fear of what lies ahead with his father, Lloyd, who is happy and proud on one hand, but sad and unsure on the other.

"It's been a good experience for him," said Lloyd, noting that



Renee Stanley (second from right) receives a gift from his family in an emotional presentation

Diane Parenteau

after the death of his wife four years ago the children seemed lost. "When he said he was going to join, I didn't really believe him."

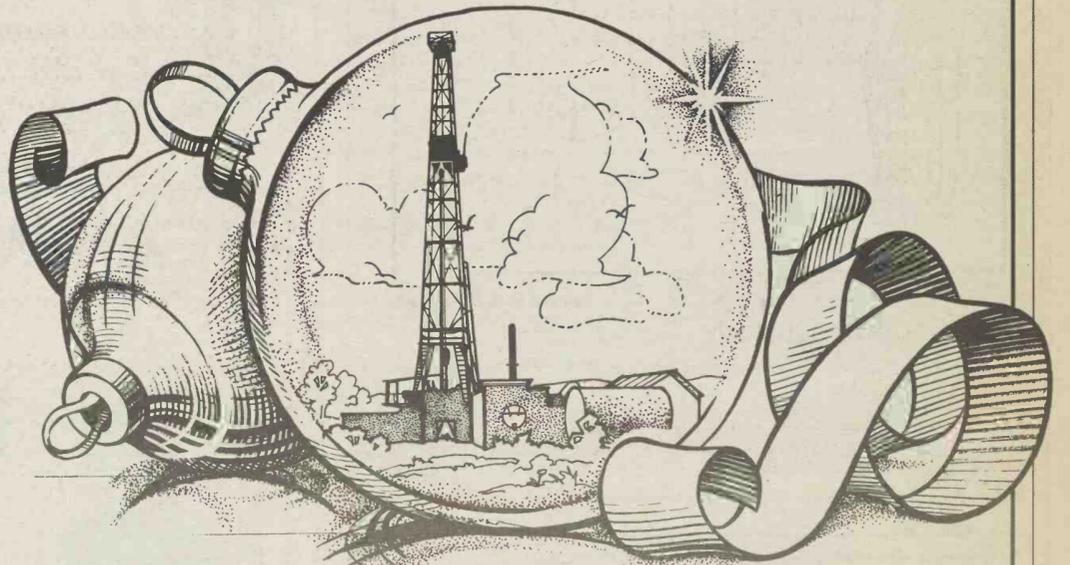
The deepest feelings of the family were revealed in a beautiful engraved scroll offering a prayer that Renee find happiness in his journey of life.

Band Councillor Larry Quinney, who spoke on behalf of the chief and council, urged people to keep Stanley in their prayers.

"Continue to pray every morning for this fine young gentlemen," he said. "Remember him when you see his grandmother and his grandfather. Remember him in your prayers. And as you have encouraged this young man, may the Great Spirit be with him. He will carry those eagle feathers with him into battle if there should be a battle."

Stanley is halfway through his three-year contract with the Armed Forces. He hopes to join the RCMP when it expires.

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Native Business

Grouard students win \$2,000 awards

GROUARD, ALTA.

Two former small business management students were awarded small business awards of \$2,000 recently at the Alberta Vocational College — Lesser Slave Lake, Grouard Campus.

Doug Badger, owner of Carrie's Diner in Sucker Creek, and Velma Bellerose, owner of Belle Beauty and Skin Care in High Prairie, were the first recipients of the newly-established award.

The award is funded through profits from the Coffee Pit, the student-run food services/concession business at Grouard campus.

"The Coffee Pit is operated by students in the small business management program," said instructor Ray Hassenstein. "The Coffee Pit is a successful business that makes a profit. In essence the money belongs to the students as they are required to work in the Coffee Pit in addition to their classroom time. The students must work lunch hours, coffee breaks and before and after classes.

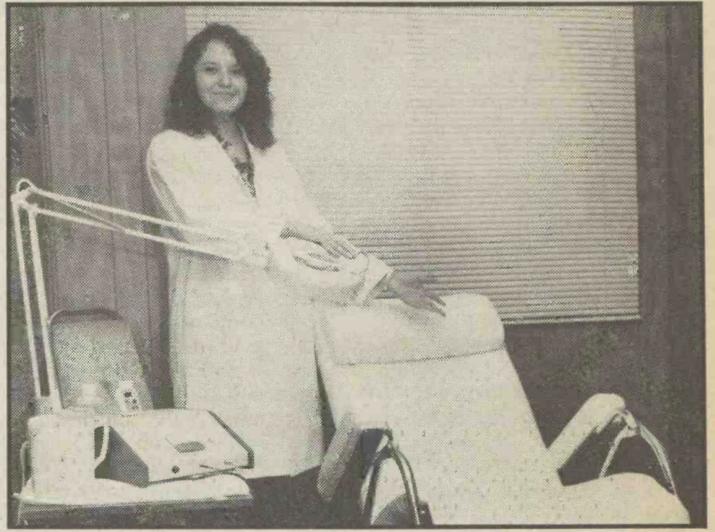
"Our perspective is that the students have earned the money and we want to give it back to them as an award and a motivator for starting their own businesses. The ultimate objective of the small business management program is to turn students into entrepreneurs," he said. "This award is a significant amount of money that should make a difference in a small business."

To be eligible for the award, students must start a full-time business and invest at least \$2,000 of their own money. All small business management graduates are eligible for the award provided the criteria is met. The number of awards presented each year depends on the number of students who begin businesses. Badger was extremely pleased to receive the award. He plans to use the funds to expand his business, which was named in memory of his mother. It officially opened Oct. 8, 1988.

"Through the small business management program we were taught business fundamentals, bookkeeping, accounting, marketing and how to do a viable



Doug Badger, owner of Carrie's Diner in Sucker Creek, graduated from the program in June 1988 and opened Carrie's Diner a few months later. The diner is located in the Sucker Creek Community Centre and offers a wide variety of home-made meals and has expanded to include catering and a movie rental service.



Velma Bellerose, owner of Belle Beauty and Skin Care, graduated from the Small Business Management program in 1988 and then attended the European School of Cosmetology in Edmonton. Her business officially opened in Oct. 1990.

business plan," he said. "I would definitely recommend the program to anyone who is interested in starting their own business."

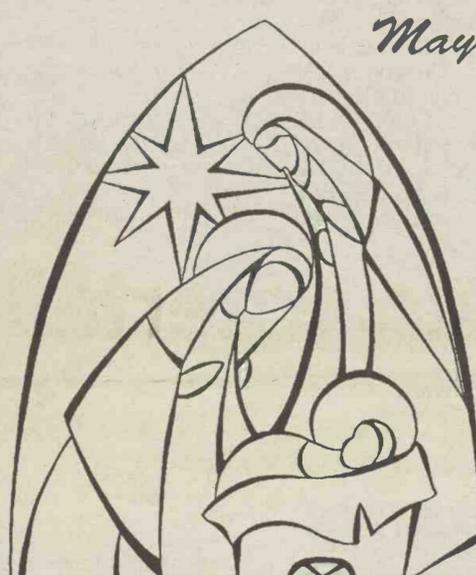
Bellerose intends to use the award money to purchase more equipment for her shop, the only one of its kind in High Prairie. She offers manicures, pedicures, facials, waxing, makeup consultation and other services.

"The small business management program gave us a good business background and a practical sense of business applications," she said. "Some things, however, like working with clients and the public, you have to learn from experience."

The 10-month program also offers students a means to improve their education and their chances for advancement in business-related careers.

In addition to the two \$2,000 awards that were presented Nov. 29, three \$500 small business awards will be presented at the June convocation to the student with the best academic record and the best business plan and who proves to be the most valuable Coffee Pit employee.

Anyone interested in the program is invited to contact Hassenstein at 751-3915 (Grouard).



*May the hope that was born
that silent, holy night
remain in your heart
throughout the year.*

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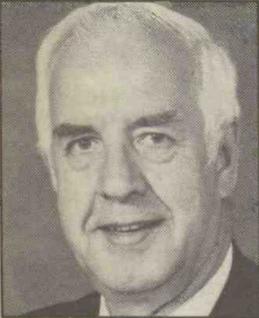


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Christmas

Northern star a guide to Christmases past

By Rocky Woodward
Windspeaker Staff Writer

It was a strange light I saw in the distance as I drove my dog team across the northern tundra. A very strange light indeed.

Had I been in the north too long alone I wondered?

Looking across the vast frozen ice, the light appeared to be coming closer and brighter.

My dogs stopped in their tracks and with heads bowed and tails between their legs, they began to whimper as if afraid. Then savagely my lead dog Snicker began to bark.

The strange light now filled the heavens. Behind it were the stars where northern lights danced up and down. I knew the light could not be coming from them.

Reaching for my rifle, I held it close to me while thinking all the time, just what the hell would a gun do against this strange light?

It came closer and closer, not at a fast speed but more in a lazy movement. It made no noise. I was becoming tense.

In a second it appeared high above us and I saw it was the brightest, biggest looking star I had ever seen.

But how, I thought? Where did it come from so suddenly that it even scared my dogs? No, I knew this bright light, this star, did not belong in the heavens with the other stars — or I'm sure I would have noticed it the many times I travelled this route before.

It just lingered there — above us.

While I stood there looking at the star, my dog Snicker and the others had quit barking and whimpering. They too just stood there looking up at this now wonderful light.

I laughed. 'Hell, it even feels warm,' I thought.

I laughed again remembering a poem I had heard about the strange occurrences that happen to men in the North. Well, this was as strange as it got.

Then the light began to get brighter. It became so bright I closed my eyes against it. Then, as if in another world, another time, I saw the many things I had forgotten about over the 30 odd years I had trapped in the North.

I saw a little boy playing in the sun with a wooden boat in a brook. He was laughing. His father and mother were watching him and they were laughing.

I saw a somewhat older boy acting in a Grade 6 school play about the birth of Jesus Christ. And I saw the three wise men following a bright star.

I heard church bells ringing and saw fluffy, white snowflakes falling against streetlights as a family ventured into the weather to attend Christmas mass.

I listened to a choir singing Christmas carols and the music filled my ears and my heart. I listened to Silent Night and I remembered.

I remembered a Christmas tree with wooden angels, blue, silver and red bulbs, which had its branches filled with Christmas cards from friends and neighbors. Underneath the tree were presents all decorated with beautiful ribbons.

Then I saw something else. I saw a Christmas card with Santa Claus riding in his sleigh pulled by his reindeer across a wintry night sky. He was waving his hand with his ever-present jolly "Ho ho ho!"

And I remembered how I had

loved that card because it was given to me by my grandfather so long ago.

I saw that same small boy opening his presents: a small yellow truck, a spinning top and a real plastic boat. And I watched as the boy ran and hugged his mother, his father and his grandfather with huge tears of joy in his eyes.

I saw the turkey in the middle of the table and listened to all the Christmas chatter coming from my family and from me.

Then I saw the star on top of the Christmas tree and its light was winking as if to say "Merry Christmas. Merry Christmas."

Then the light from the shining star was gone and I was standing with my dogs in the middle of nowhere.

I took off one of my mitts and felt the frozen tears on my eyelids and my cheeks. I looked at my dogs and they were all wagging their tails.

Inside my heart I felt joy I had never felt in all my years of trapping this cold North alone.

I shook my head and laughed. And I asked the dogs in the loudest voice ever "Do you know what time of year this is? It's Christmas Eve and I forgot! All this time I forgot about Christmas!" I laughed, I roared out loud like a cornered moose and danced around and around as



←V.DAYCHIEF←
90

Graphic by Victor Daychief

my dogs barked cheerfully.

Three miles north lay my trapline and the warmth of the cabin.

Twelve miles back lay the tiny

village from where I had started out on my journey.

I turned the team around and hollered to my lead dog Snicker "Home boy! Home to where

there's people and Christmas mass. Home boy!" and I just couldn't stop laughing — and those damn silly tears kept freezing on my face.

Santa entertains at Peerless Lake

By Rocky Woodward
Windspeaker Staff Writer

PEERLESS LAKE, ALTA.

Remember the little train that could? It huffed and puffed until it finally reached the top of the hill. That particular children's story actually reminds me of Peerless Lake, the little community that could. And that's exactly what it's doing.

Just last year Peerless Lake held its first children's community Christmas party and, according to Virginia Okemow, yes there really is a Santa Claus.

Children aged four and under met, hugged and kissed Santa in his red suit last year thanks to Okemow, the women's group she is with and a school teacher's husband, Wesley Godwin (the man in the red suit).

And this year on Dec. 18 children met jolly St. Nick when he again entertained kiddies at Peerless Lake. Okemow said companies in the area were approached for donations and she was expecting "another great party for the children."

Last year stockings were hung from the fireplace with glee and they were full of goodies only because of concerned community people like the women's group.

Peerless Lake is a community that relishes in the Lord's name and you can be assured Christmas carols will fill the wintry night come Christmas Eve.

"You must come and listen to community members sing," I was told.

As for the children, their Christmas party is something they look forward to — something the community of Peerless Lake makes sure happens for them in the name of the spirit of Christmas. So Virginia...is there a Santa Claus?

"Yes, Rocky...there really is a Santa Claus."

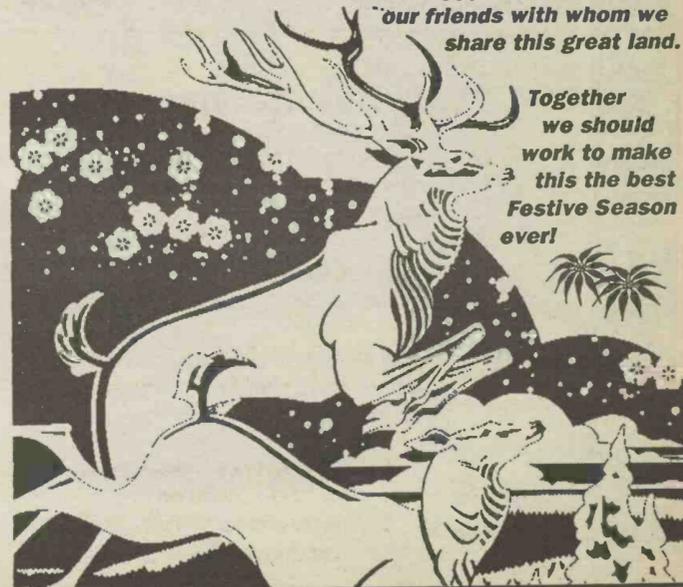
Little Jeffrey
Nooskey gets
a present and
a kiss from
Santa Claus
(Wesley
Godwin)



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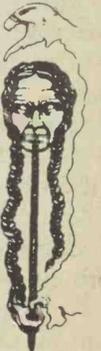
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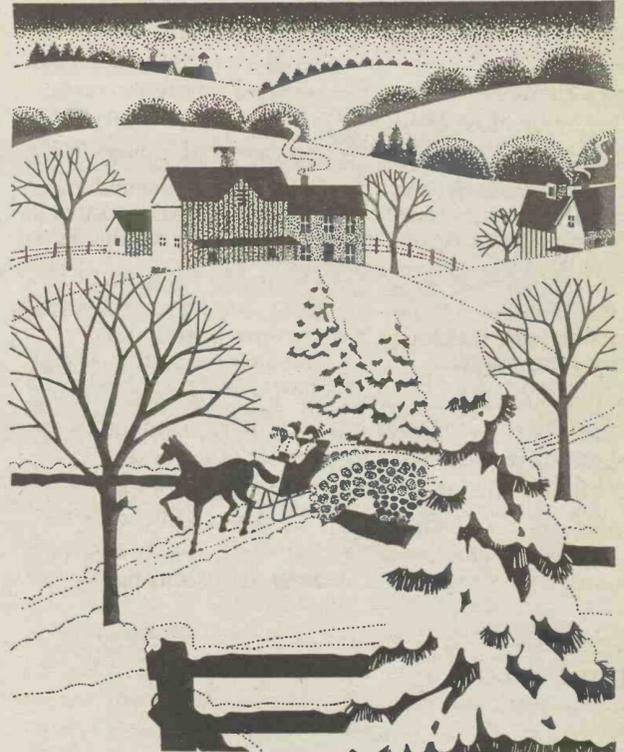
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Merry Christmas

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joy and peace now and always.



**And may the Spirit of Christmas
light your way through the coming
years.**



From Management and Staff

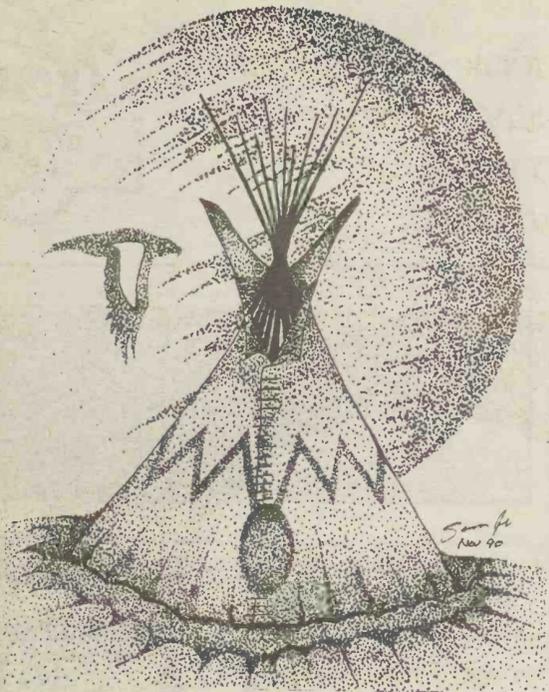
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*It is my hope that you and your loved ones shall
receive prosperity and happiness
in the forthcoming year.*

Fred Gladstone, President

*On behalf of the Board of Directors and Staff of
Alberta Indian Investment Corporation.*

Christmas

Christmas isn't going to be lonely after all

By Raymond Moskowec

The small log church and surrounding trees were covered with new snow. Every tree limb was etched with it as though some artist had laid a line of white with a brush. The pine trees showed only the tops of their green-covered boughs, appearing to be bundled like elderly ladies in white shawls. Swirls of drifting snow were filling in yesterday's tracks made by the old missionary as he had done his chores prior to the snowfall.

Dusk crept in slowly, the last rays of light clawing through the trees stretching their shapes into long shadows. Smoke curled like a wisp of thin chalk skyward from the chimney.

