

Windspeaker

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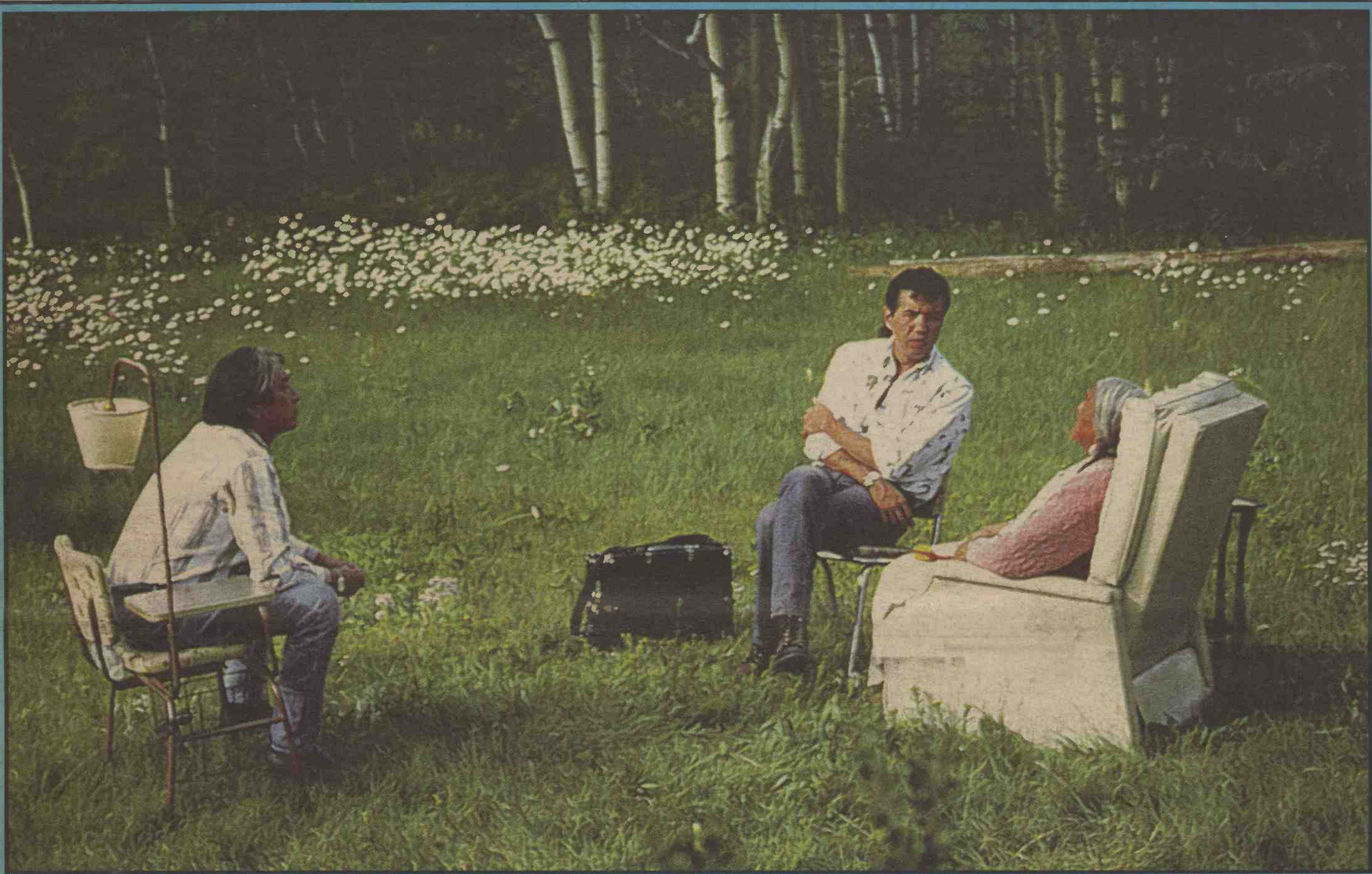
"I'm not going to vote. I can't participate in another level of government that is not our own."

- Jerome Morin,
Alberta regional
vice-chief, Assembly of First Nations

October 11 - October 24, 1993

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Field of dreams

Harlen (Tom Jackson, centre), and Will (Graham Greene) visit Martha Old Crow (Maggie Black Kettle) in a scene from the movie *Medicine River*. Black Kettle, a 76-year-old Siksika Elder, makes her acting debut in the Canadian-made movie, filmed in southern Alberta. (See review, Page 7.)

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Davis Inlet negotiations shaky

Innu leaders, government can't agree on procedure

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

Negotiations between Innu leaders in Labrador and the federal government over the rebuilding of Davis Inlet are threatening to collapse.

Neither side appears able to agree on how to proceed with emergency reparations to the isolated village 300 kilometres north of Goose Bay.

In a Sept. 30 letter to federal representatives, Innu Nation President Peter Penashue and

Davis Inlet Chief Katie Rich said they were encouraged by Ottawa's agreement over the new mainland site for the village at Sango Bay, 15 kilometres from the inlet.

But the Innu leaders were troubled by Ottawa's insistence that the Innu people register under the federal Indian Act to access service and programs the Innu say they are already entitled to.

"The Indian Act is an outdated colonialist act which treats Aboriginal people as children," the letter read. "How can you make such a suggestion when the Human Rights Commission explicitly said one month earlier that the Innu not be required to go through a symbolic act of subordination by requiring them to register under the Indian Act."

Federal officials responded with their own letter Oct. 4, saying they were asking the Innu to register under the act only out of "fairness" to other status Natives in Canada.

"We are asking the Innu to register under the Indian Act in order to qualify for the federal programming," the letter from federal negotiator Ross Reid and Indian Affairs Minister Pauline Browes said.

"It is important to emphasize that we view registration as an interim step... to a modern relationship between the Innu and the federal government."

Penashue and Rich also said federal negotiators refuse to honor Ottawa's constitutional responsibility by extending certain programs and services to the community.

"Canada's failure to meet its responsibility has contributed to the cultural and social breakdown of the Innu people, including poor housing, overcrowding and lack of proper fire protection services."

Innu leaders from Davis Inlet have been negotiating with both Newfoundland and Ottawa to move the island community to a more hospitable mainland loca-

tion for several months. The deplorable living conditions in the village of about 500 people first came to international attention last January when band police discovered two groups of children high on gasoline fumes and screaming about a suicide pact.

The children were airlifted to a treatment centre in Alberta where they underwent several months of substance abuse therapy and sexual assault counselling. Counsellors from Poundmaker's Lodge near Edmonton also flew to the inlet to start a treatment program for the community's adult substance abusers.

But talks between the Innu and provincial and federal officials have not gone as well. Premier Clyde Wells refused to approve the Sango Bay site for months before the province finally left the talks in August.

The Innu marched on Parliament Hill Oct. 5 to "appeal to the people of Canada." (See Page 3.)

News

Mayor says organized crime behind smuggling violence

By D.B. Smith
Windspeaker Staff Writer

CORNWALL, Ont.

Natives from a local reserve are not the only players in eastern Ontario's cigarette smuggling trade, the mayor of Cornwall said.

The Mohawks from nearby Akwesasne Reserve are unfairly blamed for a lot of the violence that organized crime is perpetrating, said Cornwall Mayor Ron Martelle.

"I have made it a distinct point for clarification to say that it is organized crime we are after," he said. "Some of the Mohawk people are involved in the smuggling. There are some Cornwall people that are in it for the profits. There are probably some individuals

that maybe are looking to fuel the fires for their own benefit. But I've specifically said the Mohawks are getting blamed unfairly."

Martelle said he is the target of scorn by some of the Natives from Akwesasne who think he blames them for all the smuggling.

"Some of the Mohawks are extremely upset with me again," he said. "But they don't listen, I guess, to the newscasts that are coming out."

Although he could not be reached for comment, Akwesasne Chief Mike Mitchell has said he agreed with Martelle that something had to be done about the renegades on the river but did not like Martelle's referring to them as "savages."

Mitchell has also said he does not approve of the violence on the river, but is willing to turn a blind

eye to the smuggling because of the financial benefits it brings his community.

But Martelle, a former RCMP officer, said he could not tolerate the smuggling under any circumstances. He went into hiding under police protection last month after unknown boaters on the St. Lawrence River opened fire on Cornwall's civic sports complex.

"Whenever violence is being allowed to happen and organized crime has not only shown a total disrespect for law and order but also for human life, and city of Cornwall buildings and federal buildings are being fired at, the time has come to clamp down on everything."

Martelle met Doug Lewis, federal public security minister, and Ontario Solicitor General David Christopherson Sept. 23 to

discuss their commitment to a regional police task force to stop the smugglers.

Martelle said he shares the concerns of local law enforcement officials to keep violence from escalating but a crackdown can only be effective if federal officials address long-term solutions like lowering cigarette taxes to cut the profitability of smuggling.

Cigarette buyers in the United States do not have to pay taxes on Canadian cigarettes, and they in turn sell them to the smugglers. Police estimate 50,000 cartons of cigarettes are smuggled through the border city every day. The cigarettes are resold for about \$15 per carton below retail prices.

The location of Cornwall, on the boundaries of Ontario, Quebec and New York State, make the city a haven for smugglers.

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BATTLING RACISM

Racism has a way of appearing in the most unexpected places, and that includes hockey rinks. Justin Johnson, a 14-year-old Micmac from Millbrook Reserve in Nova Scotia, was called "wagon burner" and "dirty Indian" by fans of the opposing team. The RCMP had to escort Johnson off the ice when the crowd became violent.

See Page 8.

BECOMING AWARE

AIDS is not a white man's disease, say Natives infected with the deadly HIV virus, the precursor to AIDS. And Native organizations across the country are increasing efforts to raise awareness about HIV and AIDS through educational programs and events such as AIDS Awareness Week.

See Pages R9 and R10.

AD DEADLINES

The Advertising deadline for the October 25th issue is Thursday, October 14, 1993.

Mohawks protest cigarette quota

By D.B. Smith
Windspeaker Staff Writer

SIX NATIONS, Ont.

The latest controversy over the control of tax-free cigarettes is heating up between the Ontario government and a band in the southwest corner of the province.

The provincial government did not adequately consult with the Six Nations of the Grand River before putting its latest policy proposal before the provincial cabinet, the band's chief said. The government wants to impose a quota system for sales of tax-free cigarettes and gasoline.

"We spent a lot of money fighting the quota system," said Steve Williams.

"Then the province comes in with this cabinet document saying we've agreed with the quota system.

"We've never agreed with the quota system."

News of the province's plans to consider the quota system broke two weeks ago when a copy of the policy paper was

leaked to the Brantford Examiner.

But Ontario does not have the power to impose a quota system because the province has no jurisdiction within Six Nations territory, Chief Williams said.

And Native reserves are not the only communities that have a problem with the reduced sales of illegally obtained cigarettes, Williams said.

Toronto's Chinatown and communities across Quebec and British Columbia have the same problem.

"The thing is, they're saying it's just the Aboriginal people who are doing it, and that's not true," Williams said.

A spokesman for the provincial Aboriginal Affairs department said Natives should not worry about quotas being put in overnight.

Aboriginal Affairs Minister Bud Wildman has tried to make clear the document was a proposal put through the bureaucracy and not a policy yet, said ministry spokesman Shawn Murray.

"The idea was to approach Six Nations with a pilot project

and develop something. But it was not a done deal."

The issue has also been a cause of concern for the Ministry of Finance, said Murray, but the government is the first to acknowledge that tax-free sales of cigarettes is not a First Nations problem.

The Ontario government has discussed the possibility of regulating cigarette and gasoline sales to Natives more tightly, said provincial finance department spokesman Jay Young.

The new measures are aimed at making sure that only Aboriginal communities have access to legitimate tax-free tobacco and gasoline.

"We have an interest in ensuring that their community has access and that others don't," he said.

Gasoline retailers currently pay all taxes when they purchase gas from a distributor and then seek tax refunds for every purchase made by an Aboriginal with a status card.

Tobacco is bought tax-free by retailers from certain wholesalers. The retailer is then on their honor to charge tax to people without status cards.

Protesters head south

TOFINO, B.C.

Native leaders from Clayoquot Sound took their fight south of the border to try to halt logging on Vancouver Island's west coast.

Clayoquot Chief Francis Frank led a delegation of five Vancouver Island chiefs to lobby officials at the United Nations and in Washington, D.C. in support of an international boycott of British Columbia forest products.

The group spent 90 minutes discussing the boycott with Chief of the United Nations Centre for Human Rights Elsa Stamatapoulou.

"We launched a complaint. Following the meeting, (Stamatapoulou) was very helpful in organizing briefs for a presentation in Geneva," Frank said.

The delegates also travelled to Washington, D.C. to meet with federal lobbyists, Frank said. Robert Kennedy Jr. hosted their meeting with his uncle, Democratic party Senator Ted Kennedy.

NATION IN BRIEF

Archie apologizes

The publisher of Archie Comic Publications has issued a formal apology for printing a racist comment in one of his magazines. Michael Silberkleit wrote a letter to Alberta Social Services Minister Mike Cardinal apologizing for "offending you and others" with a story in Jughead's Double Digest using the phrase 'going Native.' "We have never knowingly offended anyone and we are sorry that this oversight has been blown up to such means," Silberkleit wrote. "Rest assured we will be more diligent in the future, and again, please accept our sincere apologies." In the strip, character Reg goes on to describe going Native as sinking to "the depths of degradation and despair." The story, first published in Windspeaker, received national attention, with Native organizations and leaders writing their objections to Silberkleit.

Casino trial on hold

The trial of four men charged in connection with the White Bear Band's Native-run casino has been adjourned. Judge Wallis Goliath ordered the adjourn-

ment until Oct. 25 to give both Crown and defense lawyers time to prepare their cases. Band Chief Bernard Shepherd, band gaming commissioner Brian Standingready, casino manager Susan Alsteen and the band's American partner Alan King were charged after RCMP raided the casino on the White Bear Reserve in southeastern Saskatchewan last month. Const. Kerby Buckingham told the court that he had been in the casino as an investigator to gain more evidence to support the charges. Although the police had evidence that the band was operating the casino in violation of the Criminal Code, there wasn't sufficient evidence to lay charges. Buckingham also admitted that he lost more than \$700 during the RCMP investigation. "Sometimes I won money and sometimes I didn't," he said. "It was totally by chance."

Native organization cuts staff

The country's largest Native political body plans to cut staff to fight a deficit this year of up to \$1 million. Assembly of First Nations spokesperson Karen Issac said 12 of the assembly's 60 employees would be let go

to make up for the shortfall. Government cutbacks have hit the assembly hard since 1990, when the Secretary of State withdrew its Aboriginal Representative Organization Program funding. Issac said. Subsequent cuts of 15 to 20 per cent per year have forced the assembly to eliminate all unnecessary travel and to cut operating expenses. Some workers to be laid off have agreed to leave voluntarily.

Innu let government have say

The Innu in Labrador have decided to hear the provincial government's side of a controversial highway development before launching protests. Innu spokesman Daniel Ashini said the Newfoundland government's proposed Trans-Labrador Highway near Churchill Falls will do irreparable harm to the environment. The Natives are threatening to block the road unless an environmental assessment study is carried out before construction begins. Ashini also said the province has agreed to give the Innu a detailed report on why an environmental study is unnecessary.

News

Election promises don't impress leaders

By D.B. Smith
Windspeaker Staff Writer

OTTAWA

The New Democrats, Liberals, Progressive Conservatives, Reformers and National parties released Native policy platforms in the last month, despite a complete absence of public discussion on the topic.

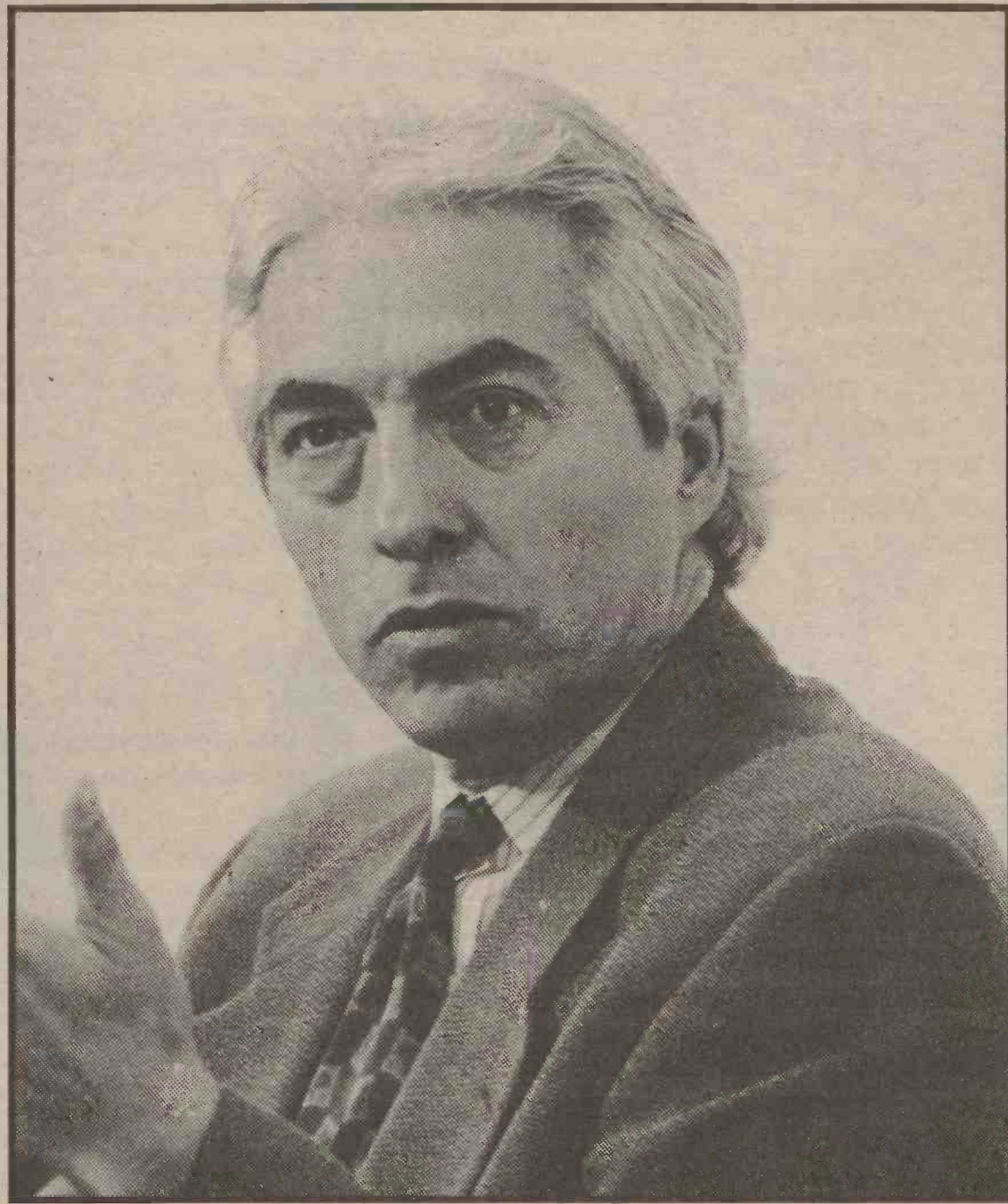
The NDP's two-page policy document shows support for First Nations self-government, control over resources and independent Native economies and the creation of a new Aboriginal Claims Commission to speed land claim negotiations.

The Liberals promise to provide Aboriginal people with the tools to become "self-sufficient and self-governing" by winding down the Department of Indian Affairs and interpreting treaties in "contemporary terms." The party also outlined their support for a national Aboriginal development bank, Aboriginal educational institutes and an independent land claims commission.

The Progressive Conservative policy also supports the land claim process and includes "but is not limited to, the continuation and monitoring of the initiatives... undertaken since 1984."

But none of the political parties vying for control of Canada's federal government understand the needs of Aboriginal peoples, Native leaders across the country said.

"Our people have been led to false hopes too many times," said Assembly of First Nations



Winnipeg Free Press

Assembly of Manitoba Chiefs Grand Chief Phil Fontaine said the only way to force Ottawa to be accountable is to vote.

Quebec regional vice-Chief Ghislain Picard. "So I don't know if they are going to fall for what some party puts on paper."

The Liberals have leeway in terms of what they would be doing as a government, Picard said, but the big test will come after the election.

And the Tories appear to be doing little beyond establishing mechanisms like the Royal Commission on Aboriginal Peoples

and the Indian Claims Commission to slow down the process instead of actively working towards Native self-government, he said.

"They said the same thing after Oka when Mulroney said his plan on the Native issue," he said. "But we still have not seen the light at the end of the tunnel."

Picard was especially skeptical of the Bloc Quebecois' policy of granting political au-

tonomy but no territory to the First Nations.

"If they had that attitude, that shows us that they didn't have that much perspective on how to solve the Native issues in Quebec."

The government of Quebec has always said Native autonomy was possible in the province, despite a lack of support for that position from the First Nations, Picard said.

"It's not much to go on. I doubt they'd get any support from the Indians that would vote in the election."

The Reform party also has little sympathy for the First Nations, said Jerome Morin, the AFN's Alberta regional vice-chief.

"It goes against their basic party philosophy," he said. "They can't understand that the Aboriginal people in this country have rights to begin with. That's where the problem lies with the Reform party."

Mel Hurtig, leader of the National party, said he is planning to study AFN recommendations on Native self-government and develop the party's policy on that basis. The National party would also abolish the Indian Affairs Department and transfer the power of self-determination to First Nations.

But broad promises without detailed plans to enact them are the trademark of election campaigns, said Picard. And each party still appears to be shirking Ottawa's fiduciary responsibility to Natives.

"The problems are so many

and they vary between the provinces," Picard said. "The parties' initiatives are to give the problems to another body and prevent the government from directly intervening."

Only about 20 per cent of Canada's Natives are eligible to vote, said Morin. And of those, he predicted only one per cent will show up at the polls Oct. 25.

"I'm not going to vote. I can't participate in another level of government that is not our own. I'm a firm believer that the federal, provincial and municipal governments in this country are not of our making. So we should not participate."

But voting is the only way to force Ottawa to be accountable, said Assembly of Manitoba Chiefs Grand Chief Phil Fontaine. There has to be a greater vigilance on the part of Aboriginal and First Nations leaders to try and force the politicians to pay greater attention to Native issues.

The high degree of uncertainty in the outcome of the election is a good opportunity for Natives to exercise their voices in Canadian politics, he said.

Four ridings in Manitoba, including Churchill and Winnipeg North Central, have such a high proportion of eligible Native voters - almost 50 per cent in some cases - that Aboriginal peoples could send a real message to Ottawa if they chose, Fontaine said.

"But there's such a high degree of frustration," he said. "The electoral process is just another institution that denies us our place."

Manitoba leaders may sue over cuts to health care

WINNIPEG

Manitoba Native leaders are threatening to sue the provincial and federal governments if any Natives die as a result of cutbacks to health care funding.

Chief Harold Turner of the Swampy Cree Tribal Council said every Native death due to cuts in health care would cost both levels of government.

"If there are no beds available, it's pretty easy to prove," he said.

Assembly of Manitoba Chiefs Grand Chief Phil Fontaine said his organization wants to see that both levels of government are held accountable.

"What we would do is a strategic intervention," he said. "I don't know if we could sue for every case but that is the position advocated by the chiefs in the North."

The thousands of dollars in health care cuts, initiated by Premier Gary Filmon's Conservative government over the last two years, will likely result in a loss of essential services to isolated Native communities, Fontaine said.

Although newly appointed Health Minister Jim McCrea has already suspended some of the cut

backs, including those in Thompson and the Pas, the end result is that Native people are going to get hurt because hospital beds are closing.

"The province has embarked on a very mean-spirited initiative," he said.

A drop in health care services in the north will also result in nurses and other health care workers losing jobs and a decline in the number of hospitals, Fontaine said.

"It so happens that there are only two communities in the north that have hospitals close so if there is less beds in Thompson, people there will be forced to go to the Pas. And they're closing those down so you end up going to Winnipeg and there are bed closures there too, so the people in the north are faced with a pretty serious situation."

The province did not consider the special needs of Aboriginal peoples when the cuts were made, Fontaine said. There are several northern communities that have thousands of people and no regular physician.

"All they have is these nursing stations," he said. "Every single woman who has to give birth has to be flown out."

Innu protesters camp on Parliament Hill

By Doug Johnson
Windspeaker Correspondent

OTTAWA

At noon on Oct. 6, some 50 Innu protesters from Labrador set up camp on the front lawn of Parliament Hill to protest demands by the federal government that they sign the Indian Act.

Led by Innu Nation presi-

dent Peter Penashue, they quickly set up a tent, lit a fire and held an impromptu press conference.

About 35 of the protesters were from Sheshatshiu and 15 from Davis Inlet. Katie Rich, Davis Inlet Chief, explained why she would not sign the Indian Act.

"I think the Indian Act has destroyed Native people across Canada. If we sign the Indian Act, our people will be wiped out."

Protesters are on the hill with-

out permission from the federal government. But they do have a letter of permission from the Algonquin of Barrier Lake, who claim traditional title to most of the land on which Ottawa is built.

RCMP have informed the protesters that they cannot erect a tent or protest without a permit.

"If you want, you can arrest my people," said Penashue.

"We are not getting a permit."

Court hears C-31 Indians not welcome on reserves

EDMONTON

Natives who regained their Indian status through a controversial amendment to the Indian Act will not be welcomed back to their reserves, a federal court was told.

The influx of Bill C-31 Indians to their ancestral reserves will only create trouble and hostility in the communities, said Ermineskin Band member Wayne Roan.

Roan is one of three prominent Alberta Native leaders suing Ottawa over Bill C-31. Roan, Sawridge Band Chief and Senator Walter Twinn and Tsuu T'ina band member Bruce Starlight maintain the 1985 amendment to the Indian Act unfairly forces bands to accept new members.

The pre-Bill C-31 wording of the act allowed Ottawa to deny Indian status to thousands of Native men and women who were enfranchised - stripped of their Indian status. It also denied status to Native women who married non-Natives, and subsequently denied status to their children.

Bill C-31 was designed to reinstate Natives without making bands financially worse off, but more than 150,000 people applied for status when the bill was passed. Approximately 90,000 people, many of them women, were awarded status and put on band lists by the

department of Indian Affairs. About 9,500 were from Alberta.

Roan and the other plaintiffs maintain, however, that only bands have the right to decide who goes on their membership lists. Prior to the 1985 amendment, women who married non-Natives or Natives outside their own bands lived with their parents if they returned to the reserve, Roan said.

"No one said anything when they came back, but after 1985 these people were pointed at. It caused a lot of disturbance."

The influx of C-31s to the reserves could also mean the destruction of the Cree language and traditions.

"This is our last stand," Roan said. "We need it to preserve our culture."

Roan was under questioning on the stand by his own lawyer during the second and third week of the trial. In that time, federal court Justice Frank Muldoon said he was concerned that Roan's comments about selective marriages were "racist and apartheid."

But Roan, whose great-grandfather was a French fur trader, later defended his comments, saying he did not intend to "put anyone down in any way."

The 11-week trial was extended one week in September. Proceedings are expected to move to Ottawa Nov. 15.

Ottawa blackmailing Innu of Labrador

Ottawa reached new levels in bureaucratic backward-thinking last month. Federal negotiator Ross Reid and Indian Affairs Minister Pauline Browes suggested in a letter to Davis Inlet Chief Katie Rich and Innu Nation President Peter Penashue that the Innu register under the Indian Act to receive federal government programs.

Reid and Browes called the registration a "stepping stone" to a modern relationship between the Innu and the federal government. Registration will help meet the Innu's request for federal programming sooner, rather than later, the letter said.

And if the Innu find that registration is an unacceptable option, then Ottawa can always wait for the outcome of land claims and self-government negotiations to get the programs under way.

Reid and Browes closed the letter by expressing their concern over the Innu's hesitancy to register like every one else. They said they have difficulty understanding how the federal government could respond in a more positive fashion to the Innu.

The feds have agreed to the Sango Bay site, agreed to address the village's urgent problems of substance abuse and housing and drinking water shortages, and they agreed to offer federal programs to the Innu as they are provided "to all other Indians for whom the Government of Canada has assumed the primary program delivery role."

Reid and Browes have completely missed the point.

Apart from the nasty fact that only offering federal programs quickly under registry in the Indian Act is blackmail, Ottawa does not understand, or perhaps care, that the Innu are holding out for something better.

The feds are missing a prime opportunity to show us that we can trust the government when it says it believes in Native self-government, self-determination and economic autonomy.

The Innu were not registered under the Indian Act when Newfoundland entered Confederation in 1949. The Innu were simply not considered to be any government's responsibility. Certainly Newfoundland never saw the need, or cared, to take a hand in their destiny.

And now that the province has walked away from the Davis Inlet relocation negotiations, Ottawa is free to handle the situation any way it sees fit.

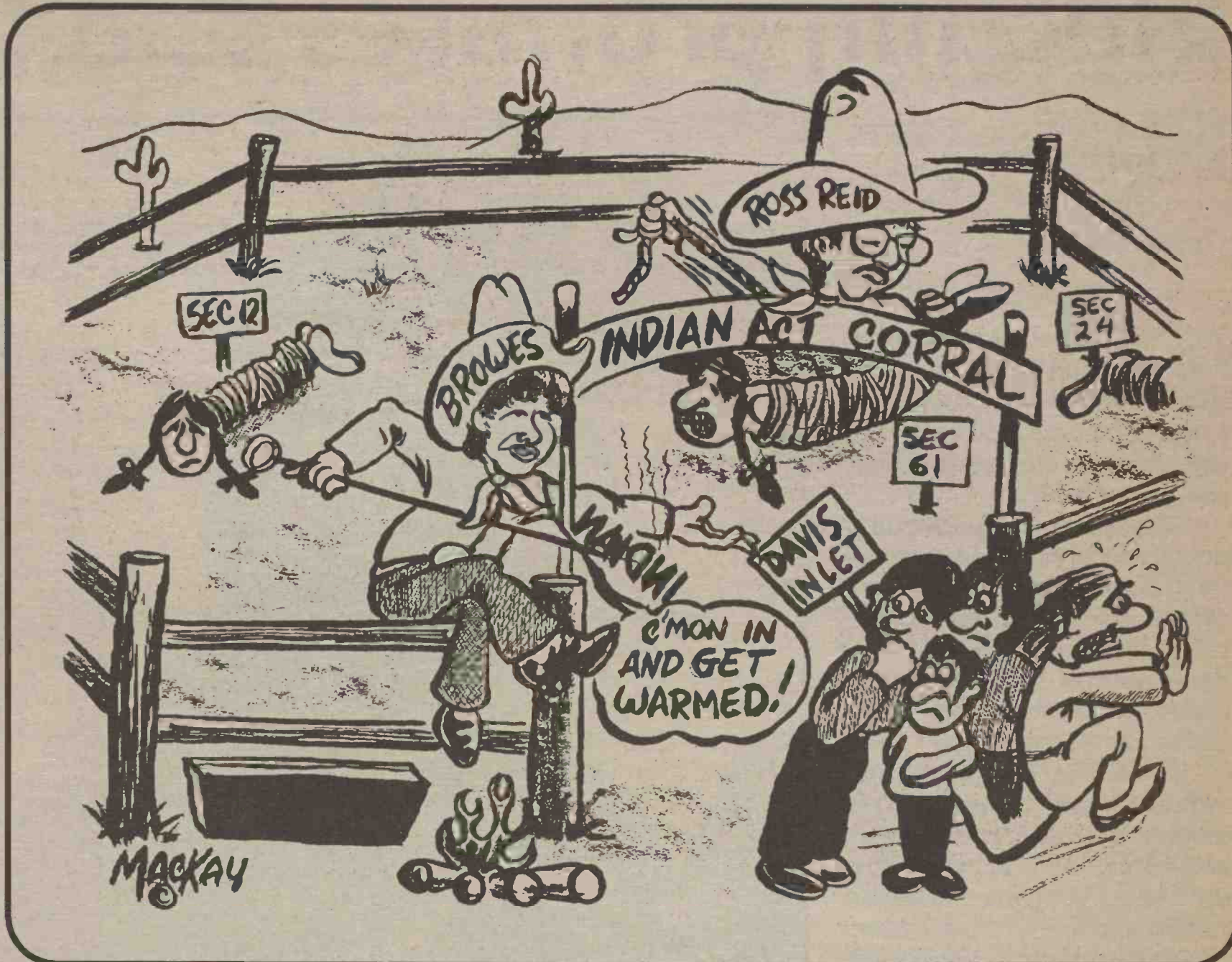
One possible route might have been to use the Innu's freedom from federal bureaucracy as non-registered Natives to set an example, establish a test case, for the rest of Canada's Aboriginal peoples. Here the government has a group of people who have never been subject to the restrictive and paternalistic policies of the Indian Act, the legislation that has irrevocably reshaped the politics and destinies of almost every other First Nation in Canada.

Ottawa seems hell-bent on destroying the Innu's political autonomy. The Innu have never been politically subjugated and if the feds handle the situation with the Innu's interests genuinely in mind, these Aboriginals could become one of the first First Nations in North America to actually achieve self-government.

Once they are moved to the new site and life begins to return to a tolerable state, Ottawa could back out of their lives and allow the Innu to recreate their own politics in the Innu image without the Indian Act hanging over them like a sharpened axe blade.

But this does not seem likely.

Despite months of negotiations and countless rhetorical speeches on Native self-determination, Reid, Browes and the rest of the paper-pushers in Ottawa seem determined to corral the Innu into the already-overcrowded pen that is the Indian Act, to calf-roped them with restrictive government policy and brand them "Indian."



Word definitions confusing

The definitions of words commonly used don't always best describe their true meanings. Definitions are usually relevant to some period in history and are still accepted and believed to be true in later generations.

Problem! Understood definitions are cured and hardened as concrete, set in time. For example, consider the term *civilize* and the term *civilization*. *Civilize* is defined as the endowment of law and order and the conditions favorable to the arts and sciences - to refine the manners and tastes of. However, *civilization* is defined as making or becoming civilized. So, to enter civilization you must become civilized. By what standards or conventions is civilization measured? By those civilized in an existing civilization?