At a distance a lone figure slowly trudged through the snow toward the tiny log church. The silhouette of a high pack carried upon the shoulders of a huge man could be distinguished. Fringes of buckskin whipped about in the wind. Furs of muskrat, beaver and mink dangled from every conceivable place on the trapper's pack and belt.

As he neared the buildings, he paused, drinking in the scenery before him. "How long since I have seen buildings and humans? Five, maybe six months? I wonder who lives here?" he thought as he continued toward the buildings.

Inside the small log church, an elderly man with a beard, white as snow to match his white hair and eyebrows, stooped to stir a huge pot of rabbit stew hanging in a stone fireplace. As he slowly stirred the stew, he thought of the upcoming Christmas Day and how lonesome it would be again this year.

He recalled a few years back when the Indians had a small village alongside the creek about a quarter of a mile from the church and how he had brought the message of God and birth of Christ to them. How they used to love to come to the church, bringing with them wild meat and berries. He remembered the merry chatter of the Indian women and the laughter and squeals of the children. His mouth watered at the thought of the wild turkey and berry trimming he would share with the friendly plains Indians. But disease and their nomadic ways had claimed them. Now he was alone.

The huge trapper stopped at the doorway to the church, removed his high shoulder pack and bent to remove his snowshoes. He straightened up and placed his snowshoes against the church wall. As he dusted away the snow clinging to his clothes, he surveyed the workmanship put into the construction of the building. "A church," he thought, and reaching forward, he knocked on the door. The elderly man had just tasted his rabbit stew when a heavy, thumping sound came from the direction of the door. He hurriedly put down the wooden ladle and shuffled to the door, removing the crossbar and opening the door. The trapper stepped inside.

The elderly man closed the door and replaced the crossbar. He turned to face the huge trapper who seemed to engulf the tiny church with his presence. The trapper continued forward into the church, ignoring the elderly man, removed his fur cap and shook his long curls of hair to clear away the clinging snow. His full black beard glistened in the light from the flames in the fireplace.

He glanced around the small one-room church, taking in the shabby pew, the altar and a large wooden cross hanging on the wall with a single lit candle beneath it. In another corner, small figures made from straw and clay were arranged in the nativity scene. The trapper's gaze wandered to a small side area which held a cot, a wooden table and the fireplace. On the table a huge, black Bible lay open beside a small ink bottle and a feather pen. He began to warm his hands on the fire and then turned slowly to face the elderly man still standing by the doorway.

His face crinkled into a frown as a tinge of recognition slowly crossed his face. He seemed to reach far into the depths of his memory, searching for some sign to indicate why something was familiar about the elderly man. Then like a bolt of lightning, it struck him! "Uncle Pierre!" he shouted, racing across the room to engulf the elderly man in a bone-crushing hug. Tears filled the old man's eyes as he, too, recognized the voice after so many years. Instant joy welled up in the heart of the elderly man. "Thank God," he thought. "This Christmas is not going to be spent in loneliness after all."

So, as the snow continued to drift in the tracks of the trapper, the crisp, cold night's stillness was broken by the howling of a coyote in the distance. High in the sky, slightly to the east, a star shines brightly, reminding us Christmas came to take away all the loneliness of the world.

(The above was submitted as a story for Windspeaker's contribution contest. Moskowec is from Meadow Lake, Sask.)



Graphic by Ernest Gladue



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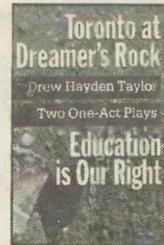
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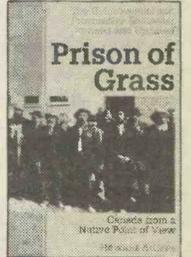
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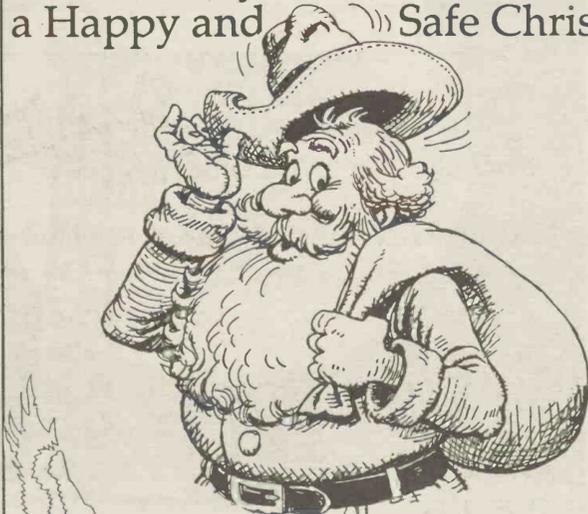
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Fishing Lake

Proclamation signing marks a new era for Alberta's Metis

By Diane Parenteau
Windspeaker Correspondent

FISHING LAKE, ALTA.

Metis people have sacrificed, suffered and struggled through untold hardships for decades to acquire fundamental human rights like self-determination, self-sufficiency and security of a homeland.

On Nov. 1 the hopes, dreams and prayers of generations of Metis people became forever entrenched in the Alberta Constitution marking the beginning of a new era for Metis people in this province.

Along with land title to 1.25 million acres of land, the agreement will provide \$310 million to be shared among the settlements and co-management of subsurface resources.

At the formation meeting of the Metis Association of Alberta at St. Albert Dec. 28, 1932, Felice Callihoo identified the issues that empowered Metis people to forge ahead. It eventually led to the signing of a proclamation between the settlements and the province.

According to minutes of the meeting, he called it "movement into being" where homeless people would receive adequate provisions, proper education and a better system of medical care. This matter of provision for our Metis and justice for their dependents is the objective for which we must strive and from which there must be no retreat." The advancement continued.

In a Dec. 11, 1972 submission by the Federation of Metis Settlements to the province over 30 years later, similar requests and concerns were echoed asking for communication with the government and methods to more directly involve Metis people in their own destiny.

Their intention was "through the efforts of the federation to create an atmosphere of joint effort directed towards advancement of their peoples and the creation of those social and economic opportunities, which will afford Metis people the opportunity in attaining their goals."

Years of effort by elected leaders and support of settlement members provided the strength and the backbone to a movement that has proved successful in achieving what Metis forefathers could only talk and dream about.

Fishing Lake Councillor Clifford Calliou recalls listening to the concerns of his late father Dave, who was also a settlement councillor.

"He was always afraid we were going to lose our land. There was nothing guaranteed and they could expire our lease at any time," said Calliou. "All the oldtimers really wanted was (having) their land put aside, they weren't looking for money. They thought they had a 99-year-

lease but they could find nothing in writing."

The proclamation gave settlements control over roads, housing, utilities, education, recreation and community, social and economic development.

The agreement gives the settlements status similar to municipalities and makes them eligible for government grants formerly out of their reach.

"Now we have the resources to work with," said Calliou.

"It puts more onus on us, especially the leaders," said Councillor Bruce Desjarlais. "We have to be really efficient. We have to know what we're doing with our money."

"The settlement money is called catch-up money to make up for all we didn't get before. We'd been left out of these (government) programs," said Calliou. "(Now) we don't have to wait for somebody to give us money in November if we need it in July."

Settlement Chairman Ross Daniels said "we're able to build more houses this year and we're able to utilize more of our own people. This year the settlement contracted out house construction locally. I think next year we'll be caught up with our water and power. Basically everybody has water and heat."

Calliou said "Now (settlers) get their driveways built before they move into their houses. Before we were using a pick. People are asked to repay a portion of the construction costs giving them ownership of their modern bungalows."

Francis Dufrense, 61, a former settlement councillor, remembers the mid-1950s when settlers had to apply to the government supervisor for housing.

"They'd get their own logs and the supervisor would supply the windows and nails," he

said.

And before settlers could obtain their hunting, fishing or trapping licences, they had to haul two loads of wood for the log schoolhouse in lieu of licencing fees. The \$10 annual levy could be paid off with two days labor.

Education needs are being addressed at the settlement level now more than ever before. Four eastern settlements are presently involved in a training program where members alternate between on-the-job training and classroom instruction in accounting and business management for one and two-year terms.

"Looking into the future, we'll have a lot more educated people. The chances to get (education) funding are a lot better," said Calliou.

Fishing Lake has established its own education society for post-secondary education. The eight settlements also have a Federation Education Society.

In the 1930s and 1940s children were "kicked out" of school to find work when they turned 16, according to Dufrense. By the late 1950s older settlement children were boarded out and eventually bused to neighboring schools for high school courses.

"It (self-government) is a big step forward for us and we have to have people in place to do the



Premier Don Getty signing the Nov. 1, 1990 proclamation

work," said Calliou.

The past few years there has been a steady increase in staff and services at Fishing Lake.

"If we go back a short five years, Fishing Lake had one administration staff (person) paid through municipal affairs," said administrator Garry Parenteau as he addressed 200 settlers at a proclamation supper Nov. 27. He noted it's taken five years to go "from looking after our own affairs to having ownership of our own lands."

The present council is aware

of the social and economic impact the agreement might have on settlement residents and is prepared to support initiatives in prevention and human development at the community level.

"Along with our AADAC and FCSS workers, we can have all the programs and workshops we need on the settlement," said Daniels. Settlement accord coordinator Jeanette Davey summed it up when she said the passing of the legislation means Fishing Lake will always be home.

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Heather Andrews

The executive and staff of the Alberta Native Friendship Centres Association, left to right, Orval Belcourt, Gladys Bigelow, Tony Callihoo, Sally Bidin, John Gladue, Fred Campiou.



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Further information may be obtained from R. Harold McBain, Coordinator, Native Education Team, Calgary Board of Education at 272-4133.

Documentation, including resume, copy of transcripts of marks, teacher/student teacher evaluations and letters of reference, if applicable, should be forwarded to the following address by 4:00 p.m., January 4, 1991:

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515 Macleod Trail S.E.
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Native Legends

Spotted Eagle's race for the feather

By Vic Auger
Contributing Writer

It was near the steep cliffs of the river that Spotted Eagle's Clan had set up camp. Here, as they had done every year, they would hunt, fish and pick berries, making provision for the coming winter.

Exhausted from a hard day's work, Spotted Eagle found shade from the evening sun underneath a large poplar tree between the camp and cliffs.

As he rested on the cool grass beneath the tree he noticed a large spotted eagle circling the water waiting for the sight of fish below.

Suddenly the eagle dove towards the water disappearing over the cliff's edge, returning sky bound with a large fish grasped within its claws. High above the cliff the fish tore itself free and fell towards the earth. The struggle that freed the fish loosened a feather from the eagle's wing and twirled downwards.

Spotted Eagle knew the sacred value of an eagle feather that had not touched the ground and knew he must try to catch the falling feather. It seemed as though the faster he ran, the faster the feather fell — it was going to be close.

As he neared the feather, something unusual happened. Everything slowed down. His steps and the twirling of the feather somehow came together. With every turn of the feather, a scene from his past flashed from the face of the eagle feather.

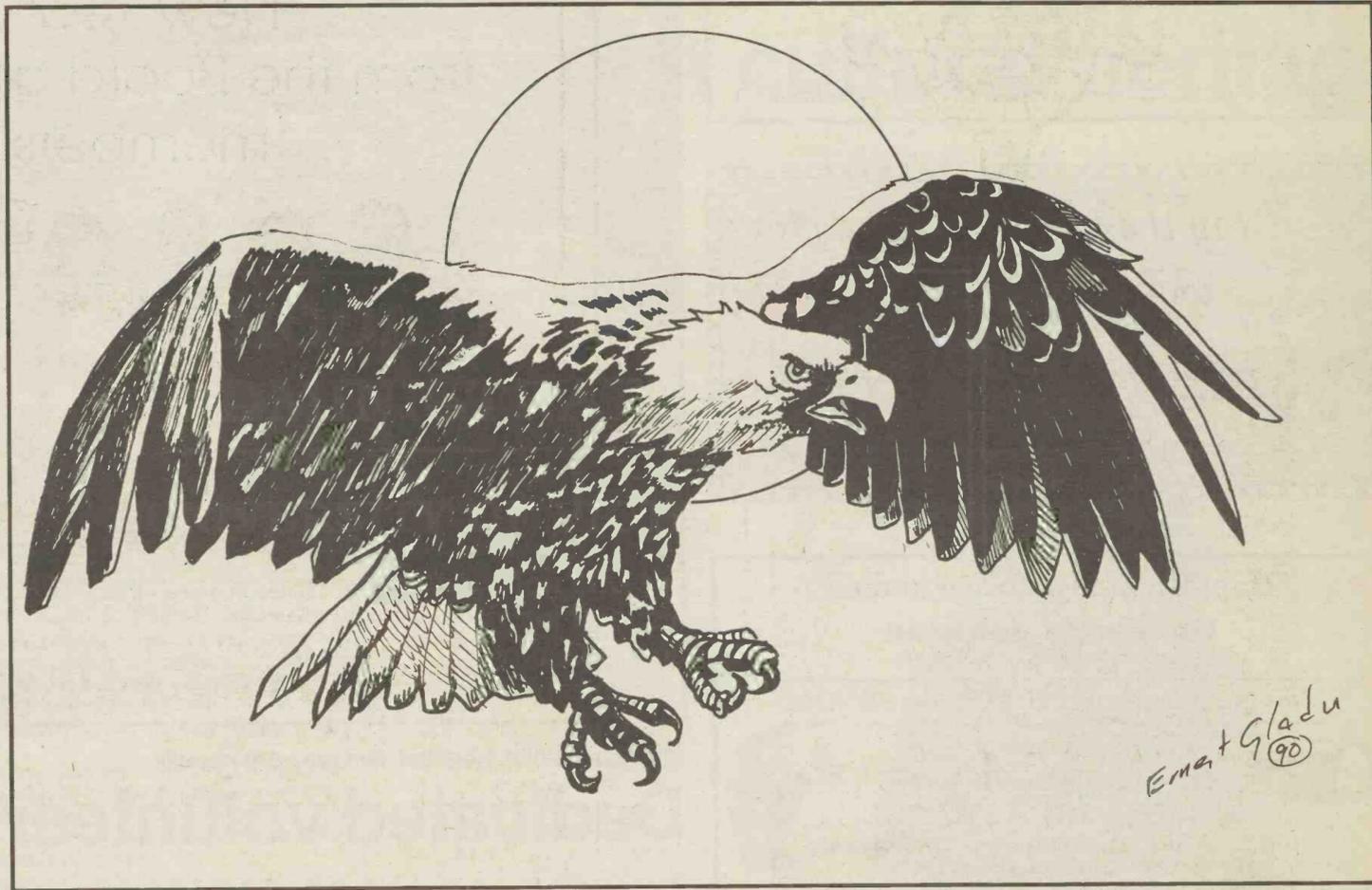
A long forgotten sensation of calm came to him as on the feather he saw a baby nursing on his mother's nipple.

The feather turned. A young boy sat proudly silent as old men and women gleefully ate his first kill, commenting on how this rabbit was the best they had ever eaten and how it fed so many people.

The feather turned. A strong young man skipped stones across a pond as a dark-haired maiden watched and laughed.

The feather turned. This time he did not understand. An empty scaffold stood near some trees beneath the light of the moon and stars. On it hung his shield swaying with the evening breeze.

The feather turned. The closer he got to the feather, the more



Graphic by Ernest Gladu

vivid and faster the scenes came. One more step and he would have the feather in his hand. As he grasped the feather with his outstretched arm the ground beneath him turned to air. He was running into space over the cliff's edge. His heart beat like a drum.

There was nowhere to turn. In a desperate attempt to save himself he looked toward the feather and fear left him for on the face of the feather was the sky with every cloud in perfect detail.

The people who were watching Spotted Eagle's race for the feather were startled to see him disappear at the cliff's edge. They hurried to the river bank and searched for his body. They found nothing. Then one of the elders pointed a crooked finger towards the sky. In four distant directions lightning flashed briefly as a spotted eagle rose towards the evening sun. Ho! It was time to dance.

(Auger, a Bill C-31 Indian from the Saddle Lake area, lives in Edmonton.)

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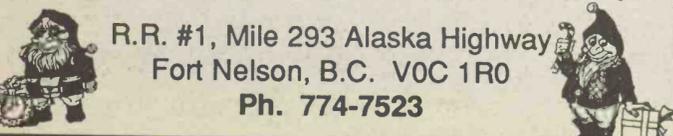
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Madeleine Gibiot, Herb Bell and Barb Courtoreille
Heather Andrews

**Dedicated volunteers honored
by Metis Women's Council**

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Metis elder Herb Bell was one of several volunteers honored recently by the Native Seniors Drop-In Centre for the hours he has donated.

Bell and other volunteers were recognized at the fifth annual Christmas dinner and volunteer appreciation award night Dec. 11 at Eastwood community hall.

According to Florence Giroux of the Metis Women's Council which sponsors the event, the tiny staff, which consists of herself, Frances Heggedus and partner Josephine Wielgan, could never operate the various programs and outreach services without the help of many extra hands.

"Over 1,466 hours have been contributed up to the end of November from our 40 volunteers," says Giroux. Also receiving special recognition were Barb Courtoreille, Maggie Keewatin

and Francis Chalifoux.

"All our volunteers help out by visiting with the seniors, assisting with craftmaking and running errands. And they are essential to the success of special functions which we hold throughout the year," Giroux explains, naming just a few examples of the volunteers' contributions.

The council, which is partly funded by the city of Edmonton's community and family services department, operates

the drop-in centre and outreach service for seniors and a housing registry from facilities at 11821-78th St. in northeast Edmonton. The council has a 12-member board.

Dignitaries on hand for the evening, which included a banquet for over 100 people and entertainment, included Sheila Garbe and Tony Calihoo, president and vice-president respectively of the council, and Dulari Prithipaul and Betty Seymour from the city of Edmonton.

Sad is the man
By Yvonne M. McLeod

Sad is the man
whose only input is to slander...
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The preferred candidate will possess post secondary education in a related field and have a proven record in administration, communication, public and employee relations and Disaster Services with at least five (5) years experience in a municipal or a related setting.

Interested candidates are asked to forward a complete resumé with references and salary expectations in "confidence", prior to January 15, 1991 to:

The Personnel Committee
c/o Gordon O. Lundy, Town Manager
Town of Peace River
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GATHERINGS

The En'owkin Journal of First North American Peoples

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GATHERINGS invites First North American writers to submit unpublished poetry, short fiction, songs, oratory, pictograph writing, drama, criticism, biography, artworks (black and white graphics only) and cartoons, or works in progress. The editorial board is interested in pursuing the theme of *Two Faces* in all its forms and variations for the second issue.