I'm a little confused by these terms, yet their definitions are generally accepted. But I'm probably not as confused as the Indians of the 19th century who felt obliged to participate in the "get civilized" campaign initiated by the government to refine and endow law and order. The Gradual Civilization Act was one of those subtle movements to encourage Natives to conform.

This act is probably better understood as assimilation. Indians, at a time in history when their cultural ways were undesir-



MARLENA DOLAN

able, were encouraged to get educated, become Christians, abstain from alcohol and prove to be model citizens. The reward for this adjustment was an opportunity to receive a parcel of land and become a member of civilization!

Such a deal!

Parameters of behavior were dictated by the reigning government and the Indians had to prove they met those standards. It would be interesting to know how many of the English and French citizens of that era met the criteria of being acceptable as worthy citizens.

The Gradual Civilization Act was a neat package aimed at promoting assimilation. This form of de-tribalization was designed to individualize the Indian people, give them land, a place in society and a chance to join the ranks of the colonists. The candidates that actually qualified were few. The Gradual Civilization Act failed in promoting civilization. Too few candidates had the desire to "get

civilized."

Is the Chartered Lands Act another civilization act? Is it another attempt to individualize each community and give them all the characteristics of mainstream society?

If bands choose to "opt in," can many of the reserve lands be used as collateral by bands trying to become economically viable?

What happens to these communities when they can't meet their financial obligations? Do they surrender their land to the mortgage holders or back to the Crown and try surviving in mainstream society?

I guess to be accepted into civilization we must behave as the civilized. The choices haven't changed much over the past century; we are still offered "assimilate or die" tactics. This body of civilized people, called a government, is still trying to civilize us.

Now I understand the gradual part.

Windspeaker

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Your Opinion

Ridiculing jingle dress offensive, humiliating

Dear Editor:

It is with regret that I write this letter to voice my concerns about this recent practice of having jingle dress contests for men at powwows. It seemed to have started with men putting on shawls and fancy dancing to humor the crowd, which is fine. But I think that people are now getting carried away by playing around with the sacred jingle dresses.

As an Anishnawbe I am aware that the jingle dresses worn by Anishnawbe women are very sacred. The sounds made by the cones have a healing effect on the wearer as well as on the observers. Anishnawbe women conduct ceremonies around this special dance to maintain its sacredness. Colors of dresses are dreamt about and women are initiated with the right to wear the jingle dress.

This dance has its origins through a powerful vision given to an Anishnawbe woman who as a child danced with this dress

for four years and was completely healed. This dance can be considered as a gift to all Indian women as women of many nations throughout North America have now adopted this beautiful dance. It is unfortunate that many young Indian women lack a full understanding of its significance and meaning.

All women are sacred givers of life and it is our belief that all women symbolize Mother Earth. A traditional woman dancer dances with her feet close to Mother Earth to symbolize this connection and to emulate the energy of Mother Earth that flows through her veins. A true traditional jingle dress dancer dances with the beauty, grace, and essence of Mother Earth. I appreciate this dance for it blesses me with wonderful feelings in my heart when I observe the dancers.

At a recent powwow, I witnessed a men's jingle dress contest and I felt very hurt to see the sacred jingle dress being disgraced and humiliated. The

clown song was sung and mind you, there is a place for the sacred clown dance. Even to be a sacred clown, a person should be given the right as humor is medicine to heal the people. However, to mix the jingle dress in a clown dance is totally inappropriate.

Spiritual people knowledgeable in our cultural ways know when something is not right. Our ways are based on respect and all I am saying is...where is the RESPECT? This activity is extremely disrespectful and is offensive to the Anishnawbe women who follow the real teachings of the jingle dress traditions. I implore powwow committees, announcers, and powwow people everywhere to consider this concern so that hopefully this activity will cease. It is not my intention to offend anyone but rather to create awareness to this.

*Ho Meegwetch!
Alvin Manitopyes
Calgary, Alberta*



File photo

The jingle dress is sacred to the Anishnawbe.

Manitoba agency disgusted with comic

An open letter to Michael Silberkleit, Chairman, Archie Publications:

I am writing on behalf of all our agency's staff who happen to be of all Aboriginal descent. We are expressing the disgust and outrage we are feeling in terms of how we are being portrayed and depicted in your recent publication, namely, No. 19 issue of Jughead's Digest.

In this day and age, we had thought that racism was a little more subtle than it was in previous years. However, we are finding that this is not the case, especially when our children are still facing daily racist remarks when attending non-Native schools and through the public at large.

Throughout the years, we have always been inflicted with racist slurs and insults. As a result of your publication, you have proven to be just as racist and have reinforced the negative image already bestowed by non-Native people. This type of publication should be banned completely as you are promoting this behavior and giving the message to non-Native children, their parents and the public that the acceptable norm is to be racist.

Remember and keep in mind, you are breeding the hatred and racism with the non-Native children as well as reinforcing it to the adults. Without stooping this low, there is enough hatred in this world to go around.

Or could it be that Archie Publications' sales are down? If this is meant to bring your revenue in at a much higher level, then perhaps you should consider not doing this at the expense of Native people. This type of publication is totally unacceptable and inappropriate.

In closing, it would be appreciated if you show more sensitivity toward any minority group and refrain from publishing this type of material.

*Bertha Travers-Delorme
Executive Director
Anishnawbe Child & Family Services Inc.
St. Martin, Manitoba*

(A story appeared in Windspeaker's Aug. 30 issue about the portrayal of Natives as "a sniveling, snarling animal. No hope! No pride! No sense of decency!" in the No. 19 issue of Jughead's Double Digest.)

Windspeaker keeps former Albertan in touch

Dear Editor,

I am enclosing a \$42 (Cdn) money order to increase my subscription period to three years. Once again, keep up the excellent publishing of your

newspaper. It's the only conduit I have to Native affairs in my homeland and with my people.

*Thomas Andre
Phoenix, Arizona*

Rights given under Bill C-31 worth fighting to keep

Dear Editor,

I am writing to you regarding a news article I saw this morning on ITV Edmonton. The subject was Bill C-31, under which I got my status card this spring.

I've worked on being recognized since I was 16 years old, I'm now 38. To hear that I may have this taken away from me makes me wonder what the reasoning is? When I started looking it was for family history purposes. As I went along I learned that my Grandma had her first child at 16 and wasn't married and the child wasn't registered. That leaves the question, was the father Native or white? She later married a non-Native and lost all rights and family. Three children were fathered by this man.

Grandma died when she was 22, leaving four children in the hands of a non-Native father that wasn't very nice. He put the children in a residential school (Lejac) in northern B.C. where they were subjected to various kinds of abuse that people still have a hard time handling and believing. The father died shortly after (four to five years) and the children remained at Lejac until they were of age and went about their lives lost, not white and not Native. They were not allowed to have contact with each other while in the residential school and certainly were not allowed to be Native.

Who are they today? My mother (oldest) has turned into a very secret, suspicious, pinched-up old woman. One uncle is

a very nice man but carries lots of untold secrets; my aunt won't go in the sun in case she gets too dark and people know she's "Indian." My uncle is a very gentle, kind man but has fallen prey to the bottle.

So I decided to work on this to get back what my Grandma lost, who she was. Now it may be taken away again! What other race decides if mixed blood qualifies enough to say they are of that mixed nationality? I am married to an Irishman - we have three children - and not one Irish person has said my children can't be Irish. I tend to believe the fight over Bill C-31 is to do with discrimination and money, not deciding membership! What will I be offered? The right to say I'm Indian but not be accepted as who I am.

I am very proud of who I am and who my family is and our history, and I'll fight till my end for the rights that have been given to me. So all you other people out there under Bill C-31 wake up, don't let your rights be taken away again. Your history is all you have, that shouldn't be taken away. Find out your rights, what you may lose.

I know I've worked too hard to lay down and say OK, take away what I've worked for, the right to be who I want to be, to learn customs, ceremonies, to feel finally a peace with who I am.

*In Memory of my Grandma, Matilda Wilson
Colleen Canan
Gitksan Wet'suwet'en First Nation, B.C.*

Letters welcome

Windspeaker welcomes letters to the Editor. Submissions should be approximately 300 words or less in length. All letters must be signed with a first and last name or an initial and last name. A phone number and address must be included, not for publication but for verification.

All letters are subject to editing.

Please send letters to Linda Caldwell, Editor, Windspeaker, 15001 112 Ave., Edmonton, AB T5M 2V6.

Publisher: Bert Crowfoot

Indian Country

Community Events

IF YOU WOULD LIKE TO INCLUDE YOUR EVENTS IN THIS CALENDAR FOR THE OCTOBER 25TH ISSUE, PLEASE CALL ETHEL BEFORE NOON WEDNESDAY, OCTOBER 13TH AT 1-800-661-5469, FAX (403) 455-7639 OR WRITE TO: 15001-112 AVENUE, EDMONTON, AB., T5M 2V6

- NATIVE ELDER'S SOUP & BANNOCK**
Every Wednesday at noon
11821 - 78 Street, Edmonton, Alberta
- NATIVE WOMEN'S LITERATURE**
Starting October 6, 1993, Edmonton, Alberta
- RECREATION NIGHT FOR YOUTH**
Every Wednesday 6 to 8:30 pm, Edmonton, Alberta
- 31ST ANNUAL ALL-NATIVE FESTIVAL**
October 15 & 16, 1993, Edmonton, Alberta
- ONT. NATIVE WOMEN'S ASSOC. ASSEMBLY**
October 15 - 17, 1993, Kingston, Ontario
- ODAWA NATIVE FRIENDSHIP CENTRE 18TH ANNUAL ASSEMBLY**
October 16, 1993, Ottawa, Ontario
- ABORIGINAL WOMEN IN THE WORKFORCE CONFERENCE**
October 18 - 20, 1993, Edmonton, Alberta
- ABORIGINAL ARTICLING DAY**
October 22, 1993, Ottawa, Ontario
- INDIGENOUS BAR ASSOC. ANNUAL CONFERENCE**
October 22 & 23, 1993, Ottawa, Ontario
- INDIGENOUS BAR ASSOC. MEMBERS MEETING**
October 24, 1993, Ottawa, Ontario
- ACC-PAC TRAINING COURSE**
October 26 - 29, 1993, Ottawa, Ontario
- WORKSHOP FOR PROFESSIONALS ON SEXUAL ABUSE**
October 29, 1993, Slave Lake, Alberta
- 2ND NATIONAL SYMPOSIUM ON GAMBLING**
October 27 - 30, 1993, Vancouver, British Columbia
- SIFC VOLLEYBALL TOURNAMENT**
October 30 & 31, 1993, Regina, Saskatchewan
- WORKSHOP ON SEXUAL ABUSE**
October 30 - 31, 1993, Slave Lake, Alberta
- HOUSING INVENTORY & MEMBERSHIP HUMAN RESOURCES TRAINING**
November 1 - 5, 1993, Halifax, Nova Scotia
- HOUSING INVENTORY & MEMBERSHIP HUMAN RESOURCES TRAINING**
November 1 - 5, 1993, North Bay, Ontario
- JOB COSTING TRAINING**
November 1 - 5, 1993, Ottawa, Ontario
- SMALL BUSINESS FINANCE CONFERENCE**
November 7 - 9, 1993, Toronto, Ontario
- ABORIGINAL YOUTH CONFERENCE**
November 12 & 13, 1993, Edmonton, Alberta
- HONOURING THE INDIGENOUS PEOPLES FOR KEEPING THE CIRCLE STRONG**
November 14 - 19, 1993, Alexander Reserve, Alberta
- ANNUAL ALL-CHIEFS OIL & GAS CONFERENCE**
November 18 & 19, 1993, Edmonton, Alberta
- LAURA VINSON & FREE SPIRIT**
November 20, 1993, Spruce Grove, Alberta
- POUNDMAKER LODGE NATIONAL ADDICTIONS AWARENESS ROUND DANCE**
November 20, 1993, St. Albert, Alberta
- KEEPING THE CIRCLE STRONG IN NORTHERN COMMUNITIES**
November 22 - 25, 1993, Yellowknife, NWT
- LIVING THE SACRED WAY**
November 26 - 28, 1993, Slave Lake, Alberta
- ABORIGINAL WOMEN'S GATHERING**
December 1 - 3, 1993, Whistler, British Columbia
- ABORIGINAL PEOPLES: THE UNTAPPED WORKFORCE**
December 9, 1993, Winnipeg, Manitoba

Oki. I was talking to an old friend's mother just the other day. She was telling me about this place where she works in Edmonton. The place is called Larga Home. This referral centre is for the people from the Northwest Territories that are here for medical reasons. Whenever some people need medical help, they would phone the Larga Home and they would set up the arrival of the visitor and get a place for them to stay. I never heard of this home but it sure is nice to go someplace and have people helping you get through difficult times.

Purity of heart urged

Emily Larocque called me from Waterhen Lake, Saskatchewan. We talked for awhile and she asked if it was okay if she sent me a couple of poems to put into the paper. I swear I fell in love with both of the poems. This one is dedicated to all the people who let you down in life but you have remained strong and steadfast. The poem is called My Lost Warrior.

We needed your love and security
The Papoose and I

You mattered...instead you faltered
I died inside

Knowing that our future was destroyed
The pain I calmly carry

You've deceived and robbed us of happiness
My roots must not wither and die because your Spirit has

It's time I've started living...
To attain Recovery because of the "Lost Warrior"

A recourse of changes I shall hope that one day, we may endure our separate lives in harmony.

Unsolved mysteries again

Winnipeg, Manitoba - I received a letter from this man from my



PEOPLE & PLACES

by Ethel Winnipeg

last name, seeking his birth parents. He gave me some information on himself but no photo. His birth name was Curtis Chief but his adopted name is Chad Reeves. He was born in Edmonton on July 15, 1972. This man thanks his foster parents for raising him, they even encouraged him to find his birth parents. Isn't it only right for him to find them? I read the newspaper and watch TV and it seems like somewhere there is a lost family or child. It's nice to know they can turn to me to ask my help in their search.

His parents names are...you know the last time I wrote down someone's name they were not too pleased, but today I'm daring! Their names are Jonais LittleWolf and Bernice Chief. If you know them or would like to respond to this man's cry for help, you can write him: Chad Reeves, #210 - 383 Gertrude Ave., Winnipeg, MB R3L 0M5.

Cops calling

Prince Albert, Saskatchewan - Can you imagine sitting behind a desk for the rest of your life? Jason Stonechild can't, so he changed his career goal from business administration to police work. He has just completed his recruitment exam and is hoping to go on to the Regina Police Academy next year. Right now, he is the special constable in the court system as a prisoner escort.

I just wanted to tell you peo-

ple it's never too late to change.

Nova awards six students
Calgary, Alberta - Nova Corporation of Alberta has awarded bursaries to six Native students who are entering a post secondary institution. These are the lucky students: Monica Belcourt from Grande Prairie; Patricia Fox of Calgary, Alberta; Annie Lightbody of Irma, Alberta; Marie Lowndes of Calgary, Alberta; Gail Muskego of Edmonton, Alberta and last but not least Candace Savard of Spruce Grove. Congratulations and hopefully you'll remember me when you receive your bursary!

Donations are needed

Edmonton, Alberta - The Oki Napi Eagle Claw Society has brought this to my attention. They are a culturally based group here in Edmonton. They have been trying to put on some celebrations throughout the year but funds come up short. They are having a round dances sometime in November and are seeking help in paying the drummers and giving gifts to visitors. They would like to hold a powwow in the near future. They have the knowledge of being humble and are asking the community to help them. You know a part of spiritual growth is humility and humbleness. If you are interested in helping raise funds or have some spare change to give to this group, please give me a call here at the office for more information.

Husky Oil

EDUCATIONAL AWARDS RECIPIENTS

Husky Oil is pleased to announce the new recipients of the 1993/1994 Educational Awards Program for Native People.

David Anderson, Emerald Park, SK - David is entering his first year Computer Science at the University of Regina.

Andrew Brochu, Moose Jaw, SK - Andrew is entering his first year Instrumentation Engineering Technology at the Saskatchewan Institute of Applied Science and Technology.

Crystal Gosselin, Medicine Hat, AB - Crystal is entering her first year Engineering at the University of Alberta.

Carla Tebb, St. Albert, AB - Carla is entering her first year Commerce at the University of Alberta.

Husky Oil is also pleased to continue its educational support for the following individuals:

Cindy Koop, Slave Lake, AB who is entering her second year Engineering at the University of Alberta.

Amy Mitchell, St. Albert, AB who is entering her second year Science at the University of Alberta.

Naomi Racette, Regina, SK who is entering her second year Science at the University of Regina.

Roxanne Warrior, Lethbridge, AB who is entering her fourth year in the Faculty of Management at the University of Lethbridge.

Each year Husky Oil provides four new awards to persons of Native ancestry who are enrolled in post-secondary programs at universities, technical institutes or community colleges.

The Educational Awards Program assists Native people in achieving greater success for professional career opportunities.

Husky Oil is a diverse oil and gas company involved in every aspect of petroleum activity from exploration and production to refining and marketing. For more information, please contact us at the address below.



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Medicine River proves you can go home again

REVIEW

By D.B. Smith
Windspeaker Staff Writer

Some people say that once you leave, you can never go home again.

But anybody who said that has obviously never been to Medicine River, Alberta, where, if you're lucky, the folks at the friendship centre invite you inside in time to take over your life.

Medicine River is the funny, touching story of one man's journey back to himself in a world that both welcomes and shuns him. It's a fun, romantic comedy set in an Indian twilight zone.

Graham Greene stars as Will, an international photojournalist who returns to the fictitious town of Medicine River, Alberta, the Blackfoot community he left behind 20 years ago, to attend his mother's funeral. Upon his arrival, Will finds he missed the funeral by a week and his only connection to the town, a brother named James, has gone on a personal trek with no known destination or time limit. Alone in a community he left decades ago, Will is confronted by the idiosyncrasies of small town life, where everybody knows

your business five minutes before you do.

And it is a fascinating little town. The characters from Thomas King's 1989 book of the same name come alive in a series of comic and tender situations.

Tom Jackson plays Harlen Bigbear, whose unique style of community planning sets Will off on his voyage from estranged outsider to community leader. Through Harlen and friendship centre manager Big John (Ben Cardinal), Will gets conned into an impossible situation where shooting portraits for a calendar means the Native friendship centre can pay back the band council for a business loan on a van that is needed to drive Native Elders to a basketball game that the local team needs to win to pay for the uniforms that were bought with Indian Affairs money that should have been used to photograph moose and elk. You get the picture.

Will reluctantly gets mixed up in Harlen's schemes while waiting for his brother to return and, in doing so, comes to understand his own loss of identity, the distances he's created between himself and his family and the real power that comes from being a part of a community. And then, to top it all off, he meets a woman.

Greene and Jackson work

well together in the film. As in the recent release *Spirit Rider*, *Medicine River* gives the two another chance to do their polished comic/straight man routine, with Jackson's Harlen always two steps ahead of the confused and hesitant Will.

The town's other characters round the script into a compact, well-written piece. Bertha (Tina Louise Bomber) is Harlen's side-kick in Harlen's constant meddling. Clyde Whiteman (Byron Chief Moon) is Will's apprentice and, as the basketball team's phenomenal centre, Will's only hope of surviving the division championships. And Louise Heavyman (Sheila Tousey, who also played in *Thunderheart*) is Will's love interest, but not in the traditional sense. There's no swooning here. Louise wants everything on her terms, whether it's a baby or just an evening out.

Filmed on location in High River, Okotoks and Calgary, the movie is painted with wide, brilliant images of the Alberta prairies and foothills.

Medicine River was produced by *Medicine River Productions Ltd.* in association with *My Production Company*, *Heartstar Productions Ltd.* and *Kicking Horse Productions Ltd.*

The premiere is Sunday night, Oct. 17, 8 p.m. Mountain Time on CBC.

Advertising Feature

Housing projects are seeking volunteers

The Frontiers Foundation has been using the power of volunteers to shelter people for more than 25 years.

Many of the more than 200 individuals that have given their time and energy to Frontiers came into the project without any experience in home construction, but they leave with more than they bargained for, said executive director Charles Catto.

"Some have no skills, but they have a good heart and want to learn some skills. They're actually looking at a service where they can make life better for someone else. This is an opportunity for Native people to experience that."

Frontiers accepts volunteers from Canada and overseas, he said. Many of the organization's carpenters, plumbers, and framers come from as far away as Europe, Australia, the United States and Africa. Some will work hard all year to save enough money so they can spend a few months working for free.

"There's a lot of good people," he said.

Since its inception in 1968, the Frontiers Foundation has constructed some 2,600 homes for Aboriginal and Metis people in Northern Ontario, Alberta, and the Northwest Territories, many of them elderly, whose previous housing consisted of tents or even shacks.

Each house can be built



Charles Catto, Executive Director of Frontiers Foundation and Operation Beaver

for about \$22,000 and constructing them for that price relies on the dedication and honor of the volunteers, Catto said. Money has always been a troubling issue for Frontiers, which relies heavily on private and corporate donations to stay in operation.

"When the feds tried to kill us, we survived from the (private) sectors. But we do feel determined that Ottawa do its share. It's not fair that Ottawa place Native housing below (military) helicopters. It's a matter of priorities and the desperate need for off-reserve housing."

But the real strength of the foundation is the people. Volunteers are required to be 18 years of age and over and in

good physical shape. Frontiers will look after almost everything else, including transportation, insurance, food and lodging. After three months on the job, volunteers will also receive a \$40 a week allowance. And for those working in the north, bonuses like hunting and fishing trips are also part of the deal.

"It's a lot of fun," Catto said.

The foundation needs about 130 volunteers a year, so think about it. If you have 12 to

16 weeks you can donate, contact the Frontiers Foundation. You'll

get more out of it than you bargain for.



1992 volunteers at Bistcho Lake, Alberta

CANADA NEEDS YOU

Frontiers Foundation is looking for volunteers.

- You must be at least 18 years old and in good physical condition.
- Specific skills (i.e., construction, social planning, architecture, etc.) are preferred, but anyone with a strong desire to learn and help can apply.
- Volunteers must be prepared to commit for a minimum period of 12 weeks, (16 weeks minimum for projects in the Northwest Territories).

For information on how to become a Frontiers Foundation Volunteer, write:

**Charles Catto, Executive Director,
Frontiers Foundation
2615 Danforth Avenue, Suite 203
Toronto, Ontario M4C 1L6**

or call toll-free

1-800-668-4130

Racism iced in Nova Scotia

By Dina O'Meara
Windspeaker Staff Writer

HALIFAX

Racism has no place on the ice, says a Nova Scotia amateur hockey association, and offenders will be penalized.

Players who engage in hurling racial slurs at other players will be suspended, according to new provisions established by the Nova Scotia Hockey Association. The decision stems from an incident in which a 14-year-old bantam hockey player was taunted by players and fans at an Oxford game last February.

Justin Johnson, a Micmac from Millbrook Reserve, was called "wagon burner" and "dirty Indian" by fans of the opposing team during the game. The crowd became so violent, local RCMP were called in and had to escort Johnson off the ice.

Justin's parents were appalled by the incident and filed a complaint with the provincial Human Rights Commission, as well as the RCMP. Their efforts to confront what they see as an on-going problem resulted in the establishment of a human rights investigation committee comprised of Aboriginal, provincial and federal representatives.

The committee issued a report in April recommending suspensions or fines for teams or players promoting "unacceptable

"Justin was a little boy until the incident. After that, he had to mature pretty fast. He will never be the same."

- Bernadette Johnson

behavior."

The report also recommended prosecuting individuals who make racist remarks, and institutions allowing people to do so, as well as recommending referees and coaches attend workshops to prevent racism from sullying sports arenas.

"It should be up to the rink management to ask fans to be removed," said Bernadette Johnson, Justin's mother.

While the Johnson family is pleased the hockey association is responding to at least one of the recommendations, they are determined not to drop the human rights complaint until they are satisfied.

"What we're saying is the complaints will stay until all those rules are implemented," said Bernadette. "We want this so that no child will have to go through what our child did."

"Justin was a little boy until the incident. After that, he had to mature pretty fast. He will never be the same."

Justin's attitude has become direct. Any slurs from players will be reported. Anyone off the ice or in the arena will have to deal with him.

Part of his resolve comes from the wave of support he received from professional athletes follow-

ing the Oxford game. Hockey giant Gordie Howe heard about Justin while visiting Halifax, and invited the 14-year-old to that city to participate in a roast. Everett Sunnypath, former Nordiques player and the first Micmac to play in the NHL, accompanied the teenager to Halifax, offering him more encouragement. Justin also received numerous letters and phone calls of encouragement to continue playing and to stand up to racism.

The family would like to see the committee's recommendations implemented not only by the Nova Scotia Hockey Association, but also nationwide, by the Canadian Hockey Association.

And they are extremely disappointed the RCMP announced they will not press charges based on the Oxford incident. While the conduct of certain fans pushed the limit of acceptable behavior at a sports event, no known law was breached, said an RCMP representative.

"We were taught a valuable lesson. Nothing has really changed. We have to continue to teach our children pride in themselves. And we learned not to give up," said Bernadette.

Focusing on racism may force a change

By Dina O'Meara
Windspeaker Staff Writer

Racism is a reality every Aboriginal lives with, some on a daily basis, some experiencing unexpected incidents that leave them shocked and disillusioned.

While most incidents go unreported, a few catch the public eye, leading to change in the most positive cases, while remaining unresolved in others.

Following are recent cases in which individuals and groups helped forward change in the face of racism.

Nova Scotia

The name of a man who instituted a bounty on the heads of Micmacs in 1749 has been dropped from a new office complex in Halifax. The move came after the Confederacy of Mainland Micmacs requested the city convince a developer to drop the name Cornwallis Court from the complex. Lord Edward Cornwallis is considered a war criminal by Nova Scotia Micmacs for his savage order in issuing the bounty.

Don Paul, then executive director of the Confederacy, called the move a clear sign of progress, and expressed the hope for increased awareness and sensitivity to Native issues among non-Native individuals and groups.

Paul, an outspoken advocate of Native rights, said sometimes shock treatments are necessary to draw attention to the extent of discrimination experienced by Micmacs and that such treatments often work.

People in Nova Scotia are more open-minded now than they were before, and are willing to listen to Native concerns, he said.

The mayor of Halifax, Moira Ducharme, said she was open to discussing Cornwallis' name being dropped from city streets, public buildings and schools if requests are made.

Ontario

The Ontario Human Rights Commission has awarded a Native man with \$2,500 after verifying his complaint against a town hotel owner.

The man was given a substandard room at the Red Dog Inn in Red Lake, Ont. He believed the room was issued because he was Native, and the commission later verified the inn did reserve several run-down rooms for Native clients.

The Native Anti-Racism Alliance wants libraries in Barrie and Orillia to dump five books the group calls racist.

The Barrie-based organization said the books contain racial slurs and attack Natives through stereotyping and degradation. Four of the books are by W.P. Kinsella, one of which, Fence Post Chronicles, a short-story collection, won the Stephen Leacock Award for Humor.

The fifth book is a Native craft book entitled Let's Be Indian. The two library boards are studying the complaint and will respond to the group later this month.

A new assistant deputy minister will be named in a watchdog role to monitor the effectiveness of anti-racial policies in the provinces' schools.

By September 1995, all school boards must establish policies dealing with racial and ethnocultural biases and barriers in the school system. The move comes as a concentrated effort to dismantle sys-

temic inequities and barriers in the education system, from the ministry to universities.

Saskatchewan

A report on communications and relations between city police and Natives caught flack after revealing anti-Native sentiment among the ranks. Several police surveyed in the report expressed racist attitudes, raising the ire of Aboriginal groups throughout the province.

But at least one organization believes the report has resulted in increased awareness and co-operation between the forces and Natives.

Dan Bellegarde, of the Federation of Saskatchewan Indian Nations, believes the 50-page report is a positive move in overcoming racism.

"I'm an optimist and don't want to dwell on racism. We all know it's there, but I see it as only a springboard for change," said Bellegarde, responding to the anti-Native attitudes.

The report, released in September, includes more than 40 recommendations on how to bridge the communication gap between both groups.

"Everybody talks about healing. Well, the healing must come from the police service as well. And they have accepted the report," he said.

Bellegarde expects to meet with police representatives and discuss what mechanisms can be put into place to implement the recommendations.

Manitoba

A provincial judge was suspended following an investigation by justice department officials into allegations of discrimination.

In a 1969 court hearing transcript, Judge Bruce McDonald said it would be a "joyful result" if residents of a Manitoba reserve "kill one another off."

Chief provincial Judge Kris Stefanson suspended McDonald after reading the transcript. The investigation was prompted after the Winnipeg Free Press detailed McDonald's handling of several domestic violence cases.

While Justice Minister Jim McCrae wondered why it took so long for complaints about McDonald to be reported, Longplains Chief Peter Yellowquill said band members didn't believe official complaints would be taken seriously.

A complaint of unlawful dismissal to the Human Rights Commission has resulted in changes at a federal agency. Four years after filing a complaint, Alan Blackbird won an apology and cash settlement from Canada Employment in July.

As part of the settlement, the federal office will set up workshops for managers on dealing with employees who are being harassed by clients. Blackbird was fired from the Winnipeg North Canada Employment Centre after complaining about racial harassment from clients.

He asked for help in dealing with abusive clients and suggested posting a sign saying racist behavior would not be tolerated at the centre.

Blackbird's suggestions were ignored, and CEC representatives said he was dismissed for being rude and unco-operative. However, co-workers described Blackbird as helpful and polite with the public.

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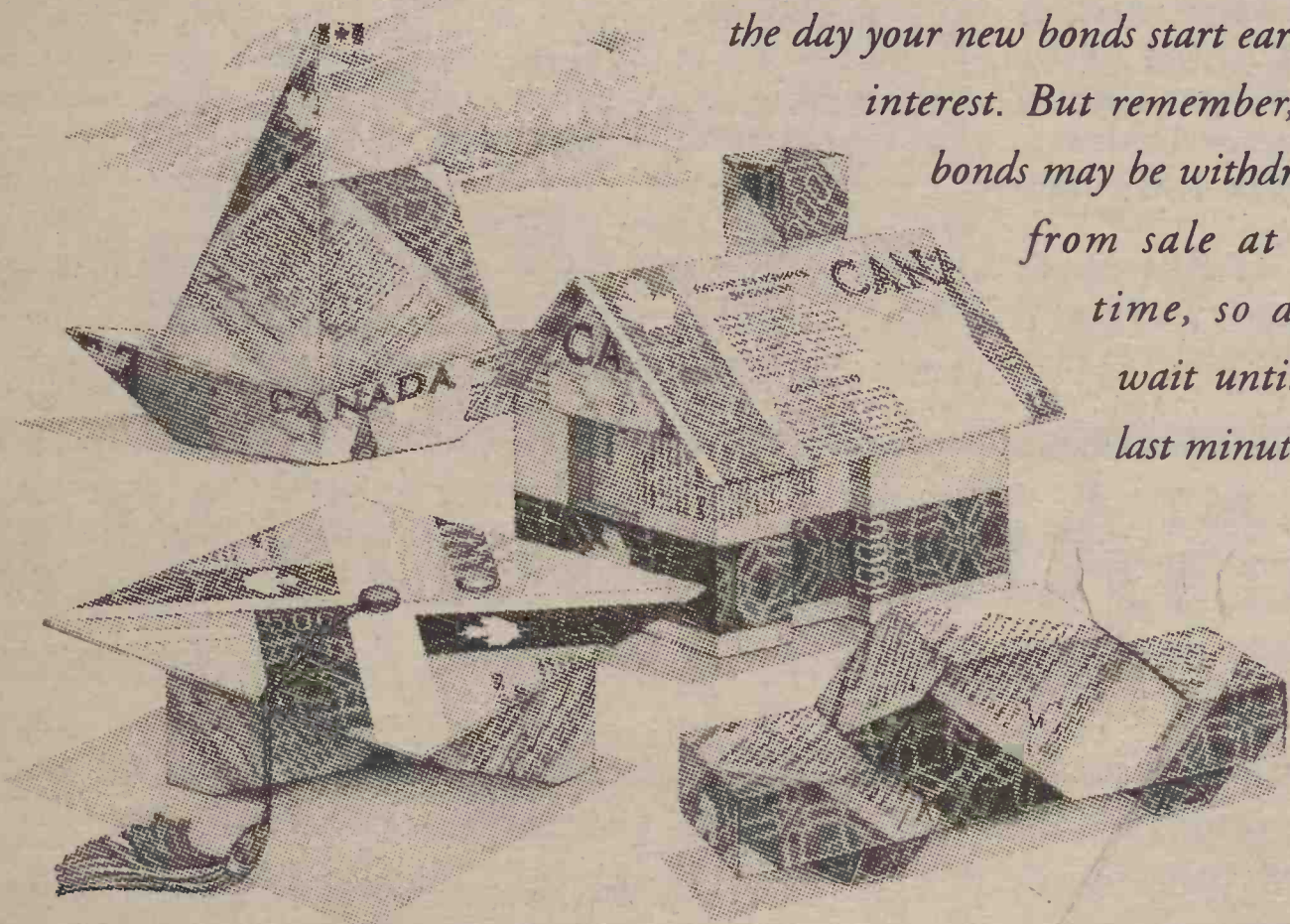
The sales period is from Monday, October 18 to Monday, November 1. You may date your payment November 1,

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Canada

Wind speaker

October 11 - October 24, 1993

Regional Section

Volume 11 No. 15

Have an interesting story that affects your community? Send us a letter c/o Dina O'Meara, regional editor.

Political struggles rock Metis Nation

By D.B. Smith
Windspeaker Staff Writer

EDMONTON

Alberta's largest Metis organization is in turmoil, following what some call an attempted coup.

On Oct. 1 the board of the Metis Nation of Alberta suspended recently-elected president Gerald Thom and vice-president Lyle Donald following widespread allegations of electoral irregularities.

Eight of the 12 board members, James Penton, Cliff Gladue, Peter Campion, Elmer Gullion, George Quintal, Louis Bellerose, Francis Dumais and Lisa Nooskey, were then suspended Oct. 2 by the Metis Senate.

But they were reinstated two days later after obtaining a provincial court order.

The members voted Oct. 1 to suspend Thom and Donald until an investigation into Metis Nation affairs was done.