Format: up to 3000 words max. double spaced/typed; prefer submissions on computer disk (on 5-1/4 - save as ascii file or Word Perfect 5.0)

Evaluation Criteria: Submissions must be by First North Americans. No racist, sexist, or obscene language. The general perimeters for creative voice rather than reportage writing will apply.

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Edmonton

**Seamstress draws from
her rich cultural heritage**

By Heather Andrews
Windspeaker Staff Writer

EDMONTON

Edmonton senior Mabel Hall won first prize in a fashion show sponsored by the Canadian Native Friendship Centre as part of the Native senior games.

"I've been sewing for years," says Hall, who creates garments for friends as well as for herself.

Hall, who started doing beadwork at the age of 10, taught traditional beadwork at the friendship centre for many years. She enjoys other Native handicrafts, too, and has a rich cultural heritage, claiming Slavey Indian and French from her mother and Irish from her father. She finds, however, that her craftwork is mostly inspired by her Native heritage.

"But I married a Ukrainian and can do the embroidery work which is representative of that nationality, too," she laughs. When it comes to embroidery, Hall strives for perfection. "It should look just as good from the back as from the front."

Hall was born in Fort Simpson, N.W.T. In later years she lived in Fort Franklin and Fort Good Hope. She has many good memories of the north including setting rabbit snares and trapping.

In 1956 she came to Edmonton, where for many years her late husband worked for the school board.

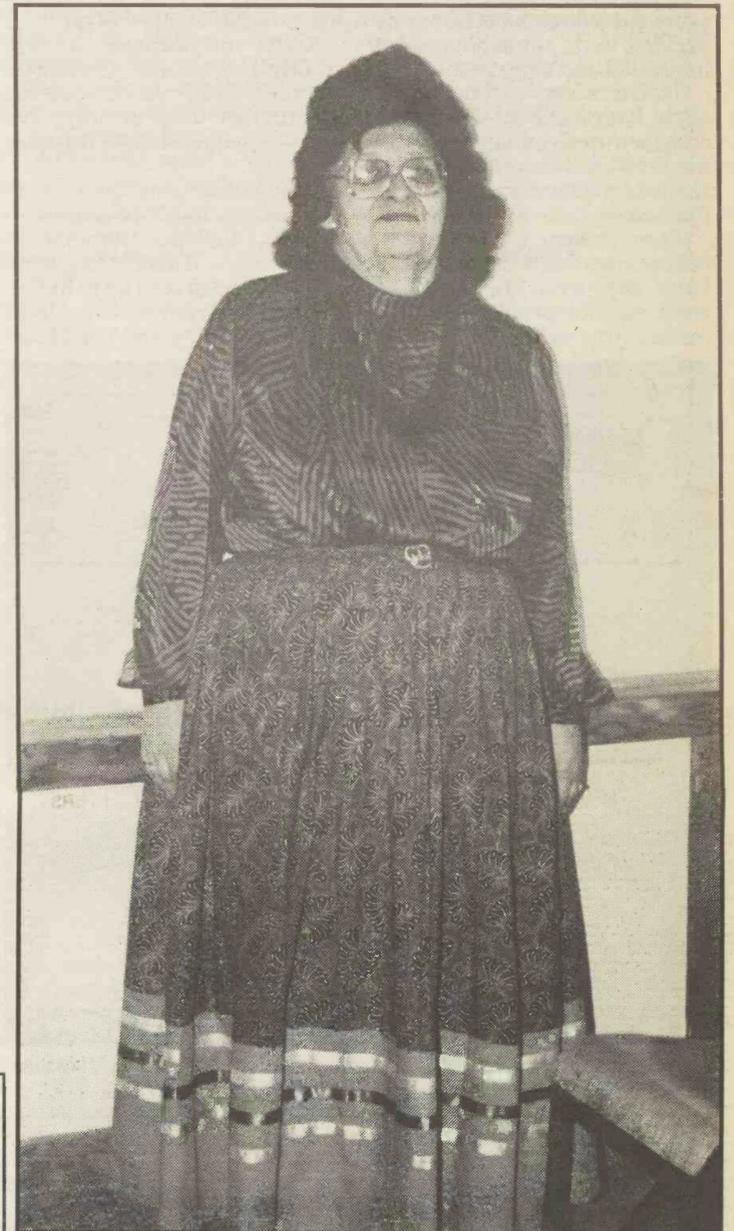
"I worked at the friendship centre occasionally and kept busy at home sewing," she says. Her husband passed away in 1982. "I have my friends at the friendship centre for companionship," she says.

Second and third prizes in the

Nov. 24 fashion show were awarded to Theresa Richards and Clara Foster, both are excellent sewers and frequent participants in functions for seniors sponsored by the friendship centre.

Unseasonably cold weather

dampened attendance, but 16 seniors still participated. "There was lively competition among the crib players. And others just sat together, enjoying the visiting and doing handicrafts," says culture and education co-ordinator Georgina Donald.



Mabel Hall

Heather Andrews



A new
spirit of
giving

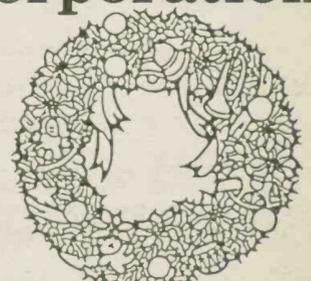
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& peace may grow

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Memories of Christmas

His grandfather brought live rabbits or squirrels for Christmas presents

By Rocky Woodward
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Alkali Lake, British Columbia was put on the map a few short years ago when the community decided to do something about its alcohol and drug problem.

In fact a very strong movie about the people at Alkali Lake and their determination to end the problem was produced and received a huge response across the nation.

Dave Belleau, a Nechi counsellor who hails from Alkali Lake, says even though there were alcohol problems in the community when he was a

young boy, Christmas was still a very special time to him and the many other children living there.

Belleau is married to a wonderful wife Marilyn and the couple has five children. At Christmas time he remembers his grandfather most of all.

Can you believe it? He couldn't wait for Christmas morning to arrive because his grandfather used to bring live rabbits or squirrels for Christmas presents.

"I'm not kidding. How many kids can say that?" he laughs.

And Belleau remembers something he'd almost forgotten.

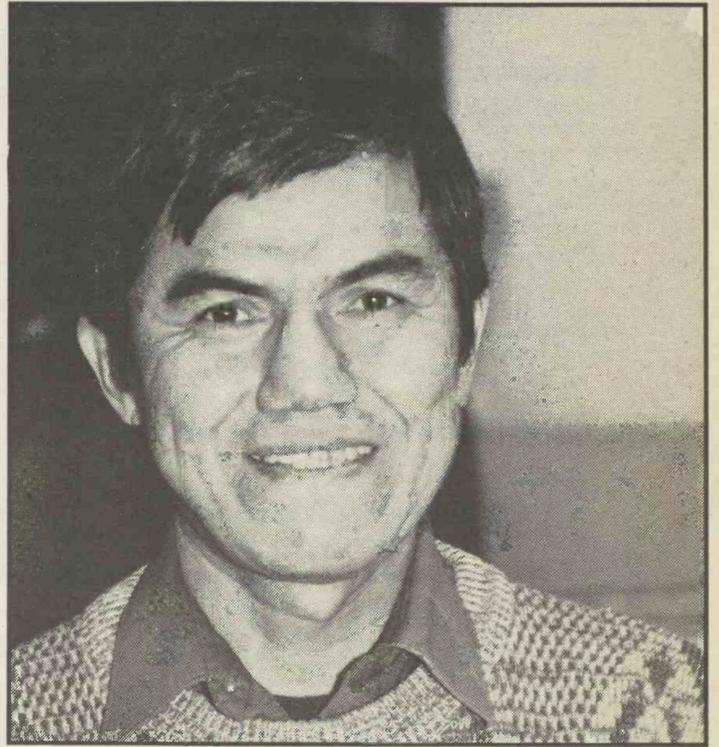
"We used to eat a lot of Indian candy while grampaw would sit with us children and tell us sto-

ries in our Native tongue, Shuswap. Those are times at Christmas I'll never forget.

"Indian candy and grampaw telling stories is what Christmas is all about," he adds.

But Belleau also likes remembering another elderly gentleman. "Oh yeah, we always got excited knowing Santa Claus would soon be arriving. He is the spirit of Christmas."

And Christmas just wouldn't be Christmas, says Belleau, without that warm and merry sleigh ride, another fond memory of his. Can you imagine a sleigh ride in beautiful British Columbia? Dave does. Merry Christmas and a Happy New Year Dave Belleau.



Dave Belleau

Rocky Woodward

Aussie looking forward to her first white Christmas in Canada

By Rocky Woodward
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Yvonne Wroe came a long way to attend Nechi Institute's advanced training program at St. Albert. In fact she travelled halfway around the globe to get here. She came from down under...that is Ballarat, Australia.

And she's looking forward to her first-ever white Christmas.

"It is really strange to see all this snow," says Wroe.

"Do you know what most people do back home at Christmas time? They go waterskiing," she says with a laugh.

"And much of our time is spent with family," she adds.

The weather around Christmas, says Wroe, is usually between 38 and 43 degrees above Celsius, unlike Alberta where it can reach almost the opposite.

But she's looking forward to the snow, the carols and the cheery spirit Christmas brings.

In Australia meals are usually cooked a few days before Christmas Day. And, says Wroe, they consist mostly of plum puddings, roast leg of lamb and turkey. Can you believe it?

"Then we serve a smorgasbord."

It sure sounds as if they know how to spend Christmas down under.

Wroe has three children: Debra, 23, Leigh, 21, and Tanya, 19. And she has two grandchildren, one of whom she has yet to see.

"Brian was born last Nov. 4 and Kristine is almost three. I haven't seen a photo of Brian. One is being sent to me but it sometimes takes up to three weeks for mail to arrive here from Australia," says Wroe.

She will miss her family this Christmas but she will have great memories to take back with her when she returns home — memories about her first snowy, white Christmas in Alberta, Canada.

Merry Christmas Yvonne Wroe and a Happy New Year!



Yvonne Wroe

Rocky Woodward

Santa Claus does travel the globe

By Rocky Woodward
Windspeaker Staff Writer

ST. ALBERT, ALTA.

We all know Santa Claus arrives from the north pole every Christmas Eve, but it's always puzzled me trying to figure out

how he can travel to Alberta and then let's say...all the way to South Africa in one night.

But, according to Masentle Lesenyehyo who hails from Daveyton, South Africa, St. Nick delivers his sleigh full of presents to delightful children in her home country as well.

Lesenyehyo is in Canada for one year attending Nechi Institute's advanced counselling training program.

So what is Christmas like in South Africa?

"Mostly we serve Cornish hen but we also have turkey and we receive gifts," says Lesenyehyo,

who comes from a family of three.

She has a brother, Silence, and her mom's name is Elizabeth.

She remembers her favorite present from Santa was a doll she received when she was a little girl.

"But it's a warm Christmas and not a white Christmas like

you have in Canada," she says.

Lesenyehyo says she enjoys it here but misses her family — especially at this time of year.

"So now I have it straight from a South African that Santa Claus does indeed travel the globe. Thank you...and Merry Christmas and a very Happy New Year.

Mother Earth goes to sleep at Christmas

By Rocky Woodward
Windspeaker Staff Writer

ST. ALBERT, ALTA.

Christmas is a pleasant time for Heather Jacobs, an Ojibwa/Mohawk from Curve Lake, Ontario, because she says it's the time of year when everything slows down. Curve Lake is just a short distance northeast of Toronto.

"It's a most enjoyable time of year. It's when Mother Earth goes to sleep and rests until spring arrives," smiles the mother of four children.

Jacobs also enjoys feasting on turkey and being with her children.

"It's a time when families get together and share the spirit of Christmas together. It's family time and I just love it," she laughs.

Jacobs is enrolled in Nechi Institute's advance counselling training program and plans to take back what she learns and put it to good use in her community.

Merry Christmas Heather Jacobs.



Heather Jacobs

Rocky Woodward



Masentle Lesenyehyo

Rocky Woodward

Native Elders

Kookum thankful for her many children

One in a series

By Dianne Meili

The following article has been excerpted from "A Sharing With Those Who Know", a book being written by former Windspeaker editor Dianne Meili to commemorate elders from the 10 different nations in Alberta. The collection of elder interviews, accompanied by color photographs, will serve as a lasting record of the lives and wisdom of our beloved old ones, who embody the best of what it means to be an aboriginal person. Meili is the great-granddaughter of Victoria Callihoo, a well-known Cree elder born in 1860 in the Edmonton area. Her book will be published in 1991.

Eva Nanooch is a strong, steady, old woman. I sat behind her once at a Catholic mass and noticed she was the only one in front of me, who didn't shift and move around on the uncomfortable wooden bench during the long service.

Her head, crowned with the little black beret she always wears when she goes out, was bent over her hymn book as she sang in Cree along with the priest. She seemed to be in deep concentration.

I gained a sense of this woman's religious faith when I first met her. As we talked in her bedroom, decorated with pictures of Jesus and the Virgin Mary, Eva, 76, patiently answered my questions and gave me some insight into her opinions on life. She sat ramrod straight and her face looked serious.

As the subject of abortion arose, her face was lined with concern. She believes babies are a gift to women from the Creator and every mother must accept her children. To kill a baby is to defy the Creator, says Nanooch, the mother of a large family.

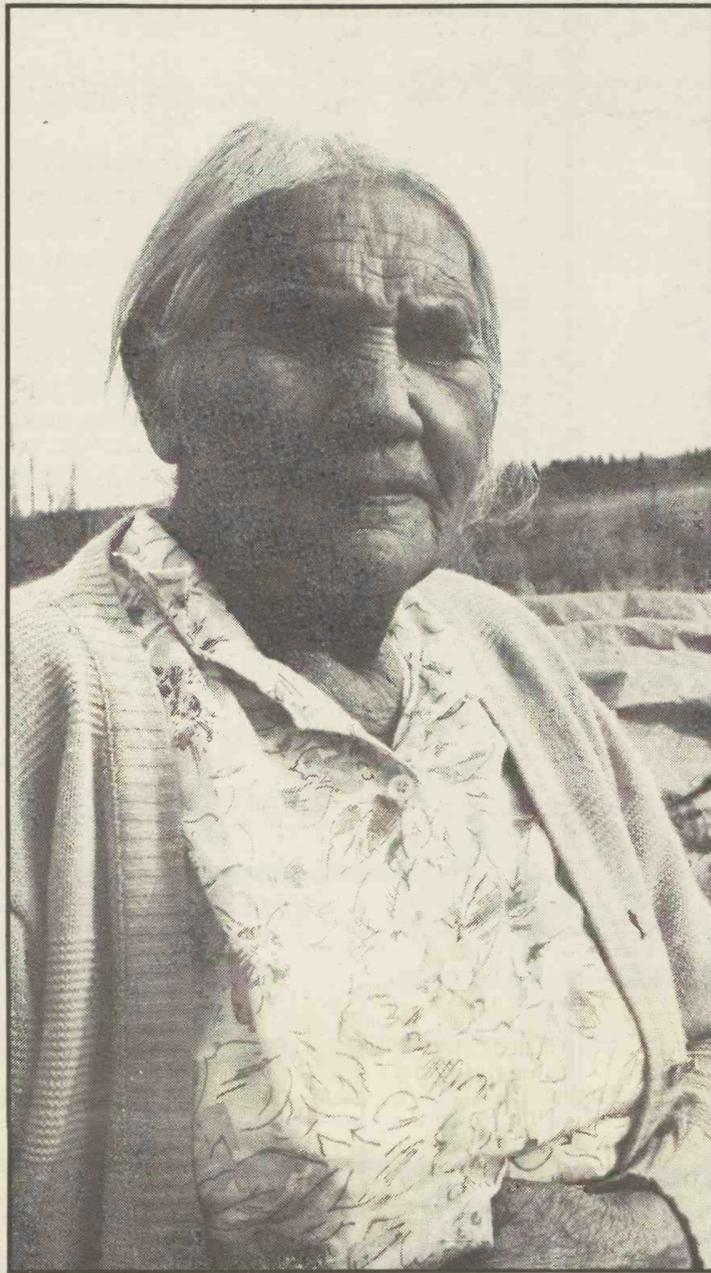
"I had all my babies on the trapline. Two other families usually watched me and helped me. I raised 14 children but I also lost two girls. And I had five miscarriages. If I was lucky, I would have 21 children altogether today," she says in Cree as her granddaughter Rosemary D'or translates into English.

Nanooch is a small kookum (grandmother in Cree), who looks like she's worked hard in her life. She seems like a woman of few words and has a dignified aura about her. Later when D'or describes her grandmother as a "yapper" who loves to talk, I decide I must have been treated to her shy side.

Nanooch was but 16 when she became the wife of Joseph Nanooch, whose father had come north from the Wabasca Lake area.

"I used to be a little bit wild in my younger days," she explains, describing how she used to run away from her husband when they were first married because she was lonesome and wanted to return home to her kookum. Striking out alone and on foot from Nanooch Lake, she'd travel in a northwesterly direction toward Pichimoo Lake, about 200 km through rugged bush country.

When she finally gave up running away, she settled into her role as Joseph's wife. It wasn't long before she was pregnant with her first child and delivered a healthy baby girl whom she named Mary. She says all the exercise she got while she carried her babies — lots of walking and



Eva Nanooch

Dianne Meili

work — resulted in her having short and easy labor periods. And, although she loves children and has strong opinions about abortion, she says most women of her time looked forward to having children but considered the act of giving birth as a regular "duty" they were expected to

perform.

True to her outspoken nature, Nanooch states matter-of-factly that in her time women did all the work. "The man comes home from trapping and hunting and he just lies there. We had to do most of the work." It's the first time I've heard a kookum speak

so straightforwardly about the inequality of workloads between men and women in earlier times.

"Women had to snare rabbits and always cut wood — we used a two-handled saw — and we had to haul it. It's not easy when you have a big family and you're always on the move."

As the Nanooch family travelled to various food gathering sites as the seasons changed — before they and other Crees in the Little Red River area of central-northern Alberta moved permanently to Fox Lake reserve — she worked constantly to settle and re-settle camp.

"You always had to get new poles (for the tent) and new spruce boughs (for the floor). You'd just get everything put up and then you'd have to move again the next day.

"And always a moss bag (to carry a baby) on your back whether you were walking or on horseback," she says. Wagons weren't used by her people until about 1949 and although there was "food all around us" to be hunted or picked, the more laborious task of preparing it fell to women.

"Women had so many chores. We made hides and had to dry all the food supply," Nanooch recalls.

Henry, Eva's third oldest child and a well-known artist, remembers his mother sewing a huge tent to shelter the family in the summer when they moved to Nanooch Lake, about 80 km southeast of Fox Lake reserve.

"Somewhere there's a picture of that tent and there's all these heads poking out of the doorway. I bet that tent was about 18 feet by 14. We were the biggest family in the area...."

Nanooch and her husband named their last child Napew, a Cree word meaning the man, because he survived the first few days after his birth without any nourishment from his mother, who gave birth to him in the bush with only her husband to help her. When she found she had no milk for her newborn, the little boy survived without much to eat until the couple could get back to the settlement.

She's thankful to the Creator for being blessed with so many children and having good health.

"The first time I was ever in the hospital was last fall (1988)," she says. Leukemia had turned her blood to water and nine or 10 bottles of blood were pumped into her, says Henry. She was fed intravenously and her condition was critical, but after she was released from hospital it wasn't long before she was tanning hides and making moccasins as she always had.

"The only other problems I had were with my teeth but I never went to a dentist," she comments.

Her husband, who died in 1986, was a well-loved medicine man "and he looked after the family — that's why we were never sick," notes Henry. Joseph was the grandson of a Cree who once had four wives. But, as the story goes, he embraced Christianity in the 1800s and was compelled to turn away three of them and abandon his traditional ways.

Some people think Indians are poor people who never had anything, says Eva. "But we had everything. Well, you just had to go out on the land to get it. We ate healthy foods — meat and lots of fish." Goldeye, pickerel and jackfish were abundant in the Birch River, running southwest from Lake Athabasca, and moose were plentiful.

"And we didn't need any pills. If we were sick, there was lots of herbs. There's a plant for everything — there's even herbs for children. We were surrounded by food and medicine."

A book of herbal knowledge is stored in Nanooch's head. Walking outside, she points to a plant and explains its root can be used to stop the bleeding of a bad cut. She brews the flowers, leaves and stems of other plants in water to cure everything from fevers to insomnia.

"Life was simple, there was hardly any suffering. When I was sick I didn't have any hard times. But now my husband left us and I'm suffering. My children are looking after me and I'm the only one left for them."

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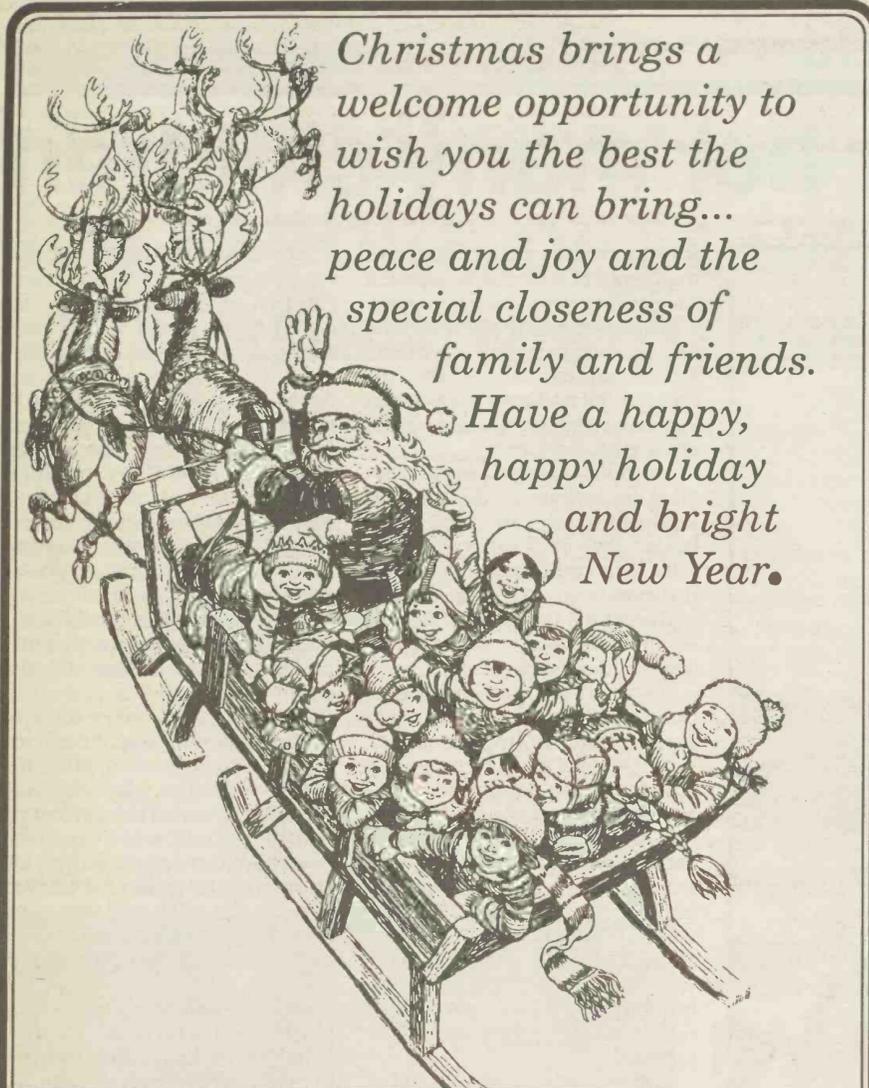
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In the New Year

- From -

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AVC
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Operating under the jurisdiction of the Minister of Advanced Education.

High Prairie R.C.S.S.D. No. 56, in conjunction with the area Native communities and associations, is looking for one additional person for the Native Education Liaison Team.

HIGH PRAIRIE R.C.S.S. DISTRICT NO. 56 LIAISON OFFICER

One Home/School Liaison Worker for St. Andrew's School.

DUTIES

- provide liaison with students, parents and teachers.
- assist schools in developing Native education programs and activities.
- participate in the implementation of pro-active programs and support services for Native children.

QUALIFICATIONS

- college graduate in Social Work or equivalent
- knowledge of Native culture and perspective
- strong interpersonal communication skills
- ability to work with and understand Native children and parents
- fluency in Cree and Native Studies would be important assets
- must provide own transportation

SALARY

- according to experience and qualifications
- excellent benefits package
- travel allowance

STARTING DATE

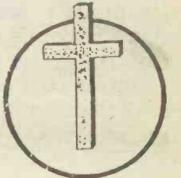
February 1, 1991, or by mutual agreement

CLOSING DATE

January 11, 1991

Interested candidates may submit their resume and references in confidence to:

Lionel T. Remillard
 Superintendent of Schools
 Box 789
 High Prairie, Alberta
 T0G 1E0
 Telephone 826-2580



Co-ordinator

Mental Health Referrals/Addictions

Requirements:

- We are seeking a dynamic experienced individual in the field of addictions and program management.

- Will be required to co-ordinate mental health services, and co-ordinate and develop an addictions program in the communities of Fox Lake, John D'or Prairie and Garden River

Qualifications:

- Must have sobriety and the ability to motivate the community.

- Must have a good theoretical knowledge of program development, administrative evaluation, monitoring techniques and community development principals.

- Must possess a basic alcohol and drug counselling certificate plus a post secondary certificate in a related field

- Should have four years formal alcohol and drug counselling experience with one year of supervisory experience

- Fluency in both English and Cree an asset

- Experience in working with the Native communities and a commitment to work in the North essential.

Salary:

- Negotiable based on qualifications and experience

Apply to:

Connie Campbell
 Director of Social Development
 Little Red River Cree Tribe
 Box 1165
 High Level, Alberta T0H 1Z0



Closing date for applications is January 15, 1991, however, competition will remain open until such time as a suitable candidate is selected.

Assumption

School celebrates addictions awareness week

By Rhonda Drebit
Contributing Writer

CHATEH, ALTA.

The whole school of the Dene Tha' band from Assumption participated in a sober walk Nov. 23 to celebrate National Addictions Awareness Week.

The day allowed the children and the community to fight against alcohol abuse and it was a day to remember. Children from kindergarten to Grade 10 walked around the community carrying anti-alcohol signs and yelling: "Down with alcohol! Down with drugs! Up with sobriety!"

This band had never had a sober walk before and no one was sure what it would be like. One Grade 10 student said "At first I thought it was funny. I thought all they were doing was embarrassing themselves but when I saw all the students walk around the townsite with their picket signs yelling 'Stay sober', I thought they were really trying to give our reserve a good name."

After the walk, sobriety awards were given to many members of the community who had conquered alcohol. They all spoke to the children saying they were glad they could lead alcohol-free lives.

Although this day was just one positive step taken in the band's fight against alcohol and drug abuse, it did give hope to the children and to the community for an alcohol-free future.

(Drebit is a teacher at Dene Tha' Community School)



Students with their 'stay sober' messages



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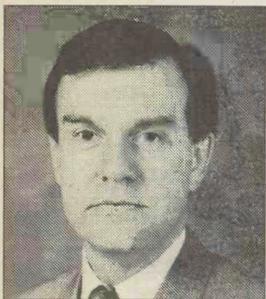


Wishing you a
peaceful and joyous
holiday season

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OFFICIAL OPPOSITION

Season's Greetings



Doug Main

Doug Main
Minister of Culture and
Multiculturalism
Member for Edmonton Parkallen

On behalf of the Government of Alberta, I would like to extend my very best wishes to you this holiday season.

Traditionally at this time of year, we show our special appreciation to all of those dear to our hearts. But there are many people we often don't take the time to appreciate, even though they enrich our lives every day of the year.

Living in a society like ours allows us to enjoy the benefits of multiculturalism. All Albertans, young and old, play a role in contributing to a multicultural society, whether it's educating new citizens to our history and customs or exposing long-time

residents to the values and diversity of immigrants.

The new Alberta Multiculturalism Act will ensure that our cause furthers the well-being and equality of all Albertans. Our new policy will focus on the areas of awareness, access and participation. Programmes and initiatives will enable Albertans to develop a sound understanding of the advantages of living in a diverse society.

Working together, we can meet the challenges of diversity and capitalize on the opportunities presented by multiculturalism.

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Indian blessing



May this Christmas be the merriest ever filled with the joy and laughter of friends and family to warm you inside out.
Season's Greetings from the Saddle Lake Band 125 and Saddle Lake Health Care Centre.



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Christmas

Institution issued Yuletide pass too late

By Brent Hooka-Nooza

HIGH LEVEL, ALTA.

In 1982 I started getting into trouble with the law. I was 15-years-old at the time in Meander River, which didn't have anything going so it was kind of hard for young people on our

reserve. We asked the band counsellors to help us get the gym nights going, but it didn't do any good.

After that we didn't know what to do, so we decided to make our own gym night. We would go in the gym without asking and play floor hockey. It went on all summer. It went on

and on. Finally we all got picked up by the law. They decided to keep me in custody until my day in court, but the others got out on a promise to appear. I appeared in court and the judge gave me three months in custody for the things I did.

I ended up at a young offenders' centre in High Prairie. After

awhile I got used to the place. I liked it a lot because there was a lot of things to do there.

Christmas was just around the corner so I decided to go for a Christmas pass, but was turned down. A few days later there was a phone call for me and I was very happy. But after that I wasn't too happy about it be-

cause something had gone wrong with my family.

On Dec. 23 I got a funeral pass. If I had gotten the Christmas pass I would have seen my loving mother while she was still living.

It was hard for me to let her go without seeing her again. Now I'll never see her again.

Another side of Christmas

By Donnie Royal

This year we'll be so lonely,
This year we'll be so blue,
'Cause Christmas doesn't mean as much,
As we are sure it means to you.

There'll be no children playing,
With dolls and trains,
'Cause memories, and teardrops now,
Are all that still remain

Now many years in prison,
And most we've spent alone,
This is the hardest time of the year,
That we have ever known.

Yes, lots of tears are shed now,
But none are tears of joy,
Our children don't sing Christmas songs,
Or find much fun in toys.

And sitting here, we feel for them,
As tears run down our face,
For what we've done to them,
And not being home with them,
We know we can never erase,
What we have done.

So when you think of prisoners,
And if they really pay,
Just ask one what he or she's doing,
This coming Christmas Day.

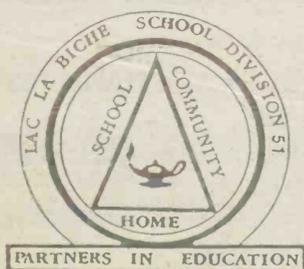
And think of us as people,
Not just as prisoners,
Yes, we are paying the price,
For the crimes we have done...
Have a Merry Christmas!

(Royal lives in Lethbridge.)



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

The Board of Trustees and Native Education
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Spirituality

The inner spirit is surrounded by solitude

By Kevin Leslie Stonechild
Contributing Writer

Life is a forest, trees are its dreams, flowers its loneliness, rocks its desires and it is in the middle of endless mountains of solitude.

Your life, my brother, is a forest separated from all other forests and all other timber regions. Regardless of how many eagles you send to other forests or how many eagles land upon your treetops, you are forest separated by its own pains, secluded in its happiness and far away in its compassion and hidden in its secrets and mysteries.

I saw you, my brother, sitting upon a mountain of gold and diamonds, elated by your wealth and famous in your riches, believing a handful of diamonds is the secret chain that links the feelings of the people with your own and links their thoughts with yours.

I saw you as a great and fearless warrior leading a conquering force toward an encampment, then destroying and capturing it. On second glance I found beneath the mountain of your treasures a heart trembling in its solitude like the trembling of a thirsty man within a prison of gold and diamonds but without water.

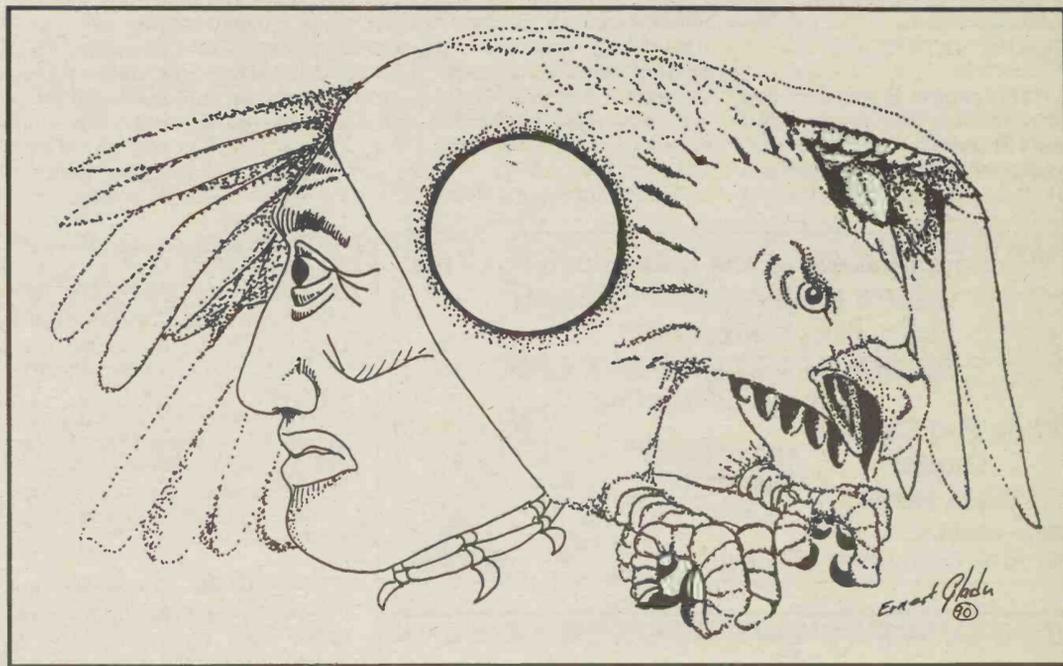
I saw you, my brother, sitting upon a throne of glory, surrounded by people glorifying your charity, counting your gifts, gazing upon you as if they were in the presence of a medicine man lifting their spirits up into the stars and the spirit world. I saw you looking at them, contentment and strength upon your face, as if you were to them as the heart is to feeling.

On the second look I saw your secluded self standing beside your glorified throne, suffering in its solitude and quaking in its loneliness. I saw it looking above the shoulders of the people to a distant horizon, empty of everything except its solitude.

I saw you, my brother, hopelessly in love with a beautiful enchantress, filling her heart and soul with whispered promises as she looked at you with sympathy and affection in her eyes and the sweetness of marriage upon her lips. I said secretly that love and passion has removed his solitude and he is now within the luxurious and comfortable paradise of untamed love and unbridled passion. On the second look, I saw behind your spirit another lonely spirit, like a misty fog trying in vain to become a drop of tears in the heart and soul of that beautiful enchantress.

Your life, my brother, is a forest far away from any other forest. Your inner spirit is a star far away from other stars named after you. If this star is dim, you cannot light it with the silver brilliance of another star. If it is empty, you cannot fill it with the wishes and the star shine of another star. Were it in the middle of nothingness, you could not move it to a galaxy created by other stars.

Your inner spirit, my brother, is surrounded with solitude. Were it not for this solitude, you would not be you and I would not be me. If it were not for that solitude, if I heard your voice, I would think myself to be speaking. Yet, if I saw your face, I would imagine I was looking into a mirror...



Graphic by Ernest Gladu

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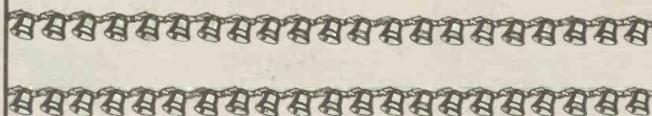
(Conference coincides with Denver March pow-wow weekend.)

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Best wishes to students, educators, cultural support
organizations, and Boards of Education.



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Siksika

Siksika commercial complex officially opened

By Wayne Courchene
Windspeaker Correspondent

SIKSIKA NATION, ALTA.

"This project is the first step for rebuilding our nation," said Chief Strater Crowfoot at the official opening of the \$4.2 million Siksika Nation Commercial

Complex. "One important step is that we develop our local economy. And this (commercial mall), we feel, will help us do that," said Crowfoot in his address to about 200 Siksika residents and special guests in attendance at the Dec. 14 ceremony. The complex houses nine gov-

ernment divisions and provides 115 administrative offices for the divisions, a clothing manufacturer and outlet, a restaurant, a video-rental outlet and arcade, a laundromat, hair salon and three stores selling new and used clothes, furniture and appliances. Richard Hankinson, general manager of Siksika Economic Development Corporation (SEDCO), the economic development arm of the Siksika government, said the construction project created 15 to 20 jobs for local people. The mall businesses created 30 full-time jobs and 15 part-time jobs.