The board also recommended that Senate co-chair Thelma Chalifoux be fired from the 14-member Senate of Elders, whose job it is to settle disputes.

But Thom refused to accept the vote and forced the group from the association's headquarters in Edmonton.

The board members and all office staff were escorted from the building after police were called Oct. 2.

"I was just doing my job as president when all of a sudden an interim, select few of the board members decided among themselves to try to overtake the office illegally," said Thom, who likened himself to Russian leader Boris Yeltsin standing the recent siege in Moscow.

Several protesters remained

outside the building for the rest of the day, but there were no further confrontations. Approximately 50 people showed up the next morning to support the suspended board members.

The No Confidence vote against Thom was only the latest in a series of problems that arose in the wake of the election.

Thom became interim president after the death of Larry Desmeules this spring, and declared president after a recount in the September election.

Presidential candidates Cindy Desmeules-Bertolin, Ron Brady, Fred House and Laurent Roy filed a joint complaint to the senate last month over inconsistencies with the final vote count.

Thom, however, denied those allegations.

"I ran probably the most honest campaign," he said. "There was a couple of occasions when my campaign workers were being pushed around and wanted to retaliate and I said 'no, we stay above all that and go on with a positive campaign'."

This is not the first time people have tried to discredit his campaign, Thom said.

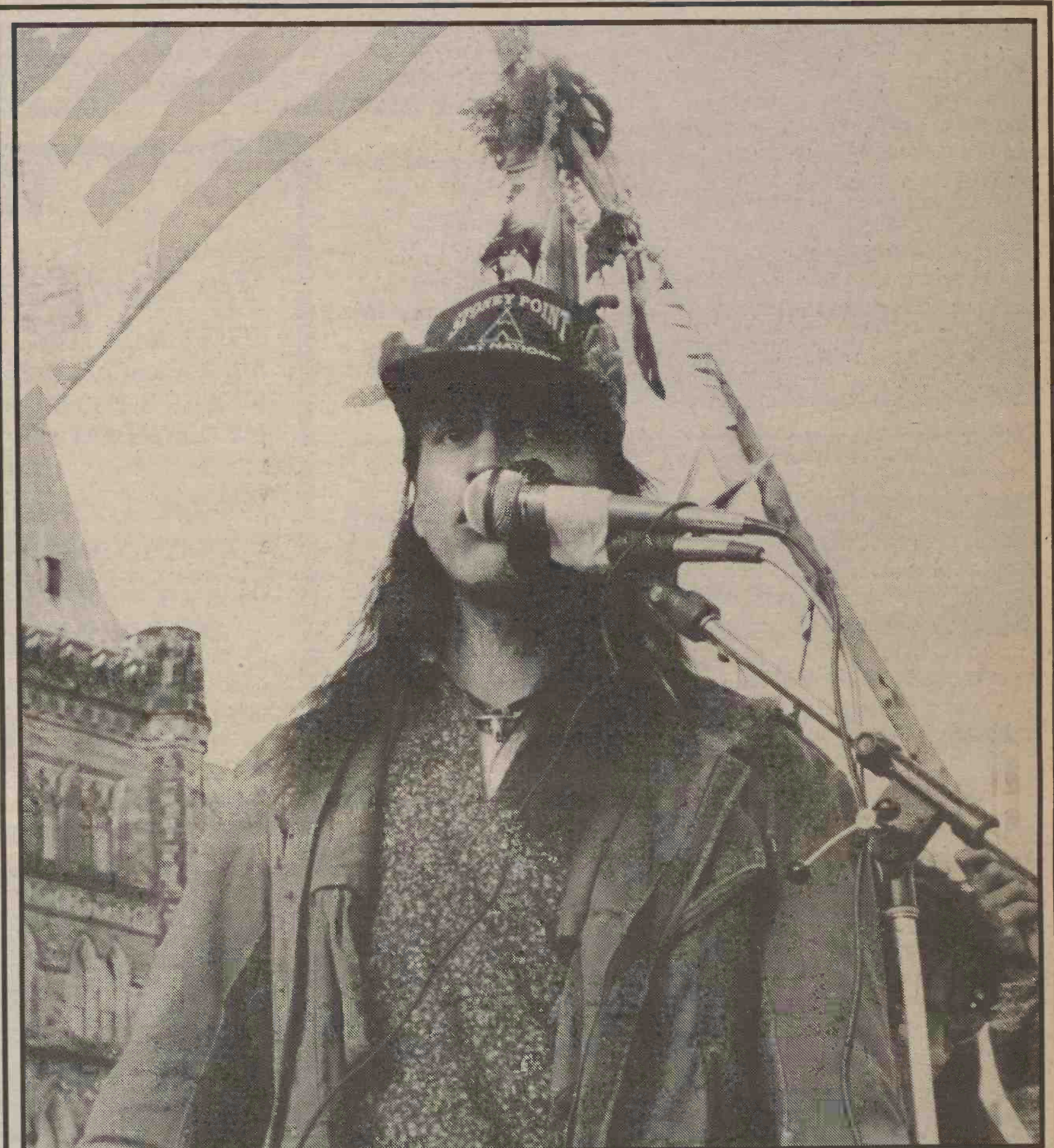
Accusations of sexually molesting his daughter were made during his 1987 campaign in Rocky Mountain House, he said.

The board members are not only opposed to Thom's presidency, James Penton said.

The group is upset that Thom fired three Metis Nation staff members, including Carolyn Pettifer, who ran against Thom in the election.

Thom defended the firings, saying it was his right as president to hire or fire anyone he chose.

Pettifer was fired because she had opposed him in the election, he said.



Tom O'Connor

Capital gain

A member of the Stoney Point First Nation, identified as Flower Child, speaks to a crowd in front of the Parliament in Ottawa, following a 19-day march to the capital. See story Page R6.

Natives lack interest - activist

EDMONTON

Lack of interest in the building of a federal women's prison here has a local activist frustrated.

Anita Hunt, a former inmate of Kingston Prison for Women, sits on the citizen's advisory committee for the future Edmonton facility for women. She is

upset over the lack of Native representatives in community meetings about the proposed penitentiary.

"I think it's a shame that nobody shows up to speak for Native women," Hunt said. "We need to show that Aboriginals do care, that there are supporters. Maybe not of the prison itself, but of the women inmates,"

she said.

Having experienced the isolation of being an inmate at Canada's only prison for women, Hunt is committed to the building of an alternative facility in Alberta. Shipping women across the country, leaving many thousands of kilometres from family and children, is wrong and destructive, she said.

RCMP tear down Bill C-31 protest camp

BRAGG CREEK, Alta.

A two-year protest over band membership through Bill C-31 ended when provincial and federal law enforcers removed the road blockade and camp of protester Fred Fraser.

RCMP and provincial Justice and Transportation department officials removed the blockade, tents and a rough cabin from three makeshift camp sites in the Kananaskis Country

area, approximately 10 kilometres west of Bragg Creek, Alta. Sept. 17.

Fraser and several of his supporters left the area peacefully. The camp had been set up by Fraser in 1991 to protest being refused membership to the Tsuu Tina Reserve after he was reinstated under Bill C-31.

The Kananaskis area is the band's traditional hunting ground, and as such, he has the

right to hunt, fish and live there, Fraser said.

Less than two per cent of reinstated Indians in Alberta have been accepted by provincial bands.

The blockade went up in August, after Fraser refused to comply with an order to vacate the area.

A spokesperson with the Alberta Environmental Protection department said Fraser was violating the Public Lands Act

by living in the area.

Fraser was ordered in July to leave the camp by Aug. 16 under the Public Lands act. He also broke the Public Highways Development Act by blocking a roadway, said Bill Gajda, communications director.

Environment minister Brian Evans invited Fraser to take legal action on his complaints about membership in the future and warned his department would continue to monitor the

situation."

Meanwhile, the court challenge headed by three Alberta Natives against Bill C-31 continues its lengthy process in Edmonton.

Two weeks into the process, challengers Walter Twinn of the Sawridge Reserve, and Wayne Roan of the Ermineskin Band, continue to plead their case. The trial in Edmonton and Ottawa is expected to take up to three months to complete.

Prairies

Art and film fest in the black

By Gina Teel
Windspeaker Contributor

EDMONTON

Dreamspeakers' executive director Loro Carmen is banking on the festival's 1993 "in the black" finish to convince the City of Edmonton to provide nearly twice as much funding for 1994.

But she may have a lot of convincing to do - the fledgling festival made a slim profit of just \$5,000. Still, Carmen says it's a veritable windfall compared to last year's whopping \$65,000 debt.

"Coming out of a festival in the black is a bonus for any producer," she said. "And a lot of the feedback we've had since then show us that we are on the right track."

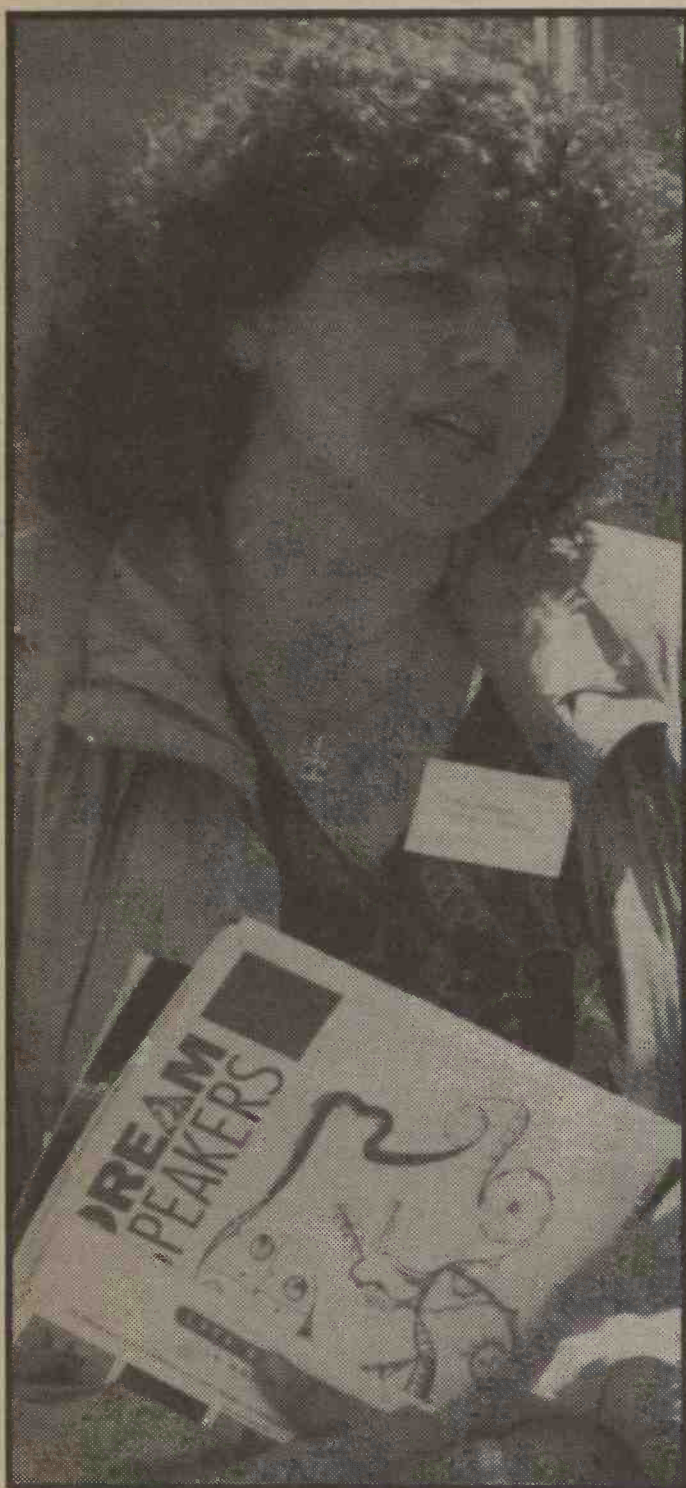
Carmen says the Dreamspeakers' festival society is penning its request to the city for \$50,000 in funding for 1994. The extra \$20,000 will allow Dreamspeakers 1994 to expand from three days to four, a move she says is logical due to this year's turnout.

More than 27,000 people took in the films and entertainment offered at the festival, besting last year's daily average by nearly 2,000 people per day. Carmen attributes this year's success to better marketing strate-

gies, such as the distribution of 225,000 brochures through local newspapers, and improved media exposure.

Carmen was disappointed that financial constraints led her to turn down scores of submissions for Aboriginal films, artists, and performers. But Carmen is confident this year's strong finish will prompt the city to hand over the extra funds so that some of those performers won't miss the boat again next year.

"We wanted to be on budget this year, and we wanted to have our debt paid off before we opened the gates," she says. "We managed to do both."



Loro Carmen is banking on Dreamspeakers financial success this year to receive increased funding for the 1994 event.

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Prairies

Catholics pull out of AMC residential school group

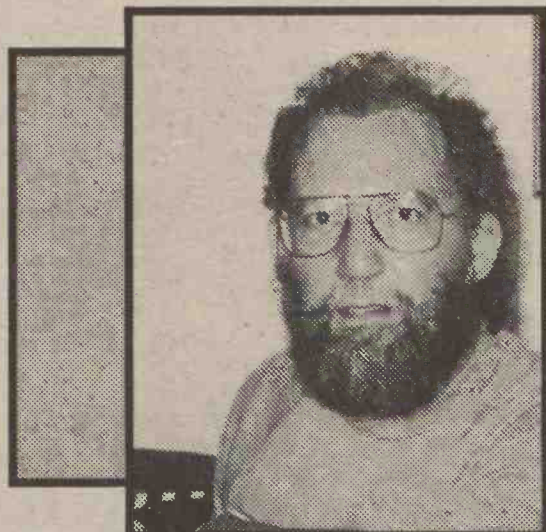
By Don Langford
Windspeaker Contributor

WINNIPEG

Representatives from the Catholic Church have withdrawn from a joint Aboriginal committee investigating the legacy of residential schools in Manitoba.

The Assembly of Manitoba Chiefs Joint Working Group on Residential Schools was established in December 1990 to examine the effects of residential schools on First Nations and propose methods for healing.

But last month political battles between Assembly of Manitoba Chiefs (AMC) and church representatives escalated into a pitched media war, with accusations of bad faith flying from both parties.



"We feel we are being manipulated and intentionally embarrassed."

- Father Claude Blanchette, chairman of the Catholic Bishops Advisory Committee

The first volley was fired by Father Claude Blanchette, chairman of the Catholic Bishops Advisory Committee on Native Issues in Manitoba.

In a September 15 letter to Grand Chief Phil Fontaine, Blanchette accused the AMC of dominating the group and creating an atmosphere of disrespect toward the Catholic Church.

"We feel we are being ma-

nipulated and intentionally embarrassed," Blanchette wrote in the letter.

In an interview with the Winnipeg Free Press, Blanchette elaborated.

"We willingly went along for the first part, thinking that we could open this up and create something much more objective and global," he stated. "We came to the conclusion that this was abso-

lutely impossible."

In a September 21 press conference, Fontaine denounced the actions of the Bishops Advisory Committee as a "cynical attempt to discredit the Assembly of Manitoba Chiefs."

He went on to question their commitment to the initiative from the outset, and accused the Bishops Advisory Committee of having dis-

rupted and obstructed the working group's progress throughout.

"The key departure point appears to be who controls the process of healing and our proposition is very simple," Fontaine said in a radio interview. "It has to be controlled by First Nations people with the support of the people that acted as agents for government in this very painful experience."

The remaining members of the Assembly of Manitoba Chiefs Joint Working Group on Residential Schools include representatives from the Anglican, Presbyterian and United Churches, as well as representatives from Indian Affairs and Health and Welfare Canada. The Indigenous Women's Collective also has representatives.

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Saskatchewan man walks to Ottawa

WINNIPEG

A Saskatchewan man is taking the phrase "walk the talk" to heart, setting out on a 1,000 kilometre trek to the nation's capital to promote First Nations.

Clinton Ahenakew, of Ahtakakooop First Nation near Prince Albert, told representatives of the Assembly of Manitoba Chiefs Sept. 29 he is walking to Ottawa "for the people and for the elders."

Ahenakew also wants to draw the attention of First Nations peoples and leaders to the need to return to their spiritual roots when dealing with issues such as self government with politicians.

He believes many Native leaders forget the importance of being true to their spiritual roots when dealing with the political aspects of their jobs. Ahenakew expects to arrive in Ottawa by the end of October.

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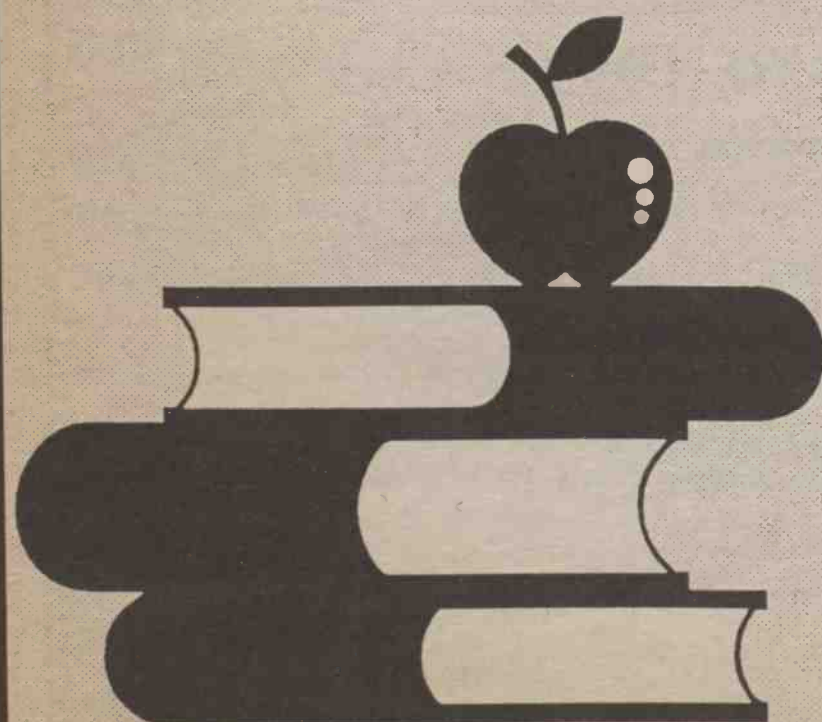
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Prairies

Church denies responsibility for residential school abuse

By Don Langford
Windspeaker Contributor

WINNIPEG

The recent split between the Catholic Church and the Assembly of Manitoba Chiefs on the issue of residential schools was to be expected, say representatives from both sides.

As administrators of more than half the residential schools in Manitoba, the Catholic Church is in a vulnerable position as allegations of abuse begin to surface throughout the province.

And Father Claude Blanchette, chairman of the Catholic Bishops Advisory Committee on Native Issues in Manitoba, admits errors were made.

But as he's quick to add there were positive aspects of the schools, and to clarify their history.

"The Indian residential school experience must be seen in the larger historical context of the interaction of European and Native cultures. And that collision created problems, enormous problems, for the Native people."

For the past three years, the Bishops Advisory Committee has stood firmly behind this position. To some, that has allowed the church to avoid the question of whether, and to what extent Indian children were abused by Catholic clergy.

When asked if the Catholic Church in Manitoba accepts responsibility for any abuse that

may have occurred in their schools, Blanchette answers with an unambiguous no.

"A corporation cannot be held responsible for what an employee does," he stated. "All it can do is acknowledge wrongdoing was done and fire the individual."

Blanchette is adamant when challenged on the church's position of remaining silent about any residential school abuse.

"A publicly staged media event would only re-victimize the victim," he said.

Having publicly grappled with the issue of residential schools since 1990, the Bishops Advisory Committee has had enough. It is now trumpeting its own new initiative, but will continue in the old form of handling such matters internally.

Fred Shore, professor of Native Studies at the University of Manitoba, believes the Catholic Church cannot afford to publicly deal with the issue of abuse in residential schools. In terms of reputation, personnel and money, they simply have too much to lose, Shore said.

"The way the church usually does things is they take care of their own," he said. "So, if there's a problem with a priest or someone, it's like any big institution. They will reach in and deal with that problem internally."

But while the Catholic Church is trying to control the fallout and disappear into a "global context," Manitoba Chiefs are insisting that the issue of residential schools be dealt with head-on.



Acknowledging the abuse in residential schools leads to healing but responsibility must be taken as well, say Native leaders.

According to Phil Fontaine, Grand Chief of the Assembly of Manitoba Chiefs, First Nations must deal with their past so they can better deal with their future.

"The issue here is the empowerment of people. And in the healing process that's what we're talking about," he said. "The healing of people requires people to come to grips with a problem. In this case, it has to do with the residential schools."

The disclosures of abuse may be done publicly or privately, Fontaine said. Individuals must decide which is most appropriate.

Fontaine becomes exasperated when asked to comment

on the refusal of the Catholic Church to accept responsibility for any abuse which may have occurred in their residential schools.

"The abuse that took place, took place in schools that were run by the Catholic Church as well as others. It's absurd to suggest that they can't be held accountable or that they're not responsible," he said. "Because if they're not, then who? Ourselves? We're victims. If you have a victim there's a victimizer."

"When people speak out it'll become very, very clear that there's someone that's responsible and that there's someone that ought to be held account-

able. And that's all of the churches, including the Catholic Church, and government."

For Manitoba chiefs as well as First Nation communities across Canada, residential schools must never be forgotten, Fontaine said. While there was an historical context, there were also adults entrusted with the care, education and well-being of Indian children.

"This experience must become part of the public record so that other know what happened to our people - what was done to our people," Fontaine said. "This particular experience must never leave the memory of our people or the memories of others."

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Prairies

Dedication needed to keep Cree alive - teacher

Stats Can estimates only two per cent of Natives in Saskatchewan speak Cree

By Bruce Sinclair
Windspeaker Contributor

SWEETGRASS RESERVE,
Sask.

The Cree language is slowly disappearing in Saskatchewan, according to a recent survey.

But Native educators are waging a fierce battle to ensure the language's survival.

Although Cree is spoken throughout the province, little more than two per-cent of the Aboriginal community can speak it fluently. Statistics Canada estimates the Indian and Metis population in Saskatchewan at more than 100,000, approximately one-tenth of the province's total population.

Of those surveyed, 2,605 stated they could carry on a conversation in Cree.

A percentage of Saskatchewan Indian and Metis speak other Indian languages, such as Saulteaux, Dene, Nakota, Dakota, and Michie, a mixture of French and Cree.

But these latter languages are the minority when compared to the Cree-speaking population, or at least those

who identify themselves as Cree.

Historically, there are 47 Cree-speaking reserves in Saskatchewan, out of a total of 74 reserves. These cannot be considered totally Cree speaking because of intermarriage with people speaking other languages such as Saulteaux or Dene.

The indication that the Cree language is in trouble, as other Indian languages across the continent, is not a new revelation.

In Saskatchewan, northern residents in places such as Cumberland House or Stanley Mission may not be as painfully aware of the loss of language as their southern neighbors in the urban centres of Saskatoon and Regina.

But Cree-speaking urban Aboriginals are rare.

What was being done to address this immediate loss of identity in the Indian communities? Education is usually the first step.

Gail Weenie, from Sweetgrass Reserve knows first hand the challenges of teaching Cree.

Weenie has been teaching Cree, formally and informally,



Gail Weenie

for close to 18 years. Presently employed in Saskatoon at St. Mary's community school, an elementary school with 160 Indian and Metis Students, Weenie uses a variety of methods to get the language across. Among these strategies, she incorporates arts and crafts, dance, songs, games and spirituality to teach Cree as culture, not isolating it in a context that renders the language meaningless.

Weenie understands the reality of teaching Cree to urban children, who often lack cultural ties with the language, as fluency would not be a tangible result at this stage.

The problem lies in the homes and communities where

children neither speak nor hear Cree or any other Indian language.

Somewhere along the line a generation has not learned the language. Weenie believes the reason lies in the residential school syndrome, where Indian languages were physically and mentally beaten out of the students who are now adults and parents.

At St. Mary's, requests for volunteers to help teach the Cree language are not answered.

In the teaching institutions, from university down to kindergarten, the demand for Indian language teachers far exceeds the supply.

To qualify as a teacher one must complete four years of university to obtain their bachelor of Education Degree, as well as being a fluent Indian language speaker.

And all this with English as a second language. In the cities and towns where Indian and Metis dwell, the grim realities of poverty and chronic unemployment take their toll.

"Learning the language is not a high priority when you're starving," Weenie observes.

This takes us to the home

where Cree homework cannot be shared with the parents who are more concerned about survival, she said. A shortage of Cree instructional materials makes the situation even worse.

Throughout all this negativity, Weenie perseveres in her teaching. She admits to becoming discouraged when the students return from summer holidays remembering virtually nothing from the previous spring. It's just like starting over in some respects, she sighs.

There are other teachers like Weenie who are dedicated to preserving and promoting their Native language.

In October the Saskatchewan Indian Cultural Centre offers adult and children Cree classes as well as Saulteaux and Dakota. There are plans for Dene classes if an instructor is found.

The most important factor in maintaining the language is the community itself, said Weenie.

If a concerted effort does not emerge in the near future, the Cree language and other Indian languages could 'just fade away.'

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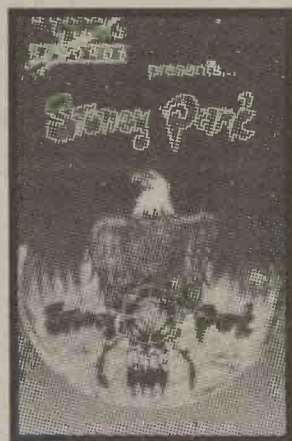
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Central Canada

Marchers reach capital

By Doug Johnson
Windspeaker Correspondent

OTTAWA

After 19 days of walking, a weary group of Stoney Point First Nation members reached Parliament Hill with tears in their eyes after completing a 700 kilometre march to protest the taking of their land.

The 20 protesters arrived at the nation's capital with mixed feelings of jubilation and solemnity, embracing each other as they ended their journey Sept. 30. The group undertook the march to draw attention to their 50-year struggle to reclaim their land from the Canadian military.

Led by two staff bearers, a pipe carrier and two elders, the group made their way through Ottawa, cheered on by passers-by. "We are here today to remind them that we have not forgotten, we are still here, we're alive, we exist. They have forgotten us," Stoney Point Chief Carl George said.

Chief George was commenting on a 1981 decision by the federal government to pay \$2.5 million to the Kettle Point Band as compensation, saying the Stoney Point Band no longer existed.

In 1942 the federal government seized the band's eight square kilometre reserve on the

shores of Lake Huron to build a paratroop training base. The land was taken over the band's protests in the name of the war effort, with promises it would be returned at the end of the Second World War.

Houses were jacked up and dragged to the nearby smaller reserve at Kettle Point, those that could not be moved were bulldozed. After their settlement was demolished, Stoney Point was renamed Camp Ipperwash. Today it is still serving the military as an army cadet training camp for six weeks during each summer. The rest of the year the camp remains vacant and unused.

Clifford George says he has been hearing the line that his people would be getting their land back for 50 years.

"I went overseas in 1941 as an anti-aircraft gunner," he said. "In 1942 I got a letter from my father saying our land is gone but 'don't worry, son, we will get it back as soon as the war is over.'"

"Our Grand Chief Mercredi said 'Cliff you'll get your land back.' I said I have been hearing that for the last 50 years - when's it going to materialize?" he said.

In May many of the families returned to Stoney Point to re-occupy their land after negotiations failed to return their land. Living in a collection of tents and some trailers, they are preparing to stay the winter.

But Tom Siddon, present minister of National Defense has said that the land is still important to the military and will not be returned. As Minister of Indian and Northern Affairs, a post he held for four years until June, Siddon had called on National Defense to return the land, saying it would right an injustice and help improve the lives of the people from Stoney Point.

For many, the march to Ottawa was more than a protest to reclaim lost land. For them it was an exercise in community building and a spirit quest.

"Nineteen days on the road and it has not been easy," said Jim Bacchus, of the Stoney Point First Nation. "There has been some conflict, there has been some personalities, there has been some differences of people."

But something these people can teach anyone here is how to build a community, Bacchus added.

"I have never in my life seen a people who were so devoted to each other, to pull together and dedicated to family and with a tremendous love of laughter," he said.

The Stoney Point protest was only the first of many slated for Parliament Hill in the next few months, to remind the federal government that little has been done for Canadian Natives during this International Year of Indigenous Peoples.

Missing teen unreported

By Dina O'Meara
Windspeaker Staff Writer

BROCKVILLE Ont.

When a 16-year-old Native boy went missing from his foster home in southern Ontario, little was done until police were notified more than a year later.

But contrary to official procedure, the Smith Falls police weren't told by the foster parents, nor by the local children's aid society. They were tipped off that a runaway had been brutally murdered, beaten to death while seven witnesses looked on. The boy's decomposed body was discovered shortly after the police were told of the year-old incident, on Sept. 22. One man has been charged with first-degree murder, and two with being accessories.

The shocking discovery led to an internal investigation of the Brockville Children's Aid Society, the agency in charge of the dead teen. The investigation hopes to uncover why the runaway went unreported for so long.

The director of the Brockville Children's Aid Society wonders the same thing.

"We are always aware of where our kids are. If the child goes missing, we are aware of

it," said Dave Devlin.

Devlin explained that every time a ward runs away, the foster parents notify the agency, which in turn will either notify the police or instruct the foster parents to do so.

"I'm confident that we did everything right and proper in the circumstances," Devlin said. "We care for all our children."

The executive director of Toronto's Native Children and Family Services was surprised procedure wasn't followed. But Ken Richard isn't surprised no action was taken.

"There's no kid that runs more than a Native kid, essentially because their needs aren't being met," said Richard.

And after running away five or six times, the authorities start shrugging their shoulders, particularly if the teens show they can survive in the street, said Richard.

"Over time, where they may have been caring initially, the system breaks down. The system burns itself out to the problem they created in the first place," said Richard.

There aren't enough Native foster homes available to provide sensitive environments for kids, he said. So they run.

"There are kids hooking from Alberta here. They could easily be as dead as that boy."

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Sports

Albertan dances way to top

By Dina O'Meara
Windspeaker Staff Writer

FROG LAKE, Alta.

Dancing to more than 30 drums in the same arena the Hartford Whalers skate in was a big thrill for Sean Waskahat, an 18-year-old grass dancer from Alberta.

But winning first place at North America's most expensive powwow was even bigger. Waskahat took home \$1,000 and a suede and leather jacket from the Schemitzun '93 event in Hartford, Connecticut, held Sept. 16-19.

And he didn't even expect to win. Waskahat entered for the joy of dancing.

"When a person dances, they have to love what they're doing," he said. "It's not just the

money or winning when you go to a powwow. I'm happy to be dancing, to be with my friends, that's what it's all about."

Waskahat was a bit overwhelmed by the competition, as he was dancing with people who placed first in large powwows across North America. But the grandeur of the Connecticut event made up for the nerves.

"It was fun, the biggest gathering I have been to. It blew me away they had the powwow in the same civic centre where the Hartford Whalers play," he said.

To prepare himself before dancing, Waskahat thinks about things that make him happy, like playing a killer game of volleyball, or about his little nephews. Then he hopes for a good song.

"I'll still dance if the song

isn't good," he said. "But at this powwow all the songs were good."

Waskahat is also a singer and traveled to the powwow with the Fly-in Eagles drum group from Saskatchewan.

The Mashantucket Pequot Tribe invested a lot of money and effort to make the Schemitzun '93 the largest event in North America. The band spent approximately \$1.5 million on the powwow, feeding all registered dancers and singers twice a day for three days, installing a high-tech sound and light system in the centre, and sponsoring a massive giveaway of 250 star quilt blankets and 250 Pendleton blankets.

The Mashantucket Pequot are able to fund such an extravagant affair through their casino, which opened almost two years ago.



Sean Waskahat

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Maritime Briefs

Sentence overturned

Four New Brunswick Micmacs who were granted absolute discharges after being arrested during Easter tax protests, had their sentences changed following a challenge by the Crown. Justice Hugh McLellan of the Court of Queens Bench overturned a September ruling that no conviction be on their files due to the arrests. The men were charged with mischief in connection to a blockade of the Trans-Canada Highway near Kingsclear. A judge convicted the men of mischief, but granted them absolute discharges saying their rights were violated when they were denied access to a lawyer. However, McLellan said the early ruling condones civil disobedience. The men will each now have a conviction on their police files. McLellan sentenced the men to time already served at the time of their arrest.

NS to get tribal police service

Federal, provincial and Union of Nova Scotia Indians representatives signed an interim agreement to establish a tribal police service in Cape Breton. The agreement is the first to be signed in the Atlantic region under the First Nations Policing Policy. Under the deal, the federal and provincial governments will fund the training of 10 Native recruits at the RCMP training centre in Regina, Sask. The program will cost approximately \$424,000, with the federal government shouldering 52 per cent of the cost, and Nova Scotia supplying the rest. The cadets will eventually form the Unama'ki Tribal Police Service and work under an advisory board of community and band members who will establish practices, policies and procedures for the police service.

Social housing cut protested

Cuts to social housing programs for off-reserve Natives will increase the number of people living in substandard housing, say community workers. At the annual general assembly of the Native Council of Nova Scotia a community worker warned that people will be forced to live in run-down houses with no running water, heat or indoor toilet if funding is cut. Darliea Dory is a Micmac worker with the Halifax Police Department, and was one of the first Natives to receive subsidized housing when the Rural and Native Housing Program was instituted in 1976. This summer the federal government announced it would stop funding the program after Dec. 31. The program also provided funding for residential rehabilitation assistance programs, emergency repairs or new housing.

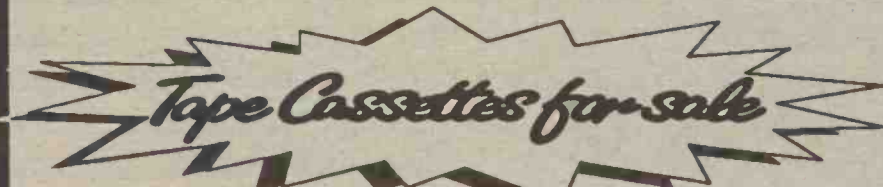
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AIDS Awareness Week

Community backing needed Support group offers new hope

By Dina O'Meara
Windspeaker Staff Writer

EDMONTON

Aboriginal groups throughout Canada observed the 1993 National AIDS Awareness Week this month.