Ron Many Heads, council member in charge of economic development, acknowledges the contribution of the people, organizations and financiers of the mall as well as SEDCO employees.

Among the guests at the opening were representatives of Peace Hills Trust, the Alberta Indian Investment Corporation, the Canadian Imperial Bank of Commerce, the Native Economic Development Program (NEDP), PM Associates (architect), Stuart Olson (contractor) and Indian Affairs.

Don Hanna of NEDP said he was very impressed with the community effort that went into the project and the co-operation between Natives and non-Natives, which he said was an example of what Native people are capable of accomplishing. The long-term effects of the complex is a "source of community pride and achievement." Lorne Davis of Peace Hills Trust recalled that groundbreaking ceremonies



Wayne Courchene

Chief Strater Crowfoot (centre) with Siksika traditional chief Leo Youngman (left) and Mark Wolf Leg Sr., spiritual elder, cut the ribbon to officially open the complex.

were held on a cold and blustery day a year earlier. He said he looked forward to when Peace Hills could participate in another successful project like the commercial complex.

Chief Crowfoot and Many Heads were presented with the official key to the complex by Stephen Broadly of Stuart Olson, project manager. Broadly proudly announced the building had come in on budget and on time. He also noted the 7 per cent Goods and Services Tax, to be collected starting Jan. 1, 1991, had been avoided.

The ceremony consisted of a song from one of the local drum groups, a grand entry, speeches from the representatives and an honor dance. The formality included a ribbon cutting and the cutting of a cake with the Siksika logo design on the icing. The cake was the creation of Tom

Many Guns, a local baker with one of the stores in the mall. Once the formalities were completed those in attendance were invited to tour the facilities.

There was an air of festivity as local residents and guests milled around the administrative offices throughout the building. At one entrance people gathered to listen to local musicians. The Siksika Restaurant was the most popular spot because it served free food to the hungry well-wishers and curious customers. The lineup lasted well over an hour before everyone had an opportunity to taste the cold cuts, deep fried chicken and huge breaded french fries.

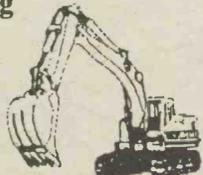
The mall was crowded with shoppers and sightseers. Many eagerly placed their names in containers provided by merchants for draws for gifts to commemorate opening day.

"Congratulations on the grand opening of the Siksika Administration Complex"

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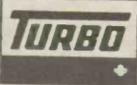


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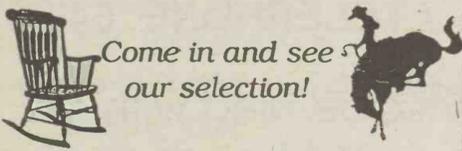
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Advertising Feature

Co-operation and hard work paid off in spades

On Dec. 14 the Siksika Nation Commercial Complex was officially opened for business.

For the first time since 1877, when Treaty 7 was signed, Siksika Nation has gained a measure of control over its destiny. Commercial energy can now be harnessed and directed to continued development of the Siksika Nation.

After years of government control and restrictive welfare programs, Siksika is poised to become a significant contributor to the economy of southern Alberta.

The story behind the opening of the complex spans more than 100 years. It is a story of one government using wrongheaded legislation and programs to limit the natural growth of a once prosperous Indian nation.

Commerce is not new to Siksika Nation but it has been severely limited by government intervention.

This is not the time for a listing of federal intervention or federal government shortcomings, however.

It is a time to reflect on the unique position of Indian nations and to outline the uphill struggle to participate in a commercial world most Canadians take for granted.

In 1968 the Siksika chief and council hired the firm of Frank Price and Associates to prepare an economic development strategy, which would generate income and employment opportunities for their membership.

This plan identified the need for: • a centralized administration building, • commercial businesses owned by Siksika members and • an economic development authority to co-ordinate implementation of a long-term plan.

In 1984 the Siksika Economic Development Corporation (SEDCO) was established and in 1985 Siksika Service Station Limited opened a gasoline sales outlet on the land now occupied by the new complex.

The success of the service station confirmed Siksika could support Indian-owned and operated businesses once they were established.

When the Native Economic Development Program (NEDP) was introduced by the federal government in 1986 Siksika responded immediately to implement several components of their economic strategy.

SEDCO, under the direction of Floyd Royal (chairman), Clement Doore (president) and Strater Crowfoot (economic de-

velopment officer), hired PM Associates of Winnipeg to prepare a business plan for construction of a multipurpose commercial complex. This proposal was approved in principle in Nov. 1987 just prior to the tribal election which elected Strater Crowfoot as chief.

The proposal, approved by NEDP, provided for the construction of a new service station, a 30,000 sq. ft. office complex, a 20,000 sq. ft. commercial mall and a 5,000 sq. ft. industrial building. The total cost of the project, including design and financing, was estimated at \$4 million.

The NEDP agreement was finalized in March 1988 and SEDCO requested permission to commence construction from the federal government. SEDCO was informed amendments to the Indian Act (Bill C-115) required approval of a head lease by the membership at large and no construction could commence until a referendum was held and a majority vote obtained.

The introduction of Bill C-115 resulted in a 16-month delay. On June 29, 1989 over 85 per cent of the voters approved the lease and SEDCO hired PM Associates and the Riddell Group in Calgary to commence preliminary design.

Final registration of the head lease was delayed by additional legal disputes between federal government lawyers until Nov. 1989 or two years from the date of the original request for financial assistance from NEDP.

The delay in approval of lease was compounded since the NEDP was to end in 1990 and the project would have to be designed, financed and built within 10 months.

SEDCO did not have sufficient time to prepare comprehensive working drawings and circulate competitive tender bids.

A decision was made to hire a general contractor to construct the project for a maximum price based on preliminary specifications.

SEDCO was extremely fortunate to retain Stuart Olson General Contractors.

It is unlikely the project could have been completed on time and within budget without the support of an experienced management team led by Stephen Broadley, project manager, who was capably supported by Nick Popovschi, on-site superintendent.

SEDCO advertised for tenants for the new complex and assisted in the development of viable

business plans. Siksika members, who expressed an interest in opening a new business, were enrolled in an entrepreneurial training program sponsored by Employment and Immigration Canada and the Native Economic Developers Association.

In early 1990 it became clear the major tenants for the mall would be a supermarket and a restaurant. SEDCO prepared detailed business plans for these proposed tenants and commissioned a study to determine where Siksika members currently purchased grocery items. These business plans confirmed a first-quality supermarket and restaurant would attract sufficient business to generate a profit within the first year.

In early 1990 SEDCO established a supermarket and restaurant company under its control and pledged the majority of its assets as security for a \$300,000 loan with the Alberta Indian Investment Corporation.

SEDCO approached Horne & Pitfield with a proposal to operate a Mayfair Food Store in the new mall. Horne & Pitfield responded immediately and coordinated the completion of a 7,700 sq. ft. full-service supermarket and a three-week training program for staff. Without the support of Horne & Pitfield, the scale of the supermarket and the potential for profit would have been reduced substantially.

The entrepreneurs within the new commercial complex can all relate similar tales of co-operation and cost-sharing arrangements which led to the successful opening of their businesses. This experience supports the belief solid business opportunities will succeed in spite of restrictive financing and legal obstacles.

The grand opening of the complex is but one step in fulfilling the commercial potential of Siksika Nation. Hundreds of Siksika members have devoted thousands of hours to make the complex a reality.

The board of directors of SEDCO and the chief and his council would like to take this opportunity to thank everyone who contributed to this project, especially the Siksika membership whose vote made it happen and whose patronage will assure continued success.

Congratulations Siksika on your new facility



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"Stuart Olson... building with the community"

Saskatchewan

Merry Christmas and a Happy New Year to all Saskatchewan readers

Merry Christmas and a Happy New Year to all our readers in Saskatchewan!

On Dec. 10-13 I crossed the border again on my Saskatchewan run and visited beautiful Onion Lake, Meadow Lake, Island Lake, Loon Lake and Prince Albert.

But on the third day of my visit I received news from Edmonton and had to cut my trip short.

And I made some new friends in Meadow Lake! Merry Christmas Ordean Goulet and Peter Mayotte. These two men work for the New Opportunity Program with its main office at the Flying Dust Reserve and without them I would have been lost.

Christmas time is great! Until I met with Ordean I didn't know there were so many reserves in the Meadow Lake area. But after he filled me in on what the New Opportunity Program is doing for the reserves, we decided to visit two of them, Island and Loon Lake reserves.

Those stories will be in upcoming issues and since it's Christmas I would rather dwell on all the fun we had (eat! eat! eat!) visiting these two communities.

MAKWA SAHAIEHCAN: In Cree it means Loon Lake. Located there is one of the adult education training centres and along with Ordean, we visited the centre in time for their Christmas party.

Loon Lake is about 60 km west of Meadow Lake.

Do you know what they were having for Christmas dinner when we arrived? Deer stew, mashed potatoes, a pot of mixed vegetables and sweet, sweet cubes of cake. Make your mouth water?

It was a great visit with (left to right) back row: Pauline Morningchild, little guy Conrad Mooswa, Emile Mooswa, Tracy Pachapis, yours truly Rocky Woodward, Blossom Dufraigne and Lena Mitsuing. Front row: Bella Mitsuing, Marlene Pachapis, Rhonda Mooswa and instructor Pat Setrakov.

MERRY CHRISTMAS and a **HAPPY NEW YEAR** to everyone at Loon Lake.

Ordean was kind enough to show me around and I was fortunate enough to meet people at the reserve's band office also.

MINISTIKWAN: Or Island reserve is about 20 km southwest of Loon Lake and again we were invited to another Christmas party. Yeah!

Inside their learning centre a

BORDER CROSSING



ROCKY WOODWARD ON THE ROAD



Ordean Goulet

Learning Centre students pose with Rocky Woodward

Christmas tree was erected and by now New Opportunity Program manager Peter Mayotte had joined Ordean and me.

It was fantastic. When we walked in a cassette player was playing Christmas carols and a buffet of all the Christmas food imaginable was laid out on a table. We ate and ate.

Then games were played like musical chairs, stomping on balloons tied to one's ankle and feeding each other while blindfolded.

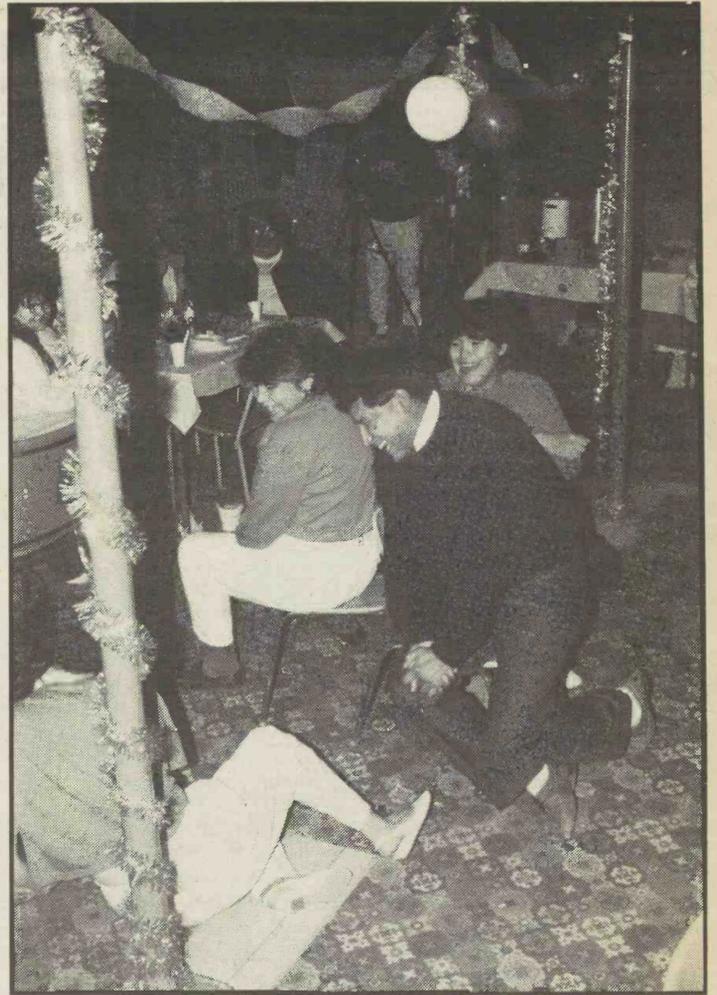
Seen here is Alvin Chief. The guy wouldn't give up. He kept knocking over women to gain a seat during musical chairs. It was a lot of laughter and a lot of fun. By the way, Alvin finally got knocked over himself by the two women you see behind him.

"On behalf of the New Opportunity Program and the

Meadow Lake Tribal Council we thank you for letting us be a part of your Christmas party," said Mayotte.

And Border Crossing feels the same. Thank you and Merry Christmas and a Happy New Year to everyone at the party and at Island Lake.

PRINCE ALBERT: Just a final Merry Christmas and a Happy New Year to my good friends Eugene Arcand and family, Darcy Iron, elder Tom Whitehead, everyone at the Indian and Metis friendship centre and everyone in Prince Albert.



Rocky Woodward

Alvin Chief of Island Lake bowls over another contestant during musical chairs

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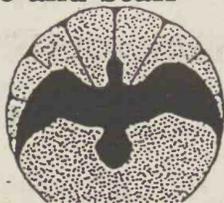
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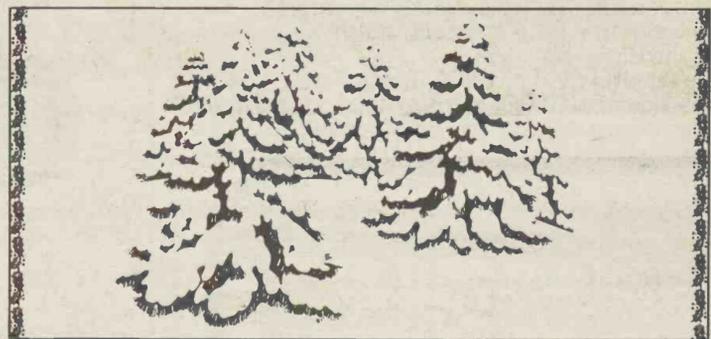
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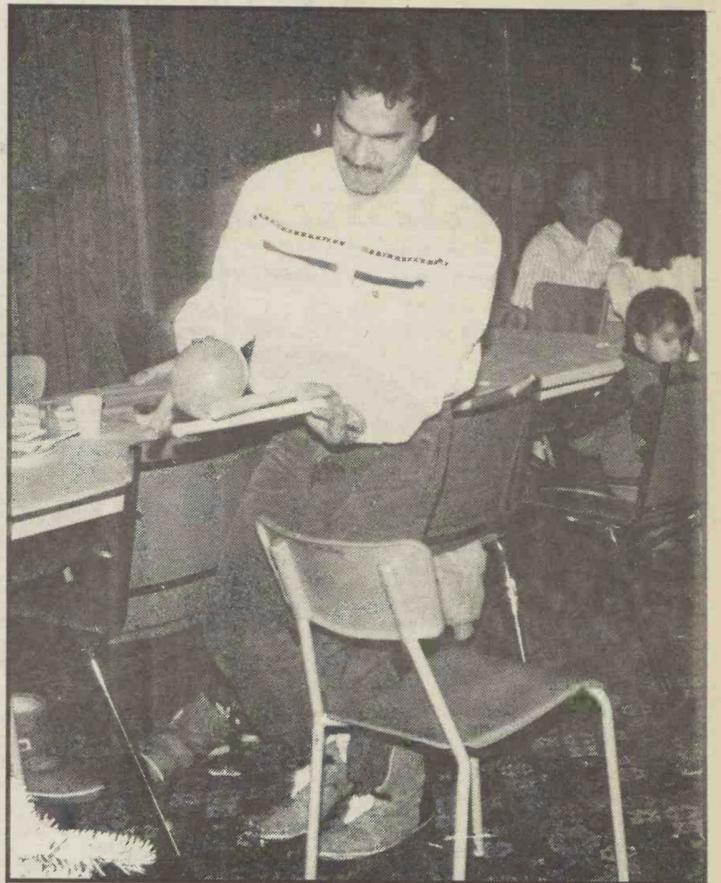


Saskatchewan



Rocky Woodward

Island Lake reserve's learning centre students, staff and community members send season's greetings



Rocky Woodward

New opportunity program worker and Border Crossing's friend Ordean Goulet wishes everyone a Merry Christmas and a Happy New Year

A Christmas present from Saskatchewan

What good are words when trying to describe people you meet who open their hearts to you? Words are not good enough. During my recent visit to Saskatchewan I had the pleasure to meet such people, people who now send that same warmth I experienced to you on this special occasion — Christmas. From Chief Donald Cardinal of Onion Lake reserve, from the children at Loon Lake reserve, from the wonderful members of Island Lake reserve and the learning centre, from resident elder Tom Whitehead of the Indian and Metis friendship centre at Prince Albert, from the learning centre at Flying Dust reserve at Meadow Lake and from my good friend Ordean Goulet, seen here in hot competition — "We wish you a Merry Christmas and a Happy New Year!"



Prince Albert elder Tom Whitehead sends season's greetings to all his friends

Photo by Rocky Woodward

"Season's Greetings to all our friends and clients"

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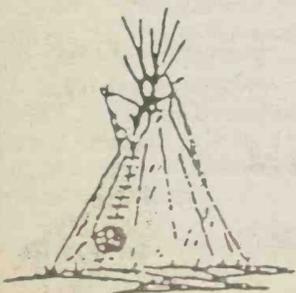


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The students and staff at Beauval Indian Education Centre would like to extend their Christmas Greetings not only to the parents and community members of the surrounding area but also to their Native friends and neighbours wherever they may be.

Christmas is a time for togetherness and family. Christmas is also a time for all people to reflect on the future. May the Great Spirit grant all of you many blessings and peace.



Beauval Indian Education Centre
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Curriculum Resource Unit Lac La Ronge Indian Band

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The Education Branch has prepared the following set of materials for their bilingual/bicultural program. The following materials are now available (Revised August 90):

48 Traditional Stories: these booklets are \$3.00 per copy

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Adam And the Wolves	The Hunter And The Woodsprite
After The Dance	The Legend of Wihtiko
Beware Of The Wihtiko in The Springtime	The Little People
How The Muskrat Got Its Tail	The Magic Arrow
Memekweslwuk	The Medicine Lake
Muhikunistikwan	The Red Star
My Grandmother And The Wihtiko	The Sacred Rock
Numekos, The Trout	The Trick is On Wesuhkechahk
Pithesiw Fights The Crayfish	The Two Hunters
The Adventuresome Wesuhkechahk	The Village Outcast
The Bear Trail	The Wicked Lady Magician
The Beaver Story	Wesuhkechahk And The Evil Caribou
The Canoemaker And The Mosquito	Wesuhkechahk And The One Who Carries a Bullet
The Careless Mother	Wesuhkechahk And The Rock
The Caribou Hunt	Wesuhkechahk Omikiy Mechiw
The Child Wihtiko	Wesuhkechahk, The Medicine Man
The Cry Of The Chickadees	Why The Trees Are Split By Lightning
The Deceitful Man	Why The Whiskey Jack Does Not Go South
The Dream	Wihtiko And The Wolf Spirit
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Total \$144.00

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*The Lac La Ronge Indian Band Education Handbook \$3.00
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*These booklets are available upon special request only.
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Saskatchewan

Youth worker a role model

By Rocky Woodward
Windspeaker Staff Writer

PRINCE ALBERT, SASK.

At 21 years of age Darcy Iron is the referral director for the Indian and Metis friendship centre at Prince Albert, Sask.

His job is to run a variety of programs and activities like education programs and to make sure ice is booked at the nearby skating rink for friendship centre members.

"My number one priority is to keep our membership closely knitted with the centre through programs and activities," Iron says.

Iron took over the position in August. A member of the Canoe Lake Cree reserve in northern Saskatchewan, Iron was brought up by his grandparents Cecilia and Marvius Iron.

He says it was their teachings and role modelling that kept him off the streets and directed him to "do something with my life."

Last summer Iron says he did a lot of community work at Canoe Lake.

He also graduated from Gateway College in Prince Albert from a business administration course.

"My grandparents were always busy and that's what I like to do, stay busy," smiles Iron.

He sees working with youth in Prince Albert as important to him. And at his age Iron says he can sympathize with the youth.

"They have a lot of problems and my greatest concern is to keep the younger teens off the streets. If we have 200 upstairs (in the centre's social room), it's better than having them walking the streets."

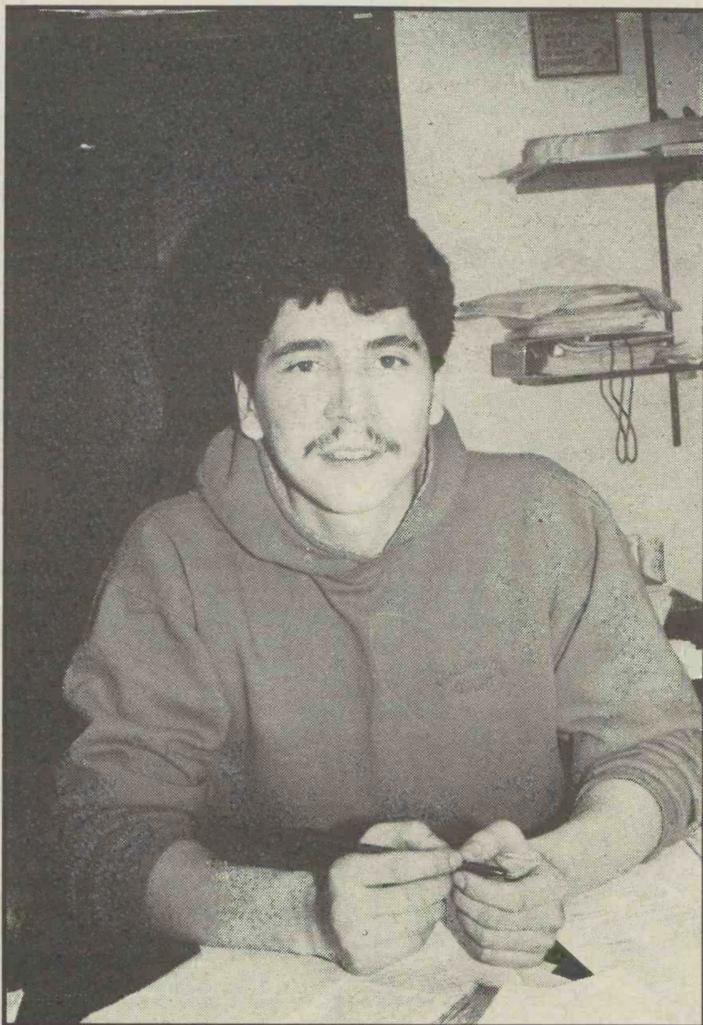
To keep youths off the streets he is busy setting up volleyball games, floor hockey and "the gym is always open to them."

Iron says a lot of Native youths turn to the centre for help.

There are certain issues every teenager has to face like domestic problems, drug and alcohol problems and the big one is usually peer pressure, Iron says.

To combat these everyday pressures, workshops are held for the youths.

"Last week we dealt with life on the streets and about 300 youth turned out.



Rocky Woodward

Darcy Iron is good for the P.A. friendship centre

"We have a youth group here at the centre with 21 members," Iron says, while adding just recently the group travelled to Regina for a youth conference.

"Youth benefit from counselling and recreation we have to offer at the centre and really, I'd say there are not that many Native youths roaming the streets. But there is always that certain crowd."

Other programs offered at the centre include how to deal with stress and how to be interact with people while having fun.

A monthly newsletter is mailed out to let people know about the centre's programs and social events.

Every Thursday between 7-9 p.m. a narcotics anonymous meeting is held that is open to

everyone.

"It's very encouraging to see the youth attend these meetings. We get about 10 youth at every meeting," Iron says.

Iron's goal in life is to become a journalist.

"I was accepted for journalism at the University of Regina but I didn't go because my grandparents needed me," Iron says, but he adds it's still a goal he means to fulfill.

Meanwhile, Iron says he will concentrate on his job at the centre.

"I take a lot of pride in working here, and I must add, our staff and the volunteers at the centre contribute to the way we treat our membership with dignity while offering them social, recreational and helpful programs," says Iron.

Not bad for a person who at 21 finished high school, earned a business diploma, has his sights set on being a journalist and — is a certified heavy equipment operator.

The Bush And Me

I like the sound of dry leaves
Crackling beneath my feet
The gentle tug of branches
As I walk beneath the trees

The cawing of the crow above me.
The wind against my face.
I like the sweet smell of the forest
Just after a summer rain.

I like climbing a high hill
To see what's on the other side.
And sit for a while in a sun-warmed spot
To gaze upon the countryside.

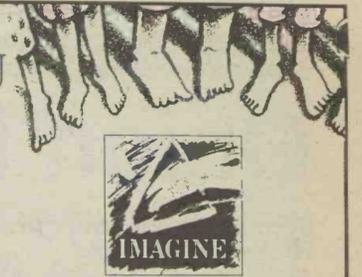
I like the sound of my boots upon the frozen earth,
Early on an autumn morn.
Or the sight of a calf moose sucking,
Just minutes after it was born.

I like standing in the spray of a waterfall
As it thunders and crashes below me.
Or the dangerous thrill of lake ice cracking
With a pinging sound beneath my feet.

I like the fact a birch tree
Looks good without its leaves.
But most of all I like the love of my family
On a sober Christmas Eve.

By Dwayne Desjarlais
Fort McMurray

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Saskatchewan

Onion Lake in business in Lloydminster

By Rocky Woodward
Windspeaker Staff Writer

LLOYDMINSTER, SASK.

Give Northbridge another year and the Onion Lake band-owned enterprise — a gas bar, tire shop and convenience store — will be doing fine, says manager Albert Jimmy.

Jimmy has been running the business, located at the east end of Lloydminster, since July and he says the operation is a definite plus for the band.

"It's like any other business. If run in the proper fashion, we'll make money," Jimmy says.

Jimmy has been working for the Onion Lake reserve, about 50 km from Lloydminster on the Saskatchewan side of the Alberta border, as an administrator for 18 years.

In 1985 when Northbridge was formed as the parent company the band decided to open the gas bar, tire shop and store. Two years later they bought a building in Lloydminster and opened for business.

"Northbridge was started so we could go ahead with this project. It has a board and the band members are the investors we are responsible to," Jimmy says.

The two locations, which sit side by side just off Highway 16 east, employ 12 people.

"The business is starting to stabilize. As we get out of the initial operating stage we are becoming more mature. I would say within a year we should be doing all right with both businesses," Jimmy says with assurance.

The business has a franchise

with Crown Tire and Firestone to sell their tires and the gas bar buys its gas from Husky Oil.

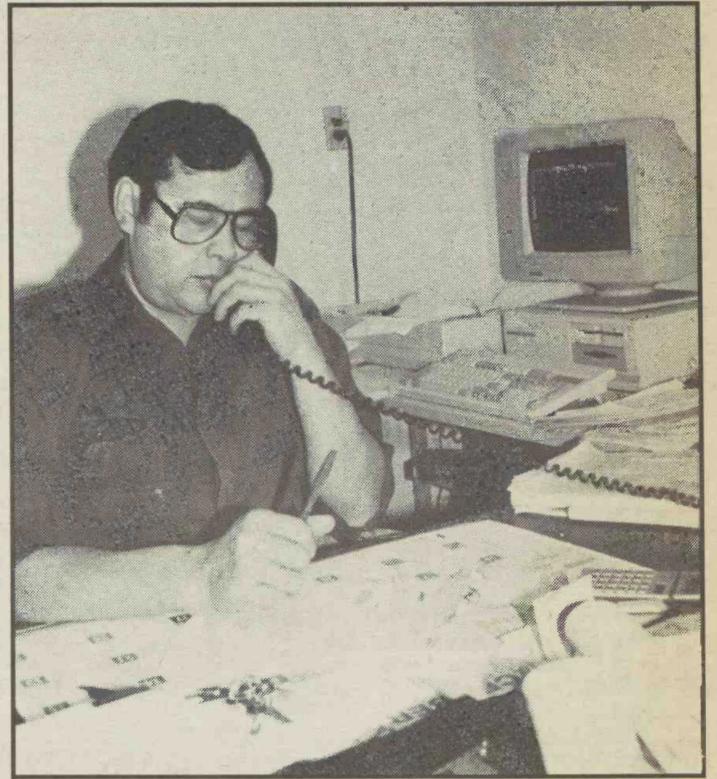
Although there has been a decline in business because of the recession, Jimmy says people will always need gas and tires for their cars.

"It's a matter of how you run an operation that either makes you successful or loses money. Our intention is to service people who want quality service," he says.

Onion Lake's Chief Donald Cardinal feels the same.

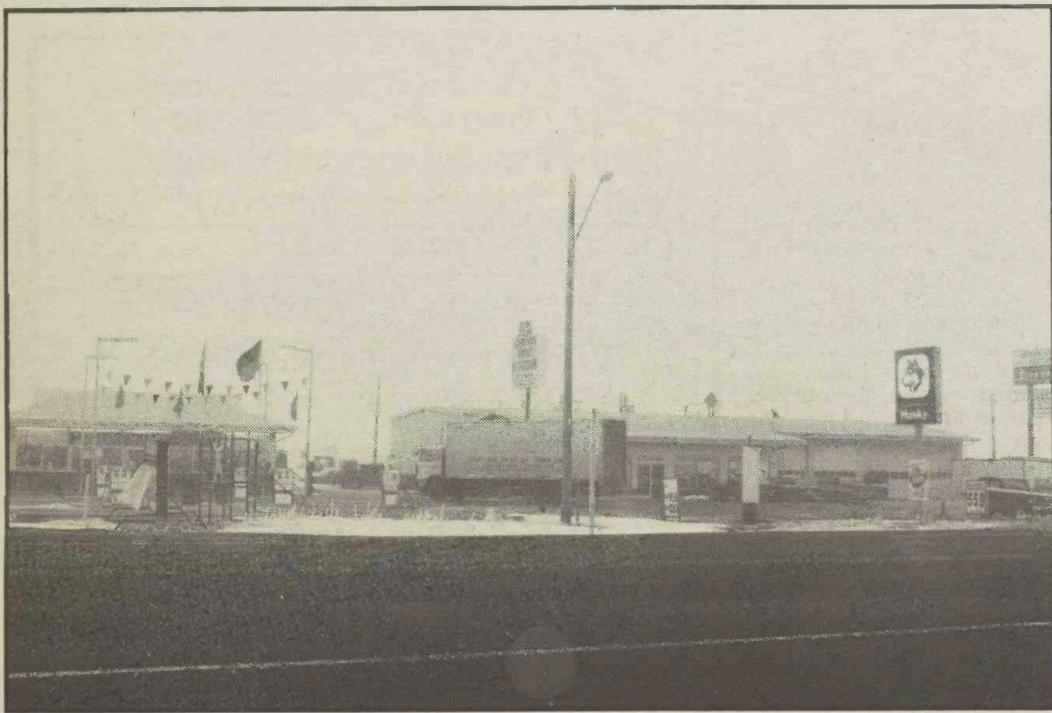
"You see it more and more every year. More Indian reserves and individuals are getting into business. All it takes is a little initiative," smiles Cardinal.

"By the way, on your way out, buy a tire while you're at it," says Jimmy, always the businessperson.



Rocky Woodward

Gas bar and tire shop manager Albert Jimmy



Rocky Woodward

The Lloydminster gas bar/tire shop owned by the Onion Lake band

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Saskatchewan



Rocky Woodward

Frank and Dora Masson take good care of the elders' lodge on Onion Lake reserve

Onion Lake reserve cares for its elders

By Rocky Woodward
Windspeaker Staff Writer

ONION LAKE, SASK.

Back in the old days if you were to visit an old age home, not many faces would be of Native descent. It was always the Native way to keep the elderly at home — it was a natural thing to do.

But that's becoming more and more difficult for working families to do. Many elderly people need constant help and companionship. So some Indian reserves and Metis settlements have come up with a way to keep their loved ones at home and in their own communities.

One such place is Onion Lake reserve on the Alberta/Saskatchewan border, about 50 km north of Lloydminster.

In 1984 the band built and opened the Pakhsimotaak Elders' Lodge on the reserve, something Chief Donald Cardinal says "needed to happen."

"We must always keep care of our elderly, the way they were kept care of in the past," he says.

The lodge has 21 live-in units and presently they're all filled by elderly members of the reserve.

Onion Lake band members Dora and Frank Masson are the lodge caretakers.

Dora is outspoken and when a *Windspeaker* reporter arrived she was busy washing the long hallway in the lodge.

Smiling, she led me to Frank and her quarters and offered me a cup of tea.

"Sometimes I get tired, but it's not so bad be-

cause everybody here basically looks after themselves," she says.

It's in the winter that things get a little slow, she adds.

"They have television to watch (or they) play bingo or card games. We always offer the people living here something to do," smiles Dora.

The lodge has a lounge where the elderly can take advantage of games, watch television or simply chat with family visitors.

During the summer there's much more to do, such as going on trips to powwows, the Lac Ste. Anne pilgrimage and family outings.

The band has a home-care program for disabled people living at the lodge and in the community.

"I have one cook who makes meals for one man and woman living here. Other home-care workers look after elders living elsewhere. But they really want to keep care of themselves. And they do," Dora explains.

Frank, who helps Dora at the lodge, at one time used to spend a lot of time trapping. "But that was when trapping was good. Not no more," he says, shaking his head.

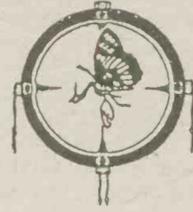
Onion Lake has been moving ahead over the years. New buildings are being built on the reserve every year for the growing population. And the elders' lodge is living proof all members of the reserve hold on to an old Indian tradition — a tradition of caring for the elderly.

And what about this Christmas?

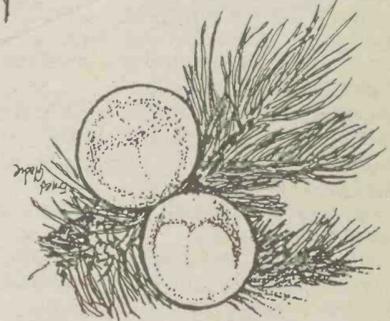
"We would never forget our elderly at Christmas time. They are very important to us. The lodge will be a busy place at Christmas time," Dora says.

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Hobbema

Ermineskin honors its top students

By Heather Andrews
Windspeaker Staff Writer

HOBEBMA, ALTA.

Over 100 students were honored at the 10th annual children's awards night on Hobbema's Ermineskin Indian reserve.

The awards have been given out every year since the Ermineskin Education Trust Fund was established by the chief and council in Jan. 1981. According to high school services co-ordinator Sandy Ermineskin, the trust fund's goal is to provide and encourage education for all Ermineskin band members.

The students, who attend a variety of schools both on and off the reserve, include children from kindergarten to Grade 6.

"We want to encourage the youngsters right from four years up to Grade 12," says Ermineskin.

As well a recognition night for adults pursuing further education is held later in the year.

Each was given a book this year at the Nov. 27 awards night in recognition of 1990 being

international literacy year. Awards were given to the most improved students on the recommendations of school principals, and for best academic performances to acknowledge those with an average of 75 per cent or higher. As well attendance of more than 95 per cent and outstanding athletic achievements were recognized. Some students received more than one award.

Especially notable was the Kelly Makinaw award given to Brian Roasting, a kindergarten student, for exceptional academic ability.

Sophie Makinaw, grandmother of Kelly Makinaw, presented the prize in memory of her grandson, who died several years ago of leukemia when still a preschooler.

"Despite failing health Kelly stayed in school almost right to the end of his short life, remaining co-operative and happy," said Ermineskin.

Special mention was also made of the Jim Rattlesnake award, given this year to Trevor Saulteaux, who attends Parkdale school in Wetaskiwin.

"This award is given to the student who exhibits a strong athletic ability and Trevor, who won the award, is recognized among all Native and non-Native students in the Wetaskiwin area," said Ermineskin.

Two nights later in Wetaskiwin, awards were given to outstanding Grade 7-12 students from Ermineskin band.