From Oct. 1 to Oct. 10, provincial and territorial groups organized round dances, forums, and solidarity walks to raise awareness of AIDS.

For members of groups such as Alberta's Feather of Hope Aboriginal AIDS Prevention Society, reaching the public through these events can help dispel the misunderstandings surrounding HIV and AIDS.

And in the process, make the public more compassionate toward those infected with the deadly virus.

"We're trying to overcome this attitude of 'why should I be interested if I'm not (HIV) positive'," said Ernie Lennie, education coordinator with the Feather of Hope. "We're dealing with unreasonable fears. People don't know or take the time to understand."

A lack of funding makes the educational task more difficult. The Alberta society has two staff members in charge of providing information for the entire province.

As well, compiling accurate statistics on Aboriginal people with

HIV is difficult because of the stigma attached to the condition. The society knows of approximately 20 people with HIV, but suspect the number is larger.

The stigma around HIV not only stops people from disclosing their condition, but also from being tested. Fear of being rejected by one's family and community is a big obstacle, said Lennie.

Garnering support from elders for people with HIV or AIDS is difficult because they often lack understanding of the disease, and are reluctant to discuss sexuality, said Lennie.

"It's an attitude change. In terms of taboo, this is more difficult to discuss than other diseases. We're dealing with unreasonable fears," he said.

The AIDS prevention program coordinator for Anishnaabe Health in Toronto agrees.

"We need to find ways of educating elders without denying their position. They have great wisdom and have lived a hard life," agreed Sheila Washsquaikhezhiik. "We have to reach out to elders in communities so that we can get support from them to talk about sexuality."

She believes the legacy of residential schools has fostered an attitude of being ashamed of one's body. But one of the biggest stumbling blocks is getting people to realize that AIDS is not a white man's disease and not

limited to homosexuals.

"Absolutely. This is not specifically a gay disease. That's one of the misconceptions we need to break down. It affects everyone, it knows no boundaries."

The bottom line is for people to be informed and keep themselves out of dangerous situations, Washsquaikhezhiik said.

"We're bound by law to honor confidentiality and people's right to privacy. Don't be afraid to get tested. Look after yourself."

For more information on HIV and AIDS, contact any one of the following provincial Aboriginal agencies:

British Columbia:
Healing Our Spirit
(604) 879-0906
Yukon: AIDS Yukon Alliance
(403) 633-2437
Alberta: Feather of Hope
(403) 488-5773
Saskatchewan:
(306) 445-7811
Manitoba:
Aboriginal AIDS Task Force
(204) 957-1114
Ontario:
Anishnaabe Health (Toronto)
(416) 360-0486
Two Spirited People
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Maritimes:
Union of NS Indians
(902) 539-4107

By Carol laFavor
Windspeaker Contributor

MINNEAPOLIS

Having a life-threatening illness is a challenge of the highest order...having HIV as that illness adds to the challenge. One thing that helps is to not have to face it alone. And so Positively Native is born, a national organization for, by and about Native North Americans infected and affected by HIV. It will be a forum through which Natives successfully living with HIV can share experiences with each other and the newly diagnosed.

Native people with HIV we want, and need, each other's help and support. Too often fear, or anger, or shame get in the way. But the trick is to look honestly at your life now that it has changed so dramatically.

Denial is a very tempting escape from something as scary and painful as HIV. But it leaves life empty...a pretend life. You can't call on hope and positive thinking, make decisions about health care, or focus on life when you're so busy hiding from death. We know it's hard to face alone. Positively Native's mission is to support, educate and advocate for the increase of quality of life for all those infected/affected by HIV.

Nobody knows for certain why some people with HIV live longer than others but some things are clear: Healthful living and positive attitude are very important. Healthful living is important because it adds support to our weakened immune systems. For example, smoking makes lungs more vulnerable to pneumocystis pneumonia, one of the diseases we are more susceptible to now; and alcohol and other drugs weaken our immune systems, so stopping these helps our overall health and boosts our immune systems.

HIV is not always fatal; people are living years after diagnosis. In fact, a recent study determined that five per cent or more of people with HIV will have normal life spans. HIV

will be a chronic illness with periods of sickness but it won't cause death. A positive attitude is found in people who live longer with HIV; there is a critical difference between living to live and live to die.

Everyone'll feel scared and worried but what choice do we have? This is our journey now and it's up to us to make it the fullest, most joyous one we can! Positively Native's vision is to create a community free from fear of HIV that allows each Native person with HIV to reach their highest potential in life.

Empowerment and hope - two words describing Positively Native's goals. Some examples of how we plan to accomplish these are:

- Quarterly newsletters with monthly updates that will include new drugs, current treatments, traditional healing, resources, personal stories - to be distributed as written newsletters and a tape;
- A booklet with biographies of Natives successfully living with HIV - also distributed in written form and on tape;
- Establishing an archive that documents the Native response to HIV;
- Mobilizing local and regional Natives with HIV committees to promote ongoing dialogue;
- Annual healing gathering for Natives with HIV.

We're anxious to begin our network. We especially want to hear from you if you or a loved one are living with HIV, or you work with people living with HIV. We anticipate some people may want to remain anonymous initially so we suggest clinics and care givers ask for bulk copies for distribution.

Positively Native Steering Committee's first meeting was in Oklahoma the end of May. Please send your ideas and suggestions, your wants and needs to Carol laFavor, c/o National Indian AIDS Media Consortium, 1433 E. Franklin Ave., Suite 3A, Minneapolis, MN 55404. If you'd like more information you can contact me through the National Indian AIDS Media Consortium at the address above.

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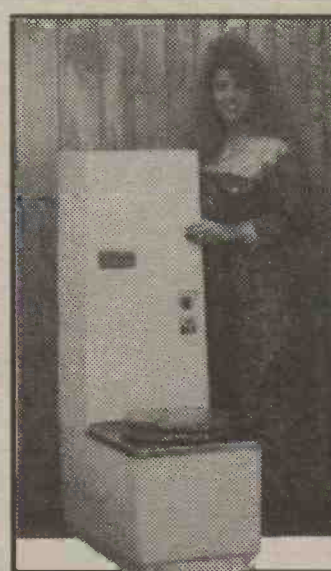
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AIDS Awareness Week

Education debunks myths, fear of HIV

By Gina Teel
Windspeaker Contributor

EDMONTON

Elsie Paul regrets that too few of her people listened to the wisdom of the Elders about respecting one's self.

"Respect comes with love, caring and spirituality," she says. "If we respected ourselves, we wouldn't abuse ourselves the way we do."

Part of the Elizabeth Fry Society of Edmonton's All Nations HIV-AIDS workshop, Paul tied respect to the devastating effects of HIV and AIDS in the Native community.

"In this day and age where there is a lot of information and education about it, we still have people scared to touch someone with HIV," she said to 30 workshop participants. "The more you know about HIV and AIDS, the less you will fear it."

The virus, she lectured, is not limited to prostitutes and gay men. She implored partici-

pants to avoid ridiculing or stigmatizing people with HIV or AIDS.

"Only those who are ignorant think homosexuals are the only people to get it."

Paul says she began reading up on the retro-virus a few years ago simply because she has five sons and wanted to be prepared in the event one of them became infected. It was through counselling others she learned just how deep the ignorance and stigma attached to HIV, AIDS and homosexuality runs in the Native community.

"I was counselling a girl who was rejected by her family not because she had HIV, but because she was bisexual," she says. "A lot of people in the Native community are rejecting their own people because they are homosexual or have HIV."

Paul says homosexuals were always a respected part of Native society, and were not ridiculed or outcast until the teachings of respect were lost in "cultural breakdowns."

Protect yourself - HIV activist

By Gina Teel
Windspeaker Contributor

EDMONTON

Maggie is a 40-ish single mother of two. Like many women her age, she has survived a couple of divorces and a few abusive relationships.

And like more and more women, Maggie (not her real name) has HIV - the precursor to AIDS.

"When AIDS first came out, everyone thought it was a gay man's disease and that whoever got it deserved it," she says, her voice raw with a cold. "Well, I'm not a gay man, I'm not an intravenous drug user, I'm not a hemophiliac and I have HIV."

Part of the Elizabeth Fry Society of Edmonton's Sept. 24 All Nations HIV-AIDS Awareness Workshop, Maggie preached prevention to a crowd of 30 participants and tried to dispel the prejudices society often views HIV carriers with.

"I want to stress to people that HIV is preventable, but that the people who get it didn't

purposely go out there to pick it up."

Infected by her now-deceased first husband, Maggie went through two other marriages and had two children before she discovered she was HIV positive. Her first reaction was to blame a blood transfusion she received after a motorcycle accident years ago. But when that came back negative, she knew she had to examine her past relationships.

Maggie asked participants not to be prejudiced against or fear people with HIV and AIDS. She scoffed at the notions that infection can occur through tears, sweat, saliva, or social contact like shaking hands, hugging, drinking from the same glass, talking to someone, sharing the same toilet seat, or the popular mosquito bite theory.

Other stereotypes that got bashed were those set out by her Roman Catholic upbringing.

Maggie debunked the popular myth that women who carry condoms in their purses are "easy."

"Why? Men have been doing it for years," she says. "I

want to see women take control for themselves. So when you see condoms, grab handfuls of them and stuff them in your purse. Always keep them with you."

To drive the message home to the largely female audience, Maggie shared her thoughts on what it will be like for her children, ages six and 11, should she succumb to AIDS. She hasn't told them she is HIV positive, she says, to prevent them from being ridiculed at school.

However, she has made a will and has arranged for her sister to be the children's guardian upon her death.

"It's not an easy disease to live with," she says.

Maggie urged the audience to care enough about themselves to always use a condom when engaging in sex, and to spread that message around.

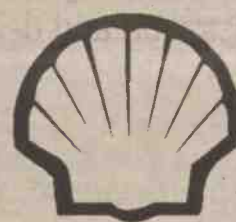
"The best thing I can say is let each other know. Remind your friend when she's drunk and wants to take a guy home. Remind yourself," she says. "It's really all about making really good choices and making these choices sanely, soberly and rationally."

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What if I do not receive a card?

You will not receive a card if you were not registered last fall, if you have moved, or have turned 18. If this is the case, you need to get your name added to the voters list. Call the Elections Canada office in your riding, or call our toll-free number below for more information.

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The *Federal Voters List Revision Card* you receive will tell you where and when you can vote. If you can't vote on Election Day, don't count yourself out. You can vote at the Advance Polls.



The Advance Polls will be open from noon to 8 p.m., **Saturday, October 16, Monday, October 18, and Tuesday, October 19** at the address shown on your Revision Card.

If you are unable to vote on Election Day or during the Advance Polls, you may be able to register to vote by Special Mail-In Ballot. Call the Elections Canada office for your riding to get information about registration and deadlines.

What if I have to work on Election Day?

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Important dates to remember:

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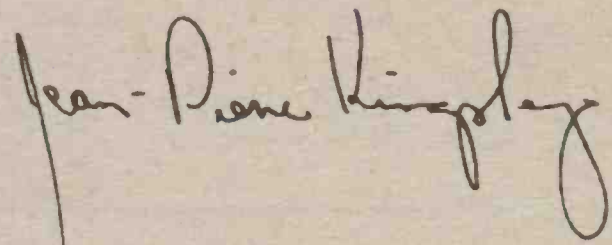
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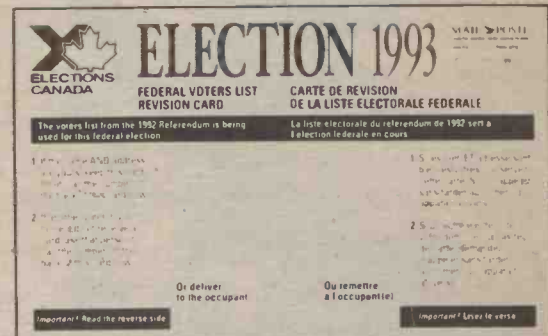
DENE ZEE NALTSINHIN DZIN-NE NIHOUN THI

E langhe bin zin nidin ah walli

(25) houl 'taghe de diri (October) de tenn za-e nihoun thi hi. 'Kkothedi nal tsin hi 'ha nen nizee de 'an de tthe (18) ne ghaye de eyi dzi-ne 'kke nin zee ni dini 'ah 'ha na ho 'an.

Dene Zee haltsinhi di 'lise 'kkeh sin zee de an hou.

'Ha-y ttazin de dan-ne Dene Zee naltsin hi di 'lise 'kkeh nizee de 'an de edi 'lis bekkhe 'kohodi ttahoe tthi e'ini nin zee nidini 'ah 'ha neghan nin-ne ha. Kou tthi ninzee chou ttahi nanithur di 'lise e-l-tthi hile de e-ltthi ni dini 'ah 'ha.



Ekou diri edi lis (card) se ghan ni nin-nak ille de

'Ha-y ttazin dedan-ne hotsin-nin-zee de 'an ille de diri edi 'lis (card) neghan nin-ne ille 'ha sin. E kou tthi ekouhou hotsin ediniya de hou'ow (18) ne-gha-ye heghel ghan de eyi Dene Zee naltsinhi di 'lise kkeh ninzee nidin ttah a-nele 'ghasin.

E'ino tthi e'lahou sin zee nidines 'a 'gha 'ah.

Be tta Dene Zee naltsin-hi di 'lise (card) kkeh de 'lis ha ttahou koutthi e'ini ninzee nidini 'ah 'ha. Ttahu Dene Zee nidinlyehi dzin-ne kkeh nizee nidini 'ah 'gha douwe de honatthe dzin-ne nihoulye 'ha

Eyi honatthe Dene Zee nidinlye De tenni Za-e (October) 16 houl 'taghe de dzin dinzin hotsin in 'Ikkeh din ghin (8) sa eli 'lise hotsenn Denne 'ha hodaha din tan 'ha. Dzin ttazin san ekouhou (16)



Ekou honasin Dzin-ne Dene 'gha houlye eyur Dzin kkere (18) houl 'taghe tthi Na ke dzin-ne (19) houl 'taghe.

Dene Zee nidinlye dzin-ne chou ttaho honatthe Dene 'ha nihoulye ekouhou ninzee nidin-ni 'ah 'ha douwe de be'kke Dene Zee nidinlye di 'lise 'kayanelti walli eyur Dene Zee nidinlye Kouwe hotsin. Edi lis kouwe neghan nin-ne 'ha.

Ekou Denne Zee Naltsin hin Dzin-ne kkch Inghalaghes na de

Na ya ti kkeh houde 'an Denne inghalaghe na de dinghin (4) tsoo dza hi be 'gha hotta tta hou Dene Zee naltsin hi dzin-ne kkeh.

Ttan neltti Dene tssenn naghe nik hi dekkeda 'oun al ne ille gha houde an.

 Ttan hi Denne Dzedelbanthi ba seho 'an 'gha eyer ttahi Dene Zee Naltsinhi kke. 

Dzin henahonih ha.

Dene Zee haltsinhi di 'lise senidin 'lis nadehi dzin-ne Na-onena (20) houl 'taghe de tenn Za-e (October)

Honatthe Dene Zee naltsinhi dzin-ne in 'Ikke 'taghe jathe 'i (16) in 'i kke dinghin jathe 'i (18) in lo tan jathe 'i (19)

Dene Zee Naltsin hi Dzin-ne nonena nathe tsenn sounlaghe (25) de tenn Za-e (October) kkeh.

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Jean-Pierre Kingsley
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Business

Placement service to link jobs, Native candidates

TORONTO

Aboriginal Choice Placement Services hopes to link businesses searching for Aboriginal job candidates with professionals and skilled workers looking for employment.

"This is a prime example of Aboriginal self-empowerment. Developed with Aboriginal expertise, it demonstrates how a targeted employment equity group can seize an opportunity and turn it not only to its own advantage, but the advantage of corporate Canada as well," said Patrick Lavelle, Chairman of the Canadian Council for Aboriginal Business, the services' founder.

"Through these services, Aboriginal people will wind up with excellent jobs, and Canadian employers will wind up with first-rate people."

Ontario's employment equity bill, scheduled for third reading this fall, will force businesses to hire women and people from minority groups to more fairly reflect the composition of Canadian society. Lavelle said businesses would be better off to begin the hiring now, before being forced to by government.

The pool of educated Aboriginal candidates is growing. In 1976, there were 2,100 Natives in colleges, universities and technical schools. In the 1992-93 school year, that number had grown to 21,500.

- Patrick Lavelle, Chairman, Canadian Council for Aboriginal Business

"While the Ontario legislation is in some of its direction Draconian, it will be copied by other provinces and governments because of the pressures being brought to bear by those groups who have not succeeded in getting their fair share of jobs," Lavelle told a group of business representatives at the program's launch last month.

The pool of educated Aboriginal candidates is growing. Some 120,000 Canadian Aboriginals have post-secondary education and the number has been doubling every five years, he said. In 1976, there were 2,100 Natives in colleges, universities and technical schools. In the 1992-93 school year, that number had grown to 21,500.