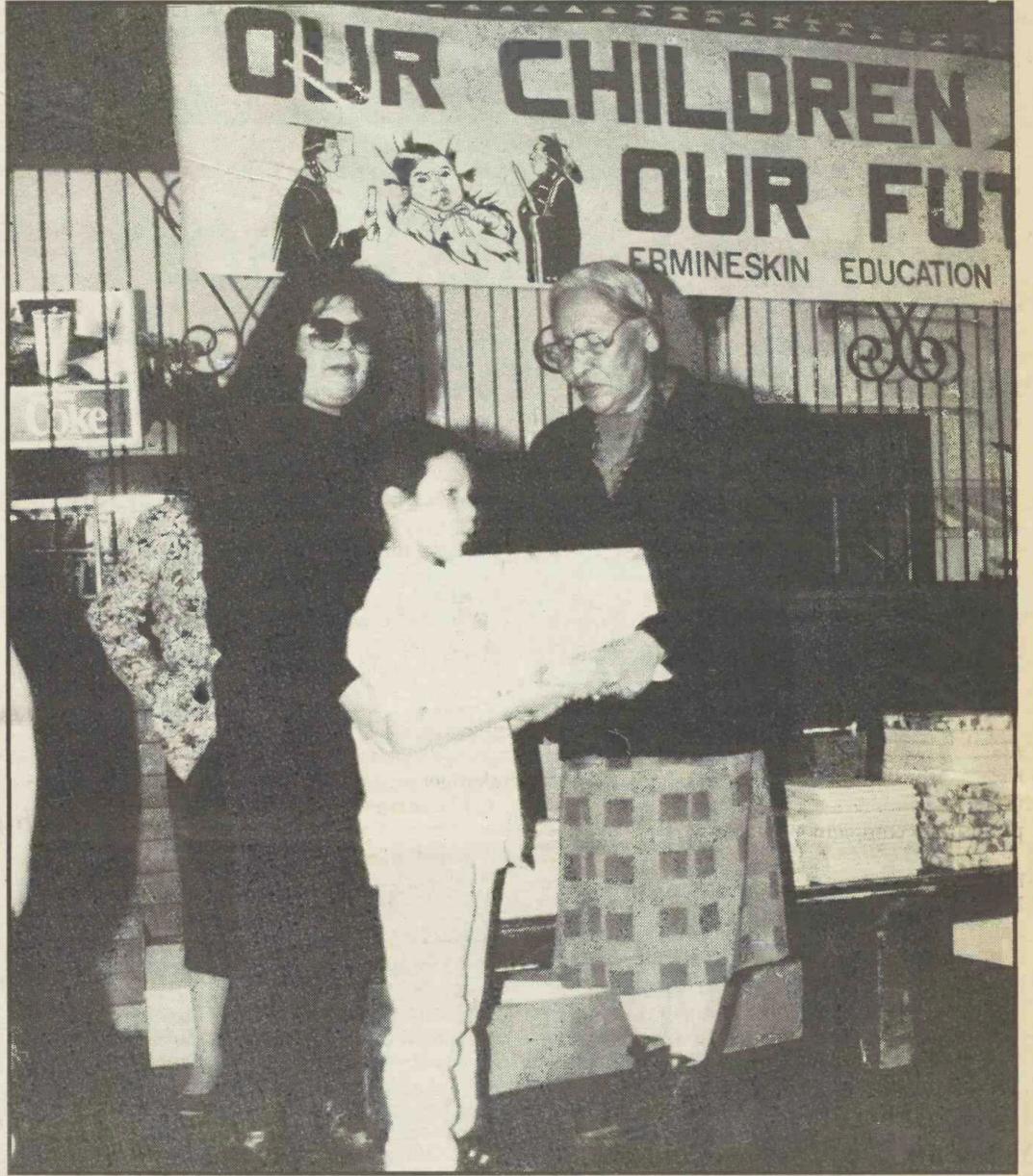
Of special note was the Beverly Lightning award given to Grade 9 student Tenisha Wolfe.

"Beverly Lightning is an Ermineskin band member who encouraged scholastic achievements. She was injured in a car accident from which she has never completely recovered," explained Ermineskin.

The Jim Rattlesnake award

was given to Grade 12 student Lyle Omeasoo, who is known across North America for his long-distance running abilities.

"The involvement and encouragement of the parents was evident. There were over 250 people at the Tuesday night event and an equally impressive crowd was present on Thursday night," said Ermineskin.



Heather Andrews

Brian Roasting, a five-year-old kindergarten student, received the Kelly Makinaw award for exceptional academic ability

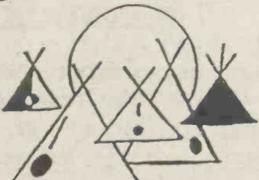
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Hobbema

Her new job helps Hobbema woman meet deepest needs

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Hobbema band member Betty Lane has a new job and a new goal in life.

The Cree woman, who lives in Edmonton, has not been able to find suitable jobs in the past. "They were all unsatisfying for one reason or another and I never did find one I liked well enough to make it my life's work," she says.

A few months ago she met Renee Christian, senior executive sales director for Mary Kay Cosmetics. "Renee was instrumental in introducing me to an opportunity that has already fulfilled my wildest dreams for a satisfying career," she says.

An American company that moved into the Canadian market 13 years ago, Mary Kay Cosmetics offers her more than just the opportunity to sell skin care products.

"What I am enjoying most is the independence of running my own enterprise and the support I get from the other representatives in Renee's unit." The twice-weekly meetings focus on camaraderie, healthy competition and encouragement. "We have become each other's personal support network," says Lane.

In joining Mary Kay, Lane also fulfilled a dream of Christian, who is a member of the Baha'i faith, which teaches the bringing together of races. Christian has long been an advocate of equality among all people of the world. "And equality between men and women is very important, too," she adds.

With these beliefs in mind, Christian set out to recruit representatives from all five colors of the world. "I talked to women from every nationality and racial background and had introduced many of them to the business. The only group from which I hadn't been successful was the Canadian Indian people."

Meeting Lane and finding her interested in an opportunity like Mary Kay was the final step in fulfilling this dream. Lane has always believed the different cultures of the world have to work together, to understand each other's backgrounds and to be equal. Christian's philosophy complemented her own.

Lane would like to see more Native women involved in their own business opportunities like Mary Kay. "It's more than just a business. It's a chance to grow, to feel good about yourself," she says, noting newcomers to the business find they look better by learning proper skin care and good grooming habits. "And if you know you look good, you feel good about yourself and it increases your self-esteem."

And it feels good to help other people gain independence and self-confidence, says Lane. "You know you helped them by giving them an opportunity to achieve their goals."



Renee Christian and Betty Lane

Heather Andrews



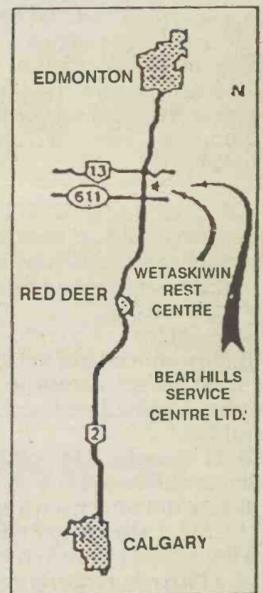
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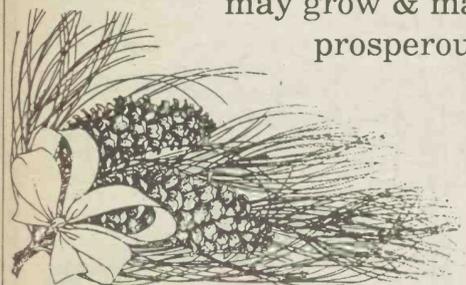


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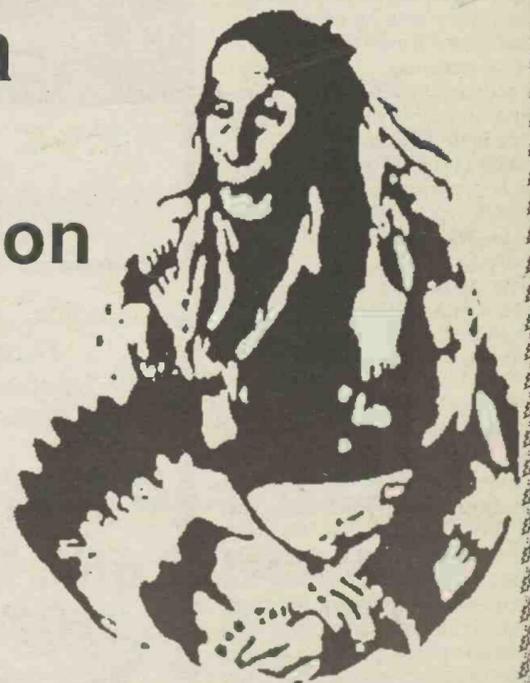


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SEASON'S GREETINGS AND PROSPERITY TO EVERYONE IN THE NEW YEAR

Hobbema

Champion rodeo rider is now accomplished artist

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Kenny Louis has always expressed himself through his artwork, but for many years his life on the rodeo circuit kept him from pursuing art as a career.

He performed well as a rodeo participant winning the Canadian Indian Bareback Championship at Salt Lake City, Utah in 1976.

Winning that award had been one of his goals.

"In 1985 I was ready to admit to myself I couldn't spend the rest of my life doing rodeo," he says. He returned to studying art, developing his own style and working with various mediums.

"Then in 1989 I got involved with the Samson Alternate School and started working with Mel Benson, the instructor. Mel has been a great inspiration and a great teacher for me," says Louis, an Hobbema resident.

He draws many of his ideas from nature.

"It may just be the scene out my own back door, it might be from a snapshot or from something I've got out of a book," says the Cree man.

Louis is especially fond of including wolves and eagles in his work and has a series of pictures featuring each.

"I also created the eagle woman and the wolf woman, who each have the spirit of these significant representations from our culture and I draw on legends from the past."

Louis listens to his critics. "If they understand the ideas I've tried to get across in the painting, I know I've been successful."

Louis spends a lot of time talking to elders, too.

"Before drawing from a spiritual theme, I always get advice from the elders. I want to be sure the idea I have is a true representation of the culture, especially when it is from a different tribe," he explains.

His father, now 83, also lives in Hobbema and Louis gets a lot of help from him. Louis, whose grandfather was an eastern Canadian Sioux, finds similarities in the two nations.

Louis especially enjoys combining woodburning with pastels or water colors.

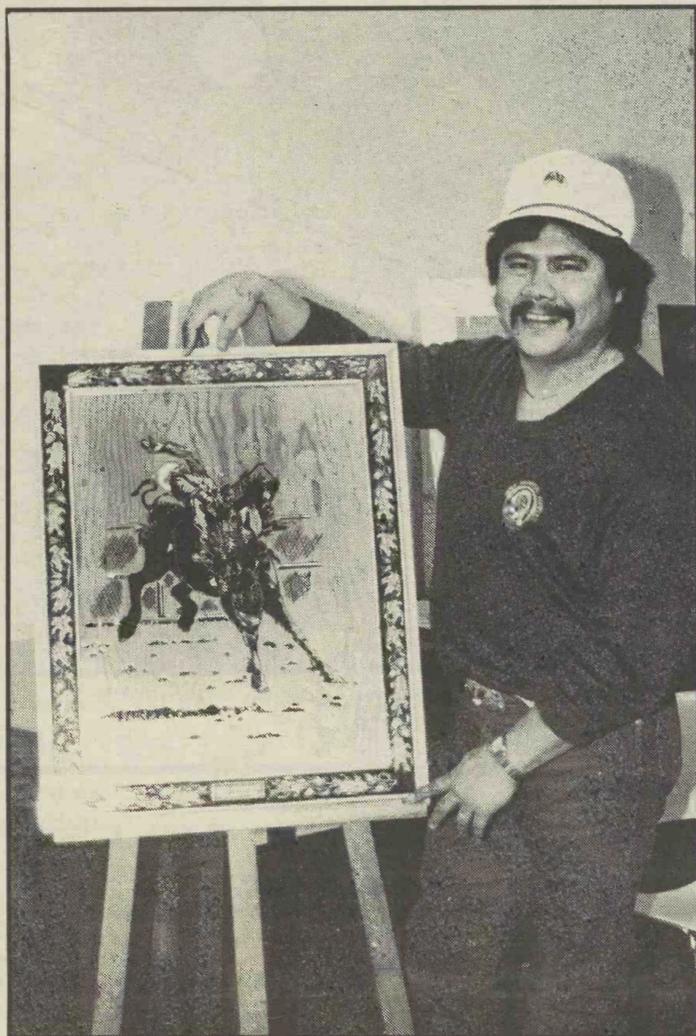
"My favorite picture of this type is one I did for my father. It is a picture of Chief Red Cloud, whom we have both always admired."

The painting presents the famous Oglala Sioux medicine man in brilliant red tones. Louis has refused several offers to sell the work.

Today, after only two short years with the Samson Alternate School, he has paintings hanging in collections all over the world including Italy, Holland, Spain and the United States. As well, people from Edmonton, Hobbema and British Columbia have purchased his artwork for their private collections.

He has participated in shows sponsored by Peace Hills Trust and the Alberta Indian Arts and Crafts Society and in exhibitions held in Red Deer and Edmonton.

Louis plans to continue learning and maturing as an artist with the alternate school.



Heather Andrews

Kenny Louis

"As well I'm preparing for a one-man show in Australia in 1992."

The school recently held its regular semi-annual exhibition

and sale, which featured the work of many of its students, including several from Louis. The next show and sale will be held in April.

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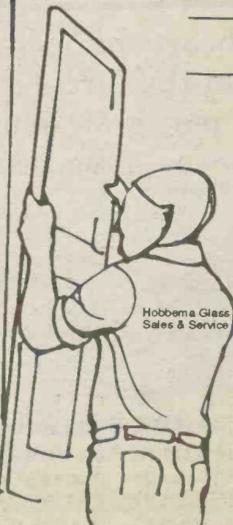
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Hobbema

Young athlete dreams of Boston Marathon

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

As runner Joline Bull circled the track at Edmonton's Kinsmen Field House, coach Gordon Russell stood by with a stopwatch.

"She made that lap in 35 seconds," he says, adding that seven times around the track equals one mile.

"Our first step is a competition in Vancouver in May," he says. Bull plans on running and working out every day in preparation for the event while she continues to pursue her Grade 11 at a Wetaskiwin high school.

A marathon in New York Dec. 31, 1991 will be the young Cree woman's next challenge. "Over 6,000 athletes run in the event," notes Russell, adding it is run annually every New Year's Eve.

Bull, 16, who is from Hobbema's Louis Bull band, won the Rita Houle Memorial Award for Native female athlete of the year in Oct. As athletes are considered from all over the province, winning the award is a milestone in the life of any athlete. Bull is already active in basketball, volleyball and various other sports, so Russell doesn't think it will take her long to get in shape.

The 1992 Olympics are also in the ambitious runner's plans.

"The final long-range plan, and what all the other competition will lead us up to, is the famous Boston Marathon. I have no doubt Joline can do it," says the coach.

Russell attributes the young runner's success so far to her commitment and to the support of her family.

"The involvement of the parents quite literally can make the difference as to whether an athlete makes it or not."

And Bull recognizes her parents' contribution.

"I don't know what I'd do without them." Harrison and Ida Bull travel to all sports events in which their daughter is involved and they run with her every day.

Bull has also had considerable experience in public speaking, much of it as president of the Native youth club in her school.

"I hope to encourage her in pursuing this talent as well," says Russell, adding Bull will be happy to speak at any sports clubs or youth awards banquets, where participants would enjoy hearing her enthusiastic approach to sports and fitness.

Bull has a philosophical approach to the task she's undertaken.

"I don't pay any attention to negative comments. You can't argue with stupidity, you can only be amused by it," she says. Bull says she is going to concentrate on hard work and training and knows there will be sacrifices.

"I may have to give up basketball and volleyball," she laments.

She feels Russell is the right coach to help her reach her goals.

"I had heard of him and his accomplishments long before I met him," she says. Russell has coached Native athletes for over 20 years and came close to getting an athlete to the Boston Marathon when he was coaching Rita Houle. The young woman's life ended tragically in 1980 when she died of cancer at age 20.

Russell plans to set up a schedule for training to begin in earnest in the new year. In the meantime, Bull will enjoy a holiday with her family in Hawaii over the Christmas break.

But Bull doesn't plan on letting holidays interfere with her training. "It's not every athlete who can say she ran on the beaches of Hawaii," she laughs.



Joline Bull in training at the Kinsmen Field House

Heather Andrews

Boys and girls club opens on reserve

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Young people in the Hobbema area are looking forward to some great recreational experiences in the new year.

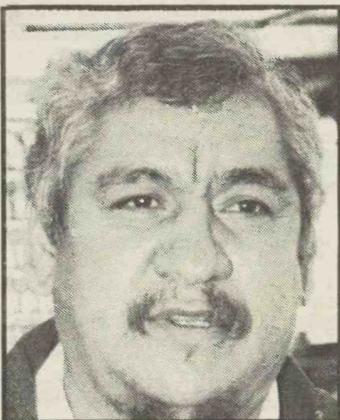
A club has recently been formed, which will be open to youths from all four nations at Hobbema and neighboring communities.

"Several kids have already become involved, and with the help of some of the adults we have been busy fundraising," says Terry Buffalo, one of the leaders.

Recent functions included a Dec. 16 turkey shoot and a family celebration of Christmas Dec. 21 when members received a gift.

"And in the new year we have lots more activities planned, among them cross-country skiing and a workshop on making snowshoes," he says.

"We want to encourage the kids to experience involvement in the community, to feel a part of it. They need wholesome, safe alternatives to activities they might come up with on their own," Buffalo says. He and the other leaders, Eugene Samson, Richard Swampy, Debbie Buffalo and Danny Buffalo, will have a major planning session



Terry Buffalo

Heather Andrews

early in January.

The club also hopes to have a two-week long summer camp, which will include wilderness trips and fishing. Elders will also be present at the camp.

Buffalo says the group, which was just formed in Oct., concentrated on fundraising first. "You can't run good programs without the dollars being in place first." Now, with some funds available, he feels the group is ready to begin regular activities.

The group meets in the Cree Tribal Administration building on Samson reserve every Tuesday at 4:00 p.m. Further information can be obtained by contacting any of the leaders.

Warmest Wishes
for the
Holiday Season



From Chief, Council,
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Hobbema

'Let's put the love back into Christmas'

By Heather Andrews
Windspeaker Staff Writer

HOBBEMA, ALTA.

Members of the Native Full Gospel Fellowship were reminded of the true meaning of Christmas at their annual celebration of the birth of Christ.

"The people of the world are the harvest and we are the laborers," said Pastor Walter Potts, reading from Matthew 9:7 in the Bible. The laborers are few, but they, the members of the congregation must try to spread the Christmas message yearlong, he said.

"We must concentrate on the people of the First Nations of Canada," he told over 100 members and guests at the Dec. 16 celebration. While emphasizing the work of the church among Indian people as a priority, Potts also recognized the importance of spreading the message of Christmas to other Canadians and to other areas of the world

through missionary work.

The concert was held in the gym of the Montana administration building, south of the village of Hobbema. Every age group from the congregation was represented, including members of the day care, who sang Happy Birthday to the babe in the manger.

The Native Full Gospel Fellowship, whose members come from all areas surrounding Hobbema, has a group of musicians who are part of the regular worship. Guitars, electronic piano and drums are combined with the vocal talents of members, including Shelly Yellowbird, Laverne Potts and Peter and Valerie Morin.

Each presentation, whether it was the music of Christmas or a skit, carried a message relevant to the season. "At this time of year, we have to try to forget the materialistic world out there. Let's put the love back into Christmas," concluded Pastor Potts.



Heather Andrews

As teacher Shelley Yellowbird sang about each letter, members of the six to nine year old class spelled out HARVEST. Left to right, Heather Mence, Stephanie Wolfe, Brett Larocque, Chandra Morin, Lacey Yellowbird, Candace Ermineskin, and Preston Potts



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Focus on Native Business

It was a long way to the top of the tower

Almost 20 years ago Dan Lavallee was on his way to Montreal, unsure of what lay ahead. A brief stint as a social worker trainee in Saskatoon had left him frustrated. An earlier attempt at university studies was cut short.

"I hadn't found anything I wanted to do," reflects Lavallee from his 25th floor office in downtown Calgary. He hit the road with lots of hope but without any clear idea of his destiny.

Today the Meadow Lake, Sask. Native looks for ways to make more efficient use of electricity at Esso Resources operations across the province. He's also a contract supervisor making sure electricity is supplied on time and on budget to the oil company's facilities.

It's a long way from selling books door-to-door in Montreal to a crowded desk with barely room for a number-crunching computer. But as Lavallee reflects on the transition from a footloose young man to a corporate team player, he hints that many of the qualities that sustained him in his past are still important in his life.

Lavallee grew up on a farm near Meadow Lake, the adopted son of a non-Native family. He learned the value of hard work by doing chores. The importance of being "your own man" was absorbed from parents who, when they retired, wouldn't accept a government pension cheque.

Meadow Lake, as Lavallee remembers it, was a well integrated community. Racial considerations didn't seem to get in the way of personal relationships.

"It was a common thing to see friends going back and forth," recalls Lavallee. "There were some divisions but people assessed you on an individual basis."

Success at school and in sports provided some needed early confidence. But when it came time to leave home and go to university, the young 17-year-old was not ready for the change.

Enrolled in an arts program at the University of Saskatchewan in Saskatoon, the freshman had to come to terms with many new experiences. On the farm, life had a defined routine. School and sports provided a certain discipline. At university in the late 60s, freedom was the byword and it could be overwhelming to those not used to it. The closed social life of the farm and a small community left him unprepared to meet the social expectations of the city. Lavallee was facing culture shock.

"In Saskatoon I ran into racial situations that really opened my eyes," he remembers. "I dealt with it with a lot of anger." But with a network of Native friends, he tried to come to terms with his new experiences.

Lavallee was enrolled in a pre-law program and wanted to become a criminal lawyer. But it was a fuzzy dream and he had little understanding of what it might be like.

"I didn't get real good guidance going into university. Nobody sat down and asked, 'Do you know what this really means?' Within 18 months of entering university, he realized it was time to leave.

Social work appealed to the idealist in his makeup. As a trainee social worker in Saskatoon, the 19-year-old Lavallee instead witnessed a grinding system of rules that victimized clients and social workers. He left for Montreal and the Maritimes, where he sold books door-to-door while hoping for some new direction in life.

By 1975 he returned to Saskatchewan and took a job on a line crew with Sask Power with whom he had worked during summer holidays.

"I liked the work, there was an element of danger. It met a lot of my expectations," says Lavallee, who was still determined to remain independent. He became a journeyman lineman, worked with contractors and managed a district office in Buffalo Narrows for two years.

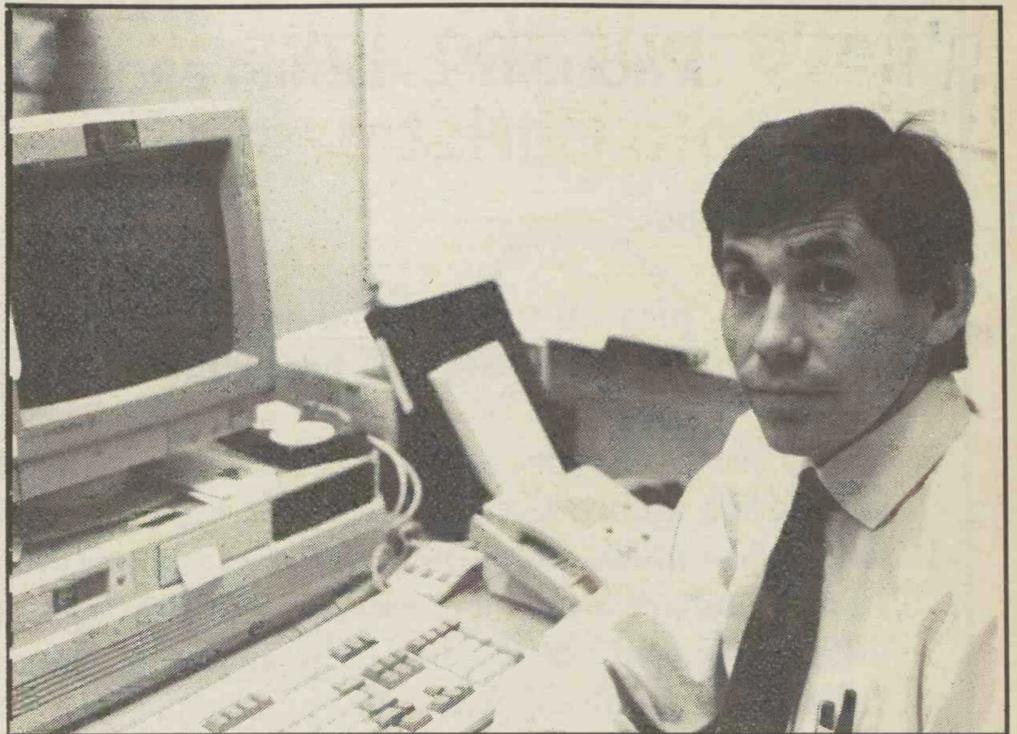
Lavallee now had almost 13 years under his belt working for utility companies and contractors. While in Cold Lake with Esso, he oversaw the construction and maintenance of the company's electrical distribution system.

In his current job he deals with engineers and other technicians. He has to be familiar with utility rates and understand engineering concepts.

Mathematics isn't his strong point but he plows through whatever he has to learn.

"I don't see myself as a role model," says Lavallee. "If you're going to survive and grow," he suggests, "don't leave it in the hands of others."

Focus on Native Business is a monthly column about Native entrepreneurs. It's sponsored by the Economic Development Discussion Group, which meets four times a year to discuss Native employment and business development. Current members include Alberta Power Limited, Amoco Canada, BANAC, Esso Resources, Husky Oil, Indian Affairs, Indian Oil and Gas Canada, Alberta Municipal Affairs, NOVA Corporation, the Royal Bank, Shell Canada, Syncrude and TransAlta Utilities.



Dan Lavallee

David Berger

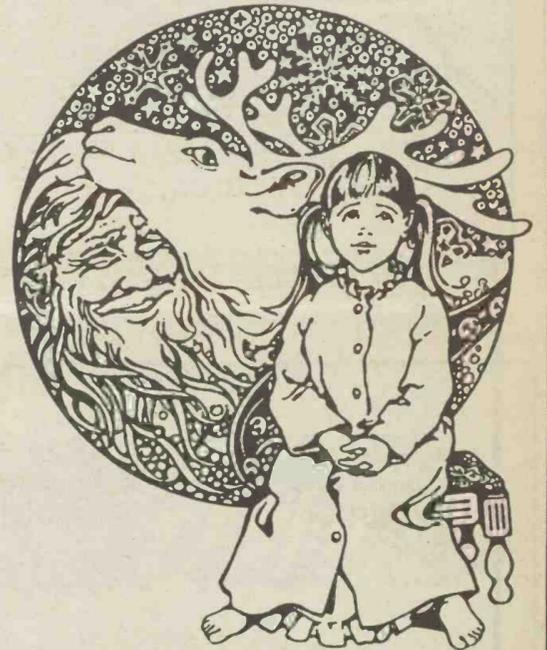
*"May your hearts & homes be filled with love
& happy memories this joyous season"*



FROM THE MAYOR
COUNCIL & STAFF

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A HOLIDAY GREETING FROM THE SECRETARY OF STATE

Dear Friends:

I am very pleased to have this opportunity to send my very best wishes to you for a safe and happy holiday season.



While we cannot forget the serious issues that face us, neither should we ignore the things we have achieved and the progress which continues every day. In so many areas and so many ways, Canadians are working together and they are making a difference, and not the least through a growing respect for the values and ideals of Aboriginal culture.

At this special time of enriching cultural exchanges, I wish for you and your families peace and happiness in the coming year.

Sincerely,

Gerry Weiner

Canada



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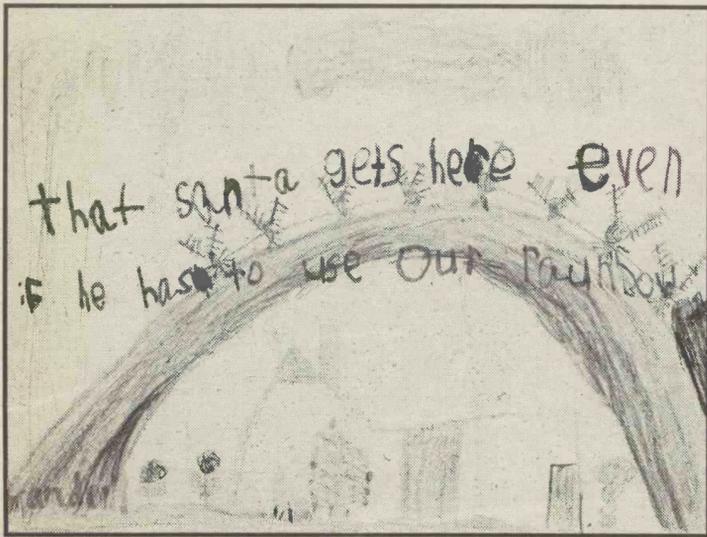
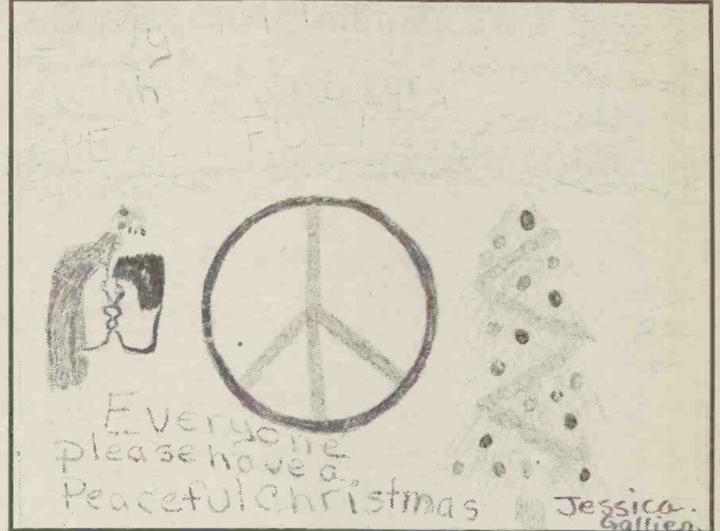


"My Christmas wish is that . . ."

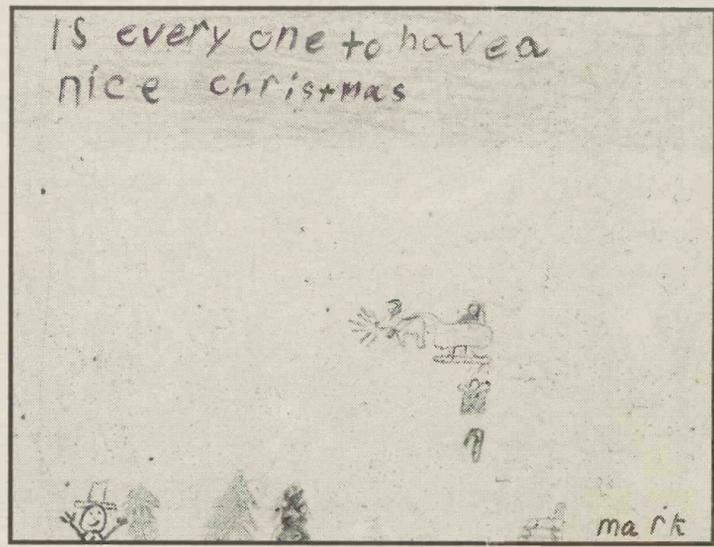


... people love each other." - by Meghan Wagner, 5 years old

... everyone please have a peaceful Christmas." by Jessica Gallien, 12 years old



... Santa gets here even if he has to use our rainbow." by Brandon Dierich, 6-years-old



... everyone has a nice Christmas." by Mark Gallien, 8 years old

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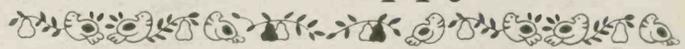
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Hey-way'-noqu' Healing Circle is taking resumés for a Family Therapist on short term contract to start ASAP until March 31, 1991. We are looking for other positions on a continuous basis. Counsellors must have experience with Native cultural practices and issues.

As a Hey-way'-noqu' Healing Circle staff or board member, one MUST MODEL NON-DRINKING, NON-DRUG USE BEHAVIOR BOTH ON AND OFF THE JOB, as well as support culturally specific treatment organization methodology of operation. For an individual recovering from the disease of alcoholism and /or from other addictions, continuous sobriety for the immediate past three (3) years (references required).



Send Resumés To:

HEY-WAY'-NOQU' HEALING CIRCLE
#206-33 EAST BROADWAY,
VANCOUVER B.C. V5T 1V4

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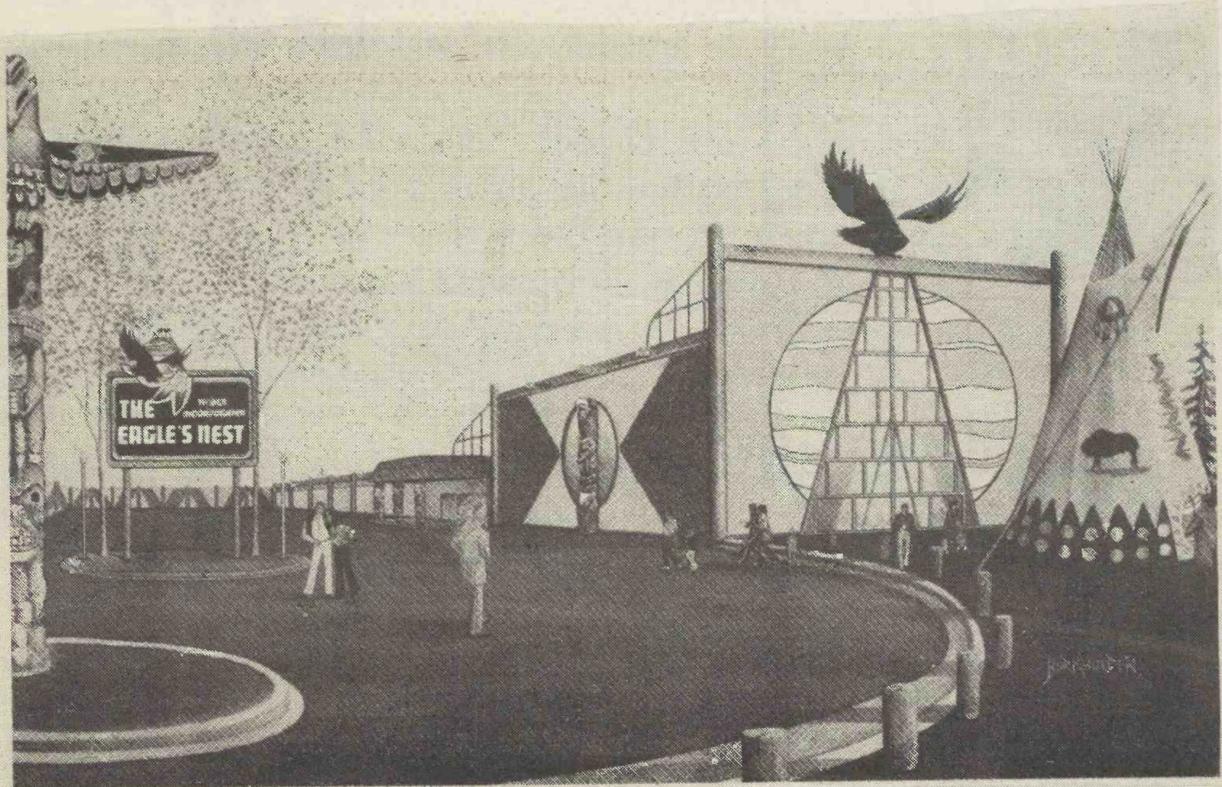
Doreen Sterling - For counselling positions
Nadine Caplette - For Board Positions

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Teach the Non-Native community about our Culture and Heritage
Support and encourage one another in our hopes, dreams and aspirations.

ANNUAL MEMBERSHIP TO THE EAGLE'S NEST

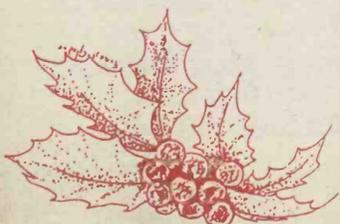
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