Canadian business can't afford to ignore the skills among minorities or the fact minority customers want to be served by a workforce that represents them, Heather Connelly, executive recruiter and principal at Peat Marwick Stevenson &

Kellogg, told the meeting.

Aboriginal people have the highest percentage of young people and are the fastest-growing population in Canada, she said.

Aboriginal Choice Placement Services was developed by Travis Seymour, a Mohawk from the Akwesasne Reserve, Ont. The ACPS provides a range of applicant searches, including the Executive Search and Professional Placement Services, which matches corporate employers with Native management candidates, and the Direct Referral Service, which focuses on placing temporary, clerical and skilled workers.

The Canadian Council for Aboriginal Business is a national nonprofit organization that brings together Aboriginal and non-Aboriginal people for mutually beneficial partnerships in employment, education, networking and business ventures.

Increased awareness yields opportunities

(NC)-Hans Matthews had heard it so many times - employers complaining that it was impossible to find qualified Aboriginal engineers and natural scientists. Yet his own experience, and that of many of his friends and co-workers, proved otherwise.

It was obvious to the geologist from the Chippewas of Rama First Nation that there simply was not enough awareness or understanding of Aboriginal people's potential to fill science and engineering positions.

Matthews set out to rectify the situation.

His previous work in Arizona made him aware of the American Indian Science and Engineering Society, an organization that promotes science, engineering and technology education to Aboriginal youth.

Matthews was impressed by the fact that where there are AISES offices on campus, enrolment rates of Aboriginal students are high and drop-out rates remarkably low. He set out to establish a similar organization in Canada.

In October 1992, with financial support from the federal government, he and Merv Dewasha of the Assembly of First Nations made a presentation to AISES in Colorado. They asked for AISES's support to develop the Canadian Aboriginal Science and Engineering Association (CASEA). It be-

came a reality in January 1993.

The non-governmental, nonprofit organization hopes to significantly increase the number of Aboriginal scientists and engineers in Canada. It also hopes to develop technologically informed leaders while maintaining a respect for traditional ethics and protection of the environment.

As important as it is to support and encourage the existing network of professionals, CASEA believes the greatest hope lies in the next generation. That is why its over-riding objective is to increase the prospects for the Aboriginal youth in Canada to participate and excel in science and engineering careers.

The long-term goal is to develop the talents of tomorrow's technological innovators so they can return to improve their communities.

CASEA believes in beginning early by working with elementary school children through science and math camps, teacher training and mentorship programs. This will strengthen Aboriginal students' educational backgrounds in pure sciences to prepare them for the challenges of secondary and post-secondary education.

"Science is universal, technology is universal, the ability to work in these fields is universal," explains Matthews. "What we have to do is break down the attitudinal barriers that are holding us back."

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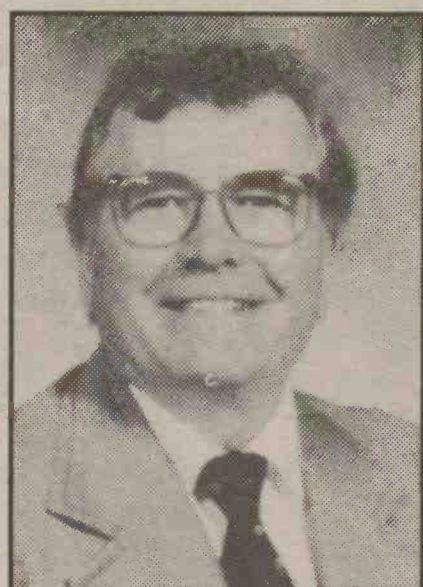
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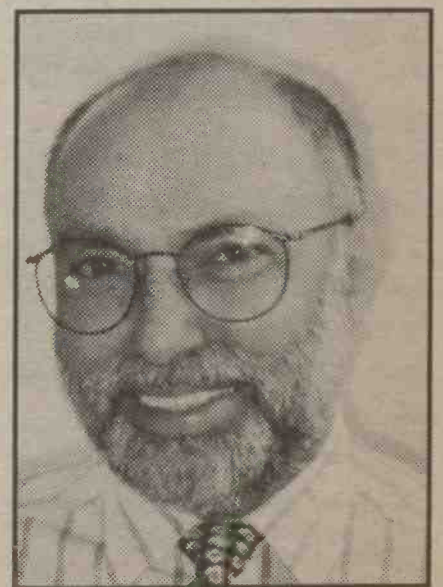
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Business

Investment firm launched

VANCOUVER

Canada's first Aboriginal-controlled global investment corporation was launched last month by the Inuvialuit Regional Corporation. The Aboriginal Global Investment Corporation will provide investment management for Aboriginal funds, including funds from land claim settlements.

"Optimal management of settlement funds is critical to the strong future of Aboriginal peoples in Canada, and we are ready to offer our investment experience and expertise to Aboriginal and non-Aboriginal investors on a global basis," said Roger Gruben, Inuvialuit Regional Corporation Chairman.

The investment corporation offers diversified and balanced exposure to investment markets in Canada, the United States, Europe, Asia and the Pacific Rim.

The corporation will draw on the 10 years experience of the Inuvialuit Regional Corporation in managing the first major land claims settlement in Canada. The Inuvialuit are Inuit from the Northwest Territories and number 5,000.

The IRC was established to manage and control the landmark 1984 settlement of the Inuvialuit Final Agreement, which granted clear title to 90,000 square kilometres of Western Arctic land, including oil, gas and mineral rights over 13,000 square kilometres.



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Advertising Feature

Calendar turns stereotype upside down

When you think about women in pin-up calendars, what usually comes to mind?

Most of the time, it's skinny women in tight clothing selling alcohol or tobacco. But one company in Arizona is taking a different approach.

Southwest Marketing has taken the concept of the pin-up girl and turned it on its ear. The Women of the Navajo calendar series is a positive look at the contribution that Navajo women are making to their society, said Larry Thompson, the calendar's creator.

"The Navajo women are very progressive," he said. "These are modern women who have succeeded in life."

Unlike other pin-up calendars, Thompson's Women of the Navajo avoids the raunchy and portrays Native women in a new light.

"I just feel that sometimes we're inaccurately portrayed," he said. "We have a lot of good parents. A lot of them have good lives. These are modern women who have various occupations, who have helped people. A number of the young women that I have in the calendar are moving in that direction."

And using a medium like calendar art photography is one way to give Natives and non-Natives alike a new look at the Navajo people, he said.

"As far as I know, there hasn't been any material like this about

the Navajo," he said. "They usually feature museum-type stuff."

Getting the real picture of Navajo women has never been easy, he said. For a long time, they were only portrayed in traditional ways - as wife and mother.

The calendars, however, offer something different. Since its inception in 1991, the calendar series has featured 16 women from various professions and backgrounds.

1991 July/August/September's Carol Jackson, a communications specialist for the Navajo Nation, is widely known for her barrel racing and horsemanship abilities. Laura Shurley, September/October 1993, who works as a graphic artist instructor at Colorado State University and designs southwest fashions, is known for her art throughout the southwest United States.

Many of the other women in the calendars, including 1991's Theodora Roanhorse, are students. Roanhorse, also a former Miss Indian USA, who has a Bachelor of Science degree in Nursing, was honored with several scholarships including the American Indian Science and Engineering Society Scholarship and is now a pediatrician.

1992's Wanda Johnson, former Miss Indian America XXXIV, is now employed under the Governor of Arizona managing minority and woman's

programs. She also serves on various Native American Boards of Directors throughout the Southwest.

"I look for people with accomplished backgrounds," Thompson said. "Beauty is not so much a requirement, but it helps."

Calendars are not Southwest Marketing's only asset. Thompson's company offers service like desktop publishing, graphic designing and typesetting to various Native organizations across the United States. Southwest Marketing has done graphic design work for groups like Navajo Health Education, AIDS campaigns, Indian Child Welfare Act and Indian veterans' organizations.

Thompson said he is currently working on Women of the Navajo 1994, which promises to be Southwest Marketing's best effort yet.

"Most of the comments are very positive," he said. "An equal number of men and women have purchased previous calendars. The way it portrays Navajo women in a different light was very positive."

Based on the success of the previous three calendars, 1994 should prove to be a good year for both Thompson and the women of the Navajo. Thompson would also like to see other Native tribes publish calendars on themselves.

"We need more positive material as a whole."



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Daughters, mother reunited after 30 years

By Dawn Blas
Windspeaker Contributor

THUNDERCHILD RESERVE, Sask.

It took 30 years, but Marie Watchmaker's dream finally came true.

At the Thunderchild Powwow in Saskatchewan, Watchmaker and her four daughters were reunited for the first time since they were taken from her as children.

"The Creator answered all my prayers," Watchmaker said. "Today I'm happy."

For Sharon Cannon, Watchmaker's oldest daughter, it was an exhilarating moment. Now living in Calgary, she had initiated contact with her mother last year, having tried for years to find her. She introduced her youngest sister, Rosemarie Christie, also from Calgary, to their mother in July when she came to the city from her home on the Kehewin Reserve near Bonnyville.

But for Darlene Paddy-Cannon and Sandra Moran, who spent several days on the road travelling from their homes in Ontario, it was a meeting tinged with fear and apprehension.

"I never knew what to expect," Darlene admitted. "I remember when I was little that she really loved us, but when you never hear anything positive over so many years...."

The four girls were taken when they were very young by their white father to his home town in Ontario when he and Watchmaker's relationship failed early in the 1960s. His plan to have his mother raise the children was thwarted when she died within six months of the children's arrival in Maynooth, a small town about 130 kilometres north of Peterborough. The girls were separated and most were sent to live with relatives in the community.

Sharon, a sickly child, was placed with the parish priest. Following open-heart surgery when she was about six years old, she went to live at a convent. She remembers being shuffled from home to home on spring, summer and Christmas vacations. She lost contact with her father, not even recognizing him on the street, and she only saw her sisters at school.

The girls were the only Natives in the community and Sharon's dark features often made her the brunt of discriminatory remarks.

"Even though we lived there, we always felt like we didn't belong.... We were looked down upon, people called us names," she told Windspeaker. "If they didn't ask (if I was Native), I wouldn't tell them."

Throughout her unhappy childhood, Sharon held on to one dream - to find her mom.

"The one life-long goal I had was to find my mother. I was constantly searching."

Finally, when the convent closed, Sharon joined two of her sisters at an aunt and uncle's home. Darlene and Rosemarie were the only two sisters to stay together after their grandmother died. According to Rosemarie, the girls weren't supposed to talk to Sandra, who was at another aunt and uncle's home in the same town.

"We were supposed to be their kids."

While most of the girls, like Sharon, secretly harbored hopes of finding their mother, they were also scared of what might come out of such a meeting.

"I thought about meeting her when I was younger because I really missed her," Darlene said. "(But) when I'd think about it, I couldn't sleep and I'd cry. I was scared, not really ready."

"I kind of felt like she left me there (in Ontario)," Rosemarie said. "We were told by my dad's family that she didn't want us, but now I know that she tried to find us and couldn't."

In fact, Watchmaker said she searched frantically for her children after their father left. She went to the RCMP in town to explain what happened and wrote letters to the girl's father in Ontario. But the letters were never answered and the police couldn't - or wouldn't - help.

"I felt lost and didn't know who to turn to," she said. "I started drinking after the kids were taken away. I went to the bottle to try to drown my sorrow."

That's how Sharon first found her. She had gone to Indian Affairs with all the information she had - her mother's maiden name, the name of their home reserve (Thunderchild) and a treaty number. After several months, department officials got back to her with the news that they had found her brother - a half-brother she hadn't known existed! After a little more searching, they told Sharon her mother was living on the Kehewin Reserve near Bonnyville.

While making a move to Calgary from Ontario, Sharon stopped in Kehewin to see her mother. She now remembers the meeting as stressful and anxiety-filled. Because of her mother's drinking, Sharon dropped all contact with her at that time.

The relationship resumed 10 years later, in about 1990, when Watchmaker phoned Sharon. Regular phone calls and letters between the two followed and finally, at last year's Thunderchild Powwow, Sharon met her mother and "the bonds grew stronger."

In the 10 years the two were out of touch, Watchmaker quit drinking and smoking and tried to get her life on track. She prayed often to be reunited with her daughters.

"I turned my life around so that the Creator would see how much I wanted (my girls) and loved them."

While Sharon kept in regular contact with Watchmaker, her sisters had yet to meet their mother. But when the older woman was in Calgary visiting Sharon this July, a fortuitous series of events set up the reunion at Thunderchild.

"While she was here, Rosiemet her and Sandra called from Ontario," Sharon said. "That's when the real push was on to get together before it was too late, so there'd be no regrets."

The women, now aged 30 to 34, are all at different stages of acceptance. While Sandra is happy to have met her mother, she's unsure of what the future will hold. Rosemarie and Darlene both plan to keep in touch with their new-found parent and Darlene is even considering making an annual visit from her home in Peterborough. Sharon is working on forming relationships with her extended family.

"I'm meeting new people every day, lots of relatives, and keeping in touch with those I do meet," she said.

"It's nice to come home." Watchmaker, too, is glad her children have come home.

"I feel great. It's been a long time, I've been hurt too long. This is my happiest day."



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Liberal

Ignoring positive images a form of propaganda

Have you ever seen healthy, smiling faces of Native peoples in love, Native couples so completely immersed in each other's love? Have you ever seen brown skin loving brown skin, Native lips kissing other Native lips in television, film, video, or the many different forms of print?

It's pretty safe to say that most people have not. I know I have never seen images of myself - as a Native woman - represented in any medium as a happy, healthy, sensual/sexual being capable of love and being loved by a man from my own culture.

What does the absence of loving/sexual Native images communicate to ourselves, our children, to others outside our cultures? If we cannot see representations of ourselves as loving, healthy, happy, sensual/sexual Native peoples in books, magazines, films, videos, and television, are we say-



Guest Column by Janice Acoose

ing to non-Native people that we are not loving, happy, sexual beings?

A short time ago I happened to look upon my son and his non-Native girlfriend as they shared a very intimate moment. I watched as he very lovingly kissed her and held her close. I was so moved by the depth of his feelings for her.

Sometime later I asked him: "Why don't you ever date Native girls?" Even before the last words came out of my mouth I knew. I suddenly thought of all those Cindy Crawford, Claudia Schiffer,

Madonna-type pin-up posters that both my sons have adorning their walls and that Native girls/women don't fit the ideal beauty myth. And, young impressionable boys want to be loved and to love girls that most closely resemble that ideal beauty myth.

Perhaps the same might be said for young Native men. Certainly, Native girls active in the social scene are susceptible to the same kinds of pressures - they want to be loved and to love a young man who also fits the ideal male myth. And, do Native men fit the ideal male myth? I think not.

The lack of images of ourselves as attractive, happy, healthy, sensual/sexual beings tells me that we are not worth loving. That we are incapable of loving each other! It also tells me that we cannot be romantic or sexual with each other, that there's something wrong or even perverse in desiring each other's bodies.

We've certainly seen enough images of ourselves as unhealthy, unhappy, un-whole and dysfunctional peoples. Oh, and yes, we've seen images of the white woman/Native man or Native woman/white man romantic combination, which usually ends in disaster and, more often than not, as a result of the Native person's seemingly inherent character flaw.

As Native peoples, we talk so much about restoring ourselves to balanced, respectful beings. We call upon that oh-so-tiresome word "heal" to remind us of our pain


and misery. We need to remember that we have happiness, beauty, strength, power, sensuality, and sexuality in our cultures, too. We need to represent those kinds of images through our art, music, and other kinds of cultural reminders of ourselves.

I know that some Native people are struggling to represent those aspects of our cultures through their work. Unfortunately, I'm too often reminded that publishers, filmmakers and producers are just not interested in love stories about healthy, happy, Native peoples.

I've surmised that white audiences therefore are only interested in us when we're hurting each other, killing one another off, or suffering from alcoholism or drug addiction. Isn't that the most powerful propaganda that keeps us disempowered?

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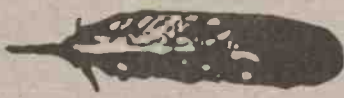
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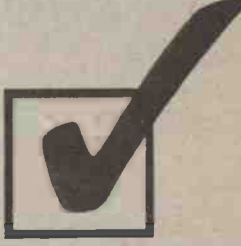
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The ten member Council consists of eight public members and two MLAs. The Chairman of the NADC is Wayne Jacques, MLA for Grande Prairie - Wapiti.

Groups or individuals interested in making submissions at this meeting may contact Council member Marlin Sexauer in Whitecourt at 778-5559 or 778-4396, or the Northern Development Branch in Peace River at 624-6274.




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Authorized by Norm
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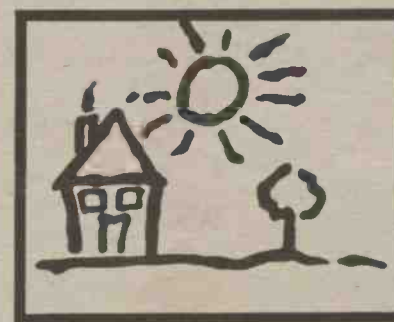
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Alberta Family and Social Services
Post Adoption Registry
9th Floor, South Tower
7th Street Plaza, 10030 - 107 Street
Edmonton T5J 3E4

If you would like to attend a public meeting on adoption information reform, call (403) 427-6387 for information about meetings in your area.

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